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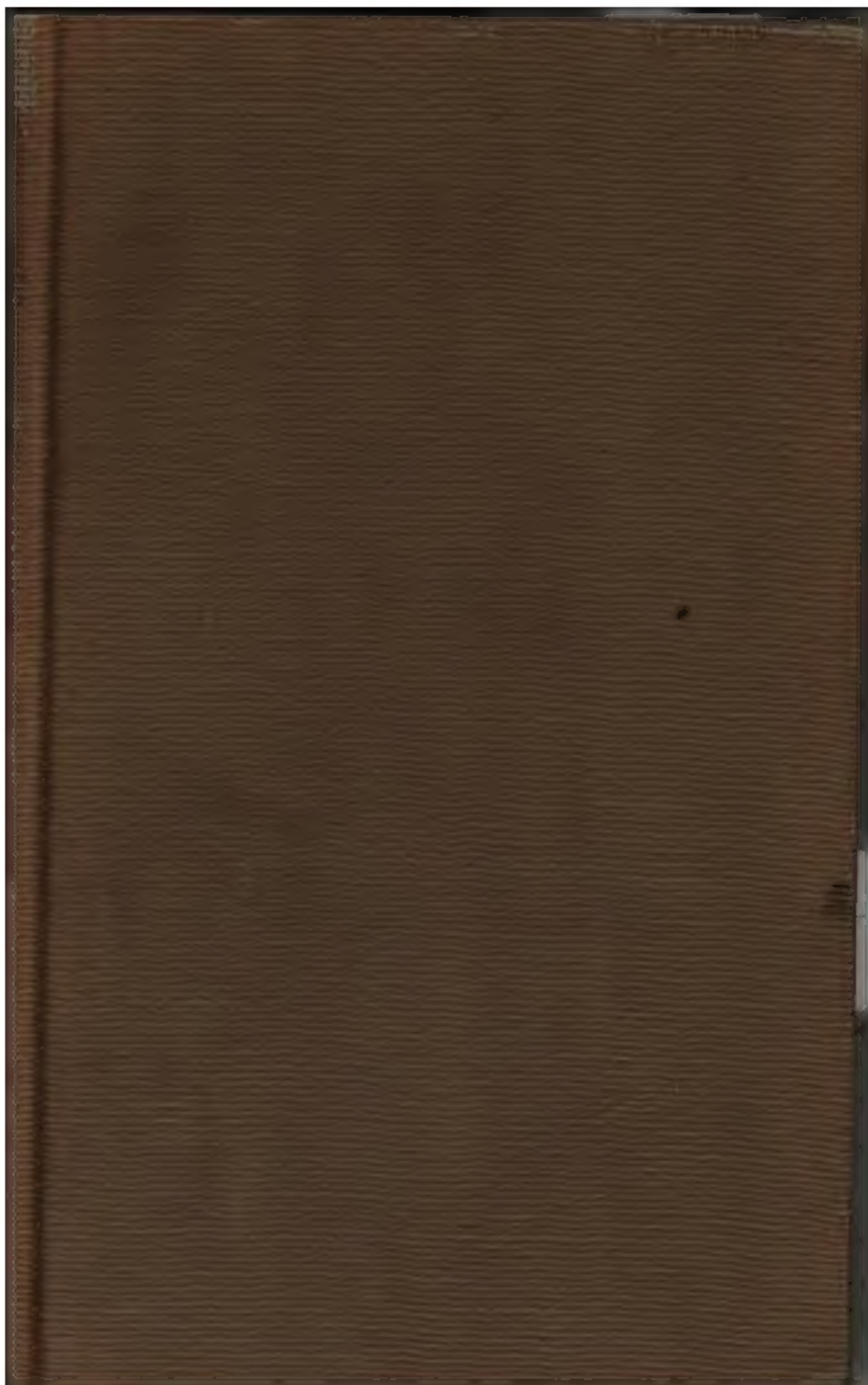
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THE WORKS OF HOMER

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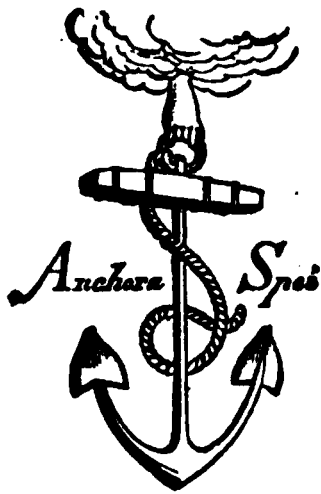
THE ILLIAD

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,

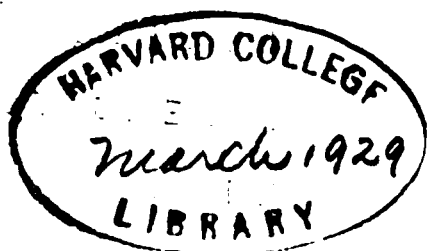
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IN TESTIMONY OF HIS GRATEFUL SENSE OF PAST BENEFACCTIONS.

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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, for 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.

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April 27th, 1857.

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 *traditional* 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 traditional 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 Zalcucus, B.C. 661. His most telling evidence is drawn from the poems themselves. In Iliad vi, 168, the *σηματα 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 science 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 Baconkin, *Commentatio de Homero ejusque Carminibus*, sect. 4.

† *De Historia Homeri melitenata*, Pars. i. et. ii., 1837.

and syllables (synizesis); and in resolving the same, taking one example out of many, we find ἔην, ἦεν, ἦην, for ἦν. 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 ᾄδην*—"heroica carmina modo et ordine publica 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 Baumlein: * "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 Achilles quidem ad novam iram novosque animos eo casu excitari necesse erat, neque, priusquam satisfacisset quodammodo iræ atque luctui, animo in amore, odio, ira, dolore 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 Muller'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 critic 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 the 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 extant, and formed from them a standard text for the use of the Athenian festivals. Long before the tyrant 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 traditional 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 colour

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 compromised the consistency of his political creed, did honour to the best 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 by 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 glance 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 amasser 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 be 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 Carleovingian 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
οἰλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἱρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἴωνοῖσί τε πᾶσι — Διὸς δ' ἐτελεύετο βουλή —. 5
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε

Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξινέηκε μάχεσθαι :
Λητοῖς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακῆν, ὀλέκοντο δὲ λαοί. 10
ἔνεκα τὸν Χρῦσῆν ἠτίμησ' ἄρητῆρα

Ἀτρεΐδης. ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν
λισόμενός τε θυγάτρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρησέω ἀνὰ σκῆπτρῳ, καὶ ἐλίσσεται πάντα Ἀχαιοῦς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

“ Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ἰμῶν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι
παῖδα δ' ἐμοὶ λύσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20
ὑψόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἔρθ' ἄλλοι μὲν πάντες ἐπειφήμησαν Ἀχαιοὶ
ἀλλέϊσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠἶδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῖθον ἔτελλεν 25
“ μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχελω,

ἢ νῦν δηθύνοντ' ἢ ἕστερον αὐτὶς ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἐπεισῶ
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
 ἰσπὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι."

Ὡς ἔφατ', ἐδδευσεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θύρα πολυφλοίσβοιο θαλάσσης,
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠράθ' ὁ γεραῖος
 Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·
 " κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τειέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῖ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηῶν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

Ὡς ἔφατ' εἰχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 Ἔη δὲ κατ' Οἰλύμποιο καρῆνων χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην,
 ἔκλαγξαν δ' ἄρ' οἵστοι ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰοικώς.
 ἔξεντ' ἔπειτ' ἀπάνειθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
 οἰρῆας μὲν πρῶτον ἐπώχετο καὶ κίνας ἀργοῖς,
 αὐτὰρ ἔπειτ' αἰταῖσι βέλος ἔχεπενκὲς ἐφίεις
 βάλλ'· αἰεὶ δὲ πύραι νεκίων καλοντο θαμειαί.

Ἐυνῆμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεῖς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θιήσκοντας ὄρατο.
 οἱ δ' ἐπεὶ οὖν ἠγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πύδας ὠκὶς Ἀχιλλεῖς·
 " Ἀτρεΐδῃ, νῦν ἄμμε παλεμπλαγχθείτας οἴω
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῆ καὶ λοιμὸς Ἀχαιοῦς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρελομεν, ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλου — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστὶν —,
 ἕς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἑκατόμβης."

ὡς ἀριῶν κρίσης αἰγῶν τε τελείων
 αἰ ἀντιάσας ἡμῖν ἀπὸ λαιγῶν ἀμῆναι." ἔ
 ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Θεστορίδης, οἰωνοπόδων ὄχ' ἄριστος, ἔ
 τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα, 70
 τὸς ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσα
 αὐτοσίρην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
 εὐφρορέων ἀγορήσατο καὶ μετέειπεν
 ἡλεῦ, κέλευά με, δίφιλε, μνηστῆσθαι
 Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. 71 75
 ἔγῶν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσοῖ
 οἱ πρόφρων ἔπεσον καὶ χερσὶν ἀρήξαι.
 ἔμοι ἀνδρᾶ χολωσέμεν, ὅς μέγα πάντων
 κρᾶτεε καὶ οἱ πείθονται Ἀχαιοί. 81
 ἄν γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη·
 γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ.
 ἔπεσον ἐοῖσι. σὺ δὲ φράσαι, εἴ με σωῶσεις."
 ὁ δ' ἀπαμειβόμενος προσέφη πόδας ὠκίς Ἀχ.λλεῖς·
 ἴσθας μάλα εἰπέ θεοπρόπιον ὅτι οἴσθα· 85
 γὰρ Ἀπόλλωνα δίφιλον, ὥτε σὺ, Κάλχαν,
 ἄνδρ' ἄριστος Δαναοῖσι θεοπροπίης ἀγαφαίνεις,
 μεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 ἄρης παρὰ νησὶ βαρέλας χεῖρας ἐποίσει
 ἄντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 πολλῶν ἄριστος Ἀχαιῶν εἴχεται εἶναι."
 τότε δὲ θύρσησε καὶ ἦδα μάντις ἀμύμων·
 ἄρ' ὁ γ' εἰχῶλῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,
 ἐκ' ἀρητῆρος, ὅν ἠτίμησ' Ἀγαμέμνων,
 ἔλυσε θυγάτρα καὶ οἶκ' ἀπεδέξατ' ἄποινα, 95
 ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει.
 ἄγε πρὶν Δαναοῖσιν ἀεικέα λαιγῶν ἀπώσει,
 ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδά κοῖρην
 ἄν, ἀνάποιον, ἄγειν θ' ἱερὴν ἑκατόμβην
 ἄν· τότε κέν μιν ἱλασάμενοι πεπίθοιμεν." 100
 ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Τροίδης εἰρυκρέων Ἀγαμέμνων
 ἄνδρ' ἄριστος· μένεος δὲ μέγα φρένες ἀμφιμέλαιαι
 ἄν, ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.

ἢ νῦν δηθύνουτ' ἢ ἕσπερον αὐτίς ἰόντα,
 μή νύ τοι οὐ χραίσμη σλήπτρου καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἐπεισῶ
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργει, τηλόθι πάτρης,
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι."

Ἔφη δ' ὦς ἔφατ', ἔδδε· σεν δ' ὁ γέρων καὶ ἐπέιθετο μίθῳ.

βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ δ' ἔπειτ' ἀπάνειθε κιῶν ἠρᾶθ' ὁ γεραιὸς
 Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·

“ κλιθί μευ, ἀργυρότοξ', ὡς Χρίσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα

ταίρων ἠδ' αἰγῶν, τόδε μοι κρήνηον ἐέλωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

Ἔφη δ' ὦς ἔφατ' εἰχόμενος, ταῖ δ' ἔκλιε Φοῖβος Ἀπόλλων.

ῥῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,

τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.

ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,

αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·

δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κίνας ἀργοῖς,

αὐτὰρ ἔπειτ' αἰτοῖσι βέλος ἔχεπευκὲς ἐφίεις

βάλλ'· αἰεὶ δὲ πυραὶ νεκίων καλοντο θαμειαί.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο 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' ἔπει οἷν ἠγερθεν ὀμηγερέες τ' ἐγένοντο,

τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

“ Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας οἶω

ἄμ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,

εἰ δὴ ὀμοῦ πύλεμός τε δαμᾶ καὶ λοιμός Ἀχαιοῖς.

ἀλλ' ἄγε ἕδη τινα μάντιν ἐρελομεν, ἢ ἱερῆα

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

ὣς κ' εἶποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

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

ὡς ἀρνῶν κνίσσης αἰγῶν τε τελείων
 αἰτιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι." Ἰ
 ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Θεστοριίδης, οἰωνοπέδων ὄχ' ἄριστος,
 ἄ τ' εἴοιτα τὰ τ' ἐσσόμενα πρό τ' εἴοιτα, 70
 ἔσ' ἠγγίστατ' Ἀχαιῶν Ἴλιον εἴσω
 μαρτοσίην, τίν οἱ πόρε Φοῖβος Ἀπόλλων.
 εἴ φρονέων ἀγορήσατο καὶ μετέειπεν
 Ἀλλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. 75
 ἔργων ἐρέω· σὺ δὲ σύθεο, καὶ μοι ὁμοιοι
 οἱ πρόφρων ἐπεσιν καὶ χερσὶν ἀρήξειν.
 ἔμοι ἀνδρα χολωσέμει, ὃς μέγα πάντων
 ἄν κρατέει καὶ οἱ πείθονται Ἀχαιοί. 80
 ἄν γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη
 γάρ τε χόλον γε καὶ ἀντήμαρ καταπέψη,
 καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἔσσω ἐοῖσι. σὺ δὲ φράσαι, εἴ με σαώσεις."
 ὃ δ' ἀπαμειβόμενος προσέφη πόδας ὠκίς Ἀχλλείς·
 ἴσας μάλα εἰπέ θεοπρόπιον ὅτι οἶσθα 85
 ἄρ' Ἀπόλλωνα διίφιλον, ὅτε σὺ, Κάλχαν,
 ἄντος Δαναοῖσι θεοπροπίας ἀγαφαίεις,
 μεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 ἄρης παρὰ νηυσὶ βαρέλας χεῖρας ἐπόσει
 ἄντων Δαναῶν, οἷδ' ἦν Ἀγαμέμνονα εἴπης, 90
 πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."
 τότε ὣν θύρσησε καὶ ἠῦδα μάντις ἀμίμων·
 ἔρ' ὃ γ' εἰχωλῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,
 ἔκ' ἀρητήρος, ὅν ἠτίμησ' Ἀγαμέμνων,
 ἔλι σε θύγατρα καὶ οἶκ ἀπεδέξατ' ἄποινα, 95
 ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει.
 ἄγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 ἀπὸ πατρὶ φίλῳ δόμεναι ἑδιδότιδα κούρη
 ἄν, ἀνάποιον, ἄγειν θ' ἱερὴν ἑκατόμβην
 ἄντην· τότε κέν μιν ἱλασσόμενοι πεπύθοιμεν." 100
 ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Πηλεΐδης εὐρυκρείων Ἀγαμέμνων
 ἄντος· μένεος δὲ μέγα φρένες ἀμφιμέλαιαι
 ἄν, ὅσσε δὲ οἱ πυρὶ λαμπετόωντι εἴκτην.

Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν·
 " μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγνον' 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 σφεν ἐκηβόλος ἄλγεα τεύχει,
 οὐνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οἶκ' ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστι χερείων,
 οὐδέμας οἰδὲ φυῆν, οὔτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὡς ἐκέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἔμοι γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οἰδὲ ἕοικεν.

λείσσετε γὰρ το γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 " Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οἰδέ τί που ἴδμεν ξυνήγια κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἐπαγεῖρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
 ὄψοι πόλιω Τροίην εἰτείχεον ἐξαλαπάξαι."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 " μὴ δ' οὕτως ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῖ,
 κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὔδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς
 ἦτθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαιτες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαιτος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἔλών· 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 δῖος Ὀδυσσεὺς 145
 ἠλείδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ἑκάεργον ἰλάσσειαι ἱερὰ ῥέξας."
 ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεὺς·
 ναϊδείην ἐπιειμένε, κερδαλεόφρον,
 οἱ πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 θέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;
 τῷ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 κησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·
 ὧ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 δηλήσαντ', ἐπειὴ μάλα πολλὰ μεταξὺ
 σκιδόεντα θάλασσά τε ἠχήμεσσα·
 ὧ μὲγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 οὐ μένοι Μενελάω σοὶ τε, κυνῶπα,
 ἄνων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 οἱ γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ἀλλ' ἐμόγησα, δόσαν δέ μοι υἱες Ἀχαιῶν.
 οἳ ποτε ἴσον ἔχω γέρας, ὅπποτ' Ἀχαιοὶ
 κπέρσωσ' εὐναιόμενον πτολίεθρον·
 μὲν πλείον πολυαῖκος πολέμοιο 165
 καὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 ἴσας πολὺν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 κλων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 οἱ Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν
 ἐν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω 170
 ἴσμιμος ἔων ἀφειός καὶ πλοῦτον ἀφύξειν."
 ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 εἶνεκ' ἐμείο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἄδὲ μοὶ ἔσσι διοτρεφέων βασιλῆων·
 τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 καρτερός ἐσσι, θεὸς που σοὶ τὸ γ' ἔδωκεν.
 ἐν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 μεσσην ἄνασσε. σέθεν δ' ἐγὼ οἶκ' ἀλεγίζω, 180
 καὶ κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 φαιρέεται Χρυσήϊδα Φοῖβος Ἀπόλλων,

Κάλχαντα πρότιστα κάκ' ὀσσόμενος προσέειπεν·
 " μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυνον 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 ἐκηβύλος ἄλγεα τεύχει,
 οὐνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθεν ἔστι χερείων,
 οὐ δέμας οὐδὲ φηήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὡς ἐκέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.

λεύσσετε γὰρ το γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλο

Τὸν δ' ἠμείβειτ' ἐπειτα ποδάρκης διὸς Ἀχιλλεύς·

" Ἀτρεΐδῃ κίδιστε, φιλοκτεανώτατε πάντων,
 πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί πον ἴδμεν ξυνήγνια κείμενα πολλὰ,
 ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
 ὄψοι πόλιω Τροίην εἰτείχεον ἐξ ἀλαπάξαι."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

" μὴ δ' οὕτως ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῖ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως
 ἦτθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῖναι;
 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 ἐλών· ὃ δέ κεν κεχολώσεται, ὅν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς,
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, ἐς δ' ἐκατόμβην
 βείομεν, ἂν δ' αὐτὴν Χουσηίδα καλλιπάρηον

εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς 145
 κλειῖδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ἠὲ κἀέργου ἰλάσσειαι ἱερὰ ῥέξας."
 ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ναϊδείην ἐπιειμένε, κερδαλεόφρον,
 οἱ πρόφρων ἐπεσὶν πεῖθεται Ἀχαιῶν 150
 θέμειαι ἢ ἀνδράσιν ἴφι μάχεσθαι;
 ὦ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 κησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν
 ὧ ποτ' ἐμὰς βοῖς ἤλασαν, οὐδὲ μὲν ἵππους,
 ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 δηλήσαντ', ἐπειὴ μάλα πολλὰ μεταξὺ
 σκυῖοντα θάλασσά τε ἠχήμεσα·
 ὦ μὲγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 ὕμενοι Μενελάω σοὶ τε, κυνῶπα,
 ἰων. τῶν οὐ τι μετατρέπη οἰδ' ἀλεγίζεις· 160
 κα γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ἀλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν.
 τί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 κέρας εὐναιόμενον πτυλίεθρον·
 μὲν πλείον πολυαἴκος πολέμοιο 165
 αἰ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἰων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 κα Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν
 ἰων σὺν νηυσὶ κορωνίσι, οὐδέ σ' οἴω 170
 ἰμμος εἶναι ἀφενος καὶ πλοῦτον ἀφύξειν."
 ἠμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 τί μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 εἶνεκ' ἐμείο μένειν· πάρ' ἐμοίγε καὶ ἄλλοι
 κησόμενοι, μάλιστα δὲ μητίετα Ζεὺς. 175
 τί δέ μοι ἔσσι διοτρεφέων βασιλῆων·
 τί τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν,
 ἰων σὺν ἰηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 κησασιν ἀνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 καὶ κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 κησόμενοι δαίρεται Χρυσήϊδα Φοῖβος Ἀπόλλων,

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

"Ὡς φάτο· Πηλεΐωι δ' ἄχος γένητ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
ἦ ὃ γε φάσγανον ὄξυν ἐρυσσάμενος παρὰ μηροῖ
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἠὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
ἕως ὃ ταῦθ' ἄρμαιε κατὰ φρένα καὶ κατὰ θυμὸν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οἰρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλειος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὕπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
οἶψ φαιλομένη· τῶν δ' ἄλλων οἷ τις ὕρατο.
θάμβησεν δ' Ἀχιλλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγχε
Παλλὰδ' Ἀθηναίην· δεινὸν δὲ οἱ ὅσσε φάνθεν.
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αἶτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἴνα ὕβριω ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἄλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἴω·
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση."

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,
οἰρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλειος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἄλλ' ἄγε λίγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρὶ·
ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσου, ὡς ἔσεται περ.
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσειται ἀγλαὰ δῶρα
ἕβριος εἴνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρίσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.
ὣς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλονον αὐτοῦ."

Ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σχέθε χεῖρα βαρεΐαν,
ἄψ δ' ἐς κυλεὸν ᾧσε μέγα ξίφος, οἷδ' ἀπίθησεν
μῖσος Ἀθηναίης. ἦ δ' Οἰλιμπόνδε βεβήκει

αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 ἧς δ' ἑξαυτίς ἀταρτηροῖς ἐπέεσσιν
 προσέειπε, καὶ οὐ πω λῆγε χόλοιο·
 ἴες, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφιο, 225
 ἔς πύλεμον ἅμα λαῶ θωρηχθῆναι
 ἠδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 οἷόν ἐστι κατὰ στρατὸν εὐρὴν Ἀχαιῶν
 ἀρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη. 230
 βασιλεύς, ἐπεὶ οὐτιδανοῖσιν αἰήσσεις·
 Ἄτρεΐδη, νῦν ὕστατα λωβήσαιο.
 οἱ ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 δε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὕζους
 κείδη πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
 ἠλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεφεν
 καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἧς φορέουσι δικασπόλοι, οἷτε θέμιστας
 εἰρίσται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 χιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240
 ἴς· τότε δ' οὐ τι δυηήται ἀχνύμενός περ
 ἐγὼ, εὐτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 εἰς πίπτωσι· σὺ δ' εἶδοθι θυμὸν ἀμύξεις
 ὅτ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισας." 245
 ἔτο Πηλεΐδης, πατὴρ δὲ σκῆπτρον βάλε γαίῃ
 ἠλοῖσι πεπαρμέλου, ἔξετο δ' αὐτός·
 ὁ δ' ἐτέρωθεν ἐμήμει. τοῖσι δὲ Νέστωρ
 ἀγόρευσε, λιγὺς Πυλίων ἀγορητής,
 πρὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδή. 250
 οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἠγαθήν, μετὰ δὲ τριτάτοισιν ἄλασσαν.
 ἀφρονέων ἀγορήσατο καὶ μετέειπεν·
 ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.
 ἦσαι Πριάμος Πριάμοιό τε παῖδες, 255
 Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 πᾶδε πάντα πιθοῖατο μαρναμένοισιν,
 ἐν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἐσθ'· ἄμφω δὲ νεωτέρω ἔστον ἐμεῖο.
 ἔσθ' ἐνω καὶ ἀρεῖωσιν ἠέ περ ὑμῶν 260

ἀνδράσιν ὤμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας, οἷδὲ ἴδωμαι.
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὄρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθῶν,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἄν οὐ τα
τῶν, οἷ νῦν βροτοὶ εἰσεν ἐπιχθόνιοι, μαχέοιτο.
καὶ μὲν μεν βουλέων ξίνιεν, πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινοι.
μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κούρην,
ἀλλ' ἔα, ὡς οἷ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
μήτε σὺ, Πηλεΐδη, ἔθελ' ἐριζέμεναι βασιλῆϊ
ἀντιβίβῳ, ἐπεὶ οὐ ποθ' ὁμοίης ἐμπορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾗτε Ζεὺς κύδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γέλυατο μήτηρ,
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἄτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομαι 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 ἔειπες·
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἴω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες,
τοῦνεκά οἱ προθέουσιν ὄνειδέα μυθήσασθαι;”

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
“ἢ γὰρ κεν δειλός τε καὶ οὔτιδανός καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέλθομαι, ὅττι κεν εἶπης.
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε
[σήμαιν'· οἷ γὰρ ἐγώ] ἔτι σοὶ πείσεσθαι οἴω].
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἴνεκα κούρης,
οἷ-ε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·”

ὧν δ' ἄλλων ἂ μοι ἔστι θοῆ παρὰ νηϊ μελαινῇ, 300
 ὧι οἶκ' ἄν τι φέροις ἀνελών ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οὔδε
 ἀψά τοι αἶμα κελαινὸν ἐρωήσῃσι περὶ δουρί."

Ὡς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀσπητην, λῦσαν δ' ἀγορῆν παρὰ νηυσὶν Ἀχαιῶν, 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
 ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοῆν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην 310
 δῆσε θεῶ, ἀνὰ δὲ Χρῦσηΐδα καλλιπάρηον
 ἔειπεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 Λαῖους δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν,
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον, 315
 ἔριδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
 ταυρων ἠδ' αἰγῶν παρὰ θίν' ἄλδος ἀτρυγέτοιο·
 κνισῆ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.
 Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 ἀγγ' ἐρίδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ, 320
 ἀλλ' ὅ γε Γαλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρῶ θεράπουτε·
 "ἐμχεσθον κλισίην Πηληϊάδew Ἀχιλλῆος·
 χεῖρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.
 εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι 325
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται."

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκοντε βήτην παρὰ θίν' ἄλδος ἀτρυγέτοιο,
 Μερμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην,
 τῶν δ' εἶρον παρά τε κλισίῃ καὶ νηϊ μελαινῇ 330
 ἦμιον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς.
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οἰδέ τί μιν προσεφώνεον οἰδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·
 "χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν. 335
 ἄσπον ἴτ'· οὐ τί μοι ἔμμεσ ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 ὁ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεισ, ἔξαγε κούρην
 καὶ σφῶιν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων

πρός τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων·
 και πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε
 χρεῖῶ ἐμεῖο γένηται ἀεικέα λογιὸν ἀμῦναι
 τοῖς ἄλλοις. ἢ γὰρ ὃ γ' ὕλοιῃσι φρεσὶ θύει,
 οὐδέ τι οὔδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σύοι μαχέονται Ἀχαιοί.”

ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ,
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηου,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν
 ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν. αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἑτάρων ἄφαρ ἔζετο νόσφι λιασθείς,
 θιν' ἔφ' ἄλῶς πολυῆς, ὄρώων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “μητέρα, ἐπεὶ μ' ἔτεκές γε μινυρθάδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οἰδέ με τυτθὸν ἔτισεν.
 ἢ γὰρ μ' Ἀτρεΐδης εἰρυκρέϊαν Ἀγαμέμνων
 ἠλίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὣς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμέτη ἐν βένθεσσιν ἄλῶς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδου πολυῆς ἄλῶς ἠὲτ' ὑμίχλη,
 καὶ ῥα πύροισθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζει·
 “τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος,
 ἔξαιδα, μὴ κεῖθε νόω, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκίς Ἀχιλλεὺς
 “οἶσθα· τῆι τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω;
 ὦχόμεθ' ἔς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπραθομέν τε καὶ ἠγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαυτο μετὰ σφίσιν νῆες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῖσηίδα καλλιπάρηου.
 Χρύσης δ' αἰθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιούς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κουμήτορε λαῶν.
 ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδεῖσθε! Ὀ ἱερῆα καὶ ἀγλαὰ δέγθαι ἄποινα

κ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 κῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλει.
 ος δ' ὁ γέρων πάλιν ᾤχετο. τοῖο δ' Ἀπόλλων 380
 οὐκ ἤλουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 π' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
 ἐνὰ στρατὸν εὐρὴν Ἀχαιῶν. ἄμμι δὲ μάντις
 ἀγόρευε θεοπροπίας ἑκάτοιο. 385
 γὰρ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 ἄνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἔκεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 γὰρ σὶν νηὶ θεῆ ἑλίκωπες Ἀχαιοὶ
 τὴν πέμπουσιν, ἄγοισι δὲ δῶρα ἀνακτι- 390
 κόν κλισίηθεν ἔβαν κήρικες ἄγοντες
 Βρισηῆος, τὴν μοι δόσαν ἱῆες Ἀχαιῶν.
 εἰ δ' οὐκ ἴσασαί γε, περίσχεο παιδὸς ἔηος·
 Οἴλιμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἔδρησας κραδίην Διὸς ἠὲ καὶ ἔργω. 395
 γὰρ σεο πατὴρ ἐνὶ μεγάροισιν ἤκουσα
 κησ, ὅτ' ἔφησθα κελαινεφεΐ Κρονίῳ
 ἰθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 μιν ξυνδῆσαι Ὀλύμπιοι ἠθέλον ἄλλοι,
 ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ὅ τόν γ' ἔλθοῦσα, θεά, ὑπελύσασα δεσμῶν,
 ἀόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 κρωον καλέουσι θεοί, ἄνδρες δὲ τε πάντες
 γ'. ὁ γὰρ αὐτὲ βίη οὐ πατὴρ ἀμείνων·
 ἀρὰ Κρονίῳ καθέζετο κύδει γαίῳν. 405
 ὑπέδδειςαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 κως ἐθέλησιν ἐπὶ Τρώεσσι ἀρήξαι,
 κατὰ πρίμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 ἑίρους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 κη, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
 δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 τέκνον ἑμὸν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 κηλες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δῆν·

νῦν δ' ἄμα τ' ὠκίμορος καὶ δέξιρός περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν,
 τοῦτο δέ τοι ἔρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμίμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλείσεται Οὔλιμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 καὶ μιν γοινάσομαι, καὶ μιν πείσεσθαι οἴω."

Ὡς ἄρα φωνήσασ' ἀπεβήσαστο, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν εὐζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρῦσῃν ἴκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβευθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἔρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βήσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολίμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 "ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν." 445

Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην. τοὶ δ' ἄκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρῦσῆς μεγάλ' εἶχετο, χεῖρας ἀνασχῶν 450
 " κλυθὶ μιν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἐκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἴψασο λαὸν Ἀχαιῶν·
 ἦ δ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455

ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἀμυνον.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ σὺλοχύτας προβάλοντο,
ἀέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσση ἐκάλυψαν 460

ἑλπυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
καὶ δ' ἐπὶ σχίσσης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
μῶστιλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465

ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαίτα,
δαίοντ', οὐδέ τι θυμὸς ἐδείετο δαιτὸς εἴσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

κοῦροι μὲν κρητήρας ἐπεστέψαντο ποτοῖο, 470
εὐώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ παιημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν ἀειδοῦντες παιήονα, κοῦροι Ἀχαιῶν,
μελποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

ἤμος δ' ἠέλιος κατέδυσσεν καὶ ἐπὶ κνέφας ἦλθεν, 475
οἳ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς.

ἤμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν
τυῖσιν δ' ἴκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.

οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
ἔν δ' ἄνεμος πρήσεν μέσον ἰστίου, ἀμφὶ δὲ κῆμα
σπείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἣ δ' ἔθεεν κατὰ κῆμα διαπρήσσοισα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εἶρυν Ἀχαιῶν,
οἳ μὲν οἱ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485

ἰφθοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κιδιάνειραν 490

οὔτε ποτ' εἰς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αἰθι μένων, ποθέεσκε δ' αὐτήν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δωδεκάτη γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες

πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἐφειμ
 παιδὸς ἑοῦ, ἀλλ' ἦ γ' ἀνεδύσεται κῆμα θαλάσσης,
 ἠερίη δ' αἰέβη μέγαν οὐρανὸν Οἴλιμπόν τε.
 εἴρεν δ' εἰρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτη κορυφῇ πολι δειράδος Οὐλίμποιο.
 καί ῥα πάροισ' αὐτοῖο καθέζετο, καὶ λάβε γούινω
 σκαιῇ· δεξιτερῇ δ' ἄρ' ἱπ' ἀνθρεῶνος ἐλοῖσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄρακτα·
 “Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθαιάτοισιν ὄνησα
 ἦ ἔπει ἦ ἔργω, τῶδε μοι κρήνον ἐείδωρ·
 τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποίρας.
 ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 υἷὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.”

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἦψατο γούινω,
 ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὐτίς·
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἦ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ,
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”

Τὴν δὲ μέγ' ἀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἦ δὴ λοβγία ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσι ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μέ τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλιάγρετον οἶδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.”

Ἦ, καὶ κνανεῖσιν ἐπ' ὄφρῦσι νεῖσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθείαν ἀπ' ἀγλήεντος Ὀλύμπου,
 Ζεὺς δὲ εἶον πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστα

ν, σφου̑ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ἐν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἕρῃ
 ἔεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 τεῖσα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 κερτομίλοισι Δία Κρονίωνα προσηύδα·
 αὔ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540
 φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,
 ἵα φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 ν τέτληκας εἰπεῖν ἔπος ὅττι νοήσης."'
 δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 ἢ χαλεποί τοι ἔσονται ἀλόχῳ περ ἑούσῃ.
 μέν κ' ἐπιεικὲς ἀκούεμεν, οὐ τις ἔπειτα
 ὦν πρότερος τὸν γ' εἴσεται οὔτ' ἀνθρώπων·
 ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 ἢ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα." 550
 δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἕρῃ·
 ατε Κρονίδῃ, ποῖον τὸν μῦθον ἔειπες ;
 ν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἴλ' εὐκῆλος τὰ φράζεαι, ἄσσο' ἐθέλησθα.
 ἰνῶς δειδοῖκα κατὰ φρένα, μή σε παρείπη 555
 τεῖσα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
 ἄρ σοί γε παρέζετο καὶ λάβε γούνων.
 ἴω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
 ἴ, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."'
 δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 νίη, αἰεὶ μὲν ὄττει, οὐδέ σε λήθω,
 δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 τω τοῦτ' ἐστίν, 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 Ἕρῃ,
 ἰκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖωνες. 570
 ἴ' Ἕφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 ἴλη ἐπὶ ἦρα φέρων, λευκωλένῳ Ἕρῃ·

“ ἢ δὴ λόγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαίνετον· οἷδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δί, ἕφρα μὴ αὐτε
 νεικεῖσσι πατήρ, σὺν δ' ἡμῶν δαῖτα τaráξῃ.
 εἰ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς
 ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῶν.”

* Ὡς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
 “ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μή σε φίλην περ εἰσάν ἐν ὀφθαλμοῖσιν ἴδωμαι
 θειωμένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
 χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πάν δ' ἡμαρ φερόμεν, ἅμα δ' ἠελίῳ καταδύντι
 κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

* Ὡς φάτο, μεῖδησεν δὲ θεὰ λεικώλενος Ἥρη,
 μειδῆσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἰνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

* Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἠέλιον καταδυντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἀεῖδον ἀμειβόμεναι ὀπι καλῇ.
 αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίησι πρᾶπίδεσσι,
 Ζεὺς δὲ πρὸς δὺν λέχος ἦι' Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ἕπνος ἰκάροι·
 ἔνθα καθευδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

B. 2.

οὐ μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 αἰνύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἅτε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
 ἰδέσθαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἅ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
 ἔπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον.
 φωνήσας ἔπεα πτερόεντα προσηύδα·
 ἴθι, οἴλε Ὀνειρε, θεοὺς ἐπὶ νῆας Ἀχαιῶν·
 κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 ἅλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10
 ἔ κέλειε καρηκομόωντας Ἀχαιοὺς
 ἦ· νῦν γὰρ κεν ἔλοι πόλιν εὐρυάγνιαν
 οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 μι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 ἰσσομένη, Τρώεσσι δὲ κῆδε' ἐφήπται." 15
 φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
 ἴμενος δ' ἴκανε θεοὺς ἐπὶ νῆας Ἀχαιῶν,
 ὅτ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὲς ἰοικώς, 20
 κ, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 ἔκλεισε προσεφώνεε θεῖος Ὀνειρος·
 ῥ, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο;
 ἴπανύχιου εὐδῆει βουληφόρον ἄνδρα,
 ῥτ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 ἔμειθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ἄνευθεν ἔων μέγα κήδεται ἠδ' ἔλεαίρει.
 ἔ σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 ἦ· νῦν γὰρ κεν ἔλοις πόλιν εὐρυάγνιαν
 οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 μι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 ἰσσομένη, Τρώεσσι δὲ κῆδε' ἐφήπται
 ῥ. ἀλλὰ σὺ σῆσιω ἔχε φρεσί, μηδὲ σε λήθη
 ῥ εὐτ' ἂν σε μελίφρων ὕπνος ἀνήῃ."
 ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 ῥέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον. 35

φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἅ ῥα Ζεὺς μίδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρῳσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ἰσμήνας,
 ἔγρετο δ' ἐξ ἕπνου, θείῃ δέ μιν ἀμφέχυντ' ὄμφῃ.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλόν, νηγάτευν, περὶ δὲ μέγα βάλλετο φῦρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργιρόηλον.
 εἶλετο δὲ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ
 σὺν τῷ ἔρῃ κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦως μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλιμπον
 Ζηνὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιοῖς,
 οἱ μὲν ἐκίρυσσον, τοὶ δ' ἠγείροντο μάλ' ᾧκα.

Βουλήν δὲ πρῶτον μεγαθύμων ἔζε γερόντων
 Νεστορέῃ παρὰ νηὶ Πηλοιογενέος βασιλῆος.
 τοῖς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
 “ κλυτε, φίλοι· θεῖός μοι ἐνὶ πνιῶν ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστ' αὖ δὲ Νέστορι δίῳ
 εἰδὺς τε μέγεθός τε φυὴν τ' ἄγχιστα ἔφκει.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῖθον ἔειπεν·
 ‘ εὐδεις, Ἀτρέος νιὲ δαΐφρονος, ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εἶδειν βουληφόρον ἄνδρα,
 ἧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἔων μέγα κίδεται ἠδ' ἐλεαίρει.
 θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς
 πανσιδίῃ· νῦν γάρ κεν ἔλοις πόλιν εἰρνώγων
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγραμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κίδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.’ ὣς ὁ μὲν εἶπεν
 ὦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ἕπνος ἀνήκει.
 ἀλλ' ἄγετ', αἰ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἢ θέμις ἐστίν,
 καὶ φεύγειν οὖν νηυσὶ πολυκλήϊσι κελείσω·
 ἰμεῖς δ' ἄλλοθεν ἄλλος ἐρητίειν ἐπέεσσιν.”

γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἰς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 φρουρέων ἀγορήσατο καὶ μετέειπεν·
 Ἄργείων ἡγήτορες ἠδὲ μέδοντες,
 τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 οὐ φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 ὅς μὲγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν."
 φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
 ἔστησαν πείθοντό τε ποιμένι λαῶν, 85
 οὐ βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 οἱ εἴσι μελισσῶν ἀδινάων,
 γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 ἔνθα ἄλις πεποτήγεται, αἶ δέ τε ἔνθα· 90
 νεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐπάροιθε βαθείης ἐστιχόωντο
 ἀγορήν. μετὰ δέ σφισιν ὅσσα δεδήκει
 εἶναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 ἰ ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 ἄγων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 ἰσώωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 οὐ κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἰτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 οὐ μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·
 οὐδὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 οὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 οὐδὲ θνήσκων ἔλιπεν πολύαρνι Θυέστη,
 οὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 οὐδὲ νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 οὐδὲ μισάμενος ἔπε' Ἀργείοισι μετηύδα·
 οὐδὲ ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 οὐδέ γα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
 ὅς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 οὐδὲ ἔρσαντ' εὐτείχεον ἀπονέεσθαι,
 οὐδὲ ἠν ἀπάτην βουλεύσατο, καί με κελεύει

δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμερέϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἢδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόδε τε λαὸν Ἀχαιῶν
 ἀπρηκτον πόλεμον πολεμίζειν ἢδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφαιται.
 εἰ περ γὰρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὄσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' αἰδρα ἕκαστον ἐλοίμεθα οἰνοχοεῖν,
 πολλαὶ κεν δεκάδες δευόλατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἱ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκοιροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οἶκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῖρα σέσηπε νεῶν καὶ σπάρτα λέλυνται,
 αἱ δέ που ἡμέτερά 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 εὐρυάγυιαν."

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄρωεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορῆ ὡς κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθῶν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχύεσσιν,
 ὡς τῶν πᾶσ' ἀγορῆ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἀπτεσθαι νηῶν ἢδ' ἐλκέμεν εἰς ἅλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν

κρέμων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.
 κεν Ἀγέλοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Ἀθηναίην Ἴρη πρὸς μῦθον ἔειπεν·
 τοι, ἀγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 οἴκονδε, φίλην ἐς πατρίδα γαίαν,
 φεύξονται ἐπ' εἰρέα νῶτα θαλάσσης,
 κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
 ἢ Ἐλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἠπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 ἀγαυοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 165
 ἔφατ', οἷδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 κατ' Οἰλύμποιο καρῆνων αἶψασα,
 ἴμενος δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 γαίῃ τειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαινον
 οἷδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης 170
 ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 Ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 θεὸς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οἴκονδε, φίλην ἐς πατρίδα γαίαν,
 ἢ ἐν νήεσσι πολυκλήσι πεσόντες, 175
 κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
 ἢ Ἐλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἠπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 ἀγαυοῖς ἐπέεσσιν ἐρέτυε φῶτα ἕκαστον, 180
 νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
 φάθ', ὃ δὲ ξυνέηκε θεῆς ὅπα φωνησάσης.
 ἔειπεν, ἀπὸ δὲ χλαῖαν βύλε, τῆν δ' ἐκόμισσε·
 Ἰφρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Ἰφρυβίδεω Ἀγαμέμνονος ἀντίος ἔλθων 185
 οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ἴνα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κίχρει,
 ἀγαυοῖς ἐπέεσσιν ἐρητύσασκε παραστᾶς·
 οὐδ' οὐ σε ἔοικε κακὸν ὧς δειδίσπεσθαι, 190
 τὸς τε κάθησο καὶ ἄλλους ἴδρυε λαοῖς.
 ἴππῳ σάφα οἶσθ', οἷος νόσος Ἀτρείωνος·

νῦν μὲν πειράται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἶον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς."

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

Ὡς ὁ γε κοιρανέων διέπε στρατὸν· οἱ δ' ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἠχῆ, ὡς ὅτε κῶμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μοῖνος ἀμετροεπίς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλά τε ἦδη,
 μάψ, ἀτὰρ οἱ κατὰ κόσμον, ἐριζέμεναι βασιλείσιν,
 ἀλλ' ὅτι οἱ εἴσαιτο γελοίου Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·

φολκὸς ἔην, χαλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθευ
 φοξὸς ἔην κεφαλῆν, ψεδνὴ δ' ἐπειρήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220
 τῷ γὰρ ρεικείεσκε. τότε αὐτ' Ἀγαμέμνονι δῖῳ
 ἔξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοιτο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 "Ἄτρείδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις· 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ὥς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὐτ' ἂν πτολίεθρον ἔλωμεν.

ἦ ἔτι καὶ χρυσοῦ ἐπιδύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἴλίου νῆος ἄποινα,
 ὃν κεν ἐγὼ δῖσας ἀγάγω ἢ ἄλλος Ἀχαιῶν. 230

κα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ὅς ἀπονόσφι κατίσχεται; οὐ μὲν ἔοικεν
 ἵντα κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν.
 κες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 κρ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἔωμεν
 ἢ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 οἱ χῆμεῖς προσαμύνομεν ἢ καὶ οὐκί.
 ἦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 τ' ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 Ἄ οἶκ' Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων
 ἔ, Ἀτρεΐδῃ, νῦν ἕστατα λωβήσαιο."
 ἄτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἔ. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 ἔπῳδρα ἰδῶν χαλεπῷ ἠνίπαπε μύθῳ· 245
 τ' ἀκριτόμυθε, λιγύς περ ἔων ἀγορητῆς
 πῆδ' ἔθελ' οἶος ἐριζέμεναι βασιλευσίν.
 γῶ σέο φημί χειριότερον βροτὸν ἄλλον
 ὕσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
 ἐν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 ἔ οἰεῖσθαι τε προφέροισ, νόστον τε φυλάσσοις.
 πῶ σάφα ἴδμεν, ὅπως ἔσται τὰδε ἔργα,
 κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 ἔ Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 εἰδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἀναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 σοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 π' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 πειτ' Ὀδυσσῆι κάρη ὤμοισιν ἐπέλη,
 Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 ὦ σε λαβῶν ἀπὸ μὲν φίλα εἴματα δύσω,
 τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 κλαίοντα θεῶς ἐπὶ νῆας ἀφήσω
 ὅς ἀγορήθην ἀεικέσσι πληγῆσιν."
 ὅρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ 265
 ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
 ὅρ' αἱματόεσσα μεταφρένου ἔξι πανέστη
 ἔνυπο χρισέου. ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ἔ δ', ἀχρεῖον ἰδῶν, ἀπομόρξατο δάκρυ.
 ἔ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὲν γέλασσαν. 270

ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ δὴ μὲν ἴδον Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσειν·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
 οὐ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ
 νεικέλειν βασιλῆας ὄνειδείοις ἐπέεσσιν.”

275

ὣς φάσαν ἢ πληθύς. ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπῶν λαὸν ἀνώγει,

280

ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῖθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλῆν.

ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“Ἄτρεϊδῆ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ἰπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

285

ὥστε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν οὐδύρονται οἰκόνδε νέεσθαι.

290

ἢ μὴν καὶ πόνος ἐστὶν ἀιηθέντα νέεσθαι.

καὶ γὰρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα.

ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς

295

ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης

αἰσχρὸν τοι δηρὸν τε μένειν κερεὸν τε νέεσθαι.

τλήητε, φίλοι, καὶ μέλαιτ' ἐπὶ χρόνον, ὄφρα δαῶμεν,

ἢ ἔτεον Κάλχας μαντεύεται, ἣ καὶ οὐκί.

300

εὔ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι.

χθιστά τε καὶ πρῶιζ', ὅτ' ἐς Αἰλλίδα νῆες Ἀχαιῶν

ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·

ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοῖς

305

ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,

καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ἕδωρ·

ἐνθ' ἐφάτη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,

σμερδαλέος, τόν β' αὐτὸς Ὀλύμπιος ἦκε φώσδε,

παῖξας πρὸς ῥα πλατάνιστον ὄρουσεν· 310
 ἴσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ἰκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ἄρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας·
 ἀμφεποτᾶτο ὄδυρομένη φίλα τέκνα· 315
 ἐλιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 εἰ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ἰρίζηλον θῆκεν θεός, ὃς περ ἔφηεν·
 ἴμιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἔσταότες θαυμάζομεν, οἶον ἐτύχθη. 320
 εἰνὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 ἴεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί·
 τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
 ὄψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325
 κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ἴρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 τοσσαῦτ' ἔτεα πολεμίζομεν αὐθι,
 ὧ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν·
 ἴς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 ἴς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."·
 βατ' Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ ἰῆες
 ἴον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν —
 αἰνήσαντες Ὀδυσσῆος θείοιο. 335
 καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 οἴ, ἣ δὴ παισὶν εἰκότες ἀγοράασθε
 ἴς, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 νθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν·
 ἴη βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν 340
 τ' ἄκρητοι καὶ δεξιαί, ἣς ἐπέπιθμεν.
 ἴρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 ἴς δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 ἴς σὺ δ' ἔθ' ὣς πρὶν ἔχων ἀστεμφέα βουλήν
 ἴς Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας, 345
 ἴς ἕα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 ἴς βουλευώσ' — ἀνυσὶς δ' οὐκ ἔσσεται αὐτῶν —
 ἴς γοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

γιώμεναι εἴτε ψεῦδος ἰπὸσχεσις, ἢ καὶ οὐκί.
 φημί γὰρ οἶν κατανεῦσαι ὑπερμεγέα Κρονίω α
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἄργεῖοι Τρώεσσι φόνον καὶ κήρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνωι.
 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 ἢς νηὸς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλά, ἀναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλω·
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω.
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον, 1
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φίλα δὲ φίλοις.
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ', ὅς θ' ἠγεμόνων κακός, ὅς τέ νυ λαῶν,
 ἴδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφείας γὰρ μαχέονται·
 γνώσεται δ', εἰ καὶ θεσπεσίη πόλις οὐκ ἀλαπάξεις
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 " ἢ μὰν αὐτ' ἀγορή νικᾶς, γέρον, υἱᾶς Ἀχαιῶν.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἀνακτος
 χερσὶν ἰφ' ἠμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 ἀλλά μοι αἰγλόχος Κροῖῶν Ζεὺς ἄλγε' ἔδωκεν,
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νεῖκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
 εὖ μὲν τις δόρυ θηξάσθω, εἴ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκνυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδῶν πολέμοιο μεδέσθω,
 ὡς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ.
 οὐ γὰρ πανσωλή γε μετέσσεται, οἶδ' ἠβαιόν,
 εἰ μὴ νῦν ἔλθοῦσα διακρυνέει μένος ἀνδρῶν."

μέν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀμφιβρότης, περὶ δ' ἔγχρῃ χεῖρα καμείται·
 δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390
 ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 ἢ παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἔσσειται φυγέειν κύνας ἢ δ' οἰωνούς."

ἔφατ', Ἄργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
 ἐΰψηλῆ, ὅτε κινήσῃ Νότος ἐλθών, 395
 τι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
 ἢ ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 ἄρες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 γὰρ τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλω ἔρεζε θεῶν αἰειγενετάων, 400
 ἄσθρος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 βούν ἰέρευσεν ἀναξ ἀνδρῶν Ἄγαμέμνων
 γενταέτηρον, ὑπερμενεί Κρονίωνι,
 ἐν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 ἄσθρα μὲν πρότιστα καὶ Ἰδομενεῆα ἀνακτα, 405
 πειτ' Αἴαντε δὺω καὶ Τυδέος υἱόν,
 αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 ἄσθρος δὲ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·
 ἄσθρος κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο.
 περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 ἐϋχόμενος μετέφη κρείων Ἄγαμέμνων·
 ἄσθρῳ ἄσθρῳ, μέγιστε, κελαινεφές, αἰθήρι ναίων,
 ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 ἄσθρῳ, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα, 415
 ἄσθρῳ δὲ χιτῶνα περὶ στήθεσσι δαίξαι
 ἄσθρῳ γαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 ἐν κονίῃσιν ὁδὰξ λαξοίατο γαῖαν."
 ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίων,
 ἄσθρῳ δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 πείρ' ἐϋξάντο καὶ οὐλοχύτας προβάλοντο,
 ἄσθρῳ μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 ἄσθρῳ γ' ἐξέταμον κατὰ τε κνίση ἐκάλυψαν
 ἄσθρῳ ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 ἄσθρῳ μὲν ἄσθρῳ σχίξῃσιν ἀφύλλοισιν κατέκαιον, 425
 ἄσθρῳ να δ' ἄσθρῳ ἀμπείραντες ὑπείρεχον Ἐφαιστόιο.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐλάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὄβελοῖσιν ἐπειραν,
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεδύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ ποσιος καὶ ἐδητύος ἐξ ἔρον ἔστο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 " Ἄτρεΐδη κύνιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δῆθ' αἴθι λεγώμεθα, μηδ' ἔτι δηρὸν
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θάσσου ἐγείρομεν ὄξιν Ἄρηα."

Ὡς ἔφατ', οἷδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνῳ·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 οἱ δ' ἀμφ' Ἄτρείωνα διοτρεφέες βασιλῆες
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγλὸν ἔχουσα ἐρίτιμον, ἀγήρων ἀθανάτην τε,
 τῆς ἑκατὸν θίσαναι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
 ὀτρύνουσα ἰέται· ἐν δὲ σθένος ἄρσεν ἐκάστω
 καρδίῃ, ἀλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλικίων γένητ' ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφίρῃσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην
 οὔρεος ἐν κορυφῆς, ἔκαθεν δέ τε φαίνεται αὐγή,
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἰγλη παμφανώσα δι' αἰθέρος οἰραῖον ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
 κλαγγηδὸν προκαθίζιγτων, σμαραγεῖ δέ τε λειμῶνι,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάδριον· αὐτὰρ ἰπὸ χθῶν

μερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

ἔσταν δ' ἐν λειμῶνι Σκαμαιδρίῳ ἀνθεμόεντι
μυροί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ἄρη.

Ἦύτε μυιάων ἀδιωάων ἔθνεα πολλά,
αἶτε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν 470

ἄρη ἐν εἰαριῇ, ὅτε τε γλάγος ἄγγεα δεύει,
πόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοῖς δ' ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
μυρία διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὥς τοὺς ἠγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηυδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ἄρματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,

Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἤτε βοῖς ἀγέληφι μέγ' ἕξοχος ἔπλετο πάντων 480

παῖρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἔκπρεπέ' ἐν πολλοῖσι καὶ ἕξοχον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλυμπία δώματ' ἔχουσαι, —
ἡμεῖς γὰρ θεαὶ ἔστε, πάρεστε τε, ἴστε τε πάντα, 485

ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —
οἵτι ἐς ἠγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
πληθύν δ' οἶκ ἄν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴην,
φασὶ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνεΐη, 490

εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θεγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.

Βιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον
Ἄρκεσίλαός τε Προθοήωρ τε Κλονίος τε, 495

καὶ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοειόν τε Σλώλόν τε πολίκνημόν τ' Ἐτειωνόν,
Ἐπτεϊαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,

οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
καὶ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500

Ἄλαλήν Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,
Ἄνωπας Εὐτρησίην τε πολυτρήρωνά το Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλλάρτον,

οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,

οἳ δ' Ἰππιθ. βασιεῖον, ἐκτίμενον πτολίεθρον,
 Ογχηστόν θ' ἱερόν, Ποσειδίμου ἀγλαὸν ἄλσος,
 οἳ τε πολυστίφυλον Ἄργην ἔχον, οἳ τε Μίδειαν
 Νισάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 λοῖροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινίειον,
 τῶν ἤρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὸς Ἄρηος,
 οἷς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειδάο,
 παρθένος αἰδοίη, ἰπερώιον εἰσαναβάσα,
 Ἄρηι κρατερῶ· ὃ δέ οἱ παρελέξατο λάθρη.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

Αὐτὰρ Φωκῆων Σχεδίου καὶ Ἐπίστροφος ἤρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
 Κρίσάν τε ζαθέην καὶ Δαιλίδα καὶ Πανοπήα,
 οἳ τ' Ἀιεμώρειαν καὶ Ἰάμπολιον ἀμφενέμοιτο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔπαιον,
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.
 οἳ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες,
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἠγεμόειεν Ὀιλήος ταχὺς Αἴας,
 μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
 ἐγχείη δ' ἐκέκαστο Παρέλληνας καὶ Ἀχαιοὺς·
 οἳ Κυδῖόν τ' ἐνέμοντ' Ὀπύεντά τε Καλλιάρων τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειᾶς ἐρατεινᾶς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.
 τῶ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο
 Λοκρῶν, οἳ γαίονσι πέρην ἱερῆς Εἰβοίης.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολιστάφιλόν θ' Ἰστίασαν
 Κήριθῖόν τ' ἔφαλον Δίου τ' αἰπὸν πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
 τῶν αἰθ' ἠγεμόνευ' Ἐλεφήνωρ, ὅσος Ἄρηος,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάωντων.
 τῶ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν

ήξειν δηίων ἀμφὶ στήθεσσι.

τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

ἰ' Ἀθήνας εἶχον, ἔυκτίμενον πτολίεθρον,

ἐχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη

ς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,

Ἀθήνης εἶσεν, ἔφ' ἐνὶ πύλοι νηῶ·

ν ταύροισι καὶ ἄρνυοῖς ἰλάοιται 550

νηαίων περιτελλομένων ἐνιαυτῶν·

γεμόνευ' υἱὸς Πετῆω Μενεσθεύς.

ὧ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ

ἵππους τε καὶ ἀνέρας ἀσπίδιώτας.

ὅς ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555

πεντήκοντα μέλαινα νῆες ἔποντο.

ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας

ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες].

ἰργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

Ἀσίην τε βαθὺν κατὰ κόλπον ἐχούσας, 560

Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,

Ἀἴγινα Μάσητά τε κούροι Ἀχαιῶν,

γεμόνευε βοῆν ἀγαθὸς Διομήδης

ἰος, Καπανῆος ἀγακλειτοῦ φίλος υἱός.

ἰ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565

· υἱὸς Ταλαϊονίδαο ἀνακτος.

· δ' ἠγεῖτο βοῆν ἀγαθὸς Διομήδης.

ἰ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

ἰυκῆνας εἶχον, ἔυκτίμενον πτολίεθρον,

· Κόρινθον ἔυκτιμένας τε Κλεωνάς, 570

· ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν

ἰ', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

· ησιῆν τε καὶ αἰπεινὴν Γουόεσσαν

· τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο

· ἀνὰ πάντα καὶ ἀμφ' Ἐλίκην εὐρείαν, 575

· νηῶν ἦρχε κρείων Ἀγαμέμνων

· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν

· ἄσιν δὲ μετέπρεπεν ἠρώεσσι,

· ἰγτος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

· χον κοίλην Λακεδαίμονα κητώεσσαν,

· ἰπάρτην τε πολυτρήρωνά τε Μέσσην,

Βρισειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολιέθρον,
οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφερέμοντο,
τῶν οἱ ἀδελφεὸς ἦρχε, βοῆν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπάτερθε δὲ θαρήσσουντο.
ἐν δ' αὐτὸς κλέν ἦσι προθυμέησι πεποιθώς,
ὄτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
τίσασθαι Ἐλένης ὀρμήματά τε στοναχάς τε.

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήϊην ἐρατεινὴν
καὶ Θρύου, Ἀλφειοῖο πόρον, καὶ ἔυκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
καὶ Πτελεδὸν καὶ Ἔλος καὶ Δῶριον, ἐνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῖσαν ἀοιδῆς,
Οἰχαλήθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
Μοῦσαι ἀεΐδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αἰτὰρ ἀοιδῆν
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν·
τῶν αἰθ' ἠγεμόιενε Γερήνιος ἱππότα Νέστωρ,
τῷ δ' ἐνευήκοντα γλαφίραϊ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπίτιον παρὰ τίμβρον, ἴν' ἀνέρες ἀγχιμαχηταί,
οἳ Φέρεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
Ῥίπην τε Στρατῆν τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ' Ἀγκαίοιο πάις, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γὰρ σφιν δῶκεν αἰαξ ἀνδρῶν Ἀγαμέμνων
νῆας εὐσσέλμους περᾶν ἐπὶ οἴνοπα πόιντον,
Ἀτρείδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμῆλει.

Οἳ δ' ἄρα Βουπράσιών τε καὶ Ἥλιδα διαν ἔναιον,
ὄσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα
πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὺς ἔέργει,
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστω
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
των μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθη,
νῆες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·

Ἰαρυγκείδης ἦρχε κρατερὸς Διώρης·
 ἰάρτων ἦρχε Πολύξεινος θεοειδής,
 ἰθίοιο Αἰγυῖάδαο ἀνακτος.
 ε Δουλιχίου Ἐχιάων θ' ἱεράων 625
 γαίουσι πέρην ἁλός, Ἡλιδος ἄντα,
 ἰγεμόνευε Μέγης ἀτάλαντος Ἄρηι,
 ἰδυ τίκτε δίφιλος ἱππότα Φυλεύς,
 ἰουλίχιόνδ' ἀπενάσσατο πατρὲ χολωθεῖς.
 ἰτεσσαράκοντα μέλαινα νῆες ἔποντο. 630
 ἰΟδυσσεὺς ἦγε Κεφαλλῆνας μεγαθίμοις,
 ἰην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 ἰλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαι,
 ἰκθου ἔχον ἠδ' οἱ Σάμον ἀμφενέμοντο,
 ἰκθου ἔχον ἠδ' ἀντιπέραι' ἐνέμοντο. 635
 ἰΙδισσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος,
 ἰνῆες ἔποιτο δυνώδεκα μιλτοπάρηοι.
 ἰων δ' ἠγείτο Θόας, Ἀνδραίμονος υἱός,
 ἰων' ἐνέμοντο καὶ Ὠλενον ἠδὲ Πυλῆνην
 ἰπ' ἀγχιάλον Καλυδῶνά τε πετρήεσαν. 640
 ἰΟἰνῆος μεγαλήτορος υἱέες ἦσαν,
 ἰπ' αὐτὸς ἔην, θάναε δὲ ξανθὸς Μελέαγρος,
 ἰπάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν.
 ἰτεσσαράκοντα μέλαινα νῆες ἔποντο.
 ἰιδ' Ἰδομενεὺς δουρικλυτὸς ἠγεμονευν, 645
 ἰιτ' εἶχον Γόρτυνά τε τειχιόεσαν,
 ἰλητόν τε καὶ ἀργινόεντα Λύκαστον
 ἰικε Ῥυτιόν τε, πόλεις εἰναιεταώσας,
 ἰικε Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
 ἰιδ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευν 650
 ἰικε ἀτάλαντος Ἐυναλίω ἀνδρειφόντη·
 ἰικε ὀγδώκοντα μέλαινα νῆες ἔποντο.
 ἰικεμος δ' Ἡρακλείδης ἠὺς τε μέγας τε
 ἰικε ἐννέα νῆας ἄγειν Ῥοδίων ἀγερῶχων,
 ἰικε ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 ἰικε λυσόν τε καὶ ἀργινόεντα Κάμειρον.
 ἰικε ληπόλεμος δουρικλυτὸς ἠγεμόνευν,
 ἰικε λαστύχεια βίη Ἡρακληεῖη,
 ἰικε ἐξ Ἐφίρης, ποταμοῦ ἀπο Σελλήεντος,
 ἰικε τεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
 αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
 ἤδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπέλησαν γάρ οἱ ἄλλοι 665
 υἱέες υἱανόλ τε βίης Ἡρακληείης.

αὐτὰρ ὃ γ' ἔς Ῥύδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
 τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφληθεν
 ἐκ Διός, ὅσπερ θεοῖσι καὶ ἀνθρώποισι ἀνάσσει,
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεῖς αἶ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 Νιρεῖς, Ἀγλαίης υἱὸς Χαρόποιό τ' ἄνακτος,
 Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμίμονα Πηλεΐωνα.
 ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κασον τε
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, κήσους τε Καλίδνας,
 τῶν αἶ Φεΐδιππός τε καὶ Ἄντιφος ἠγησάσθην,
 Θεσσαλοῦ υἱε δῖῳ Ἡρακλεΐδαο ἄνακτος,
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῆν αἶ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δὲ καλεῖντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αἶ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἄλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεῖς,
 κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,
 τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
 Λυρνησσοῦν διαπορθήσας καὶ τείχεα Θήβης,
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶροις,
 υἱέας Εἰηνοῖο Σεληπιάδαο ἄνακτος. 690

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀυστήσεσθαι ἐμελλεν.
 Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δῆμητρος τέμενος, Ἰταιά τε, μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχεποίην,
 τῶν αἶ Πρωτεσίλαος ἀρήμιος ἠγεμόνευεν
 ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλινα.

- ταῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
νηὶς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
οἷοι μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθειόν γε μὲν ἀρχόν·
ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
αὐτοκασίγνητος μεγαθίμου Πρωτεσιλάου,
ὑπλότερος γενεῆ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἦρας Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
θεύονθ' ἠγεμόνος, πόθειόν γε μὲν ἔσθλὸν ἔοντα.
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο. 710
Οἱ δὲ Φερᾶς ἐνέμοντο παραὶ Βοιβηίδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν,
τῶν ἦρχ' Ἀδμήτιο φίλος παῖς ἐνδὲκα νηῶν,
Εἰμηλος, τὸν ἱπ' Ἀδμήτῳ τέκε δια γυναικῶν
Ἄλκηστις, Πελλίαι θυγατρῶν εἶδος ἀρίστη. 715
Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεΐαν,
τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων εὖ εἰδώς,
ἑπτα νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
ἐμτέβασαν, τόξων εἰ εἰδότες ἴφι μάχεσθαι. 720
ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν
ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
ἔειθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἄργεῖοι παρὰ νηυσὶ Φιλοκτῆται ἀνακτος. 725
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθειόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.
Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αἰθ' ἠγείσθην Ἀσκληπιοῦ δίο παῖδε,
Ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἔστιχόωντο.
Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἦρχ' Εὐρύπιλος, Εὐαίμονος ἀγλαὸς υἱός,
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.
Οἱ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,

Ορθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκίην,
 τῶν αἰθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης, 730
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,—
 τὸν ῥ' ὑπὸ Πειριθῶϊ τέκετο κλυτὸς Ἴπποδάμειο
 ἤματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας,
 τοὺς δ' ἐκ Πηλίου ᾤσε καὶ Αἰθίκεσσι πέλασθεν—,
 οὐκ οἴος, ἅμα τῷ γε Λεοντεῦς, ὄζος Ἄρηος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο.
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

Γουνεῖς δ' ἐκ Κύφου ἤγε δύο καὶ εἴκοσι νῆας·
 τῷ δ' Ἐυήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχεῖμερον οἰκί' ἔθεντο, 750
 οἳ τ' ἅμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
 ὅς ῥ' ἐς Πηνεῖδον προΐει καλλιῤῥοον ὕδαρ.
 οὐδ' ὅ γε Πηνεῖῳ συμμίσγεται ἀργυροδίη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἠὺτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγιήτων δ' ἦρχε Πρόθοος, Τενθηρόντος υἱός,
 οἳ περὶ Πηνεῖδον καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον. τῶν μὲν Πρόθοος θαδὸς ἠγεμόνευεν,
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο. 760

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἠδ' Ἴππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Γυμηλὸς ἔλαυνε ποδώκεας ὄρνιθας ὡς,
 ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἅμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὃ γὰρ πολὺν φέρτατος ἦεν,
 Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
 ἀλλ' ὃ μὲν ἐν νῆεσσι κορωνίσιν ποντοπόροισιν
 κεῖτ' ἀπομνησίτας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισίν θ'. Ἴπποι δὲ παρ' ἄρμασιν οἴσιν ἔλαστος. 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων

ν κλισίης· οἱ δ' ἄρχον ἀρηίφιλον ποθέοντες
 οἴτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὡς εἴ τε πυρὶ χθῶν πᾶσα νέμοιτο· 730

μᾶλα δ' ὑπεστενάχιζε Διὶ ὡς τερπικεραύνῳ
 κρομένῳ, ὅτε τ' ἀμφὶ Τυφωεὶ γαῖαν ἰμάσση
 ἰν' Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεται εὐνάς.

ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 κρομένων· μᾶλα δ' ὤκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδίημεμος ὤκέα Ἴρις
 τὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·

αἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρησιν
 πάντες ἑμνηγέρες, ἡμὲν νέοι ἠδὲ γέροντες. 790

Ἐγχοῦ δ' ἴσταμένη προσέφη πόδας ὤκέα Ἴρις·

ἴσατο δὲ φθογγὴν οὐὶ Πριάμοιο Πολίτη,
 ὡς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,

ἑμὲν ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 ἑγμειος, ὅπποτε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.

Ἐγχοῦ μιν ἔεισαμένη μετέφη πόδας ὤκέα Ἴρις· 795

ὡ γέρον, αἰεὶ τοι μῖθοι φίλοι ἄκριτοί εἰσιν,
 ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρει.

ἡ μὲν δὲ μᾶλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πω τοιούδε τοσόνδε τε λαὸν ὄπωπα·

ἄλιν γὰρ φύλλοισιν εὐικότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν. 800

Ἐκτωρ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὦδέ γε ῥέξαι.

πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τόστιν ἕκαστος ἀνὴρ σημαϊέτω, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιήτας. 805

ὣς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
 αἴψα δ' ἔλισ' ἀγορῆν· ἐπὶ τεύχεα δ' ἔσσεύοντο.

τάσται δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 κτεροὶ θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὄρώρει. 810

Ἔστι δὲ τις προπάρειθε πόλιος αἰκεία κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,

τις ἦτοι ἄνδρες Βατλίειαν κικλήσκουσιν,
 αἰάρατοι δὲ τε σῆμα πολυσκάρθμοιο Μιρίνης·

ἔνθα τότε Τρώες τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ

Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαίτες ἐγχεΐησι.

Δαρδανίων αὐτ' ἦρχεν ἔσθ' παῖς Ἀγχίσαιο
Λιείας, τὸν ἔπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτη,
Ἰδῆς ἐν κνημοῖσι θεὰ βροτῶν εὐνηθείσα,
οἶκ' οἶος, ἅμα τῷ γε δῶν Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ἔπαι πόδα νεύατον Ἰδῆς,
ἄφνειοί, πίνοντες ἕδωρ μέλαν Αἰθήποιο,
Τρώες, τῶν αἰτ' ἦρχε Λικκάοτος ἀγλαὸς υἱὸς
Πάνδαρος, φ' καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

825

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρεΐης ὄρος αἰπύ,
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
υἱε δῶν Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδεε μαιτοσίνας, οὐδὲ οἷς παῖδας ἔασκεν
στεῖχειν ἐς πόλεμον φθισήνορα. τῶ δέ οἱ οὐ τι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτιο.

830

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστόν καὶ Ἄβιδον ἔχον καὶ διαν Ἀρίσβην,
τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

835

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον.
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρης,
υἱε δῶν Λήθιοιο Πελασγοῦ Τευταμίδαο.

840

Αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρωσ,
ὄσσοις Ἑλλήσποντος ἀγάρροοι ἐντὸς ἔεργει.

845

Εὐφήμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκιλοτόξοις
τηλόθεν ἐξ Ἀμιδῶνος, ἀπ' Ἀξιοῦ εὐρινρέοντος,
Ἀξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐρετῶν, ὅθεν ἠμιόνων γένος ἀγροτεράων·
οἱ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κοῶνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐουθίνους.

855

Ἄλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 ξ' Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
 ἰ δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς·
 οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
 ἠ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 ῖ, ὅθι περ Τρῶας κερáϊζε καὶ ἄλλους.
 αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
 Ἰσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
 ἰ αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
 μένεος, τὼ Γυγαίῃ τέκε λίμνη, 865
 ονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.
 ἰ αὖ Καρῶν ἠγήσατο βαρβαροφώνων,
 ἠ ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον
 ἠ τε ῥοὰς Μυκάλῃς τ' αἰπεινὰ κάρηνα.
 ῖ Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870
 Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ἠσὸν ἔχων πόλεμόνδ' ἴεν ἠΰτε κούρη,
 ἰδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἠ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ῖ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαίφρων. 875
 ἰδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 κ Λυκίης, Ξάνθου ἀπο δινήεντος.

Γ. 3.

ἐπεὶ κόσμηθεν ἅμ' ἠγεμόνεσσιν ἕκαστοι,
 ἠ κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς·
 κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 οὔν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 ἠί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
 ἠνυγματοῖσι φόνον καὶ κῆρα φέρουσαι·
 ἠρα ταί γε κακὴν ἔριδα προφέρουσαι·
 ἠσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
 ἠεμαῶτες ἀλεξέμεν ἀλληλοῖσιν.
 ἠεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10
 οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 ἠ τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ἠν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς

έρχομένων· μάλα δ' ἄκα διέπρησσον πεδίοιο.

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

Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς,

παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δούρειε δίω κεκορυθμέηα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστοις
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι.

τὸν δ' ὡς οὖν ἐνόησεν ἀρηΐφιλος Μειέλαος

ἐρχόμειον προπάροιθεν ὀμίλου, μακρὰ βιβάντα,

ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραῖν ἢ ἄγριον αἶγα,

πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν

σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·

ὡς ἐχάρη Μειέλαος Ἀλέξανδρον θεοειδέα

ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.

αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οἶν ἐνόησεν Ἀλέξανδρος θεοειδῆς

ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίορσος ἀπέστη

οἴρεος ἐν βήσσησι, ἰπὸ τε τρόμος ἔλλαβε γυῖα,

ἄψ τ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς,

ὡς αὐτίς καθ' ὄμιλον ἔδν Τρώων ἀγερώχων

δεΐσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἐκτωρ νεΐκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

“ Δύσπαρι, εἶδος ἀριστε, γυναιμανές, ἠπεροπευτά,

αἰθ' ὄφελος ἄγορός τ' ἔμεναι ἀγαμός τ' ἀπολέσθαι.

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,

ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπύψιον ἄλλων.

ἢ που καγχαλόωσι καρηκομόωντες Ἀχαιοὶ

φάντες ἀριστήηα πρόμον ἔμμεναι, οὐνεκα καλὸν

εἶδος ἐπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.

ἢ τοιόσδε ἔων ἐν πορτοπόροισι νέεσσιν

πόντου ἐπιπλώσας, ἐτάρους ἐρήφας ἀγείρας,

μιχθεῖς ἀλλοδαποῖσι γυναικ' εὐειδέ' αἰήγες

ἐξ ἀπίης γαίης, πόνδ' ἀνδρῶν αἰχμητῶν,

πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ,

δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αἰτῶ;

οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μειέλαον;

οἷον φωτὶς ἔχεις θαλερὴν παράκοιτι.
 χαίσιμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης,
 τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἢ Τρῶες δειδήμονες· ἢ τέ κεν ἤδη
 το χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργα."
 αὐτε προσέειπεν Ἀλέξανδρος θεοειδής·
 ἐπεὶ με κατ' αἴσαν ἐνέεικσας οὐδ' ὑπὲρ αἴσαι,
 αἰδὴ πέλεκυς ὣς ἐστὶν ἀτειρής, 60
 ἰδία δουρὸς ὑπ' αἰέρος, ὅς μ' ἀ τε τέχνη
 μιγησι, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ἰστήθεσσιν ἀτάρβητος νόος ἐστίν
 ἢ ἔρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 βλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 τοῖσι δῶσι, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 ἢ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἢ κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ἢ δέ κε νικίση κρείσσων τε γένηται,
 ἢ ὧν εἴ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 ἢ φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 οἴην ἐριβώλακα, τοῖ δὲ νεέσθων
 ἢ ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ἢ θ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῖθον ἀκούσας,
 μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 ἢ ἄρδ' ἐλῶν· τοῖ δ' ἰδρύνθησαν ἅπαντες.
 ἢ ἰοξάζοιτο κερηκομόωντες Ἀχαιοί,
 ἢ ἰπυσκόμενοι λάεσσι τ' ἔβαλλον. 80
 ἢ ἰακρόν αὖσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ἢ ἰαργεῖοι, μὴ βάλλετε, κοῖροι Ἀχαιῶν·
 ἢ ἰαρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
 ἢ ἰαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγείνοιτο
 ἢ ἰα. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85
 ἢ ἰαμεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 ἢ ἰαεξάιθροιο, τοῦ εἴεκα νεῖκος ὄρωρει.
 ἢ ἰακελέται Τρῶας καὶ πάντας Ἀχαιοὺς
 ἢ ἰαἀποθέσθαι ἐπὶ χθονὶ πολυβοτείρη,
 ἢ ἰαμέσσω καὶ ἀρηίφιλον Μενέλαον 90
 ἢ ἰαἙλένη καὶ κτήμασι πᾶσι μάχεσθαι.

ὄπποτερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμα μιν."

Ἔφη δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μειέλαος·
"κέκλυτε νῦν καὶ ἔμεϊο· μάλιστα γὰρ ἄλγος ἰάνει
Θιμόν ἐμόν· φρονέω δὲ διακριθήμεναι ἴδη
Ἄργελλος καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
ἡμέων δ' ὄπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.
οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῆν τε καὶ Ἥελίω· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμη
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφιάλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ' ὄπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετήσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."

Ἔφη δ' ἄρα πάντες ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατεθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ὄροισι.
Ἐκτῶρ δὲ προτὶ ἄστν δῖω κήρικας ἔπεμπεν
καρπαλίμως ἄριος τε φέρειν Πριάμόν τε καλέσσα.
αὐτὰρ ὁ Ταλθίβιον προΐκει κρείων Ἀγαμέμνων
ἰήσας ἐπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οἴκ ἀπίθησ' Ἀγαμέμνονι δῖω.

Ἴρις δ' αἰθ' Ἐλείῃ λευκωλέϊω ἄγγελος ἦλθεν,
εἶδομέῃ γαλόω, Ἀυτηνορίδαο δάμαρτι,
τὴν Ἀυτηνορίδης εἶχε κρείων Ἐλικάων,
Λασδίκη, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εἶρ' ἐν μεγάρῳ· ἧ δὲ μέγαν ἰστὸν ὑφαίειν,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλοισι
Τρῶων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
αἷς ἔθεν εἶνεκ' ἐπασχον ὑπ' Ἄρηος παλαμῶν.

ἄγγελος δ' ἰσταμένη προσεφθῆ πόδας ὠκέα Ἴρις·
"ὁ εἶρ' ἴθι, τίμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι"

Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν Ἄρηα
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 καὶ δὴ νῦν ἕαται σιγῇ—πόλεμος δὲ πέπαυται—
 ὅπιοσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 οὐτάρ Ἀλέξανδρος καὶ ἄρηίφιλος Μενέλαος
 μακρῆς ἐγχέησι μαχήσονται περὶ σείω·
 οὐδέ κε μικήσαντι φίλη κεκλήση ἄκοιτις.”
 ὣς εἰποῖσα θεὰ γλυκὺν ἕμερον ἔμβαλε θυμῷ
 ἰδὲός τε προτέρωιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 οὐτίκα δ' ἄργερινῆσι καλυψαμένη ὀθόνησιν
 ἄρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 ἔκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Ἄσθη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 ἔφαθ' ἔπειθ' ἴκανον, ὅθι Σκαιαὶ πίλαι ἦσαν. 145
 οὐδ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 ἄρματον τε Κλυτίου θ' Ἰκετάονά τ', ὄζον Ἄρηος,
 Ἰκαλέγων τε καὶ Ἀντήνωρ, πεπινυμένω ἄμφω,
 ἔματο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσιν,
 οἵ τ' αἰεὶ πολέμοιο πεπαιμένοι, ἀλλ' ἀγορηταὶ 150
 ἀσθλοὶ, τεττίγεσσι ἐοικότες, οἵτε καθ' ὕλην
 ἀνδρῶν ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 οἷοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.
 οὐδ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῖσαν,
 ἔφαθ' ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 οἱ ἰέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
 οἴησ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 οἷός τ' ἀθανάτησι θεῆς εἰς ἅπα ἔοικεν.
 ἀλλὰ καὶ ὡς τοίη περ εἰῶσ' ἐν νηυσὶ νεέσθω,
 οὐδ' ἡμῶν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160
 ὣς ἄρ' ἔφασκε Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·
 οἴησ' ἄρ' ἔπειθ' ἔλθοῖσα, φίλον τέκος, ἴζεν ἐμεῖο,
 ἔφαθ' ἰδὴ πρότερόν τε πόσιν πηοῖς τε φίλους τε,—
 τί μοι αἰτία ἔσσι; θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἵ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν— 165
 οἵ μοι καὶ τοῖδ' ἄνδρα πελώριον ἐξονομήηης,
 οὐκ ἔστιν Ἀχαιὸς ἀϊήρ ἠὲς τε μέγας τε.
 οἱ μὲν κεφαλῇ καὶ μείζοιες ἄλλοι ἔασιν·
 οὐδὲν δ' οὕτω ἐγὼν οὐ πω ἴδοι ὀφθαλμοῖσιν,

υἷδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἄνδρι ἕοικεν.”

170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν

“ αἰδοῖός τέ μοι ἔσσι, φίλε ἔκυρέ, δεινός τε
ὡς ἄφελεν θάνατός μοι ἀδεῖν κακός, ὅπποτε δεῖρο
υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἔρατεινήν.

175

ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.

τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάς.

οὗτός γ' Ἀτρεΐδης εἴρυκρείων Ἀγαμέμνων,
ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.”

180

Ὡς φάτο· τὸν δ' ὁ γέρων ἠγάσασατο, φώνησέν τε·

“ ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,

ἧ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἦδη καὶ Φρυγίην εἰσήλιθον ἀμπελόεσσαν,

ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους,

185

λαοὺς Ὀτρίης καὶ Μύγδονος ἀντιθέοιο,

οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·

καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην

ἡματι τῶ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάειραι·

ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.”

90

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραῖός·

“ εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,

εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι,

τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλιβοτείρῃ,

95

αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.

ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλῳ,

ὄστ' οἴων μέγα πῶν διέρχεται ἀργεννάων.”

Τὸν δ' ἠμείβετ' ἐπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·

“ οὗτος δ' αὖ Λαερτιάδης, πολίμητις Ὀδυσσεύς,

100

ὃς τράφη ξεν δῆμῳ Ἰθάκης κραναῆς περ ἑούσης

εἰδὼς παντολοῦς τε δόλους καὶ μῆδεα πυκνά.”

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠῦδα·

“ ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτές ἔειπες·

ἦδη γὰρ καὶ δεῖρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,

200

σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·

τοὺς δ' ἐγὼ ἐξείμισσα καὶ ἐν μεγάροισι φίλησα,

ἀμφοτέρων δὲ φυῆν ἐδάην καὶ μῆδεα πυκνά.

ε δὴ Τρώεσσι ἐν ἀγρομένοισι ἐμιχθευ,
 ν μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἔξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 ε δὴ μύθοις καὶ μῆδεα πᾶσιν ὕφαινον,
 ν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 κέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 κμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215
 ε δὴ πολὺμητις ἀναίξειεν Ὀδυσσεύς,
 ν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 ον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 πτεμφῆς ἔχεσκεν, αἰδρεῖ φωτὶ εὐοικῶς·
 ε ζάκοτόν τε τίς ἔμμεναι ἄφρονά τ' αὐτως. 220
 ε δὴ ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἴει
 α νιφάδεσσιν εὐοικύτα χειμερήσιον,
 ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 γ' ὦδ' Ὀδυσσῆος ἀγασσάμεθ' εἶδος ἰδόντες."·
 ῥίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραῖός· 225
 ἄρ' ὦδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΐς τε μέγας τε,
 Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"·
 δ' Ἐλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·
 δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 εἰς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὦς 230
 ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 ε μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
 ἠμετέρω, ὅποτε Κρήτηθεν ἵκοιτο.
 ἄλλους μὲν πάντας ὄρω ἐλίκωπας Ἀχαιοὺς,
 ἐὺ γνοίην καὶ τ' οἶνομα μυθησαίμην· 235
 οἱ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 ἰά θ' ἰππόδαμον καὶ πῖξ ἀγαθὸν Πολυδεύκεα,
 γεινήτω, τὴν μοι μῖα γείνατο μήτηρ.
 σπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,
 ε μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 οἶκ' ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 δειδιότες καὶ ὄνειδέα πόλλ', ἃ μοί ἐστιν."·
 φάτο· τοῖς δ' ἤδη κάτεχεν φυσίξοος αἴα·
 ἰδαίμονι αἰθι, φίλῃ ἐν πατρίδι γαίῃ.
 κες δ' ἀγὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245
 ο καὶ οἶνον εἴφρονα, καρπὸν ἀρούρης,
 ο αἰγείω· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἴδαϊος ἠδὲ χρίσεια κύπελλα
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν’ ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξαιδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείρησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο· 255
 εἰ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ἰαίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 Ὡς φάτο· ῥίγησεν δ’ ὁ γέρων, ἐκέλευσε δ’ ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ’ ὄτραλέως ἐπίθοντο. 260
 ἂν δ’ ἄρ’ ἔβη Πρίαμος, κατὰ δ’ ἠνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίωνδ’ ἔχον ὠκίας ἵππους.
 ἀλλ’ ὅτε δὴ ῥ’ ἴκοντο μετὰ Τρώας καὶ Ἀχαιοῖς,
 ἐξ ἵππων ἀποβάαντες ἐπὶ χθόνα πουλιβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρυντο δ’ αὐτίκ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ’ Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλευσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κοιλεὸν αἶεν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεύμαν ἄριστοις.
 τοῖσιν δ’ Ἀτρεΐδης μεγάλ’ εὐχέτο χεῖρας ἀγασχῶν· 275
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε, μέγιστε,
 Ἥελιός θ’, ὃς πάντ’ ἐφορᾶς καὶ πάντ’ ἐπακοίεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ἰπέρερθε καμόντας
 ἀνθρώποις τίλσθον, ὅτις κ’ ἐπίορκον ὁμόσση,
 ἡμεῖς μάρτυροι ἔστε, φυλάσσετε δ’ ὄρκια πιστὰ. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ’ Ἐλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ’ ἐν νῆεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ’ Ἀλέξανδρον κτείνη ξανθὸς Μενέλαος,
 Τρώας ἔπειθ’ Ἐλένην καὶ κτήματα πάντ’ ἀποδοῦναι,
 285
 τιμὴν δ’ Ἀργείοις ἀποτινέμεν, ἧντιν’ ἔοικεν,

ἔσσομένοισι μετ' ἀνθρώποισι πελῆται.
 ἔμοι τιμὴν Πριάμος Πριάμοιό τε παῖδες
 οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 γῶ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς
 ἄνων, εἴως κε τέλος πολέμοιο κιχέω." 290
 καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῶ.
 οὐ μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 βουνομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 ἔκ κρητῆρος ἀφυσσάμενοι δεπέσσω
 ἢ δ' εἴχοντο θεοῖς αἰειγενέτησιν. 295
 τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 κίδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 οἳ πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ἔγκεφαλος χαμάδις ρέοι ὡς ὄδε οἶνος,
 καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείεν." 300
 ἔφην· οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.
 ἔκ Δαρδανίδης Πριάμος μετὰ μῦθον εἶπεν·
 τί μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἄνων εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 οὐδ' οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὑρᾶσθαι
 φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
 ἐν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 οὐ φαίηται αἰεὶ τέλος πεπρωμένον ἔστίν." 310
 οὐα, καὶ ἐς δίφρον ἄρνας θέτο Ἰσόθεος φῶς,
 οὐδ' ἔβαιν' αἰτός, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·
 οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 οὐδὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 κέν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 οὐδὲν ἐν κνυῆ χαλκήρεϊ πάλλον ἐλόντες,
 οὐδὲν δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 ἠρήσαντο, θεοῖσι δὲ χεῖρας αἰέσχοι·
 τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 γάτερ, ἴδηθεν μεδέων, κύδιστε, μέγιστε, 320
 οὐδὲν τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 ἀποφθίμενον δῦναι δάμον Ἄϊδος εἴσω,
 οὐδὲ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι." 325
 ἄρ' ἔφην· πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 οὐδὲν, Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.

οὐ μὲν ἔπειθ' ἕζοντο κατὰ στήχας, ἦχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠνκόμοιο,
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφύριους ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτοιο Λυκάουος· ἤρμοσε δ' αὐτῷ.
 ἀμφὶ 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' αὐτῶς Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμοις καὶ εὐκνήμιδας Ἀχαιοῦς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείονται ἔγχειας, ἀλλήλοισιν κοτέοντε.
 πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' εἴσην·
 οὐδ' ἔρρηξεν χαλκός, ἀι εὐνάμφθη δὲ οἱ αἰχμῇ
 ἄσπιδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐβρίγῃσι καὶ ὄψιγόνων ἀνθρώπων
 ξεινοδόκου κακὰ βέξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλοι ἠρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δ' ἐκλίθη καὶ ἀλείατο κῆρα μέλαιναν.
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αἰτῶ
 τοιχθά τε καὶ τετραχθά διατρυφὲν ἔκπεσε χειρός.
 ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εἰρύν·

πάτερ, οὐ τις σείο θεῶν ὀλοώτερος ἄλλος. 365
 φάμην τίσεσθαι Ἀλέξανδρον κακότητος
 ἐμοι ἐν χεیرهσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
 παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."
 καὶ ἐπαιξας κόρυθος λάβεν ἵπποδασείης,
 ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῖς. 370
 δέ μιν πολίκεστος ἱμάς ἀπαλήν ὑπὸ δειρήν,
 ὑπ' αἰθερεῶνος ὄχενς τέτατο τρυφαλείης.
 οὐ κεν εἴρυσσέν τε καὶ ἄσπετου ἤρατο κύδος, ^{ἄντι}
 ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἤξεν ἱμάντα βοῶς Ἴφι κταμένοιο. 375
 δὲ τριφάλεια ἅμ' ἔσπετο χειρὶ παχείη.
 ἐν ἔπειθ' ἤρως μετ' εὐκνήμιδας Ἀχαιοῖς
 ἐπιδιμήσας, κόμισαν δ' ἐρήρηες ἑταῖροι
 ὃ ἄψ ἐπόροισε κατακτάμεναι μειραίνων
 χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 καλ' ἄσπε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πύλλῃ,
 εἶσ' ἐν θαλάμῳ εἰώδει κηῶεντι.
 δ' αἴθ' Ἐλείην καλέουσ' ἱε. τὴν δ' ἐκίχανεν
 ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἅλεις ἦσαν.
 δὲ νεκταρέου ἔανου ἔτίναξε λαβοῦσα, 385
 δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 ἄμφω, ἦ οἱ Λακεδαῖμονι ναιεταώσῃ
 εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν
 εἰσαμένη προσεφώνεε δι' Ἀφροδίτη
 ἄρ' ἴθ' Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 οὐ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 αἶ τε στίλβων καὶ εἵμασι· οἷδέ κε φαίης
 μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χοροῖο δε
 ἴθ' ἢ χοροῖο νέον λήγοντα καθίζειν."
 εἶφάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δριμεν
 ὥς οἷν ἐνόησε θεῆς περικαλλέα δειρήν
 ἄθ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 ἤσέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν
 Μουλίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
 με προτέρω πολίων εἰναιομενάων 400
 ἢ Φρυγίης ἢ Μηουίης ἐρατεινῆς,
 τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
 οὐδὲ νῦν δῖον Ἀλέξανδρον Μειέλαος

νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 γοῦνεκα δὴ νῦν δεῖρο δολοφρονέουσα παρέστης ;
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσιν ἵποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνον ὄϊζυε καὶ ἐφίλασσε.
 εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δοῦλην.
 κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—
 κείνου πορουνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῶ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “ μὴ μ' ἔρθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθῆρω, ὡς νῦν ἔκπαγλ' ἐψήλησα,
 μέσσω δ' ἀμφοτέρων μητίσομαι· ἔχθεα λυγρὰ,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.”

“ Ὡς ἔφατ'· ἔδδειπεν δ' Ἐλένη, Διὸς ἐκγεγαῖα,
 βῆ δὲ κατασχομένη ἕανῶ ἀργῆτι φαεινῶ,
 σιγῆ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.

Αἱ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκουτο,
 ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράπουτο,
 ἢ δ' εἰς ἰψόροφον θάλαμον κλεῖ δία γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλῖμειδῆς Ἀφροδίτη
 αἰτὶ Ἀλεξάνδροιο θεὰ κατέειπε φέρουσα·
 ἔνθα καθίζ' Ἐλένη, κοῖρτ' Διὸς αἰγιόχοιο,
 ὅσσοε πάλιν κλίνωσα, πότῳ ὃ' ἠνίπαπε μῦθῳ·
 “ ἦλυθες ἐκ πολέμου· ὡς ὠφελος αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῶ, ὅς ἐμὸς πρότερος πόσις ἴεν·
 ἢ μὲν δὴ πρῶν γ' εὐχέ' ἀρηϊφάου Μενελάου
 τῇ τε βίῃ καὶ χερσὶ καὶ ἔγχε'· φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προάλεσσαι ἀργίφιλον Μενέλαον
 ἐξαῖτις μαχέσασθαι ἐναντίου. ἰλλὰ σ' ἐγώ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀφραδέεσσ, μὴ πως τάχ' ἰπ' αὐτοῦ δουρὶ δαμήῃς.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “ μὴ με, γύναι, χαλεποῖσιν ὄνειδεσι θυμὸν ἐνιπτε.
 ἰῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὶν Ἀθίην,
 κείνου δ' αὐτίς ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἰλλ' ἄγε δὴ φιλότῃτι τραπέωμεν εἰνηθέντε·
 οὐ γάρ πώ ποτέ μ' ἔρωσ φρένας ἀμφεκάλυψεν,

ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς
 ἢ ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὃ νῦν ἔραμαι καὶ με γλυκὺς ἴμερος αἰρεῖ."

καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
 ἢ μὴν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 ἴδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ εἰκώς,
 ἢ ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 ἢ Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 ἢ γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἢ γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων· 455
 ἢ οὐτέ μεν, Τρώες καὶ Δάρδανοι ἢ δ' ἐπίκουροι·
 ἢ ἔν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 δ' Ἀργεῖην Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἢ, καὶ τιμὴν ἀποτινέμεν, ἦντιν' εἰκεν,
 ἢ εἰςσομένοισι μετ' ἀνθρώποισι πέλῃται." 460
 αὐτ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

Δ. 4.

δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἠγορόωντο
 ἢ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 ἢ ἐωνοχόει· τοὶ δὲ χρυσεοὶς δεπάεσσιν
 αὐτ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 ἢ ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 ἢ ἰοῖσι ἐπέεσσι, παραβλήδην ἀγορεύων·
 ἢ ἴ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 γ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη.
 ἢ ἴτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 γθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη 10
 ἢ ἀρμέμβλωκε καὶ αὐτοῦ Κῆρας ἀμύνει,
 ἢ ἢ ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἢ ἴτοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 ἢ ἢ ἢ τις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ἢ ἢ ἢ ἐν, ἢ ἢ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄιακτος,
 αὐτίς δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.”

Ὡς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἴρη.
 πλησῖαι αἷ γ' ἦσθην, κακὰ δὲ Τρῶεσσι μεδέσθην.

ἦτοι Ἀθηναίη ἀκέων ἦν οἰδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἔρει·
 Ἴρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηΐδα·

“ αἰνότατε Κροϊΐδη, ποῖον τὸν μῦθον ἔειπες;
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ', ὄν ἰδρῶσα μόγη; καμέτην δέ μοι ἴπποι
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοιού τε παισίν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαιρέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

“ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσι, ὅτ' ἀσπερχές μενεαῶεις
 Ἴλιον ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμων βεβρώθοις Πριάμον Πριάμοιό τε παῖδας
 ἄλλοις τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξου ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὕππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔῶσαι.

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ,
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῆς ἐπιχθονίων ἀνθρώπων,

τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρῆ
 καὶ Πρίαμος καὶ λαὸς εἰμμελίῳ Πριάμοιο.
 οὐ γὰρ μοὶ ποτε βωμὸς ἐδειέτο δαιτὸς ἕϊσης,
 λοιβίης τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἴρη·
 “ ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῆς,
 Ἄργος τε Σπάρτη τε καὶ εὐρύγυνια Μυκῆνη·

τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι
 τύων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οἰδὲ μεγαίρω.
 εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι.

φθοιέουσ', ἐπειὴ πολλὸν φέρτερός ἐσσι,
 καὶ ἐμὸν θέμεναι πόνον οἶκ' ἀτέλεστον·
 γὰρ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί,
 κοσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 γυνή, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις 60
 σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 γὰρ, σὺ δ' ἐμολί' ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι
 Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν, 65
 ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 βρότεροι ἰπὲρ ὄρκια δηλήσασθαι."
 αὐτὰρ, οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 ἠθηναίην ἔπεα πτερόεντα προσηύδα·
 ἴδ' ἐς στρατὸν ἔλθῃ μετὰ Τρώας καὶ Ἀχαιοὺς, 70
 ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 βρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
 τῶν ὤτρυνε πάρος μεμανῖαν Ἀθήνην,
 ἣν Οὐλύμποιο καρῆνων αἴζασα.
 ἄγχι γὰρ ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἣν τέρας ἦν στρατῶ εἰρέϊ λαῶν,
 ἣν τοῦ δέ τε πολλοὶ ἀπὸ σπιωθῆρες ἴενται·
 ἣν ἤριξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 ἣν ἴδ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόοντας
 ἰπποδάμοις καὶ ἑυκνήμιδας Ἀχαιοὺς. 80
 ἣν εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 τίς πόλεμος τε κακὸς καὶ φίλοπις αἰνή
 ἣν φιλότητα μετ' ἀμφοτέροισι τίθησιν
 ἀνθρώπων ταμίης πολέμοιο τέτυκται."
 αὐτὰρ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε. 85
 ἣν ἰκέλη Τρώων κατεδίσεθ' ὄμιλον,
 ἣν Ἀητηνορίδῃ, κρατερῶ αἰχμητῇ,
 ἣν ἀντίθεον δόζημένη, εἴ που ἔφεύροι.
 ἣν ἰόντος υἱὸν ἀμίμονά τε κρατερόν τε
 ἣν ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν 90
 ἣν οἱ ἔποντο ἀπ' Αἰσίοιο βροάων.
 ἣν ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 ἣν μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 ἣν Μενελάω ἐπιπροέμεν ταχὺν ἴον,

πᾶσι δέ κε Τρώεσσι χάριν καὶ κῆδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,
 αἴ κεν ἴδῃ Μενέλαον, ἀρήϊον Ἀτρέος υἱόν,
 σὺ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστυσον Μενελάου κυδαλίμοιο,
 εὐχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης."

94

106

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν.

αὐτίκ' ἐσίλα τόξον εὐξοον ἰξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,
 βεβλήκει πρὸς στήθος. ὁ δ' ὑπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει.
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυπέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἷες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον, ἀρήϊον Ἀτρέος υἱόν.
 αὐτὰρ ὁ σίλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἴψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστον,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

102

110

118

120

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
 νευρῆν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρῇ δὲ μέγ' ἴαχεν, ἄλτο δ' οἶστος
 ὄξυβελῆς, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.

122

Οἷδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελεΐη,
 ἧ τοι πρόσθε σταῖσα βέλος ἔχεπεικὲς ἄμυνεν.
 ἧ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
 παιδὸς ἔεργη μυῖαν, ὅθ' ἠδέει λέξεται ὑπνω·
 αὐτῇ δ' αὐτ' ἴθυνεν, ὅθι ζωστήηρος ὀχῆς
 χρίσειοι σίνεχον καὶ διπλόος ἦντετο θώρηξ.

130

- ἐν δ' ἔπεσε ζῶσθῆρι ἀρηρότι πικρὸς διστός·
 διὰ μὲν ἄρ' ζῶσθῆρος ἐλήλατο δαιδαλέσιο, 135
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο
 μίτροις θ', ἣν ἐφόρει ἔριμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλείστον ἔρυτο. διαπρὸ δὲ εἴσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' διστὸς ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφες ἐξ ὤτειλῆς. 140
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μήνῃ
 Μηονίῃ ἤε Κάειρα, παρήμιον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἵππηες φορέειν· βασιλῆϊ δὲ κεῖται ἀγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῖδος· 145
 τοῖοί τοι, Μενέλαε, μίαι θην αἵματι μηροῖ
 εὐφυέες κτῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπάνερθεν.
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ αἰδρωῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὤτειλῆς.
 ῥίγησεν δὲ καὶ αὐτὸς ἀρείφιλος Μενέλαος· 150
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
 ἀφορρὸν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη.
 τοῖς δὲ βαρὺν στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 ἔβρον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
 ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἷμά τε ἀριῶν
 σποῦδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν,
 εἰ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἕκ τε καὶ ὄψε' τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῆσι γυναιξί τε καὶ τεκέεσσι.
 εἰ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο, 165
 Ζεὺς δὲ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύσῃσι ἑρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οἷκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἰ κε θάμῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολιδίψιον Ἄργος ἱκόμην·
 αὐτίκα γὰρ μῆσονται Ἀχαιοὶ πατρίδος αἵης·

καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἄργεϊον Ἑλένην σέο δ' ὄστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
 καὶ κέ τις ᾧδ' ἔρέει Τρώων ὑπερηνορεόντων
 τίμβῳ ἐπιθρώσκων Μειελάου κυδαλίμοιο·
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλου τελέσει' Ἀγαμέμνων,
 ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ διὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν
 σὺν κευῆσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.²
 ὡς ποτέ τις ἔρέει· τότε μοι χάνοι εὐρεῖα χθῶι."³

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οἶκ ἐν καιρίῳ ὄξ' ἄγῃ βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπέεργθεν
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."⁴

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "αἶ γὰρ διὴ οὕτως εἶη, φίλος ᾧ Μενέλαε.
 ἔλκος δ' ἰητῆρ ἐπιμάσσεται, ἠδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."⁵

Ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηΐδα.
 "Ταλθύβι', ὅττι τάχιστα Μαχάοια δεῦρο κάλεσσον,
 φῶτ', Ἀσκληπιοῖ υἱὸν ἀμύμονος ἰητῆρος,
 ὄφρα ἴδῃ Μενέλαον, ἀρήιον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."⁶

ᾧ ὡς ἔφατ'· οἷδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκοίσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἕξ ἱπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηΐδα·
 "ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον, ἀρήιον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."⁷

ᾧ ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νῆριεν·
 βᾶν δ' ἰεῖται καθ' ὄμιλον ἀνὰ στρατὸν εἶρυν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν — περὶ δ' αὐτὸν ἀγγέραθ' ὅσσοι ἄριστοι

- κλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—,
 τίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν διστόν·
 ἦ δ' ἐξελκομένοιο πάλιν ἄγεν ὄξέες ὄγκοι.
 ὅσε δέ οἱ ζωστήρα πανάωλον ἦδ' ὑπένερθεν 215
 ἑμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες.
 ὕτάρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς διστός,
 ἔμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδῶς
 ἔασσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 Ὅφρα τοὶ ἀμφεπένοντο βοήν ἀγαθὸν Μενέλαον, 220
 ὄφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
 ἔθ' αὐτίς κατὰ τεῖχε' ἔδυν, μῆσαιτο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οἷδὲ καταπτώσσοντ', οἷδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπενύδοιτα μάχην ἐς κυδιάνειραν. 225
 ἔπτοους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐριμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
 τῶ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν 230
 ἦεν λάβη κάματος πολέας διὰ κοιρανέοντα·
 ἦντάρ ὁ πεζὺς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
 καὶ ἦ οἷς μὲν σπεῖδοντας ἴδοι Δαναῶν ταχυπόλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἄργεῖοι, μὴ πῶ τι μεθίετε θοίριδος ἀλκῆς·
 ἦ γὰρ ἐπὶ ψευδέεσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 ἦν ἤτοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἔχομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
 ἦστας αὖ μεθίειτας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν·
 Ἄργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε,
 οἷδ' οὕτως ἔστητε τεθηπότες ἢ τε νεβροί,
 ἦτ' ἐπεὶ οἷν ἔκαμον πολέος πεδίλοιο θέουσαι,
 ἦστας, οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245
 ἦ ἡμεῖς ἔστητε τεθηπότες, οἷδὲ μάχεσθε.
 ἦ μερετε Τρώας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 ἔρπιατ' εἴπρημιοι, πολιῆς ἐπι θυλὶ θαλάσσης,
 ἦφρα ἴσητ', αἷ κ' ὑμῖν ὑπέριττη χεῖρα Ἰφρονίων;
 Ὡς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιῶν ἀνὰ οὐλαμόν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἴκελος ἀλκίην,
Μηριόνης δ' ἄρα οἱ πυμάτας ὠτρυνε φάλαγγας.
τοῖς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα δ' Ἰδομενῆα προσηΐδα μελιχίοισιν·

255

“ Ἰδομενεῦ, πέρι μὲν σε τίω Δαναῶν ταχυπόλων
ἡμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἠδ' ἐν δαΐθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.

260

εἰ περ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσι, σὸν δὲ πλεῖον δέπας αἰεὶ
ἔστηχ' ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγει.
ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεαί εἶναι.”

Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίου ηὔδα·

265

“ Ἀτρεΐδη, μάλα μὲν τοι ἐγὼν ἐρίηρος ἑταῖρος
ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιοὺς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω
ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὕρκια δηλήσαντο.”

270

Ὡς ἔφαι', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.

ἦλθε δ' ἐπ' Αἰάντεσσι κιῶν ἀνὰ οὐλαμόν ἀνδρῶν·
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο περὶ ὄν.

ὥς δ' ὅτ' ἀπὸ σκοπῆς εἶδεν νέφος αἰπόλος ἀνὴρ
ἐρχόμενον κατὰ πόντου ὑπὸ Ζεφύροιο ἰωῆς·

275

τῷ δέ τ' αἰευθεν ἐόντι μελάντερον, ἠΰτε πῆγσα,
φαίνεται ἰὸν κατὰ πόντου, ἄγει δέ τε λαλῶντα πολλήν·

ῥίγησέν τε ἰδὼν, ἵπὸ τε σπεῖος ἤλασε μῆλα·

τοῖαι ἅμ' Αἰάντεσσι διωτρεφέων αἰζηῶν

280

δήμιον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες

κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ σφραγ φωνήσας ἔπεα πτερόεντα προσηΐδα·

“ Αἴαντ', Ἀργείων ἠγήτορε χαλκοχιτώωι,

285

σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὄτρυνόμεν—οὐ τι κελειώ·

αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι,

αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλοῦ,

τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

χ' ἡμίσειε πόλις Πριάμοιο ἄνακτος
 φ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."
 ἰπῶν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 γαν Πελάγοντα Ἄλαστορά τε Χρομίον τε
 95
 τε κρέοντα Βίαντά τε, ποιμέεα λαῶν,
 μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοῖς,
 ἐν πολέμοιο· κακοὺς δ' ἐς μέσσου ἔλασσει,
 οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
 300
 μὲν πρῶτ' ἐπετέλλετο· τοῖς γὰρ ἀνώγει
 ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·
 οἷς ἵπποσύνη τε καὶ ἡγορήφι πεποιθὼς
 σθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 χωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 305
 αἰὲρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἐξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.
 οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 οὐ καὶ θιμὸν ἐλὶ στήθεσσιν ἔχοντες."
 γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς.
 310
 κεν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 φωνήσας ἔπεα πτερόεντα προσηύδα·
 ν, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 οἶναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
 γῆρας τείρει ὁμοῖον· ὡς ὄφελέν τις
 315
 ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."
 ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 η, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
 πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
 320
 τοῖρος ἔα, νῦν αἰτέ με γῆρας ὀπάξει.
 ὡς ἱππεῖσι μετέσσομαι ἠδὲ κελεύσω
 αἰ μίθοισι· τὸ γὰρ γέρας ἐστὶ γερόντι·
 αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 325
 με γεγάασι πεποιθήσιν τε βίηφιν."
 παρ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κίρ·
 Πετῶο Μενεσθῆα πληξίππου
 ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.

αὐτὰρ ὁ πλησίον ἐστήκει πολίμητις Ὀδυσσεύς,
 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέου συνορινόμεναι κίνυντο φάλαγγες

Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅπποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ἑρμήσειε καὶ ἄρξειαν πολέμοιο. 335

τοὺς δὲ ἰδὼν νεΐκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετειῶο, διοτρεφέος βασιλῆος,
 καὶ σί, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσουντες ἀφέστατε, μίμνετε δ' ἄλλοις; 340

σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν εὐόντας
 ἑστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
 πρώτῳ γὰρ κυλ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὅπποτε δαῖτα γέροισιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὄπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345
 οἴνου πινόμεναι μελιηδέος, ὄφρ' ἐθέλητον·

νῦν δὲ φίλως χ' ὀρόωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῶ.”

Τὸν δ' ἄρ' ἱπόδρα ἰδὼν προσέφη πολίμητις Ὀδυσσεύς·
 “Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅπποτ' Ἀχαιοὶ
 Τρωσιν ἐφ' ἵπποδαμοισιν ἐγείρομεν ὄξιν Ἄρηα,
 ὄφραι, ἦν ἐθέλησθα καὶ αἰ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων. σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις.” 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γινώχωμένοιο· πάλιν δ' ὅ γε λάζετο μῖθον·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδισσεῦ,
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
 οἶδα γάρ, ὡς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἤπια δῆνεα οἶδε τὰ γὰρ φρονέεις, ἅτ' ἐγὼ περ.
 ἀλλ' ἴωι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νει
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

Ὡς εἰπὼν τοὺς μὲν λίπεν αἰτοῦ, βῆ δὲ μετ' ἄλλους.
 εἶρε δὲ Τυδεΐος υἱόν, ἱπέρθυμον Διομήδεα,
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 τὰρ δὲ οἱ ἐστήκει Σθέρελος, Καπαιήιος υἱός.

ν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
 ονήσας ἔπεα πτερόεντα προσηύδα·
 υδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 εἰς, τί 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 εἰσῆλθε Μυκήνας
 ἀντιθέῳ Πολυνεΐκει, λαὸν ἀγείρων,
 ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 λα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
 οὐ δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον· 380
 εἰ ἔτρεψε παραΐσια σήματα φαίνων.
 οὖν ᾗ χοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 δ' ἴκοντο βαθύσχοινον λεχεποίην,
 ἀγγελίην ἐπὶ Τυδῆ στείλαν Ἀχαιοί.
 ἦ, πολέας δὲ κιχήσατο Καδμείωνας 385
 οὐς κατὰ δῶμα βίης Ἐτεοκληΐης.
 ξεῖνός περ ἐὼν ἵππηλάτα Τυδεὺς
 οἴνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 οἴη οἱ ἐπίβροθος ἦεν Ἀθήνη. 390
 οσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 ευντήκοντα· δύω δ' ἠγήτορες ἦσαν,
 μονίδης ἐπιείκελος ἀθανάτοισιν,
 ἰστοφόνοιο μενεπτόλεμος Πολυφόντης. 395
 οὐ καὶ τοῖσιν ἀεικέα πότμον ἐφήκεν·
 ἔφν', ἕνα δ' οἶον ἴει οἰκόνδε νέεσθαι·
 οὐα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 ὁ χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω." 400
 οὐτο· τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 βασιλῆος ἐνιπὴν αἰδοίοιο.
 οὐς Καπανῆος ἀμείψατο κυδαλίμοιο·
 οὐ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 οὐπατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405
 οὐθήβης ἔδος εἵλομεν ἑπταπύλιον,

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειο",
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ
 κεύνοι δὲ σφετέρησιω ἀτασθαλίησιω ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίη ἔνθεο τιμῇ." 4

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης,
 "τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμῆι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 115
 Ἴρῳας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε"
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι ἀνακτος 42
 ὀρτυμένον ἰπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὄτ' ἐν αἰγιαλῷ πολυηχέϊ κῆμα θαλάσσης
 ὀρτυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος
 πάντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα 45
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κορυτὸν ἰὸν κοριφοῦται, ἀποπτύει δ' ἄλός ἄχνην
 ὥς τότε ἐπασσίτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόιδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἳ δ' ἄλλοι ἀκῆν ἴσαν — οἷδέ κε φαίης 48
 τόσσου λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν —
 σιγῇ δειδιότες σημάτων· ἀμφὶ δὲ πᾶσιν
 τείχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ἄστ' οἷες πολυπάμονος ἀνδρὸς ἐν αἰλῇ
 μυρταὶ ἐστήκασιν ἀμειλόμεται γάλα λευκόν,
 ἀζηχῆς μεμακνῆται ἀκούουσαι ὅπα ἀρνῶν, 49
 ὥς Τρώων ἀλαλητὸς αἰὰ στρατὸν εἰρὴν ὀρώρει
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οἷδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν αἰδρες.
 ἄρσε δὲ τοῖς μὲν Ἄρης, τοῖς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμῆς τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαίια, 44)
 Ἄρεος αἰδροφόνοιο κασιγνήτη ἑτάρη τε,
 ἦτ' ὀλίγη μὲν πρῶτα κορίσσεται, αὐτὰρ ἔπειτα
 αἶραιφ' ἐστίμμεξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοίου ἐμβαλε μέσσω
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόγον ἀνδρῶν. 45

Οἳ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιώντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινοῖς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἄσπιδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἤμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλόντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν·
 ὡς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἐπὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόριθος φάλον ἵπποδασείης,
 εἰ δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
 ἀχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,
 ἦρπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ἰσμίῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκιδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων, λελιημένος ὄφρα τάχιστα
 τάχεα συλῆσειε· μίνυθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήμεωρ
 πλειρά, τά οἱ κύψαιτι παρ' ἀσπίδος ἐξεφαίνθη,
 οἴησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυνία.
 ὡς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἔκ, γαλέον Τρώων καὶ Ἀχαιῶν· οἳ δὲ λύκοι ὡς
 ἀλλήλοισι ἐπόρουσαν, ἄνῆρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀιθιμίωνος υἱὸν Τελαμώνιος Αἴας,
 εἰθεὸν θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Πηθεὺν κατιοῦσα παρ' ὄχθησιν Σιμόεντος
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἤμ' ἔσπετο μῆλα ἰδέσθαι.
 οὐνεκά μιν κάλεον Σιμοείσιον· οἳ δὲ τοκεῦσιν
 ῥέπτρα φίλοισ ἀπέδωκε, μινυθάδιος δὲ οἳ αἰὼν
 ἔπλεθ' ὑπ' Αἴαιτος μεγαθύμου δουρὶ δαμέντι.
 τρώων πᾶρ μιν λόντα βύλε στήθος παρὰ μαζὸν
 κείον· αἰτικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἔθηκεν. ὃ δ' ἐν κονίεσι χαμαὶ πέσεν, αἰγείοος ὡς,
 ὃ ῥά τ' ἐν εἰαμειῇ ἔλεος μέγαλοιο πεφύκει
 ἔλεη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·

τὴν μὲν θ' ἄρματοπηγὸς αἰὴρ αἴθωνι σιδήρῳ
 ἐξέταμ', ὄφρα ἵπυ κάμψῃ περικαλλεῖ δίφρῳ·
 ἢ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς. τοῦ δ' Ἀντιφῶς αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὄξεϊ δουρί.
 τοῦ μὲν ἄμαρθ', ὃ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἑταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρίοντα·
 ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμείοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὃ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' εἶδον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.
 τὸν β' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσην· ἢ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμῇ χαλκεῖῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρίσαντο δὲ νεκροῖς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγίμου ἐκκατιδών, Τρῳέεσσι δὲ κέκλετ' αὔσας·
 “ ὄρνυσθ', ἵππύδαμοι Τρῶες, μῆδ' εἴκετε χάριμης
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῖος οὐδὲ σίδηρος
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οἳ μὰν οἶδ' Ἀχιλεὺς Θέτιδος παῖς ἠῦκόμοιο
 μάρναται, ἀλλ' ἐπὶ ἰηυσὶ χίλον θιμαλγέα πέσσει.”
 “Ὡς φάτ' ἀπὸ πτόλιος δευρὸς θεός· αὐτὰρ Ἀχαιοὶς
 ἴωρσε Διὸς θυγάτηρ κιδίστη Τριτογένεια,
 ερχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 “Ὡς φάτ' Ἀμαρυγκεῖδην Διώρεα μοῖρ' ἐπέδησεν.
 χερμαδίῳ γὰρ βλήτο παρὰ σφίρυν ὄκρῖοντι
 νιήμην δεξιτερῆν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρους Ἰμβρασίδης, ὅς ἄρ' Αἰνύθειν εἰληλοῖσθαι.
 ἄμφ' οὐτέ μιν δὲ τέλειτε καὶ ὄστέα λᾶας αἰαιδῆς
 ἀχρὶς ἀτηλόηται· ὃ δ' ἵππιος ἐν κούρησιν
 κάτ' ἕσσει, ἄμφω χεῖρε φίλοισ ἐτάροισι πετάσσας

ποπρῆων. ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
 οὔτα δὲ δοιρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πάται 525
 αμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.
 Θόας Αἰτωλὸς ἀτεσσόμενον βάλε δοιρὶ
 ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 οὐν δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 το στέρνοιο, ἐρίσσατο δὲ ξίφος ὄξύ, 530
 γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 οὐκ ἀπέδυσσε· περίστησαν γὰρ ἑταῖροι
 ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οὐν περ ἔόντα καὶ ἰφθιμον καὶ ἀγαυὸν
 τὸ σφείων· ὁ δὲ χασσαμενος πελεμήχθη. 535
 ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἐν Θρησκῶν δ' δ' Ἐπειῶν χαλκοχιτώνων
 οὐ πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 οὐ κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθῶν,
 οὐ ἀβλητος καὶ ἀνούτατος ὄξεί χαλκῶ 540
 οὐ αὐτὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 οὐ Λοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωτήν·
 οὐ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ
 οὐ ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

E. 5.

οὐ καὶ Τυδεΐδῃ Διομήδῃ Παλλὰς Ἀθήνη
 οὐ γος καὶ θύρσος, ἔν' ἔκδηλος μετὰ πασι
 οὐ σι γένοιτο ἰδὲ κλέος ἔσθλόν ἄροιτο.
 οὐ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 οὐ πωρινῶ ἑναλίγκιον, ὅσπερ μάλιστα 5
 οὐ παμφαίνῃσι λελουμέος Ὠκεανοῖο.
 οὐ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 οὐ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 οὐ τίς ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμίμων,
 οὐ ἰφαίστοιο· δύω δέ οἱ νιῆες ἦστην, 10
 οὐ Ἰδαίος τε, μάχης εἴ εἰδότε πάσης.
 οὐ τοκρινθέντε ἐναντίω ὀρμηθήτην·
 οὐ ἀφ' ἵππων, ὁ δ' ἀπὸ χθονὸς ὤρυντο πεζύς.
 οὐ οὐδὲ δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

Φηγεύς γὰρ πρότερος προΐει δολιχόσκιον ἔγχος·
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερόν ἤλυθ' ἀκωκῆ
 ἔγχος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οἶχ' ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὡσε δ' ἀφ' ἵππων.
 Ἴδαλος δ' ἀπόρουσε λιπῶν περικαλλέα δίφρου,
 σὺδ' ἔτλη περιβῆμαι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἰφαιστος ἔρυτο, σώωσε δὲ νυκτὶ καλῆψας,
 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμεϊος εἶη.
 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
 τὸν μὲν ἀλενάμενον τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῖσ' ἐπέεσσι προσηΐδα θεοῦρον Ἄρηα·
 “Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὀπποτέροισι πατήρ Ζεὺς κῖδος ὀρέξῃ,
 νῶϊ δὲ χαζῶμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”
 Ὡς εἰποῦσα μάχης ἐξήγαγε θεοῦρον Ἄρηα.
 τὸν μὲν ἔπειτα καθείσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήιονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεῖ μακρῷ
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμων·
 ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσίλειον θεράποντες·
 υἱὸν δὲ Στροφίλοιο Σκαμάϊδριον, αἴμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεῖ ὄξυόεντι,
 εὐθλόδον θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οἴρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,

ἄλλαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
 Ἀτρείδης, δουρικλειτὸς Μειέλαος, 55
 φεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 σπηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἰρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 ἦς δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 οὔ, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 ἔσοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 κῆξάνδρῳ τεκτῆνατο νῆας εἴσας
 ἦς, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
 ἦ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη,
 ἰρηιόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 γλουτὸν κάτα δεξιὸν· ἦ δὲ διαπρὸ
 ἦτὰ κίστιν ἵπ' ὀστέον ἦλιθ' ἀκωκή.
 ἦπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.
 ἦ δ' ἄρ' ἐπεφιε Μέγης, Ἀυτήνορος υἱόν,
 ἦς μὲν ἦν, πύκα δ' ἔτρεφε δια Θεανῶ, 70
 ἦτι τέκεσσι, χαριζομένη πόσει ᾤ.
 ἦλκείδης δουρικλυτὸς ἐγγίθειν ἔλθῶν
 κεφαλῆς κατὰ ἵνιον ὄξει δοιρῆ·
 ἦ ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἦ κονίης, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75
 ἦλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
 ἦμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἦτι κτο, θεὸς δ' ὡς τίετο δῆμῳ,
 ἦ Εἰρύπιλος, Εἰαίμονος ἀγλαὸς υἱός,
 φεν φεύγοντα μεταδρομάδην ἔλασ' ὦμοι, 80
 ἦξίξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 ἦα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
 ἦρφύρεος θάνατος καὶ Μοῖρα κραταιή.
 ἦ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 ἦ οἶκ ἄν γνολῆς, ποτέροισι μετεΐη, 85
 ἦρώεσσιν ὀμιλέοι, ἦ μετ' Ἀχαιοῖς.
 ἦ μὲν πεδίον ποταμῷ πλήθουσι εἰοικῶς
 ἦ ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 ἦ ἄρ τε γέφυραι ἐεργμέλαι ἰσχανόωσι,
 ἦρκεα ἰσχει ἀλωάων ἐριθηλέων, 90
 ἦαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 ἦπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·

ὣς ἰπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ εἶντες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἄμ πεδίου, πρὸ ἔθεν κλονέοντα φάλαγγας,
οἷψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὤμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς διστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
“ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
δήθ' ἀνσχῆσθαι κρατερὸν βέλος, εἰ ἑτεόν με
ᾤρσεν ἀναξ Διὸς υἱὸς ἀπορινύμενον Λυκίηθεν.”

ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπανῆιον υἱόν·
“ ὄρσο, πέπον Καπανηιάδῃ, καταβήσσο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν διστόν.”

ὣς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμον·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἠράτο βοῆν ἀγαθὸς Διομήδης·
“ κλίθι μιν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη·
εἰ ποτέ μοι καὶ πατρὶ φίλα φρονέοισα παρέστης
δηΐφ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,
δὸς δέ τέ μ' ἀνδρα ἐλεῖν, καὶ ἐς ὄρμην ἐγχευς ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μ' ἐφισω
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

ὣς ἔφατ' εὐχόμενος· τοῖ δ' ἔκλυε Παλλὰς Ἀθήνη.
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθευ,
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
“ θαρσῶν νῦν, Διομήδης, ἐπὶ Τρῶεσσι μάχεσθαι
ἐν γὰρ τοι στήθεσσι μένος πατρώιον ἦκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵππότης Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὖ γινώσκῃς ἡμῖν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἰ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη

ἢ πόλεμον, τὴν γ' οὐτάμεν ὀξείϊ χαλκῶ."

ἢ ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 μιν τρίς τόσσον ἔλεν μένος, ὥστε λέοντα,
 ποιμῆν ἄγρῶ ἐπ' εἰροπόκοις οἴεσσι
 μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσση·
 τε σθένος ὠρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀ σταθμοὺς δύνεται, τὰ δ' ἐρῆμα φοβεῖται· 140
 ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 ἔμμεμαῶς βαθῆς ἐξάλλεται αἰλῆς.
 ὡς Τρώεσσι μίγη κρατερὸς Διομήδης.
 ἔλεν Ἀστυνοῦν καὶ Ὑπείρονα, ποιμένα λαῶν,
 ἢ περ μαζοῖο βαλῶν χαλκῆρείῳ δουρί, 145
 ἔρου ξίφει μεγάλῳ κληῖδα παρ' ὤμον
 τὸ δ' αἰχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
 ἔασ', ὃ δ' Ἄβαντα μετόχετο καὶ Πολύιδον,
 ρυδάμαντος, δνειροπόλοιο γέροντος,
 ἐρχομένοις ὃ γέρων ἐκρίνατ' ὀνείρους, 150
 κας κρατερὸς Διομήδης ἐξενάριξεν.
 τὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 λυγέτω· ὃ δὲ τεύρετο γῆραι λυγρῶ,
 ἢ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 τοὺς ἐνάριξε, φίλον δ' ἐξάιντο θυμὸν 155
 ἢ, πατέρι δὲ γόου καὶ κήδεα λυγρὰ
 εἰ οὐ ζῶοντε μάχης ἔκ νοστήσαυτε
 κηρωσταὶ δὲ διὰ κτήσιν δατέοντο.
 ἢ λας Πριάμοιο δῶν λάβε Δαρδανίδαο,
 ἢ φρω ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ἢ ἄν ἐν βοῦσι θορῶν ἐξ αὐχένα ἄξιη
 ἢ ἐ βοός, ξύλοχον κἀτα βοσκομενάων,
 ἢ ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 ἢ ὡς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἢ οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 ἢ ἴδεν Αἰνεῖας ἀλαπάζοντα στίχας ἀνδρῶν,
 ἢ ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 ἢ ἀντίθεον διζήμενος, εἴ που ἐφείροι.
 ἢ ἄκος ἰὼν ἀμύμονά τε κρατερὸν τε,
 ἢ ῥόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίλον ἠῖδα· 170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνήρ,
οὐδέ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.
ἀλλ’ ἄγε τῶδ’ ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχάει,
ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἑσθλῶν γούνατ’ ἔλυσεν·
εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσι,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μήνις.”

Τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
“ Αἰνεΐα, Τρῶων βουληφόρε χαλκοχιτώνων,
Τυδεΐδη μιν ἔγωγε δαΐφρονι πάντα εἴσκω,
ἀσπίδι γιγνώσκων αἰλώπιδι τε τρυφαλείῃ,
ἵπποις τ’ εἰσορόων· σάφα δ’ οἶκ οἶδ’, εἰ θεὸς ἐστι·
εἰ δ’ ὃ γ’ ἀνήρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὃ γ’ ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
ἔστηκ’ ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἦδη γάρ οἱ ἔφηκα βέλος, καὶ μιν βάλον ὦμον
δεξιὸν ἀντικρὺ διὰ θώρηκος γνάλοιο,
καὶ μιν ἔγωγ’ ἐφάμην Ἀιδωνῆϊ προιάψειν,
ἔμπης δ’ οἶκ ἐδάμασσα· θεὸς νύ τίς ἐστε κοτήεις.
ἵπποι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαίην.
ἀλλὰ που ἐν μεγάροισι Λυκάονος ἕξδεκα δίφροι
καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι
ἑστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλίρας.
ἧ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
ἵπποισιν μ’ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
ἀλλ’ ἐγὼ οὐ πιθόμην — ἧ τ’ ἂν πολὺ κέρδιον ἦεν —
ἵππων φειδόμενος, μὴ μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθύτες ἔδμεναι ἄδδην.
ὣς λῆπον, αὐτὰρ πεζὺς ἐς Ἴλιον εἰλήλουθα,
τόξοισιν πίσυρος· τὰ δέ μ’ οὐκ ἄρ’ ἔμελλον διήσειν.
ἦδη γὰρ δοιοῖσιν ἀριστίεσσιν ἔφηκα.
Τυδεΐδη τε καὶ Ἀτρεΐδη, ἐκ δ’ ἀμφοτέρωϊν
ἀτρεκὲς αἶμ’ ἔσσενα βαλῶν, ἠγείρα δὲ μᾶλλον.
τῷ ρὰ κακῇ αἴτῃ ἀπὸ πασσάλου ἀγκίλα τόξα

ην, ὅτε Ἴλιον εἰς ἔρατεινῆν 210
 σσι, φέρων χάριν Ἐκτορι δίφ.
 σω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 λοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 ἰπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,
 ε τόξα φαεινῶ ἐν πυρὶ θείην 215
 σας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”
 Αἰνείας, Τρώων ἀγός, ἀντίον ἠΰδα·
 ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 τῶδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ντε σὺν ἔντεσι πειρηθῆναι. 220
 ὄχέων ἐπιβήσεο, ὄφρα ἴδῃαι,
 ποι, ἐπιστάμενοι πεδίοιο
 ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 λινδε σαώσετον, εἴ περ ἂν αὐτε
 ἴδῃ Διομήδει κῦδος ὀρέξῃ. 225
 μάλιστα καὶ ἠνία σιγαλόεντα
 ἵππων ἐπιβήσομαι ὄφρα μάχωμαι·
 ἔδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”
 προσέειπε Λυκάονος ἀγλαὸς υἱός·
 μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ ἵππω· 230
 νιόχῳ εἰωθότι καμπύλον ἄρμα
 ρ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 σαντε ματήσετον, οὐδ' ἐθέλητον
 λέμοιο, τεὸν φθόγγον ποθέοντε,
 ἰ μεγαθύμου Τυδέος υἱὸς 235
 ἠ καὶ ἐλάσση μώνυχας ἵππους·
 τὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππω,
 ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”
 ονήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἰ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 θένελος, Καπανήϊος ἀγλαὸς υἱός,
 ἴδῃν ἔπεα πτερόεντα προσηύδα·
 ἴμηδες, ἐμῶ κεχαρισμένε θυμῶ,
 ατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 ἰς δ' αὐτε Λυκάονος εὐχεται εἶναι·
 ἰ μὲν ἀμύμονος Ἀγχίσαο
 ἰάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

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

Τὸν δ' ἄρ' ἰπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·

“ μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι

οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.

ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς
ἀντίον εἴμ' αὐτῶν· τρεῖν κ' οὐκ ἔα Παλλὰς Ἀθήνη.

τούτῳ δ' οὐ πάλιν αὐτὶς ἀποίσειτον ὠκείες ἵπποι

ἄμφω ἀφ' ἡμέλων, εἰ γ' οὔν ἕτερός γε φύγησιν.

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

αἶ κέν μοι πολίβουλος Ἀθήνη κῦδος ὀρέξῃ

ἄμφοτέρω κτείναι, σὺ δὲ τούσδε μὲν ὠκείας ἵππους

αὐτοῖς ἐρυκακείην, ἐξ ἄντυγος ἠνία τείνας,

Αἰνεῖαι δ' ἐπαίξαι μεμνημένος ἵππων,

ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύσπα Ζεὺς

δῶχ' υἱὸς ποιῆν Γανυμήδεος, οὐνεκ' ἄριστοι

ἵππων, ὅσσοι ἔασιν 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 δῦ' Αἰνεΐα δῶκεν, μῆστωρε φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἔσθλόν.”

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκείας ἵππους.

τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

“ καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,

ἢ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός.

νῦν αὖτ' ἐγχείη πειρήσομαι, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος,

καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ

αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν αἶσε Λυκάονος ἀγλαὸς υἱός·

“ ῥέβληαι κενεῶνα διαμπερές, οὐδέ σ' οἶω

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

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·

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

κύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
 " Ἀρηα, ταλαύρινον πολεμιστήν."

290 ὡς προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
 θαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 ἐν γλώσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήσ,
 ὕθη παρὰ νείατον ἀνθερεῶνα.
 χέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 κινύοντα, παρέτρεσαν δὲ οἱ ἵπποι 295
 ὕ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 ἀπόρουσε σὺν ἄσπίδι δουρὶ τε μακρῷ,
 οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
 ὑτῷ βαῖνε λέων ὧς ἀλκὶ πεποιθώς,
 δόρυ τ' ἔσχε καὶ ἄσπίδα πάντοσ' εἴσην, 300
 μεμαώς, ὅστις τοῦ γ' ἀντίος ἔλθοι,
 χων. ὁ δὲ χερμάδιον λάβε χειρὶ
 ἄεργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἱ εἶσ'. ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 ῥεῖαο κατ' ἰσχίου, ἔνθα τε μηρὸς 305
 φέρεται, κοτύλην δὲ τέ μιν καλέουσιν·
 κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ἄνδρῶν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρωσ
 πῶν, καὶ ἐρείσατο χειρὶ παχείῃ
 δὲ ὄσσε κελαιὴν νύξ ἐκάλυψεν. 310
 Ἵ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,
 νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἴλιον υἷον ἐχεύατο πήχεε λευκῷ,
 πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 λέων, μή τις Δαναῶν ταχυπῶλων
 ἴηθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
 φίλον υἷον ὑπεξέφερεν πολέμοιο·
 ἴανῆος ἐλήθετο συνθεσιάων
 ἴελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἴσ μὲν εἶους ἠρύκακε μώνυχας ἵππους
 ἴλοίσβου, ἐξ ἄντυγος ἠνία τείνας,
 αἴξας καλλίτριχας ἵππους
 ἴων μετ' εὐκνήμιδας Ἀχαιοῦς,
 ἴλῳ ἐτάρῳ φίλῳ, ὄν περι πάσης 325
 ἴσ, ὅτι οἱ φρεσὶν ἄρτια ἴδη,

νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνόμεν. αὐτὰρ ὃ γ' ἦρωσ
 ὧν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μεθεπε κρατερόνυχας ἵππους
 ἐμμεμαώς. ὃ δὲ Κύπριν ἐπώχετο νηλεί χαλκῷ, 220
 γιγνώσκων, ὅτ' ἀναλκίς ἔην θεός, οἷδὲ θεάων
 τάων, αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανούουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνιώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχαιε πολὺν καθ' ὄμιλον ὀπάζων,
 ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 230
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεί δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δούρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ἵπερ θέναρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 240
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἢ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπόλων 250
 χαλκῶν ἐνὶ στήθεσσι βαλῶν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοήην ἀγαθὸς Διομήδης·
 "εἶκε, Διὸς θυγάτερ, πολέμου καὶ δημοτῆτος.
 ἦ οἴχ ἄλις, ὅττι γυναικας ἀνάλκιδας ἠπεροπεῖεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' οἴω 260
 μνήσῃαι πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πίθηαι."
 ὣς ἔφασθ', ἦ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῖσα ποδῆνεμος ἔξαγ' ὄμιλον
 ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροῖα καλόν.
 εἶπεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρου Ἄρηα 270
 ἤμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
 ἦ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο,
 πολλὰ λισσομένη, χρυσάμπυκας ἦτεεν ἵππους·
 "φίλε κασίγνητε, κόμισαί τέ με δὺς τέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἔν' ἀθανάτων ἔδος ἐστίν. 280
 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 ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσίν, 290

ἔλααν· τὼ δ' οὐκ ἄκουτε πετέσθην.
 αἰθ' ἴκοντο θεῶν ἕδος, αἰπὺν Ὀλυμπον.
 ἔστησε ποδῆνεμος ὤκέα Ἴρις
 ἰχέων, παρὰ δ' ἄμβρόσιον βάλεν εἶδαρ·
 νασί πίπτε Διώνης δι' Ἀφροδίτη, 370
 ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 κατέρεξευ, ἔπος τ' ἔφατ', ἕκ τ' ὀνόμαζεν·
 τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
 ὅς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ;”
 μείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη 375
 υδέος υἱὸς ὑπέρθυμος Διομήδης,
 φίλον υἱὸν ὑπεξέφερον πολέμοιο
 ἔμοι πάντων πολὺ φίλτατός ἐστιν.
 Γρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἀνασὶ γε καὶ ἀθανάτοισι μάχονται.” 380
 μείβετ' ἔπειτα Διώνη, δία θεάων·
 ἔκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.
 νης, ὅτε μιν Ὠτος κρατερὸς τ' Ἐφιάλτης, 385
 νῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 ἰή, περικαλλῆς Ἡερίβοια,
 γειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 νον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 νι, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 πτὰ μαζὸν οἷστῶ τριγλώχινι
 τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 νης ἐν τοῖσι πελώριος ὤκυν οἷστόν, 395
 τὸς ἀνῆρ, υἱὸς Διὸς αἰγιόχοιο,
 νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 ὀδύνησι πεπαρμένος· αὐτὰρ οἷστός
 ἰβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400
 αἰήων ὀδυνήφατα φάρμακα πάσσων
 μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 Ζριμοεργός, ὃς οὐκ ὄθρετ' αἴσυλα ῥέζων,
 ἔκῆδε θεούς, οἳ Ὀλυμπον ἔχουσιν.

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

τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν,
 φραζέσθω, μὴ τίς οἱ ἀμείνων σείο μάχεται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίη,
 ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο."

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὀμόργιν
 ἄλθετο χεῖρ, ὀδύναί δὲ κατηπίωντο βαρεῖαι.

αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη
 "Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω;

ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαυλ' ἐφίλησεν,
 τῶν τινα καρρέζουσα Ἀχαιιάδων εὐπέπλων
 πρὸς χρυσῆν περὶ ῥήν καταμίξατο χεῖρα ἀραιήν."

Ὡς φάτο, μεῖδῃσεν 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."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλοισι ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοῆν ἀγαθὸς Διομήδης,

γιγνώσκων, ὃ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων
 ἀλλ' ὃ γ' ἄρ' οἶδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῶσαι.

τρεῖς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρεῖς δὲ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δευῖα δ' ὀμοκλήσας προσέφη ἑκάεργος Ἀπόλλων

"φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φίλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

Ὡς φάτο, Τιδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,

ενος ἑκατηβόλου Ἴ�πόλλωνος.
 ἄτερθεν ὀμίλου θῆκεν Ἄπολλων 445
 ἱερῆ, ὅθι οἱ νηός γ' ἐτέτυκτο.
 ὦ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἴτυψ ἀκέοντό τε κύδαινόν τε·
 λον τευῆξ' ἀργυρότοξος Ἄπολλων 450
 ἰα ἴκελον καὶ τεύχεσι τοῖον,
 ἰδῶλψ Τρῶες καὶ δῖοι Ἀχαιοὶ
 οὐν ἀμφὶ στήθεσσι βοείας
 κλους λαισήϊά τε πτερόεντα.
 οὐν Ἄρηα προσηύδα Φοῖβος Ἄπολλων·
 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 δαίμονι ἴσος." 460
 αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
 ἰχας οὔλος Ἄρης ὤτρυνε μετελθών,
 ἀμαντι θοῶ, ἠγήτορι Θρηκῶν.
 ἰμοιο διοτρεφέεσσι κέλευεν·
 ἰάμοιο, διοτρεφέος βασιλῆος, 465
 νεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;
 ἰμφὶ πύλης εὐποιητῆσι μάχωνται ;
 ἰντ' ἴσον ἐτίομεν Ἐκτορι δῖῳ,
 μεγαλήτορος Ἀγχίσαο.
 ἰφλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον." 470
 ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
 ἰηδῶν μάλα νείκεσεν Ἐκτορα δῖον·
 ἰδῆ τοι μένος οἴχεται, ὃ πρὶν ἔχεςκες ;
 ἰλαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
 ἰβροῖσι κασιγνήτοισί τε σοῖσιν.
 ἰν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἰόσσουσι, κύνες ὡς ἀμφὶ λέοντα·
 ἰαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνειμεν.
 ἰἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω·
 ἰοκίη, Ξάνθῳ ἐπι δινήεντι,
 ἰε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 ἰγα πολλά, τὰτ' ἔλδεται, ὅς κ' ἐπιδευής.
 ἰλυκίους ὀτρύνω, καὶ μέμον' αὐτὸς

ἂ ὄρῃ μαχήσασθαι· ἀτὰρ οἷ τί μοι εἰθάδε τοῖν,
οἷόν κ' ἤε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
τύτῃ δ' ἔστηκας, ἀτὰρ οἷδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσιν.
μή πως, ὡς ἀψῖσι λίνου ἀλόντε παράγρον,
αἰδράσι δυσμειέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἷ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ἱμῆν.
σοὶ δὲ χρῆ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἄρχοις λισσομείω τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερῆν δ' ἀποθέσθαι ἐπιπήν.”

“Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἐκτορι μῖθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τειχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῖρα κατὰ στρατὸν ὤχετο πάντη,
ὄτρύων μαχέσασθαι, ἔγειρε δὲ φίλοπιν αἰήν.
οἷ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἄργεῖοι δ' ὑπέμειναν ἀολλέες οἷδ' ἐφόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἄλωας
αἰδρῶν· λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνη ἐπειγομέων ἀρέμων καρπὸν τε καὶ ἄχνας·
αἷ δ' ὑπολεικαίνονται ἀχυρμιαί ὡς τότε Ἀχαιοὶ
λευκοὶ ὑπερθε γέιοντο κοινσάλω, ὃν ῥα δι' αἰτῶν
οἷραι ὄν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἄψ ἐπιμισγομέων· ὑπὸ δ' ἔστρεφον ἠνιοχῆες.
οἷ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῖρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκράϊαιεν ἐφετμὰς
Φοῖβου Ἀπόλλωϊος χρυσαόρου, ὅς μιν αἰώγει
Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
οἷχομένην· ἢ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδίτιο
ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἐτάροισι μεθίστατο· τοῖ δ' ἐχάρησαν,
ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα
καὶ μένος ἐσθλὸν ἔχοντα. μετὰλλησάν γε μὲν οὐ τι·
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαίῖα.

Τοὺς δ' Αἴαιρτε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
ὄτρυνον Δαναοὺς πολεμιζέμεν· οἷ δὲ καὶ αὐτοὶ
οἷ τε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκῆς,

Ἰλλ' ἔμενον νεφέλησιν ἑοικότες, ἄστε Κρονίων
 ηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσιν
 ἰτρέμας, ὄφρ' εὔδησι μένος Βορέας καὶ ἄλλων
 ἄαχρηῶν ἀνέμων, οἵτε νέφεα σκιάοντα 525
 γνοιῆσιν λιγυρήσι διασκιδνᾶσιν ἀέντες·
 ὃς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἑλληλοῦς τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 κίδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεῖω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, δν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 γίον, ἐπεὶ θεὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,
 νειάρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασσειν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 Ἔνθ' αὐτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱὲ Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὔ εἰδότε πάσης.
 τὸ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 ἀρνυμένω· τὸ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῆσιν
 ἔτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὸ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὄξείϊ χαλκῷ·
 τοῖω τῷ χεῖρεσσιν ὑπ' Αἰνεΐαιο δαμέντε
 ἰαππεσέτην, ἐλάτησιν ἑοικότες ὑψηλῆσιν. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 ρῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ἔπ' Αἰεΐαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶι,
 μή τι πάθοι, μεγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὄξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαωτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶι·
 Αἰεΐας δ' οὐ μείνε, θοὺς περ ἔων πολεμιστῆς,
 ὡς εἶδεν δίο φῶτε παρ' ἀλλήλοισι μέιοντε.
 οἱ δ' ἐπεὶ οἷν νεκροῖς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἑταίρων,
 αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
 Ἔιθα Πηλαιμένεα ἐλέτην ἀτάλαντον Ἀρηί,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων.
 τὸν μιν ἄρ' Ἀτρείδης δουρικλειὸς Μενέλαος
 ἔσταότ' ἐγχεῖ νίξε, κατὰ κληῖδα τυχῆσας·
 Ἀντίλοχος δὲ Μύδωια βάλ', ἠνίοχον θεράποντα,
 ἐσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδῖω ἀγκῶια τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἠνία λείκ' ἐλέφαντι χαμαὶ πέσον ἐν κοίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέας ἔκπεσε δίφρου
 κύμβαχος ἐν κοίησιν ἐπὶ βρεχμόν τε καὶ ὦμους.
 ὀηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—,
 ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κοίησιν.
 τοῖς δ' ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν·
 τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ἄρτο δ' ἐπ' αὐτῶν
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραί. ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐπιώ,
 ἧ μὲν ἔχουσα κυδοιμὸν ἀιαιδέα δημοτῆτος·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐΐωμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθεν.
 Τὸν δὲ ἰδὼν ῥίγησε βοῆν ἀγαθὸς Διομήδης.
 ὡς δ' ὄτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήη ἐπ' ὠκυρόφ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῶ μορμύροιντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·

υδείδης ἀνεχάζετο, εἶπέ τε λαῶ·
 600 οἶον δὴ θανμάζομεν Ἐκτορα δῖου
 ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 πᾶρα εἰς γε θεῶν, ὅς λαιγὸν ἀμύνει·
 παρα κείνος Ἄρης, βροτῶ ἀνδρὶ ἑοικώς.
 Τρῶας τετραμμένοι αἰὲν ὀπίσσω
 605 δὲ θεοῖς μενεαίνεμεν ἴφι μάχεσθαι.”
 ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ὄρ δῖο φῶτε κατέκτανεν εἰδότε χάρμης,
 ἰρῶ ἔοντε, Μενέσθην Ἀγχίλαόν τε.
 οὐτ' ἐλέησε μέγας Τελαμώνιος Αἴας,
 610 ἅ' ἐγγύς ἰών, καὶ ἀκόντισε δοιρὶ φαεινῶ,
 Ἄμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶ
 ἐτήμων, πολυλήϊος· ἀλλὰ ἔ Μοῖρα
 κρήσοντα μετὰ Πριάμῳ τε καὶ νῆας.
 τὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 615 ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
 δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 λήσων· Τρῶες δ' ἐπὶ δοίρατ' ἔχευαν
 φανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 ἕξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 620 οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τείχεα καλὰ
 ἐλέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 τε καὶ ἔσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 625 ἔπερ ἔοντα καὶ ἴφθιμον καὶ ἀγαυὸν
 ἰσφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 οὐν δ' Ἡρακλείδην, ἧῖν τε μέγαν τε,
 ἀντιθέῳ Σαρπηδοῖι Μοῖρα κραταιή.
 630 ἢ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἰνός τε Διὸς νεφεληγερέταο,
 ἠηπόλεμος πρότερος πρὸς μῦθον εἶπεν·
 ἄν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 εἰθᾶδ' ἔοντι μάχης ἀδαήμονι φωτί;
 635 αἰ δέ σέ φασι Διὸς γόνου αἰγιόχοιο
 πολλὸν κείνων ἐπιδύεαι ἀνδρῶν,
 ἐγένοντο ἐπὶ προτέρων ἀνθρώπων.
 ἴνα φασι βῆναι Ἡρακληείην

εἶναι, ἐμὸν πατέρα θρασιμέμνοια, θυμολέοντα,
 ὅς ποτε δεῦρ' ἔλθων ἔνεχ' ἵππων Λαομέδοντος
 ἐξ οἴης σὶν νησι καὶ ἀνδράσι παιροτέροισιν
 Ἴλιου ἐξαλάπαξε πόλιν, χίρωσε δ' ἀγυιάς.
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσεσθαι
 ἐλθοίτ' ἐκ Λικίης, οὐδ' εἰ μάλα καρτερός ἐσσι.
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἶδαο περήσειν."

Τὸν δ' αὖ Σαρπηδῶν, Λυκίων ἀγός, ἀντίον ἤδα·
 " Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγαίου Λαομεδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μίθῳ,
 οἷδ' ἀπέδωχ' ἵππους, ὧν εἴνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δοιρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόδῳ."

Ὡς φάτο Σαρπηδῶν, ὃ δ' ἀνίσχετο μέλινον ἔγχος
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ
 ἐκ χειρῶν ἤξαν. ὃ μὲν βάλεν αἰχένα μέσσου
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχρῃ μακρῶ
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμῶωσα,
 ὅσπερ ἐγχριμφθείσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνει.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησεν,
 μῆροῦ ἐξερύσαι δόρυ μέλινον, ὄφρ' ἐπιβαίῃ,
 σπευδόστων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτοο.
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἢ προτέρω Διὸς υἱὸν ἐριγδοῦπιό διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λικίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰχθυμον Διὸς υἱὸν ἀποκτάμεν ὄξει χαλκῶ·
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήμη.
 ἔ. ὃ δ' γε Κοίρανον εἶλεν Ἀκάστορά τε Χρομίον τε

ρόν θ' Ἄλιόν τε Νοήμονά τε Πρύτανίν τε.
 ἔτι πλέονας Λυκίων κτάνε δίος Ὀδυσσεύς
 ὄξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 ἀ προμάχων κεκορυθμένος αἶθοπι χαλκῶ,
 ἔρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 οὐν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 ἴδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ὑμετέρη, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 σ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 εἰν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."·
 ἴατο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 κρήϊξεν, λελημένος ὄφρα τάχιστα 690
 Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 ῥ' ἀντίθεον Σαρπηδόνα δίῳι ἐταῖροι
 ῖ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῶ·
 α οἱ μηροῦ δόρυ μείλινον ὧσε θύραζε
 Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος. 695
 ἔειπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.
 ἴοι δ' ὑπ' Ἄρηϊ καὶ Ἔκτορι χαλκοκορυστῇ
 ἔε προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 ἔ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 ὧς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
 ἔτινα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
 Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 ἦν θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 ἄγλη ναίεσκε μέγα πλούτοιο μεμηλώς,
 κλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
 κωτοί, μάλα πύονα δῆμον ἔχοντες. 710
 δ' ὧς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 ἰς ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ἴοι, αἰγιόχοιο Διὸς τέκος, Ἄτρυτώνη,
 οὐν τὸν μῦθον ὑπέστημεν Μενελάω, 715
 ἐπέρσαντ' εὐτείχεον ἀπονέεσθαι,

εἰ οὕτω μάλινεσθαι ἔασομεν οὐλον Ἕρῃα.

ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἄλκῆς."

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.

ἣ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους

720

Ἕρῃ, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·

Ἕβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα, ὀκτάκνημα, σιδηρέῳ ἄξονι ἄμφις.

τῶν ἦτοι χρυσῆ ἴτυς ἄφθιτος, αὐτὰρ ὑπερθεν

χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ιδέσθαι·

725

πλήμναι κ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.

δίφρος δὲ χρυστέοισι 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, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἕρῃ

ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,

πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει,

ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν·

735

ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο

τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,

δεινῆν, ἣν περὶ μὲν πάντῃ φόβος ἔστεφάνωται,

ἐν δ' ἔρις, ἐν δ' ἄλκη, ἐν δὲ κρυόεσσα ἰωκῆ,

740

ἐν δέ τε Γοργεῖη κεφαλῆ, δεινοῖο πελώρου,

δεινῆ τε σμερδνῆ τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,

χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος

745

βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

ἠρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἕρῃ δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·

αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,

τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,

750

ἣ μὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.

εὐρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἕρῃ

755

γον Κρονίδην ἐξείρετο καὶ προσέειπεν·
 γερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 ρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
 . Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
 οὔτον ἀνέντες, ὅς οὔ τινα οἶδε θέμιστα.
 ρ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 ἐπληγυῖα μάχης ἐξ ἀποδίωμαι;”
 ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἀν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 τ' εἴωθε κακῆς ὀδύνησι πελάζειν.”
 ατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 δ' ἵππους· τῶ δ' οὐκ ἄκουτε πετέσθην
 γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ἠεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 σκοπιῆ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τι θρώσκουσι θεῶν ὑψηχέες ἵπποι.
 δὴ Τροίην ἴξον ποταμῶ τε ρέοντε,
 Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 υς ἔστησε θεὰ λευκώλενος Ἥρη 775
 ἔ; ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευεν·
 ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 ἠν τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
 δὴ ῥ' ἴκανον, ὅθι πλείστοι καὶ ἄριστοι 780
 ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 , λείουσιν ἐοικότες ὠμοφάγοισιν
 ἵπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 τ' ἠῦσε θεὰ λευκώλενας Ἥρη,
 εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
 αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
 Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 Τρῶες πρὸ πυλάων Δαρδανιάων
 · κείνου γὰρ ἐδειδίσαν ὄβριμον ἔγχος· 790
 ἰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”
 τοῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
 ἰν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφι

ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ.
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἄσπίδος εὐκίκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἰσχων τελαμῶνα κελαιεφές αἴμ' ἀπομόργνυ.
 ἰππέλου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε·

“ἢ ὀλίγον οἱ παῖδα εὐικότα γείνατο Τυδεύς.

Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς,
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οἶκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας.
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον·
 αὐτὰρ ὁ θυμὸν ἔχων ὄν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].

σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρῶεσσι μάχεσθαι·
 ἀλλὰ σευ ἢ κάματος πολυαῖξ γνῖα δέδυκεν,
 ἢ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
 Τυδεύς ἐκγονός ἐσσι δαίφροισι Οἰνείδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερός Διομήδης·

“γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφειτμέων, ἄς ἐπέτειλας.
 οὐ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὄξεί χερσὶ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·

“Τυδεΐδη Διομήδης, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρηα τό γε δεῖδ'·θι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἶμι.
 ἀλλ' ἄγ' ἐπ' Ἄρηι πρότω ἔχε μῶι νχας ἵππους,
 τύψον δὲ σχεδίην, μηδ' ἄξιο θυοῦρον Ἄρηα
 τοῖτον μαιόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στείτ' ἀγορεύων
 Τρῶσι μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,

ὕν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

“Ὡς φημένη Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε, 835

χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμμαπέως ἀπόρουσεν·

δ’ ἐς δίφρον ἔβαινε παραὶ Διομήδεα δίου

μμεμανῖα θεά· μέγα δ’ ἔβραχε φήγιμος ἄξων

ἕριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.

λάζετο δὲ μᾶστιγα καὶ ἦνία Παλλὰς Ἀθήνη· 840

ὠτίκ’ ἐπ’ Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.

ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,

Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίου ἀγλαὸν υἱόν.

γὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη

ἦν Ἀἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης.

ὥς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δίου, 845

ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασεν

κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,

αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἵπποδάμοιο.

οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 850

πρόσθεν Ἀρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἦνία θ’ ἵππων

ἔγχει χαλκείῳ, μεμαῶς ἀπὸ θυμόν ἐλέσθαι·

καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη,

ὥσεν ὑπέκ δίφροιο ἐτώσιον ἀιχθῆναι.

δεύτερος αὐθ’ ὠρμᾶτο βοῆν ἀγαθὸς Διομήδης 855

ἔγχει χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρῃ.

τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χροῖα καλὸν ἔδαψεν,

ἐκ δὲ δόρου σπάσεν αὐτίς. ὁ δ’ ἔβραχε χάλκεος Ἀρης,

ὅσσον τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

ἄνερές ἐν πολέμῳ ἔριδα ξυνάγοντες Ἀρης.

τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε

δείσαντας· τόσον ἔβραχ’ Ἀρης ἄτος πολέμοιο.

Οἷη δ’ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ

καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865

τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἀρης

φαίνεθ’ ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ’ ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,

πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμόν ἀχεύων,

δείξεν δ’ ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870

καί ῥ’ ὄλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα ;

αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριω δ' αἰδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κοῖρη,
 οὐλομένην, ἧτ' αἰὲν ἀίσουλα ἔργα μεμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ' ἐν Ὀλίμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλου·
 ἢ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειω ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἢ τέ κε δηρὸν
 αὐτοῦ πήματ' ἔπασχον ἐν αἰήσιν νεκάδεσσιν,
 ἢ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.”

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

Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὕδινήφιατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθιητός γ' ἐτέτυκτο.
 ὡς δ' ὕτ' ὕπὸς γάλα λευκὸν ἐπειγόμενος σνιέπηξεν
 ὑγρὸν ἕν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,
 ὧς ἄρα καρπαλίμως ἰήσατο θεοῖρον Ἄρηα.
 τὸν δ' Ἥβη λοῦσεν, χαρίεντα δέ εἵματα ἔσσειεν·
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίων.

Αἰ δ' αἴτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη,
 παῖσασαι βροτολοιογὸν Ἄρην ἀνδροκτασιάων.

Z. 6.

~~δ~~
 δ' οἴωθη καὶ Ἀχαιῶν φύλοπις αἰνή·
 δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο
 ν ἰθυνομένων χαλκήρεα δοῦρα,
 ὕς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
 ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 θαλῶν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 ὕσσώρου Ἀκάμαντ' ἡὔν τε μέγαν τε.

ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
 χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

λον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης
 νίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
 βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·

γὰρ φιλέεσκεν ὀδῶ ἔπι οἰκία ναίων. 15

ὃ οὔ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
 ν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 καὶ θεράποντα Καλήσιον, ὃς ῥα τότε Ἴππων
 ἰφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

σον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20
 μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 βαρβαρὴ τέκ' ἀμύμονι Βουκολίωνι.

ἴων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
 ἴτατος γενεῆ, σκότιον δέ ἐ γείνατο μήτηρ·
 νων δ' ἐπ' ὄεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25
 ἰοκυσαμένη διδυμάονε γείνατο παῖδε.

ἰ τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 τηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

λον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυπόιτης·
 ν δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

οχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 οἰδῆς, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·

Σατυριόεντος ἐϋρρείταο παρ' ὄχθας
 ον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρως 35

π· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζόμενῳ πεδίῳ, ^{ὅσῳ}
 ὅσῳ ἐνὶ βλαφθείτε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥύμῳ αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἦ, περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αἴτος δ' ἐκ διφροῖο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
 Ἄτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·

“ζῶγρει, Ἄτρεός υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.

πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκός τε χρυσός τε πολίεμχτός τε σιδηρός,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρειεν·
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἄλλ' Ἀγαμέμνων
 ἀιτίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

“ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κίθδει οὕτως
 ἀιδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων. τῶν μὴ τις ἔπεκφύγοι αἰπὴν ὄλεθρον
 χεῖράς θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ
 κοῖρον ἔοντα φέροι, μηδ' ὄς φύγοι, ἄλλ' ἅμα πάντες
 Ἴλιον ἐξαπολιείατ' ἀκήδεστοι καὶ ἄφαντοι.”

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἦρωσ,
 αἴσιμα παρειπῶν· ὁ δ' ἀπὸ ἔθεν ὤσατο χεῖρὶ
 ἦρῳ Ἄδρηστον. τὸν δὲ κρέων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἄτρεΐδης δὲ
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αἴψας·

“ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν εἰάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὡς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' αἰδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 εἴθε κεν αὔτε Τρώες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,
 εἴ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστὰς

Ἰριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·
 ἄινεά τε καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Γρῶων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 τᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
 τῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.
 κῆτάρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ' ἀναγκαίῃ γὰρ ἐπέιγαι· 85
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῆ καὶ ἐμῆ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 ῥίξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θείναι Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦναι, ἠκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἴστυ τε καὶ Τρῶων ἀλόχους καὶ νῆπια τέκνα, 95
 εἴ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρήης,
 ἰγριον αἰχμητῆν, κρατερὸν μήστωρα φόβοιο,
 ἢ δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδειδίμεν, ὄρχαμον ἀνδρῶν,
 ἢ πέρ φασι θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 αἰνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”
 ὣς ἔφαθ'· Ἔκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
 ὑτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 ἄλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὦχετο πάντῃ,
 τρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἄργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 ἄν δέ τιν' ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος
 ῥωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἔκτωρ δὲ Τρῶεσσιν ἐκέκλετο μακρὸν αὔσας· 110
 Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
 ἄερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 βρ' ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
 πῶ βουλευτῆσιν καὶ ἡμετέρῃς ἀλόχοισιν

δαίμοσιν ἀρήσασθαι, ἵποσχέςσθαι δ' ἑκατόμβυς."

"Ὡς ἄρα φωνήσας ἀπέβη κορυθαιολος Ἔκτωρ·
ἀμφὶ δέ μιν σφιδρὰ τύπτε καὶ αἰχλῆα δέρμα κελαι
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλιέσσης·

Γλαῦκος δ' Ἰππολόχοιο πάϊς καὶ Τυδεος υἱὸς
ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰότες,
τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·
" τίς δὲ σὺ ἔσσι, φέριστε, καταθηγητῶν ἀνθρώπων ;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ εἰ κιδιανειρη
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἐμείας.
δυστήνων δὲ τε παῖδες ἐμῶ μένει ἀντιώωσι·
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλίλοισθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην.
οἷδὲ γὰρ οἷδὲ Δρίαντος υἱός, κρατερὸς Λυκούργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν,
ὅς ποτε μαιομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθειον Νισήμιον· αἱ δ' ἕμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνιο Λυκούργου
θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς
δίσεθ' ἄλως κατὰ κῦμα, Θέτις δ' ἵπεδέξατο κύλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὲς ὀμοκλή·
τῷ μὲν ἔπειτ' ὑδίσαντο θεοὶ ρεία ζῶντες,
καὶ μιν τυφλὸν ἔθηκε Κρόιου παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οἷδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι,
εἰ δέ τίς ἔσσι βροτῶν, οἷ ἀροίρης καρπὸν ἐδοῦσιν,
ἄσσαν ἴθ', ὡς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι."

Τὸν δ' αἰθ' Ἰππολόχοιο προσηίδα φαίδιμος υἱός·
" Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις ;
οἷη περ φύλλων γειεή, τοίη δὲ καὶ αἰδρῶν.
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθύωσα φείει, ἔαρος δ' ἐπιγίγνεται ἄρη·
ὡς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εἷ εἰδῆς
ἡμετέρην γενεήν· πολλοὶ δέ μιν αἰδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἵπποβότοιο,
ἐνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιοςτος γένητ' ἀνδρῶν,

ἰ Αἰλίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 'λαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
 εοὶ κάλλος τε καὶ ἠνορέην ἔρατεινὴν *επιμελὴ ἀνταυγλή* ¹⁵⁵
 . αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 δῆμον ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
 ν· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσειν.
 υνὴ Προίτου ἐπεμήνατο, δι' Ἄντεια, 160
 ἰή φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὔ τι
 ιαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 υσαμένη Προῖτον βασιλῆα προσηύδα·
 ης, ὦ Προῖτ', ἦ κάκτανε Βελλεροφόντην,
 'ελεν φιλότῃτι μιγήμεναι οὐκ ἐθελούση.' 165
 ι, τὸν δὲ ἄνακτα χόλος λάβειν, οἶον ἄκουσεν.
 μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἔ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρὰ,
 ἔν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο. 170
 βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ε δὴ Λυκίην ἴξε Ξάνθου τε ῥέοντα,
 ἰέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἰ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν·
 ε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 ἰ μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,
 οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 τειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 μέν ῥα Χίμαιραν ἀμ^{αι}μακέτην ἐκέλευσεν
 ειν. 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,
 ἰ αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 ην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 ν αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.
 ἰ ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κ Λυκίης εὐρείης φῶτας ἀρίστους
 ζον. τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
 γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης. 190
 ἰ δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,
 ἰν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,

ὄωκε δέ οἱ τιμῆς βασιληίδος ἤμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 19
 ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρὸν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 20
 ἦτοι ὁ κατὰ πεδῖον τὸ Ἀλῆιον οἶος ἀλάτο,
 ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κιθαλίμοισιν,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 209
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἰὲν ἀριστεύειν καὶ ἰπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχινέμεν, οἱ μὲγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εἰρήῃ. 216
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."
 ὣς φάτο· γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθοῖνι πουλυβοτείρῃ,
 αἰτὰρ ὁ μειλιχίοισι προσήϊδα ποιμένα λαῶν
 "ἦ ῥά νῦ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 220
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξεῖνισ' εἶλ' μεγάροισιν ἐείκοσιν ἡματ' ἐρίξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαιινόν,
 Βελλεροφόντης δὲ χρίσειον δέπας ἀμφικύπελλον, 229
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἑμοῖσιν.
 Τυδεία δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ γὰρ σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
 εἶμι, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δήμου ἴκωμαι. 236
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἔμοι Τρῶες κλειτοὶ τ' ἐπίκοιροι,
 κτείνειν ὄν κε θεός γε πόρῃ καὶ ποσσὶ κίχαιω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὄν κε δύνηαι.
 γείχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 239
 γνώσιν, ὅτι ξεῖνοι πατρώϊοι εἰχόμεθ' εἶναι."

- ρα φωνήσαντε, καθ' ἵππων αἵξαντε,
 ἄλλήλων λαβέτην καὶ πιστώσαντο.
 ε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235
 χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
 ἴρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν Ἴκανεν,
 ἅμιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
 ἡμεῖς τε παῖδάς τε κασιγνήτους τε ἕτας τε
 ἄσασ. ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 Ζεὺς· πολλῆσι δὲ κήδ' ἐφήπτο.
 ὅτε δὴ Πριάμοιο δόμον περικαλλέ' Ἴκανεν,
 αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 ἵπ' ἐνεσαν θάλαμοι ξεστοῖο λίθοιο,
 ἀλλήλων δεδμημένοι· ἐνθα δὲ παῖδες 245
 οὐ Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 ἴδ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 ἵπ' ἴσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 ἀλλήλων δεδμημένοι· ἐνθα δὲ γαμβροὶ
 οὐ Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
 ἠπιόδωρος ἐναντίῃ ἦλυθε μήτηρ
 ἠὲ σάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἡ οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 ἦ, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 ἵπ' οἱ περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἵπ', ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 ἵπ' Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 ἕπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πῆισθα. 260
 κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 κέκμηκας ἀμύνων σοῖσιν ἔτησιν." **II**
 ἵπ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
 ἵπ' οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
 τογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
 οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
 αἰ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἵπ' μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης *coll. αὐτῶν ἑστῶν*
 ἵπ' οὐκ ἐθέουσιν, ἀολλίσασα γεραιάς· 270

πέπλον δ', ὅστις τοι χαριέστατος ἰδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρω καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,
 καὶ οἱ ἵποσχέσθαι δυοκαίδεκα βοῖς ἐνὶ νηῶ
 ἡμῖς, ἠκέστας, ἱερεῖσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τιδέος υἱὸν ἀπόσχη Ἴλιον ἱρήσ,
 ἄγριον αἰχμητήν, κρατερόν μήττωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχευ· ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσω,
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αἰθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι."

Ἦς ἔφαθ'· ἡ δὲ μολωῖσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσεται κηώεϊτα,
 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 Σιδουίων, τὰς αἰτὸς Ἀλέξανδρος θεοειδῆς
 ἤγαγε Σιδουλήθεν, ἐπιπλῶς εὐρέα πόντου,
 τὴν ὁδόν, ἦν Ἐλείην περ ἠνήγαγεν εὐπατέρειαν.
 τῶν ἐν' ἀειραμείῃ Ἐκάβῃ φέρε δῶρον Ἀθήνη,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἄστηρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεύματος ἄλλωι.
 ἢ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῆσι θίρας ὤξε Θεανῶ καλλιπάρῃος
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρώες ἔθηκαν Ἀθηναίης ἱέρειαν.
 αἶ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χείρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῖσα Θεανῶ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,
 εἰχομένη δ' ἠράτο Διὸς κούρη μέγαλοιο·
 "πότνι' Ἀθηναίη, ἐρυσίπτωλι, διὰ θεάων,
 ἄξον δὴ ἔγχος Διομίδεος, ἰδὲ καὶ αὐτὸν
 πρηνέα δὺς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῖς ἐνὶ νηῶ
 ἡμῖς, ἠκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσῃς

καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310
 ἣ εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 αἱ μὲν ῥ’ εἵχοντο Διὸς κούρη μέγαλοιο,
 δὲ πρὸς δῶματ’ Ἀλεξάνδροιο βεβήκει
 ἅ ῥ’ αὐτὸς ἔτευξε σὶν ἀνδράσιν, οἳ τὸτ’ ἄριστοι 315
 ἢ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
 τοίησαν θαλαμον καὶ δῶμα καὶ αὐλήν
 γε Πριάμοιο καὶ Ἔκτορος, ἐν πύλει ἄκρη.
 ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ’ ἄρα χειρὶ
 ἔχ’ ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς 320
 χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
 ἔσθ’ ἐν θαλαμῷ περικαλλέα τεῖχε’ ἔποντα,
 καὶ θώρηκα καὶ ἀγκίλα τόξ’ ἀφόωντα·
 ἣ δ’ Ἐλένη μετ’ ἄρα δμῶησι γυναιξίν
 καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν. 325
 Ἐκτωρ νεΐκεσσειν ἰδὼν αἰσχροῖς ἐπέεσσιν
 ἦν, οἳ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.
 ἣν φθινύθουσι περὶ πτόλιω αἰπύ τε τεῖχος
 κενοί· σέο δ’ εἵνεκ’ αἰτῆ τε πτόλεμός τε
 ἔδ’ ἀμφιδέδωθε· σὺ δ’ ἂν μαχέσαιο καὶ ἄλλω, 330
 ποῦ μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
 ἦρα, μὴ τάχα ἄστυ πυρὸς δηλοιο θερηται.”
 ἣ δ’ αὖτε προσέειπεν Ἀλέξανδρος θεουιδής·
 ἦρ, ἐπεὶ με κατ’ αἴσαν ἐνεΐκεσας οὐδ’ ὑπὲρ αἴσαν,
 ἦτοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον. 335
 ἐγὼ Τρώων τόσσου χόλῳ οὐδὲ νεμέσσι
 ἐν θαλάμῳ, ἔθελον δ’ ἄχει προτραπέσθαι.
 με παρειποῦσ’ ἄλοχος μαλακοῖς ἐπέεσσιν
 εἰς πύλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας. 340
 γε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω·
 ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ’ οἶω.”
 φάτο· τὸν δ’ οὐ τι προσέφη κορυθαίολος Ἔκτωρ.
 Ἐλένη μύθοισι προσηύδα μελιχλοῖσιν·
 ἔμειο, κυνὶς κακομηχάνου, ὀκρυυέσσης,
 ἦ φελ’ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 αἰ προφέρουσα κακῇ ἀνέμοιο θυέλλα
 ἣ ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἣ κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀϊδὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 ἕς ἤδη νέμεσίν τε καὶ αἴσχρα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξεο τῶδ' ἐπὶ δόφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιζέβηκεν 355
 εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
 οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μύρον, ὡς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή με κάθιζ', Ἑλένη, φιλείουσά περ· οὐδέ με πείσεις· 360
 ἦδῃ γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σὶ γ' ὄριμι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὡς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμύωσιν Ἀχαιῶν."

*Ὡς ἄρα φωτῆσας ἀπέβη κορυθαίολος Ἔκτωρ.
 αἴψα δ' ἔπειθ' ἴκανε δόμους εἰναιετᾶοντας, 370
 οἶδ' εἶρ' Ἀιδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ' ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφειστήκει γοῶσά τε μιρομένη τε.
 Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οἴδδον ἰών, μετὰ δὲ δμῶησιν ἔειπεν· 375
 "εἰ δ' ἄγε μοι, δμῶαί, νημερτέα μυθήσασθε·
 πῆ ἔβη Ἀνδρομάχην λευκώλενος ἐκ μεγάροιο;
 ἢ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι
 Τρῶαί εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;" 380

Τὸν δ' αὐτ' ὀτρηνῆ ταμίη πρὸς μῖθον ἔειπεν·
 "Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῆ ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, εἰθα περ ἄλλαι 385
 Τρῶαί εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
 ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιου, οἵνεκ' ἄλουσεν
 τεύρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἢ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 νη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”
 α γυνὴ ταμὴν· ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
 ἣν ὁδὸν αὐτὶς εὐκτιμένας κατ' ἀγυιάς.
 λας ἴκανε διερχόμενος μέγα ἄστν
 —τῇ γὰρ ἔμελλε διεξίμεναι πεδίουνδε—,
 ρχος πολύδωρος ἐναντίη ἦλθε θεούσα,
 ιάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 ι, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 ἵποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 ι δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
 ειτ' 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 ἐρύετο Ἴλιον Ἔκτωρ.
 μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ
 μάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 ρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 ἴνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 γε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρη
 ομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 αμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 χέ'. οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἴρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 γόλιν πέρσεν Κιλίκων εὐναιετάωσαν, 415
 ἰ ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 ἴν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῶ,
 ρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
 ἰ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 ἰ ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 ἴοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 πάντες ἰῶ κίον ἦματι Ἄϊδος εἴσω·
 ἴ γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 ἴ ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄϊεσσιν.
 ἴ δ', ἦ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση, 425
 ἴει ἂρ δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,

ἄψ ὃ γε τὴν ἀπέλυσε λαβῶν ἀπερείσι' ἄποινα,
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις Ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παιδ' ὄρφανικὸν θήης χήρην τε γυναῖκα.
 λαὸν δὲ στήσου παρ' ἐρινέον, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἀμφ' Αἴαντε δῖῳ καὶ ἀγακλυτὸν Ἴδομενεῖα
 ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τις σφιν ἐνίσπε θεοπροπίων εὐ εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 "ἢ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἔλκεσιπέπλους,
 αἱ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδέ με θυμὸς ἀνώγει, ἐπεὶ μάθον ἔμμεναι ἔσθλός
 αἰεὶ καὶ πρώτοισι μετὰ Τρῶεσσι μάχεσθαι,
 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 ἱρή
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω,
 οὐτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἔσθλοὶ
 ἐν κοιήσιν πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν.
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλείθερον ἡμαρ ἀπαίρας.
 καὶ κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καὶ κεν ἴδαρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικέλσεται ἀνάγκη.
 καὶ ποτέ τις εἶπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 "Ἔκτορος ἠδὲ γυνῆ, ὅς ἀριστεύεσκε μάχεσθαι
 Τρῶων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο."
 ὧς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῖδ' αἰδρὸς ἀμύνειν δοίλιον ἡμαρ.
 ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι."

εν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ,
 εἰς πρὸς κόλπου ἐϋζώνοιο τιθήνης
 ἰωνί, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 χαλκόν τε ἰδὲ λόφου ἵππιοχαίτην,
 ἀρροτάτης κύρυθος νεύοντα νοήσας. 473
 ἴσσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 κρατὸς κύρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν
 ἔνν φίλου υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 ἄμενος Δί τ' ἄλλοισίν τε θεοῖσιν 475
 καὶ τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 ἵως καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,
 ἀγαθόν, καὶ Ἰλίον ἴφι ἀνάσσειν.
 εἰρήσιν ἄ πατρὸς δ' ὃ γε πολλὸν ἀμείνω,
 ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 ἔνν ἄνδρα, χαρεῖη δὲ φρέια μήτηρ."
 ἔνν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 ἣ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 ἐλάσασα. πόσις δ' ἐλίησε νοήσας,
 κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν 485
 μή μοί τι λήν ἀκαχίζεο θυμῷ·
 μὲ ὑπὲρ αἴσαν ἀνὴρ Ἄϊδι προιάψει·
 ἔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 ἣδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται·
 ἔσον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἀκάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔσθαι. πόλεμος δ' αἰδρεσσι μελήσει
 ἔδὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."
 ἰφωρήσας κορυθ' εἴλετο φαίδιμος Ἔκτωρ
 ἔλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 ἔομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 εἰθ' ἴκατε δόμους εὐναιετάοντας
 ἔδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἔς, τῆσιν δὲ γούον πάσῃσιν ἐνώρσειν.
 ἔζων γούον Ἔκτορα ᾗ ἐνὶ οἴκῳ 500
 ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἔοφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 ἔρις δὴθύνευ ἐν ὑψηλοῖσι δόμοισιν,
 ἔπει κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῷ,

σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεπορθῶς.
 ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὸς λούεσθαι ἑὺρρείῳ ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐῃφι πεπορθῶς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
 στρέψεσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής.
 “ ἠθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὡς ἐκέλευες.”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 “ δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἀναΐσιμος εἴη,
 ἵργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σεῖο.
 ὁλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶγ' ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἑὺκνήμιδας Ἀχαιοῦς.”

NOTES ON THE ILIAD.

BOOK I.

EMENT—The contention of Achilles and Agamemnon. Apollo
 at the insult offered to his priest Chryses by sending a plague
 to 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, that the Greeks may the more feel the loss of their bravest

μήνιν = Virgil's "*ira mentis*," rancour, lasting anger: from *μῆνω*,
 to be angry. Homer applies it to the anger of gods and heroes.—*ἔειπε*—
εἶπε—the technical term with the rhapsodists for the *delivery of*

Kalliope, the muse of Epic poetry *θεῶν* (paroxytone) = "sight."
Πηλεΐδου, patronymic Epic gen. = Πηλεΐδου, Att.c. — Ἀχιλλῆος = Att.c.
Ἀχιλλεύς, "the Peleid Achilles."

ἄλκιμονα = Att.c. *ἀλκιμῆν*, part. 2 acc. used adjective γ = "per-
 sonally."—*μυρία* in Homer's time denoted an indefinite
 number, afterwards we have *μύριοι* (proparoxytone) = 10,000, *μυριοί*
 (paroxytone) = "countless."—*Ἀχαιοῖς*. Homer has no common and dis-
 tinct term for the Greeks, such as the term "*Ἕλληνες*," which sprang
 afterwards. He speaks of Greeks as Achæans, Argives, and Danai,
 respectively—*ἔθηκεν* = "caused" (in Epic) = "placed" (in Att.c.).
ἔμοις = adjective of two terminations, except where Homer speaks
 of the gods, when he uses *ἰφθιμῆ*—derived from *ἴφι* = *φι* = "with," Lat.—
Ἄϊδος, as if from *Ἄϊς* = (Virgil's "*Orcus*")—the god of the
 underworld, from *αἰ*, "not," and *ἰδεῖν*, "to see."—*προΐαψεν* = "hurled
 forward" = Lat. "*propello*:" (*πρὸ* here refers to *place*, not to *time*).
 See line 455, Book I., *πρᾶξιαν ἔρετμοῖς*—"they rowed forwards
 their oars."

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

τεῖχε = ἔτευχε—the augment is dropped in Epic.—κύνεσσιν = Epic dat. for κύνων; the primary form of the dat. pl. was κύνων, which was strengthened into κύνεσσιν).

5. πᾶσι = παντοίοις = "all sorts of." ἐτελέετο, the imperfect denotes continuance of action.

6. ἐξ οὗ: supply χρόνου.—δὴ = "exactly," "just," when applied to words expressive of time.

διαστήτην ἐρίσωντε = "quarrelled and separated." Hysteron-proteron. διαστήτην = διαστήτην: (aor. 2, perf. of ἴστημι, and compounds, *ante* an intransitive sense).

7. Ἀτρεΐδης = "the Atريد," i.e., Agamemnon, brother of Menelaus.—τε conjugit; 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. 548, Orsilochus is not ἄναξ ἀνδρῶν, but ἀνδρεσσιν ἔν.

8. ἄρ — ἄρα, from ἄρω, "to fit." 1, "suitably" 2, "then" (as here).—ἔριδι μάχεσθαι, to contend in strife. Heyne, however, takes ἔριδι with ἐπέησιν, which follows no analogy. Wolf's view (the one given here) is supported by ἔριδι μάχεσθαι (dat. form of ἔρις).

9. Διὸς υἱός = Apollo.—ὁ = ὁδε, 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 θυμῶν and κατὰ θυμῶν. 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 = ὀλέκοντο = "kept remaining" (see note, verse 5).

11. οὐνεκα = οὐ ἔνεκα, "because." τὸν Χρυσῆν = "that Chryses"—ἀρητήρα = "priest who prays"—"precator:" he is called in line 23 ἱερεῖα = "priest who sacrifices," "sacerdos."

12. νῆας = Attic ναῖς

13. λυτόμενός τε θυγατρά = "to get his daughter set free" = "ransom his daughter" (middle voice); but λυεῖν = "to set free"—ἀπερείσιον = ἀπειρέσιος = ἄπειρος, from α, "not," and πέρας, "limit."—ἄποινα = "ransom," from α, copulative, and ποινή = "things all one with a penalty."

14. στέμματα = "garlands" (for Apollo). This, as well as the attribute of the god, ἀργυρόταφος, 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. χρυσῆν ἀνὰ: scan χρυσέω αἰ | να. 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.)

σκήπτρα. 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, σκεπτοῦχοι.

18. θεοὶ — θοῖ by synchresis, common in Homer and Attic poetry. ἀπέν, ἐκπέρσαι, ἰκέσθαι, λίσσαι: 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.—ὁμῶν μὲν, καὶ δὲ δὲ: here μὲν (old neuter of μέν, μία, μὲν) and δὲ (a short form of δεῖ) connect the adversative clauses (μὲν originally = "first thing," δὲ = "second thing").

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

20. λίσσαι, δέχεσθαι: infinitive for imperative, frequent in Homer; the imperative verb is supplied in verse 277, μήτε σὺ, Πηλεΐδη θεῖλ' 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 μοι.—ταῖς = ταῖτα.

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

ἄλλαι πάντες, poet. = prose οἱ ἄλλοι = "all the others." ἐκευφθησαν, with an infinitive by synchresis = "advised by a shout of approbation."

23. ἀγλαὰ = Attic λαμπρὰ. δεχθαι = Epic syncopated aorist infinitive of δεχομαι, "to receive without delay." Mark the aorist.

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

25. ἐπι ποῖ a preposition in tmesis, which is rare in Homer, but an adverb = "besides."

26. κίχλω = κίχῶ, aor. 2 of κίχλω. — κοίλῳ = 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 crews, were towed (ἔλκω). In post-Homeric Greek κοίλη ναῦς = "hold or hollow of a ship."—Herod. vii. 119.

27. αἴτις = αἴτις.

28. τοὶ = σοί. χραίσμη, 2 aor. subj. of χραίσμω: used only with a negative, and = Lat. defendere = "ward off something from one," and so, "to protect." In verse 26 we find κίχλω the principal verb, on which χραίσμη 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 χραίσμη 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 κίχλω (= "be after finding you"), χραίσμη (= "be after availing you"), are both aorists used in the present sense of immediateness. See note 1b.

στῆμα θεοῖο. See note 14. μή = "ne" = "for fear."

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

30. οἶκον = οἶκος = Lat. "vicus" — the scansion in γαμμα.— Ἀργεῖ = Argolis: as Agamemnon lived at Argos, where Diomedes reigned.— πατρίδα (S. xci.), "fatherland."

31. ἰσθὸν ἐπιχομένην — "going about the upright loom this kind of loom is still used in India and Persia."

ἀντιόωσαν — εὐτρεπιζούσαν, according to old grammarian to the phrase λέχος παρασκευαίειν in Iliad iii. 411: Odysseey ii. with a genitive — "I share in," but not with an accusative, (Buttman).

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

33. ὣς ἔφατ' . elliptical ὡς γὰρ ἔφατο: γὰρ is often understood Ἐγὼ after ὡς οὕτως, τόσος, τοῖος, (as "enim" in Lat. after "s.c.," "talibus.") ὡς οὕτως, but ὡς = "as," or "how"

34. θίνα — "sandy shore." ἄκτῃ — "rocky shore." — πολυφλοίσβου "fast or deep resounding" in selecting epithets the poet fixes upon which combines expressively the most obvious and most natural attributes of the phenomenon, taking care also to have a word that strikes in some degree an echo of the sense; and having once fixed upon a word, it is scarcely reserved for that phenomenon, or those of the class (as here). πολυφλοίσβου is never attributed to anything but the 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. ἀνακτι. see note at verso 7.

37. κλύθι μεν. 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 κλύθι μοι, "I prithee," being a dative of advantage. κλυω, poetical = prose κλυω — Ἀργυροτόξ' — so Horace, Carm. Sec. 61, "fulgente decorus ut amphiβιβηκας, with a present meaning = "continuest to protect." κλυω is derived from an animal going round its young, to protect. Æschylus, Sept. 138. Psalms, cxxv. 2.

38. Σμινθεῦ = "Sminthian." According to Aristarchus, from Σμινθη a town in the Troad: according to Apollonius (from σμινθος) — "the snake-killer" Chrysa, Killa, Iereidos, and Sminthe, are all close to each other in the Troad, and had temples dedicated to Apollo: no doubt contained so many temples to this god within so small a space on the coast of Troy

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

40. δὴ ποτε "quondam nescio quando." — πῶνα μῆρια = "the looms in the fall" μῆριος = "t. gh," but μῆριον (with ὅστεν understood) is properly an adjective = "the, h-bone." See Iliad vii. 240. — ἐπι, adverbial = "entirely."

41. ἐκδωρ, only poetical. — κρήνηον, 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."

φοῖβος (from φάος, "light," and ἤβη, "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, ος, ἐκηβόλος, 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 divinity in the formation of Greek character.—Ἀπόλλων: according to Eschylus (Ag. 1081), from ἀπόλλυμι, as he was the professed *per*" of the wicked, regarding the power of *averting* evil as a principal feature in his character: it may be derived from Ἀπέλλων the root "pellō"), and so be synonymous with ἀλεξίκακος, Ἀεικίτηρ, and ἀπότροπος.

κατ' Οὐλύμποιο κερήνων, "downwards from the heights of Olympus" (the *local* genitive): compare κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς—the eyes downward." Olympus, now E'lymbo, on the boundary of Thessaly and Macedonia.—κῆρ = κέαρ, which Pindar first uses: Homer always uses the contracted form: κῆρ (often used by Homer), *see*."

ὄξα: plural of intensity = "his dreadful bow."—ἀμφηρεφέα = "drawn around:" the roof or top of the ancient quiver was called so from its resemblance to an inverted drinking-cup.

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

ζωομένοιο: Epic only = Attic χολόομαι—"feeling anger."

ὡπτιοῦ κινήθεντος: genitive absolute.—νυκτὶ ἐοικώς: compare *Æn.* ii. 463, "Ἐκτωρ, νυκτὶ θεῶν ἀτάλαντος ὑπώπια—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 ἐθέηκε, which is not Greek; the proper construction allowing a dative would be ἰδὼν ἐφῆκε, followed by a *dative*. μετὰ, therefore, is *adverbial* here, = "afterwards" he sank down, or stooped, ἔζετο, the ἐπὶ χθονὶ is supplied in *Iliad* viii. 74 (as Pandarus in *Iliad* xvi. 14; and the Greek archer represented on the *Æginetan Marbles*), he sank his knee on the ground, to insure steadiness of aim, either by thus resting his body to the earth, according to one interpretation (*Dict. of *Ætymology**) of *Iliad* iv. 112; ποτὶ γαίῃ ἀγκλίνας; or by pressing his back against the earth, according to another interpretation of the passage (*Liddell and Scott's Lexicon*), the latter act also requiring a stooping or stooping posture. On the other hand, the *Scythian* archer was obliged by the length of his bow to avoid stooping, and to rest his left hand, and draw the other up to his right ear, as is practised by modern Turkish archers.

ἀργυρέοιο, "silver-corded."—βιοῖο, from βίος = "bow;" but βίος is "life" (originally sustained by it).

50. *πρώτον*. 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*), "silvery," "glancing," and thence, 2, "swift." Homer often speaks of dogs as *πόδας ἀργοί*, and *ἀργιπαῖδες*.

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

52. *βάλλ'*: see verse 5. — *καλοῖτο*. see verses 5. — *θαμναί*, not "frequent," as some say, for this notion of frequency has been already expressed, not only in *αἶε*, but also in the imperfect *καλοῖτο* 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 Hecion in Book vi.

53. *ἐννῆμαρ*. Nine seems to be the favourite number of Homer as seven that of the sacred writers. — *ἀνά στρατὸν* — "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 *σεθεν* (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 *ἀλία* 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 "doughtry." See Dean Trench's "English Past and Present." (On the Agora, see further the Introduction to Book II of the Iliad.)

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

55. *φρεσὶ* — properly, "the midriff," but in Homer — Latin "pneumonia," "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 Athens, the goddess of *wisdom*, sprang from the head of Zeus. — *φρέν* is derived from *φρέσσω* "this flesh, which waits about our life." — Shakespeare's *Richard II.*

"*Ἥρη* = Latin "Hera" — "mistress," as Zeus her husband was called *ἑρπός* = Latin, "heros," 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. 401. The Romans identified their Juno with the Greek Hera. The masterpiece of Polykleitos, the sculptor, was the Argive Hera, formed after

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

56. κήδεο—κήδω (with accusative) = "to vex," but κήδομαι (middle, with genitive), "to vex oneself," and so, "be anxious about:" both κήδω and κήδομαι are used by Homer of outward troubles.—ὅτι βα = "just because," βα, Epic = ἄρα, from ἄρω, "suitably," "exactly."

57. ἤγερθεν: by syncope for ἤγέρθησαν.

58. τοῖσι: not = ἐν τοῖτοις "among these," 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, μύθοις = "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.—παλιμπλαγχθέντας—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, ὁ μὲ μέγα πλάζουσι. παλιμπλ., here — ἀπράκτους, "being driven backwards from our purpose without accomplishing anything."—δῖω, Epic = Attic οἶμαι = "I believe," "I think" see note on verse 78.

60. κεν (κε, κά, old form of κατὰ as found in κάδδαι) = Attic ἐν, i. e., ἀνά, "according to") is the expression of conditions, either positive, as "probably;" or negative, as "perhaps." εἰ κεν φύγοιμεν = ἐάν φύγοιμεν.—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 κλύθι, εἰ ἔτεον γε σὸς εἶμι — "hear me, ay, if I am indeed yours" (direct condition); Διὸς γε δίδόντος = "ay, if Zeus grants it" (imperfect 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 φύγοιμεν = "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 ἐπειδὴ = Latin "quoniam" (quam jam), "since now."—δαμά = post-Homeric δαμάζει (akin to Latin "domare" English, "tame").

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

63. καὶ γὰρ ὕναρ := "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 ἵνα, as in Latin "qui," for "ut."—ὅτι = post Homeric δι' ἧτι. "wherefore."—τόσσον, adverbial Latin: "tantum."

65. εἴτ' ἄρ'. "γὰρ whether"—ἢ γ', "that (god) at any rate."—In εὐχολῆς and ἑκατόμβης, there is an ellipsis of ἔνεκα, which Homer supplies in Line 91.—With ἐπιμεμφεται supply ἡμῖν. "whether perchance, for [sinned] 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 κxv. 146, we have a hecatomb of πεντήκοντα 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 τετραπόδα (a three-footed four-footed table), νέκταρ ἐφροχόου (poored out the wine which was nectar). Cicero's "solarium ex aqua" (a water sun-dial), Horace's "caput impedere myrto" (to foot-fetter the head with myrtle), and in English we have (very improperly) "a correct 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 corrected with αἴ = "would that, O that," and generally (see v. 170) implies a strong desire that things may be so. αἴ κεν πως βούλεται = "if haply by any means he may be willing," (βούλεται being the old form of subjunctive βούληται), and would that he may. 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."—τελειῶν = "perfect," that is, either "without spot or blemish," "full grown," or "of full number" ("tas" = τέλος).

67. ἀντιάσας with a genitive = "to go to meet," and so, to accept graciously; with the accusative = to prepare (see note on v. 31, ἀρό = "far away," a local adverb, not a preposition in time), which is rarely found in Homer: γ-repositions 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. ἡμῖν = dative commodi.—λαγόν, properly = "death by grief," (hence, Latin "luctus," "grief for the dead").

68. ὡς ἄρ' - οὕτως ἄρα, "exactly thus."—κατ': see note on v. 57—ταῖσι see note on v. 58.

69. ἐχ' - ἔχοχα, found only in Homer, and always qualifying superlative ἄριστος.

70. πρό τ' ἔδοντα = prose, τὰ προγεγενημένα. Here πρό τινος be verbal, as there is no προεἶναι to support the erroneous notion of a tmesis. So Virgil, Georgics iv. 392: "Novit namque omnia vates Quae sint, quae fuerint, quae mox futura trahantur."

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

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

ἴν = ἔην, "suam."—τήν = ταύτην, "this."—μαντοσύνην = "skill
nation;" thus making Chalcas a μάντις, and therefore superior to
ἄντις or the ὄνειροπόλος.—οἱ = *sibi*, nominative wanting.

ὅς = *that* one (demonstrative); it has the accent because it is
led by an enclitic, σφιν.—ἔϋφρονέων σφιν = "with prudent and
feelings towards them."

Ἀχιλεῦ, vocative of Ἀχιλεός, a shorter and earlier form of
ἄντις, which was lengthened to suit the versification: so also
Ὀδυσσεύς, and Αἰνέας, Αἰνείας.—κέλευαι = Attic κέλει, present
from κέλομαι, to *urge* (compare Lat. *pello* and *percello*).—μυθή-
"at once to declare (the cause of)." For the force of the aorist
see on v. 18.

οἷον γάρ = τῶν γάρ, Lat. "ergo," "therefore:" this particle generally
begins a sentence.—ἔρέω = ἔρῶ, future.—σύνθεο = (literally) "lay
out" (either your thoughts) and so "consider" (according to
Liddell and Scott), or (your promise with mine), and so "to covenant"
(binding to others).

ἦ μὲν Epic = Attic ἦ μήν, used in introducing any emphatic
statement, such as an oath, promise, &c. = English, "in very sooth,"
"surety." The present is an exception to Homer's almost constant
use of 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
think or I have *my own reasons* for thinking;" but ἵτω, "I think on
grounds" = "I believe," "I intend." See note on v. 59.—μέγα,
ve for adverb.

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

ἵτε χώσεται = prose ὅταν χώσηται. Here χώσεται is the Epic
form of the aor. subj. χώσηται, as the case is one of pure hypothesis.

ἵ (positive in *form*, but comparative in *sense*) = "subordinate,"
ὑποχείριος.

83.

For 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."

For see note on v. 60. Notice the antithesis the poet draws between
ἡμᾶρ in v. 81, and καὶ μετόπισθεν in v. 82, καὶ being emphatic in
these cases.—χόλον, "bile" = "sudden anger," opposed to κότον = "last-
ing," grudge.—εἴπερ = "if in sooth" (περ—περί being intensive).—
beginning a sentence introduces an *adversative* = Lat. "at,"
"contra."—ὄφρα with an aorist subjunctive = Lat. "donec" with
an exactum.—φράσαι, from middle φράζομαι, "to speak with or to
muse upon," "think," a meaning almost constant
in Homer. 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 Buttman's Lexilogus. Compare Lat. "omicare."

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. θερκομένοιο (only poet.) = Attic βλέπω, "see the light of the sun," i.e., to live. The ellipsis is supplied in ζῶειν καὶ ὄραν φάος ἡλίου, Il. xviii. 61, 442; Od. iv. 540; opp. to the common formula λείπειν φάος ἡλίου: so in Attic, ζῆτε καὶ φάος βλέπει, Æsch. Persæ, 292. Some interpret θερκομένοιο 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 cassua." 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, δς: in prose we should have οὐδ' Ἀγαμέμνων, εἴαν ἄρα τοῦτον εἶπες, δς. The accusative of the person, instead of the thing, after εἶπες, as here, is very rare.

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

92. τότε δὴ — "precisely then" (δὴ with particles of time expresses precision).—ἀκίμων — 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, ἔρα 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 περ, giving emphasis and close definition.—δς ἄ, "the very man who."

98. δομένα = δοῦναι Attic. Supply τίνα (Agamemnon).—φίλα = φ, "suo," "her own" (often in this sense in Homer).—πρὶν δόμεναι: after the analogy of ὅστε with the infinitive, which expresses the result. Jelf distinguishes thus 1, πρὶν δεῖπνεν = "priusquam cœnem," or "eo cœnatum;" 2, πρὶν δεῖπνῆσαι — "priusquam cœnavero," 3, πρὶν δεδειπνηκέναι — "priusquam a cœnâ surrexero."—ἐλικώπιδα. 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 Liddehl and Scott — "of sparkling or quick glancing eye" (from ἐλίσσασθαι, to roll, and ὄψ, 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 outlines in which the eyelids meet, thus 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.—ἀπριάτην = "without price," from ἀ

μαι: the more analogical form of this adverb would be

πισσόμενοι πετίθοιμεν = "win him over to reconciliation." -
 aor. 2 optat. from *πειθω* (the reduplication of the aorist is

πικρέων = Latin, "latè rex," always applied by Homer to
 Dion alone among *μεν*, like the term *ἄναξ*, which is given to
 J. Homer elsewhere explains this wide sovereignty of Aga-
 gas in book II 108, πολλῆσι νῆσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 In first book, line 281, ἐπεὶ πλεόνεσσιν ἀνάσσει.

ἐνυμνος = "deeply troubled," from *ἄχνημαι*, used only in the
 2nd imperfect. The root is *ac* = "sharpness," as in Greek
αἰχμή, *ἀκινάκης*, Sanscrit "aghan," English "ache," Latin
acumen, "acerbus," and "acer."

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

στην. Epic syncopated form of *ἐφκείτην*. — *λαμπετόντε*, poetical
λάμπω, used only as a participle.

πρώτατα, "the very first." — *κάκ' ὀσσόμενος*, "looking ominously."
 never uses this verb in a purely *physical* sense; with him it
 her "to foresee," "forebode," or "indicate by a look," as here,
ὅτι κακῶν. Compare Ahab's reply to Jehoshaphat in 1 Kings
οὐ πώ ποτε, "not at any time as yet;" in Attic Greek
 (of past time). — *κρήνον* = "useful," akin to *χρήσιμος* accord-
 to man.

φι = Attic *δέφ*, and old English "are," Latin "semper," and
τὰ κάκ' 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
 ill (to me, in this sense it was that evil was dear to the diviner.
σοί.

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

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

ὄψ = "that foresooth," Latin "scilicet" (ironical).

ἔλλον (from *ἐθέλω*, as *θέλω* is not found in Epic) expresses
 purpose, and *resolution* (as here); *βούλομαι* rather signifies incli-
 Homer does not apply this distinction to the gods, whose will,
 here inclination, is *fate*.

15. *καί* gives emphasis to *Κλυταμνήστρη*. — *γάρ βα*, "just

because."—προβεβούλα, present perfect, "I have preferred and to prefer." "just because I continue to prefer her (Chryseis), even to my tainnestra"—κουρῆς = "wedded" (from κόρη, Epic of κόρη = "free-born girl," connected, according to Battman, with κυριος. 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 κουρὴ ἄλοχος.—ἀλοχου, from ἀνα- 'together,' λεχος, "bed," = old English. "bed-mate," and so κουρὴν ἄλοχου = "wedded bed-mate," or "wife."—ἔθεν (Epic for οἱ) = αυτίς. Some accentuate the word as ἔθεν. Spitzner, however, remarks, "Si personæ tertie pronomina εἶ, εὖ, ἔθεν, ad eum i, sum, de quo sermo est, referuntur, tenor in iis subsistit, sicut ad alium quempiam pertinent, inanimatur." 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 beautify women), used by Homer only in accusative singular absolute when opposed to σώμα, "a corpse," it means a "living body — φῶμα, "make," "figure," with regard to roundness of limbs, symmetry of proportion — φρένας, "feelings" (of love); see Iliad iii. 41. — 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 Athena Ergane.

116—120. δομεναί πάλω = ἀποδοῦναι, as "retro dare" = "reddere" Lat. n. — ἀλλὰ καὶ ὣς = "but even thus" (καὶ emphatic, not conjunctive. — ἐθέλω . . . βούλομαι: see note, v. 112. βούλομαι ἢ, as in Plautus = "quàm quàm," = male quàm (ἢ having the force of μάλλον ἢ). — εἰ τοῦ ἀμεινόν, "ay, since that is better." See note on v. 61. — 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). — ὄφρα, Epic = ἵνα, "that" — οἶος = "alone," but οἶος = "such as." — οἷδέ = "not even." — ἔχεται: by some taken to mean "is going away [from me];" better, with Newman, to understand it as "coming to me." — λέύσσετε, only poetical. τὸ γὰρ see note on verse 60. ἄλλῃ, elliptical local dative, supply ἐν ἄλλῃ. — ἔ, neuter of εἶς, "what," not, as some take it, for εἶτι, "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. καὶ ἀναξ 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 κυδρός, derived from κύδος, "glory," especially in war, in Homer, as ἀσχιστός from ἀσχος). — πῶς γὰρ = Latin "quomodo" = "for (tell me) how." — ἴδμεν, not Epic for ἴσμεν, as the verb ἴσμεν is post-Homeric, but synooped for ὀίδαμεν.

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 diripiuntur, ea distributa sunt," and well observed 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.—ἐκπέριθειν τε πόλεως = πέρισσαντα 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."

12.—130. οὐκ ἐπέουκε, "besides, it is not right."—παλίλλογα ἐπαγείρειν, "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," ἀλλὰ with imperative = Latin, tandem; see line 32, and mark the aorist imperative in its force of immediateness).—τριπλή, simply μοῖρα. ἀέκε ποθι = εἴαν ποθι (for ποτέ), Latin "si quando," "if ever," and "would that it may be so," implied in the particle αἰ used for ordinariness. See note on verse 66.—εὐτεχεον, "nobly fenced" or "of beautiful walls," but τεχιόεσσαν (see book L, 559) = "abounding in walls."

Τροίην, here of the city "Troy," which Homer elsewhere calls Πίος. See on Π. II. 237.—ἐξαλαπάξαι, "at once to drain out its strength," i. e. "to sack" (mark the aorist). Root of ἐξαι. is λαπτω, "to lap" (Latin lambō,) suck, and so drain.

13.—131. μὴ δ' οὕτως — μὴ δὴ οὕτως (δὴ — δῆτα with imperatives) = "nay, do not now thus."—περ = Latin "quavis."—ἔών, Elio = Attic ἐν, "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 does not start up until just about the time of Socrates. (Compare our "aristocracy," "excellency," and the Irish term "the quality").—κλεπτε νόον "moultate deception." (κλέπτα = old Latin, clero)—θεοεικέλ', = "image of the gods."—παρελεύσεται, "outstrip, go beyond," a metaphor from the race course, see book xi 4; hence it came to mean "surpass." So Shakspeare, in Henry VIII. "O Cromwell, the King was gone beyond me." Compare also Hesiod, Theog. 613, ὡς οὐκ ἔστι Διὸς κλεψαί νόον, ὅτε παρελθεῖν. There is a similar notion in the common expression "to get over," "come over," as expressive of merit.—αὕτως = "even so, just as I am" (in contempt) — αὐτὰρ ἐμ' ἐμὲ, ἐμὲ ἔατι, "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 εἶς, "one" (as if εἶς, μια, μὲν), and δέ in d. s. δῶ = "the second" ἄρσαντες κατὰ θυμόν, either "satisfy my mind," or = "having suited the reward according to my desires." ἀντάξιον = "full equivalent." εἰ μὲν δώσουσι: an ellipsis of the spoils, common enough in Attic Greek with conditional sentences; simply, however, καλῶς ἔξει, "it will be well."—ἐγὼ δέ, δέ is here = αὐ, Latin "at" = "on the contrary."—At ἔσται: we have an aposiopesis, 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 passive post future is derived from its implying that a thing has long been so, and therefore is likely long to be so.—ὄν κεν, "upon whom"

soever."—*ἄξω ἐλάω*, "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."—*μεταφρασόμεσθα*, "we will consider among ourselves:" observe, the termination *μεσθα* is not merely Epic, but is common to all Greek poets—*ἄβρις* Epic = Attic *ἄβρις*.—*ἄγε* = Latin, "age," English, "at once," without delay (literally it means "drive at it"). So also *φέρει* 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 *ἔρυσσομεν*, *ἀγειρομεν*, *θειομεν*, *βήσομεν*, are all aorists (in the subjunctive, with the mood-vowel shortened), and imply the immediateness of the different actions specified.—*ἔρυσσομεν* = prose, *καθέλκειν*, Latin, "deducere navem," "launch the ship.—*ἄλα*, "the briny sea," notice that *δ ἄλα* = "salt," but *ἡ ἄλα*, the "salt sea."—*διαν*, "protected by a god," "divine;" applied by Homer to persons or places as of divine origin, or under divine protection.—*ἐπιτηδες*, adjective attached adverbially to *ἀγειρομεν*— "as many as suit our purpose"—*ἂν δ' . . . βήσομεν*, "and up (the sides of the vessel) let us cause to go" = let us *put on board*. This transitive sense of *βαίνο* is *poetical*.—*αὐτὴν Χρυσήϊδα* = "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 Ἑκαβης*. 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*.—*βουληφόρος*, "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 surprising," familiar enough to most English school boys), from *ἐκπαγλος*, for euphony and by *metathesis*, instead of *ἐκπαγος* from *ἐκπλήττειν*, *ωστυπ*. Hesychius explains it by *θαυμαστότατος*.

146-153. *ἡμῖν*, dativeus commodi.—*ἐκδεργον* = "the far-avertor," according to some, from *ἐργω*, *εἰργω*, to restrain, and *ἐκός*; and so *Averruncus*: according to others, from *ἐργον* and *ἐκός*, "working afar" = *ἐκπρόβολος* = "shooting from afar."—*ἰερά βέτας* = "having offered sacrifices," so *facio* in Virgil: "Quam faciam vitula pro fragibus" the term *θύειν* is post-Homeric, for it we find always *βεβειν* or *βρακ*.—*ὑπὸ ὄρα ἰδών* = Lat. "limus 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 *ᾶ* has the circumflex as a sign of the vocative case, but the acute or grave when employed as an exclamation before the other cases.—*ἀπειδείην ἐπειμένη*, "clad with shamelessness." (For this metaphor, see Psalm *xxiv*. 26; *cx*. 18, 28)

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

154-160. *πῶ ποτ*: see note, verse 108.—*ἐμὰς βοῦς*, feminine, as a

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

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

ἰθὺς, the native country of Achilles, in Thessaly—ἐριβάλακι, from ἔριβαλδε, and βῶλαξ, clod = Lat. "glebosus."—καρπῶν = "crop."—ἰθὺς, Epic = Attic ἐπειδή or ἐπειδήπερ.—σκιόεντα = "abounding in shade," i.e., thickly-wooded. adjectives ending in -εις = Latin -osus, note *abundance*.—ἠχέσσαν = "ever-sounding:" see above on σκιόεντα. ἀσπίδες: the force of the neuter expresses contempt; so in English we say "a shameless thing."—Μενελάω, dative commodi. ἐσπόμεθα ὄφρα συγγενῶν: here the principal verb, though past, is in effect present, and as such governs the dependent verb χάρησθε in the subjunctive mood: "we followed you, and are here, that you may exult."—τιμήν = "comensation."—κινῶπα, explained at v. 225 by κινῶς ὄμματ' ἔχων. μετατρέπῃ, "turn oneself round to look at," and so "to regard." The nouns which express the movements and emotions of the mind must in all languages be drawn, by metaphor, from the terms which express the motions of the body.

161-168. καὶ δὲ, "and even:" in Attic it means "supposing now." ἐπί = 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. "supra Cocentes Matusque id facinus esse."—πτολίεθρον, "fortress" (properly diminutive of πόλις, and generally used as its equivalent). ἀτάρ = Lat. "at," "on the other hand,"—σοὶ τὸ γέρας πολὺν 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).—φιλον 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 by the division of spoil, after the sacking of the fortresses in the Troad.) φθιπῶς = εἰς φθίπην: this adverbial affix, signifying *motum towards*, is common in Homer: πόλεμόνδε, φόβονδε.—ἔμμεν ἰέναι.—πολεμῶν = "ever-warring," frequentative of πολεμέω, though not always used in its strict and proper sense by Homer.

170-175. οὐδέ σ' ἴδω, "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, αἶτε, and the Latin nec, neque, are to be rendered "neither," "nor," when *relative*, "and not" when *absolute*. Sometimes it is *emphatic*, and so =

"Nec soli pœnas dant sanguine Teucræ"

Verg. *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.—*οὐκ*: see note on verse 78.—*ἀτιμος ἐών*, "actually, beyond doubt and honoured," see note on verse 131.

ἄφρονος (*ἄφρονος*), "abundance." Its adjective *ἀφνειός* is applied to Cor. 11th, in *Iliad*, book 11.—*ἀφύσσειν*, used in its first sense to *ἀφύσειν* in full tides in verse 598, *νεκταρ ἀπὸ κρητῆρος ἀφύσσων*.

φενγε μάλ', "by all means fly" *οἶδε*. see note, verse 170.—*παρ' ἑμοῦ καὶ ἄλλοι*, "ay, others too there are with me."—*διοστρεφείων* "Zeus cher s'led."

176—180 *φίλη*: the adjective here, though common to *πόλεμος* and *μάχη*, is made to agree with *ἔργα*, as being the most *ειρηφιλής* trait in Achilles' character—*καρτερός*, "*ρήγισται* strong"—*κου* = prose form *δήπου*, Lat. "opinor," "I trow."—*θεός που κ.τ.λ.* = "ay, that, I trow a god has given thee."—*ἄνασσε Μυρμιδονέσσιν*, "lord it over thy Myrmidons."—*ἀλεγίζω*: 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.—*Βρισσηῖδα* see book 1. 659.

ἴσσον = Attic *ἴσσω*, before comparatives.—*φέρτερος*, "superior in rank."—*στυγερή*: Schol. *εὐλαβηθῆ*; others, "may fear and loathe"—*ἴσον ἐμοὶ φάσθαι* (middle), "to fancy himself equal to me."—*ὁμοιωθήμενα*—*ὁμοιωθῆναί*, "to declare himself my equal to my very face," as evident in *ἴμαξ*.

189—194 *ἄχος* = "a pang" (of indignation).—*ἐν*, adverbial—"with in." *στήθεσσι*, "chest," local dative (derived from *ἵστημι*).—*δανδύχα μερμήριξεν*: so Virgil, *Aen* v. 701, "Nunc huc ingentea, nunc illic pectore curas Mutabat versans," "halted between two opinions."—*λασίισσι*: "the slaggy breast" was considered a sign of strength—*φάργων*, by metathesis for *σφάργων*.—*παρὰ μῆρου*, "from the side of his thigh:" (so in French we find, "de chez quelqu'un:" *ἴσσειν*—*ἀναστήσειν*, "stir up to rebellion": prose form, *ἀναστάτους ποιεῖν* (Liddell and Scott's Lexicon); others say, "drive from their seats," which seems comparatively tame.—*ἐμαρζοί*, "to slay and spoil" (der fr in *ἐμαρ*, *βρολί*).—*ἔρμαινε* = "agitabat animo," "pondered on"—*φρενα* . . . *θυμόν* the first refers to the intellect, the second to the feelings.—*ἐλαττα*, imperf. = "he continued to draw" (while pondering).—*ξίφος* is a long straight sword, made of bronze, two-edged, opposed to the *μάχαιρα*, a dagger, or sabre.—*Ἀθηνῆ* = Minerva of the Romans, and Neith of the Egyptians.

195—200. *πρό*, forth (adverbial).—*ὁμῶς* = *ὁμῶς*, "equally," but *ἔπειτα*, "nevertheless." Notice that *ἦλθε*, *σπῆ*, *έλε*, are all aorists, denoting instantaneous acts.—*ξανθῆς κόρης*, "by his auburn hair" (genitive of the part indicated). This colour was considered the most beautiful, and attributed to Apollo and women "Cui flavam regnas comam," Horace.—*οἷον*: see note on v. 118.—*τῶν δ' ἄλλων* = "but of all the rest," Lat. "ceterorum."—*ἄλλων* = "of others."—*φάανθεν* = (prose) *ἐφανησαν*—*ὄρατο* . . . "saw with his own eyes." Homer constantly uses this verb in its early and middle sense.—*δεινὰ δέ οἱ ἴσσει*: Virgil describes them thus, *Aen* v. 647, "divina signa decoris, Ardentesque notate oculos" *φωνήσας προσηύδα*, "accosted her aloud." Virgil's "voca refert."

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

8. τίπτ' = 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
of the speaker; the second question, which follows with ἦ
t. "an," signifies the only thing the speaker can make up his
case the person of whom the question is asked does not
inform him better. Passow proposes always to write ἦ in
ἦ only in *indirect* questions.—ἐκ = "forth," adverbial.—
Epic of ἔρω, "to speak."

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

6. ἀλλ' ἄγε, λῆγ' ἔριδος = "I pray you, at once cease from
e, for ἀλλ', note on v. 32, and for ἄγε (= Lat. age), see note
—μηδέ, *absolute*, and therefore equal to "and do not:" see note
—ἀλλ' ἦτοι ὀνειδισον, "in troth (ἦτοι), reproach him *at once*
pray:" (ἀλλ', with imperat.; see v. 32.)—ὡς ἔσεται περ, "just
shall come or occur [to you]."—καὶ τρις τόσσα = "even
many."—χρή, in the sense of oportet, "it is our duty." Homer
s this term, except once in the Iliad, I. 337, where he uses
ce in the Odyssey, Σ. 100, where he has ἔδησεν (strictly from
deliver an oracle: thus the full form will be χρῆ ὁ θεός = "it
of the god;" so, "it is fated," or "necessary;" and hence
sense, "it is our duty").—σφώτερον, "of you two (Hera and

"Ay, it is my duty, goddess, at once to hold in honour your
for γε see note on v. 60.—εἰρύσασθαι, literally = "to apply,
myself."—περ: see note on v. 131.—καὶ μάλα περ = "though
much."—ὣς = οὕτως.

4. ὅς κε θεοῖς, κ.τ.λ. = (*in prose*) ὅς ἂν ἐπιπείθεται θεοῖς, οὗτος
ὑπ' αὐτῶν. See also St. John's Gospel, ix. 31.—ἐκλυον = Lat.,
solent."—ἦ = ἔφη.—σχέθε = ἔσχε, "checked."—οὐδ' ἀπίθησε,
id not disobey:" see on v. 170.—Οὐλυμπόνδε, "to Olympus."
is, "into the mansions."—μετὰ δαίμονας ἄλλους (makes the
εἰτά, with the accus. after verbs of motion) = "right into
of the other divinities."

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

ῆς = βλαβεροῖς (Scholiast), lengthened poetical form of ἀτηρός

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

οι v. 159. The dog was a symbol of impudence and affrontory
Plato's Republic, iii. 5.

ποτ' — πάποτε (always with a negative in Homer and Hesiod)

θωρηχθῆναι = "coarsen thyself," and so "arm thyself" (*passive use*
as a *middle*). — ἀριστήεσσι = ἀριστεῦσαι, Lat., "optimates," "nobles"
opposed to λαῶ ("common soldiery") in the previous line. — κτῆ 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."—Shakespeare, King Rich. III.

And Scott (Lay of Last Minstrel),

"These hated Henry's name as death."

πολὸν λώϊον — Attic, πολλῶν λ.—ἦ, ironical, "forsooth," Lat. scilicet.—
λώϊον, "more desirable," from λᾶω, "to desire," as "optimus," in Latin,
from "opto."—ἀπαιρεῖσθαι κ.τ.λ. — ἀπαιρεῖσθαι (τοῦτον ὅστις ἐν).

οὐτιδανοῖσιν · local dative (the genitive would imply sovereignty over)
—ἦ γὰρ ἐν = "aliter enim," Lat., "for else."—ὅσπαστα: emphatic
for ὅσπαστον, "for the very last time."—ἐπί, adverbial, "moreover."

ναὶ μὲν, "yes! by —." This old form of affirmation is still preserved
in Xenophon (Mem. ii. 7). In Attic Greek νῆ is used for affirmative
oaths, μὲν in negative. νῆ is only another form of ναὶ Aristotle (Ethic.
i. c. 11, 14) mentions the heroic kings swearing by their sceptres. Com-
pare also Book of Judith, i. 12, and Virgil, Æn. xii. 206; and Shakes-
peare's King Richard II: "Now, by my sceptre's awe, I make a vow."—
σκῆπτρον, derived from σκῆπτω, "to lean upon," and so originally "a
staff" (hence, also, σκηπίον, Lat. "scipio," "scapus," and English
"shaft").—φύλλα used only in the plural by Homer, Hesiod, and
Herodotus; akin to φλόω, βλόω; Lat. "folium," "flos," and English
"bloom," "blithe," and Sanscrit "bhū"

235—244. τομήν = "the (trunk) from which it was cut" from
τέμνω.—οὐδ' ἀναθλήσει: see note on v. 170.—γὰρ βα = "just because."
—ἐ — αὐτό i.e., σκῆπτρον), 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 Jeff's Greek
Grammar. χαλκός = "brouze," a mixture of copper and tin, by which
the copper is made very hard; not our "brass" (copper and zinc)
which was ἐπέκρουσι to the ancients.

εἰν 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."
—δικασπόλοι, "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 hands
the staff or sceptre which they received [αὐτε, "in turn"] from the
herald (see Iliad xviii. 505; xxiii. 566)—εἰρυνταί = εἰρυνταί, — "guard"
—πρὸς Διὸς "by command of Zeus." θεμιστας — "ordinances"
(properly, that which is laid down; Lat. "jus," or "fas" (especially

posed to "lex," written law).—ποθή (elsewhere in Homer παθή),
 "regret (for the absence of)," = Lat. "demonium." -
 ντας = Lat. "cuncti," either "conjunctly," "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 Achæa whom it will not
 —εὐτ' ἄν, poetical = εὐτ' ἄν or δταν.—ἀνδροφόνου— "hero-slay-
 so Horace, "hominem Hectorem."—χάμενος, middle sense =
 aged at time own self" — ὅτ'—δτε, καὶ ὅτι, = Lat. "quando-
 an," "since." so also at v. 412.

—24. ποτὶ πρὸς—ἐμήνιε, "continued in anger" (imperfect).
 πεπής, κτλ: "The bland of speech, the clear of tone, the Pyran
 singer:" Newman.—τοὶ καὶ ἀπὸ γλώσσης, κτλ. — "and forth from
 and a tongue (φρὲν αὐδῆ, 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."

in (Ehone):

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

has

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

has

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

ος γλυκίων: see Psalm cxviii. 103, Pindar's μελικόμων ἀοιδῶν, and
 by us' μελιγλώσσους πειθούς ἐπαοιδῶσιν.

ος, "ere this"—μερόπων = "articulately speaking" (literally, "voic-
 ing").—γενεαί: the generation was about thirty three years. He-
 nis (Il. 142 says, γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑτά εἶσι.

φρον = ἐτραφησαν here we have the figure ὕστερον πρότερον, or the
 first, as birth precedes education.—μετα δὲ τριτάτῳσι = "among
 of the third (generation) he was reigning."—μετά, with a dative,
 is used to poetry, especially Epic; in prose, σύν and ἐν are used for this
 position. Note that had Nestor belonged to the third generation, we
 would have had a genitive case (μετὰ τριτάτων).

ποι, "O ye gods!" (so called by the Dryopians); but ποταῖ, the
 section = 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 Canisæ in Shakspeare's King
 and II

5—200. κεχαροτάτο = χάρουτο, sor. 2, with Epic reduplication.—
 ον, "in council." The duty of the Homeric chief was to be wise in
 council and brave in battle. In prose we should have κατὰ βουλήν.—
 ονται -- prose form, τὸ μάχεσθαι (the infinitive verb used as a sub-
 jective.—περί, adverbial, "superior to"—ἀλλά πιθεσθ'. see note on

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

315—331. ἔρδον, see on ver. 147.—τεληέσσας ἑκατόμβας, see on ver. 16.—ἀτρυγέτοιο, “barren,” “nor corn nor wine producing” (Newman), ἢ, “not,” τρυγάω, “to gather in the harvest or vintage”).—οὐρανὸν 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’ Ἀγαμέμνων, see on ver. 170.—Ταλθύθειον, 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, faciales*.—ἔρχεσθον κλισίην, see on ver. 316.—ρίγιον (Scholiast φρικώτερον), comparative from substantive τὸ ρίγιος, Lat. *frigus*.—κλισίας, “huts,” “tents,” = post-Homeric σκηνή.

οὐδ’ ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς, “ay—and Achilles exulted not, as was fitting (ἄρα, “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 ἄγχι, “near,” = Attic, ἄγγιον.—ἀλλ’ ἄγε, ἔξαγε κόυρην, “quickly, I pray, lead out the damsel:” for ἀλλ’ see on ver. 32; for ἄγε 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 = εἶποτε δὴ αὖτε, “if ever again hereafter.”—χρειῶ = χρεία.

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

sacrificer," the one being *καταπαιίειε*, "to flare up," "rage in fire," the other being *θυσιαστική*, "to burn in sacrifice."—*οὐδέ*, "and not."—*νοῆσαι*, *νορ*, "to see at a glance."—*αὐτίς*, Lat. *τὸν χρόνον καὶ τὸν τόπον*. *ἀκούσα κίεν*, "unwilling she continued to," imperfect beautifully expresses here the continued reluctance which she leaves Achilles)—*ἄφαρ*, not "apart," as some say, but only in Homer—"forthwith," "immediately" (from *ἔφα*)—*νόσφι*, "by himself." See Donaldson's New Craty. us. *λίσσθεις ἐτάρων* (middle sense, "turning himself away from to κλινῶ).

350—356. *ἀπείρονα πόνταν*, better with others, *οἶνοπα πόνταν*, "visaged deep," i.e., of a dark, purple colour, like the early waters of the ancients, according to Eustathias, = "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 interjection, a short form of *περισσῶς*, "exceedingly."—*τιμὴν περ*, "to an exceeding degree." In Attic Greek, *περ* = "just," "sovereignly," *καὶ περὶ* or *καὶ περὶ*. *οἶός περ*, "just such a person as."—*ἐγγυαλί*, "at once to put into my (palms) hands."—*οὐδέ*, *ειρημνία*, "and"—*αὐτὸς ἀπούρας* (elliptic), *συνηγ. ἐαυτῷ*. *ἀπούρας* = *ἀφελόμενος*.

357—365. *πότνια μήτηρ*, "his queenly mother" (*πότνια* *θεσπονα*).—*πατρὶ γέροντι*, i.e., *grandævus Nereus*; see Virg. *Æn.* 3. 2.—*καρπαλίμως*, "at a *teztuim* speed" (literally), (from *καρπία* *ταχύ*; *rapidus*).—*καὶ ὅρα πάροιθ' αὐτοῖο καθέζετο*, "and just before she sent herself:" *πάροιθ'* is adverbial, and the verb *καθέζετο* middle.—*κατερέξεν*, "did him down" (literally), i.e., "fondled."—*ἔφατ', ἔκ τ' ἀνόμαζε*, "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 expect, into the common error. Nagelsbach translates it, "she said what she thought and spoke it fully out;" Newman, 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. We must, therefore, give to *ἀνόμαζε* the sense of "uttering," which we find elsewhere in Homer; L. xviii. 449 the sense of "mentioning by name" more properly in Homer belongs to *ὀνομαίνω*, or *ἐξέφημι*. The meaning attributed by some to *ἔφατ' ἔφατ'*, "she said and went 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 365 afterwards (ver. 413). The simple and obvious meaning of *ἔφατ'* is, "spoke with herself" (middle voice), and so "thought," at which it has even in the active voice. This line is often met

mer, and always where scenes of deep emotion and tenderness are described it seems to be a formula for introducing an *affectionate* address, 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 'as clung to his side.' 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 = εἶδωμεν. In the Venetian edition of Homer, 27 lines, beginning with the 36th, are marked as an *omission*, and a scoliast 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. Dub. or μετά σφισιν remark here that σφισιν retains its accent, as according to Gotting, enclitic pronouns always become independent when *orthotone prepositions* precede them, in such cases the pronoun is emphatic.

384—390. *επασσύτερον*, comparative only in form, not in sense, "one after another."—ἐγὼ πρῶτος κελόμην, "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."—Ἰακτί, i. e., Apollo, see ver. 36, called in ver. 385. Hecatus (ἐκάρου), which Newman conjectures to be a title "far-avorter" (to Ajax) tropically applied, "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, περισχέο, κτλ., "I pray, do thou go, since thou canst, at once come round (protect) thy glorious son." Newman translates, "But thou round thy bonny child enfold thy arms, if able." See notes on verses 32—39, and 18—ἐῆος is the irregular genitive singular of ἐῖς, "good" (in war), "brave," it used to be written ἔηος, and wrongly taken as an irregular form of εἶο, οὔ, "his own" Lat. *sui*, which Homer expressed rather by φίλος (see Buttmann on Je f).—ἐλθοῦσα λίσαι, better translated by two separate verbs, "go and entreat, without delay" (mark the accents).—εἴ ποτε δῆ, ἠΐψῃ, "if ever before this (to me).—ἤε καὶ ἔργα, "or even also by deed"—πατρὸς ἐνὶ μεγάροισιν, "in the halls of my father (Peleus)"—πέο ἄκουσα κτλ., compare the Latin form *audieram ex te, quibus dicens*.—εὐχόμενης, "mainly praying." Ἴδω εὐχόμεναι, properly "to speak aloud," and εἰ "to pray," "to maintain," or "boast of what one has a right to boast of."—οἴη κούουαι, "that you were the only one to ward off." Observe here the personal force of οἴη with the verb, "the only person who" = Lat. *quis*. As Virgil, of Cassandra, "sua cauebat," "was the only person who went to sing the song of prophesy" (also remark the construction of the nominative with the infinitive, the reference being to the same subject with the verb ἔφησθα) that receives συνδῆσαι "bind together," literally, "and I and all that"—ἠθέλον, see v. r. 112, note.

Ἄλλα σὺ τὸν γ' ἐλθοῦσα, κτλ., "Ay, but thou, O goddess, didst swiftly go, and from his chains by stealth didst soon release that youth." See notes on v. r. 60 and 32, and in remark besides the force of ἔπειτα ὑπελθοῦσα, = Lat. *sub*, "by stealth." (Often it has, like Lat. *sub*,

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

403—412. καλεῖσαι θεοί, the appellation given by the gods is the
more ancient; that "by me," in Homer, is the one current at his own
time.—πατρὸς οἴ, "than his own father," i. e., Neptune.—καθεῖ, "gently"
(generally in *acc.*): the Attic form καθεῖ, dat. sing.

ἰπέδδυσαν, "felt a secret dread of" compare note on ver. 410.

οἳ δὲ (ἀνέστητε τ' ἔδησαν, "and they bound him fast."

γαυῶν γαυάτων Attic, gen. five of the part touched). ἀέκην κεν,
"if haply in any way" (and *κεν* and *τι* may be so, see note on ver.
65).—ἀρξάαι (acc. pl), "to give instant aid to"—έλσαι, "pass by"
(proper γ "to roll lightly by;" see, however, Battanai's Lexicogus on
this word. —ἐπαίονται βασιλῆος, "may enjoy their king" (there is an
ellipsis of ἀπο) ironical,— prose form ἀπολαίειν. so also Latin *apo-
lucio*, and in French *je me de gloire* "I am," and in English sometimes
we say (ironically) "we wish him joy of"—ἑμῆτην, "his own person
infinitive." The term ἄτη (personified in Iliad τ. 21) denote
judicial blindness, plunging the victim into sin and misery. In good
Attic prose it is represented by ἀρά and ἔριος.—ὄτ' ἄριστον, see note
on ver. 244.

414—423. ἔμοι: see note on ver. 149 —τί νό, "why, indeed," = Lat
quid enim—αἰνά = αἰνάς, synonymous with κακῆ αἰσῆ at ver. 413.—ἀέ
ἰφελος ἦσθαι, "O that you were sitting" (that *αἰετὶ*—the formal
expression a useless wish—*μονοθά περ*: see note on ver. 252.—*ἀε-
πάντων*, see note on ver. 257, —ἔπεισο, for ἐπέλου: see on ver. 284—*πε-
ε* explained by the scholiast as—*διδὸ δῶ*, τοι ἔρευσσα, datives of ἄδικα
τῆρα.—εἰμ' ἀσθή, "I will go in person," so *ipse* in Latin—*ἀέ κε πύθηται*,
"if perchance he may be well over" (and would that he may see)"
ver. 65.—ἀλλά σὺ μῆνι', "do you, I pray, cherish your rancour against"
see on ver. 32.—πάμπαν, ἔριος = Attic *πάντα* or *παντελῶς*.—Ὀλύμπου
ἀγάνιστον, "slowly Olympus." Hesiod gives it the attribute κίφοις—
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, flat-coast
rock. It is now called by the surrounding mountains, ἱ. γυμνασιε
Ἐλύμπου, an ancient, ἱ. Ἑλλάδος, ἱ. Ἑλλάδος, as Ἐρχομενος for Ὀρχομενος
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 Ἰκεανὸν μετ' ἀμίμονας Αἰθιοπίας. The Southern Ocean is here
meant, by whose western extremity lived the Ethiopians. Homer
conceived the Ocean to be a river (ποταμός, Milton's "Ocean-Stream")
running round the earth's disk; he calls it ἀπόροος, as it then
flowed round and back into itself. For the force of ἐς and μετὰ with
verbs of motion see on ver. 22?

Αἰθιοπίας See Odys. i. 23, Herod. ii. 23, also Herod. iii. 20. The
word is Semitic and purely indigenous, to this day they call them-
selves "Itiyyanau," which the Greeks assimilated to Αἰθιοπία, and
then assumed the derivative ("synonym") αἰθω, ἄψ. The civilisation of
Ethiopia is attested by historians, and confirmed by
monuments, whether religion and the arts ascended to the Nile
Ethiopia, 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 served in a great degree the distinction of "blameless."

24—434. χθιζὸς ἔβη, adjective, for adverb χθές; Lat. *heri*, Saxon *er*(day). — δωδεκάτη, supply ἡμέρα. — 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 *brass*, which is a compound of copper and zinc).

o Spenser (Faerie Queene),

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

συνάσομαι, "will embrace his knees" (compare in Shakspeare the verbs "to lip," "to knee," &c.)—ὅτω πείσεται: see on line 78.—ὥς "just so:" see on ver. 96.

ἐπ' αὐτοῦ, elliptical: in full it would be ἐπ' αὐτοῦ τοῦ τόπου, "on very spot."—ἐϋζώνιοιο γυναικός, supply ἔνεκα.—τήν ῥα, "just that:" see on ver. 96.—ὅτε δῆ, "exactly when:" see on ver. 295.—ἔντος, "the inner part of the harbour;" and so taking in the ὄρμος (v. 435), which is the "mooring-place" for the vessel.—ἱστία μὲν ἔκλυον, *vela contraxerunt*, "they furled their sails."—ἱστοδόκη, "a st-hold," a piece of wood standing up from the stern, on which the vessel rested when let down.—προτόνοισιν ὑφέντες καρπαλίμως, "lowering by the forestays at a tearing pace:" see note on v. 350.—προέρεσαν ἡμῖς, "rowed (it) forward with their oars." Baumlein has rightly taken here προέρεσαν, following Spitzner and others, and not the ordinary reading προέρυσσαν; from προερεύειν, which means to *drag* forward (see ver. 308), and not to *row* forward.

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

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

ὕπναι, "sleepers," i.e., large stones used as anchors in the heroic ages. We first read of anchors in Pindar.—πρυμνήσια, supply σχοινία, *retinacula navis*.—βῆσαν, transitive; see on ver. 144.—πολύστονα ἔλαια, "woes that cause many groans" (κῆδος, properly *grief for the dead*).—ἐξείης = ἐξῆς, *ordine*, Lat.—ἔστησαν, "they placed at once." The first future and first aorist are *transitive*; perfect, pluperfect, and second aorist are *neuter*.—ἐϋδμητον περὶ βωμόν, "around the *stone-built* altar," as opp. to the *loose turf* altar.—χερνίψαντο, "they washed their hands in lustral water;" a ceremony common to Jews and Greeks: compare, too, Livy's story of the Sabine who came to sacrifice his ox at the Capitol.—ούλοχύτας, Lat. *mola salsa*. Büttman connects ὀλαίη with *mola*; the former from ἀλέω, "to grind," and the latter from ἔρειπε, "to grind."—ἀνέλοντο = "held up aloft" over the victim's head, while the sacrificial prayer was being uttered.—μεγάλ' εὔχετο, "prayed loudly," adjective for adverb.

51—462. κλυθί μιν: see ver. 37, &c.

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

ἴψασ, = "thou hast crushed," aor. 1. from ἴπτωμαι, which is from ἴπας, the piece of wood in a mousetrap that falls and catches the mouse. Pindar ca. 18. Ἔϊνα ἴπος ἀνεμοεσσα, = "the wind-swept weight that holds (Terpsichorus) down."

ἤδη νῦν ἄμυνον, "now, even now, without delay ward off." Notice that the aorist is strengthened by the particles, to exclude all possibility of delay.—προβαλοντο, "cast forward" on the head of the victim.—απερυσαν, "they drew back" the neck, so as to turn the throat upward. When the sacrifice was to be offered to the Olympic gods (Di Saper) 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*.—ἔσφαξαν, "cut their throats" (always of cattle in Homer).—μηρους: see note on ver. 4).—διπλογοποίησαντες, "having made it double;" apply κνισσιν, i.e., having placed upon the *εἰα* 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).

463 464. Observe the change from the aorists to the imperfects καίε, λείβε, ἔχεν, where continuous action is to be expressed. —καμάβολα with these they held down the entrails (σπλάγχνα), the tail of which from the altar was regarded as inhumanous.

ἐπεὶ κατὰ μῆρ' ἔκθη, "when the thigh bones were completely consumed" (κατὰ ἀνενετία) —ἐπάσαντο (with the *a* short), "they tasted" from πατέομαι, but ἐπάσαντο (with *a* long), "they acquired," from πάσσω—ἀμφ' οὐραλοῖσιν, "round about with entrails" (adverbial), i.e., "through and through with entrails" μιστολλον, V. 463. *in fine* a secant ἐπιεσαντο τε. "and drew it off for themselves" (Middle voice) —οὐδε τι θυμὸς ἔδεικτο δαιτὸς ἕλιος, "and their appetite lacked in nothing the fully portioned banquet," i.e., all had an equal share of the banquet (Voss). The custom of dividing equal portions out to the guests is recognized 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.—οὐδε, absolute, "and not"—ἔδεικτο, "went for itself" (Middle voice).—δαιτὸς ἕλιος, = "equally shared banquet" used only of *sumptuous* feasts, and those given to *strangers*, for on ordinary occasions the greatest men had the best share—ἔξ—"now, y," a verbal.

ἔρον ἔντο (Middle), "dismissed from themselves the desire."

470 478, κόυροι 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 δεπάεσσιν (v. 471); in these the wine was mixed with water, and served to the guests in *drinking-cups*, δεπα (-see line 471). The ancients very seldom drank their wine pure—ἐπεστιψαντο ποτοῖς, "filled them brimming high with drink." This is Butcher's explanation; the custom of adorning cups with a garland is of a later age; notice also that we have ποταῶν in the genitive, the regular case after verbs of filling, and further that Aristotle tells us, τὸ δὲ στεφάνω σλήρωσι τινα σημαίνει. V. 471 incorrectly renders it, "Criteras magister statuunt, et vina coronant," "encircle with garlands," which he more

presses in *Æu.* iii. 525, "magnum cratera coronâ Induit, imple-
toru."—ἐπαρξάμενα δὲ πᾶσσιν, 'be'ing with the cups, again,"
ding them round again from left to right in honour of the
(Addell 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" (Dubner); 'after fit initial cups,"
, who follows Butt nan's explanation, making ἀρχεσθαι = "to
initiatory sacrifice," and the ἐπί in ἐπαρξασθαι 'the handing
guest" by the cup-bearer, i.e., giving a part of the initiatory
to each guest in cups.

χοῖοι, adjective for adverb: compare in *ver.* 497, ἡερίη.—καίθηνα
καίθηνα: in Homer "a song of joyous thanksgiving," or "a
tory hymn" its meaning of "battle-cry" is post-Homeric.—
ἐπέεργον, "celebrating in song and dance the far avenger."—
θεῦ" (but ἡμός, "our"), Εἶπε = Attic εἶπε, as τῆμος = Attic
with connected with ἡμαρ.—κοιμήσαντο, middle = "lay down to
ep."—δὴ τότε: see on *ver.* 235. —ἡριγένεια, "daughter of the
(passively), or "mother of the morn" (actively), from ἡρι,
and γενῶ, "to produce." ῥοδοδάκτυλος Ἥώς, either from the
eye which herald the morning, or after the conception of an
lady," whose fingers are dyed red with henna.—ἀνάγοντο,
ep" (the main ocean), i.e., put out to sea from the harbour,
κατάγεσθαι, "sailing down" from the main ocean to the

194. ἴκμενον, "fair," "smooth," from ἱκμός, "moisture;" but
Lat. *sequens*, *secundus*, "fair blowing," "favourable," from
—οὔρον, "a fair breeze" (litera γ, "a tail-wind," from οὐρά).
Burns's "W. wind and tide fair i' your tail."—στειρῆ, "the
properly the *stout* beam of it, "the cat-water."—κίμα πορφύρεον,
purple billow." So *V. γη.*, "purpureum mare" and Byron,
"the *purple* of ocean is deepest in dye."—διαπρήσασα κέλευθον,
præcipiens iter.

περὶ ἔρυσσαν ὑψοῦ ἐπὶ ψαμάθοις, "they hauled (it) to the shore,
the sands." Ἐπί here takes the genitive, denoting motion
just as we say, "upon a point," afterwards we have it with a
ἐπὶ ψαμάθοις) as this is the *permanent* resting place of the ship.
ἄλλο μῆνι, "on the other haul that (one, i. e., Achilles) con-
quereth his rancour" (αὐτάρ = Lat. *at*—*at* is demonstrative,
is imperfect)—πᾶλεσκετο, the Epic *iterative* imperfect—ἔπω-
went frequently" The Ionic and occasionally the Tragic
use this Epic iterative form of the imperfect and *acrist*, ἔσκον,
σκε, and in the passive and middle ἐσκόμην, ἔσκου, ἐσκετο, to
an action often repeated. The Latin expressed this generally
age from the third to the first conjugation, *cano, cunis, ca-re,*
amo, amita, &c.—φθουθεσκε . . . πυθέσκε see preceding note.—
ἦρ = "his heart," the possessive of nearer definite φιλῶν
possessive: so also the lower classes of Eng. and in Ireland
the word "dear" in this sense, the intermediate notion of
accustomed to" so common to the verb, is no doubt the con-
link between the notion of 'affection' and the notion of "pos-
—πυθέσκε, "he kept yearning for" not because he longed to
hish himself, but, as he said before, that he might see the

Greeks slaughtered under the hands of "the hero-killers" καὶ τότε, "even then," καὶ before τότε is generally *enclitic*; hence, in Homer—ἐκ τοῦτο· ἐκ τοῦ χρόνου, "from that time—*ὅτε δὲ*," "exactly when," answering to τότε δὲ following "exactly then," see on ver. 205

465-465 ἤρχε = ἤγειρο, "led the way;" Lat., *venit* ἀνέδιστο κίμα θαλάσσης, "came up unto the hollow of the up to the surface of the sea" "from the *hic* or 'wound' genitive, κίματος, as in ver. 359 we have ἀνέδυ πολλὸν ἄνευ, adjective for adverb ἤρι "early in the morning," (so Virg. *matutinus* agerit,") *Ἄρη* vi. 465, for *maare*;) but, N. G. S. "in the *mist* of the morning"

οὐρανὸν Ὀλυμπόντε, (she ascended first) "the sky" a part of the great "Olympus" which pierces the sky upwards into the regions of celestial light (See "Olympus" in Surtz's Dict. of Geogr., Ly).

ἀκροτάτη κορυφή, κτλ., (local dative), "upon the highest of *the* *highest* Olympus." It is remarkable that no mountain has been more frequently invested with the language and personification than *Mount Olympus*, in Greek, Latin, and English, even in prose. In Homer we have, as here, "the peak" "crown" (κορυφή, elsewhere we have κάρηνα and κάρη, "λοφός" = Lat. *dorsum*,—*κημὸς* "ὄρος κημῶν," "the *top* of the parts above the lowest part of the mountain, while we have πρόποις for the lower and lowest parts. In the Homeric ἄφρη, "the *arching* brow of the mountain" In others have also ῥῆτα = "the *ridges*," and ἀύχην "fauces of the mountain," or "narrow pass in a mountain." In Latin *supercilium*, brow, *vertex*, crown, *collis*, rising neck, from *collis* or *flank*, *dossum*, back (ridge; *humeri*, shoulders; at summit. Virgil has *mentum*, the chin, and *brachia*, the Engl. -l, in addition to the above mentioned, we have "head," "arm," "bosom," "lap." For the "foot" of the mountains the Romans used *radix*, Lat. *pes*. According to Hesiod (The mountains were children of Gaia. On the *Latin* *non* *lures* we should have *mons a non* *montem*.. — ὄρος, probably "anything rising" — σκαπὴ δεξιτερῆ, underneath χεῖρὶ λάβε γούνων, "took him by the knees" we must not connect the Homeric phrases λάβειν τὰ γούνων, ἄπτεσθαι γούνων, γένειου, the genitive signifies *merely* the part of the person γούνων here does not mean "the knee" as a special part of man, but *some part* or *parts* of the knee, from which the object hangs or depends (Jelf's Greek Grammar) — ἐλοῖσα, "at once seizing his chin, underneath;" ὅπο is ποτε δὲ — "if ever before this time."

505-517 ἀτὰρ μιν νῦν γε ἀναξ, κτλ., "ay, for now monarch of heroes, has dishonoured him." Here ἀτὰρ, Latin *autem* has the force of *enim*; for γε, see on ver. 18. πέρ μιν τίσω, "do thou, I pray, at once honour him in degree" see on ver. 18, 32, 202; and for τίσω, for τῶν, see on ver. 42 — ὅφρ' ἂν τίσωσιν, "until they shall have laud. sat. = Latin *futurum exactum*, expressing something

be completed at some futuro time.—*ὀφέλλωσί τέ ἐ τιμῇ*. 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. *tango*, French *toucher*.—*ὑπόσχεο καὶ κατάνευσον*: for the force of the aorists here see on ver. 18.—*τοὶ ἔπι = σοὶ ἔπεστι* (but *ἐπί* = upon).

518—530. *λοῖγια ἔργα*, supply *ἔσσεται*, from line 573.—*δὲ τ' ἐμ' 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 αὖθις, μὴ νοήση*, “at once hasten back, lest she at once perceive” (aorists; see on ver. 18).—*ἐμοὶ μελήσεται* = Attic *ἐμοὶ μελήσει*, Lat. *mihī curæ erit*.—*ὑφρα τέλεισσω*, 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.”

ἀμβρόσιαὶ 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*).—*ἀργυροπέζα*. In Milton's *Comus* we have the epithet “tinsel-slippered” 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. *κερτομίοισι*, supply *ἔπεσι*, “heart-cutting words.”

τοὶ συμφράσσατο βουλὰς, “has been just now concerting plans with these:” mark the force of the aorist.—*φρονέοντα δικαζόμεν*, = “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.—*δὲν 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 βωπίης to be that of the *whole countenance*, an expression of open and imposing majesty; and accordingly in praise of Polycletus statue of Hera formed after this conception Martial says,

"Ore nitet tanto, quæ tanto superâret in Ida
Justice convictas non dabitante Deas."

ποιῶν τὸν μῦθον λείπεις, "what kind of word is this thou hast just uttered?" more fully ποιῶν λείπεις ταῦτον τὸν μῦθον.

5. 6 - 888. ἤερθη γὰρ σοί γε παρέξεται, "ay—for at early dawn she sat herself down beside thee"—μή σε παρείπῃ, "lest she has taken thee over" (from what is right to what is wrong); generally in a bad sense.—αἰὲν μὲν οἶεαι, "thou art ever *faun ying*" middle; see on ver 81.—δαιμονίη, "most noble." The notion of being influenced by a δαίμων, and so "whimsical," is post-Homeric. Newman translates, "O self-possessed wight."—ἀπὸ θυμοῦ ἔσσει, "thou shalt be an alien from my heart."—ἀλλ' ἀκουσα κάθησο' see on ver. 32.—ἄσσον ἰόνθ', suppy *éme* (referring to Zeus) = ἐμὲ ὕλεθρον φέροντα.

570 574 οὐρανίῳ = Lat. *caelites* (always in plural).—ἐπὶ ἤρα φέρον, "gratify us" (ἤρα, subst. in the accusative case from ἤρ = χαίρει, Att. c χαρίζομαι (see Buttman's Lexilogus).—κολῶν ἐλαύνετον = "ye two pulling the crawl on." the Scholiast derives the word from κολῶσι, "a jackdaw" ἤδος, Att. c ἡδονή; akin to Hebrew *eden*, "delight."—ἀλλὰ σὺ τὸν 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 λαθών); akin to *tango* Lat. See Buttman.

593 610. κάπεσον = κατέπεσον. - Σίντιες, the aboriginal inhabitants of Lemnos, a piratical people of Thracian origin, see especially book 1. note on ver. 720.—καμισαντο, "raised up and took care of among themselves" (middle voice).—ἐνδεξ.α, "from left to right."—κινελλοε, "the small cup;" the word is akin to Greek *κυμβη*, Engl. *cup* Lat. *cupa*, and Germ. *ka-sel*.—οἶνοχόει νέκταρ see note on ver. 65. Nectar was the drink of the gods, as ambrosia was their food.—πρόπαν ἡμῶν, "all day long;" literally, "all day forward."

φόρμιγγος' the same instrument as the κίθαρις, as is shown by the expressions φόρμιγγι καθαρίζειν and κίθαρι φορμίζειν (*Odysse*, i. 153). It was the oldest stringed instrument of the Greeks, portable (φέρω), and often adorned with gold and ivory (περικαλλέος)—φῶς ἡλιαῖο = Attic φῶς ἡλίου. as a very general rule, φῶς = "light of the sun, or light by day;" φεγγος = "light of the moon, or light by night."

κακκείοντες E. c. κατακείοντες, desiderative form of κατακίμαι, "w. sh. up to lie down." ἀμφιγυθίης = "same in both (limbs) feet." Newman makes it "doubly dextrous," which is much more in keeping with πραπίδεςσι = old English "w. t." (i. e. skid), than the former view.

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 *βουλευφόρος*, 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 *θέμιστες* 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 *θέμιστες* (“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 ῥα, “others, be they who they may,” or, as some take it, = οἱ ἄλλοι = *ceteri* Lat., “all the others.”

ἰπποκορυσταί, “furnished with horses,” i.e., noble warriors, as opposed to the common soldiers.—*νήδυμος ὕπνος*, *κοι* = “sweet sleep,” but “deep sleep” (from *νη*, “not,” and *ἔκδυτος*, from which one does not rise).—*ὡς τιμήσει*, *ὀλέσαι*, “how he might quickly honour . . . quickly destroy” (see on bk. i. ver. 18); others read *τιμήση*, *ὀλέση*, 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

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

ὄβλον Ὀνειρον, "the palpable Dream-God" — not a mere dream, some take it to be, for we find the term θεός 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, generals, &c. ὄβλος, not = ὄλος, "destructive," but = ὄλος, "whole," much like Virgil's *manus estus*, and the Attic and Epic ἄπαρής, "purple." — ἔπεα πτερόεντα προσηύδα, "he addressed winged words." So Byron, *Blade of Atylos*,

"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 avert Xerxes into his contemplated project of invading Greece while, in the Catalogue of ships further on, we find another instance of the seventy 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 Lat. See Grob vol. v pp. 7, 8, and 13. κερηκομοῦντας, "the streamling-haired," (Neuman) as a mark of distinction from the Danaides, who were only ὄνειροκομοῦντες — κεν ἔλω, "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). ἐπέγνωμεν, "inflexit," Virgil, *Æn.* iv. 22.

βῆ δ' ἄρ' Ὀνειρος, "the Dream-God went straightway:" ἔρα has with verbs, as here, a temporal force. There is a striking resemblance between the Dream-God and the lying spirit permitted by the Danaids to lure on Ahab to his destruction (see 1 Kings xxi. 2). — ἀμβροσίον ὕπνος, "sleep, the gift of Heaven." ἀμβ. is a lengthened form of ἀμβροτος, "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.

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

"When suddenly stood at my head a dream."

γερόντων, Scholast. ἐντίμων, of the chieftain princes who made up the senate = to the post-Homeric πρεσβύτεροι, which expresses *age* rather than *age*: δαΐφρονος, generally "of warrior-soul" in the *Iliad* but "of wily soul" in the *Odyssey* (from δαΐς, "war," in first meaning and from δανναι, "to know," in the second). — Οὐ χρὴ παννυχίην κτελεῖν, so Æsopulus considers it the duty of a king. Βλεφαρα μὴ κοίμων ἴσθι Seven before T. εἰς α. line 3.

25—35. ἐπιτετόφαται, Epic = ἐπιτετραμμένοι εἰσι. — ζῆνες ἄνα see

. i. ver. 18.—ἀλλὰ σὺ ἔχε: see on bk. i. ver. 32.—μήδε λήθη, “and let
 forgetfulness;” μήδε being absolute.—εὖτι ἄν = ὅταν Attic.—ἀνήη
 Attic ἀνή, Scholiast καταλίπη, “released.”—μελίφρων 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 ἅπερ, “just the things which.”—
 τελέεσθαι ἔμελλον. Homer does not observe the rule which requires
 singular verb to be joined with a plural subject, when things, not
 persons, are spoken of. See Odyssey, bk. ii. 156.

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

μιν ἀμφέχουτ’, “streamed around him,” i.e., echoed in his ears.—ἔνδυνε
 τῶνα, “got into his woollen shirt:” we say, “put on.”—φᾶρος,
 mantle (without sleeves).—ἔδησατο (middle), “bound upon” (his
 belt).—βάλετο ξίφος (middle), “flung his sword,” i.e., the belt, τελαμών,
 which it was attached.—ἔβη (imperf.), “he was wont to go” = Lat.
at.—σκῆπτρον πατρῷον, “the hereditary sceptre staff:” (this family
 sceptre of his line is traced subsequently in verses 100—108).—ἑρέουσα,
 Scholiast ἀπαγγελοῦσα.

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
 κληθῆ δέ, making ἴζε = ἴζομαι, “to sit” (middle), contrary to its usual
 sense, “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.—Νεστορὴ νηῖ βασιλῆος: so
 Horace, *mea scripta timentis*, for *mei*.—πυκινὴν = “close,” i.e., shrewd.—
 ὕπνιον = ἐν ὕπνῳ (adjective for adverb, ἐνυπνίως).—ἀμβροσίην νύκτα =
 night, the gift of Heaven:” see on ver. 19.—μάλιστα δὲ Νέστορι, “and
 to Nestor, more than to any one else.”—ἄγχιστα ἐφεί, “it bore the
 closest resemblance” (superlative of ἄγχι, “near”).

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

ἣ θέμις ἐστίν, “as ’tis right,” or = ὡσπερ νομίζεται, “as the custom is.”
 ἐρητύειν, elliptical; supply ἐθέλετε.

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

87—100.—ἥντε, “as when,” according to Buttman = ἦ εἶτε = ὡς
 εἶτε.—πεποθήαται = πεποτήνται.—εἶσι = “go,” but εἶσι = “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

The word "εἶσι" is a future form of εἶμι, but here it has a present sense.

Homer's similes are admired for their originality, picturishness, beauty, and for their truthfulness to external nature, which most of them are drawn. Coleridge (Introduction to *Post's*) remarks on this passage, "No one who examines the hollow rock, the everlasting coming and going, the grass (*βοτρυδόν*), the spring flowers, and the mode of flight and doubtless poet's full sense of picturesqueness of these and a common sylvan image. Is either of Virgil's parallels compared to it? To us the Greek seems, in the strictest word, the most picturesque—it in itself creates a picture, as the Latin does, contain matter for painting, that is alone."—*ρέον ἐρχομένων* = "coming forth afresh," i.e. *hera*—*βοτρυδόν* Virg. *Geo.* iv 557, "*gentis aram dimittit ἐπ' ἀρθέσιν*, not "in the direction of the flowers," as Kuhn but "*among* or *amongst* the flowers," which is more natural, accordance with Virgil's imitation, *per florea rura*, and *floribus*. So Milton, *Par. Lost*, l. 771, "Among fresh dews Fly to and fro"—*ἰσχυρόωντο*, "*kept marching in rows*" (the imperfect).—*ἕσσα δέδει*, *fama flagrabat*, "a rumour was uttered many a groan" (frequentative of *στενάχω*).—*ἐπὶ στήθεσσι* "striving to restrain" (the imperfect here expresses the conatus rei factæ eundem.—*σχολαί* *σχολῶντο* (idem), "restrain" "refrain from."—*σπουδῆ*—*μόγισ*, "with difficulty."—*ἐπέθησαν* "were restricted to their seats." It was the rule in the *agora* (λαοί) should sit down while the chiefs stood, a *standing Agora* is always a sign of riot and confusion. *Iliad* xvii. 246.

110-111. On this family-accrue of the Atridae, see p. 212.—*πολύγαρον*, "rich in rams," like *πολυῤῥην*, *πολιβοῦν*—all terms expressive of the earliest form of wealth, cattle, before the coinage of money, which at Rome stamped with images of cattle, hence its name *pecunia*, the purposes of exchange formerly served by cattle, as we term *ἀρνυμαί*, *ὄνειμαι*, and *πώλειω*.

διακτορῶν ἀργειφοντῶν, i.e., *Hermes*, "the guide, the slayer" *διάκτορος*, from *δάγω*, *ἀργειφοντῆς* = *ἀργοφονεῦτης*.

αὐτὰρ δ' αὖτε θεῶσσι, "but that one again, *Thyestes*," for nominative. The form in *α* remained peculiar to the *dialect* and the form in *η* to the Attic and common language. frequentative of *φέρω*, as in Latin *gesto* of *gero*. "Argos" Argos is the kingdom of Argos, called sometimes *Argos* to distinguish it from the *Peloponnese* Argos in Thessaly.

110-120. *θεράποντες* "Argos." "ministers of Ares." The "sons" of the noblest ages, who served his knightly volition, not from affection, but *δούλος* = "bondsmen" (as *δούλος* is *bond*, and *δούλος* serve. In l. xvi. 244, we had *θεράπων* of *Achilles*.

ἔθη see on tk i. 412. Such verbs as *ἔθειν* (as here) *ἐπιμαρτυροῦμαι*, are often used especially in poetry, for the work of the Duty.—*σχετλίος*, "cruel." *ὕπεσχετο* "promised, and confirmed his promise by a nod."—*ἴλιον*,

τοῦ," especially in Homer. by Τροία he means "the district of Troas. —ἐκπέρουσι, i.e., ἐκπερσαντα, the accusative, and not the dative: this is also the Attic construction.—οὕτω που, "thus, I assure you." που here does not flex the participle, like the Latin *ne fallor*.—ὅς δὲ, "who ere this," answered by ἢδ' ἔτι καὶ = "and even yet too."

αἰσχρὸν γὰρ τὸδε γ', "for this,—ay this is disgraceful even for posterity to learn;" see on bk. i. 60—καὶ is here *emphatic*, not connective. —οὐρανὸν οὕτω, "thus to no purpose" (οὕτω τοιοῦτον would not be Greek).—ἐλεμον πολέμιζεῖν, accus. of cognate nouns; "ever to war a war" (representative verb).

120—31. εἴπερ, "even if."—δρακία ταυόντες, "having struck a bargain;" a condensed expression, as in Latin *foedus ferre* for *ferendā foedera foedus ferre*; in English we say, too, "strike a bargain."—ἀριθμημένοι = ἀριθμηθῆναι.

Τρωας μὲν λεξασθαι κτλ., "to reckon up the Trojans, as many as are householders (in Troy)," i.e., the Trojan inhabitants, as opposed to the Greeks, or with others translate λεξασθαι, "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 ἐλοιμεθα understand κε.—ἕνδρα ἕκαστον, "each single man"—πλεας = πλεονας.

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

ἐπικούροι = Attic σύμμαχοι (in Attic Greek ἐπικούροι are mercenary troops). πλάζονσι: Scholiast, ἀποτλανῶσι τοῦ σκοποῦ, "make me miss my mark," see on bk. i. 59.—ἰθελοντα, "though bent on" see on bk. i. 112—δη βεβίασι (ἢδὲ), "have already come and gone."—Διὸς ἐνιαυτοί, O. 1. 23 ὅσαι γὰρ ρίντες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν ἐνιαυτός, from *Enos*, "a year," akin to Lat. *annus*. The derivation ἐνὶ αὐτῷ is a very 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 λέλονται, plural used for the singular metri gratiā, though in *Enos* we have the singular with the neuter plural indicative (Nagelschuch). This verse is artfully thrown in to prevent the *enjambé*, σπάρτα. Many supposes that these cables were made of a kind of broom called "spartanum," though not of the Spanish broom, which was not known in Greece until long after Homer's time.—αὶ δὲ που see on v. 115 *supra*.—εἶατ' = εἶαται, ἦνται, "are sitting"—ποτιδέγμεναι = προσδεδεγμεναι, "having expected, and still expecting" (*us*).

140—150. πλῆθύν Εἰρα — Attic πλῆθος.—βουλῆς ἐπάκουσαν, "listened to the Council," i.e., been witnesses of the Council of the chiefs, held before the Agora.—κυματα μακρὰ: so Virgil, *Georg.* iii. 200, *longis undis*. θαλασσης, πόρτου Ἰκαρίου, "the sea (i.e., the waters) of the Icarian deep" so Virgil has *profundus Icaricus*. Herodotus, vi. 95 calls it Ἰκαρίων πελάγος. This was the S.E. part of the *Ægean* Sea, deriving its name from the island of Icaria. The *Ægean* was so called, in *Ægus*, "a squid;" its navigation was particularly dangerous, on account of its many rocks and islands, causing eddies of wind and a cold 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.

Εὐρός τε Νότος τε = "the two mild winds." Zephyrus and Boreas which are also mentioned by Homer, were *rainy*. Εὐρός was, *ποσειδων* wind) is the south east = Lat. *Favus*. Νότος νοτία, *west* wind it brought in a south west = Lat. *No. us.* — τὰ μὲν ἔσπον', "as would raise those (b. flows)." remark the occasional use of the aorist to denote custom. ἐπαίξας so Virg. *Æn.* i. 54, "venti . . . incubere maribus." δ' ὅτε, *ve y como*, in Homer with a subjunctive. in prose we may have ὅταν with a subjunctive to denote indefinite frequency. Ζεφύρουσι above on Εὐρος, derived from ζόφος, "the evening glow" — ἔλαιε ἀσταχίεσσιν, "the deep standing corn bows to it (the blast) at 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
Says them."—*Paradise Lost*, iv. 980

And also,

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

Shakespeare, Henry VII.

150—160. ποδῶν δ' ὑπέρβηε, κ.τ.λ., "and the dust raised itself beneath their feet, and settled itself (above them)" (both verbs *middle*) σφύρουσ ὅλκοι, "tranches," "channels," which received keels of the galleys.—*κεν ὑπερμῶρα ἐτύχθη*, "would perchance have happened contrary to fate" (the indicative is used of what is refused; see *Od.* i. 34.—ὡ πόποι, see note on *Lk.* i. 254.—*Ἄτροπος* "the Unwinded" (from *τροω* = *τερω*), peculiarly applicable to goddess of fate fact.—*οὕτω δὲ* = "thus, even thus" (*δὲ* is here *invariable*, see on *Lk.* i. 265)

160—170. *κῶτα θαλάσσης*. Compare Keats, of the Ocean, "whose green back."—*λίποιεν*: notice the change of *word*, in *middle* from the indicative. So Virg. *Æn.* iv. 520, "Pro Jupiter II. aut, et nostris miserit advera regibus?"

εὐχολήν, "matter for boasting." Scholiast explains by *καύχησιν*—*λίποιεν*, "could they by any possibility leave." Mark the force of *with* the optat *να*. *Τροίην*, "the *Troian*" (always in Homer)—*ἀλλ'* see on *Lk.* i. v. 32. *μηδὲ ἔα*, "and do not allow" (*μηδὲ* is here also *invariable*)—*ῥῆας ἀμφελοσσας*, "rocking galleys," Liddell and Scott, who derive it from *ελοσσω*, "to roll," not, as some take it, "rowed on both sides" *γλαυκῶπις Ἀθήνη*—"the keen-eyed Athens." The Hellenic goddess of power and wisdom: she has a purely eternal character, and is the representative of any physical power in nature. As the divinity that sustained so many things necessary and useful to civilization, she is characterized by various epithets, expressing the keenness of sight, or the power of her intellect, such as *γλαυκῶπις*, *ἀπτελετις*, *ὀφθαλμίας*, *ὀξυδερκής*, *πολύμητις*, *μηχανίτις*.

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

80. ἀγχοῦ = ἀγχι, or ἐγγύς.

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

90. ὃδε 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' ἵέναι *supra*.—αἶψαν βάλε, "and away his woollen cloak at once he flung;" αἶψα, to denote rapidity of action.—ἐκόμισσεν Epic = ἐκόμισεν = "received" that (τήν).

οἱ, "received at his hands." This is an instance of what has been called *Sicula figura*. So Æsch. Choeph. 760, Ὀρέστην ἐξεδεξάμην ἰνὸν ἑνὶ ἑσπερίῳ ἔκειτο. Some say οἱ here is a *local dative*.

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

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

100. δειδίσσεσθαι, intensive form of δεδιέναι (intransitive and —ἀλλ' αὐτὸς τε κάθησο: see on bk. i. 32.—ἴψεται νῆας Ἀχαιῶν, "he will crush the sons of the Achaians:" see note on bk. i. 17. with μὴ ῥέξη, supply ὄρα, or some such word; "look to it, that *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 goddess with his cries. The Agora was a species of Wittenagemot, and not only the nobles (so the Saxon *Thanes*) had the right of speaking, and transacting business. The people (Folk, Volk—*Volks*) composed a *concio*, but not a *comitia*. The best comment on αἶψα is found in the words ἄλλων μῦθον ἄκουε, verse 500.—ἐφεύροι, on v. 187 above.

κεν, δμοκλήσασκε, (see above on ἐρητύσασκε) = "kept driving the goddess upbraiding."—δήμου = "commons." First sense is "a Deme" (a country district), "a country district," and hence opposed to πόλις; and as the earliest times the common people were scattered through the country while the chiefs held the towns, it fell into its second significance—"commons" (see Arnold's Thucyd. vol. i. Appendix 3).

110. ἐναρίθμιος = Lat. "in numerum habitus," English "taken into account," *i. e.*, valued: so we speak of a man being a mere "cipher."—ἰλίθυς, ᾧ ἔδωκε. Homer everywhere shows himself a friend to the rights of kings.—ἠχῆ, "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)" (participle of the imperfect): see in illustration of Thersites' character, ἡμεῖς ἐν 2 Samuel, xvi. 5.—ὃς ῥ' = ὃσπερ, "the very man."—κοσμά τε πολλά τε = "many seditious things." In Greek and in Latin *multa*, are regarded as *substantival* words and are connected by conjunctions to the word. Observe also that ἄκοσμά τε (poetic) = prose form πολλά καὶ ἄκοσμα.

ἄκοσμα, 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 to, the unhealthiest man beneath (the walls of) Troy," see above on v. 110-120 — *φολλός*. The old interpretation "squint-eyed" (from *φάος* and *έλω* = "eye-twisted,") has been proved untenable by Buttmann. It means "bandy-legged" = Lat. "vulgus," and is derived from a verbal root *φελκω*. 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*, "an ill-gait in his left foot," just as *ἕτερη χεῖρ* (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* (for excellence), while the left hand and the left foot are respectively called *the other hand*, *the other foot*. This interpretation gives more vividness to the picture. — *συνιχέως*, 2nd perf. participle from *συνέχω*, "contract," with Attic reduplication — *φοβός ἔην κ.τ.λ.* The sugar-loaf head of Thersites is well described by Newman,

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

ἐπειήροθε, in form perfect, in sense imperfect, from *ἐνέθω*, "to lie on" while *ἀνέροθε*, from *ἀνέθω*, "to rise up," both connected with *ἄρθω*, "that which springs up."

22) — 230 *νεκτεσκε*, "he was wont to revile" (mark the iterative form here taken by the imperfect). — *λέγ' ἀνειδέα* (see note supra on ver. 120-130), = "reckoned up reproachful acts against." The verb *λέγειν* does not occur in the sense of "to say," but "to gather," "to collect," "to reckon." Such is the opinion of Buttmann 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 *Αγαμέμνονου* (see F. Schliack's Transl. of Buttmann, p. 401). F. Schliack takes *λέγ'* here = *κατέλεγε*, "he catalogued." — *δέξα* is to be taken adverbially. — *τῷ δ' ἄρ'*: see note on bk. i. 96. — *ἐκπαγλως* see on bk. i. 140. — *νεμεσσηθεν*, Epic = *ἐνεμεσήθησαν* from *νέμεσις*, "righteous indignation," which Aristotle in his Rhetoric, bk. i, defines as *τὸ λυπεῖσθαι ἐπὶ ταῖς ἀναξ.αῖς εὐπραγίαις*, and in his Ethics (bk. ii. 7) he makes it a difficult point and undeserved good fortune a virtue lying as a mean between *eury* and *maligany*. Remark here the change of tense from *κοτέοντα* = "continued their rancour" (imperfect) to *νεμεσσηθεν* aorist, "at once, or on a sudden, they were smitten with indignation." — *τίος* Epic = *τίος* (interrogative). — *χαρίζεις*, intensive and frequentative from *χαίρω*, "to want," just as *indujere* from *egeo* in Latin.

πρωτισῶ, "as first of the first" (compare the old English double superlative "most highest"). In this torrent of undiluted abuse we must notice the undercurrent of vaunting egotism implied in the plurals *δίδομεν*, *έλωμεν*, *προσαμύνομεν*, and more than implied in his ally's boast *έγώ δησας ἄγδω*. This description of what the brazen-tongued 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 κρην. supply ποθείς, not ἐκιδεύσαι, which would be γρημίτις. — ἀπονόσφι' supply τῶν ἄλλων.

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

ἔμεν κακῶν, "to lead into the path of ills." Βάσχω, poetical βαίρω and βιβάζω, expresses not only βαίρω, which is intransitive, also βιβάζω, which is transitive. Compare our own metaphorical, "to put in the way of."

ἄμυλον, "soft," and so "weaklings;" literally, "mellowed" by the same metaphor pervades ἄμυλος = "unmellowed," and so and the Latin *crudus*, whence *crudeles*. κακ' ἐλέγχεται = "ye are vile," a abstract for the concrete, as in Latin *opprobria*. This is especially a poetical mode of expression, giving at once power to a notion. In no language is it more common than in Greek, which grew up under the happiest auspices of poetry. Notice ἔλεγχος is from τὸ ἔλεγχος, eos, "a disgrace" (especially used of a man), the bitterest reproach in an age and country that regarded and virtue (*ἀρετή*) synonymous terms): ὁ ἔλεγχος, ου, on the other hand = "proof," "conviction." — Ἀχαιίδες, "ye Achaean women" (*per men*). So Virgil, *Æn.* ix. 617, "O vere Phrygiæ, neque Phrygiæ!" So Tasso breaks out, "O Franchi non, ma Franche" (*per men*). Compare also Herod. viii. 83.

ἴππερ, "home, home" (let us go): ἴππερ is here intensive and emphatic; literally it would be "to our very home" (and nowhere else) see on bk. i. 252.—αὐτοῦ, elliptical; see on bk. i. 428.—Τροάη, *Troad*, i.e., the district about Troy. Ilium and Ilios, in Homer, generally and specially denote *the city*, and Pergamos *the citadel*. Ilios had a more comprehensive sense, as "the empire of Troy," which was considered very extensive; yet in its proper and more restricted sense Troas was an undulating plain, traversed by the terminal part of Ilium running out in a north-western direction, and by the rivers Saimos, Scamander, Simois, and Thymbrius. This plain gradually rises towards Mount Ida; several of its towns are mentioned in the *Iliad*, and Achilles boasts of having destroyed eleven, but only open villages (*πτολίεθρα*, rather than πόλεις). That Ilium is far superior in strength and population is shown from the course of events: it was protected by strong walls, and had its citadel (Περγάμος). Its lofty situation is attested by the terms *ἄμυλον*, *αἰπεινή*, *σφρυβέσσα*, given it in the *Iliad*. Behind it, on a hill formed a branch of Mount Ida, rose its citadel or fortified place, called Pergamos, which contained not only the temples of Ilium, but also the palaces of Priam, Hector, and Paris. The word *πύλαι* (*Ili.* ii. 809) intimates that the city had many gates, but only one, however, is mentioned, *Σκαίαι πύλαι*, which led to the *ἴππερ*, and accordingly lay in the northern part of the city. The word "left" of this gate probably had reference to the manner in which the signs in the heavens were observed, for, during this process, Ilium turned his face to the north, so that the north-west would be on his *left hand*. The walls of Ilium were fabled to have been built by Poseidon. After the destruction by the Greeks of the old city, a new one rose upon its site, which is now covered with

rines and is called Kissarlik, a little to the west of Tiblak. See Herod. vii. 42.—*πασσέναι*, *ἔπειτα* — *πέσσειν*, "brood over," or "ripen" (properly, "to ripen" and hence "to cook," + digest," compare *πάσσειν* 81). Notice that Homer uses it *always* in a bad sense.

ἢ ῥά τι αἰ χήμεις some take χ' here as *κέ*, which, however, is nowhere found separated from ἢ; better taken as *καί*, emphatic "even."

210—210 *μηδ' ἔθει' οἷος ἐριζόμεναι βασιλευσιν*, "and be not eager to wrangle with kings in thy single capacity" see notes on 18.1 170 and 12. *οἷ φημι* = Lat. *negō*.—*χρεϊότερον*, double comparative, to *πρῶτον* al emphasis.

ὅσσοι ἦλθον, emphatic = *τῶν πάντων ὅσσοι*, according to Fas., or *τόσων ὅσσοι*, according to Nagelsbach.

210 210. *τῷ* = *διὰ ταῦτα*.—*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 as unclean, and are placed in a bracket.

ὡς νῦν περ ὧδε. Here the *περ* belongs to, and intensifies *ὡς* (= *ἄκριτον*, "exactly as," analogous to the Homeric phrase *ὡς τὸ πάρος περ* and must take *ὧδε* = *ὁπῶς*, "in this way" observe that *νῦν* in Homer is never the "now" of time, but merely the "now" which marks the progress of the discourse.

210—270. *φάλα εἴματα*, "thy garments:" see on 1. k. i. 411—In *χλαῖναν τ' ἠδὲ χιτῶνα*, and in *μετάφρενον ἠδὲ καὶ ἔμω*, observe the force of *ἠδὲ* which connects in speech things which are closely connected with each other in *reality of fact*. *αὐτὸν δὲ*, as opp. to *εἴματα*. Observe that *πεπαισμένος* (= "laugh with, ped") is *transitive* in Homer.—*θαλερὸν δάκρυ*, "lustrous shining tear," from *θαλλῶ*, "to burst into bloom." Compare *χλαροῦ δάκρυ*, and *θαλακρῆναι*'s "green griefs."

δ' ἔ' ἰδωθή, "and that one doubled himself" under the blow. Here the passive *νοστή* has a middle force.—*σμάδιξ δ' αἰματισσα*, "a weal and bloody." A *lyric* verb in *-εις* (Lat. *-osus*, do note *αἰματισσα*, *ἀχρεῖων ἰδῶν*, either the adjective for adverb "our looking on," or better, the epithet accusative of the cognate notion (supply *βλέμμα*), "look with a helpless look," as in the *Odyssey*, xviii. 163, *ἀχρεῖων δ' ἐγελασσαν*, "sighing the exultant *γελάσμα* = "she smiled a smile unprofitable" etc. are also in c. 270, *ἰδὼ γέλασσαν*.

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

ὧδε δὲ τις εἶπεσκεν κτλ. = "and thus did many a one full often say, looking upon an other near hand" see on ver. 184. *σῆρην*.—*βούλιος* "εξάρχων ἀγαθῶν," "and a man who originates brave counsels."—*πολεμῶν τε κορυσσῶν*, Lat. *matruens bellum*.—*ὅς ἔσχ'* = *ἔτι ἔσχε*—*ἐπεσβολῶν* Döderlein well remarks that the notion is not *ἐπεσβολῶν* but *ἐπεσβολῶν* *βαλλῶν*, "assailing with words"—Attic *λοδοπος* = "ship, road"—*ἔην*, "I recollect," Lat. *scire*, Attic *δῆπον*, always *transitive*, and *never* used in *imperative* sentences, as here. Observe that in this passage *ἐπεσβολῶν* *ἀγχιπυθιμός*, "his right-manly soul, forsooth."—*ἀγχιπυθιμός* "set him on," a metaphor taken from letting a dog loose at one. Compare *Il. v. 405*.

Ὡς φασαν ἡ πληθύς. Constructio κατὰ σύνεσιν. A construction according to the *sense*, which regards the *notion* itself, and not the strict grammatical form of expression: here, though *πληθύς* is singular in *form*, the verb (*φάσαν*) agrees not with it, but with its *plural sense*.—*πτολίπορθος* Ὀδυσσεύς, called by Horace “domitor Trojæ.”—*ἀνώγει*, pluperfect, from old Epic perfect *ἄνωγα*, with present signification, “was and is commanding.” Büttman derives it from old root *ἄγω*, thus connecting it with *ἄγγέλλω*.

280—290. *πρῶτοί τε καὶ ὕστατοι*, “both front and rear.”—*ἐπιφρασάτατο βουλήν*, “think over his counsel:” see note on bk. i. 361.—*νῦν δὴ*, “at this *very* time:” see on bk. i. 295.

Ἄργεος ἵπποβότριο: 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.

ἔσπε γὰρ ἦ: instead of a following *ἦ*, 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.

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

μένων ἀπὸ ἧς ἀλόχοιο, “staying far away from his bed-mate.” This use of *ἀπὸ* with *verbs of rest* is peculiar to Epic poetry.

καὶ γὰρ, “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 νεμεσίζομ’*, “therefore, I have no just cause to be indignant.

ἀσχαλάαν, from *ἄχος*, 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 *ἅμα*.—*ἐπὶ χρόνον* = Lat. *parumper*, “for a time.”

κενέον τε νέεσθαι, “redire, re infectâ” (adjective for adverb).

300—310. *Κῆρες θανάτοιο*, i.e., “fates of death,” i.e., the death-goddesses.—*ἔβαν φέρουσαι* = *ἠνεγκον*: the allusion is evidently to the recent pestilence.—*χθιζά τε καὶ πρῶϊς*, a proverbial form of expression = *νεωστί*, “lately.”

Αὔλιδα, 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 fulness to the expression, and is common in old English poetry.—*ἠγέρεθοντο*, “gathered in full numbers:” according to Fäsi, this is the intensive and iterative form of *ἀγείρω*.

ἄγλαόν, Epic = Attic *λαμπρόν*.—*ἐπὶ νῶτα δαφινός*, “all blood-red on its back” (*δα* is intensive).

310—320. *ὑποπεπτηῶτες*, “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
Horace's beautiful lines :

" Ut assidens impluvibus pulle avis
Serpentum allapsus tunc met
Magis relictis."—*Erod.* i. 18—20.

ἡ τέκε τέκνα = "that bred the brood"—ἐλεεινὰ τετριγῶνας, "pitious & they twittered" (adjective for adverb).—μήτηρ δ', κτ. the mother (breed) 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*, λαβειν.—genitive of the part seized.

ἀριζήλον κριε = Attic ἀριδηλον, "very conspicuous," i.e. *significant*, or as a *monument* of the occurrence. Buttman would ἀριζήλον ἀδηλον (a word of very doubtful analogy) "in answering to the opposition he considers implied in ὅσπερ ἔφη"; authority of manuscripts is unanimous in favour of the reading. Certainly Buttman is supported by Cicero's *paraphr.* *Divin.* ii. 30 :

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

Ovid favours the present reading (*Met.* xii. 22): "Ille (serpens) erat . . . Fit lapis et seruat serpentis imagine saxum" (*Odyss.* iv. 125. Newman translates the line,

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

320—330. οἶον ἐτύχθη = ὅτι τοῖον ἐτύχθη.—πέλαρα θεῶν, "sent by the gods."

ἀνεω is here the correct reading, and not ἀνέφ, the common which is said to be an adjective. ἀνεω, however, is an *adverb*, like οὐτως, &c., and here = ἀκήν. Compare *Od.* Ψ. 93, ἡδ' ἀνεω ἡμῖν μὲν — ἡμῖν μὴν, "to us in sooth."—τέρας — "a prophetic portend" — ὄψιμον = "late," — ὄψιτελεστον, "in fulfilment late." Here the adjective merely confirms and explains the first: observe the asyndeton and the *anastrophe*: so also in *Iliad* i. 99, ἀπρόσπικτον. So *Il.* vi. 55, ἀκήδεστοι καὶ ἔφαντοι, and *Il.* vi. 96, ἦν, &c. Adjectives, used in asyndeton and alliteration, are common in poetry, and are very expressive. Scott has "unwep't, unbound" *Lyron* "unknelted, uncoffined" *δου*, Epic — Attic οἶ.

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

330—340. ἀλλ' ἔγε: see notes on *lk.* v. ver. 32, and *lk.* i. ver. εἰσόκεν — Attic ἔως.—ἀμφὶ δὲ νῆες κονάβησαν, "and around, the rang:" ἀμφὶ is adverbial, κονάβ. properly of the ringing of a bell, πῆ δὴ θησεται, "what now will become of;" "to what pace will you go" (literally)—ἔρκια = ὑπόσχεσις (of line 286 above), *sacra ientia*, "the salutary oath."—ἐν πυρὶ δὴ γενότατο, "then in fire will be," &c., a mere proverbial form of expressing *utter a word*. The connection see us to be this: Away with all these things; they are gaining nothing by them, and are merely losing our wrangling words (ἐπέεσσ' ἐριδιανομεν).

60. σπονδαί τ' ἄκρητοι, "truces ratified by libations of unmixed wine." — ξιαί = Lat. *dextræ datæ*.

οητικὴ = prose μηχανή, "remedy," "resource."

α βουλήν ἔχων, "holding (thy) resolve unshaken."—ἓνα καὶ δύο ἢ 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 others." τοί κεν = Lat. *si qui*.—ἄνυσι δ' . . . αὐτῶν is a common formula, "they will effect nothing by these things." Connect ἰέναι with βουλευόωσι.

60. ἀστράπτων ἐπιδέξια, "flashing lightning to the right," as a metaphor for good fortune: ἀστράπτων . . . φαίνων, by anacoluthon, for the verb φαίνω to agree with Κρονίωνα.

= διὰ τοῦτο μή.

εἰ = πρὶν τινα ἕκαστον.

εἰ, "exacted vengeance for:" from τίνω, "to pay a price;" εἰ, "to make to pay a price;" not from τίω, "to set a price;" εἰ, "to honour." See bk. i. 42.—Ἐλένης ὀρμήματά τε στοναχάς τε (in the genitive), "the anxieties and groanings (suffered respectively)." Thus is it explained by the Scholiast in the celebrated MS.: τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάζαμεν καὶ ἐμεριμνήσαμεν περὶ

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

70. κρῖνε, "separate" (first sense of the word; hence the metaphorical).—κατὰ φύλα, κατὰ φρήτρας, "by tribes, by brotherhoods." λέας γὰρ μαχέονται = "pro virili parte pugnabunt" (Wolf); λέας γὰρ μαχέονται = "will fight his battle" (Newman) = "per se quisque pugnet."—εἰσπεσῆ: with this supply μοίρα or βουλή; see Büttman, and the ellipsis below, 379, ἔς γε μίαν (βουλήν).

= Attic εἰ γάρ or ἦ γάρ. In Epic, however, αἶ often stands for εἰ, then, as here, it expresses very strong desire, "O that!" and is equivalent to Lat. *utinam*. Compare with this wish of Agamemnon, bk. i. 143, and Aristot. Ethics, iii. 12.

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

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

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

three names of meals 1, ἀριστον, "the morning meal" (ἀρι εὖ, *very*); 2, δούρον, "supper;" 3, δείπνον, either *morning* or *evening* in Homer; in Attic = chief meal, "dinner"—*ξυνάγωμεν Ἄρηα, mittimus praelium* in Lat., in English we say, "join battle" In E. we have also the equivalent phrases *σύναγον κρατερῆν ὄσμινην, αὐτὸς ἔριδα ξυνάγοντες Ἄρηος.*

εἰδ' μὲν τις κτλ., "let each man sharpen well and quickly his sword" here *τις* = *ἕκαστος*—*θιξασθῶ*, Aor. 1 middle. Observe also the progressive repetition of εἰδ' in the beginning of these lines, and the rapidity of action implied in the aorists *θιξασθῶ, θεσθῶ, δοτα δέν.* With the whole passage compare Milton's *Paradise Lost*, vi.

"let each

His adamantine coat gird well, and each
Fit well his helm, grips fast his orb'd shield."

And see also Virgil, *Æn.* ix. 912.

ἀρματος ἀμφὶς ἰδῶν—*ιδετω πολέμοιο μεδόμενος*; see Fasi ad loc. The warrior's *aristos* are the only *σικαίαι* known in the Homeric poetry and their use is proved by the Persepolitan sculptures. The practice of Egyptian tombs, the historical portions of the Old Testament and the testimony of the most ancient writers. In these warrior's *ἀριστεία* (*ἀριστήες*) went to battle, who were called *πρόμαχοι*, as "fighting in front," and *ἀσπιστάι*, "shielded warriors."

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

κρινώμεθ' Ἄρηϊ = Lat. "decernere acie, proelio."

οἳ γὰρ παυσωλή γε μετέσσειται—"ay, for there shall not be an interrest." Compare *ὅπποτε τις μεταπαυσωλή πολέμοιο γενήται* in *Il.* i. 17.

τελαμών ἀσπίδος, "the belt (supporting) the shield," which lay over the sword-belt, and was larger and broader: both belts are mentioned in *Iliad* xiv. 414, 406. The shield-belt in historical times was superseded by the Carian *ἔχανον*. The shield covered the whole *ἀμφιβρότησι*, and was very heavy, requiring some support. For see *Iliad* vi. 319. This was the most *honourable* weapon.—*χεῖρα κατὰ* the accretive of closer definition.

390—400. *ιδρώσει . . . Ἴππος*, "Eheu! quantus equis, quanta adeat viris dulcor," Horace, *Ode* i. 15.

κ' ἐγὼν νοήσω, "as soon as I happen to see" (mark the force of aorist).—*μιμνάζειν*, frequentative and intensive from *μιμνω* or *μύω*, "I gazer," "I liken," as *εἰκάω*, "to often liken," so "conjectures," "I liken." See Jebb's Gram. With *ἐθέλοντα μιμνάζειν* compare the corresponding term in Herodotus, *ἐθέλοκακέειν*—"to resolve to be the coward."

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

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

προβλήτη σκοπέλω = "on a far projecting rock," in apposition with *ἀκτὴ ἐφ' ἰψηλῆ*; so in *Iliad* xiv. 247, the preposition is omitted in apposition.

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

ὅταν . . . γένονται: supply *ἀνεμοὶ, ποτὶ κύματα.*

ὄροντα, not from *ὄρνωμι*, but from *ὄρισμαι*, "to make a rush."

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

10. ἔρεζε: supply *ιερά*: see on bk. i. ver. 147: compare the *sacra facere*, "sacra operari."—*υῶλον Ἄρηος* = "tug of Ares" (*es*).

ἄνδρῶν = "that sovereign monarch of heroes" (*ὁ* is demon—*κίκλησε* Epic = Attic *ἐκάλεσε*, "invited," Lat. "vocavit." *πεντηρον* poetic = prose form *πενταετη*, "five years old," and therefore all vigour.—*Παναχαιῶν* = "of all the Greeks." The Achæans the most widely spread race: so below ver. 530, *Πανέλληνας*. seems to want a word for "Greece."

ἑαυτῶν ἦλθε, "came *all* of his own accord." Scholiast, *ἄνευ τοῦ*

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

γαθός (a common epithet of Menelaus in Homer) = "brave in battle κατὰ τὴν μάχην ἀνδρείος, Hesychius, or = "loud-voiced," Aristotle however to take, with Newman, *βοήν* = *βοηθείαν*, transitive, "good at need," a term used by Sir Walter Scott, whose names forcibly remind one of Homer: "Sir William of Deloraine good at need,"—*Lay of Last Minstrel*.—*ἦδεε . . . ἀδελφεόν, ὡς* literally = "he knew his brother how he was toiling," i. e., he knew how his brother was toiling (to prepare for the sacrifice). This is an Attic construction of *attraction*: so in Latin we have in *sæpe eum audivi, cum diceret*."

ἔρεζε: see on bk. i. v. 444.

20. τοῖσιν . . . μετέφη: see on bk. i. v. 58.

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

ἔλθειν: supply *δος* with these elliptic infinitives. From the *ἐπὶ . . . δύναι* of the *setting* sun occurs only in this passage throughout the whole of Homer, it has been proposed to take it *metaphorically* = "upon me, let not the sun (of life) go down—upon me let the doom (of death) descend," before, &c.: it seems better however following Elschbach to read *ὑπ' ἡέλιον δύναι*, comparing *Odyssey*, bk. iii. *Odyssey* x. 191.

ἔειπεν, πρήσαι, δαίξαι observe the rapid and instantaneous action implied by the aorist. *πρηνές* = "præceps," Lat.; here proleptic.—*ἐκ πυρός* = Lat. "atrium."—*πυρός δητοιο*, "with hostile fire;" genitive of *πυρ*: whence the action arises. Jelf.

βραγαλέον = "split asunder by the bronze," belongs proleptically to *δαίξαι*.

ζοίατο γαῖαν = "may seize the earth with bite convulsive," = *ὀδὰξ ἐλεῖν οὐδας*, and Virgil's "humum semel ore momordix" = Lat. "mordicus."—*οὐδ' ἄρα πώ* = "and not just yet:" see on bk. i. v. 170, and on bk. i. v. 96. With *ἐπεκράλαινε*, supply *ἔπειτα* on bk. i. v. 419.

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

ἄνευ = "unenviable," here in its first sense: Büttman demonstrates the signification of "*abundant*" assigned to it in Homer.

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

ἔργον δ' δὴ κ.τ.λ. "the duty which God now puts into our hands."
 ἡμεῖς δ' ἄθροοι, i. e., ὡς περ ἔχομεν ἄθροοι . . . ἡμεῖς, Fasi.

ἴομεν . . . ἐγέρομεν, ἴγ' ἴομεν, ἐγείρωμεν, the mood-vowel being shortened.
 —θάσσον = Lat. "primo quoque te nrore," in commands, final clauses, &c.
 440—45). οἱ δ' ἀμφ' Ἀτρείωνα = "attendants upon the Atrid," i. e.,
 ministers, ring around Agamemnon.—θῖνον κρίναντες. Scholiast, διακρί-
 νουσ τε κατὰ φύλας καὶ φρατρίας, according to Nestor's advice.

αἰγίδ' ἔχουσ'. (The αἰγίς was properly a "goat-skin," formed on the
 same analogy with νεβρίς, "fawn-skin.") It was part of the armor of
 Zeus, with which he repulsed the Titans, and hence the epithet of Zeus
 αἰγίσχος. 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 middle 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.

ἠερέθοντα, middle, not passive: "wave in the air." See *Odys.* i.
 435.

παφάσσουσα, "glaring" (intensive form of φάω). See *Iliad* v. 83.
 Fasi.

ἐκατόμβιος — "worth a hundred oxen" in price: (cattle, peus, was
 pecunia, being the earliest standard of value).

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

πολεμίζειν ἢ δὲ μάχεσθαι: see on 263, above.

νηυσὶ γλαφυρῆσι: see on bk. i. 88

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

αὐγή: generally = "daylight," then "brightness," as here = Lat.
 "lux," or "splendor," but αἴγλη = "dazzling brilliance," "flashing
 light," — Lat. "fulgor."

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

παμφανόωσα = "full beaming." intensive form of φαίω. as παφάσσα
 is of φάω, &c.; not from πᾶν and φαίω, 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 ἑσθ' ἰθὺς
 ver. 464

460—470. Ἀσίφ' ἐν λεμῶνι. See Herod. iv. 45. This passage contains
 the earliest mention of "Asia" in a Greek writer. The earliest Greek
 mariners read Ἀσίω as the genitive of Ἀσία, and not Ἀσίφ' the dative
 of Ἀσίος. If we adopt the reading thus rejected by the ancients
 we must take Ἀσίφ' as the adjective connected with Ἀσίος (no. of
 king of Lydia), and translate "in the meadow sacred to the Her
 Ἀσίος." We cannot reason from Virgil's imitations "Asia praesens
 Caystri," *Georg.* i. 383, 384, and *Aeneid* vii. 701, "Asia palos
 Homer knows nothing of "Asia" as one of the divisions of the
 world, any more than of Europa or Libya. Asia primitive y of

designated the Delta of the river Cayster (now called Katschuk Meinder); next, the kingdom of Cræsus, bounded by the river Halys (now Kizilirmak); 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 *er* occurs in Trojan and other Asiatic names, such as Ἀσδάρακος, Ἀσπύριος, κ.τ.λ.: see also bk. ii. v. 837. Notice further Ἄσία = *continent*, so called: ἄσιος = "slimy," but Ἄσιω = "sacred to Asios."

ἔνθα καὶ ἔνθα = "here and there." *Opposita juxtà 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."

ὑπὸ κονάβιζε = "beneath them rang" (ὑπό is adverbial).—ποδῶν, ἔππων, *causal* genitives.—μυρίοι, 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.—ἀνθεμόεντι: for this class of adjectives see on bk. ii. 267.

μυιάων = "horseflies." Compare the Lat. "musca," English "midge," French "mouche."—κατὰ σταθμὸν ποιμνήϊον = "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.—ἡλάσκουσι, Epic intensive form of ἄλλομαι = "ever fit:" see Fäsi ad locum.

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

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

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

480—490. βούς ταῦρος = "the breeding bull," as σῦς κάπρος Iliad

xvii. 21.—ἀγγελῆφι = ἐν ἀγγέῳ (Epic suffix for dative).—ἐπλετο (is ten and is) so “is wont to be” (especially suitable to compare see bk. i. 284.

τοῖον ἔρ' = “just such:” see bk. i. 96.

ἡματι κείνῳ (dative of time) = “on that eventful day.” As we find two genders to “dies,” which is generally *feminine*, when a *appointed* day is named; and *masculine*, when expressive of ordinary days as opposed to nights: so generally in Homer we find a dative denoting “a day of days” solemn, or eventful, and time of fulfilment is often specified in poetical expressions, ὄρφανικόν, ἀλευθέρων, δούλιον, αἰσίμον, μωροσίμον, ὀλέθριον ἡμαρ. *scilicet* the latter fully expresses this special adverbial sense, as here, by demonstrative pronoun ἡμαρ. Homer means day, as opposed to *night* or as an ordinary *time*, like Latin “dies” in the masculine, as in *noctes τε καὶ ἡμέρας*. There are difficulties in reconciling this distinction in passages in Homer; still it holds good as a general rule. Οὐλοῖτο ἔδος = a *solemn seat*, a temple, or the house of the Gods, (see on line) = “a common seat,” chair, &c., its lighter significant of Homer. When the substantive admits two forms, one *masculine*, and the second in the *feminine* gender, we find the neuter the more *emphatic*. λόγος is “a word,” but λόγιον “the word,” and so an “oracle.” μνήμη is mere “remembrance;” but the *emphatic* proof of it in the form of a “*remembrance*,” “word.” χώρα is a “region,” but χωρίον is a *special* and *emphatic* 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 *realisation* and *emphaticness*, which seems to lie at the bottom of the neuter, to the notion of eventfulness and speciality seems obvious and simple, and more especially so in substantives derived from verbs. πολλοῖσι . . . ἠρώεσσαν. 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 ἔειπατε. This occurs four times in the *Iliad*, and not in the *Odyssey* (only found in this formula of invocation, “at once declare” of the artist).

ἴστε τε πάντα. So Virg. *I. Aeneid* vii. 614 (an obvious imitation

“Et meminitis enim, Divae, et memorare potestis:

Ad nos vix tenuis fama perlabitur aera.”

And Milton, *Par. Lost*, i. 17,

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

δόματ' ἔχουσαι so in Latin we have “*Labeo*” for the frequentative “*habitare*,” “to inhabit.”

παρεστί τε, simply πᾶσι

κλέος αἶνον = “rumour only,” i. e., the voice of tradition.

οὐδ' εἰ = “not even if” *emphatic* not *connective*. Compare Virg. *Iliad*, *A. En.* vi. 626, “Non minus si iugiter centum sint, oraque cetera vocis” &c.

φωνῇ δ' ἀρήκτος, “a voice not to be broken down,” by wearing

490—500. *μνησαίαθ* Epic = *μνησαιντο* (middle) from *μμνήσκω* = Lat. *memorare*, "to make mention of," from *memini*, "to remember."
—*προπάσας* = "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.

Πηνέλεως καὶ *Ληϊτός*, both Argonauts. — *Ἀρκεσίλαος* . . . *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 *νομάδες*, 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 *ἀμφι*. — *Ἀβύλιδα* *πετρήεσσαν*, as it stood on a *rocky* eminence.

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

Σκῶλον, see Herod. ix. 15. — *πολύκνημόν τ' Ἐτεωνόν* = "Eteonus, 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 *χῶρος*, "a place," but from *χόρος*, "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 Amphiaraus being 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*, *ἐναιον*, or *ναιετάσσκον* in his description of *fertile* tracts of lands. *Ἐρυθρὰς*, see Herod. ix. 15. Thucy. iii. 24.

500—510. *Κώπας*, 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. "Thisbœæ 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.

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

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

'Υποθηβας = "the lower town of Thebes." Olys. ii. 81.

'Ορχηστὸν θ' ἱερὸν, founded by Orchestus, a son of Poseidon possessed a cultivated temple and grove of that god. See Pindar Isth. i. 41.—ἄλσος, "a sacred enclosure" = τέμενος; see Olys. ζ. 32.

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

Νίσαν, near Hælicon, sacred to Dionysus; known afterwards as Iesus.

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

'Ασπληδόνα, a so called "Spledon" and "Eudeleis," from its sunny situation. Forchhammer places its site at "Avro-Castro."

510—511 'Ορχομενὸν Μυνηίων: so called to distinguish it from a town of the same name in Arcadia. In antihistorical times the capital of the powerful kingdom of the Myneæ and of Bœotia. The 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. 331. Observe that in this passage it is mentioned with Aspleion, 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. 8; Herod. iv. 145. It was situated on the borders of the Lake Copais, drained by the ingenuity of the Myneæ, and this led to their great wealth: the remains of the drain tunnels still exist.

'Ασκάλαφος, slain by Doroëbus.

παρθένος ἀίδολη = "a damsel, unwed, and of illustrious birth," or worthy of respect (αἰδώς).—ἑπερώϊον = "the women's chamber," which was in the upper part of the house, just below the flat roof. See Olys. i. 328, and i. 358.—παρελέξατο; see on Ek. ii. 128.

Σχεδός, was slain by Hector—'Ιφίτου notice the quantity, i long, as in 'Αμφίος, ver. 315. He was an Argonaut, like his father Nauplios.—Κυπάρισσαν, near to Delphi, in Phœtia.

Πυθωνά 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 (θεατροειδής; is now called "Kastr.") The term Delphi is post-Homeric. Its wealth is described Iliad ix. 405, see also Olys. vii. 50. Some derive the name from πυθεσθαι, in spite of the difference of quantity in it and Πυθω: Homer himself gives the mythic derivation, in his beautiful Hymn to Apollo, 372:

Ἐξ οὗ νῦν Πυθῶ κεκλήσεται· οἱ δέ' ἔνακτα
Πυθιον καλεοῦσιν ἐπώνυμον, οἷνεκα κείδι
Αἰτοῦ πύσε πέλωρ μένος, ὄξεος ἠελίοιο.

520—520. Κρῖσαν—not identical with Cirrha, 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," rather "all-divine" (ζαθέην), as it was founded under the immediate auspices of Apollo (see Hymn. Apoll., 438).—Δαυλίδα, now Dhavlia: Herod. viii. 35; Æsch. Choëph. 674. So called from its *woody* aspect, since δαίλος was used by the inhabitants instead of δάσος; others derive it from the mythical nymph Daulis.—Πανοπηα, near Delphi, destroyed by Xerxes (Herod. viii. 34), by Philip, and by the Romans. Here was the grave of Pityus (Odys. x. 576).

Ἄνεμόρεια, subsequently Anemoleia, near Delphi; so called from gusts of wind blowing on it from Parnassus.—Ἰάμπολι, founded by the Hyantes of Bœotia; famous in historical times: see Herod. ii. 28 and 33; Xen. Hell. vi. 4; Livy xxxii. 18.

α παρ ποταμὸν = "just by the river" (compare Milton, "*fast by the oracle of God*," and see on bk. i. 96).—Κηφισὸν, afterwards Κήφισος, a river which rose near Lilœa, where it burst forth from the rocks with a great noise (Hymn. Apoll. 240); it fell into the Lake Copæis; now it is called Mauro-Nero.—Αίλαιαν, now Paleo-Castro, half a mile from the sources of the Cephisus river.

ἔστασαν, imperfect and *transitive*. Büttman proposes to read ἔστησαν, aor. 1., which is also transitive: certainly not the pluperf., which is *intransitive*.

ἑπλην, Epic = πλησίον (with gen. case).

Ἰοκρῶν. The *eastern* Locrians alone are mentioned by Homer; these are the more ancient and civilised: the *western* Locrians, a colony of the eastern, are not mentioned before the Peloponnesian war (Thucyd. ii. 10), and are then said to be semi-barbarous. They are led by Ajax, son of Oïleus, who became the national hero of the Opuntians. Ajax was swiftest of foot of all the Greeks except Achilles: he did not wear the *ordinary bronze* cuirass, but one of *linen* (λινοθώρηξ). These were worn to a very late period among Persians, Egyptians, Phœnicians, and the Chalybes.

ἄγος, not = "little" (a point sufficiently detailed), but = "slight" or "slender," and so more fit to run.

30—540. Πανέλληνας. This passage was rejected by Aristarchus and other ancient commentators as spurious, on account of the supposed anachronism in Homer's use of this term for the Greeks. See Thucyd. i. 5. Here the term is rather *genealogical* than geographical, designating the members of the Hellenic race, who gloried in their descent from their common ancestor Hellen. See Herod. ii. 182.

Ἀχαιοὺς = "the *Peloponnesian* Hellenes;" as distinguished probably from the Pan-hellenes (suprà) "the *whole* of the Northern Hellenes," especially those from Thessaly. It appears from v. 562, bk. ii., and v. 704, bk. ii., and v. 73, bk. vii., as well as from the expression Ἀχαιῶν, Iliad i. 254, and Odys. xiii. 249, that Achaia in its most extensive sense, with Homer, took in the Hellenes of the Peloponnese.

Ἦνον, the principal port of the Opuntian Locrians.

Ὀπιδεντά, one of the oldest towns in Greece. Opus was the native name of Patroclus: according to Leake the modern Kardenhitza.

Ἰέμοντο, Homer uses this term only, and *no other* in his enumeration of the Eastern Locrians (see above on the word), the fertility of whose country has been praised by ancient and modern observers, (see Grote.

Hist. of Greece, vol. ii. page 381, and Dr. Smith's Dict. of Geogr. under
Τάρων, afterwards "Τίτυς," now Pundouliza.

Θράκων, see Thucyd. ii. 26.

πέραν ἑρῆς Εὐβοίας, = "over against sacred Eubœa" *πέραν* — *ἰτὶ
 ἀντιπεραν* notice *πέραν* = "beyond and in a place" (*πέρα ἐν*, use
 with verbs of rest, while *πέρα* = "beyond," with verbs of motion.

μέγιστα κρείωντες, the accusative of cognate notion (*μέγιστα* = *κρέωντες
 μέγιστος*) so the Homeric phrases *βλέπειν*, *δεκτέσθαι Ἄρην*, *ὄριον ἄλαστρον*
 = *ἕρανα βλέμμα*, *δέργμα*, with gen. of substantive. Compare in the
 Tragedians.

Ἀθάβητες the most ancient inhabitants of Eubœa; according to
 Aristotle they passed over from Thracæ to that island. See Herod. i.
 146. The island is now called "Negropont."

Ἐρέτριον: next to Chalcis the most powerful city in Eubœa, a colony
 from the Attic Eretria see Herod. vii. 46; Thucyd. i. 15, Thucyd. vii.
 95, now called "Vatly."

Ἰσθμίαν, subsequently called Oreus. Observe that the *Ἰσθμίαν*
 is here shortened, as in *Ἀίγυπτος* in Il. ii. 382, and in *Ὀδυσσ. γ* Δ
 229; Compare the "Ἰστ," "Isthæc" &c, in Terence.

Ἄγιον, low "Agi" on a promontory of the same name.

Κάρυστον, situated at the foot of Mount Ochia, chiefly celebrated for
 its marble. See, however, Herod. vi. 99; Thucyd. vii. 57.

Στρά its inhabitants were originally Dryopians, though they derive
 this origin. Herod. vii. 46.

Ἐλεφάντων one of the suitors of Helen, slain by Agenor — *ἕδος Ἄρην*

"scion of Ares," epithet of famous warriors: see Eur. p. Hec. 122. A metaphor frequent in the Old Testament Scriptures and
 English poetry. Compare

"Fayre branch of noblesse—flower of chivalree."

Spenser's Faerie Queene

540—550. *Ἐπιθεὺν κομῶντες* "wearing hair on the back of the head"
 (only), and so distinguished from the other Greeks, who were *καρποκ
 μῶντες* "Acantades in terga comactes." Statius. See Herod. iv. 13.
 This was done to prevent the enemy seizing them by the hair in flight
 and, as a valiant race, they would never turn their back. So the Acha
 eans in Herod. i. 8. Most probably a religious custom, as we find it
 interdicted in Leviticus, xix. 27.

ὄρεκτισι μελίρσι "with ashen pikes, presented" (not thrown) as
 when the phalanx was drawn up. Like our pikemen. The usual
 method was to hurl the javelin or lance, and retreat into the ranks.
Ἀθήνας, Athens, the city of *Athene*: see Herod. vii. 44. The
 Athenians were very proud of these verses, which celebrate them as
 indigenous.—*ἐκτικμενον πολλέθραν*; so Milton of Athens—

"Where, on the Ægean shore, a city stands

Built nobly, pure the air, and light the soil."

δήμον, here, in its first sense = "district," from *δέω*, and so
 "enclosure marked off from the waste," just as our "town" from the
 Saxon "tynan," to enclose. See Arnold's Thucyd., vol. i. app. ii., so
 in *Ὀδυσσ. i* 227 *Τρώων δήμος*

Ἄρουρα, i. e., *Gaia*, "the Earth-Goddess."

πίονι νηφ̄. 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 *Erethonius* 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."

περιτέλλομένων ἐνιαυτῶν, i.e., every five years, at the end of the Panathenæa. Compare Virgil's "*lustris labentibus*."

550—560. κοσμῆσαι. Scholiast explains by διατόξαι: by ἵππους here, as elsewhere, we must understand *the chariots*.

εἶος ἔριζεν = "was the only one to rival him, Lat. "*solus cum eo certabat*: see Herod. vii. 161, on this compliment to Menestheus.

Αἶας: 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 "Κολύρι," an island lying between Megaris and the coast of Attica. It was colonised by the Æacidæ 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:

Αἶας δ' ἐκ Σαλαμῖνος ἄγεν νέας, ἐκ τε Πολίχνης,
Ἐκ τ' Αἰγαιούσης, Νισαίης τε, Τρισόδων τε.

Ἄργος, the most ancient city of Greece, under the immediate protection of Hera.

Τίρυνθά τε τειχίοεσσαν, 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 τεῖχος = "murus," the wall of a *city*; and the termination -εις, Lat. *osus*, 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 "Παλιό Ανάπλι" (see Leake's *Morea*, vol. ii. p. 350). —βαθὺν κατὰ κόλπον ἐχούσας = "which occupy the deep gulf," as Tiryns and Asine occupied the Argolic, and Hermione the Hermionic Gulf.

560—570. ἀμπελόεντ' 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.

Αἴγιναν, an island in the Saronic Gulf, now "Eghina." See Herod. viii. 46, and especially Grote's *Greece*, vol. ii. p. 432.

Ταλαϊονίδης (metri gratiâ), for Ταλαίδης, "son of Talaua."

Μυκῆνας, now "Kharvâti" described by Homer (Odyss. iii. 203) as situated in a recess (μυχῶ) of the Argivean land; hence the ποικίλαις massive walls, of which the wonderful remains still exist, were said to be the work of the Cyclopes. In the heroic age it was the leading city of Greece, called by Homer πολύχρονος (Iliad vii. 280, and εὐρύχρονος Iliad iv. 52) - see Herod. vii. 202, and Mure's Greece, vol. ii. p. 171.

671—583. **Κόρινθος**, now "Gortina" it lay between the Sinus Corinthiacus and the Sinus Saronicus, hence called by Horace "ditissima." Most admirably situated for commerce, the source of its immense wealth, as it united the Ionian and Saronian seas on the one hand, with the Aegean, the Hellespont, and the Pontus, on the other and thus became theemporium of trade between the east and the west. Originally called Ephyra; Homer uses both terms in Iliad ii. 7. See Grote's Greece, vol. i. p. 165. It became the most magnificent city of Greece, its patron goddess was Aphrodite.

ἐκκτιμενας τε Κλεωνας, "ingentia turris mole Cloela" Statius. See Grote's Greece, vol. ii. p. 417.

Σικωνίαν, now "Vasilika;" its plain was celebrated for its extraordinary fertility; hence Homer's term *ἐνεμοντο*. 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, Argilona, Merone, and Teuchonia. See Grote's Greece, vol. iii. p. 43, and Herod. vi. 126.

ὅθ' ἄρ' = αὐτῆρα = "just where."—**Ἀδραστίας**: see Herod. v. 67, 68. In historical times Adrastus was worshipped in the city.

πρωτῶν ἐμβασιλευεν, "formerly reigned" (πρωτα—πρότερον). Adrastus was the seventeenth king of Sicyon, according to Pausanias being driven from Argos by Ampharaus, he fled to Sicyon, where he succeeded his grandfather, Polybus, in the sovereignty: he was afterwards reconciled to Ampharaus and became king of Argos.

Ἀίγιον: It was made up of six or seven villages, this accounts for the first part of the verb *ἀμφεμένοντο* 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 (*βοσται, βοσταίν, garden*). Here was held the Council of the Achaean League, being the chief town of Achaia.

Ἀργίαλον, properly "the coast-land," subsequently called "Achaia." Observe that Agamemnon's kingdom comprises Argiveia, 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.

μετεπρεπεν, "took the lead amongst." see bk. i. 481.

583—590. **Λακεδαιμόνα**, applied by Homer to the country as well as to the capital: the name is derived from the root "Lac" (connected with *lacus, lacus, lacuna*), given originally to its central district, from its being sunk deeply between the mountains; hence called κοιλάριον. 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 *κητώεσσα*, "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 "Mezaro," the cliffs in the neighbourhood *still* abound in *wild pigeons* (πολυτρήρωνα). Leake's *Morea*, vol. i. p. 286.

Ἐλος, so called from its vicinity to a *marsh*: it was situate east of the mouth of Eurotas. On its conquest by the Dorians, its inhabitants were reduced to slavery, their name is the general designation of all Spartan bondsmen (ἐἴλωτες, Helots; though some say from ἐλεῖν to capture), now called "Bizano."

Οἴτυλον, now = "Vitizlo."—ἀπάτερθε, = "apart," i.e., from Agamemnon, προθυμίησι = προθυμίαις: the iota is lengthened metri gratiâ. Compare ὑπεροπλίησι, i. 205.

590—600. Compare on v. 356, *suprà*.

Πύλον. The situation of this town, called the Πύλος Νηληΐος, 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."—Αἴπυ, "the towering city," so called, but αἰπὺν, is the simple adjective.—Πτελέον, a colony from the Thessalian Pteleum, mentioned below in line 697.

Ἐλος, near the Alorian marsh (ἔλος), whence its name.

Δώριον, a town of Messenia, now "Sulimâ."

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 Thamyras, 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 Autolycus. . . . 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 Minyean 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 sagas. . . 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 Οἰχάλια, in Βιθλία, distinct from the *Thessalica* Οἰχάλια, mentioned in line 730 below, as also the city of Eurytus. Several other towns of this name lead claim to this distinction.

ἐκλελαθὼν καθαριστῖν, = "they made him quite forget his harp." "

Οἰτῶν κοίτησσι, see Muller's *Gk. Lit.* iv. 2, see also *Odys.* θ. 60.

610—610 Γεργήμιος: see *Iliad* v. 336.

Ἄρκαδιην, 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.

Καλλήμησσι ὄρος αἰπό, now called Ζήνεια; 7788 feet above the level of the sea, celebrated as the birth place of Hermes, hence called "Ὀλύμπιος." The ancients wrongly supposed it the highest mountain in the Peloponnese—a peak of Taygetus rises higher.

Ἀπύτων, see P. L. H., *Olymp.* vi.—*Φέγειον*, now *Fonia*; represented by Virgil as the residence of Evander, (*Æn.* viii. 165).

Ὀρχομενόν, called by Thucydides *Arcadian* to distinguish it from that of Βακχία—it was in a plain completely surrounded by mountains—called by Homer *πολύμηλος*, and by Ovid "ferax"—now called *Κόρρα*—*ἠνεμόεσσα*—Virgil's "obvia ventorum furis" see *Lk.* ii. v. 267.

Τεγεην, now *Piali*; anciently a leading city of Arcadia, and famous during the whole historical period of Greece, in connection with *γάρτα*.

Μαυτινέην ἐματειήν, now *Paléopoli*; equally distinguished in the mythical and historical times. Instead of the groves of oak and cypress trees, described by Pausanias, there is not now a single tree to be found there, and no poet would give the epithet "lovely" (ἐματειή) to this naked plain, covered with stagnant water and shut in by gray, trident rocks.

610—611 θαλάσσια ἔργα = "navigation," in *Od.* v. 67, "fishery"—*ἔσσαν ἔφ' = ἐφ' ἔσσαν = "as far as."* Compare *Od.* κ. 251, *τόσσον ἐπ' εὐρέην*. With *ἐντὸς ἔργει* sup. *ly* *αὐτήν*.

620—630, Ἀκτοριανός, a patronymic, "the son of Actor." As the attributive is *implied adly* after both nouns *Κρεάτου* and *Εἰρύτου*, 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.

τῶν 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.

Δουλιχίαισσι, 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 "Petalia, 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."—'Εχινάων: 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.

ναλουσι, here intransitive: see Sophocles, Ajax, 604.

πατρι χολωθείς, "indignant at his father" Augeas, who refused to give the promised reward to Heracles.

630—640. Κεφαλλήνας. 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*.

'Ιθάκη, 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.—*Ἡπειρον* = "the mainland," i. e., the whole western coast of Greece from the Acroceraunian Promontory, as far as the entrance of the Corinthian Gulf, in contra-distinction to Corcyra and the Cephalonian islands: in this sense the word was used not only by Homer, but up to the Peloponnesian War (Thucyd. i. 5).—*μιλοπάρησι*, "red-cheeked," having the stern and prow painted with vermilion: in the Odyssey xi. 124, *φοινικοπάρησι*.—*Καλυδῶνα*: in heroic times the chief city of *Ætolia*; now *Kurt-agá*. 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.

τειχιέσσαν: see on ver. 559, *εὐρηά*.

ἀργινδέντα Λύκαστον, = "white Lycastos;" probably from *λευκός*, white, and *ἄστυ*, 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 Euryalus and Ares, as separate Gods is post-Homeric. As a counterpart Homer gives Eryō (Il. i v 333), the Goddess of War, who accompanies Ares in battle and the destruction of towns.

ἄψ 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 Telepoleus 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 cavalier's sense of honour. Homer calls them ἀγερῶχον = "lordly," "high-manded" a word whose bad sense "overweening," is post-Homeric.

βῆ Ἡρακλήεσσι, "to the might of Hercules." Compare Horace's "Herculeus labor" Shelley has "Demogorgon — a tremendous gloom." Milton has "the angelic virtue;" "the might of Gabriel," and "the violence of Rameel." This periphrasis is not a mere pronoun for a personal name: it personifies the quality which is the essence of the individual, representing him in that aspect in which the mind would or should naturally regard him; so the words κῆρ, μένος, σθένος, are applied in Homer to persons as their distinctive traits.

Ἐφύρης, in *Ephia*, the capital of Augeas, whom Hercules conquered, distinct from the Corinthian Ephyra and the Thesprotian Ephyra, which are also mentioned by Homer.

611—670. ἀστικά, = "instantaneously," i. e., at one blow.

βῆ φεύγων, "proceeded to fly," from the vengeance of his kinsmen: see *Iliad* ix 626. 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 II.

δοτε ἀνάσσει: τε with relatives has the force of κερ, giving energy and emphasis.

τρεῖς κτῆ καταφιλάδων. In every Doric state there were three clans, the Hylleis, Dymanæes, and Pamphyliæes: see *Od.* xix. 177.

κατεχευε, according to the myth, Zeus covered Rhodes with a golden cloud, whence he rained down rocks upon them. See *Pindar.* *Ol.* vi. 63.

670—80. Συμηθεν, 'from Syme,' between Rhodes and Crete. Nereus is here said to be the son of Charops, "bright-eyed" and of Aglaia ("splendour"), evidently mythical personages. Nereus is not again mentioned in the *Iliad*.

μετ' ἀμύμονα Πηλείωνα, "next to the blameless Pelcid," (μετὰ == Lat. *secundum*).

Κράπαθον, 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.

Ἐλλάδα: 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 ἀνθεμέντα, "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 *Kóktrina*.

Πτελεὸν λεχεπόην, = "grassy-couched Pteleos," now called *Ptelio*; 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 κάτω 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., *χῆρος*, "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' οὗτοι, = "but assuredly not even those were without a chief, no (they were not), though they pined for [their own] chief."

αὐτοκασίγνητος = "very brother," full brother, i. e., by the same father and mother.

πρότερος, supply γενεῇ = προγενέστερος of ver. 555.

Πρωτεσίλαος, was celebrated for his love and devotion to his wife Laodameia.

710—720. παρα Βοιβηίδα λίμνην, = "fast by lake Bœbe." 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 πολυμηλοτάτη, which the numerous flocks still seen in the vicinity, confirm. On the term ἐνέμοντο, see above, ver. 490.

Ἴαωλκόν, called also by Homer εὐρύχορος, 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 *Vido*.

Ἀλκίσις: her sacrifice of herself for her husband Admetus forms the subject of a beautiful play, by Euripides, called *Alceists*.

720—730 *Ἀθήνη*. 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 Hephestus, who fell from Heaven upon this island (*Iliad* i. 594). Its earliest inhabitants were Sentes, a Thracian tribe, probably robbers (from *σικωμαί*), see *Ibid* i. 595, and *Odys.* viii. 294. The later inhabitants were called Minyæ and were the sons of the colonising Argonauts. The observation of the Senoast that Phloctetes 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 Lemnea which is the chief production of the island. The story of Phloctetes forms the subject of a pathetic drama of Sophocles.

Lemnos is now called "Stamene," from *εἰς τὰν Ἀθήνην* as we have "Stanko" (modern name of Cos) from *εἰς τὰν Κων*, "Stamboul" (modern name of Constantinople) from *εἰς τὰν πόλιν* "Stania" (modern name of Dia, near Crete) from *εἰς τὰν Δία*.

ὄλοσφρονος ὕδρου, "death-designating water-snake:" see *Odys.* i. 52 *μνήσεσθαι ἔμελλον*: see bk v. 694

Τρικκην, a Thessalian city in Hætigotis; was subject to the two sons of Asclepius, or Esculapius, who went to the Trojan war. It possessed a temple of Esculapius, the patron god of physicians. Leake found here an inscription on a marble to "a god like physician, name Cimber." It is now called Trikala. See Grote, vol. 2, page 348, for the skull of Podantius and Machaon.

730—740. *Ἀσπεριον*. Leake remarks that there are some ruins at Vlokno which represent Asterium, while the *white calcareous rocks* of the hill explain and justify Homer's language *Τιτανόιδ τε λευκά κάρηνα* (*τιτανός* = "lime-stone").

Γυρτωνην, a rich plain of Perrhæbia in Thessaly, now *Tatàre*.

Ἰουλιονα λευκήν, now *Elissonia*; in Perrhæbia of Thessaly, called white from its white argillaceous soil.

τῶν ἀπ' ἡγεμόνευε = "on the other land [another], Polydectes led those" *αὐθε* = *δέ*, in Line 718 above, adversative = Lat *atque*—*αὐτός*, here an adjective with two terminations; a construction common in Attic, hence "schœma Atticum," its name.

ἡματι τῷ, "on that eventful day:" see note above on ver. 452.

741—750. *Φήρας*, Centaurs. the notion of Hippocentaurs is purely Homeric.

οὐκ εἶς, ἔμα 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.

Δαδώνην δυσχείμερον see *Iliad* xvi. 233, *Odys.* xiv. 327. a town in Epirus, celebrated for its oracle of Zeus, the most ancient in the world; here, however, it is believed that Homer mentions a town in Thessaly of the same name.

751—750. *Ἰμερτον Τιταρήσιον*, now called *Elissonitiko* or *Xirakli*. Its source was in Mount Titareus, a part of the Callianthen range, joining the Peneias 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* (καλλιρρόον), 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 Μαυρανέρια, 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 εἰνοσίφυλλον, 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. ὄτριχας, poet. = δμότριχας = "alike in coat" or colour.—οἰέτεας = δμοέτεας = "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.—'Απόλλων: here as the νόμιος θεός (from νομός = "pasture-land"). 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.

φορεούσας (frequent. of φέρω), = "that were wont to bear."

ἵπποι: supply φέρτατοι ἦσαν.

770—780. ἀπομηνίσας, intensive: see Iliad Ω. 65.

αἰγανέησι = "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.—ἔρεπτόμενοι, = "browsing;" only Homeric.—εἶ πεπυκασμένα, = "well-covered," i.e. πέπλοις. By οἶδ' understand ἄνακτες.

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 cogitatâ").

Διί, "in honour of Zeus;" as *tibi* is often used in Lat.: "*tibi* suaves Dædala tellus," Lucretius; "*tibi* . . . floret ager," Virg. Georg. ii. 5.

'Αρίμοις, "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 πεδίοσ: verbs of motion in Epic poetry generally take a genitive case of the space over which the motion proceeds.

Ἥρις, the messenger of the Olympian gods in the *Iliad*, as Hermes in the *Odyssey*. Some derive her name from εἶρω, ἔρω, "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 Ἥρις (*Iliad* x. 27). This ornamental phenomenon, which vanishes as quickly as it appears, was regarded as the swift minister of the gods.

79) Σοφ. τῶ μιν ἐεσαμένη (middle), "having made herself like to," ἐπ' εἰρήνης = "in the time of peace."—ἐφ' ἡμῶν—"in our memory." The addition of a participle to the genitive of time, as ἐπὶ Κυραῖ βασιλευόντος, is a post-Homeric development of the language.—ἐρχοῖτα πεδίοσ: compare above on διέπρησσαν πεδίοσ.

80)—810 πολυσπερέων, exactly = "widely disseminated."

κοσμησάμενος πολιήτας, "marshalling (only) his own citizens:" to serve the force of the middle.

810—836 αἰπεῖα κολώνη. This hill lay in front of the Scæan gate, in the plain. περιδρομος (passive) = "that can be run round," or standing clear, detached.—κακλήσκουσιν (intensive and frequentative of καλέω) = "ever call," "are wont to call."

Βατ.εἶαν = "the thorn-hill" (from βάτος, "thorn").—Myrina, "the spring-ging," was, according to Strabo, one of the Amazons: see bk. ii. 122.

μεγας κορυμβόλος Ἑκτορ, "tall Hector, of the motley helm." Newman observes that the Greek αἶολος is = Lat. varius; the verb ἠοῶ, *xx.* 17. ἠοῶμαι 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 presents an extreme one. Battmann (Lex. sub voc.) has certainly established the signification here indicated, and which will explain such expressions as αἰόλλω (Olyss.), Pindar's αἰολοβρόντης, Hesiod's αἰολομητής, and Homer's πόδας αἰολος ἵππος, αἰόλαι εὐλαι, κ.τ.λ. See note on bk. iv. v. 433.

Ἰδῆς ἐν κρημοῖσι, "in the woody passes of Ida" (Lat. *sautia*): see on personification of mountains. Note on v. 405, bk. i.—εὐρηθεῖσα, "bedded with."

Πατρεύαν, a town of Mysia, on the Propontis; called so from the *βύβρι* which grew there in abundance—now *Shameli*.

830—877. περὶ πάντων = *pro cunctis*, = "above all men."—Κίρην γὰρ ἄγον, κ.τ.λ. = "for the fate goddesses of black death kept driving *τὴν* 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).

Σηστόν, 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 Virg. *Georg.* ii. 208 Ovid, *Epist.* xvii., 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.—**ὑρχαμος**, = “file-leader.”—**αἰθωνες**, “fiery” (**αἶθω**).—**Πελασγῶν**: always kept distinct by Homer from Achaians, 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.

Ἐλλάσποντος, 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 Ἐνετῶν: 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.

κεραῖζε, properly of an ox; = “throw down with its horns.”

Μήρσιν: their country was afterwards called Lydia.

Γυγαίη λίμνη, west of Sardis; now *Enli-Gheul*.—**Καρῶν βαρβαροφώνων**: 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 ὄροι = “the mount of pines” (**φθεῖρ**, “pine”); either Mount Latmos or Grius.

ὑπὸ Τμώλῳ, “at the foot of Tmolus.”

Ξάνθου: 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 rejected by Aphrodite, who bears him to the chamber of Helen. Menelaus claims her with her treasures, according to the terms of the treaty.

1—20. ὅριθες ἄς. The -θες of ὅριθες is made long by arsis. ἄς, "as," has the accent, since it follows its word; otherwise ὡς ὅριθες ἦντε περ "exactly as;" see bk. 1. 252.

ἀθροιστικὸν ἔμβρον, = "the great and terrible thunder storm." ἔμβρον has generally Διός joined with it; ἀθροιστικόν, properly = "such as a god could not or would not utter forth," used, however, very much like our colloquial terms, "terrible," "dreadful" — κέλει οὐρανὸν πρό = "is wont to be in the heaven, before them" — πρὸ οὐρανοῦ see note on bk. 1. 252, for πέλει = Πυγμαίωσι, "Pygmaei quas. 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 (πυγμαίη). See Herod. i. 187, and compare Milton,

"than that small infantry
Warred on by cranes."

"The Gammadion" (from *gammad*, "a cubit"), mentioned in Ezek. xxvii. 27. Aristotle and Pliny believed in the existence of such a race, a belief which the observations of recent travelers in Africa do not invalidate. Ἡρόδοτος Buttmann observes, "The cranes, like our birds of passage in the northern part of the world, arrive in the night, and fall up on the pygmies early in the morning." Compare Virgil's imitation, *Æn.* x. 204,

"Quales sub nubibus arvis
Strymonise dantes græcæ, atque æthere traçant,
Cum sonitu, fugiantque notas clamore secundo."

Compare Shelley,

"As multitudinous on the ocean line
As cranes upon the cloudless Thracian wind."

ἔριδα προφερονται — Lat. *certamen edunt*. Some say that the monkeys in Africa are assailed by the pygmies, whom the cranes attacked. οἱ δ' ἄρ' ἴσαν, κ.τ.λ.: imitated by Milton, *Paradise Lost*, l. 559,

"thus they
Breathing united force with fixed thought,
Moved on in silence."

νικτὸς ἀμείνω, because the sheep are then scattered, and not killed, as at night.—ἄς ἄρα, "just in this manner:" see on bk. i. 96.—κατασταλός = "distant in motion," but κένος = "at rest," Schol. ast.

δ.ε.πρ.π.σ.σ.ον.π.ε.δ.ο.ι.α: see bk. ii. 785. Compare Lat. "conficere iter" — Τρωϊ μὲν προμάχιζεν, = "was fighting in front of the Trojans," as ἡγήνησεν in the foremost rank, πρόμαχος or πρόμος.—Ἀλεξάνδρος = "Mai-defender." Paris was so called by the shepherds of Ida, since he defended them against robbers.

θεοειδής, = "god-like 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 *θήνη*.—θεουδής from θεός and δεός, = "God-fearing." —θεοεικέλος, = "god-like in form"

nd 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 *θεοείκελος*, but always *θεοειδής*, whereas Achilles (Iliad i. 131), and those of his stamp, are *θεοείκελοι*, as well as *θεοειδεῖς*. This is Plato's view of the word, who transfuses so much of the Homeric sense into his own beautiful language. He says—*θεοείκελον τὸ φύσει δίκαιον, καὶ καλόν, καὶ σῶφρον*. Observe that *θεοείκελος* is properly used of *persons*, and the form *θέσκελος*, of *things* = "God-beseeming," and sometimes merely = "wonderful." — *ἀντίθεος* = "a match-for-a-god" (in *strength* or outward beauty).—*ἰσόθεος* = "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.—*θειός*, "divine," in all its senses.—*δῖος*, = "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).

προκαλίζετο (imperative and iterative) = "kept challenging."

20—40. *ὡς οὖν*, "when therefore." *οὖν* = *έόν*, *οὖν*, "it being so," from *εἰμί*, 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."—*Shakspeare*.

φάτο γάρ = "he kept saying *within himself*," and so "thought:" the force of the middle and the imperfect: see on bk. i. 361.

τίσεσθαι = "take vengeance on:" from *τίνω*; see on bk. i. 42.

ὄν 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, *ἀπέστη*, *ἔλλαβε*, *ἀνεχώρησεν*, *εἶλε*, best 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 gloms the round eye
Of that felt speckled snake."

Ζεΐσας Ἀτρείος υἱόν. "Conscience makes cowards of us all."

Shakespeare

Nothing can be more remarkable than the resemblance between the conduct of Paris here, and that of Sextus Tarquinius as related by Livy.

Τρωσιν μὲν προμάχιζεν Ἀλεξάνδρος finds a perfect parallel in Livy's words, "Tarquinius ostentatissime se in prima exsul in acie," while the cowardly retreat of the conscience-stricken and adulterous Paris finds its parallel in the retreat of the infamous Sextus. "Tarquinius retro in agnem suorum infenso cessat hosti." See Macaulay's *Lays of Ancient Rome* (Introduction).

Δύσπαρι = "ill-omened Paris." So in *Odys.* xlii. 97 μήτηρ δυσπαρι, and in *Esop.* *Orast.* 1368, Δυσκλένας, = "ill-omened Helen." Compare *Æsch.* *Agam.* 683.

εἶδος ἔριστε: this explains θεοειδής, the peculiar attribute of Paris.

40—60. ἄγονος, "unborn" here, generally = ἔτεκνος, "childless."

αἶθ' ὑφέλες = Lat. *quum debuit esse*

εἶδος ἔπ' = εἶδος ἔπεισι, observe the accent of ἔπι.

ἀλκη = "courage," distinct from βῶμη = "strength," merely —

μιχθεῖς ἀλλοδαποῖσι = "having intercourse with those of another people"

passive in middle sense.—ἐξ Ἀπίης γαίης, see on bk. i. 276.—*παύω* =

Lat. *parvus*; properly a "daughter-in-law," often, any relation by marriage.—*παντί τε δήμῳ* "the whole country" (abstract, as opp. to the *τοῖον*

πῆμα, *χάρμα*, *κατηφείην*, and *λάβην* (verse 42), all abstract forms for

the concrete; see on bk. ii. 235.

οὐκ ἂν δὴ μενεῖας = "couldst thou not wait one instant for?" observe the momentary action indicated by the aorist.

οὐκ ἂν τοι χάρισμ' = "cannot at all avail thee:" ἂν in the negative sentence generally strengthens the negative force.

τά τε δῶρ', ἢ τε κόμη, τό τε εἶδος: (the articles, or rather the demonstratives, here are *all personal*, like the Latin *iste*,—"but thou gifts of Aphrodite thou hast, as well as thy tresses, and thy beauty") So Horace, *Od.* i. 15:

"Nequicquam, Veneris præsidio ferox,
Pectus caesariem, grataque fenum
Imbelli citharâ carmina divides, . . .
. . . tamen, heu, serus adulteros
Crines pulvere collines."

λάϊνον ἔσσο χιτῶνα: either of *stoning to death* (a common punishment for a adultery), or, according to the Scholiast, of being *buried* (Compare La Fontaine, "La cour lui taille un beau pourpoire de pierre" *ἔσσο πλῆρε φέτ* (2nd singular) of εἶμαι, "I am clothed," used in a middle sense.

60—60. Ἐκτορ, ἐπεὶ με, an ellipsis of apodosis: supply, "I must endure it."—εἶσιν, "is driven."—ὑπὸ with a genitive often follows a

verb that implies a *passive* notion, as *θνήσκειν ὑπό τινος*.—*μή μοι*, asyndeton = prose form *ἀλλὰ μή μοι*. For *ὅς ῥα*, see on bk. i. 96.—*ἐκὼν δ' οὐκ* = *non arbitrio suo*.

ἐλὼν 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.”

αἶκαδ' ἀγέσθω = “let him lead to his *own* home:” force of the middle.

ἄρκια 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 δούρου ἐλὼν*, elliptical; supply *ἔγχος* = “having grasped his lance by the middle of its shaft;” the genitive indicating the *part* seized.

ἐπετοξάζοντο = “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 ἄυσεν* = “shouted so as to be heard afar.”

80—100. *στεῦται* = “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.

οἶους 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.

πέποσθε = 2nd perfect of *πάσχω*; syncopated form of *πεπόνθατε*.—*φρονέω ἤδη* = “I am minded that henceforth,” i. e., I mean that henceforth, *Ἀλεξάνδρου ἀρχῆς* = *ἀρχῆς τῆς ξριδος ἀπ' Ἀλεξάνδρου γενομένης* (Dübner). Paris is called *νεϊκεὸς ἀρχῆς*, Iliad xii. 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 *futures*, but Epic aoristic imperatives: see Büttman.

λευκὸν μέλαιναν, the former for the Sun-God, the latter for the Earth-Goddess.—*Πριάμοιο βίην*: see on bk. ii. 668.—*αὐτός*, Lat. *ipse*, “in person.”—*ὑπερφίαλοι*: quasi *ὑπερβίαλοι* (from *ὑπέρβιος*, by dialectic change), firstly = “very powerful;” secondly, as here, “overbearing.” The *ὑπερήφανος* = “the proud in thought,” *ἀλαζών* = “the boastful in word,” *ὑβριστής* = “insulting by personal outrage,” *ὑπερφίαλος* = “insulting by public outrage:” such distinctions are very generally observed.

ἄχ' ἀριστα = *quam 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 ἄρουρα: not of the space between the two armies (*τὸ μεταίχμιον*) but = “there was a small space round about” (each pile of arms).—*καρπαλίμως* = “at a tearing speed,” *rapide*, Lat., well illustrates

the preceding artists οἴετε . . . ἔετε, as well as that in the present passage, καλέσσαι.

120-140 ἴρις: see bk. ii. 786.

διπλακα, συρρυ χλαῖναν = "double-folded mantle," Lat. *duplex lana*.
ἐνέπασσεν ἀέθλους = "was sprinkling in (i. e., weaving in relief) the struggles." ἀθλος = "struggle," but ἀθλον = "the prize" won by the struggle. Compare on bk. ii. 482 - ἔθεν ἔνεκα, not = αὐτῆς ἔνεκα but = ἑαυτῆς ἔνεκα. As a reflexive, ἔθεν has always an accent: in this instance we prefer the reading of Facci to that of Baumlein. ἔπασσαν (imperfect) = "continued to suffer."—νύμφα; a term of affection, with addressed to married women.—δὴ νῦν "immediately now:" see on bk. i. 245.

κεκλιμένοι, passive in a middle sense.—ἔαται = ἦνται.

πέπηγε, perf. with *intransitive* sense.—παρὰ δέ, local adverb: see on bk. i. 67.

περὶ σείδ. The story of Helen has a singular parallel in Irish History. Dervorglath (the Irish Helen) was the wife of O'Ruark, king of Leinster, 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 Future-post-future here implies *countenance* of the action. — θεὰ γλυκὺν ἡμερον, 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, ἄσπετος, and τοκῶν, are all *objective* genitives, depending on ἡμερον. compare Horace's "*desiderio . . . tunc cari carnis.*"

140-140. ὄβονροι = "linen veils" (properly *fine* linen): women never appeared abroad in the early ages unveiled. — ἄρματ' = "spread her" middle.—ἀμφίπολοι = "attendants" free born, and confidential = θεοπαύσαι oppressed to δμῶαι and δοῦλαι, female slaves: observe further that ἀμφίπολος is the *female*, and πρόσπολος the male retainer.

οἱ δ' ἀμφὶ Πριάμον = "the man and his train."

δημογέροντες = "the elders of the people."—Σκαίαι πρόλαι: see on bk. ii. 237. πεπιμμένα = "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.

τεττιγεσσιν. The cicadae 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.

τοιοῖσι ἄρα = "exactly such." ἦκα = "voce submissa," Lat. (*niku to hssow an i hkiatos*).

Ὀὐ νέμεσις = οὐ νεμεσητόν ἐστι = "we have no just cause for indignation that." see bk. ii. 296.—ταῖρδ' ἀμφὶ γυναίκεσσι = "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.

160-160. ἐκαλέσσατο φωνῇ = Lat. "*voce ad se vocavit*" = "called (Helen) to herself, aloud" (force of the middle).

τιοῖς = "affines" in Latin, relations by *marriage*, not by *blood*.

·ί μοι = οὔτι ὥς μοι δοκεῖ, "not at all in my opinion." This passage quoted by Virgil, *Æneid* ii. 601,

"Non tibi Tyndaridis facies invisæ Lacænæ,
Culpatæve Paris, Divûm inclementia, Divûm
Has evertit opes, sternitque a culmine Trojam."

we firstly, that Virgil places this in the mouth of a divinity, and not that 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.

ἔξονομήνης = "that you may *at once* name" (aorist subj.).
ἀρόν = "stately." δία γυναικῶν = "(most) divine of women;" positive in a superlative sense; a poetical construction.

δά τε τηλυγέτην (i. e., Hermione) = "my child in the bloom of youth according to Doderlein, who derives the disputed τηλύγετος from γένεσις, 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 interpretation who regards it as = ὁ τελευταῖος τῷ πατρὶ γενόμενος = "the last-born" and so "the dearest."—ὀμηλικίην (abstract for concrete) = Latin *obsequialis*."

ἀ τά γ' οὐκ, κ.τ.λ. = "ay—but those things did not come to pass; however, even in tears, I pine away."—τὸ = διὰ τοῦτο; see on bk. i. 60.
οὗτος 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 and Alexander the Great.

ὁ ἀδτ' 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., non potest dici potest fuisse, quod ita sui factum est dissimile, ut fuisse non vix credas. Est enim hæc locutio *dolentium, non esse quidvis*," or better taken, with Jelf, as = "Furthermore, the brother of me, the shameless one, he was:—ay, and *would he were so*." Compare *Iliad* Λ, 762, and Ω, 426; *Odyssey* Ω, 289; Ο, Γ, 315.

—200. ὦ μάκαρ Ἀτρείδη, κ.τ.λ. = "Oh Atrid, supremely blest, the gift of Destiny, and of the gods, who prosper thee."

ἔτι = "ere this."—αἰολοπόλους = "with *swift* steeds," not = "managing steeds."—ἀντιθέοιο = "a match for a god:" see on bk. i. v. 15.
σακάρῳ, now "Sakari"—Turkish "Ayala," one of the chief rivers of Asia Minor: called from the town Sangia in Phrygia, near which it has its sources. Its course was very tortuous.

ὡς τοῖσιν ἐλέχθην = "with those I was *numbered*:" see on bk. ii. v. 25.—ἡματι τῷ, "on that *eventful* day:" see on bk. ii. ver. 482.

ἕξιν ἀντιάνειραι = "(each) a match for a man:" see on bk. iii. v. 15; compare Virgil's line, *Æneid* i. 500,

"Bellatrix, audetque viris concurrere virgo."

The accounts of the Amazons agree in making them come from the north about Caucasus, and (in placing) their principal seats on the coast of the Euxine, near the modern Trebizond. Herodotus (iv. 110) says that

in the Scythian language their name was Oiorpata, that is, *ἀνδροκτανία*. The Greek name Amazonēs 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 Emmetā, their original name, or from a Circassian word, *inaza*, "the moon," as being the priestesses of Artemis (Astarte, the Moon), and with this agrees Virgil's attribute "lanitæ 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 conjunctive).—*εἰπ' ἄγε μοι*, "at once declare to me;" see on bk. i. 137.—*μείων μὲν κεφαλῆ* = "he is less indeed in height," not—"less by a head," for line 168 would then mean that Argæmnon 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 163) *κεφαλῆ* must be rendered by "height," or "stature."

ἐπιπρωλείται = Lat. "omit" (of the leader, who went his rounds, *ωπὶ πρῶτον*).

κτιλος ὡς "ram-like," so in Daniel viii. 3, the King of Persia is represented as a ram, which leads and conducts the flock.

2 η. 221. *τράφη*, 2nd aor. pass. = "grew up," but 1 aor. pass. *ἐθρεφέθη* = "was brought up;" see Jelf's Greek Gram. vol. ii. page 21.

κραναῖς περ εὐσεύης = "all rugged as it is" so Virgil, *Æn. i. 272*, "scorpias Itiæ, Laertia regna." (*περ*, short form of *περιστάως* = *εἰς* *ὅσον* *ἢ* *ἕως* used as an intensive particle, seldom as an *adversative*;—*οὐκ ἔνεκ' ἀγγελίης . . . ἤλυθε*, "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." Buttmann supposes a masculine substantive *ἀγγελίης*, but on very inconclusive grounds.—*ἐν μεγαροῖσι φιλήσα* = "welcomed or befriended in my Laia." *φύνην ἐδάην*, "because 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 *poetic* sense is first found in Pindar—*ἄμφω δ' ἐξ ἑμῶν*, nominative absolute, common in Attic Greek.—*πάσιν*, local dative—*ἐπὶ δῆμον*, as in *Iliad* 2. 295—*μύθους καὶ μήδεα . . . ὕφανον*. So Euripides, passim, has *πλεῖστον λόγους*, Lat. *nectere consilia*. Compare Shakspeare, Henry VII.:

"My brain, more busy than the labouring spider,
Weaves tedious snares, to trap mine enemies."

—*ἐπιπροχάδην ἀγόμενε*—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 *οδόν*—our "wise," from ways, as "longwise," from long ways, "likewise," from likeways, "otherwise," from otherways.

οὐ πολὺμυθος: the Laconians were remarkable for their brevity of speech, hence the term Laconism for a short pithy saying.

ὅτε . . . ἀναξίειεν, "as often as . . . sprang up:" the optative is used with *ὅτε* in cases of indefinite frequency.

στάσκειν . . . ἴδεσκε . . . ἔχεσκεν, iterative forms of *ἵστημι*, *εἶδω*, and *ἔχω*, respectively.—*γένει ὑστερος* = *τῆ ἡλικίᾳ νεώτερος*, Scholiast.—*οὕτως*, "even so," i. e., acting as he d.d.—*φαίης κε . . . τίν' ἔμμεναι*, "you would haply say that he was some sort of fellow" (ironical).

220—240. ὅτε δή, “when, I say, when:” see on bk. i. 295.

ἔπεα νιφάδεσσιν εἰκότα = “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 *ao*rist 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 ὦν.

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.—τῷ 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: ð 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. ὧς φάτο = “thus she fancied” (so Newman): see on bk. i. 361.—θρῦα πιστά = “the victims, pledges of faithful oaths.”—οἶνον ἐύφρονα = *vinum lætificum* = “wine that maketh glad the heart of man.”—ἄσκῳ ἐν αἰγείῳ, “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 ἀνώρουτο 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 σπονδαί, 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.

Ἥλιος, nominative for vocative: common in poetry. Compare with this and the following verses, Virgil, Æn. xii. 161.—ὧς πάντ' ἐφορᾶς, 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*

ὄρω, "to see," simply, but ἐφάρω, "to watch with superintending care;" so ἀκούω, "to hear," simply, but ἐπακούω, "to reply oneself to hearing," "to listen," or "hearken unto").—οἱ ὑπερθεῖ = "ye who are below," i.e. Hades and Persephone.—ἀνθρώπους τινισθάν, 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 . . . uigenti troe Latibus."—καμόντας = "those who have rested from their labours," or "those who have discharged the duty and work of life," an epithetism for the dead. *Odys.* ii. 475. In Attic κἀμνων = "regretted," but κεκμηκότες = "mortals."

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 forte*.

Τρώας ἐπειθ' Ἑλένην . . . ἀποδοῦναι (supply δὲς from v. 322, *supra*) = "grant them 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 "wergeld," hence a *penalty* to satisfy, and so "satisfaction," especially for *homicide*. The Latin *pena* had exactly the same meaning; hence the phrase *olvere penas, dare penas*. Compare Herod ii. 134

τέλος πολέμου: not pleonastic; either = "the object of the war," or "the circumstances of the war"

εἴπεσκεν = "kept repeating;" iterative and intensive of εἶπα.

ὅποτεροι πρότεροι, κτλ. = "(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—ἐγκεφαλός (αἰματώσος) = "head marrow," i.e. brains.—ᾗδε . . . βροί: in prehistoric times and 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 fertere, ego hunc porcum hinc hodie 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. 26 and 170

Ἴλιον ἠμερόεσσα. Compare Scott, "*Albyn's hells of winds*;" and see on bk. i. v. 237

ἐν ὀφθαλμοῖσιν ὄρᾶσθαι (middle) = "to see with *my own eyes*."—Ζεὺς μὲν που, κτλ. = "ay, Zeus, methinks, and the other deathless gods know thus."—ὄπω τλήσομαι = "not yet shall I bring myself to endure" (in sense of τλάω): no necessity to read ὄπως.

ἰσόθεος φῶς see on bk. iii. v. 15.—χῶρον διεμέτρου, "measured out the lists." So Virgil, x. 116, "Campum cum a. certamen . . . [measured]—ἐν κνίηρ (supply δόξα) properly "in a shield (helmet);" *Lat.* *in casca*

of any helmet (as we find *κυνή ταυρείη, κτιδέη, &c.*, and even *κυνή πάγχαλκος* in *Odys. xviii. 378*); generally, as here, of a *leathern* helmet, fitted or ornamented with bronze (*χαλκήρεϊ*).

θεοῖσι δὲ χεῖρας ἀνέσχον = "and held their hands to the gods uplifted."
ἔθηκε, "caused:" see on bk. i. 2.

320—340. *τὸν δὲ ἀποφθίμενον δῦναι* = "grant now that this man may sink in death." Observe the force of the aorists.—*ἄψ ὁρόων*, thus avoiding even the appearance of suspicion in dealing the lots.—*κεῖτο*: 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.

κυνήην . . . ἵππουριν: so Virgil, of Mezentius, *Æn. x. 869*, "*Ære caput fulgens cristâque hirsutus equinâ.*"

ἔνευεν = "kept nodding," the force of the imperfect.

ὡς δ' αὐτος = 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 *ὀδύνησιν 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 *τοξεύειν* 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' ἔισην = "the all-round buckler," having its rim everywhere equidistant from the centre. *ἀσπίς* = Lat. *clypeus*, being *round*, and of *metal*, whereas *σάκος* = Lat. *scutum*, being *oblong*, and of *wicker* and *leather*.

δεύτερος ὤρνυτο χαλκῷ = "next raised himself with his bronzen weapon," (middle). (Virgil's "*altior insurgit.*") Compare Livy xviii. 1, "*pila conjecerunt: gladiis geri res cæpta 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

δὲς τ' ἴσασθαί = "now, even now grant me to take immediate vengeance upon" see bk. i. 18.

ὁ με πρότερος κακ' ἔργε - "that man was the first to do me injuries."

ἀμπεπαλῶν = ἀναπεπαλῶν. Epic redupl for ἀναπαλῶν = "brandishing on h gh"

Διὰ μὲν, tribrach, lengthened into a dactyl, by arsis; or stress upon the first syllable: scan διὰ μὲν.

ἀντικρὺ δὲ κ τ λ. - "and right on, along the flank, the lance mowed [its way] through the tun.c."

360—380. ἀνασχομενος = "lifting himself up" (middle); not, as some say, "lifting his lance"

φαλον "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 ομοπατορτεία, the sound of the words being a perfect echo of the sense. See *Odyss* i. 71.

ἐφάμην (middle) "I thought." see bk. i. 361.

οὐδ' ἐβαλόν μιν, "and I have hit him not;" see bk. i. 170.

μετ' ἐκνήμιδας Αἰαχίδος → "sight into the midst of the well-greaved Greek" see bk. i. 172.

δεξιῶν. Att c, δερήν.

ἄχους τρυφαλείης, the predicate of the sentence = "the holder of a thrice-bossed helmet." The common derivation of τρυφαλείης is τρις and φάλος, "thrice-bossed." Buttmann draws it from τρω, as a helmet with a γ project on (φάλος) pierced to receive the plume.

ἄρ' οὐ νόησε = "right quickly perceived it" see bk. i. 90.

ἦ οἱ βῆξεν = "she broke for him," dative commodi.

θόδς ἵφι 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—κενή = κενή, "empty," but κείνη = ἐκεῖνη, "that."—ἥρι = Lat. aer, "the lower misty air," αἶθρη = æther, "clear bright air."

380—400. καλέουσα, Epic — καλέσουσα, future participle.—νεκταροῖανού . . . λαβοῦσα "having seized her by the courtly robe, that breathed of nectar;" genitive of part seized.

With ἐπιναξε supply αὐτήν.

ἐν θαλάμῳ εὐώδει, κηφάντι "in the bridal chamber, fragrant (with flowers?), and perfumed with burning-scent-wood." ἤσκειν, contract for ἤσκειν. φιλέσσκε → "was wont to love;" iterative form of φιλεῖν.

κείνος ὃ γ' ἐν θαλάμῳ → "ay, that one youler (lies) in the bridal chamber." see bk. i. 63. —κείνο, subjective for adverb ἐκεῖ.

ἔπος τ' ἔφατ', κ τ λ.: see bk. i. 361.

400—420. πῆ με πρότερω 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.

δῆ νυν — "now, even now"—δῆ marks exactness of time.

θεῶν δ' ἀπέεικε κελεύθει = "withdraw from the path also of the gods," this is the reading of Aristarchus, Soltzner, and Wolf, instead of the

common reading, θεῶν δ' ἀπόειπε κελεύθους = "renounce the paths of the gods."

μηδ' ἔτι = "and no longer:" μηδέ is here *absolute*.

περὶ κείνον ὄϊζε. 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 ἄλοχον, 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.—οἶτον ὄληαι, the accusative of the *cognate notion*: ὄλεθρον ὄληαι would have been the accusative of the *cognate substantive*.—ἑἄνῳ is a "courtly robe," but ἑἄνῳ is the dative of the adjective ἑἄνός, "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."—ἧ 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 μάχεσθαι: see on bk. iii. 240—260.

μή με, γύναι . . . θυμὸν ἐνιπτε. 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 Κρανῆη: 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 μέ γλυκὺς ἡμερὸς αἰρεῖ: supply ὥς 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 ἄν: 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 dextrâ 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 Paris 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.

δαπέφω = Att ο εἰδάφει.

δειδεχάτ' ἀλλήλους = "pledged each other:" δειδ., pluperfect middle of δεικνύμι, with the sense of the *imperfect*.

παραβληθῆναι, either = "with a side meaning," or "with a side glance," according to Fast = "in the way of comparison."

Ἀλαλκομενήϊς, of Alalcomenios in Bœotia, where she was worshipped. τῷ δ' . . . αἰεὶ παρεμβλάσκε = "was ever at the side of that one." Epic perfect of παραβλάσκω.

φροζόμεθ' (see bk. i. 341) = "let us consider."

ἐπεμύξαν — Lat. *missivabant*, "muttered" of inarticulate sounds.

21—40. σκυζόμενη (from κύων) = "snarling like a dog." The derivation from ἐπισκυνιον, "the skin on the brow of a lion," seems fetched.

χόλος . . . ἔρει: see on bk. iii. 342. — ἡδ' ἀτέλεστον: bk. ii. 240—260. — ἰδρῶ θ', ὃν ἰδρῶσα, the accusative of the *copulative substantive* ἰδρῶσπερχές. Tiersch rejects the elision of ι in ὄτι, and takes ὄτ' as a causal ὅτε, "where," "since."

εἰ δὲ . . . βεβρώθεις, an expression of intense hatred. So Virgil, *Æn.* v. 785, "excuisse . . . u. bera."

ἔρισμα is the source of contention, *veikos* the contention itself.

Ἰλίου, see bk. ii. 237.

εἰ δὲ σὺ γ' (συγγλυ εἰελεῖς), concessive — "ay, if thou art resolved." ὄμδον βεβρώθεις, according to Persius (*Sat.* i. 50), a wretched translator of the *Iliad*, called Labeo, translated this verse as follows: "Crudum in madaces Priamum, Priamique patulos." — ὄμδός = "crude," but ὄμος = "shoulder."

ἔρξον, ὅπως εθέλεις, μὴ τοῦτό γε = "act without delay, as thou art resolved, if thou wilt, lest this become." see on bk. i. ver. 18 and 64—40—66. διατρίβειν = "thwart," "delay" (infinitive for imperative) supply ἐμὲ, as it governs a double accusative in this sense.

ἔκων ἀέκοντι γε θυμῷ, "ay, without compulsion, (yet, with unwilling heart)." ἔκων is οἰσ to βίη. Zeus consents to the fall of Troy, unwillingly, in heart, and with reluctant regret.

πέρι κῆρι = "intensely in my heart" (i.e. from my very heart). Here πέρι is shorted form of adverb περισσῶς. Schætzner reads περὶ κῆρι = "round my heart," i.e. in my heart, and compares it with περὶ φρεσίν, *Il.* xv. 157.

τίσσετο = "continues to be all honoured;" imperfect of the *attic* fifth form of τίω. — ἐυμελής = ἐυμελής = (armed) "with the good sword."

λεβῆς τε κίσης 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 Δελφοί, merely imply the inhabitants of such towns or districts.

τὰς διαπέρσαι = "sack those without delay:" see on bk. i. 18.—
ὄταν . . . ἀπέχθωνται. Observe that ἄν (from ἔάν) simply, or in a *con-*
round state (as here), governs the subjunctive; ὅτε, ὅποτε, κ.τ.λ.,
without the ἄν, govern the optative mood.

γένος . . . ἔνθεν : = so Virgil, "et mi genus ab Jove summo" (Æn.
vi. 123).—καί με πρεσβυτάτην : so Virgil, "Ast ego, quæ divum incedo
regina, Jovisque Et soror et conjux."—πρεσβυτάτην = τιμωτάτην : so
Livy, iii. 10, "antiquius id consuli."

60—80. ταῦθ' ὑποείξομεν 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," ἐπί being adverbial.

ἄρξωσι πρότεροι = "may be the first to begin."—οἶον δ' ἀστέρα, "like
the meteor which:" see Homer's Hymn to Apollo, 440, and Claudian,
i. 230.—ὑπερκύδαντας = "surpassing in *martial* glory."—ναύτησι τέρας,
= "a *portentous* sign to sailors," Æn. v. 527.

80—100. Ζεὺς, ὄστ' = Attic Ζεὺς, ὄσπερ.

ταμίης πολέμοιο = Lat. *arbiter belli*.

ὥς ἄρα 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 foedus:" his notorious perfidy made (him) the most fitting
agent of this breach of the truce, according to the Scholiast. For the
epithet ἀντίθεον, which has no *moral* reference, see on bk. iii. 15.

μοί τι πίθοιο : 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."

αἶ κεν ἴδῃ = "if he might haply see," and *would that he may* : see on
bk. i. 66.

ὄσπερ Μενελάου = "now shoot without delay an arrow at Mene-
laus:" 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, 148.—ἔσύλα = ἐξέλαβε τῆς θήκης, Scholiast.—ποτὶ γαίῃ
ἀγκλίνας : see note on bk. i. 48.

βλῆσθαι, 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 Virg. *J. E.* xl. 858.

μελαινέων ἔργα ἄδυνάων, "the gems (i. e. the source) of black pangs." Newhall ingeniously observes, "I venture to treat" ἔργα as equivalent to Latin *germina* and *gemina*. In *J. E.* Suppl. I think it means "germs," where it is variously rendered *banast*. In the plural, it confessedly means "jewels." Compare "ἔργος."

110—111. 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.

νεῖρα βοεία = "leathern bow-strings."

μαῖω. Properly "a man's breast." μαστός = "a woman's breast." Strictly speaking the distinction is post-Homeric.

κυκλοτερες. Properly accusative = "so as to make it circular."—ἔκπεσθαι μενεάινων, personification: see Anstot. *Rhet.* iii. 11.—πρωτῆ δὲ ψαύρῳ μέμνητο = "was the first to remember." τύσον μὲν . . . ὅτι ἐπὶ τύσον ἐφ' ἕσον = ὅθ' ἠδὲ λέξεται ὑπὸν = "where it is after laying used down in denario is slaughter." Observe that λέξεται is for λέξηται: compare ὅτι χῶσεται, see bk. i. 60.

λέγω = "to lay." λέγεσθαι = "to lay oneself down" (middle), λίσσασθαι, "to be after laying oneself down," and so "to lie *unhappy*," as here see Lk. i. 18.

διπλούς . . . θώρηξ. The cuirass consisted of two curved plates of bronze for the breast and back.

ζώστηρος . . . δαιδαλέοιο, "the girdle richly dyed."—ζώστηρ = 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.

δαδάλ, applied only to metals and wood, not to cloth.

μητρῆς, "a teat," 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 πρόθεσιν εἶσατο καὶ τῆς = "and forwards it hastened even through that"—εἶσατο, from εἶμι, *s. r.* middle, καὶ is emphatic here.—ἀκρότατον χροῦ = "the *surface* of the skin."

110—111. ὡς δ' ὅτε τις τ' ἐλέφαντα γυνή, κτλ. So Virg. l. "Intumescunt ut vultu volat ut os rostris ebur," *J. E.* x. 67.

φείνικ, "crimson" the brighter shade of "red" was πορφύρα.

μύκη, = Lat. *macula*, or *moio* as Virg. l. "vilavent ostro") = German "beilochen," English "stain," as we say "stain glass" "stain ivory" opp. to μόλιω = Lat. *inquinare* = German "besudeln," English "be smear." Observe that the moral sense of *μιαίνω* is post-Homeric.

αἷμα κελαϊνεφές = "dark and cloudy blood," with reference either to light vapour that exhales from fresh blood, or else to the clots or impurities of blood that cloud the stream of blood.

παρήιον (suppl. γὰρ ἄγαλμα) = "a cheek ornament."

θαλάμῳ = "in the store room," first sense of the word, from τίθημι, "to place."

κνήμαί τ', ἠδὲ σφυρά: see bk. ii. 240.

εἴπερ γὰρ τε. so Horace, *Odyss.* li. 2, 31, "Raro antecedentem, semel una Deseruit pede pæna claudo."

110—110. 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 μέγαλω, 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 θάνης : 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* (!)

πολυδίψιον 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."

εὐρεῖα is here *adject.* for *adv.* εὐρέως.

μηδέ τέ πω δειδίσσεο, = "and do not yet in any respect alarm :"—*μηδὲ* is here *absolute* ; δειδίσσομαι = Attic δεδίττομαι.

ἐν καιρίῳ (supply τόπῳ) = "in a vital part," where wounds are dangerous. ζωστήρ τε παναίολος = "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 ὦ Μενέλαε. Observe, firstly, 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' ὦ Μενέλαε : thirdly, that ὦ is here placed between the adjective and its substantive to give *pathos*, its regular place is *before both*. Compare in the *Odyssey*, πάτερ ὦ ξεῖνε.

ὅτι τάχιστα = ὡς τάχιστα, *quam celerrime*, with the aorist κάλεσον.—*ἄ* κεν παύσησι, κ.τ.λ. : supply σέ *not* ἔλκος, and compare *Il.* xv. 15. Here the relative clause is *indefinite* = "whatever drugs may haply assuage."

δν ἔβαλε : see *Il.* iii. 347.

παπταίνων = περιβλέπειν παντῆ, Hesychius : our English "peeping about for."

200—240. ἔρα . . . ὄρινεν = "straightway he roused : " see on *Il.* i. 96.—βάν = ἔβησαν (Machaon with the herald) ἀνὰ στρατόν = "from bottom to top of the army ; " see on *Il.* i. v. 10.

ἀγηγέοαθ' (pluperf. of ἀγείρω) : see Virg. *Æn.* x. 837.—κυκλόσ' "into

a circle." The Venetian Scholiast reads κύκλοι, in apposition with ἄριστοι.

τοῖς δ' ἐξελλοκόμενοις πάλιν = "of that (arrow) drawn out backwards"—
ἄγειν = εἰάγησαν.

φίλα φρονεῖν = "with kindly feelings towards."

κατὰ τέχνε' 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 Amazonian Leuwy (with slumber)" see on II. iii. 54.

παρῖσχεμεν, simply, τὰ ἔρματα.—μιν . . . γυῖα· the latter word is the
accusative of closer definition.—λαβὴν κάματος. see II. iii. 342—εἰπετο
λεῖτο = Lat. *abibat*—"went on (*intransitive*)."—θαρσυνεσκε. "continue
to cheer on"

μεθίετε . . . ἀλκῆς = "relaxing in spirit." The accusative generally
follows μεθίημι, and the genitive μεθίεμαι (*in. d. d. e.*). Greek verbs which
used *partitively* govern the genitive as in French, *donnez moi du pain*.
—ψευδέσσι = "the false;" not ψεύδεσσι, from ψεύδος; abstract for the
concrete, as the adjective here ἀρωγός accords better with persons than
with things—ἔδονται = Lat. *edent*.

ἔπην . . . ἔλωμεν = Lat. futurum exactum, "after that we shall have taken"
στρυγερῶν πολέμων. so Horace, "bellique (mutilibus) detestata."

τοῖμοροι = "ye arrow fighters," opposed to ἐγχέσιμοροι and ἀγχεμάχοι,
as bow fighting was held in contempt.

οὐ νυ σεβείθε = "do you then not respect yourselves?" (*middle*)

πόλεως πεδίοιο θέουσαι: genitive of the place over which the war
has taken place: see a former note.

ἔμμιν ὑπερίσχη χεῖρα = "hold his hand over you," i. e. to protect you—
οὐλαβάν ἀνδρῶν = Lat. *glorium errorum*.

γεροσσιῶν . . . οἶνον, not = "old wine," but "the honourable wine
or that of the seniors."

εἴπερ γάρ, κ.τ.λ. = "ay, even though others," &c.: see on βα. i. οὐ-
πλείων αἰεὶ = "held from time to time."

νεφος πεζῶν. So Euripides, *Hecuba*, 907, Ἑλληνῶν νεφος, and Herod-
tus, i. 109, νεφος 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 the eye at a distance than to one near
at hand," as Fausl understands it, or = "black and blacker," and so
"black as jet"

ἴδν κατὰ πόντον = "going down upon the deep." θάλασσα = "sea" as
opp. to γαῖα, genera γ, in Homer, often the Mediterranean Sea—
πόντος = "deep sea," (connected with βάθος, βειθός)—πελαγός . . . ἀγῶν
παιγῆς, "ocean plain" (τοῖς τὸ πλάξ, πλατύς = "flat," "plat")

280—310. ἐγχέσι πεφρικυῖα. Horace has "horrentia pilis agmina"
and Milton, "horrent arms."

σφῶι μεν. here σφῶι is the *accusative*, not the *dative*, as σφῶιν πεφ-
ρικυῖα τῶν. the accusative here with κέλευω is unusual without an
infinite 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 εἶ εἰδώς.—Horace's
ans *pugnæ*." In Attic Greek we should have the article before
, in this its adjectival use.

τοι γούναθ' ἔποιτο = "thus might thy knees do thy bidding."—ὧς
"to be such;" adverb for adjective τοῖος.

κευθαλίωνα κατέκταν : the story is told in *Iliad* vii.

λ' οὐ πως, κ.τ.λ. So Pindar, *Ol.* viii. 17, ἄλλα δ' ἐπ' ἄλλον ἔβαν
ὄν, and Livy, "Non omnia eidem Dii dederunt."—Τρώων ὀρμήσειε,
rushed upon the Trojans;" gen. after verbs of aiming, &c.

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.

ὥτω γὰρ 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 ἠδὲ . . . πινόμεναι = "to eat and to drink." ἠδέ connects things
h are naturally connected with each other.

ος 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.

εμώλια βάζεις = "thou babblest words of wind."

γνώ χωομένοιο = "when he perceived that he was angry." The
ive after γιγνώσκειν is very rare, it is found in *Odyss.* xxi. 36.

λιν . . . λάξετο = *retractavit*, in Latin.

ια δῆνεα οἶδε (supply ἐμοί) = "has been familiar with friendly pur-
s to me," *i.e.* has cherished friendly sentiments towards me.

0—400. ἀλλ' ἴθι : see on *Iliad* i. 32.

δὲ πάντα = "all those things" (demonstrative), *i.e.* the things said.
ταμώνια = ἀνεμώλια in ver. 355, *suprà*.

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."

ὀπιπτεῖς, from same root as ὄψομαι, fut. of ὄρω, intensive form, — "keep staring at."

πολεμοῖο γαφυρὰς — τὸ μεταίχιμον, the space between the two armies, whether the προμαχος should direct his steps, and not merely his eyes. Compare Virgil's "belli oras," and Scott's "ridges of war."

οὐ μὲν Τυδεΐ γ' ᾤδε φίλον = "ay! Tydeus was not wont in this way." Pope well remarks, "this is not a cold story, but a warm reproof while parting, and the actions of the father is made the 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 *hospes* (connected with *hospes* by the same root) first denoted "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*.

ἀντίθερον — see on I. ii. 15

Ζεὺς ἔτρεψε. i. e., αὐτοὺς μὴ δοῦναι ἐπικούρους. Fasi.

πρὸ ὁδοῦ, "forward on the road," so the genitives with the suffix: ἱλίοθι πρὸ, = "forwards from Troy."

λεχέουσιν, (where cattle) "repose and pasture" see on II. ii. 697.

ἀγγελίην ἔπι "on a message," or better, with others, — they set Tydeus) "onwards adverbial) on a message," the accusative not governed by ἔπι, but being the accusative of the cognate notion, as we say "go on errand," and as Μήτωρ, "from them I go this uncouth errand."

βίης Ἐπειοκλήης. see on II. ii. 658.

ἀλλ' ὃ γ' ἀέθλευσιν, "no,—that man (feared) not, but kept challenging them to contend with him" see on II. i. 60.

πάντα δ' ἔνκα supply ἄεθλα. the accusative of the cognate notion.

ἔρα προέηκε "straightway sent forward," the usual sense of ἔρα with a verb — εἰς χερσὶν = χερείονα αὐτοῖς.

410—410. μὴ ψευδέ = Latin *ne mentiare*, not considered discourteous by the ancients, who, whether they thought well of themselves, or of others, spoke out their thoughts with equal frankness. (Compare the following note.)

πατερων μέγ' ἀμείνονες: so Horace, "Tydides melior patre," Ode 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 Θηβης ἔδος: see Herod. iv. 32.

Θηβης . . . ἑπταπύλοιο = "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; Linnæus is "the holy" city; Helen is "the far-trodden" 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.

όνθ’. Sthenelus here speaks of himself and Diomedes ; hence the
umber.—τείχος Ἄρειον : 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.

θαλίησι, “impious folly,” in disobeying the will of Heaven, as
ed by the prophet Amphiaraus.

α = Latin *papa*, “good father ;” an affectionate address from a
to a *senior*.

νοντι = ὅτι ὀτρύνει.—πένθος Ἀχαιῶν ; objective genitive.

κεν ταλασίφρονα περ δέος εἶλεν, = “dread immediately seized
right he be ever so stout-hearted :” see note on Iliad iii. 342.

’ ὅτ, 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.”

γύτερον = “one after another,” i. e., wave on wave : as Horace,
supervenit undam.”

κινήσαντος = “has stirred it, in gentleness.”

γφ 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.
and 361.

ἴαι ἐστήκασιν = “are wont to stand innumerable.”

ακῦῖαι (of the *ewes*, “who hear the voice of their lambs”), from
μαι, or μακάομαι (connected with μάκων, old aor. participle), “to
” of sheep (Lat. *ballo*), as μυκάομαι, (Lat. *mugio*) : both onoma-
a.

τον = “immeasurably,” Newman, who considers it an older form
ετρον, from a lost verb μέτω, Lat. *metor*.—ἄμοτον = 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
e-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.”

and 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, "then."

κείκος ὁμοίων—"mutual conflict," not "conflict in which all are equal."
—σὺν β' ἔβαλον βίβλους = "together they contended to dash their oxhide
shields:" the verb is imperfect, σὺν is adverbial.

ἔπληντ' ἀλλήλοισι—"approached each other," passive aor. of πλεῖν =
a middle sense.—πολὺς δ' ὄρουμαγδός ἔρώρει = "the peal of trumpets rose
in all its fulness."

ἐνθάδ' αἰμ' οἰμωγή="here went on together the boasting of the heroes
destroying, and the groaning of the heroes destroyed." (πλεῖν, properly
—"continued to be.") Compare Scott's Rokeby,

"Of shout and scream the mingled din
And weapon-cash, and madd'ning cry,
Of those who kill, and those who die."

ὡς δ' ὅτε χεῖμαρροι ποταμοί. κ.τ.λ. Compare Virgil's beautiful antithesis,

"Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in aequora 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
wādis, absolutely dry in summer, but swollen and violent in winter.

εἰς μισγαγκεῖαν = "into the mixing-valley" literally — prose form
συγκαίεια, i. e., a place where several mountain glees (ἀγκη) run together
and mix their waters.

συμβαλλετον. 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 (au d'eu)": the ad-
jective 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 ὄσσε
τὸν δὲ σκότος ὄσσε κάλυψεν = "but the darkness (of death) wrapped the
man (wrapped that man's) eyes."

ὡς ὅτε πύργος, supply ἤριπε.

ποδῶν ἔλαβε genitive of the part seized, after verbs of seizing, taking,
u. s. &c. The ahoice would require the accusative

λελιημένος, for λελιημένος, from λιλῶω see builtman

παρ' ἄσπεδος ἐξεφαάνθη = "peered out from beside the shield."

λυσε δὲ γυῖα = "unnerved his limbs," i. e., deprived him of life and energy.

ἄνδρ' ἔδνοπάλιζεν, 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 ἄρ' = "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.

490—540. κεκορυθμένος αἰθοπι χαλκῷ = Lat. *armatus aere*, "sheathed in flashing bronze;" referring to the whole armour, from the greaves to the helmet (κόρυς).

ὑπὸ δὲ Τρῶες κεκádοντο = "and step by step (force of ὑπό). The Trojans gave way." —κεκádοντο, = ἔχαδοντο from χάζω.

υἷον . . . νόθον = "the illegitimate son," son of a concubine; σκοτίος = "son of an uncertain father;" γνήσιος = "son of lawful wedlock," Scholiast.

παρ' ἵππων ὠκείων = "from amongst the swift mares." Priam had a stud at Abydos.

τὸν δὲ σκότος ὄσσε κάλυψε: Virgil has "in aeternam 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.

χώρησαν 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 ἐκκατιδών = "looking down from the citadel of Ilion:" see note on Iliad ii. 237.

μοῖρα πέδησε = "destiny has bound in the bonds (of death)." —χερμαδῖφ (from χεῖρ) = "a stone that can be seized by the hand." —Αἰνόθεν, from *Ænos* in Thesaly, on the Hebrus.

ἄχρος = ἄκρως, Scholiast.

ἀπηλοίησεν (from ἀλοάω = "to thresh grain"), "dashed to pieces." —θυμὸν ἀποπνείων, not = "dying;" but = "fainting," as Diore dies by the spear of Pirous in the lines following.

Θρήικες ἀκρόκομοι = "Thracians with their hair tied up in a top-knot:" this custom prevailed amongst the ancient Germans, according to Tacitus, and still exists amongst 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 *καλάμη*, and so "being roughly handled."

ὅστις δινένοι, supply *εἴ κε*.—*ὀνόσαιτο* = *μέμψαιτο*, Scholiast.

ἄβλητος 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 Il. 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 *ἴδε* = *εἶδε*, aor. 2, "he saw."

δαῖε . . . 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,

"*Ardeat 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 Ὀκεανοῖο, = "fresh from Ocean's bath:" see Iliad ix. 242. So Virgil, of Lucifer,

"*Qualis ubi Oceani perfusus Lucifer undâ.*"

δύω δὴ οἱ υἱεῖς ἦστην; the plural subject with a dual verb; the sons being regarded as a pair: see on Iliad iv. 453.

μάχης . . . πάσης = *μάχης παντοίας*.

ἀφ' ἵπποϊν: Scholiast, *ἀφ' ἄρματος*.

οὐδ' ἔβαλ' αὐτόν = "and hit him not:" observe the accusative with the verb, when it denotes *hitting*.

ὑστερος ὤρνητο: 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.

θοῦρον Ἄρηα = "bounding Ares;" from *θορεῖν*, "to bound," "to rush." Compare Thor, the Saxon name for the war-god: whence our Thors-dæg, or Thursday. In Attic Greek we have *θοῦριος Ἄρης*, a form unknown to Homer.

μαιφόνε = *μαινόμενος φόνε*, i.e. "qui se cædibus contaminat," Fäsi.

ἐπ' ἠϊόντι Σκαμάνδρῳ: = 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).

μεταφρένῳ = "behind the midriff," literally, and so "in the back;" a *local* dative.

ἄρα . . . ἐνήρατο = "straightway did he send to nether gloom:" such is the force of ἄρα 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."

αἶμονα θήρης: Scholiast, ἐπιστήμονα κυνηγετικῆς. (αἶμων = δαίμων, δαήμων, "skilful.")

ὀξύοντι, 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, αὐτας δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἕλλησί τε καὶ βαρβάροις.

οἱ τ' αὐτῷ = "and to his own self," *sibi ipsi*, Lat.

θέσφατα θεῶν, as declared by Cassandra and Helena, forbidding navigation.

γλουτὸν κατὰ δεξιόν: *ποῖ*, as some read, γλουτὸν κατὰ δεξιόν, making the government of γλουτόν depend directly upon βεβλήκει.

διὰ πρὸς: see on Il. ii. 315.—πύκα = 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, νοί-
 ε.ον. τιώ, "to pay (satisfaction)."

αἱματόεσσα = "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 οὐ-
 γραμνίαι explain it.

Τυδείδην δ' οὐκ ἂν γνοίης: 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 Τυδεί-
 δης was ranged). see Il. v. 409.

θῦνε γὰρ ἀμπεδιον, κτλ. "for he sped along the plain like the winter
 flood in its fierceness." 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 Κεδρων, chap. xvii. v. 1. Compare Virgil, Æn. ii. 496,

"Non sic aggeribus ruptis cum spumeus annis
 Exit, oppositasque evicit gurgite moles;"

and Lucretius, i. 484,

"Nec validi possunt pontes venientis aquae
 Vim sustinere tolerare."

γεφύραι, not "pontes," as Lucretius has it, for bridges were πο-
 κλῶναι to Homer, but "moles," ("dams"), as Virgil correctly ex-
 presses it in his obvious imitation.

ἐξακνής = ἐξαίφνης, Attic.

δὲ 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 "bomque labores"); i.e. ploughed lands.

θάρηκος γυαλον = τὸ κοῖλον τοῦ θάρρακος, Schol. ad.

ἀντικρὺ δὲ δέσχε, "and onwards held its course through (the
 corslet,"

100—150. οὐδέ ἔφημι, κτλ. = "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 ὕρσε . . . καταβήσασα . . . ἐρυσσῆς.

στρεπτοῖο χιτῶνος = τοῦ λεπιδωτοῦ = "the mail-coat."

παρεστής = "stood by," as a fellow-helper in war = Attic συμπαρ-
 στάτης

ἐμὲ φίλαι = "me, even me befriend:" observe that the forms ἐμὲ
 ἐμοί, and ἐμέ are more emphatic than the shorter forms, μοί, μοι, με.

ὅς δὲ τε, κτλ. = "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, "morantibus
 et in proelia armis ruitibus."

φθαμενος = prose φθάσας.—δῆρόν (always in a bad sense, like βράδον

= "all too long."—οἶον ἔχεσκε . . . Τυδεύς, "such as Tydeus was wont to have:" see on Il. ii. 189.

ἀχλύν: 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 . . . ὕφρ' εὔ γιγνώσκης: 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*.

ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα = "both god and man," be it one or the other. In epic, the disjunctives ἢ . . . ἢ are joined (as here) with μέν and δέ; very rarely so in the tragedians.

τήν γ' οὐτάμεν δξέϊ χαλκῷ, "ay, (remember) to wound that (goddess) with the keen bronze."

μεμαῶς Τρώεσσι: an anacolouthon for μεμαῶτα to agree with μίν.

ἔλεν μένος: see on Il. iii. 342.—οὐ προσαμύνει: supply δ ποιμήν.

τὰ δ' ἐρήμα φοβεῖται = "the unsheltered places are thrown into terror," as opposed to the σταθμούς: compare Soph. *Philoct.* 34, τὰ δ' ἄλλ' ἐρήμα, κ' οὐδέν ἐσθ' ὑπόστεγον.

ἠδ' ἀπὸ νώτου: 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.

χηρωσταί: collateral relations in default of issue.

ἐξ αὐχένα ἄξῃ = "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 ὅδε = "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.

τάδε μαίνεται = οὕτω μαίνεται.

νεφέλη εἰλυμένος ὤμους: so Horace, of Apollo, "nube candentes humeros amictus," *Od.* i. 2.

βέλος κичήμενον = "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 εἰλαμένων, gen. absolute = Lat. ablative absolute ἔδδην, poetical, = ἔδην.

ἀτρεκέες αἱμ' ἔσσευα = "I made the real blood quickly spout forth."
ἡματι τῷ = "on that eventful day." see on I. ii. 452.

φερων χάριον = "conferring a favour upon"

τάμοι, ἀλλότριος φῶς = "an alien man *cut* 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 τρια, as the construction is that of πρίν doubled, the usual form τῷ τῷ ἀνδρὶ: the Attic dual νό (as here) is very rare in Homer; the general has νόϊ.

Τρῳαῖοι ἵπποι, "the steeds of Troa," not the Trojan steeds.—πεῖθαι governed by ἔμβα καὶ ἔμβα: so in Latin *hic locorum, ubi gentium*—καὶ ὄρεξῃ—"should at once proffer the glory (of the fight)."—τόνδε δ' εἰδὼ = Lat. *hincque exopte*. The duties of the παραβάτης (the warrior who stood beside the charioteer), and the charioteer, ἡμιόχος, "the rein-holder," are here respectively described: hence the term ἕφρος = δίφρος of the seat, or chariot which bore the two.—μὴ τῷ μὲν δεισάντε, εὐρὺ γ' δεδιότα—μῶνυχας ἵππους. Virgil's "solida . . . ungula corui." Lat. *si . . .*

ἐμῷ κεχαρισμένε θυμῷ Virgil's "animo gratissime nostro."

ἀπελεθρον, "immeasurable," from α negative and πελεθρον (πελεθρον "an acre")

251—300 μὴ τι φόβονδ' ἀγόρευ' = "utter nothing that tends to fear"—οὐ γάρ μοι γενναῖον, "for it becometh not my high blood" compare the Irish expression "it is in the breed of him."—μάχεσθαι = το μαχεσθαι Attic, expressing the substantival notion.

ἀλλὰ καὶ αὐτως = "but even as I am," i. e., on foot.

αἴ κεν μοι . . . κῆδος ὄρεξῃ . . . (τοῦ Attic), κτεῖναι = "if haply (or should) now grant me the (warrior) glory of killing"

ἐξ 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 ἔκλεψεν (partitive genitive) = "of that breed some (Achilles) stole."

ἕξ ἐγένοντο = "six were born." ἕξ is = Lat. *ex*; but ἕξ = Lat. *sex*.

μῆστωρε φόβοιο "two that inspired battle-rout."

αἴ κε τυχωμι = "if haply I may hit my mark" (and would that I might). see on II. i. 60.

ἀτὰρ οὐ μὲν σφωῖ, γ' ὄλω = "ay—but I believe that you two will 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 gouted Ares with blood:" compare note on bk. I. 60.

παρετρεσαν = "started aside in panic."

τόν κταμεναι μεμαῶς, ὅστις τοῦ γ' ἀντιος 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 φέροιεν = "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 βούλοιτο.

καὶ οἶος, "even alone:" καὶ is here *emphatic*.

πρός, adverbial = προσέτι.—ἐρείσατο . . . 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 ἔνθ' ἀπόλοιτο = Scholiast ἀντι τοῦ ἀπόλετο ἄν.—νύξ ἐκάλυψε = "dimness wrapped" of *fainting*, not of death-darkness (σκότος).

ἀμφὶ δ' ἔδν φίλον, κ.τ.λ. = "and around her own darling son she poured 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 βελέων (objective genitive) = "a defence against missiles."

ὑπεξέφερε πολέμοιο = "bore away, by stealth, from the war."

οἱ φρεσὶν ἄρτια ἤδη, 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."

Ἐννύ = Lat. *Bellona*. ὀπάζων = διώκων, Scholiast, or, with others = "making his way."—εἶθαρ . . . ἀντετόρησεν, = "bore right on against."

—εἶθαρ = εὐθέως: the verb governs a genitive here *partitively*.

θέναρος = "palm of the hand;" from θένω, θείνω, "to strike," so the part that strikes.—ἀπὸ ἑο κάββαλεν = "cast down from herself."

ἠπεροπέυεις = "cajolest," as if from ἄ, προπ-εύειν from ἀπρεπής, and so to deal unhandsomely or unseemly by one:" see Döderlein.—εἰ δὲ σὺ γ' ἔς 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. ἀλύουσα, "wandering (in mind)," and so distracted. Observe that we have ἀλύω in the Tragic writers, but ἀλύω in Homer, except in *Odyss.* Σ, 332. See Bp. Blomfield's *Gloss.* on *Æsch. Theb.* 187.

Ἴρις: see *Il.* ii. 103.—καὶ ταχέ' ἵππων, a zeugma with ἐκέκλιτο.

χρυσάμπυκας ἤτεεν ἵππους = "she asked for the steeds with golden frontals." The ἀμπυξ, ἀμπυκτήρ (Lat. *frontale*), was a broad plate of metal (often of gold), which ladies of rank wore above the forehead, as

part of the headdress (II xvi. 468—470). The Muses, Hours, Fates, and the Olympian Goddesses are represented wearing them, and, as here, horses are honored with them when drawing the chariots of *metres*. They were also worn by the Jews and other Eastern nations: see Deut. vi. 8, xi. 18.

κόμισαι . . . δός τε observe the urgency and immediateness implied in the demands here.

ἔλαος . . . ὅ με . . . ὄψασεν: not an accusative by attraction but rather the accusative of the copulative notion: compare βαρεῖαν ἄπλησιν ἔπλασε με.

ὅς νυν 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 the case: see on I. ii. 66.

μάστιγι δ' ἔλαον = "lashed them to drive them (on)," the infinitive of the *πρωρον*.

ἔκοντο . . . ἔδος local accusative with verbs of motion; so V τ., "levenerer locos," and our own Milton, "arrive the happy isle." no need to supply πρὸς or any other preposition.

αθανάτων ἔδος "the home of the deathless gods." Observe that ἔδος generally in Homer = "a *sedes* seat," i. e. a temple, home of the gods, but ἔδρα = "an ordinary seat," a bench seat, in Homer and higher meanings post-Homeric. compare the Homer οἴημεθα "our ordinary day" (in the *genitive*) and ἡμέρα (*neuter*) = day of days, a *solennitas* day: see further on I. ii. 452.

Διώνης: from this it would appear that the myth of Aphrodite being "in a man" was post-Homeric.

ἦ δ' ἄγκας, κ.τ.λ. = "but that (goddess) caught to her arms her own daughter."—ἀγκας, a verb, probably an old local accusative para. of ἀγκη after verbs of motion.

ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε, = "she thought the word, and forthwith uttered it." see on II. 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. Villousin, ἐν ὄψει ἀδικοῦσαν.

οὐ γὰρ ἔτι, κ.τ.λ. = "for no longer now is the dreadful battle about a battle about) 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 sentence, supply διὰ in Greek, and per in Latin.

καὶ Ἀμφιτρύωνος, i. e., Hercules or Hercules.

μιν . . . λάβεν ἄλγος = "anguish quickly seized him:" see on II. ii. 342; and compare Gray, "kum seize thee, ruthless king," and see below, on ὀδύνησιν ἔδωκεν.

αὐτός: so Herodotus also, for ὁ αὐτός = *idem*, Lat. "the same."

ἐν νεκύεσσι 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 a *quem leti*, *morti*, *furis*, 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. *σχέτλιος*, 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*.

δηναιός, 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 *ἰδρῶτα*.

Ποσειδῶ, for *Ποσειδῶνα*.

ἔλθετο χεῖρ = “her hand was healed” (from *ἔλθω*, hence Lat. *alo*): the prose form is *ἄλθαίνομαι* = Lat. *sano*.

κεχολώσῃ = “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 σύ 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. *Œd. Tyr.* 1269; Eurip. *Phœn.* 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 ἐρχομένων* = 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*.

Ἄπολλων Περγάμῳ: 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.

ὅθι οἱ νηός, κ.τ.λ., = “ay, j'ust where his temple was built for him.”

κῦδαινον = “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 *Dorians*.

εἶδωλον. Virgil, x. 634,

“Tum dea nube cavâ tenuem sine viribus umbram
In faciem Æneæ.”

450—500. *ἀμφὶ δ' ἔρ' εἰδῶλω* “just around the phantom:” such is

the force of *ἄρα* when placed between the preposition and its substantive.

λαισήϊά τε πτεροέντα = "and small leathern shields, light as a feather." Herodotus, vii. 91, *λαισήϊα ὠμοβοίτης πεποιημένα*.

μάχης ἐρύσαιο : 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.—*οὔλος* = *ὄλοος*, "deadly."

ἀνὴρ, ὃν τ' = Attic *ἀνὴρ, ὃν περ*.

πῆ δὴ : 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 δινῆεντι, a different river from that in the Troad.

καδδὲ κτήματα, as if *κατέλιπον* had gone before.

φέροιεν . . . ἄγοιεν : so in Latin, *ferre et agere*. Compare Virgil, *Æn.* ii. 347, "rapiunt incensa feruntque Pergama." *φέρω* refers to carrying off "things," "chattels," &c. ; *ἄγω* to the driving off cattle, slaves, women, &c. : both are terms to denote plunder.

τύνη = Lat. *tute*.

ῥεσσι, from *ῥαρ*, "a wife" = Lat. *coniunx* (from *ἄρω* = Lat. *jungo*) ; not to be confounded with *ἄορ* = "sword."

ἀλόντε : 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 *ὕμεις καὶ αἱ γυναῖκες* to be too far-fetched.—*κύρμα* = "prey" (that which one happens in with).—*νωλεμέως ἐχέμεν*, "hold fast."

τηλεκλειτῶν = "far-famed." Some MSS. read *τηλεκλητῶν* = "far-summoned;" but *πολυκλητῶν* = "summoned from many (a land)."

δάκε δὲ φρένας Ἐκτορι ; *dativus incommodi*. — *δάκε* = Lat. *mo- poridit*.

ἐναντίον ἔσταν, "stood confronting."

ξανθῇ Δημήτηρ : Virgil's "Flava Ceres," *Georg.* i. 96.

500—550. *ἀχυρμαί* = *ἀχυροθήκαι*, Scholiast.

δι' αὐτῶν = *ipsis auctoribus*, i.e. "by their own means."

ἄψ = *ἐξ ὑποστροφῆς*, Scholiast = "after turning to the right about." — *ὑπὸ δ' ἔστρεφον* = "turned round (to face the foe)."

ἀρτεμέα προσίοντα, κ.τ.λ., "approaching safe and sound."

οὔτε 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."

νηνεμίης : *elliptical* genitive of time ; supply *ἐν χρόνῳ, ἐν ᾧρα*.

πέφανται, from *φάω* = *φάζω*, "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 ζῶσθης: see on Iliad iv. 135.

ἀφνειὰς βιότοιον = "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.

ἄνδρῶν ἀνακτα = "a monarch among heroes;" local dative, not ἀνδρῶν ἀναξ, which is the *distinctive* title of Agamemnon = "the monarch of heroes."

550—600. οἷω τῷ γε λέοντε δύο = τῷ γε, οἷω λέοντε δύο, = "ay, those as two lions."

τάφρῃσιν ὕλης = "the thicknesses of a wood;" *local* dative.

τῶ μὲν ἄρ . . . τῷ δὲ πεσόντε. Homer uses both the plural and dual of these contracted forms: the use of the singular ὁ μὲν . . . ὁ δέ is *post-Homeric*.

κεκορυθμένος αἰθοπι χαλκῷ = "sheathed in flashing bronze" of the whole armour: Lat. *armatus ære corusco*.

τά 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 = *perissōs*. 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 . . . δειλώ, "the two wretched sons of Diocles."—κύμβαχος = Lat. *præcep̄s*.—βρεχμόν (βρέγμα), Lat. *sincerut*.

ἔχουσα κυδοιμὸν κ.τ.λ. = "having with her the remorseless tumult of war."—ἰὼν 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*.

κεῖνος Ἄρης = "Ares, yonder;" adjective for adverb ἐκεῖ.

μηδὲ θεοῖς, κ.τ.λ.: see Acts of the Apostles, v. 39.

ἀμφίβασιν: see Iliad i. 37.—πελεμίχθῃ = "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.

ἀντιθέφ: see on Iliad iii. 15.—πρότερος . . . εἶπε = Lat. *prior dixit*.

ψευδόμενον δὲ σέ φασι: for ψεύδονται φάντες. 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 φασὶ = "but what sort of a person do they say:" supply the correlative by τοιοῦτοί εἰσιν ἀλλ'.

χέρωσε δ' ἀγυιάς: so Herodotus vi. 83, Ἄργος δὲ ἀνδρῶν ἐχρηώθη, 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 πληθύς below, ver. 676), like the Attic οἱ πολλοί.

μὴ δὴ ἐάσης = "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.

κειῖσθαι, "to lie (neglected)."—εὐφρανέειν, "to gladden;" infinitive of the *purpore*.

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."

κεκαφηότα, perf. Epic of κάπτω, "to gasp."

ἐπὶ νηῶν = "in the direction of the ships."

700—800. ἀντεφέροντο = "turn themselves to confront" (mid.).

αἰὲν χάζονθ' = "from time to time they kept giving way:" observe the force of the imperfect.

τίνα πρῶτον, τίνα δ' κ.τ.λ. Compare Virgil, *Æn.* xi. 664, "Quem telo primum, quem postremum, aspera Virgo, Dejicis."

ἐπὶ δὲ πλήξιππον = "moreover, too, the driver of the steed:" ἐπί is adverbial.

λίμνη 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 ἀποδασμός (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").

ἴτυς, "the fellowe:" see *Il.* iv. 482.

ἐπίσσωτρα, "the tire" (of bronze upon a golden fellowe), thus placing the *harder* metal in a position to resist friction, and to protect the *softer*. Ovid's description is more ornamental than correct, "Aurea summæ curvatura rotæ," *Metam.* ii. 107.—δίφρος, "the body of the car."

ἐπ' ἄκρῳ, "at the top."

πόλεμον δακρυόεντα = *lacrymabile bellum*.

Γοργεῖη κεφαλή = τῆς Γοργοῦς κεφαλῆ, and so taken in apposition with πελῶρον.

ἀμφίφαλον τετραφάληρον: according to Büttman, this is a helmet with a *ridge* rising from both sides of the tuft, and with four plumes.

πρυλέεσθ' ἀραρυῖαν: 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 ἐκατόμυλος: see *Il.* ii. 649.

τοῖσιν τε κοτέσεται = οἷς τε κοτέσεται (οἷς = ἐάν τισι). 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.”

δοσάτιόν τε καὶ οἶον = ὅτι τοσοῦτον καὶ τοιοῦτον.

ἄφρονα τοῦτον ἀνέντες: so Shakspeare, “let slip the dogs of war.”

ἄγρει μάν: Scholiast, ἄγε δῆ.

ὀδύνησι πελάζειν = “deliver to pangs:” see on Il. iii. 342.

δοσον δ' ἠεροειδὲς . . . ἴδεν, “all he is wont to see (aorist) until the sight is lost in the grey dim distance.”

Σιμόεις . . . ἠδὲ Σκάμανδρος: both *being rivers*, they are connected by ἠδέ: see on Il. 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. *puddor*, 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 . . . εἰκότα, the adjective for the adverb.

εἶπατον, intensive, = “would not allow him.”

ἐκπαιφάσσειν: see Il. ii. 450.

ἄνωγον: that is, the Thebans; see Il. iv. 386.

πάντα ἐνίκα: supply ἄθλα: so νικᾶν τὰ Ὀλύμπια, and the Latin *Olympia coronari*.

κάματος πολυδίξ: see Il. 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 ἐκέλευες to οὐτάμεν.

δέος . . . ἀκήριον = “dread, that takes away the heart.”

ἐπ' Ἀρηϊ πρώτῳ = “let Ares be the first against whom” you direct.

μηδ' ἔζω = "and be not in awe of:" see on II. i. 170.

τυκτὸν κακόν = "a calamity forged" by man, and not by God.

ἄλλοπρόσαλλον: see Horace, of Fortune, "Nunc mihi, nunc am benigna."

ἐμμαπέως: Scholast, ἅμα τῷ ἔπει. Passive, from μάπτω, as Latin *rapide, raptim*, from *rapio*.

ἔβραχε φήγυος ἄζων = "the oaken axle-tree creaked," imitated by Virgil, Georg. iii. 172, "faginus axis iustrepit."

ἐξαινυτο θυμόν, Lat. *an man enervat*.

ᾧσεν ὑπέκ διφροιο = "drove it out of the chariot, so that it sped harmless beneath (the chariot):" supply ᾧστε αὐτό.

ἐρεβενή φαίνεται ἄηρ = "the dark mist shows itself" (parallel).

καύματος, ἐξ = ἐκ καύματος = "after the burning heat (of the air)" — ἡμαυ νεφεσσιν, "along with clouds," i. e. wrapped in clouds.

θεῶν ἔβας, αἰτίν Ὀλυμπον: see on I. ii. 482.

τετληότες εἶμεν = τετλήκαμεν.

ἀλλήλων ἰότητι (ol, objective genitive) = "from our designs against each other."

σοὶ πάντες μαχόμεσθα = "throughout you we are all at enmity."

ταύτην . . . προτιβάλλεται — "this one you do not attack," literal's do not fling yourself at.—ἀλλ' ἄνεις = "but you indulge her."—ᾧσεν, in a *hail sense* always = "all too long."

μυῖριζε = "whirled;" properly of the chirping of a young bird.

οὐκ ἐπιεσκέτιον = Horace's "cedere nesciunt."

εἰ δὲ τευ, κ.τ.λ. "Ay—but if thou hadst been sprung from any other (Godd. d. destructive as thou art, even long ago ere this would thou have been in the nether world, lower than the sons of Uranus" i. e. the Titans.)

ὄπός = the acid juice of the fig tree, used as a rubnet.

ἐπειγόμενος = "being stirred about."

συνέπηξεν (αογ) = "is wont to curdle."

περιτρεφεται = "sorguata:" but the common reading *περυστρεφεται* = "is being stirred about," which is (to say the least) useless, as we have before *ἐπειγόμενος*, and here *κικλώωντι*, fully expressing the mixing or stirring required.

κύδει γαιῶν = "exulting in his (warrior) beauty and glory."

BOOK 6.

ARGUMENT.—While the Greeks are conquering, Helenus advises Hector to order a public supplication to Athens in the Pergines, 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—53. οἰαθη. Scholast, ἐμονώθη τῆς τῶν θεῶν συμμαχίας—ἐνθα καὶ τῷ Ἰώσσε μάχη = "the fight directed itself to this side and to that."

χαλκήρεα δούρα = "spear-shafts fitted with bronze" = χαλκοβάρες in the Odyssey.—Ξάνθοιο: so called by the gods; called Scamander by men: see Il. xx. 73.

πρῶτος ῥῆξε = "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 φάλλον, 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 φιλέεσκεν = "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 nurst,
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 φαεινῶ = "sent to nether gloom with his flashing lance."

ἀτυζομένῳ πεδίῳ = "flying bewildered over the plain;" (gen. of the space, traversed by the motion.)

ἄξαντ' ἐν πρώτῳ ῥυμῶ = "having broken (the chariot) at the top of the pole." Scholiast explains by ἄκρα.

Ἄδρηστος ἐλλίσσετο. Compare the *mythical* Adrastus supplicating Menelaus, with the *historical* Adrastus supplicating Cræsus (Herod. bk. i.)

ἐν ἀφνειοῦ πατρὸς = "in the (house) of my wealthy sire;" supply οἴκῳ.

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' ἔμελλε = "was just on the point of."

καταξέμεν = Lat. *deducendum*.

σοὶ ἄριστα πεποίηται = "you were most excellently treated:" ironical allusion to the abduction of Helen.

αἰπὺν ὕλεθρον χεῖράς θ' ἡμετέρας (Hendiadys) = "the ruin that shall descend from our hands." αἰπ. ὕλεθ. = 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 καί 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 ἀκήδευται, — “without sepulchral rites.”

αἶσιμα παρεϊπών = “having talked him over to what was fated.”

ἐναρτων ἐπιβυλλόμενος = “giving himself to the spoils” (αἰ. ιδ. α.).

ἐκπλοι = Lat. securi.

νεκρους τεθνεωτας, a pleonasm, common in poetry.

σουλήσετε, here γοιυτις a double accusative as a verb of stripping —
 ἔμμι . . . ἐγκεκλιται = τοῖς κεκλιμένοις. Compare,

“The lives of all your loving country-lives
 Laid on your dead.”

Shakspeare's *King Hen. IV.* Part II.

φεύγοντας; this refers to λαόν (p. ver. 89).

ἐπειγεί = Lat. instat.

χαριέστατος ἢδε μέγιστος; see on ἡδέ, II. vi. 248.

θεῖαι; inf. for imperative θεῖτω. Compare the ritual and procession of
 the πέπλος with those of the Panathenæa at Athens.

ἦρις, ἠέστας = “yearlings” (from ἔνος, “the year”) “ungodden.”
 Schol. art explains by ἀκεντήτους.

αἴ κ' ἐλεήσῃ “if haply she may take instant pity on” (and
 would that she may): see on II. i. 66; so below (v. 96 αἴ κε . . .
 ἀποσχῆ).

100-150 τηλεκλειτοί, not “summoned afar,” but “far-famed” — see
 — θῶ, voc 2 of βαῖνω

δυστήνων δέ τε παῖδες, κτλ.

“Unhappy are the sirens whose sons my force encounter”

Λευμῶν.

οὐκ ἂν μαχοίμην = “I could not possibly fight with” ἂν always
 strengthens the negative sentence.

οὐδέ γὰρ οὐδέ = “no—for not even.”

Διωνυσιο τῶθύνας = “the nurses of Bacchus,” generally called
 Bacchæ. Compare Horace, “Taraco et exitum Lycurgi.”

θυσθλα = “the instruments of sacrifice” (from θύω).

ἔχε τρέμος; see on I. ad. il. 342.

θεινόμεναι βουπλήγη. Compare Shamgar, the Judge of Israel, who
 slew six hundred men with an ox-goad; see Judges iii. 31.

θεοὶ βεῖα ζώοντες Horace, “Deos securum agere senam,” and Milton
 Paradise Lost, l. 553,

“To that new world of light and bliss, among
 The gods, who live at ease.”

οἱ ἀρούρης καρπὸν ἔδουσι = “fruges consumere nati,” Horace.

ὀλεθροῦ πέρας. 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.—οἴη περ φίλων γενεῆ Compare Horace
 (Ars Poet. ca.),

“Ut sylva folia prona mutantur in annos,
 Prima ca. ut t. ita verborum vetus interit ætas,
 Et juvenum sicut florent modo nata vigentque.”

Compare also Arist. i. h. 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 ἴλος).

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 ἄκουσε = ὅτι τοιοῦτον, pro iis quæ: Jelf's Greek Grammar.

σεβάσσατο 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.

ἀμόμوني πομπῇ = "blameless escort;" as opposed to the forbidden arts 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 ἀρώ, 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 Cilicia, 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 ἄλη. 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 πειρᾶσθαι μὴ αἰσχύναι τὰς προσηκούσας ἀρετάς*, 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 Talauus (*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.”

αἰθούσησι = “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 their bed.”

τέγειο 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 *ὀνόμαζε*. On other occasions, when this affectionate formula is used, it begins with *χειρὶ δέ μιν κατέρεξε*: in both cases we have the union of the hands, the heart, and the tongue in this expression of fondness.

αἴ κε πίησθα = “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.”

χειρὶ δ' ἀνίπτουσι: see Exodus xxx. 20.

οὐδέ πη ἐστί. Compare Virgil, *Æn.* ii. 719,

“*Me bello e tanto digressum et cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero.*”

Purification after touching the dead body was enjoined by the Mosaic law: see Numb. xix. 11—13.

ἀλλὰ σὺ . . . ἔρχεο, “but go, I pray thee go:” see on *Il.* i. 32.

ὥς κε, i.e. εἰ τοῦτο δυνατὸν εἶη = “would that it were possible.”

εἰ κεινόν 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."

Σιδονίηθεν, from Sidon, now *Said*. See Hérodoteus (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' ἠρᾶτο = "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 κατανέω = 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 Ilion.

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' ἄχει προτραπέσθαι = "as I was resolved upon surrendering myself up to anguish:" before ἔθελον supply ὅσον, the correlative of τόσσον preceding, and see further on Iliad iii. 342.

νίκη δ' ἐπαμείβεται ἄνδρας = "victory changes her men:" hence Ares is called in a former passage ἄλλοπρόσαλλος. Compare Virgil, *Æn.* ii. 367, "Quondam etiam victis redit in præcordia virtus, Victoresque cadunt."

πάρος τάδε ἔργα γενέσθαι = πρὶν ἢ τάδε, κ.τ.λ.

350—400. τούτῳ 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' αἰόδιμοι = "continue to be sung." Compare Horace, "infelix totâ cantabitur urbe."

μυρομένη = "dissolved in tears."

τῇ γὰρ ἔμελλε = ταύτῃ τῇ ὁδῷ ἔμελλε.

πολύδωρος = πολυέδνος.

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 Πλάκφ ὑλήεσση = "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 alone

All stars of Heaven, except the guiding one.”

Ἰαστιάνακτα. *Pheronymous* name; names derived from a characteristic of the parent were called φερώνυμα. Compare Eurysales, the son of Ajax; Telemachus and Philocheus, sons of Ulysses; Neocostratus, son of Menelaus. So with the Jews.

ἐν τ' ἄρα οἱ φύ: see on *Iliad* vi. 253.

οἷδ' ἐλεαρεῖς = “and thou pitiest not.” οἷδε is here absolute.

ἐμ' ἀμύρονον = “ne, even me, all desolate,” without a square 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 simple epithet. Moore has well expressed it in these 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.

βουσα ἔπ' ἐλεπόδεσσι — “with a view to the trailing footed oxen” — ἀτὰρ σὺ: observe that here ἀτὰρ stands first in the sentence, as it refers anaphorically to what went before. She had lost all that had been nearest and dearest to her,—father, mother, brothers, and city,—~~and~~ *πᾶν ἄλλο*; all this, she sees in her Hector and,—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 θεῆς = “be not after making,” i.e. “make not now.”

παρ' Ἰρνεόν — “near the wild fig tree.” (Cassiodorus reports that near Bonnat-bachi, a village supposed to be built on the site of ancient Troy, there is a place called Ἰνυλιδάγ, i.e., the mountain of the fig trees. See, however, *Dict. Geog.* (Dr. W. Smith's).)

ἐπιδρομὸν ἔπλετο — “is wont to be assailable.”

τρὶς γὰρ τῇ γ' (see on *Iliad* i. 60, “ay, for thrice in that spot.”)

ἐλακισιπέλους. Ladies of high rank wore the peplos trailing on the ground—the dress when worn so long as to drag was called σπρμα (“a sweep”).

ἔσεται ἡμᾶρ: see on *Iliad* ii. 482.

450—500 οὐτ' αὐτῆς Ἐκάβης: see on *Iliad* i. 143.

ὅτι κεν . . . πεσοῖεν = *qui forte occubaturi sint*.

δακρυόεσσαν 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.

ὔδωρ 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 ποτέ τις εἴπησιν = "it may be at times (expected), that one would say."

ὃς ἀριστεύσκει 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."

χῆτεϊ = στερήσει, Scholiast.

τοιοῦδ' ἀνδρὸς ἀμύνειν = "capable of repelling."

δότε δῆ = "now, even now, grant:" see on Il. i. 18.

Τρώεσσι (local dative) = "among the Trojans:" prose form ἐν Τρώ. See Il. i. 247.

πατρὸς δ' ὃ γε πολλὴν ἀμεινων: compare Virgil, *Æn.* xii. 435; Soph. Ajax, 550, ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 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."

δακρυβεν 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 fell,
* * * * *

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.

οὐδὲ Πάρις: see Virg. Geo. iii. 76, seq.; Milton's Paradise iv. 857.

ὡς δ' ὅτε τις στατὸς ἵππος: compare Virg. Æn. xi. 492, and Shakespeare'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 ὕδατι. 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 hands, sometimes the feet: πλύνειν, "to wash *things*," not persons, generally *clothes*.)

νομὸν ἵππων = "the pasture of mares:" so Virgil, who imitates the whole passage,

"Aut ille impastus armenta que tendit equarum."

ἠλέκτωρ = "the beaming sun."

εὖτ' 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 bow of freedom." Observe the force of the aorist and the middle.

ἐκ Τροίης: see on Iliad ii. 237



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