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Clarendon Press Series

HOMER

ILIAD BOOKS I-XII

D. B. MONRO

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HENRY FROWDE



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Clarendon Press Series

HOMER

ILIAD, BOOKS I—XII

*WITH AN INTRODUCTION, A BRIEF HOMERIC
GRAMMAR, AND NOTES*

BY

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PREFACE TO THE FIRST EDITION.

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

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

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

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

D. B. M.

OXFORD, *June* 17, 1884.



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INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

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

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

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

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης*

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

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomedes holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem¹.

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

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

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

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

ἐξ ἀρχῆς καθ' Ὀμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority¹.

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

ἐν δὲ τὸ κάλλιστον Χίος εἶπεν ἀνὴρ,
'οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.'

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

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

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

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

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

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

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεῖος Ὀμηρος
μέλομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.

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

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in Delos. It is referred to in a famous passage of

the Hymn to the Delian Apollo, which was evidently composed for the great *πανήγυρις* or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men¹.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lycurgus and Isocrates. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (*ῥαψωδεῖσθαι*) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i.e.* of the rhapsodists), and in the education of the young' (*Panegyrr.* c. 42)². Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

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

χαῖρ', ἑλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἔντυνον ἀοιδήν.

² Plato also refers to the recitation of *ῥαψωδοί* at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

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

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

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

What then, we may ask, does *Ὀμηρίδαι* signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the

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Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ἀοιδοί), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψῳδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρς, φόρμιγξ), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different¹. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

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

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74–99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

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

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

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

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

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

From these facts it has been inferred by modern scholars that the name Ὅμηρος did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view¹.

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

¹ Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nastoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of Eugammon formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικός κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients¹.

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

¹ It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

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

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

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following:—

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

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

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

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

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said, outweighed the many other difficulties of his case¹. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenuēs et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet².

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

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

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

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, ὃς τὸν Ὀμηρον
ἠθροῖσα, σποράδην τὸ πρὶν ἀειδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

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

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

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

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other¹.

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

¹ The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the ‘Wrath’ had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf’s theory that the Homeridae were a school working in a common spirit and with nearly equal art.

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

Thus stated, Hermann’s theory may appear to be no more than a slightly modified form of Wolf’s. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original ‘Homeric’ poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years after the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays¹.' His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer².

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the Iliad and Odyssey might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the Iliad are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

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

² *Die homerische Kritik von Wolf bis Grote*, pref.

is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays¹.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (I. 424),—this is a contradiction of which the primitive poet could not be guilty². Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

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

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

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

Lachmann¹, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza². Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

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

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

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

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

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a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

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

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

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleïs' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

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

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

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

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

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

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

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

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

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

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

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

¹ The alternate immortality of the Dioscuri (*Od.* 11. 298 ff.) and the apotheosis of Heracles (*Od.* 11. 601 ff.) might be added here: but the passages are probably interpolated.

an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνη* (for *τύ*), the verbs *χραιομέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *έκηβόλος*, *έκατος*, are peculiar to the Iliad; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός* (*πτωχεύω*), *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the Odyssey.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

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

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

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

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

(a) *φη-* is the Stem of *φη-μί* *I say*, *φή-s*, *φη-σί*, *ἔ-φη-ν*, *ἔ-φη-s*, *ἔ-φη*—the forms of the Sing. Indic. Active.

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

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

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

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

called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

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

§ 2. Person-Endings.

1 Sing. The Ending -μι appears in the Subj. of some Thematic Tenses: *έθέλω-μι, τύχω-μι, ἴδω-μι, εἶπω-μι, ἀγάγω-μι.*

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

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

3 Sing. -σῖ(ν) appears in the Subj., chiefly where the 1 Sing. takes -μι, *έθέλη-σι, τύχη-σι, εἶπη-σι, ἀγάγη-σι, εὕδη-σι, βάλη-σι, πάθη-σι*; also *ἔη-σι (έσ-), ἦη-σι, δώη-σι* and *δῶ-σι.*

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

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

The 3 Plur. Middle ends in -ᾶται, -ᾶτο after consonants and ι, as *τετεύχ-αται, δεδαί-αται, πυθοί-ατο*: sometimes after υ, η, as *εἶρύ-αται, βεβλή-αται*. After α, ε, ο, we find only -νται, -ντο.

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

§ 3. The Second Aorist.

A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic; *ἔβη-ν &c.* Note the Imper. *κλυ-θι bear* (the Indic. *ἔκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτᾶ he slew, and οὐτᾶ he wounded.*

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

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§ 6. The Perfect.

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

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

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

ἄρηρε *fits*, Part. Fem. ἀρᾶρ-υῖα;

τεθηλ-ώς *blooming*, Fem. τεθαῶλ-υῖα;

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

δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἔφθαρ-ται.

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

μέμονα *I am eager*, Short Stem μεμᾶ- (cp. αὐτό-μᾶ-τος).

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

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

Inf. *μεμά-μεναι, *μεμά-μεν.

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

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

τέτληκα *I dare*, Short Stem τετλᾶ-.

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

Subj. *τετλήκω; Opt. τετλα-ίη-ν.

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

Inf. τετλά-μεναι, τετλά-μεν.

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

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

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

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

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

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

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

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

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

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

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

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

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

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

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

3. Two Verbs form an Impf. in -ᾶ :—

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

B. *Thematic Formation.*

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

In -ιω, τίω *I honour*, ἴδιο-ν *I sweated*, μήνιε *be angry*, μάστιγε
 ἔωψιρ, κονίο-ντες *raising dust*.

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

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

In -υιω, ὀπνίω *I have to wife*.

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

2. The name **Assimilation** has been given to a process found in the Verbs in -αω. Instead of contraction, one of the vowels is *assimilated* to the other; and this assimilation follows the rule of contraction, that α prevails over a following ε or η, but is changed by ο or ω; e. g. ὄράω becomes ὄρώω, but ὄράεις becomes ὄράας. In the Inf. the ι is lost: ὄράαν (not ὄράαν).

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

When the first vowel is short, the second is usually lengthened, as ὄρώω-ντες, ὄρώω-τε, ὄράας (not ὄράαις). In one or two cases both vowels are long, as δρώωσι (for δράουσι), ἠβῶωσα.

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

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

§ 9. The First Aorist.

1. When the vowel before the -σα̃ is short, the σ is often doubled; *φράσσα-το* and *φράσα-το* *be considered, ἐ-κόμισσα* and *κόμισεν* *be brought, ἐρύσσαι* and *ἐρύσαι* *to draw, &c.*

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

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. *ὤρ-σα* *I roused, ἔλ-σα-ν* *they pressed, κέλ-σαι* *to run aground, ἄρσας* *having fitted, ἔ-κερ-σα* *I shore* (Att. *ἔκειρα*), *κύρ-σας* *meeting, φύρ-σω* (Subj.) *I will mix.*

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

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

§ 10. Iterative Tenses.

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

From the Present, *ἔσκε* (for *ἐσ-σκε*) *used to be, ἔχε-σκε* *used to hold, καλέ-εσκε, ὄθε-σκε, ῥίπτα-σκε, &c.* Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, *εἶπε-σκε* *used to say, ἐρητύσα-σκε* *used to check, ὄσα-σκε, δασά-σκε-το, &c.*

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

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. *ἐ-ελ-μένος* *cooped in* (for *φε-φελ-μένος*), *εἶδον* (for *ἔ-φιδον*), *εἶχον* (for *ἔ-σεχον*), *ἔηκα* *I sent* (for *ἔ-γηκα*), 1 Plur. *εἶμεν* (for *ἔ-γε-μεν*). On F see § 54.

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

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

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

3. The Augment is η in $\tilde{\eta}\text{-}\acute{\iota}\alpha$ *I went*.

4. Initial $\acute{\epsilon}$ is often lost before another vowel; thus $\tilde{\epsilon}\nu\nu\mu\iota$ *I put on* (Stem $\phi\epsilon\sigma\text{-}$), Pf. Mid. $\epsilon\acute{\iota}\mu\alpha\iota$, $\epsilon\acute{\sigma}\text{-}\sigma\alpha\iota$, Plpf. $\epsilon\acute{\sigma}\text{-}\sigma\omicron$, $\epsilon\acute{\sigma}\text{-}\tau\omicron$, Part. $\epsilon\acute{\iota}\mu\acute{\epsilon}\nu\omicron\varsigma$. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. Loss of the Augment is common in Homer.

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

The Augment is never found with the Iterative Tenses.

§ 12. The Future.

1. Liquid Verbs (i. e. Verbs of which the Stem ends in λ , ρ , μ , ν) form the Future in $\text{-}\epsilon\omega$, as $\mu\epsilon\nu\text{-}\acute{\epsilon}\omega$ *I will remain*; so $\beta\alpha\lambda\text{-}\acute{\epsilon}\omega$, $\alpha\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\omega$, $\epsilon\acute{\rho}\text{-}\acute{\epsilon}\omega$, $\kappa\epsilon\rho\text{-}\acute{\epsilon}\omega$, $\kappa\tau\alpha\nu\text{-}\acute{\epsilon}\omega$, $\omicron\tau\rho\ddot{\upsilon}\nu\text{-}\acute{\epsilon}\omega$, &c. Contraction occasionally takes place, as $\beta\alpha\lambda\text{-}\acute{\omega}$, $\omicron\rho\text{-}\epsilon\acute{\iota}\text{-}\tau\alpha\iota$ *will be roused*, $\kappa\alpha\mu\text{-}\epsilon\acute{\iota}\text{-}\tau\alpha\iota$ *will be weary*.

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

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

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

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

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

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

$\acute{\omega}\mu\omicron\sigma\alpha$ *I swore*, Fut. $\acute{\omicron}\mu\omicron\upsilon\mu\alpha\iota$;

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

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

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

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

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

κρεμάσας *hanging*, Fut. κρεμόω;

ἐπέρασσα *I sold*, Fut. περάαν.

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

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

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

§ 13. The Subjunctive.

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

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

φη-σί *he says*, Subj. φή-η;

ἔ-στη-τε *ye stood*, Subj. στή-ε-τε;

ἔ-φθί-το *perished*, Subj. φθί-ε-ται;

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

ἐ-πέπιθ-μεν *we trusted*, Subj. πεποίθ-ο-μεν.

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

Second Aorist Subj. of ἴ-στη-μι *I set*.

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

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

First Aorist Subj. of τίω *I honour*.

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

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

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

είμι (Stem έσ-) forms έω (for έσ-ω), 3 Sing. έησι and έη.

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

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

§ 14. The Optative.

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

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

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

(2) In -σαι-μι.

3. είμί forms είη-ν (έσ-ιη-ν); also έοι-ς, έοι (Il. 9. 142, 284).

εί-μι forms ιε-ίη (Il. 19. 209), and ίοι (Il. 14. 21).

§ 15. The Infinitive.

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

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HOMERIC GRAMMAR.

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

§ 19. The Genitive.

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

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

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

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

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

§ 20. The Dative.

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

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

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

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

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

6. Stems in *-o* form *-οισι(ν)*, and Stems in *-a* form *-ησι(ν)*. These become *-οις* and *-ης*, but chiefly before a vowel, where the loss of *ι* may be due to elision: e. g. *σοῖς ἐτάροισι*.

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

§ 21. Forms in *φι(ν)*.

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

§ 22. Irregular Declension of Nouns.

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

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

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

δίπτυχο-ς, Acc. *δίπτυχ-α*;

ἄλκη, Dat. *ἄλκ-ί* (only in the phrase *ἄλκῃ πεποιθώς*);

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

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

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

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

υἰο-: Nom. *υἰό-ς*, Voc. *υἰέ* (*υἰοῦ*, *υἰῶ*, are very rare).

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

υἰυ-, *υἰέ-ος*, *υἰέ-ῖ*, *υἰέ-α*, Plur. *υἰέ-ες*, *υἰέ-ας*.

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

§ 23. Declension of Pronouns.

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

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

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

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

Singular.

Nom. τί-ς; Neut. τί	ὄσ-τις, ὄτις; ἦτις; ὄτι, ὄττι
Acc. τιν-ά (encl.); Neut. τί	ὄντινα, ὄτινα; ἦντινα; ὄτι, ὄττι
Gen. τέο, τεῦ	ὄττεο, ὄττευ, ὄτευ
Dat. τέφ, τφ (encl.)	ὄτεφ, ὄτφ

Plural.

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

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

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οἱ, αἱ,

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

§ 24. Adverbial Endings.

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

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

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

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

-τος, *place*, ἔν-τος, ἔκ-τος.

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

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

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

-δις, *direction or manner*; χαμά-δις *to the ground*, ἄμυ-δις *together*, ἄλλυ-δις *in other directions*.

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

-ᾶ, *manner*; ἄρ-α (lit. *fittingly*), ἄμ-α, μάλ-α, θάμ-α *thickly*, τάχ-α, σάφ-α, κάρτ-α, ρεῖ-α, ὤκ-α, ἡκ-α, αἰψ-α, λίγ-α, σίγ-α, ῥίμφ-α, πύκ-α, κρύφ-α.

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

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

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

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

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

-ω, chiefly from Prepositions; *εἰς-ω* *towards*, *ἐξ-ω* *outwards*, *πρόσσω* *forwards*, *ὀπίσσω* *backwards*, *προτέρ-ω* *farther on*, *ἐκαστέρ-ω*, *ἐκαστάτ-ω* *farther, farthest*, *ἀσσοτέρ-ω* *nearer*: *ὧ-δε*, *οὔτ-ω* are exceptional.

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

Variations in the endings of Adverbs to be noted:—

1. Moveable final *-ς*; *ἀμφίς* and *ἀμφί*, *μέχρις* and *μέχρι*, *μεσσηγύς* and *μεσσηγύ*, *ἰθύς* and *ἰθύ*, *πολλάκις* and *πολλάκι*, &c.

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

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

MEANINGS OF THE TENSES.

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

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

The **Perfect** is used of a **state** of things.

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

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

general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

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

1. The **Aorist** is used of an action just completed, where we should use the Perfect with 'have'; as Il. 1. 362 τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος; *what dost thou weep (Pres.), and what sorrow has touched thy heart?* 2. 114 νῦν δὲ κακὴν ἀπάτην βουλευσατο ποῶ *he has resolved on a wicked deceit*: 22. 393 ἠράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεὶ ῥ' εὔξαντο *when they had made their prayer*: 2. 642 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνα δὲ ξανθὸς Μελέαγρος ποῶ *was he himself still living, and Meleager had died*.

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

(a) in **general sayings**; as Il. 1. 218 ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ *whoso obeys the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

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

§ 26. The Perfect.

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

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

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

προ-βέβουλα is not 'I have wished rather,' but *I prefer*.

2. Note the number of Homeric Perfects, expressing **states of mind or body, temper, attitude, &c.**; κέκμηκα *I am weary*, ἔρριγε *shudders*, τέτηκα *I waste away*, ὄρωρε *is astir*, ἔολπα *I*

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

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

§ 27. The Present and Imperfect.

The Imperfect is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζός ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθεται ἐφετμέων Τητις meanwhile *did not forget*: 2. 85 οἱ δ' ἐπανεστήσαν πείθοντό τε *they rose up in obedience to &c.*

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g. Il. 22. 277 ἄψ δ' Ἀχιλλῆϊ δίδου λάθε δ' Ἔκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τις τοι εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

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

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

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

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

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

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

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§ 30. The Optative in Principal Clauses.

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

2. In the **Second Person** it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 ταῦτ' εἵποις Ἀχιλλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοιό μοι *I pray you listen*.

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

Note that *εἴθε* (or *αἶθε*) is generally used in hopeless wishes, as Il. 11 670 εἴθ' ὧς ἠβώοιμι κ.τ.λ.

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

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

6. Homer sometimes has the Opt. with *ἄν* or *κεν* to express what would have taken place in an event which has not happened (where an Attic writer would use the Indicative with *ἄν*), as Il. 5. 311 καί νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὄξυ νόησε *would then have perished, if, &c.*; 17. 70 ἔνθα κε ρεία φέροι . . εἰ μὴ κ.τ.λ.

7. With *μή* the Opt. expresses **Deprecation**: with *οὐ* it expresses negative Supposition or Expectation.

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

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

1. The Subj. of **Purpose** in an independent clause takes *κεν* when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσεο τεύχεα θᾶσσον ἐγὼ δέ κε λαὸν ἀγείρω

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

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

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

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

§ 32. Subordinate Clauses.

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

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

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

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

(1) A Clause introduced by a Relative may express

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

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

(2) ὄφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) ὥς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὥς ἂν ἐγὼν εἶπω πειθώμεθα πάντες.

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

§ 33. The Subjunctive in Subordinate Clauses.

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

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

(a) in maxims and sayings of general application; as Il. 1. 80 κρείστων γὰρ βασιλεὺς ὅτε χῶσεται ἀνδρὶ χέρηϊ· εἶπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day, &c.*

(b) in similes, with ὅτε and ὥς ὅτε (*passim*).

(c) of events happening repeatedly, or at an indefinite time, as Il. 1. 163 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὀππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον *when the Greeks take one of the Trojan towns*: 1. 230 δῶρ' ἀποαιρείσθαι ὅστις σέθεν ἀντίον εἶπη, i. e. *from any man who speaks against thee*.

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

But ἄν or κεν is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 ἀποτίσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἔξαλαπάξαι *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ἴομεν ὄφρα κε θᾶσσον κ.τ.λ. *let us go, that we may* (by our going) &c.

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

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

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν* *we shall consider, are we to return or to stay.*

§ 34. The Optative in Subordinate Clauses.

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

1. The Opt. is used in Conditional and Temporal Clauses¹—

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

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

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

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

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

2. The Optative of End is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose ; as Il. 1. 64 *ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ.* *let us ask a prophet who may tell us,—*where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only, as Il. 14. 107 *νῦν δ' εἴη ὅς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι* *may there be (one) who will tell us a better plan than this.*

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 *ἀχλὺν δ' αὖτοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκῃς κ.τ.λ.* *I have taken away the dimness from thine eyes, so that thou shalt know, &c.*

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

§ 35. *ἄν* and *κεν* with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious: Il. 1. 139 *ὁ δέ κεν κεχολώσεται ὄν κεν ἴκωμαι* (*I will do so and so*) *and he* (for his part) *will be angry to whom I shall come*: so Il. 1. 174, 523; 2. 229, 258.

§ 36. The Infinitive.

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

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

roast meat is liked for eating, i.e. 'you like to eat roast meat there¹.'

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

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

3. 458 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἄμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

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

THE CASES.

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

§ 37. The Accusative.

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

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

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

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

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

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as *ἠπειλήσεν μῦθον uttered a word of threatening, βουλὰς ἐξάρχων taking the lead in counsel, οὐ τι ψεῦδος ἐμὰς ἄσας κατέλεξας no false tale hast thou told of my folly.*

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as *Il. 4. 155 θάνατόν νύ τοι ὄρκι' ἔταμνον my making a treaty proves to be death to thee.* Hence the use of *ἐπικλήσιν in name, πρόφασιν professedly, δέμας πυρός in the likeness of fire.*

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

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

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

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is *some fact about the person.* The fact is often given by a Participle following, as *Il. 7. 129 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντα ἀκούσαι if he were to hear of their all cowering before Hector: 13. 352 ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους he was vexed at their being subdued* (cp. *ἄχθομαι ἔλκος I feel the pain of the wound*).

Or it is given by a distinct Clause, as *Il. 2. 409 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο he knew of his brother how he laboured.* This is the so-called 'Accusativus de quo.'

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the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τρώων χόλω from anger against the Trojans; 15. 138 χόλον υἱὸς ἔηος anger on account of his noble son; so with ἄχος, &c.; cp. σὴ ποθὴ regret for thee.

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

3. A Gen. of Place is found—

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

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

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

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

With Verbs of anger, grief, &c.: as ἐτάροιο χολωσάμενος enraged on account of his comrade, τῆς δ' γε κείτ' ἀχέων grieved on account of her he lay.

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

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

§ 40. The Case-forms in -φι(ν).

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

The Instrumental Dative, the commonest use; as βίηφι *by might*, ἀναγκαίηφι *by necessity*, ἐτέρηφι *with the other hand*: ἀγλαίηφι πεποισθώς, γενεῆφι νεώτατος, σὺν ὄχεσφι, ἅμ' ἠοὶ φαινομένηφιν, θεόφιν μήστωρ ἀτάλαντος.

The Locative, as ὄρεσφιν *on the mountains*, θύρηφι *at the door*, κλισίηφι *in the tent*, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

The Ablative Genitive, especially with Prepositions, as ἀπὸ χαλκόφιν, ἀπὸ νευρῆφιν, ἐκ στήθεσφιν, ἀπὸ ναῦφιν, ἐκ θεόφιν: also δακρυόφιν πλησθεν, ναῦφιν ἀμυνόμενοι, &c.

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

§ 41. Prepositions—Tmesis.

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

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

Under this head may be placed the use with ellipse of the Verb εἰμί, as Il. 1. 174 πάρ' ἔμοιγε καὶ ἄλλοι *others are at my command*: I. 515 οὐ τοι ἔπι δέος *no fear lies upon thee*: I4. 141 οὐ οἱ ἔνι φρένες *understanding is not in him*. So ἄνα as an exclamation, *up!*

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

2. **Tmesis**, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position; as ὑπὸ δ' ἔσχετο μισθόν *he promised (ὑπέσχετο) wages*; ἔκ τε καὶ ὄψε τέλει *he accomplishes it (ἐκτελεῖ) late*; οὐς ποτ' ἀπ' Αἰνείαν

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

§ 42. Prepositions with Nouns.

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

1. The Dative is used in Homer—

with ἀνά, as χρυσέῳ ἀνά σκήπτρῳ *upon a golden staff*;

with μετά, in two senses, (1) ‘between,’ as μετὰ ποσσὶ *between the feet*, μετ’ ἀμφοτέροισι *between the two sides*;

(2) ‘among,’ as μετὰ τριτάτοις *among the men of the third generation*. The Gen. with μετά is post-Homeric.

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

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

κατά with the Gen. means either (1) ‘down from,’ as κατ’ οὐρανοῦ *down from heaven*, or (2) ‘down on,’ as κατὰ χθονὸς ὄμματα πήξας *fixing his eyes on the ground*.

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

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

παρά is used (1) of ‘motion to,’ as στῆ δὲ παρ’ αὐτὸν ἰὼν *he*

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

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

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

διά takes the Acc. in Homer (as well as the Gen.) in the local meaning 'through.' With the Gen. the notion is usually that of making way through an obstacle: *δι' ὀμίλου* through the throng; so *δι' αἰθέρος οὐρανὸν ἵκει*, &c. With the Acc. the space traversed is more prominent, as *διὰ δώματα ποιπνύοντα* bustling through the palace.

§ 43. Compound Prepositions.

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

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun *ἐγώ* the forms *μευ*, *μοι*, *με* are enclitic.

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

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

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

This use is not very common except with Prepositions (*ἀμφὶ ἔ, ἀπὸ ἔο, ἐπὶ οἷ, &c.*).

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

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

§ 45. ὄδε, κείνος, οὗτος.

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

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

§ 46. αὐτός.

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

1. To distinguish a person from adjuncts or surroundings (*αὐτὸς καὶ τοῦ δῶρα the man and his gifts*); hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 *αὐτὸς ἀπούρας* 'taking it *by himself*,' without the usual concurrence.

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

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

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

§ 47. The Article.

The Pronoun ὁ ἡ τό is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. *The Substantival use* :—

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

The Art. is often strengthened by γε, especially in the Nom., so that ὁ γε, ἡ γε, τό γε is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e. g. τόν γε, τόν, μιν (answering to ἐμέ γε, ἐμέ, με).

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

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

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as Il. 1. 382 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο. 'Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.'

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

(c) As antecedent to a Relativial Clause, e. g. ἡματι τῷ ὅτε κ.τ.λ. In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292 τὴν ὁδὸν ἣν κ.τ.λ.

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, ἄλλος, ἕτερος, αὐτός, and a few other Adjectives that imply contrast or comparison, as Αἴας ὁ μέγας

Ajax the greater, τὸ χθιζόν *that of yesterday*, τὸ κρήγυον—τὰ κακά *good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as Il. 5. 271 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ, τὼ δὲ δὺ' Αἰνεΐα *four (not the four) he kept, the other two he gave to Aeneas*.

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

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

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

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

3. *The Relativial use:—*

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

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

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

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

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

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

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

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

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

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

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

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

(2) It serves to mark a statement as *general*; as Il. 1. 218 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of τε is rare except in combination with ὅς, ὅσος, οἷος, the corresponding Adverbs ὡς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τόν τε στυγέουσι καὶ ἄλλοι), the Indefinite τις, and the Particles καί, μέν, δέ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. 1. 63, 81, 82, 238., 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

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

Such a break in the middle of the line is prevented by a

Caesura (τομή, i. e. the division between words not coinciding with the end of a foot, and therefore 'cutting' the foot).

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

οὐλομέ- | νην ἦ | μυρί' \wedge 'Α- | χαιοῖς ἄλγε' ἔθηκε,

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

Somewhat less common is the Caesura 'after five half-feet' (τομή πενθ-ημι-μερής): as μῆνιν ἄ- | εἶδε θε- | ἄ \wedge - | .

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

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

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

Πηλεύς θήν μοι ἔπειτα γυ- | ναῖκα \wedge γα- | μέσσεται αὐτός,

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

Πηλεύς θήν μοι ἔπειτα γυ- | ναϊκί γε \wedge | μάσσεται αὐτός.

The division after the fourth foot, as in—

ἠρώων, αὐτοὺς δὲ ἐλώρια | τεῦχε κύνεσσιν

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

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

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

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

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

3. The principle of these rules applies to many cases in

which a long vowel or diphthong comes before another vowel in the same word: thus—

(a) The vowels α, ι, υ before another vowel are often ‘doubtful’ in quantity; as ἰλᾶος and ἰλᾶος, κονῖη and κονῖη, ἴομεν (-υυ but ἀλλ’ ἴομεν); so in most Verbs in -ιω and -υω, Comparatives in -ίων, Nouns in -ιη, &c.

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

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

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

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

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

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

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

8. Initial ε followed by a vowel may often be dropped, as ἐ-ἐλπομαι and ἔλπομαι, ἐ-εἰκοσι and εἴκοσι, ἔ-εδνα and ἔδνα: so in the Pf., ἔρχαται (for ἐ-έρχαται, i. e. *φε-φέρχαται*), ἔστο and ἔ-εστο (*φέ-φες-το*).

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

§ 52. Position.

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

πατρός, ἐπὶ Τρώεσσι; πρ in ἐσσόμενα πρό τ' ἔοντα; φρ in περιφραδέως, ἐπὶ φρεσί, &c.

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

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e. g.) ἀνήρ (ᾶ), Ἄρης (Voc. Ἄρες Ἄρες), ἴσασι (- - υ and υ - υ); φίλος, but φίλε κα- | σίγνητε; δύο and δύω; also interchange between ε and ει, ο and ου, as ἔνεκα and εἵνεκα, πολὺς and πουλύς, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, κᾶλός, φᾶρος, φθᾶνω, ἴσος, τῖνω, φθῖνω, ξεῖνος, πείραρ, μουῖνος, κοῦρος, νοῦσος, &c., while the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e. g. the first α of ἀθάνατος, ἀκάματος, Ἀπόλλωνος, ἀπονέεσθαι, the ῠ of θυγατέρες (ῠ in trisyllabic forms, θύγατρα, &c.), the ῖ of Πριαμίδης, &c.; also final α in ἄμφηρεφέα (Il. 1. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. 1. 153 δεῦρο μαχησόμενος, ἐπεὶ κ.τ.λ.; 2. 228 πρωτίστῳ δίδομεν, εὐτ' ἂν κ.τ.λ. This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter Ϝ, called the digamma,

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

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

The chief words which show clear traces of initial *F* are—*ἄγ-νυμι*, *ἄναξ*, *ἄστυ*, *ἔαρ*, *ἐκάς*, *ἕκαστος*, *εἴκοσι*, *ἔλπω*, *ἔννυμι* (*Fεσ-*), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ιδεῖν* and *οἶδα* (*Fιδ-*), *εἴκω* and *ἔοικα* (*Fικ-*), *ιάχω* (*ιαχή*, *ἡχή*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

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

Initial *Fρ* may be traced in *Fρέζω* (cp. *Fέργον*), *Fρήγ-νυμι*, perhaps *Fρητός*, *Fρύομαι*, &c.

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

§ 55. Doubling of Consonants.

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

2. Certain initial consonants have the value of double

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

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

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

DIALECT AND STYLE.

§ 56. The Epic Dialect.

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

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

3. The forms in actual use, however, are not quite so

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

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

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

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

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

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

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The

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Il. 9. 334 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
τοῖσι μὲν ἔμπεδα κείται'

i. e. 'the other prizes *which* he has given to chiefs and kings remain undisturbed with them.'

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

§ 58. Anacoluthon.

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

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

Il. 3. 79 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
ιοῖσίν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον.

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

Il. 20. 48

αὖτε δ' Ἀθήνη

σταῶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἀλλότ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὖτει.

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

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

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

Il. 3. 387

ἣ οἱ Λακεδαίμονι ναιεταώση

ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε,

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

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

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

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

πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσσα δ' ἐταίρους

(instead of ἔπειτα δὲ ἐταῖροι ὑπ' ἐμοῦ).

Occasionally the second clause disappears altogether : as—

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

Il. 10. 224 σὺν τε δὴ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε (= 'one is beforehand, the other behind him').

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

Il. 4. 433 Τρῶες δ' ὡς τ' ὄϊες . . .

436 ὡς Τρώων ἀλαλητὸς κ.τ.λ.

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

Il. 11. 624 τοῖσι δὲ τεύχε κυκειῶ εὐπλόκαμος Ἐκαμήδη,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
θυγατέρ' Ἀρσινόου κ.τ.λ.

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

5. The chief example of real anacoluthon in Homer is Il. 6. 510 ὁ δ' ἀγλαίηφι πεποισθῶς—ρίμφα ἐ γούνα φέρει κ.τ.λ., where the effect of abrupt change seems to be intended : and so perhaps Il. 9. 356–360.

§ 59. Litotes.

The 'figures of speech' to which we now proceed do not properly belong to grammar. Their essence lies in a difference between the literal meaning of a phrase or sentence and the meaning which it is intended to convey : and such a difference

does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

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

§ 60. Oxymoron.

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

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: ἀλυσκάζοντι μάχεσθαι (Il. 5. 253), ἐκὰς ἰστάμενος πολεμίζειν (Il. 13. 263), ἀποσταδὸν μάρνασθαι (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: μέλπεσθαι Ἄρηϊ, πολέμου ὀαριστύς, ὀμιλέομεν Δαναοῖσι, &c.

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

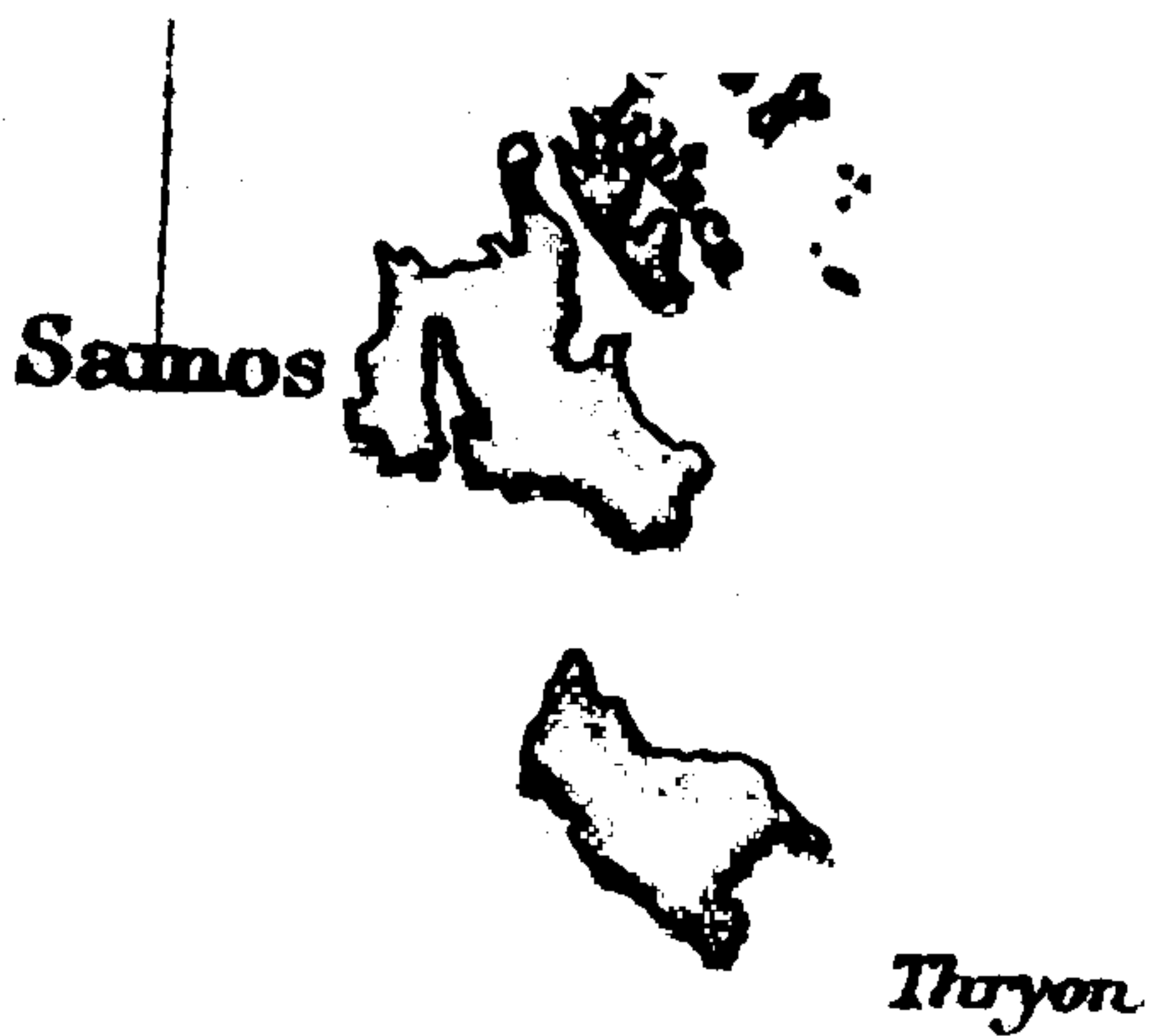
Somewhat similarly in the story of Rhesus, Il. 10. 496 κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη τὴν νύκτ' Οἰνείδαο πάϊς, the meaning is not that he had a bad dream in which he saw Diomedes, but that a 'bad kind of dream' (i. e. something worse than a dream), viz. Diomedes, stood over him.

P A E O N E S

ERAF

2 Dodone

ETOL



Cypariss

Rylos

Po

(Cythera)

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

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

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

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

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

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

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

ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠράθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἀνακτι, τὸν ἠὔκομος τέκε Λητώ·
 “ κλυθὶ μέν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωόμεναιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἑοικῶς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο·
 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούσ, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεῖς
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

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

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

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

Ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωπι ἐίκτην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὧς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίας ἀλόχου, ἐπεὶ οὔ ἔθέν ἐστι χερείων,
 οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ξοικε·

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

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

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

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

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

Τὸν δ' ἠμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἴων σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἀνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὡς ἐμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

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

ὣς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσιν λαίοισι διάνδιχα μερμήριξεν,
 ἣ δ' γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

εἰς ὃ ταῦθ' ὤρμαινε ~~κατὰ φρένα~~ καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα
 οἷφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο·
 θάμβησεν δ' Ἀχιλλεύς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὅσσε φάανθεν 200
 καί μιν φωνήσας ἔπεα πτερδέντα προσηύδα·
 "τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
 ἧς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμόν ὀλέσση." 205

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

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“*χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι* 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἀμείνον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἐκλυον αὐτοῦ.”

Ἦ καὶ ἐπ’ ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
 ἀψ δ’ ἐς κουλεὸν ὧσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
 μύθῳ Ἀθηναίης· ἧ δ’ Οὐλυμπόνδε βεβήκει
 δώματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαὔτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε· καὶ οὗ πω λῆγε χόλοιο·
 “*οἴνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο,* 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἧ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ’ ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπη· 230

δημοβόρος βασιλεύς· ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 ἧ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
 ἀλλ’ ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὗ ποτε φύλλα καὶ ὄζους
 φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235

οὐδ’ ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἧ ποτ’ Ἀχιλλῆος ποθῆ ἴξεται νῆας Ἀχαιῶν 240

σύμπαντας· τότε δ’ οὗ τι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὔτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθι θυμὸν ἀμύξεις
 χωόμενος ὃ τ’ ἀριστον Ἀχαιῶν οὐδὲν ἔτισσας”

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

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

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

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

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
 “ἦ γὰρ κεν δειλός τε καὶ οὔτιδανός καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὄτω.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὔ τοι ἔγωγε μαχήσομαι εἴνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοί ἐστι θεῶν παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοτος ἐμείο·
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἔρωήσει περὶ δουρί.”

Ἔως τὼ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας
 ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἄτρεΐδης δ' ἄρα νῆα θεῶν ἀλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἑκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

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ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.”

ᾠς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345

ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,

δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν

ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς

δακρύσας ἑτάρων ἄφαρ ἔζετο νόσφι λιασθείς,

θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον ^{εὐεῖεσι θύγα} 350

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατα χεῖρας ὀρεγνύς·

“ μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυρθάδιόν περ ἑόντα,

τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι

Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·

ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355

ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ᾠς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ

ἠμένῃ ἐν βένθεσσι ἀλὸς παρὰ πατρὶ γέροντι·

καρπαλίμως δ' ἀνέδυσσε πολιῆς ἀλὸς ἠὲ δμίχλη,

καί ῥα πάροισ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360

χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;

ἔξαύδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεὺς·

“ οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,

τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,

ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρηον.

Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370

ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων

λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,

στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος

χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,

Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 χωόμενος δ' ὁ γέρων πάλιν ὄχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνησκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο
 πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπέλιησεν μῦθον, ὁ δὲ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἔς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἀνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγουτες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος ^{νιδε π. ι}
 ἔλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ. 395
 πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἴη ἐν ἀθανάτοισιν ἀεικέα λαιγὸν ἀμῦναι,
 ὅπποτε μιν ξυυδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη· 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὦχ' ἑκατόγχειρον καλέσασ' ἔς μακρὸν Ὀλυμπον·
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες
 Αἰγαίων'—ὁ γὰρ αὐτε βίην οὐ πατρὸς ἀμείνων—
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,

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

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 " ὦμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυθά περ, οὗ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 καί μιν γουνάσομαι καί μιν πείσεσθαι ὄτω."

Ὡς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τήν ῥα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρῦσῃν ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέας ἐντὸς ἵκοντο,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,
 ἱστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τήν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

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

Ἦμος δ' ἠέλιος κατέδυσσε καὶ ἐπὶ κνέφας ἦλθε, 475

δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός·

ἡμᾶς δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἴκμενον οὐρον ἴει ἐκάεργος Ἀπόλλων·

οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασαν, 480

ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίου, ἀμφὶ δὲ κῦμα

στειρὴ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἠ' δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,

νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485

ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·

αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισι

διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490

οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ

αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένητ' ἠώς,

καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔόντες

πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφει-

μέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,

ἤερη δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.

εὐρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·

καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500

σκαιῆ, δεξιτερῆ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα

λισσομένη προσέειπε Δία Κρονίωνα ἀνακτα·

“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνηνον ἐέλδωρ
 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
 ἔπλετ’· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ’ ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τε ἐ τιμῇ.”

505

510

Ὡς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὡς ἦψατο γούνων,
 ὧς ἔχειτ’ ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτίς·
 “ νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἢ ἀπόειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ’ ἐὺ εἰδῶ
 ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”

515

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

520

525

Ἥη καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσiai δ’ ἄρα χαῖται ἐπερρώσαντο ἀνακτος
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον.

530

Τῷ γ’ ὧς βουλεύσαντε διέτμαγεν· ἢ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὸν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέσταν
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἕσταν ἅπαντες. 535

ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις θυγάτηρ ἄλλιοιο γέροντος·
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
“ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπουνόσφιν ἔοντα
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

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

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκῆλος τὰ φράζεαι ἄσσοι ἐθέλησθα.
νῦν δ' αἰνώως δείδοικα κατὰ φρένα μή σε παρείπη 555
ἀργυρόπεζα Θέτις θυγάτηρ ἄλλιοιο γέροντος·
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὄτω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

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

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ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἕφαιστον διὰ δώματα ποιπνύοντα. 600

ἌΩσ τότε μὲν πρόπαν ἡμαρ ἐσ ἡέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸσ ἐδεύετο δαιτὸσ ἐτίσης,
οὐ μὲν φόρμιγγοσ περικαλλέοσ, ἦν ἔχ' Ἄπόλλων,
Μουσαίων θ', αἰ ἄειδον ἀμειβόμεναι ὀπὶ καλῆ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάοσ ἡέλιοιο, 605

οἱ μὲν κακκείοντεσ ἔβαν οἰκόνδε ἕκαστοσ,
ἦχι ἐκάστω δῶμα περικλυτὸσ ἀμφιγυήεισ
Ἕφαιστοσ ποίησεν ἰδυίησι πραπίδεσσι·
Ζεὺσ δὲ πρὸσ δν λέχοσ ἦι' Ὀλύμπιοσ ἀστεροπητήσ,
ἐνθα πάροσ κοιμᾶθ' ὄτε μιν γλυκὺσ ὕπνοσ ἰκάνοι· 610
ἐνθα καθεῦδ' ἀναβάσ, παρὰ δὲ χρυσόθρονοσ Ἕρη.

ΙΛΙΑΔΟΣ Β.

Ὀνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
εὐδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα
τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω· 10
θωρήξαι ἔκτε κέρει κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γὰρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
ὣς φάτο, βῆ δ' ἄρ' Ὀνειρος· ἐπεὶ τὸν μῦθον ἀκουσε·
καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος·
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊφῶν υἱὲς εἰκῶς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων
τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·
“εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·

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

Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν· ἄρ' οὐ τελέεσθαι ἔμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἄρα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγέα τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυντ' ὀμφή·
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον· 45
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον·
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα·
 βουλήν δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηὶ Γυλοισιγενέος βασιλῆος·
 τοὺς δ' γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν· 55

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

μὰψ' οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 120 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὔ πώ τι πέφανται·
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὄσσοι ἕασιν,
 125 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἴνοχοεύειν,
 πολλαὶ κεν δεκάδες δευοίατο οἴνοχοοιο.
 τόσσον ἐγὼ φημι πλέας ἕμμεναι υἱας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι
 130 πολλέων ἐκ πολίων ἐγχεσπαλοὶ ἄνδρες ἕασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 135 αἰ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 ἦατ' ἐνὶ μεγάροισι ποτιδέγμεναι· ἄμμι δὲ ἔργου
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.
 ἄλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 140 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρινε
 πᾶσι μετὰ πληθύν, ὄσοι οὐ βουλήσ ἐπάκουσαν·
 κινήθη δ' ἀγορὴ φή κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 145 ὄρουρ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέεσσιν,
 ὧς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 150 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἀπτεσθαι νηῶν ἢδ' ἐλκέμεν εἰς ἅλα δῖαν,
οὔρους τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155

εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,

οὔτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν

Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,

καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης·

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,

μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

Ἵσως ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,

βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀΐξασα·

[καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]

εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,

ἔσταότ'· οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης 170

ἀπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε·

ἀγχού δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

οὔτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν

φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175

καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,

σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180

μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”

Ἵσως φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅσα φωνησάσης,

βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

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ἔμμεναι· αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
 κυρτώ, ἐπὶ στήθος συναγωγότε· αὐτὰρ ὑπερθε
 φοξὸς ἔην κεφαλῆν, ψεδνῆ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220
 τὼ γὰρ νεικείεσκε· τότε αὐτ' Ἀγαμέμνονι δίω
 ὄξεα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδη, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις ; 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἢ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἕοικεν
 ἀρχὸν ἔόντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.
 ὦ πέπουες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”

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

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

Ὡς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλήξεν· ὁ δ' ιδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σιῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔζετο τάρβησέν τε,
 ἀλγήσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· . 270
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ δὴ μυρὶ” Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. . 275
 οὐ θήν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν.”

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

εἶδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἴες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάτα βουλήν·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ Ἀτρεΐδη, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἠ̄ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἠ̄ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηϊ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήητε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἠ̄ ἔτεδον Κάλχας μαντεύεται, ἧε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρωίξ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠ̄γερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῆ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

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Ἄτρείδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχε· Ἄργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τούσδε δ' ἕα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ'—ἄνυσσι δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἤματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἄργεῖοι Τρώεσσι· φόνον καὶ κῆρα φέροντες·
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ· 360
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὧς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἠδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ' εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
 ἢ ἀνδρῶν κακότητι καὶ ἀφράδιῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ἢ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἶ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλοῦ
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἀνακτος·
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἄχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδῶν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
 εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περι δ' ἐγχεῖ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390
 ὅν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἔσσειται φυγέειν κύνας ἠδ' οἰωνούς.”
 ὣς ἔφατ', Ἄργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 ἀνστάντες δ' ὄρεοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔδοντο.
 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἄγαμέμνων
 πύονα πενταέτηρον ὑπερμενείϊ Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστήας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἀνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντου

αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·
ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο.

βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410

τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

“ Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,

μῆ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,

πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον

αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα, 415

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐσαι

χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι

πρηνέες ἐν κούρησιν ὁδὰξ λαζόλατο γαῖαν.”

ᾠς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίων,

ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,

αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

μηρούς τ' ἐξέταμον κατὰ τε κνίση ἐκάλυψαν

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον, 425

σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,

μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,

ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.

ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων

λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

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

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὧς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

ἤνυτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κέλνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσι.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485

ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν·
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

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

οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500

Ἐκαλέην Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,

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

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηνος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρῃι κρατερῶ· ὃ δὲ οἳ παρελέξατο λάθρη
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

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

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὄσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοῦς·
οἳ Κύνον τ' ἐνέμοντ' Ὀπόεντά τε Καλλίάρον τε
Βῆσσαν τε Σκάρφην τε καὶ Ἀὐγειαὺς ἐρατεινὰς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης·

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

τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὄπιθεν κομόωντες,
 αἰχμηταὶ μεμαῶτες ὄρεκτῆσιν μελίησι
 θώρηκας ῥήξειν δητῶν ἀμφὶ στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
 καδ δ' ἐν Ἀθήνης εἶσεν, ἐὼ ἐν πλίονι νηῶ·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550

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

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

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἐρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροιζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
 οἳ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὖθ' ἠγεμόνευε βοῆν ἀγαθὸς Διομήδης
 καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος·
 συμπάντων δ' ἠγείτο βοῆν ἀγαθὸς Διομήδης·

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

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

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

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

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

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

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

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

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

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

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

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

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

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

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

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

ἄλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἠγήσαιο·
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,
τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690

Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης,
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

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τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

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

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

Οἳ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
τῶν αὐθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης, 740
υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς·
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἦματι τῷ ὅτε φῆρας ἐτίσατο λαχνηέντας,
τοὺς δ' ἐκ Πηλίου ὧσε καὶ Αἰθίκεσσι πέλασεν·
οὐκ οἶος, ἄμα τῷ γε Λεοντεύς, ὄζος Ἄρηος, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·

τοῖς δ' ἄμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

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

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνοσ υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θεὸς ἠγεμόνευε,
τῷ δ' ἄμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

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

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὡς,
ὄτριχας οἰέτεας, σταφύλη ἐπὶ νῶτον εἵσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρης φορεούσας.

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

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

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

Τρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὦκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγερέες, ἡμὲν νέοι ἦδὲ γέροντες·
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὦκέα Ἴρις· 790
 εἵσατο δὲ φθογγῆν υἱὶ Πριάμοιο Πολίτῃ,

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

795

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

800

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

805

ἽΩς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν ἐπὶ τεύχεα δ' ἐσσεύοντο·
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὄρώρει.

810

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

815

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

Δαρδανίων αὐτ' ἦρχεν εὖς παῖς Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτῃ,
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

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

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

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
υἱε Ταλαιμένεος, τὼ Γυγαίη τέκε λίμνη, 865
οἳ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἠγήσατο βαρβαρόφωνων,
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870

Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν ἠΰτε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

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

ΙΛΙΑΔΟΣ Γ.

Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἠγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὣς,
ἥύτε περ κλαγγῇ γεράνων. πέλει οὐρανόθι πρό,
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέρια δ' ἄρα ταί γε κακὴν ἔριδα προφέρουται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὐ τι φίλην, κλέπτη δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κούισαλος ὄρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

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

Τὸν δ' ὡς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
ὣς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

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

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

τὸν δ' Ἔκτωρ νείκεσσε ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστήηα πρόμον ἔμμεναι, οὔνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50

δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῶ ;
 οὐκ ἂν δὴ μείνειας ἀρητήφιλον Μενέλαον ;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·
 οὐκ ἂν τοι χραίσμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης,
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρησι μιγείης. 55

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

Ἔως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἴνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 Γῆ τε καὶ Ἥελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
 ἄξτετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

Ἔως ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.
 καὶ ῥ' Ἴππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν

- οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἄγαμέμνονι δίῳ. 120
- Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἶδομένη γαλόῳ, Ἄντηνορίδαο δάμαρτι,
τὴν Ἄντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε, 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων·
ἀγχού δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·
“ δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρου πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὄλοοῖο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπαυται,
ἄσπῃσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἄλέξανδρος καὶ ἀρητίφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”
Ἵως εἰποῦσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων 140
αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀθόνησιν
ὠρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη, Πιπθῆος θυγάτηρ, Κλυμένη τε βοῶπις·
αἶψα δ' ἔπειθ' ἱκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145
- Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
ἦατο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσι,
γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
ἔσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην

δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσι·
 τοῖοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὡς οὖν εἶδονθ' Ἐλένην ἐπὶ πύργου ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

“ οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ᾧπα ἔοικεν·
 ἀλλὰ καὶ ὡς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέσθω,
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160

Ἔως ἄρ' ἔφαν, Πρίαμος δ' Ἐλένην ἐκαλέσσατο φωνῇ·
 “ δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοῦς τε φίλους τε—
 οὔ τι μοι αἰτία ἐσσί, θεοὶ νύ μοι αἰτιοί εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165
 ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξουομήνης,
 ὅς τις ὄδ' ἐστὶν Ἀχαιῶν ἀνὴρ ἠὲς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 καλὸν δ' οὔτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὔτω γεραρόν βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.” 170

Τὸν δ' Ἐλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
 “ αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὡς ὄφελεν θάνατός μοι ἀδεῖν κακὸς ὅππότε δεῦρο
 υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175

ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἠδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

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

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ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα
 ἀλλ' ἀστεμφὲς ἔχεσκειν, ἀτδρεῖ φωτὶ ἔοικώς·
 φαίης τε ζάκοτόν τέ τιν' ἔμμεναι ἀφρονά τ' αὐτως. 220

ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἔοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

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

Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 “ οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὧς 230
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρητίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.

νῦν δ' ἄλλους μὲν πάντα ὄρῳ ἐλίκωπας Ἀχαιοῦς,
 οὔς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 ἢ οὐχ ἔσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχρα δειδιότες καὶ δυνεῖδεα πόλλ' ἅ μοί ἐστιν.”

ἌΩς φάτο, τοὺς δ' ἤδη κατέχεν φυσίζοος αἴα
 ἐν Λακεδαίμονι αὐθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρουν ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα
 ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἴν’ ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρητίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο·
 οἱ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 Ὡς φάτο, ῥίγησεν δ’ ὁ γέρον, ἐκέλευσε δ’ ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ’ ὄτραλέως ἐπίθοντο.
 ἂν δ’ ἄρ’ ἔβη Πρίαμος, κατὰ δ’ ἠνία τεῖνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρου·
 τὼ δὲ διὰ Σκαιῶν πεδίουδ’ ἔχον ὠκέας ἵππους.
 Ἄλλ’ ὅτε δὴ ῥ’ ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὤρνετο δ’ αὐτίκ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ’ Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἶεν ἄωρτο,
 ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ’ Ἀτρεΐδης μεγάλ’ εὔχετο χεῖρας ἀνασχών·
 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ’, ὃς πάντ’ ἐφορᾷς καὶ πάντ’ ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ’ ἐπίορκον ὁμόσση,

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

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῶ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἶλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτησιν·
 ὧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·
 “ Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."

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

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

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καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σειοῦντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

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

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

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐτίσην·

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφέν ἔκπεσε χειρός.

Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“Ζεῦ πάτερ, οὗ τις σεῖο θεῶν ὀλοώτερος ἄλλος· 365
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσι νῆπι ξίφος, ἐκ δέ μοι ἔγχος
ἠΐχθη παλάμηφι ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἱπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς· 370

ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἦ οἱ ῥῆξεν ἱμάντα βοῶς Ἴφι κταμένοιο· 375

κεινή δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχει χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὧς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδει κηώεντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανε
 πύργῳ ἐφ' ὑψηλῶ, περιὶ δὲ Τρωαὶ ἄλις ἦσαν·
 χειρὶ δὲ νεκταρέου ἔανου ἐτίναξε λαβοῦσα, 385
 γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν

εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταώσῃ
 ἦσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκε·
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτη·
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἧὲ χοροῖο νέον λήγοντα καθίζειν.”

“Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε· 395
 καί ῥ' ὧς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαίειαι ἠπεροπεύειν ;

ἧ πῆ μὲ προτέρω πολίων εὖ ναιομενάων 400
 ἄξεις, ἧ Φρυγίης ἧ Μηουίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων·
 οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερῆν ἐμὲ οἴκαδ' ἄγεσθαι,

τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσι ὑποστρέψειας Ὀλυμπον,

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

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

ᾧ ὡς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ
 σιγῆ, πάσας δὲ Τρώας λάθεν· ἦρχε δὲ δαίμων. 420

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

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 “ ἦλυθες ἐκ πολέμου· ὡς ὄφελος αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείσ κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἢ μὲν δὴ πρίν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430

σῆ τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαου
 ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλά σ' ἐγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “ μή με, γύναι χαλεποῖσιν ὄνειδέσι θυμὸν ἐνιπτε·
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

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Ἵρκίων σύγχυσις. Ἰγαμέμνονος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἠγορόωντο
 χρυσέφ' ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεῖσι δεπάεσσι
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενητὸς Ἀθήνη.
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἢ ῥ' αὐτίς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἠδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,
 αὐτίς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”
 ὣς ἔφαθ', αἰ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη· 20
 πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει·

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

25

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 “ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ρέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον ;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω ὅθι τοι φίλοι ἄνδρες ἐγγεγάασι,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔᾶσαι·
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·
 αἶ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἔϊσης,
 λαιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

35

40

45

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
 “ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τάων οὗ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55

55

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἢ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον, γενεῇ τε καὶ οὖνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἢ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὣς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

Ἔως ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὣς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

Ἔως εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἕενται·
 τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρῶάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς· 80
 ὧδε δὲ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἢ ῥ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὃς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

Ἔως ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἢ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηγορίδῃ, κρατερῷ αἰχμητῇ,

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ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λύξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστὸς 125
ὄξυβελῆς, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγελείη,
ἧ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.
ἧ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ 130
παιδὸς ἔέργη μυΐαν, ὅθ' ἠδέϊ λέξεται ὕπνῳ,
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήηρος ὀχῆες
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστὸς·
διὰ μὲν ἄρ' ζωστήηρος ἐλήλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἷστὸς ἐπέγραψε χροά φωτός·
αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὤτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνη
Μηονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἵππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
εὐφύεες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὤτειλῆς·
ὀίγησεν δὲ καὶ αὐτὸς ἀρητίφιλος Μενέλαος. 150
ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἰμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσε, 160
 ἔκ τε καὶ ὄψε τελείῃ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύσειν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἄργεϊν Ἐλένην· σέο δ' ὄστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρόσκων Μενελάου κυδαλίμοιο·
 ‘ αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
 σὺν κεινῆσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

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

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

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

ᾧ ὡς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἦρωα Μαχάονα· τὸν δ’ ἐνόησεν 200
 ἔσταότ’· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ ὄρσ’, Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205
 ὃν τις δῖστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἠὲ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

† ᾧ ὡς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε·
 βὰν δ’ ἰέναι καθ’ ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὄθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγηγέραθ’ ὅσοι ἄριστοι
 κυκλόσ’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 αὐτίκα δ’ ἐκ ζωστήηρος ἀρηρότος ἔλκεν δῖστόν·
 τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὄξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήηρα παναίολον ἠδ’ ὑπένερθε 215

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εἰρύατ' εὖπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδητ' αἶ κ' ὕμιν ὑπέροχη χεῖρα Κρονίων ;”

Ἔως ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενῆα δαίφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὄτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγάμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·

“ Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων

ἡμὲν ἐνὶ πτολέμφῳ ἢ δ' ἀλλοίῳ ἐπὶ ἔργῳ

ἢ δ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

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

ἀλλ' ὄρσει πόλεμόνδ', οἷος πάρος εὐχεαί εἶναι.”

Τὸν δ' αὐτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίου ηὔδα· 265

“ Ἀτρεΐδη, μάλα μὲν τοι ἐγὼν ἐρήρηρος ἑταῖρος

ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,

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

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

ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

Ἔως ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

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

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἢ ὅτε πίσσα

φαίνεται ἄρον κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδῶν, ὑπὸ τε σπέος ἤλασε μῆλα·

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

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

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

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

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

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

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

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “τέττα, σιωπῇ ἦσο, ἔμῳ δ' ἐπιπέιθεο μύθῳ·
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοῦς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἰρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

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

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

Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἧ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῶ ἑστήριξε κάρη καὶ ἐπὶ χθονὶ βάλνει·
 ἧ σφιν καὶ τότε νεῖκος ὁμοίου ἐμβαλε μέσσω
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

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

Πρῶτος δ' Ἄντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἔσθλόν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων, λελιημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὧς τὸν μὲν λίπε θυμός, ἐπ' αὐτῶ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὧς

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

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

Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρῖόντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρωσ Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρῖς ἀπηλόησεν· ὁ δ' ὕπτιος ἐν κονίησι
~~καππεσεν~~, ἀμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων· ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείρωσ, οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ ~~χολάδες~~, τὸν δὲ σκότος ὄσσε κάλυψε. 526

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

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

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθῶν,
 ὅς τις ἔτ' ἀβλητος καὶ ἀνούτατος ὀξείϊ χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
 πρηνέες ἐν κούρησι παρ' ἀλλήλοισι τέταντο.

540

ΙΔΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

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

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης·
τῷ οἱ ἀποκριθέντε ἐναντίω ὠρμηθήτην·
τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
Τυδείδῃ δ' ὑπὲρ ὤμον ἀριστερὸν ἤλυθ' ἀκῶκῃ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῶ
Τυδείδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ᾧσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

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ᾠμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσειν,
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
Ἄρμουίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.

τὸν μὲν Μηριόνης ὄτε δὴ κατέμαρπτε διώκων, 65
βεβλήκει γλουτὸν κατὰ δεξιόν· ἢ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή·
γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανῶ 70
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ψ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἔλθων
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίου, ὃς ῥα Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὧς τίετο δήμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ᾠμον 80
φασγάνῳ ἀίξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετεΐη, 85
ἢ ἐμετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἐοικῶς
χειμάρρῳ, ὃς τ' ᾠκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμένοι ἰσχανόωσιν,
οὐτ' ἄρα ἔρκεα ἰσχει ἀλώων ἐριθηλέων
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
ὧς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔόντες.

90

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἀμ πεδλίον πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς δῖστος,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.

95

100

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
“ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
δήθ' ἀνσχήσεσθαι κρατερόν βέλος, εἰ ἔτέον με
ᾠρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.”

105

ᾠς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσευ,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανηΐου υἱόν·
“ ὄρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὦμοιο ἐρύσσης πικρὸν δῖστόν.”

110

ᾠς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότε ἔπειτ' ἠρᾶτο βοῆν ἀγαθὸς Διομήδης·

“ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δητῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·

115

δοὺς δέ τέ μ' ἀνδρα ἐλείν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.”

120

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεύ·
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

“ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125

ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἱππῆτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἧ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
 μή τι σὺ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείϊ χαλκῷ.”

Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη,
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135

δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄτεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται τὰ δ' ἐρήμα φοβεῖται· 140

αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὡς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστυνοοῦν καὶ Ὑπείρονα, ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145

τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμου
 πλῆξ', ἀπὸ δ' αὐχένος ὤμου ἔεργαθεν ἠδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύειδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·

τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·

βῆ δὲ μετὰ Ξάνθου τε Θόωνά τε, Φαίνοπος υἱε,

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οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι 185
 ἔστηκ' ἀθανάτων, νεφέλη εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλη.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἔγωγ' ἐφάμην Ἀϊδωνῆϊ προϊάψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 Ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες Ἴπποι 195
 ἐστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 Ἴππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὃς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πῖσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον δυνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδη τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκὲς αἶμ' ἔσσευα βαλών, ἦγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἦματι τῷ ἐλόμην ὄτε Ἴλιον εἰς ἐρατεινὴν 210
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὐτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἤϊδα·
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῶδ' ἀνδρὶ σὺν ἱπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἄγ' ἐμῶν ὄχεων ἐπιβήσεο, ὄφρα ἴδηαι
 οἶοι Τρώϊοι ἱπποὶ, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδει κῦδος ὀρέξῃ. 225

ἀλλ' ἄγε νῦν μάστιγα καὶ ἤνλια σιγαλόεντα
 δέξαι, ἐγὼ δ' ἱππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἱπποὶ.”

Τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἤνλια καὶ τεῶ ἱππῶ· 230
 μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλου ἄρμα
 οἴσετον, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεδν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσση μώνυχας ἱππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἱππῶ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ᾧ ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἱππους. 240

τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 “Τυδείδῃ Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
 ἀνδρ' ὀρόω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὔχεται εἶναι·
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 εὔχεται ἐκγεγάμεν, μήτηρ δὲ οἷ ἔστ' Ἀφροδίτη.

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

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“ μή τι φόβουδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·

ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255

ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.

τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποι

ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.

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

αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

ἄμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους

αὐτοῦ ἐρυκακέειν ἐξ ἀντυγος ἡνία τείνας,

Αἰνείαο δ' ἐπαίξαι μεμνημένος ἵππων,

ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύθρα Ζεὺς 265

δῶχ' υἱὸς ποιηὴν Γανυμήδεος, οὐνεκ' ἀριστοὶ

ἵππων, ὅσοι ἔασιν ὑπ' ἠῶ τ' ἠελιόν τε,

τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,

λάθρη Λαομέδοντος ὑποσχῶν θήλεας ἵππους·

τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,

τὼ δὲ δύ' Αἰνεία δῶκεν, μήστῳρε φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."·

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275

τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

“ καρτερόθυμε, δαίφρον, ἀγαυοῦ Τυδέος υἱέ,

ἢ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς διστός·

νῦν αὐτ' ἐγχείη πειρήσομαι, αἶ κε τύχωμι."·

Ἦ ῥα, καὶ ἀμπεπαλῶν προῖει δολιχόσκιον ἔγχος 280

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

Ἴ μὲν ἔδν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιῶν
 τάων ἄς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους
 νόσφι ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,
 Αἰνείαιο δ' ἐπαίξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τῆεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἤδη,
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν· αὐτὰρ ὃ γ' ἦρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαῶς· ὃ δὲ Κύπριν ἐπώχετο νηλέϊ χαλκῷ, 330
 γιγνώσκων ὃ τ' ἄναλκισ ἔην θεός, οὐδὲ θεάων
 τάων αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἷος 335

ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, δν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναρος· ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340

οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἠ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κνανέη νεφέλη, μή τις Δαναῶν ταχυπῶλων 345
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
τῇ δ' ἐπὶ μακρὸν ἄϋσε βοῆν ἀγαθὸς Διομήδης·
“ εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
ἢ οὐχ ἄλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις ;
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἢ τέ σ' ὀτῶ 350
ρίγῃσειν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

ἌΩς ἔφαθ', ἢ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς·
τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὀμίλου
ἀχθομένην ὀδύνησι, μελαίνετο δὲ χροῖα καλόν.
εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
ἤμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' Ἴππω·
ἢ δὲ γνῦξ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ἤτεεν Ἴππους·
“ φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι Ἴππους,
ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἴν' ἀθανάτων ἔδος ἐστί. 360
λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
Τυδεΐδης, δὸς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ἌΩς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας Ἴππους·
ἢ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλου ἤτορ,
πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσί, 365
μάστιξεν δ' ἐλάαν, τῶ δ' οὐκ ἀέκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἴκουτο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
ἐνθ' Ἴππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
ἢ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
μητρὸς ἐῆς· ἢ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
“ τίς νύ σε τοιάδ' ἔρεξε, φίλου τέκος, Οὐρανιώνων
μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ;”

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

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

Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα θεάων
 "τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ'
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385

παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῆφ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας·
 καὶ νύ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,

Ἑρμέα ἐξήγγειλεν ὃ δ' ἐξέκλεψε Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.

τλή δ' Ἥρη, ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχιον
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλή δ' Ἄϊδης ἐν τοῖσι πελώριος ὦκιν οἷστόν, 395

εὔτε μιν ωὔτος ἀνὴρ, υἷος Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν·
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησιν πεπαρμένος· αὐτὰρ οἷστὸς
 ὦμφ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθρετ' αἴσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.

σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

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

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

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445

Περγάμφ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε

αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείῃ ἴκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισηΐά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρῃα προσηΐδα Φοῖβος Ἀπόλλων

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ἌΩς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμφ ἄκρη, 460

Τρῶας δὲ στίχας οὐλος Ἄρης ὤτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θεῷ ἠγήτορι Θρηκῶν

υἰάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίομεν Ἐκτορι δῖῳ,

Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο

ἄλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.”

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 470

ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον

“Ἐκτορ, πῆ δὴ τοι μένος οἴχεται δὲ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὐ τίς ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὡς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινήεντι,
 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοίου
 οἶόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσι,
 μή πως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου, } + ἦοσε
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

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

ἄψ ἐπιμισγομένων ὑπὸ δ' ἔστρεφον ἠνιοχῆες. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινε ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510
 οἰχομένην· ἢ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησαν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, δν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 ἀτρέμας, ὅφρ' εὔδησι μένος Βορέας καὶ ἄλλων
ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάεντα 525
 πνοιῆσιν λιγυρῆσι διασκιδνᾶσιν ἀέντες·
 ὡς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἀλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας· 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, δν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τίον, ἐπεὶ θεὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

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ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἄντιλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Αἰνείας δ' οὐ μείνε, θεός περ ἐὼν πολεμιστής,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτὼ δὲ στρεφθέντε μετὰ πρότοισι μαχέσθην. 575

Ἐνθα Πυλαιμέναε ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἐγχεί νύξε κατὰ κληῖδα τυχήσας·
 Ἄντιλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κούρησιν.

Ἄντιλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κούρησιν ἐπὶ βροχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κούρησι·
 τοὺς ἵμας Ἄντιλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐνυώ,
 ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ῥίγησε βοήν ἀγαθὸς Διομήδης· 596
 ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρῶφ ποταμῶ ἄλαδε προρέοντι,
 ἀφρῶ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὡς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶ· 603

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

ἽΩς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.
 τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας

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

τόν ῥα κατὰ ζωστήηρα βάλεν Τελαμώνιος Αἴας,
 νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.

αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.

δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἱ πολλοὶ τε καὶ ἔσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

ἽΩς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην
 Τληπόλεμον δ' Ἑρακλείδην ἦν τε μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

“Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνου αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ’ οἶόν τινά φασι βίην Ἑρακληίην
 εἶναι, ἐμὸν πατέρα θρασυμέννονα θυμολέοντα
 ὃς ποτε δεῦρ’ ἐλθὼν ἔνεχ’ ἵππων Λαομέδοντος 640
 ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀϊόμαι ἄλκαρ ἔσεσθαι
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδῶν Λυκίων ἀγὸς ἀντίου ηὔδα·
 “Τληπόλεμ’, ἧ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγανού Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ’ ἀπέδωχ’ ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνου καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ’ ὑπὸ δουρὶ δαμέντα
 εὔχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀΐδι κλυτοπόλῳ.”

Ὡς φάτο Σαρπηδῶν, ὃ δ’ ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινὴ·
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὄστέφ’ ἐγχριμφθεῖσα, πατὴρ δ’ ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν

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αὐτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέας
ζώγει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζουθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

700

Ἐνθα τίνα πρῶτον, τίνα δ' ἕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὃς ῥ' ἐν Ἑλλήνῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πλοῖνα δῆμον ἔχοντες.

705

710

Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἄτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὔτω μαινέσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

715

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἵτυς ἄφθιτος, αὐτὰρ ὑπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ιδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἀντυγές εἰσι.

720

725

σπασίω

600

700

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρω
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 καλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἕρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς. 730

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτῶν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
 δεινήν, ἣν περὶ μὲν πάντη φόβος ἐστεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν·
 ἐς δ' ὄχρα φλόγεα ποσὶ βῆσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἠρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.

Ἕρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
 εὐρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἕρη 755

Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 “Ζεῦ πάτερ, οὐ νεμεσίζη Ἄρη τάδε καρτερὰ ἔργα,
 ὄσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα ;
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη πεφληγερέτα Ζεὺς·
 “ ἄγρῃ μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἧ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πέλάζειν.”

Ἵως ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μᾶστιξεν δ' ἵππους· τῶ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

ὅσσον δ' ἠεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.

ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῶ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775

λύσασ' ἐξ ὀχέων, περι δ' ἠέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦναι·
 ἀλλ' ὅτε δὴ ῥ' ἱκανον ὄθι πλείστοι καὶ ἄριστοι 780

ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν.
 ἧ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦῦσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγάλῃτορι χαλκεοφώνῳ, 785
 ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·

ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἶχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

Ἵως εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

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Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “Τυδείδη Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
 μήτε σύ γ' Ἄρῃα τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι·
 ἀλλ' ἄγ' ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίην μηδ' ἄζεο θοῦρον Ἄρῃα, 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἑρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.”

ᾧ φασί φασί Σθένελον μὲν ἀφ' ἵππων ὡσεὶ χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ', ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·
 ἢ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δίον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους.
 ἢ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίλου ἀγλαὸν υἱόν·
 τὸν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῦν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης. 845

ᾧ δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δίον,
 ἢ τοι ὃ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὃ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμόν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπέκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσπου τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ
 καύματος ἔξ ἀνέμοιο δυσαέος ὀρνυμένοιο, 865
 τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἔξ ὠτειλῆς, 870
 καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίζη ὄρων τάδε καρτερὰ ἔργα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἀνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἀφρόνα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀτὶδηλον 880
 ἢ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“ μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοί ἐσσι θεῶν οἳ Ὀλυμπον ἔχουσιν 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν, ^{ἦναι ?}
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι
 τῷ σ’ ὄτῳ κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἔμοι δέ σε γείνατο μήτηρ·
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ’ ἀΐδηλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

Ὡς φάτο, καὶ Παιήον’ ἀνώγειν ἰήσασθαι·
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
 ἠκέσατ’· οὐ μὲν γάρ τι καταθνητός γ’ ἐτέτυκτο.
 ὥς δ’ ὄτ’ ἀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ’ ᾧκα περιτρέφεται κυκώωντι,
 ᾧς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ’ Ἥβη λούσεν, χαρίεντα δὲ εἶματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.

Αἱ δ’ αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἥρη τ’ Ἀργεῖη καὶ Ἀλαλκομενητὸς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

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πρεσβύτατος γένεῃ, σκότιον δέ ἐ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ, 25
ἢ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

'Αστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πόλυποίτης·
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

'Αντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατυιόεντος εὐρρείταιο παρ' ὄχθας

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρως 35
φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

'Αδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
ζῶν ἐλ'. Ἴππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
ὄσφ' ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40

πρὸς πόλιν, ἢ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνῆς ἐν κούρησιν ἐπὶ στόμα· παρ δὲ οἱ ἔστη
'Ατρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.

'Αδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
“ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ᾧ φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

“ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν ; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι, μηδ' ὄς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.”

60

Ἵως εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἦρωσ,
 αἴσιμα παρειπών· ὁ δ' ἀπὸ ἔθρου ὤσατο χειρὶ
 ἦρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείιστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 νεκροὺς ἅμ πεδίου συλήσετε τεθνηῶτας.”

70

Ἵως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστάς
 Πριαμίδης Ἐλενος· οἰωνοπόλων ὄχ' ἄριστος·
 “ Αἰνεΐα τε καὶ Ἔκτορ, ἐπεὶ πόνος ὑμῖν μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
 στήητ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ' ἀναγκαίη γὰρ ἐπείγει·
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
 μητέρι σῆ καὶ ἐμῆ· ἢ δὲ ξυνάγουσα γεραίας

75

80

85

νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρήσ,
 ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδειδόμεν, ὄρχαμον ἀνδρῶν,
 ὃν περ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

Ὡς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθέμεν, ὡς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας 110
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἰλίον, ἠδὲ γέρουσιν
 εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄγτυξ ἠ πνυάτη θέει ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰπολόχοιο παῖς καὶ Τυδέος υἱὸς

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ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷον,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσεν, ἔπει πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἄνθεια, 160
 κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἠ δὲ ψευσαμένη Προίτον βασιλῆα προσηύδα·
 'τεθναίης, ὦ Προίτ', ἠ κάκταυε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούση.' 165
 ὧς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρευ δ' ὃ γε σήματα λυγρὰ
γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δείξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθου τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βουῶς ἰέρευσε.
 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
 ὅττι ρά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ρά Χίμαιραν ἀμαιμακέτην ἐκέλευσε ^{Βει.}
 πεφνέμεν· ἠ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο,
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνου ἦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντη,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ κὰπ πεδλίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.”
 Ὡς φάτο, γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 “ ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215

Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὄν κε θεός γε πόρη καὶ ποσσὶ κίχέω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὄν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
 ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
 χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεοῦ ἠδὲ θύγατρὸς
 εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
 καὶ πόσας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῆσι δὲ κήδ' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πευτήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς

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έρχεν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκούμεν' ὥς κέ οἱ αὔθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμφῳ μεγαλήτορι τοῖό τε παισίν.

εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι." 285

ἌΩς ἔφαθ', ἣ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστνυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηφέντα,

ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290

ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν
 τῶν ἔν' ἀειραμένη Ἐκάβῃ φέρε δῶρον Ἀθήνη,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστῆρ' δ' ὧς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῆσι θύρας ὄϊξε Θεανὼ καλλιπάρης,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300

αἶ δ' ὄλολυγῆ πάσαι Ἀθήνη χεῖρας ἀνέσχον·
 ἣ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρης
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 εὐχομένη δ' ἠρᾶτο Διὸς κούρη μέγαλοιο·
 "πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων, 305·

ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιοῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310

ἌΩς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὧς αἰ μέν ῥ' εὖχοντο Διὸς κούρη μεγάλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα.
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῶῃσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι· 325
 “δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὕτη τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηῖοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἔκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον·
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
 νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὄτω.”

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχλοῖσι·

- “ δᾶερ ἐμείο κυνὸς κακομηχάνου ὀκρυοέσης,
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ’ ὄφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.
 τούτῳ δ’ οὔτ’ ἄρ νῦν φρένες ἔμπεδοι οὔτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἴω.
 ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ’ ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ’ ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἠμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ
 “ μή με κάθιζ’, Ἐλένη, φιλέουσά περ’ οὔδέ με πείσεις· 360
 ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, αἱ μὲγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἔοντα,
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτις,
 ἢ ἤδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
 αἶψα δ’ ἔπειθ’ ἴκανε δόμους εὖ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἔκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῶησιν ἔειπεν· 375

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παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἧ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἄλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ·
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐ ναιετόωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἄλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
 ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰῶ κίου ἤματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.
 μητέρα δ', ἧ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις Ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἄλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα·
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῆ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἧ πού τις σφιν ἔνισπε θεοπροπίων εὐ εἰδώς,
 ἧ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 “ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
 αἶ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ ἀπούρας· 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἶπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 “ Ἔκτορος ἦδε γυνή, ἧς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὧς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
 ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκεθμοῖο πυθέσθαι.” 465
 ἌΩς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
 ἀψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεὶς,
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὃ γ' ὄν φίλον υἷον ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσι· 475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ᾧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφι ἀνάσσειν·
καὶ ποτέ τις εἶποι ‘πατρός γ' ὅδε παλλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
κτείνας δῆϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.”

Ἄως εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκε
παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδει δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 485

“δαιμονίη, μή μοί τι λήην ἀκαχίζεις θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἄϊδι προιάψει·
μοῖραν δ' οὐ τίνα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

Ἄως ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495

ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἴκανε δόμους εὐ ναιετάοντας
Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόου πάσησιν ἐνώρσεν.
αἱ μὲν ἔτι ζῶν γόου Ἔκτορα φ' ἐνὶ οἴκῳ· 500

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

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,

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ΙΛΙΑΔΟΣ Η.

Ἔκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν ἀναίρεσις.

ὣς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἔκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὣς ἄρα τῶ Τρώεσσιν ἐελδομένοισι φανήτην.

5

Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηιθόοιο ἀνακτος,

Ἄρην ναιετάοντα Μενέσθειον, δὲ κορυνήτης
γείνατ' Ἀρηιθόος καὶ Φυλομέδουσα βοῶπις·

10

Ἔκτωρ δ' Ἡιονῆα βάλ' ἐγχεί ὀξυόεντι

αὔχεν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε δὲ γυῖα.

Γλαῦκος δ' Ἰππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,

Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην

Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων,

15

ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη

Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,

βῆ ῥα κατ' Οὐλύμποιο καρῆνων ἀίξασα

Ἴλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὄρνυτ' Ἀπόλλων

20

Περγάμου ἐκκατιδῶν, Τρώεσσι δὲ βούλετο νίκην·

ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.

τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

“τίπτε σὺ δὴ αὖ μεμαυῖα, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἢ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἶη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμων 30
 Ἰλίου εὐρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ,
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοῦς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαύσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσσεται οἴοθεν οἶος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἐκτορι δῖω.”

ὣς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιόωσι· 45
 στή δὲ παρ’ Ἐκτορ’ ἰὼν καί μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν·
 ὧς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰειγενετάω.”

ὣς ἔφαθ’, Ἐκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καί ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσου δούρως ἑλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἄγαμέμνων εἷσεν εὐκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην ὄρνισιν ἐοικότες αἰγυπιοῖσι
 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φρίξ
 ὄρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὄν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δίῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκεϊ χαλκῶ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώη δέ μοι εὖχος Ἀπόλλων,
 τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἑκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
 ὄφρα ἔταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

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ὣς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἦρωσ 120
 αἷσιμα παρειπών, ὃ δ' ἐπέιθετο· τοῦ μὲν ἔπειτα
 γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κε μεγ' οἰμώξειε γέρων ἱππηλάτα Πηλεύς, 125
 ἔσθλός Μυρμιδόνων βουληφόρος ἠδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκου τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰείραι, 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄϊδος εἴσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἠβῶμ' ὡς ὄτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίῳν πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησὶν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῶ, 140
 ἀλλὰ σιδηρεῖη κορύνη ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔ τι κράτει γε,
 στεινωπῶ ἐν ὀδῶ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδει ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φέρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳνι φίλῳ θεράποντι φορῆναι·
 τοῦ δ' γε τεύχε' ἔχων προκαλίσζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἄλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ψ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνου ἀνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἶθ' ὡς ἠβώοιμι, βίη δέ μοι ἔμπεδος εἶη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἷ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160

Ὡς νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος, 165
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἀν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἷ γ' ἔθελον πολεμίζειν Ἔκτορι δίῳ.
 τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότα Νέστωρ 170
 “ κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγησι
 δηΐτου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ὡς ἔφαθ', οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.” 180

Ὡς ἄρ' ἔφασκεν, πάλλεν δὲ Γερῆνιος ἱππότα Νέστωρ,
 ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη

δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῶ.
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190
 “ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῶ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὄφρ' ἀν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχέσθε Διὶ Κρονίωνι ἀνακτι, 195
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται,
 ἢ καὶ ἀμφιδίην, ἐπεὶ οὐ τίνα δείδιμεν ἔμπης·
 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ γῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”
 ὣς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίωνι ἀνακτι· 200
 ὧδε δὲ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὐχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὄπασσον.” 205
 ὣς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῶ.
 αὐτὰρ ἐπειδὴ πάντα περὶ χροῦ ἔσσατο τεύχεα,
 σεύατ' ἐπειθ' οἴος τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἴσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
 ἦϊε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθειον εἰσορόωντες,
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215

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ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σκέτο· δεύτερος αὐτε
 Αἴας διογενῆς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔϊσην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήριστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίβη καὶ ἀλεύατο κῆρα μέλαιναν.
 τὼ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεσον λείουσιν ἐοικότες ὠμοφάγοισιν,
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἦ δὲ διαπρὸ 260
 ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκειν αἶμα.
 ἀλλ' οὐδ' ὧς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν ἀείρας
 ἦκ' ἐπιδινήσας, ἐπέρρισε δὲ ἴν' ἀπέλεθρον,
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάβη δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδι ἐγχριμφθείς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἴδαῖος, πεπνυμένω ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σκέθον, εἶπέ τε μῦθον
 κῆρυξ Ἴδαῖος, πεπνυμένα μήδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦξ δ' ἤδη τελέθει ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “ Ἴδαί, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὔτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 “ Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς δ' κε δαίμων
 ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην.

νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σοὺς τε μάλιστα ἕτας καὶ ἑταίρους, οἳ τοι ἕασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἀνακτος
 Τρῶας ἐϋφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ τέ μοι εὐχόμεναί, θεῖον δύσονται ἀγῶνα.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ᾧδ' εἶπησιν Ἀχαιῶν τε Τρώων τε· 300
 ‘ ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἠδ' αὐτ' ἐν φιλότῃτι διέτμαγεν ἀρθμήσαντε.’ ”

ὣς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῶ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·
 Αἴας δὲ ζωστήηρα δίδου φοίνικι φαεινόν. 305

τὼ δὲ διακριθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόου εἶναι. 310

Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γέγοντο,
τοῖσι δὲ βούν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενείῃ Κρονίωνι. 315

τὸν δέρον ἀμφί θ' ἔπον, καί μιν διέχευαν ἅπαντα,
μίστυλλον τ' ἄρ' ἐπισταμένως πεῖραν τ' ὀβελοῖσιν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐτίσης· 320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἦρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἦρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή· 325

ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
“ Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἶμα κελαινὸν εὐρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὄξυς Ἄρης, ψυχὰι δ' Αἰδόςδε κατήλθον· 330

τῷ σε χρῆ πόλεμον μὲν ἄμ' ἠοῖ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακήμεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος
εἴκαδ' ἄγη, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαῖαν. 335

τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
πύργους ὑψηλοὺς, εἶλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
ὄφρα δι' αὐτάων ἵππηλασίη ὁδὸς εἴη· 340

ἕκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρου,
ἢ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μή ποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων.”

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παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς
κήμεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
[δόρπον ἔπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν·] 380
ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος
νητὶ πάρα πρύμνη Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στάς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ·

“ Ἄτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο,

μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·

κτήματα μὲν ὄσ' Ἀλέξανδρος κοίλης ἐνὶ νηυσὶν

ἠγάγετο Τροίηνδ'—ὥς πρὶν ὄφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395

κήμεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων

ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκην."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·

ὄψε δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“ μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400

μήθ' Ἐλένην γνωτὸν δὲ καὶ ὄσ μάλα νήπιός ἐστιν,

ὥς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,

μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο·

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405

“ Ἰδαῖ', ἢ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις;

ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιαυδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγάρω·
 οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἑρῆς.”

ᾧ Ως εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότη' ἄρ' ἔλθοι 415
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
 στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
 Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν
 ὀτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότου αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῆ·
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὣς δ' αὐτῶς ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἠώς· ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρευτο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεπόλεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτάων ἰππηλασίη ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ᾠς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων 445
“Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
οὐχ ὀράας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
τεῖχος ἐτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας ; 450
τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἦρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὄχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ἔειπες. 455
ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
ὅς σέο πολλὸν ἀφαιρότερος χεῖρας τε μένος τε·
σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς·
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τεῖχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,
αὐτὶς δ' ἠϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

ᾠς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησουλίδης Εὐνῆος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
δῶκεν Ἰησουλίδης ἀγέμεν μέθυ, χίλια μέτρα.

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Κόλος μάχη.

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυτος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 “ κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναί, 5
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 ὄν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε
 ἢ μιν ἐλὼν ρίψω ἐς Τάρταρον ἠερόεντα,
 τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
 τόσσον ἔνερθ' Ἄϊδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
 σειρῆν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
 πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναί· 20
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν' ὑπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσση·
σειρῆν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἴμ' ἀνθρώπων."

Ἔως ἔφαθ', οἱ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὄψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις· 35
βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”

Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

Ἔως εἰπὼν ὑπ' ὄχεσφι τιτύσκετο Χαλκόποδ' Ἴππω,
ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσείην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,
μάστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἀέκοντε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ἴδην δ' ἴκανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον· ἐνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἐνθ' Ἴππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὄχεων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
αὐτὸς δ' ἐν κορυφῆσι καθέζετο κύδει γαίων,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρῶες δ' αὐθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

παυρότεροι· μέμασαν δὲ καὶ ὡς ὑσμῖνι μάχεσθαι,
 χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρό γυναικῶν.
 πᾶσαι δ' ὠτίγγυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

Οἱ δ' ὄτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο, 60
 σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὄρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ἄφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.
 ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐζέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
 αὐτὸς δ' ἐξ Ἴδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντα ὑπὸ χλωρὸν δέος εἶλεν.

Ἐνθ' οὐτ' Ἰδομενεὺς τλῆ μίμνειν οὐτ' Ἀγαμέμνων,
 οὐτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρηος·
 Νέστωρ οἶος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 οὐ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ
 δῖος Ἀλέξανδρος, Ἐλένης πόσις ἠϋκόμοιο,
 ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῶ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

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υἷον ὑπερθύμου Θηβαίου Ἴνιοπῆα, 120
 ἵππων ἤνι ἔχοντα βάλε στῆθος παρὰ μαζόν.
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι ~~λύθη~~ ψυχὴ τε μένος τε.
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κείσθαι, ὃ δ' ἠνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
 ἵππω δευέσθην σημάντορος· αἶψα γὰρ εὖρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, δν ῥα τόθ' ἵππων
 ὠκνπόδων ἐπέβησε, δίδου δέ οἱ ἠνία χερσίν.
 Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἠὔτε ἄρνες,
 εἰ μὴ ἄρ' ὄξυ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὤρτο θεείου καιομένοιιο, 135
 τὼ δ' ἵππω δείσαντε καταπτήτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἠνία σιγαλόεντα,
 δείσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 “Τυδείδη, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἢ οὐ γιγνώσκεις ὃ τοι ἐκ Διὸς οὐκ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρουίδης Ζεὺς κῦδος ὀπάζει
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἴ κ' ἐθέλησι,
 δώσει· ἀνὴρ δὲ κεν οὔ τι Διὸς νόον εἰρύσσαιτο
 οὐδὲ μάλ' ἰφθιμος, ἐπεὶ ἢ πολὺ φέρτερός ἐστι.”
 Τὸν δ' ἠμείβετ' ἔπειτα βοῆν ἀγαθὸς Διομήδης· 145
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 Ἐκτωρ γὰρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 ‘Τυδείδης ὑπ' ἐμείο φοβεύμενος ἴκετο νῆας·
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150
 Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·

“ ὦμοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.
εἷ περ γάρ σ’ Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
τάων ἐν κούρησι βάλες θαλεροῦς παρακοίτας.”

155

Ἵως ἄρα φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους
αὐτίς ἀν’ ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ
ἠχῆ θεσπεσίῃ βέλεα στονόεντα χέοντο.

τῷ δ’ ἐπὶ μακρὸν ἄϋσε μέγας κορυθαίολος Ἐκτωρ

160

“ Τυδείδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·

νῦν δέ σ’ ἀτιμήσουσι· γυναῖκός ἄρ’ ἀντὶ τέτυξο.

ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἶξαντος ἐμεῖο

πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας

165

ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”

Ἵως φάτο, Τυδείδης δὲ διάνδιχα μερμήριξεν,
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,

τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς

170

σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.

Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἄϋσας·

“ Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

γιγνώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων

175

νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·

νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο

ἀβλήχρ’ οὐδενόσωρα· τὰ δ’ οὐ μένος ἀμὸν ἐρύξει·

ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὄρυκτῆν.

ἀλλ’ ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῆσι γένωμαι,

180

μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,

ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς

[Ἄργείους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ].”

ἄΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε
 “Ξάνθε τε καὶ σὺ Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν 186
 Ἄνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὔχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδεται, ὄφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτήν,
 αὐτὰρ ἀπ’ ὤμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195
 εἰ τούτω κε λάβοιμεν, ἐλποίμην κεν Ἀχαιοὺς
 αὐτονοχὶ νηῶν ἐπιβησέμεν ὠκείων.”

ἄΩς ἔφατ’ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἠΐδα· 200
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὄλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἴ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἀρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρύκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδη.”

Τὴν δὲ μέγ’ ὄχθήσας προσέφη κρείων ἐνοσίχθων·
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ξείπες.
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἢ πολὺ φέρτερός ἐστιν.”

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ’ ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 πληθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θεῶν ἀτάλαντος Ἄρηϊ 215

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νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα ~~πανομφαίῳ~~ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250

οἱ δ' ὡς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης. —

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255

ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν·
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκῆν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντη,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265

Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρως
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὐθι πεσῶν ἀπὸ θυμὸν ὄλεσκεν,
 αὐτὰρ ὁ αὐτὶς ἰὼν παῖς ὧς ὑπὸ μητέρα δύσκεν
 εἰς Αἴανθ'· ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ. 270

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
 Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἠδ' Ὀφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυαιμονίδην Ἀμοπάουνα καὶ Μελάνιππον.

[πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἀπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στῆ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε· 280
 “Τεῦκρε, φίλη κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔόντα,
 καὶ σε νόθον περ ἔόντα κομίσατο ᾧ ἐνὶ οἴκῳ·
 τὸν καὶ τηλόθ' ἔόντα εὐκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὡς καὶ τετελεσμένον ἔσται·
 αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,
 πρῶτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
 ἢ τρίποδ' ἢ ἐδύω ἵππους αὐτοῖσιν ὄχεσφι 290
 ἢ ἐγυναῖχ', ἢ κέν τοι ὄμον λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 “Ἀτρεΐδη κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μέν τοι ὄση δύναμις γε πάρεστι
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἰλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδευγμένος ἄνδρας ἐναίρω.
 ὀκτῶ δὴ προέηκα τανυγλώχινας δῖστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθόων αἰζηῶν
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα.”

Ἦ ῥα, καὶ ἄλλον δῖστόν ἀπὸ νευρήφιιν ἱαλλεν 300
 Ἐκτορος ἀντικρύ, βαλέειν δέ ἐῖετο θυμός·
 καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα
 υἶδον ἐὼν Πριάμοιο κατὰ στήθος βάλεν ἰῶ,
 τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα δέμας εἰκυῖα θεῆσι. 305
 μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ,
 καρπῷ βριθομένη νοτίησί τε εἰαρινῆσιν,
 ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυυθέν.

Τεῦκρος δ' ἄλλον δῖστόν ἀπὸ νευρήφιιν ἱαλλεν 310
 Ἐκτορος ἀντικρύ, βαλέειν δέ ἐῖετο θυμός.
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἀλλ' Ἄρχεπτόλεμον, θρασὺν Ἑκτορος ἠνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315

Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς εἶοντα
 ἵππων ἠνί' ἐλείν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320

σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἷστόν,
 θῆκε δ' ἐπὶ νευρῆ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 αὐερύοντα παρ' ὤμον, ὄθι κληῖς ἀποέργει 325

αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
 τῆ ρ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκριόεντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
 στῆ δὲ γνύξ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.

Αἴας δ' οὐκ ἀμέλησε κασιγνήτιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς Ἐχλίοιο πάϊς καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.

Ἄψ δ' αὖτις Τρώεσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοῦς·

Ἑκτωρ δ' ἐν πρώτοιισι κίε σθένει βλεμαίνων.
 ὥς δ' ὄτε τίς τε κύων συὸς ἀγρίου ἢ ἔ λείοντος
 ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτούς τε, ἐλισσόμενόν τε δοκεύει, 340
 ὡς Ἑκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοῦς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν

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τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἢ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
 δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

Ἔως ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιχομένη χρυσάμπυκας ἐντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἕανδον πατρὸς ἐπ' οὔδει 385

ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἠρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανοῦ Οὐλυμπός τε,
 ἢ μὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἴδε χῶσατ' ἄρ' αἰνῶς,
 Ἴριν δ' ὤτρυνε χρυσόπτερον ἀγγελέουσαν·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἕα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400

ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυιώσω μὲν σφωῖν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός· 405
 ὄφρ' εἰδῆ γλαυκῶπις ὄτ' ἀν' ᾧ πατρὶ μάχηται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αἰεὶ γάρ μοι ξῶθεν ἐνικλᾶν ὅττι κεν εἶπω.”

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα,
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·

“ πῆ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μάλνεται ἦτορ ;
οὐκ ἔαα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπέλιησε Κρόνου παῖς, ἧ τελέει περ,

415

γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·

οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτησι κεραυνός·

ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχηαι.

420

Ἥρη δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·

αἰεὶ γάρ οἱ ξῶθεν ἐνικλᾶν ὅττι κεν εἶπη·

ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδεές, εἰ ἔτεόν γε

τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.”

Ἥ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

425

αὐτὰρ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε

νῶϊ ἐῶ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·

τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,

ὅς κε τύχη· κείνος δὲ τὰ δ' ἀφρονέων ἐνὶ θυμῷ

430

Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὧς ἐπιεικές.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·

τῆσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,

καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπησιν,

ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα·

435

αὐταὶ δὲ χρυσείοισιν ἐπὶ κλισμοῖσι καθίζον

μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἴδηθεν ἐϋτροχον ἄρμα καὶ ἵππους

Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 οὐ μὲν θην καμέτην γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἶνὸν ἔθεσθε.
 πάντως, οἶον ἐμόν· γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὄσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῶ 455
 ἀψ' ἐς Ὀλυμπον ἴκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”
 ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπες.
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἢ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψαι, αἶ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,

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λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἔδωδῆν
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἠοῦς ἠριγενείης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἴκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίῃεν ἔκηλοι,
 ἄλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἢ ἰῶ ἢ ἔγχεϊ ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δὲ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
 μῦθος δ' ὅς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,
 τὸν δ' ἠοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 εὔχομαι ἐλπόμενος Διὶ τ' ἄλλοισίν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἔπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι ἢ κέ μ' ὁ Τυδείδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῶ δηώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείνη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅτω,
 κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
 ἠελίου ἀνιόντος ἐς αὖριον· εἰ γὰρ ἐγὼν ὧς
 εἶην ἀθάνατος καὶ ἀγήρως ἤματα πάντα,
 τιοίμην δ' ὧς τρίτ' Ἀθηναίη καὶ Ἀπόλλων,
 ὧς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.”

540

ἌΩς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.

οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἰμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἴφια μῆλα
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας.]

545

κνίσην δ' ἐκ πεδίου ἄνεμοι φέρουν οὐρανὸν εἴσω
 [ἠδεΐαν· τῆς δ' οὔ τι θεοὶ μάκαρες δατέοντο,
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.]

550

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 ἦατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.

ὧς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην

555

φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
 ἐκ τ' ἔφανευ πᾶσαι σκοπιαὶ καὶ πρώονες ἄκροι

καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,

πάντα δὲ τ' εἶδεται ἄστρα, γέγηθε δὲ τε φρένα ποιμήν·

τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων

560

Τρώων καιόντων πυρὰ φαίνετο Ἰλιόθι πρό.

χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστῳ

ἦατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.

Ἴπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας

ἑσταότες παρ' ὄχεσφιν ἐϋθρονον Ἠῶ μίμνον.

563

ΙΛΙΑΔΟΣ Ι

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἅλα φῦκος ἔχευεν·
ὡς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

5

Ἄτρεΐδης δ' ἄχει μέγαλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.

10

Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἢ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ·

15

ὡς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
“ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν

Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,

20

νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὔτω που Διὶ μέλλει ὑπερμενείϊ φίλον εἶναι,

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οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.
 ἧ μὲν καὶ νέος ἔσσι, ἐμὸς δέ κε καὶ πάϊς εἷης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἄργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἄγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἧ τοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὄρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἄτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαίτα γέρουσιν· ἔοικέ τοι, οὗ τοι ἀεικές. 70
 πλείαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντου ἄγουσι·
 πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσεται ὃς κεν ἀρίστην
 βουλήν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἔσθλῆς καὶ πυκινῆς, ὅτι δήϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νύξ δ' ἦδ' ἠὲ διαρραίσει στρατὸν ἠὲ σαώσει."
 Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἔσσεύοντο 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἠδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρηος,
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
 ἠδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δίον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ 85
 κούροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·

ξυθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἄτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
εἰς κλισίην, παρὰ δὲ σφί τιθει μενοεικέα δαίτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς δὲ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν· 95

“Ἄτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλιξε
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι, 100

κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἐξεταί ὅτι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἐρέω ὡς μοι δοκεῖ εἶναι ἀριστα.

οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἶον ἐγὼ νοέω, ἠμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105

ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
χωομένου Ἀχιλλῆος ἔβης κλισίηθεν ἀπούρας
οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἐγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῷ μεγαλήτορι θυμῷ
εἶξας ἀνδρα φέριστον, δν ἀθάνατοί περ ἔτισαν, 110
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὡς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι.”

Τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
“ὦ γέρον, οὐ τι ψευδός ἐμὰς ἄτας κατέλεξας· 115

ἀασάμην, οὐδ' αὐτὸς ἀνάλομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ δν τε Ζεὺς κῆρι φιλήσῃ,
ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέησι πιθήσας,

ἄψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἀποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὔ κεν ἀλήϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο, 125
 οὔδ' ἐκεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτὸς
 ἐξελόμην, αἳ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρων,
 κούρη Βρισηῆος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὔτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωιάδας δὲ γυναῖκας εἴκοσιν αὐτὸς ἐλέσθω,
 αἳ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὔθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὃς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα, 145
 τάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὔ πώ τις ἐῖη ἐπέδωκε θυγατρὶ·
 ἑπτὰ δέ οἱ δώσω εὐ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν, 150
 Φηράς τε Ζαθέας ἠδ' Ἄνθειαν βαθύλειμον,

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ρήϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185

τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείη,

καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,

τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας·

τῇ δ' γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.

Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190

δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων.

τὼ δὲ βάτην προτέρω, ἠγεῖτο δὲ δῖος Ὀδυσσεύς,

στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς

αὐτῇ σὺν φόρμιγγι, λιπῶν ἔδος ἔνθα θάασεν.

ὣς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195

τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον· ἢ τι μάλα χρεώ,

οἳ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον.”

ὣς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,

εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἐόντα·

“μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,

ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστῳ·

οἳ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”

ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ. 205

αὐτὰρ ὃ γε κρείον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίνος αἰγός,

ἐν δὲ σὺδος σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακιῆν στορέσας ὀβελίους ἐφύπερθε τάνυσσε,

πάσσε δ' ἀλὸς θέλοιο κρατευτάων ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχευε, 215

Πάτροκλος μὲν σῖτον ἔλων ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θέλοιο
 τοίχου τοῦ ἑτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, δὲν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε ~~θυηλάς~~. 220
 οἱ δ' ἐπ' ὄνελαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλῆα·
 “χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν ἔτισης οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
 ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
 νῆας εὖσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκῆν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιον ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδέ τι τῆι
 ἀνέρας οὐδὲ θεούς· κρατερὴ δὲ ἐλύσσα δέδυκεν.
 ἀρᾶται δὲ τάχιστα φανήμεναι Ἥῳ δῖαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ~~ἄκρα κόρυμβα~~
 αὐτάς τ' ἐμπρήσειν ~~μαλεροῦ πυρός~~, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῆσιν ὄρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ υἱας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράζευ ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμᾶρ.
 ὦ πέπου, ἢ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μάλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὧς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθου· ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλου θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίησιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγούσ ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουτο.
 οὔ κεν ἀλήϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουτο.
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἃς ὅτε Λέσβου εὐκτιμένην ἔλες αὐτὸς
 ἐξέλεθ', αἷ τότε κάλλει ἐνίκων φύλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρα,
 κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὄρκον ὀμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

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ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἄϊδαο πύλησιν
 ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἴω 315
 οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ.
 ἴση μοῖρα μένουσι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἔοργός. 320
 οὔδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῶ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρησι
 μᾶστακ', ἐπεὶ κε λάβησι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἴαυον, 325
 ἦματα δ' αἱματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῆσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠϋκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μευ πειράτω εὖ εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὡς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὄσον ἐς Σκαιάς τε πύλας καὶ φηγὸν Ἴκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγισ δέ μευ ἔκφυγεν ὀρμήν. 355
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,
 αὔριον ἰρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεται, ἦν ἐθέλησθα καὶ αἴ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοῖην δῶη κλυτὸς ἐννοσίγαιος,
 ἦματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναῖκας εὐζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτίς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης· τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
 τετλαίη κύνεός περ ἐὼν εἰς ὧπα ιδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτίς 375

ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ἔκηλος
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἶλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὄσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὄσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,
 αἶθ' ἑκατόμυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστας
 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δοίῃ ὄσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι· 390
 οὐδέ μιν ὧς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἴκαδ' ἴκωμαι,
 Πηλεὺς θῆν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός·
 πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται,
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἐνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστῆν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὄσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 οὐδ' ὄσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔέργει,
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληῖστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
 κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα·

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νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο, 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὡς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἠβώοντα
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἀκοιτιν, 450
 μητέρ' ἐμήν· ἢ δ' αἶεν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' δῖσθεις
 πολλὰ κατηράτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινῦς,
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ
 δήμου θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων, 460
 ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες 465
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι,
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίου αὐλῆς
 ῥεῖα, λαθὼν φύλακας τ' ἄνδρας δμῳάς τε γυναῖκας.
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων, 480
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο,
 καί μ' ἐφίλησ' ὡς εἴ τε πατὴρ ὄν παῖδα φιλήσῃ
 μοῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὧς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὔ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἄλλ', Ἀχιλλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι
 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἴσι Διὸς κοῦραι μέγαλοιο,
 χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.
 ἢ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἴαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυον εὐχομένοιο·
 ὅς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
 τῷ Ἄτην ἄμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίση.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἐπεσθαι
 τιμήν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρείδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμψης·
 νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἠρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσι.
 μέμνημαι τόδε ἔργου ἐγὼ πάλαι, οὔ τι νέον γε,
 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρητὲς τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρητὲς δὲ διαπραθέειν μεμαῶτες Ἄρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσε,
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῷ ἀλωῆς
 Οἰνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535

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πολλά δὲ καὶ γαίαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Ἄϊδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένην, δέουοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἐρέβεσφιν, ἀπελίχον ἦτορ ἔχουσα. στα. ἔλιονω 33}
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδλίον Καλυδῶνος ἔραυνῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πευτηκουτόγυον, τὸ μὲν ἥμισυ οἰνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδλίιο ταμέσθαι. 580
 πολλά δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς
 οὔδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλά δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλά δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὧς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
 καὶ τότε δὴ Μελέαγρον ἐϋζῶνος παράκοιτις 590
 λίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζῶνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὧς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.

ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἶη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.

εἰ δέ κ' ἄτερ δῶρων πόλεμον φθισήνορα δύης, 605
 οὐκέθ' ὁμῶς τιμῆς ἔσαι πόλεμόν περ ἀλαλκῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὗ τί με ταύτης 610
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῆ
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη.

ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι 615
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἄτρεΐδῃ ἦρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.

καλόν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδη· 620
 ἴσον ἐμοὶ βασίλευε καὶ ἡμισυ μείρεο τιμῆς.
 οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνῆ ἐνὶ μαλακῇ· ἄμα δ' ἠοῖ φαινομένηφι

φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν.” 625

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῆ 630
 Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 635
 ἴομεν· οὐ γάρ μοι δοκείει μύθοιο τελευτῆ
 τῆδέ γ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἔόντα,
 οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἑταίρων 640
 τῆς ἢ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

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νηλής· καὶ μὲν τίς τε κασιγνήτιο φονῆος
 ποινήν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποινήν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἴης· νῦν δέ τοι ἐπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῆσι· σὺ δ' Ἰλαον ἔνθεο θυμόν,
 αἶδεσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἶμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμόν εἰσαο μυθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κέλων
 μνήσομαι, ὡς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρείδης, ὡς εἶ τιν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῆ ἐμῆ κλισίῃ καὶ νητὶ μελαίνῃ
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀΐω.” 655

Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῆσι κέλευσε
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὡς ἐκέλευσε, 660
 κῶεά τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον.
 ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δῖαν ἔμιμνευ.
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου·

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ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “ Ἄτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνῆκας. 700

ἀλλ' ἢ τοι κείνον μὲν ἐάσομεν, ἢ κεν ἴησιν,
 ἢ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγη καὶ θεὸς ὄρση.

ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705

σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῆ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”

ἽΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
 εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
 ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.
 ὣς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠϋκόμοιο, 5
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυεν ἀρούρας,
 ἢ ἐποθὶ προλέμοιο μέγα στόμα πευκεδανοῖο,
 ὡς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἢ τοι ὅτ' ἐς πεδίου τὸ Τρωϊκὸν ἀθρήσειε,
 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπῆν ὄμαδόν τ' ἀνθρώπων.
 αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 ὑψόθ' ἐόντι Δίι, μέγα δ' ἔστενε κυδάλιμον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
 Νέστορ' ἐπι πρῶτον Νηληϊῖον ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
 ὀρθωθεὶς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφνοῖον ἐέσσατο δέρμα λέοντος

αἶθωνος μεγάλοιο ποδηνεκές, εἶλετο δ' ἔγχος.

ἌΩς δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν
 Ἄργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 ποικίλη, αὐτὰρ ἐπὶ στεφάνην κεφαλῆφι ἀείρας 30
 θήκατο χαλκείην, δόρυ δ' εἶλετο χειρὶ παχείῃ.
 βῆ δ' ἴμεν ἀνστήσων δὺν ἀδελφεόν, δς μέγα πάντων
 Ἄργείων ἤνασσε, θεὸς δ' ὧς τίετο δήμῳ.

τὸν δ' εὐρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρύμνῃ· τῷ δ' ἀσπάσιος γένετ' ἐλθῶν. 35
 τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἠθεῖε, κορύσσειαι; ἢ τιν' ἑταίρων
 ὄτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἶος ἐπελθῶν 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “χρεὼ βουλήσ ἐμέ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
 κερδαλέης, ἢ τίς κεν ἐρύσσεται ἠδὲ σαώσει
 Ἄργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε δίφιλος νῆας Ἀχαιῶν,
 αὐτως, οὔτε θεῶν υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.
 ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, αἴ κ' ἐθέλησιν 55

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γνώσεται Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῆ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῆμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν ἦαται· οὐδέ τι ἴδμεν 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θην Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἴω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψη φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλέος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτῳ, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115
 ὡς εὔδει, σοὶ δ' οἴω ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστήας πονέεσθαι
 λισσόμενος· χρεῖῳ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα· 120
 πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ’ ὄκνῳ εἴκων οὔτ’ ἀφραδίῃσι νόοιο,
 ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος δρμήν.
 νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καί μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι οὔς σὺ μεταλλᾶς. 125
 ἀλλ’ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἠγερέθεσθαι.”

Τὸν δ’ ἠμείβετ’ ἔπειτα Γεῤῥήνιος ἱππότα Νέστωρ·
 “οὔτως οὔ τις οἱ νεμεσήσεται οὔδ’ ἀπιθήσει 130
 Ἄργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.”

Ἵς εἰπὼν ἐνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ’ ἄρα χλαῖναν περονήσατο φοινικῶεσσαν
 διπλὴν ἐκταδίην, οὔλη δ’ ἐπενήνοθε λάχνη.
 εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείϊ χαλκῶ, 135
 βῆ δ’ ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἐξ ὕπνου ἀνέγειρε Γεῤῥήνιος ἱππότα Νέστωρ
 φθευξάμενος· τὸν δ’ αἶψα περὶ φρένας ἤλυθ’ ἰωή,
 ἐκ δ’ ἤλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε 140
 “τίφθ’ οὔτω κατὰ νῆας ἀνὰ στρατὸν οἴοι ἀλᾶσθε
 νύκτα δι’ ἀμῖβροσίην, ὅ τι δὴ χρεῖῶ τόσον ἴκει;”

Τὸν δ’ ἠμείβετ’ ἔπειτα Γεῤῥήνιος ἱππότα Νέστωρ·
 “διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145
 ἀλλ’ ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὅν τ’ ἐπέοικε
 βουλὰς βουλεύειν, ἢ φευγέμεν ἢ ἐμάχεσθαι.”

Ἵς φάθ’, ὁ δὲ κλισίηνδε κιῶν πολύμητις Ὀδυσσεὺς
 ποικίλον ἀμφ’ ὤμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.
 βὰν δ’ ἐπὶ Τυδείδην Διομήδεα· τὸν δ’ ἐκίχανον 150
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἑταῖροι

εὔδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς
 λάμφ' ὡς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὔδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155

αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερῆνιος ἱππότα Νέστωρ,
 λάξ ποδὶ κινήσας, ὤτρυνέ τε νεΐκεσέ τ' αὐτην·
 “ ἔγρεο, Τυδέος υἱέ· τί πάννουχον ὕπνον ἀωτεῖς ;
 οὐκ ἀτίεις ὡς Τρῶες ἐπὶ θρῳσμῶ πέδιθιο 160
 ἦαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ;”

“ Ὡς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντα ἐποιχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

Τὸν δ' αὖτε προσέειπε Γερῆνιος ἱππότα Νέστωρ·
 “ ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖῶ βεβίηκεν Ἀχαιοῦς.
 νῦν γὰρ δὴ πάντεσσι ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ ἐβιώσῃαι.
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλέος υἶδον 175
 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

“ Ὡς φάθ', ὁ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγευ ἦρως.

Οἱ δ' ὅτε δὴ φυλάκεσσι ἐν ἀγρομένοισιν ἔμιχθεν, 180
 οὐδὲ μὲν εὔδοντας φυλάκων ἠγήτορας εὔρον,
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.
 ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

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θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”

ἽΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“ Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δὺ' ἐρχομένω, καί τε πρὸ δ τοῦ ἐνόησεν
ὄππως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις.”

ἽΩς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.
ἠθελέτην Αἴαντε δὺω, θεράποντες ἼΑρηος,

ἠέλε Μηριόνης, μάλα δ' ἠέλε Νέστορος υἱός,
ἠέλε δ' ἼΑτρείδης δουρικλειτὸς Μενέλαος, 230

ἠέλε δ' ὁ τλήμων ἽΟδυσεὺς καταδύναι ὄμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν ἼΑγαμέμνων·

“ Τυδεΐδη Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὅν κ' ἐθέλησθα, 235
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω
καλλείπειν, σὺ δὲ χείρου' ὀπάσσειαι αἰδοῖ εἴκων,
ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἽΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῶ Μενελάω. 240

τοῖς δ' αὖτις μετέειπε βοῆν ἀγαθὸς Διομήδης·

“ εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
πῶς ἂν ἔπειτ' ἽΟδυσεὺς ἐγὼ θέλοιο λαθοίμην,

οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς ἼΑθήνη. 245

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδείδῃ, μήτ' ἄρ με μάλ' αἰνέε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἠώς,
 ἄστρα δὲ δὴ προβέβηκε, παρώχωκεν δὲ πλέων νύξ
τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ᾧ Ως εἰπόνθ' ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.

Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἀμφηκες—τὸ δ' ἐὸν παρὰ νηὶ λέλειπτο—
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφι ἐθήκε
 ταυρείην, ἀφαλόν τε καὶ ἄλλοφον, ἧ τε καταίτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.

Μηριόνης δ' Ὀδυσῆϊ δίδου βιδὸν ἠδὲ φαρέτρην 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῆφι ἐθήκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἐντοσθεν ἰμᾶσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες

ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα 265
 εὔ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει.

τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·

Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθείσα.

Τὼ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺς ὁδοῖο

Παλλὰς Ἀθηναίῃ· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὄρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν.

χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἠῤᾶτο δ' Ἀθήνη·
 “κλῦθί μεν, αἰγιοόχοιο Διὸς τέκος, ἧ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ' σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
~~ὅς~~ δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὐτ' ἠράτο βοὴν ἀγαθὸς Διομήδης·
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη 285
 σπεῖό μοι ὡς ὅτε πατρὶ ἄμ' ἔσπεο Τυδείϊ δῖφ
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.

τοὺς δ' ἄρ' ἐπ' Ἀσωπῶ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κείσ'· ἀτὰρ ἀψ ἀπιῶν μάλα μέρμερα μήσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. 290

ὣς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ~~ζυγόν~~ ἤγαγεν ἀνήρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

Ἵως ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρη μέγαλοιο,
 βάν ῥ' ἴμεν ὡς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνου, ἀν νέκυσας, διὰ τ' ἔντεα καὶ μέλαν αἶμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶασ' Ἔκτωρ
 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300

δοσσοὶ ἔσαν Τρώων ἠγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δώρῳ ἔπι μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δῖφρον τε δύω τ' ἐριαύχενας ἵππους, 305

οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τίς κε τλαίη, οἳ τ' αὐτῷ κῦδος ἄροιτο,

νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι

ἢ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,

ἢ ἤδη χεῖρεσσι ὑφ' ἡμετέρησι δαμέντες 310

φύξιν βουλεύουσι μετὰ σφίσι, οὐδ' ἐθέλουσι

ιστρυμῶσι
 5
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ἀλλ' ἐὼμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
 ἔγχει ἐπαΐσσω, μὴ πως προτὶ ἄστυ ἀλύξῃ.”

ἌΩς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350

ἀλλ' ὅτε δὴ ῥ' ἀπέην ὄσσον τ' ἐπὶ οὔρα πέλονται
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἔλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἔκτορος ὀτρύναντος.

ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἠ·καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δηΐτους, λαιψηρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὡς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
 ἠ κεμάδ' ἠὲ λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ

χῶρον ἀν' ὑλήενθ', ὁ δὲ τε προθέησι μεμηκώς,
 ὧς τὸν Τυδείδης ἠδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδη, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.

δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 “ ἠὲ μὲν, ἠέ σε δουρὶ κιχήσομαι, οὐδέ σε φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”

Ἦ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἠμάρτανε φωτός·
 δεξιτερόν δ' ὑπὲρ ὦμον ἐΰξου δουρὸς ἀκωκῆ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρὸς ὑπαὶ δείους· τὼ δ' ἀσθμαίνοντε κίχῆτην,
χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΐδα·

“ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.
ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον·
πῆ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
νύκτα δι' ὄρφναίην, ὅτε θ' εὔδουσι βροτοὶ ἄλλοι ;
ἢ τινα συλήσων νεκύων κατατεθνηώτων ;
ἢ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
νῆας ἔπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνήκε ;”

Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
“πολλῆσίν μ' ἄτησι παρέκ νόου ἤγαγεν Ἐκτωρ,
ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,
ἠνώγει δέ μ' ἰόντα θοῆν διὰ νύκτα μέλαιναν
ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395
ἢ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
“ἢ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
ἄλλῳ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον· 405
ποῦ νῦν δεῦρο κιῶν λίπες Ἐκτορα, ποιμένα λαῶν ;
ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἰ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί ;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢε πόλιωδε 410
 ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 " τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρεια, ἦρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὄσσαι μὲν Τρώων πυρὸς ἐσχάροι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασιν φυλασσέμεναί τε κέλονται
 ἀλλήλοισ'· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὔδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γὰρ σφιν παῖδες σχεδὸν ἦαται οὐδὲ γυναῖκες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 " πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὔδουσ', ἢ ἀπάνευθε ; δίλειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 " τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλῶς Κᾶρες καὶ Παίονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δίοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοί τ' ἀγέρωχοι 430
 καὶ Φρύγες ἵππόμαχοι καὶ Μήονες ἵπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,
 Θρήϊκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·
 ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἡϊονῆος. 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι·
 ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,

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καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.

Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475

τὸν δ' Ὀδυσσεὺς προπάροισεν ἰδὼν Διομήδεϊ δείξεν·

“ οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
οὓς νῶϊν πίφασκε Δόλων, δν ἐπέφνομεν ἡμεῖς.

ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
ἑστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· 480
ἢ σύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὣς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς
ἄορι θεινομένων, ἐρυθθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν, 485
αἴγεσιν ἢ δῖεσσι, κακὰ φρονέων ἐνορούση,

ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,

ὄφρα δυώδεκ' ἐπεφνε· ἀτὰρ πολύμητις Ὀδυσσεύς,

ὄν τινα Τυδείδης ἄορι πλήξειε παραστάς,

τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490

τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι

ρεῖα διέλθοιεν μηδὲ τρομοῖατο θυμῷ

νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.

ἀλλ' ὅτε δὴ βασιλῆα κίχησατο Τυδέος υἱός,

τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495

ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη

τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.

τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,

σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλαυεν ὀμίλου

τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500

ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·

ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.

Αὐτὰρ ὁ μερμήριζε μένων ὅ τι κύντατον ἔρδοι,

ἢ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἢ ἐκφέροι ὑψόσ' αἰίρας, 505
 ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.

εἶος δ' ταῦθ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
 “ νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρῶας ἐγείρησιν θεὸς ἄλλος.”

ᾠς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
 τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·
 τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὤρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
 ὡς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι, 520
 ἀνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φουῆσιν,
 ὤμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὤρτο κυδοιμὸς
θυρόντων ἀμυδῖς· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσ' ἀνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἔκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε δίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χείρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·
 μᾶστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην 530
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλου ἔπλετο θυμῷ.

Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἔρέω ; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
 Ἄργείων οἱ ἄριστοι ὑπὸ Τρώων ὄρουμαγδοῦ.”

Οὐ πω πᾶν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί· 540
 καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἠσπάζοντο ἔπεσσί τε μειλιχίοισι·
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ·
 “ εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅπως τούσδ' ἵππους λάβητον, καταδύντες ὄμιλον 545
 Τρώων, ἧ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
 αἰνῶς ἀκτίνεσσι ἐοικότες ἠελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
 μιμνάξω παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστῆς·
 ἀλλ' οὐ πω ταίους ἵππους ἴδον οὐδ' ἐνόησα. 550
 ἀλλὰ τιν' ὑμῶν ὅτω δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν, 555
 ῥεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἠέ περ οἶδε
 ἵππους δωρήσαιτ', ἐπεὶ ἧ πολὺ φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
 Θρηϊκιοί· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαιδέκατον σκοπὸν εἶλομεν ἐγγύθι νηῶν,
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρώες ἀγαυοί.”

ὣς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καρχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδείδew κλισίην εὐτυκτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσι

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ΙΛΙΑΔΟΣ Λ.

Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ῶρνυθ', ἵν' ἀθανάτοισι φῶς φέροι ἠδὲ βροτοῖσι·
Ζεὺς δ' Ἐριδα προΐαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στή δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νητ̄ μελαίνῃ, 5
ἢ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
εἶρυσαν, ἡνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
ἐνθα στᾶσ' ἤϋσε θεὰ μέγα τε δεινόν τε 10
ῥῥθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαι' ἐκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.
Ἄτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὐνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοῦνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἴρισσιν ἑοικότες, ἄς τε Κρονίων
 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετε ξίφος· ἐν δέ οἱ ἦλοι 30
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν
 ἀργύρεον, χρυσεοῖσιν ἀορτήρεσσι ἀρηρός.
 ἀν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο 35
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο.
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν 40
 τρεῖς ἀμφιστροφές, ἐνὸς αὐχένος ἐκπεφυυῖαι.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,
 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω 45
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη,
 τιμῶσαι βασιλῆα πολυχρῦσιο Μυκῆνης.
 Ἕνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥῶντ'· ἀσβεστος δὲ βοῆ γένητ' ἠῶθι πρό. 50
 φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προΐαψεν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο,
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνεΐαν θ', ὃς Τρωσὶ θεὸς ὣς τίετο δήμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60

Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἔτσην.
 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυνέφεα σκιδόεντα,
 ὣς Ἐκτωρ ὅτ' ἐμὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῶ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δήουν, οὐδ' ἕτεροι μνώοντ' ὄλοοῖο φόβοιο.

ἴσας δ' ὑσμίνῃ κεφαλᾶς ἔχεν, οἱ δὲ λύκοι ὣς
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστῳ
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.

πάντες δ' ἠτιόωντο κελαινεφέα Κρονίωνα,
 οὐνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίωv,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 Χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

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ὥς ἄρα τοῖς οὗ τις δύνατο χραιομῆσαι ὄλεθρον 120
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125

τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
 εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας Ἴππους·
 ἔκ γάρ σφεας χερῶν φύγον ἠνία σιγαλόεντα,
 τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὤρτο λέων ὡς
 Ἀτρεΐδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην· 130

“ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἅποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἅποινα,
 εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
 μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ, 140
 αὐθι κατακτεῖναι μηδ' ἐξέμεν ἀψ ἔς Ἀχαιοῦς,
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.”

Ἦ, καὶ Πείσανδρον μὲν ἀφ' Ἴππων ὥσε χαμᾶζε
 δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτίος οὔδει ἐρείσθη.
 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὐτὸν χαμαὶ ἐξενάριξε, 145
 χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,
 ὄλμον δ' ὡς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.

τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί,
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
 ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὤρτο κονίη

ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων—
 χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
 αἶεν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
 ὡς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέση ὕλη, 155
 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμη·
 ὡς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἠνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο, γύπεσσι πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κούρης
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
 Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
 μέσσον κὰπ πεδίου παρ' ἐρινεὸν ἐσσεύοντα
 ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο, 170
 ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
 οἱ δ' ἔτι κὰμ μέσσον πεδίου φοβέοντο βόες ὧς,
 ἅς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
 πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβῶν κρατεροῖσιν ὁδοῦσι 175
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
 ὧς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
 αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
 πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
 Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῦεν, 180
 ἀλλ' ὅτε δὴ τάχ' ἐμελλεν ὑπὸ πτόλιν αἰπύ τε τείχος
 ἴξεσθαι, τότε δὴ ρά πατὴρ ἀνδρῶν τε θεῶν τε
 Ἴδης ἐν κορυφῆσι καθέζετο πιδηέσσης,

οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.

Ἴριον δ' ὄτρυνε χρυσόπτερον ἀγγελεύουσαν· 185

“βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες·

ὄφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην. 190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω

κτείνειν, εἰς ὃ κε νῆας ἐϋσσέλμους ἀφίκηται

δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.”

ὣς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὦκέα Ἴρις, 195

βῆ δὲ κατ' Ἰδαίων ὄρέων εἰς Ἴλιον ἱρήν.

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,

ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

ἀγχού δ' ἰσταμένη προσέφη πόδας ὦκέα Ἴρις·

“Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρᾳς Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθι

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην· 205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει

κτείνειν, εἰς ὃ κε νῆας ἐϋσσέλμους ἀφίκηται

δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.”

Ἥ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὦκέα Ἴρις, 210

Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,

ὄτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

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Τὸν δ' ὡς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀυτηνορίδης, κρατερόν ῥά ἐπένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250

στῆ δ' εὐράξ σὺν δουρὶ λαθῶν Ἀγαμέμνονα δίον,
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθε,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.

ρίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἄλλ' οὐδ' ὡς ἀπέληγε μάχης ἠδὲ πτολέμοιο, 255

ἄλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαώς, καὶ αὐτεῖ πάντα ἀρίστους
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα· 260

τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἐνθ' Ἀυτήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἄϊδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχετ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265
 ὄφρα οἱ αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,
 ὄξειαι δ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.

ὡς δ' ὅτ' ἀν ὠδίνουσαν ἔχη βέλος ὄξυν γυναῖκα,
 δριμύ, τό τε προῖεῖσι μογοστόκοι Εἰλείθυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδίνας ἔχουσαι,
 ὡς ὄξει' ὀδύναι δῦνον μένος Ἀτρεΐδαο.

ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλε
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
 ἤϋσεν δὲ διαπρύσιον Δαναοῖσι γέγωνώς· 275

“ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

Ὡς ἔφαθ', ἠνίοχος δ' ἴμασεν καλλίτριχας ἵππους 280
 νῆας ἐπι γλαφυράς· τὼ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἔκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 285

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἄγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 οἴχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290

Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ὡς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ ἔλεοντι,
 ὡς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους

Ἔκτωρ Πριαμίδης, βροτολοιγῶ ἴσος Ἀρηϊ. 295
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
 ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεῖ ἴσος ἀέλλη,
 ἢ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300

Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,
 Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
 τοὺς ἄρ' ὃ γ' ἠγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν' ὡς ὀπότε νέφεα Ζέφυρος στυφελίξῃ 305

ἀργεστᾶο Νότιο, βαθείῃ λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
 σκίδναται ἕξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·

ὣς ἄρα πυκνὰ κάρηαθ' ὑφ' Ἔκτορι δάμνατο λαῶν.

Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310
 καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομήδει κέκλετ' Ὀδυσσεύς·

“Τυδεΐδη, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο· δὴ γὰρ ἔλεγχος
ἔσσεται εἴ κεν νῆας ἔλη κορυθαίολος Ἔκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
“ ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέ περ ἡμῖν.”

Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὦσε χαμᾶζε, 320
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω
ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον· 325

ὡς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.

Ἔνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δήμου ἀρίστω,
νῆε δὺω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε 330

στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·
Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
Παιονίδην ἦρωα κατ' ἰσχίον· οὐ γὰρ οἱ ἵπποι
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340·

τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, εἰς φίλον ὤλεσε θυμόν.

Ἔκτωρ δ' ὄξυ νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

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καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺ γελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤϊδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι 380
 νεΐατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 οὔτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἷ τέ σε πεφρίκασι λέονθ' ὡς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὸν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεται αὐτως.
 οὐκ ἀλέγω, ὡς εἶ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὔτιδανοῖο. 390
 ἢ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἶ κ' ὀλίγον περ ἐπαύρη,
 ὄξυ βέλος πέλεται, καὶ ἀκήριον ἀνδρα τίθησι.
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδές τ' ὀρφανικοί· ὁ δὲ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἴωνοὶ δὲ περὶ πλέες ἢ ἐ γυναιῖκες.” 395

Ἔως φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκὺ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλε
 νηυσὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἄργείων παρέμεινε, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι
 πληθὺν ταρβήσας· τὸ δὲ ῥίγιον αἶ κεν ἀλώω 405
 μούνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
 ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ
 ἐστάμεναι κρατερῶς, ἢ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλον." 410

Εἶος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
 σεύωνται, ὃ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένυσσιν,
 ἀμφὶ δέ τ' αἰτσοῦνται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔόντα,
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα δίφιλον ἐσσεύοντο
 Τρῶες· ὃ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420

οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῃ δουρί,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξε.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰτξάντα,
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὃ δ' ἐν κούρησι πεσῶν ἔλε γαῖαν ἀγοστῶ. 425

τοὺς μὲν ἔασ', ὃ δ' ἄρ' Ἰππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῶ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “ὦ Ὀδυσσεῦ πολύαινε, δόλων αἰτ' ἠδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἰππασίδησι,
 τοιῶδ' ἄνδρε κατακτείννας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμόν ὀλέσσης.”

ἌΩς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔτισην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ξείπεν 440
 “ ἄ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἢ τοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἥματι τῶδ' ἔσσεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.” 445
 Ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,
 τῶ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 “ ὦ Σῶχ', Ἰππάσου υἱὲ δαΐφρονος ἵπποδάμοιο, 450
 φθῆ' σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἄ δεῖλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
 ὦμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455
 Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσης·
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἷμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῶ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἑταίρους.
 τρὶς μὲν ἔπειτ' ἤϋσεν ὄσον κεφαλὴ χάδε φωτός,
 τρὶς δ' ἄϊεν ἰάχοντος ἀρηΐφιλος Μενέλαος,
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,
 τῶ ἰκέλη ὡς εἴ ἐ βιώατο μοῦνον ἐόντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὄμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

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οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὤμον.

τῷ ῥα περιδείσαν μένεα πνείοντες Ἀχαιοί,
 μή πῶς μιν πολέμοιο μετακλιθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα· δίου 510

“ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἔς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἤπια φάρμακα πάσσειν.” 515

ἽΩς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἰητῆρος·
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 Ἐκτορι παρβεβαώς, καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσήχεος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν· ἐνθα μάλιστα
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 ἀλλήλους ὀλέκουσι, βοῆ δ' ἄσβεστος ὄρωρεν.” 530

ἽΩς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 } μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
 } ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιούς,
 } στείβοντες νέκνυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 } νέρθεν ἅπας πεπάλακτο καὶ ἀντυγες αἶ' περὶ δίφρον, 535

ἄς ἄρ' ἀφ' ἰππέων ὀπλέων ῥαθάμιγγες ἔβαλλον
 αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο δῦναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἤκε κακὸν Δαναοῖσι, μίνυθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν
 ἔγχετ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

540

[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·
 στή δὲ ταφῶν, ὄπιθεν δὲ σάκος βάλεν ἐπταβόειον,
 τρέσσε δὲ παπτήνας ἐφ' ὄμιλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.

545

ὥς δ' αἶθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,

οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι

550

πάννηχοι ἐγρήσσοντες· ὁ δὲ κρείων ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες
 ἀντίον ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·

555

ὧς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 ὧς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
νωθῆς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἳ δέ τε παῖδες

560

τύπτουσιν ῥοπάλοισι· βλή δέ τε νηπίη αὐτῶν·
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὧς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο.

565

Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἰπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θεὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺ 570
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκει μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρῶα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὡς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
 Εὐρύπυλος πυκινόισι βιαζόμενον· βελέεσσι,
 στή ῥα παρ' αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, ἀντίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν δῖστῳ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585

ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς
 “ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμᾶρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην 590
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας.
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρων Νηλήϊαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

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παρ δὲ δέπας περικαλλές, δ' οἴκοθεν ἦγ' ὁ γεραιός,
 χρυσείοις ἤλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635

ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἀειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῆσιν
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνή τυρὸν
κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκειῶ.

τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.

τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάασθαι ἄνωγε.

Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἶπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.

αἰδοῖός νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γιγνώσκω, ὀρώω δὲ Μαχάονα, ποιμένα λαῶν.

νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.

εὐ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκεῖνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 655

“τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὄσσοι δὴ βέλεσιν βεβλήαται; οὐδέ τι οἶδε

πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, 660

οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·

[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἶστῳ·]

τοῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἴαχίλλεὺς
 ἔσθλος ἐὼν Δαναῶν οὐ κήδεταί οὐδ' ἐλεαίρει. 665
 ἢ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἄργείων ἀέκητι πυρὸς δητοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ ;—οὐ γὰρ ἐμὴ ἴς
 ἔσθ' οἴη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
 εἶθ' ὧς ἠβώοιμι βίη δέ μοι ἔμπεδος εἶη, 670
 ὧς ὀπὸτ' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλον Ὑπειροχλίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
 ῥύσι' ἐλαυνόμενος· ὃ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἠλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῆσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἠλασάμεσθα Πύλον Νηληΐου εἴσω
 ἐννύχιοι προτὶ ἄστν· γεγήθει δὲ φρένα Νηλεύς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἄμ' ἠοῖ φαινομένηφι 685
 τοὺς ἴμεν οἴσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δῖη·
 οἱ δὲ συναγρόμενοι Πυλίων ἠγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὧς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·
 ἔλθων γάρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὄσσοι ἄριστοι·
 δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δίκη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίλοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστυ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι
 πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδλίον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὧς ἱππεῦσι μετέπρεπον ἡμετέροισι 720
 καὶ πεζός περ ἐών, ἐπεὶ ὧς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μέλαιμεν Ἥῳ δῖαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,

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ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὧς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἴω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται
 ὦ πέπον, ἦ μὲν σοί γε Μενοίτιος ὦδ' ἐπέτελλεν 765
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνουι πέμπε.
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὧς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενοίτιον εὔρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ
αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἶθοπα οἴνου ἐπ' αἰθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς,
 ἐς δ' ἄγε χειρὸς ἑλών· κατὰ δ' ἐδριάασθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισ θεμίς ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖν ἄμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τὼ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενοίτιος, Ἄκτορος υἱός· 785
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεὺς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθόν περ·
 ὧς ἐπέτελλ' ὃ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἶποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται.

τίς δ' οἷδ' εἶ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών ; ἀγαθὴ δὲ παραίφασίς ἐστὶν ἑταίρου.
 εἰ δέ τινα φρεσὶν ἦσι θεοπροπίην ἀλεείνει
 καὶ τινά οἱ πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἶ κέν τι φόως Δαναοῖσι γένηαι·
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἶ κέ σε τῷ ἴσκουτες ἀπόσχονται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἱες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ
 ὤσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.”

Ἔως φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νῶρινε,
 βῆ δὲ θέειν παρὰ νῆας ἔπ' Αἰακίδαην Ἀχιλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἶξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦην, τῇ δὴ καὶ σφί θεῶν ἐτετεύχαστο βωμοί,
 ἐνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
 διογενῆς Εὐναιμονίδης κατὰ μηρὸν δῖστῳ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἄ δειλοί, Δαναῶν ἠγήτορες ἠδὲ μέδοντες,
 ὧς ἄρ' ἐμέλλετε τῆλε φίλων καὶ πατρίδος αἴης
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῳ.
 ἀλλ' ἄγε μοι τόδε εἶπέ, διότρεφές Εὐρύπυλ' ἦρως,
 ἣ ῥ' ἔτι που σχήσουσι πελώριον Ἔκτορ' Ἀχαιοί, 820
 ἣ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὐτ' Εὐρύπυλος βεβλημένος ἀντίον ἦν δα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν
 νίζ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
 ἐσθλά, τὰ σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἰητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίησιν ὀϊομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος, 835
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 “πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἦρως;
 ἔρχομαι, ὄφρ' Ἀχιλλῆϊ δαίφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν 840
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο.”

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἐνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρη
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίζ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

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τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τεῖχος ἴει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τεῖχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαιναν
 ἠγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτίς δ' ἠϊόνα μεγάλην ψαμάθοισι κάλυψε,
 τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 κὰρ ῥόον, ἧ περ πρόσθεν ἴεν καλλίρροον ὕδωρ.

Ὡς ἄρ' ἔμελλον ὄπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'· Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
 νηυσὶν ἐπι γλαφυρῆσιν ἐελμένοι ἰσχανόωντο,
 Ἐκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ' ὡς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη· 40
 ὡς δ' ὄτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι
 κάπριος ἠὲ λέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἴστανται καὶ ἀκοντίζουσι θαμειᾶς
 αἰχμᾶς ἐκ χειρῶν· τοῦ δ' οὔ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηνορή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὄππη τ' ἰθύση, τῆ τ' εἴκουσι στίχες ἀνδρῶν·
 ὡς Ἐκτωρ ἂν' ὄμιλον ἰὼν εἰλίσσεθ' ἑταίρους
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες· μάλα δὲ χρεμέτιζον ἐπ' ἄκρω
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ', οὔτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσι 55

ὄξεσιν ἠρήρει, τοὺς ἴστασαν νῆες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος ἐϋτροχον ἄρμα τιταίνων
 ἐσβαίη, πεζοὶ δὲ μενόμενον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 60
 “Ἔκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἠ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὄξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τείχος Ἀχαιῶν.
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἵππεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι ὄτω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἠ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρω ἐνιπλήξωμεν ὄρυκτῇ,
 οὐκέτ' ἔπειτ' ὄτω οὐδ' ἀγγελον ἀπονέεσθαι
 ἀψορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἀγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρω,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 Ἔκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὄλέθρου πείρατ' ἐφήπται.”
 ὣς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
 ἠνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὔ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρω· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90

καὶ σφιν Κεβριόνης τρίτος εἶπετο· πὰρ δ' ἄρ' ὄχεσφιν
ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἔκτωρ.

τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
τῶν δὲ τρίτων Ἐλενος καὶ Δηΐφοβος θεοειδής,

υἱε δὺω Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἦρως, 95

Ἄσιος Ὑρτακίδης· δὴν Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

τῶν δὲ τετάρτων ἦρχεν ἐὺς πάϊς Ἀγχισίαο,

Αἰνεΐας, ἅμα τῷ γε δὺω Ἀντήνορος υἱε,

Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100

Σαρπηδῶν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,

πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·

οἱ γὰρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι

τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.

οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105

βάν ῥ' ἰθὺς Δαναῶν λεληημένοι, οὐδ' ἔτ' ἔφαντο

σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοί τ' ἐπίκουροι

βουλή Πουλυδάμαντος ἀμωμήτοιο πίθοντο·

ἀλλ' οὐχ Ὑρτακίδης ἔθει' Ἄσιος, ὄρχαμος ἀνδρῶν, 110

αὔθι λιπεῖν ἵππους τε καὶ ἠνίοχον θεράποντα,

ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῆσι,

νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας

ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν

ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115

πρόσθεν γὰρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν

ἔγχεϊ Ἰδομενῆος, ἀγαυοῦ Δευκαλίδας.

εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ

ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφι·

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ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.

οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155

νηῶν τ' ὠκυπόρων· νιφάδες δ' ὡς πῖπτον ἔραζε,
ἄς τ' ἄνεμος ζαῆς, νέφεα σκίοεντα δονήσας,
ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρη·
ὡς τῶν ἐκ χειρῶν βέλεα ρέον, ἤμην Ἀχαιῶν
ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὐτῶν αὐτευν 160
βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.

δή ῥα τότε ᾤμωξέν τε καὶ ὦ πεπλήγετο μηρῶ
Ἄσιος Ἑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·
“Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο
πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἦρωας Ἀχαιοὺς 165

σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
οἱ δ', ὡς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
οἰκία ποιήσονται ὀδῶ ἐπι παιπαλοέσση,
οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένουτες
ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170

ὡς οἷ γ' οὐκ ἐθέλουσι πυλάων καὶ δῦ' ἐόντε
χάσσασθαι πρίν γ' ἢ κατακτάμεν ἢ ἀλῶναι.”

Ἄως ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλησιν· 175
ἀργαλέον δέ με ταῦτα θεὸν ὡς πάντ' ἀγορεῦσαι·
πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδᾶες πῦρ
λαῖνον· Ἀργεῖοι δὲ καὶ ἀχνύμενοί περ ἀνάγκη
νηῶν ἠμύνοντο· θεοὶ δ' ἀκαχῆατο θυμὸν

πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.

Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,
δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήου·

οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμὴ χαλκείη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,
 Ἰππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχίσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πληξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὔδει ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρη.
 Ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶν ἔτ' ἀσπαίροντα· καὶ οὔ πω λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205
 ἀλγήσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἰεὶ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἔσθλα φραζομένῳ, ἐπεὶ οὔδὲ μὲν οὔδὲ ἕοικε
 δῆμον ἔόντα παρέξ ἀγορευέμεν, οὔτ' ἐνὶ βουλήῃ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὐτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὦδε γὰρ ἐκτελέεσθαι ὀϊομαι, εἰ ἔτεόν γε
 Τρωσὶν ὄδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
 φοινήεντα δράκοντα φέρων δνύχεσσι πέλωρον 220
 ζών· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὧς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230
 “ Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἅρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἠέλιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλήν,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊοτήτα ;
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

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νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ δὲ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόυνας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
 καί τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285
 εἴλυται καθύπερθ', ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 ὧς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δουῖπος ὀρώρει.

Οὐδ' ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῆα,
 εἰ μὴ ἄρ' υἷὸν ἐὸν Σαρπηδόνα μητίετα Ζεὺς
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὧς βουσίην ἐλιξίν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔϊσην,
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἐντοσθεν δὲ βοείας ῥάψε θαμειὰς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δουῖρε τινάσσων,
 βῆ ῥ' ἴμεν ὧς τε λέων ὀρεσίτροφος, ὃς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴ περ γάρ χ' εὖρησι παρ' αὐτόφι βῆτορας ἀνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἠ ἤρπαξε μετάλμενος, ἠὲ καὶ αὐτὸς 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὧς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεῖχος ἐπαίξαι διὰ τε ῥήξασθαι ἐπάλιξις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἰππολόχοιο·
 “Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὧς εἰσορόωσι,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρῆ Λυκίοισι μέτα πρώτοισιν ἐόντας 315
 ἐστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι,
 ὄφρα τις ᾧδ' εἶπη Λυκίων πύκα θωρηκτάων·
 ' οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πλόνα μῆλα
 οἴνον τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ-πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο
 μυρῖαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἢ ἐ τῷ εὖχος ὀρέξομεν, ἢ ἐ τις ἡμῖν."

Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·
 τὼ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἠγεμόνων, ὃς τίς οἱ ἀρῆν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἐσταότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὔ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἴκε,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχαστο, τοὶ δὲ κατ' αὐτὰς 340
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θοώτην·
 " ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῆδε τετεύχεται αἰπὺς ὄλεθρος. 345

ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,
ἀλλὰ περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἳ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

Ἔφατ', οὐδ' ἄρα οἳ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στῆ δὲ παρ' Αἰάντεσσι κίων, εἶθαρ δὲ προσηύδα·
" Αἴαντ', Ἀργείων ἠγήτορε χαλκοχιτώνων,
ἠνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἴμεν, ὄφρα πόνιοι μίνυθ' ἀντιάσητον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·
ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
ἀλλὰ περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἳ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς."

Ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας·
αὐτὶκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
" Αἴαν, σφῶϊ μὲν αὔθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἔσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι·
αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιῶ πολέμοιο·
αἶψα δ' ἐλεύσομαι αὐτῖς, ἐπὴν εὖ τοῖς ἐπαμύνω."

Ἔφατ' ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἳ Τεῦκρος ἄμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἄμα Πανδίων Τεύκρου φέρε καμπύλα τόξα·
εὔτε Μενεσθῆος μεγαθύμου πύργον ἴκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκοντο,
οἳ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῆ λαίλαπι ἴσοι 375

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κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἔονται
 μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”
 ὣς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἀψ ὄσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 ἀλλ' ὡς τ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνῳ ἐν ἀρούρη,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὧς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δῆουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροῖα νηλεῖ χαλκῷ,
 ἤμην ὄτεψ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντα δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν
 ἔρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὧς ἐδύναντο φόβου ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὧς τε τάλαντα γυνὴ χερνήτις ἀληθῆς,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται·
 ὧς μὲν τῶν ἐπὶ ἴσα μάχη τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνός·

“ ὄρνυσθ’, ἰππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος 440
 Ἄργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

Ὡς φάτ’ ἐποτρύνων, οἱ δ’ οὔασι πάντες ἄκουον,
 ἴθυσαν δ’ ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ’ ἔχοντες,
 Ἔκτωρ δ’ ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445

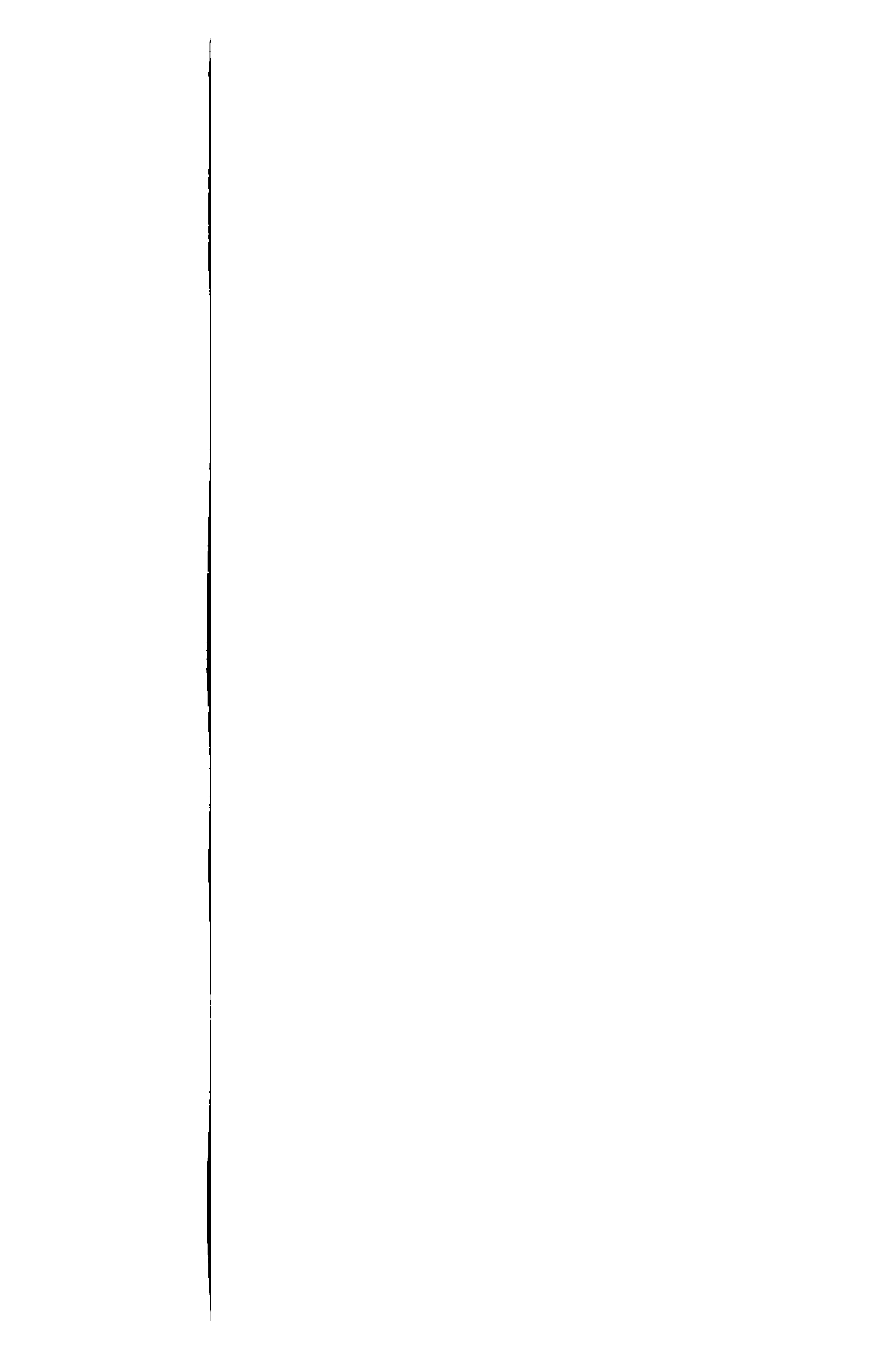
ἔστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθευ
 ὄξυς ἔην· τὸν δ’ οὐ κε δύ’ ἀνέρε δήμου ἀρίστῳ
 ῥηϊδίῳς ἐπ’ ἄμαξαν ἀπ’ οὔδεος ὀχλίσσειαν,
 οἷοι νῦν βροτοὶ εἶσ’· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450

ὥς δ’ ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἴος
 χειρὶ λαβὼν ἑτέρῃ, ὀλίγον δὲ μιν ἄχθος ἐπείγει,
 ὡς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν ἀείρας,
 αἶ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλὰς· δοιοὶ δ’ ἐντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κλητὶς ἐπαρήρει.

στῆ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἶη,
 ῥῆξε δ’ ἀπ’ ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνη, μέγα δ’ ἀμφὶ πύλαι μύκον, οὐδ’ ἄρ’ ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη

λᾶος ὑπὸ ῥιπῆς· ὁ δ’ ἄρ’ ἔσθορε φαίδιμος Ἔκτωρ
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοῦρ’ ἔχεν· οὐκ ἂν τίς μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ’ ἐσᾶλτο πύλας· πυρὶ δ’ ὄσσε δεδήει.

κέκλετο δὲ Τρῶεσσιν ἐλιξάμενος καθ’ ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ’ ὀτρύνοντι πίθοντο.
 αὐτίκα δ’ οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ’ αὐτὰς
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ’ ἐφόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ’ ἀλίσστος ἐτύχθη.



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in Homer; but cp. Π. 23. 244 Ἄϊδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεύχε (for ἔ-τευχε, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27.

κύν-εσσι, Dat. Plur., § 20, 4. αὐτούς, i. e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game.' Here vultures are especially meant. ἐτελείετο, § 8, B, 1.

6. ἐξ οὗ goes with αἶδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ἐνθεν ἔλων ὡς κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀμόθεν, Od. 1. 20).

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. Διὸς δ' ἐτελείετο βουλή does not refer to any particular purpose of Zeus, but is a general recognition of his providence; compare Διὸς μεγάλου διὰ βουλᾶς in the sketch of Demodocus' song, Od. 8. 82.

διαστήτην, 'parted': στήναι (2 Aor.) generally implies motion.

8. τίς τ' ἄρ . . θεῶν, 'which then of the gods,' &c.: on τ' ἄρ(a) see § 49, 3. σφωέ, § 23.

ἔριδι, with ξυνέηκε, 'brought together in strife.' ξυν-έηκε, § 5, 2.

μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. δ, 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. νοῦσος, Ionic for νόσος. ὀλέκοντο δὲ λαοί is subordinate in sense (see on l. 4); the next line is construed with νοῦσον—ἄρσε. A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς ὀλεθρίαν, or the like.

11. τὸν Χρῦσιν. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μὲν, δέ), and only of a person already mentioned: e.g. 2. 105 αὐτάρ ὁ αὖτε Πέλοψ. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

ἀπερείσια, 'boundless': πέρ-ας, 'end.'

14. στέμματα (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the ᾱ of Ἀπόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable.

19. πόλιν. On the scanning of the second syllable, § 53, 3.

20. λύσαιτε. The Opt. is a gentle form of Imperative, § 30, 2
τὰ δ' ἄποινα. The Art. points the contrast: not 'take this ransom,'
but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, b.
δέχεσθαι, Inf. used as an Imperative, § 36, 3.

The Pres. δέχεσθαι brings the act into connexion with λύσαιτε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαι is the main verb, αἰδεῖσθαι subordinate.

22. ἐπευφήμησαν, 'gave their voices in favour': ἐπί expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.

24. θυμῷ, a locatival Dat., 'in his soul.'

25. ἐπί, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. κίχλω, Subj., § 13, A. μὴ κίχλω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μή, 'lest.' οὐ χραίσμη, 'avail not.' τοι, encl. Dat. of σύ.

31. ἐποικομένην. The ἰστός or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάζω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

32. νέηαι, Subj., § 13, B.

33. ἔδεισεν, commonly written ἔδδεισεν, § 55, 3. The original form was ἔ-δφεισα (Curt. Stud. viii. 466); as to φ, see § 54.

35. ὁ γεραιός, on the Art. see § 37, 2, c.

37. κλύθι, 2 Aor. Imperative, § 3.

ἀμφιβέβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὡς τις περὶ πόρτακι μήτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδοιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). ἴφι, 'mightily,' Neut. of *ἴφι-ς, 'strong'; on the Hiatus, which is probably due to loss of φ, see § 54.

39. Σμινθεύ, epithet, said to be from a town Σμίνθη; or = 'killer of mice,' from σμίνθος, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn.* 2. 248 *delubra deum . . festa velamus fronde*).

40. μηρία, see the sacrifice, l. 460 ff. κατὰ . . ἔκηα, Tmesis, § 41, 2.

41. ἠδέ, 'and,' see § 49. κρήνηνον, 1 Aor. Imper. (κραιαίνω).

44. κατὰ is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.
 κινήεντος, Aor., 'when he moved' (not 'while he moved').
 νυκτὶ εὐκῶς: so 12. 463 νυκτὶ θεῶν ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμ), § 8, A, B.
48. μετὰ, 'into their midst,' used adverbially.
50. ἐπιφύχεται. ἐπί = the English 'over' in go over, tell over, &c.
51. αὐτάρ, § 49. αὐτοῖσι, the men, § 46, 1. ἔχε-πικέες, 'holding sharpness,' hence 'painful.'
52. θαμνιάι goes with the Verb, 'burned thick,' i.e. thickly.
54. On the Art. see § 47, 2, d. On the δε of ἀγορήνδε, see § 24.
 καλέσσατο, 'had them summoned,' by heralds: but see l. 13.
56. ὅτι ῥα, § 49, 3.
57. ἤγερον, 3 Plur., § 2.
58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis,' i.e. the Clause completing the sentence introduced by ἐπεὶ.
59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάζω is 'to send adrift.' πάλιν, 'back' (never 'a second time').
60. εἰ κεν . . φύγοιμεν, 'supposing always that we escape death'; γε marks the contrast of θάνατος to flight.
61. εἰ δὴ, 'if it has come to this that . . .' δαμῶ, Fut., § 12, 3.
62. ἐρείομεν, a Subj., in form like κειρίω (v. 26).
63. ὄνειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.
 τε serves to indicate that the statement is a general one, § 49, -9.
64. ὅς κ' εἶποι, Opt. of the End, explained in § 34, 2, a.
 ὅ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.
65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. Οὐ εἴτ' ἄρ', § 49, 3.
- 66, 67. αἶ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is, βούλητ' ἀντιάσας (Curt. Verb. ii. 72): see § 51, 5.
70. The μάντις does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A θεοπρόμιον (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἦδη, Plpf., § 7, 2. On the Art., § 47, 2, d.
71. νήεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἰσω is here = εἰς; not 'within,' as in Attic.
72. ἦν, from ὅς = εἰας. τήν, Art. = Rel., § 47, 3.
74. κέλευαί με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.
76. σύνθεο, 'give heed.'
77. ἦ μὲν, § 49, 4. πρόφρων, with ἀρήξειν (= προφρονέως), 'that thou wilt be forward in succouring me.'

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is going from me.' δ = 'that' (used as a Conj., not in agreement with γέρας), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ξυνήϊον is 'a piece of common property,' from ξυνός, 'common' (like ξεινήϊον, the gift of a ξείνος).

ἴδμεν κείμενα = ἴδμεν ὅτι κεῖται, § 37, 7.

125. τὰ μὲν. The Art. has the force of a Rel.; but see § 47, 3.

ἔξεπράθομεν, 'have taken by sack from.'

126. παλίλλογα goes closely with ἐπαγείρειν, 'to collect back.' The notion of 'collecting' is given both in παλίλλογα and ἐπ-αγείρειν, Achilles dwelling on it with rhetorical variety of phrase. λαούς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείρειν, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of κεν, see § 33, 1, e.

129. δῶσι, 3 Sing. Subj., § 2.

131. μὴ δὴ οὕτως, § 51, 6.

132. κλέπτε νόψ, 'do not seek to trick by scheming,' = do not try to contrive a trick. παρελεύσεαι, 'will get beyond,' 'get the better': so παρεξελεῖν Διὸς νόον (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one—and accordingly tell me to give back this maiden'? αὐτάρ marks the apodosis (as Il. 3. 290): κέλευαι δέ κ.τ.λ. would be in Prose κελεύων or ὅτι κελεύεις: ' (is this what you want) when you bid me'; § 57. On αὐτῶς see § 46, 2.

135. εἰ μὲν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. ἄρσαντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμήρης, 'pleasant.' ἀντάξιον, 'an equivalent,' for Chryseis.

137. δώ-ωσιν, § 13. On the second δέ, see on l. 53. The Subj. ἔλωμαι gives a peremptory tone (= I am resolved to take), § 20, 1.

139. κεν with the Fut. κεχολώσεται, § 35; so ll. 175, 523.

ὄν κεν ἴκωμαι, 'whom (in the case supposed) I shall come to,' § 33, 1.

140. ἦ τοι (also written ἦτοι) is a strong affirmative, § 40, 1; distinct from ἦτοι, 'either.'

141. ἐρύσσομεν, Aor. Subj., § 13, A: so ἀγείρομεν, θέλομεν, βήσομεν.

144. The order is, εἰς τις, ἀνὴρ βουληφόρος, ἔστω ἀρχός.

148. ὑπόδρα ἰδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπιειμένε, 'that dost wear' as a coat of armour; ἔννυμι, § 11, 4.

150. πρόφρων, cp. l. 77. πείθεται, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.
152. αἰχμητάων, Gen., § 19, 5.
154. οὐδὲ μὲν, 'nor yet,' = Attic οὐ μὴν οὐδέ, ἄλλ' οὐδέ.
155. Φθίη, in Thessaly, the home of Achilles.
157. ἠχήεσσα. Hiatus from *f*, § 54.
158. μέγα, 'very.' χείρης, for the sequence of Tenses see § 34, 2, c.
159. τιμὴν, 'vengeance,' lit. payment; cp. Il. 3. 286-288.
160. τῶν, Neut.; Gen. with Verbs of emotion, as in ll. 180, 429.
162. δόσαν δέ, 'and which they gave,' cp. l. 79. υἷες, § 22, 2.
163. μὲν, = μὴν, § 49, 4. ἴσον, for *f*ῖσον, § 54.
164. Τρώων πτολίεθρον, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without ἄν, § 33, 1, c.
165. πολυαἶκος, i.e. full of rapid movement, onset, flight, &c. (ἀίσσω).
167. τό, Art. of contrast, § 47, 2.
168. κάμω. The Aor. expresses the *access* of weariness.
170. ἴμεν, Inf., § 15, A. κορωνίσιν, 'curved.'
- 170, 171. οὐδέ σ' ὄτω, σ' is for σοι; ὄτω is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. ἀφύξειν, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.
173. ἐπ-έσσυ-ται, Pres. ἐπι-σσεύω: Reduplication, § 11, 2.
174. ἐμεῖο, § 23. πάρα, = πάρεισι, § 41, 1.
175. κε, as l. 139, 'will honour me' (if you do not). μητίετα, § 17.
180. Μυρμιδόνες, the Thessalian people of whom Achilles was chief.
184. πέμψω, Fut. Ind., of what he is obliged to do: ἄγω, Subj., of what he does of his own will; κε shows that the latter depends on the former, 'I in that case will' &c., § 31, 1.
186. στυγέω is the usual word in Homer for the *feeling* of fear: φοβέομαι and τρέω properly express *flight*.
187. Literally, 'to think (of himself) alike with me': ἴσον is a Neut. used adverbially, cp. ἴσα in Od. 15. 520 τὸν νῦν ἴσα θεῶ Ἰθακήσιοι εἰσορόωσι, 'look upon him equally with a god,' i.e. as equal to a god.
- ἁμοιωθήμεναι ἄντην, 'to put himself in comparison with me face to face.' The Aor. in -θην is here Reflexive, like the Middle.
- 188, 189. ἐν is adverbial, στήθεσσι a locatival Dat., 'his heart within debated in his breast.'
- 190-192. δ γε gives point to the alternatives, ἢ—ἢε, see § 47, 1. Similarly in l. 191 δ (δέ) marks the contrast with τοὺς μὲν κ.τ.λ.
191. ἀναστήσειεν, 'make them rise,' i.e. break up the assembly. τοὺς means 'the others,' the rest of the assembly.
194. ἦλθε δ' is the apodosis to εἰς δ κ.τ.λ.; see on l. 58. The change from the Impf. to the Aor. makes this clear.
197. στή, 'came and stood,' cp. l. 6. κόμης, 'by the hair.'
200. οἱ, Athene, 'her eyes looked terrible.'

201. πτερύεντα. Words are imagined to fly from the speaker to the hearer. μιν, with προσήδα. φωνήσας, Aor. 'raising his voice.'

203. ἴδῃ, Mid.: cp. ὄρατο, l. 56. Some ancient critics read ἴδῃς.

205. τάχ' ἄν . . ὀλέσῃ, a solemn threat, § 29; 4. τάχα, 'quickly.'

206. γλαυκῶπις, probably 'gleaming-eyed,' cp. l. 200.

211. ὀνειδισον ὡς ἔσεται περ, 'revile him (by telling him); how it will be'; ὡς ἔσεται περ standing as object to ὀνειδισον: cp. Od. 21. 212 σφῶϊν δ' ὡς ἔσεται περ ἀληθείην καταλέξω, 'I will tell you the truth as to how it will be.' ἦ τοι, see l. 140.

216. σφωίτερον, Dual, including Here: εἰρύσασθαι, 'to uphold,' 'save': Aor. of the αει which kept the command from failing:

217. καὶ . . περ, § 49, 8. ὥς, 'so,' § 48, 1.

218. ἔκλυον, Gnostic Aor., § 25, 2. τε' as in l. 63: αὐτοῦ is emphatic, 'he who listens to the gods is heard himself in return.'

219. ἦ, 'spoke,' § 8, A, 2: the 1 Sing. ἡμί, 'I say,' occurs in Aristoph.

221. βεβήκει, 'took her way': the Pf. βέβηκα expresses the attitude of walking, the step or stride, § 26, 2; hence βεβήκει, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. πόλεμος, the ordinary battles in which the whole army (λαός) took part, is opposed to λόχος, ambush, which was the work of chosen champions (ἀριστήες). πόλεμον, § 58, 3.

228. τέτληκας, 'hast the heart,' § 26, 2. κήρ, 'destruction.'

230. ὅστις κ.τ.λ. 'from any one who speaks in opposition to you,' the Clause standing as object to ἀποαιρείσθαι.

231. δημοβόρος βασιλεύς! is an exclamation (not Nom. for Voc.).

Note that the charges of cowardice and avarice are merely rhetorical, and are not intended as part of Homer's character of Agamemnon.

232. ἦ γὰρ ἄν κ.τ.λ. 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaean δικασπόλοι, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, Il. 18. 505:

236. περὶ . . ἔλαψε takes a double Acc., as a Verb of 'taking from.'

238. θέμιστας, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'

239. εἰρύονται, 'have in their keeping,' 'uphold,' § 26.

πρὸς Διός, 'at the hands of Jove,' i.e. by his authority,

ῥρκος, here in its strict sense, the object sworn by.

244. ὃ τ', 'that,' § 48, 2.

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294. ἔργον, Acc., § 37, 1. ὑπείξομαι, Fut. with εἰ δὴ, cp. l. 61.
296. ὄτω, cp. l. 170. Achilles echoes l. 289, mockingly.
299. γε points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'
302. εἰ δέ has generally been explained by supposing an Ellipse (εἰ δὲ βούλει ἄγε, &c.), but this is unlikely. Probably εἰ was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia age*. γνώ-ωσι, § 13.
306. ἔϊσας, an Epic variety for ἴσας, used in certain phrases only.
307. ἦϊε, Impf. of εἶμι, § 11, 3. Μενουτιάδῃ, Patroclus.
311. ἐν is adverbial, 'went among,' i.e. with them.
314. λύματα, = Attic καθάρματα, 'off-scourings.'
317. ἐλισσομένη περὶ καπνῶ, 'eddying round the smoke,' i.e. borne up in the smoke-wreaths. So in Il. 22. 95 ἐλισσόμενος περὶ χειῆ, of a serpent 'coiling himself round (the inside of) his nest.'
320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta. Hdt. 7. 134.
322. κλισίην, Acc. with a Verb of motion, § 37, 6.
323. ἀγέμεν, Inf. = Imperative, § 36, 3.
324. δώησιν, more usually δά-η, § 2. ἔλωμαι, l. 137.
326. ἐπὶ μῦθον ἔτελλε, l. 25.
331. ταρβήσαντε, 'struck with awe'; cp. θαρσήσας, l. 85.
338. τῶ δ' αὐτῶ κ.τ.λ. 'they themselves.'
340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὴ αὐτε, § 51, 6.
341. γένηται, Subj. with εἰ, § 33, 1, c.
342. ὀλοῖησι, ὀλοός, § 51, 3, c.
343. πρόσσω καὶ ὀπίσσω, i.e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.
344. μαχέοιντο should probably be μαχεοίατ', § 2: Opt. because the case contemplated in ὄππως . . is imaginary, § 34.
349. ἑτάρων, join with νόσφι λιασθεῖς.
350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οἴνοπα.
352. περ, in its simplest use, 'very.'
353. τιμήν περ, 'honour, surely, he ought to have bestowed on me.' ὄφελλεν, Homeric form for ὄφειλεν.
356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part. of ἀπηύρων.
362. σε φρένας, Acc. of 'whole and part,' § 37, 5.
363. εἶδομεν, for φείδομεν, § 54. Besides the long and short Stems in οἶδ-(α), ἴδ-(μεν), this Pf. uses two others—
- εἶδ-, in the 1 and 2 Plur. Subj. εἶδ-ομεν, εἶδ-ετε, and the Part. Masc. εἶδ-ώς (but Fem. ἴδ-υῖα): also in the Fut. εἶσομαι (for εἶδ-σομαι).
- εἶδε-, in the Subj. εἶδέ-ω (or εἶδῶ), εἶδῆς, εἶδῆ, 3 Plur. εἶδῶσι; also Opt. εἶδε-ίη-ν, and Fut. εἶδή-σειν.

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'? On ἰδυίη see the last note.

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate 'prize' (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2.

393. περί-σχεο, 'protect,' same metaphor as in ἀμφιβέβηκας, l. 37.

ἔηος, Gen. of εὖς, 'good,' with peculiar rough breathing. *ἔηω* XVII 5

394. λίσαι, Imper. of the I Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter: see § 55, 2.

396. σεο with ἀκουσα. πατρός, 'my father,' Peleus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home; see Ar. Nub. 1067-8.

399. ὁπότε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

408. ἐπί with ἀρῆξαι, Tmesis, § 41, 2.

409. τοὺς δὲ . . Ἀχαιοὺς, § 47, 2. ἀμφ' ἔλα, the camp being in the bay between the two promontories, Rhoeteum and Sigeum. ἔλσαι is 'to pen,' to drive into a corner (root *fel*).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνὰ τεκούσα, 'miserable in my child-bearing': the idea is repeated in l. 418 τῷ σε κακῇ αἴσῃ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἐπλεο, 'hast come to be' (2 Aor., formed like ἔ-σχε-το, ἔ-σπε-το).

αἴσῃ, Instrumental Dat., § 38, 3.

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast.'

428. ἀπεβήσετο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίη, 'doing violence to his unwillingness.'

434. προτόνοιον, 'by (slackening) the forestays,' i.e. ropes from mast to prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εὔναι) thrown out with ropes attached to them: see Riddell and Merry's *Odyssey*, Appendix 1, § 18.

449 ff. οὐλοχύτας, 'meal of sprinkling.' οὐλαί (not οὐλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the οὐλαί (οὐλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (οὐλοχύτας προβάλλοντο, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (κατάρχεσθαι) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (μηρούς τ' ἐξέταμον) and covered up between two layers of fat (κνίση); slices of meat from other parts of the carcase were laid upon the fat (ἐπ' αὐτῶν ὠμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440-460, with Riddell and Merry's notes.

There is some difficulty about the forms μῆρα (l. 464) and μηρία (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μηροί, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ἴψασ, 'didst bear hardly on,' 'punish': cp. ἐν-ιπή, 'rebuke.'

461. δίπτυχα, Acc. Fem.; the ordinary Nom. is δίπτυχο-ς: § 22, 2.

462. ἐπί, with λείβε, 'poured over them.'

466. ἐρύσαντο, 'drew off' (from the spits).

467. τετύκοντο, redupl. Aor., § 4.

468. ἔτσης, 'even,' fair to all; cp. l. 306.

469. ἐξ . . ἔ-ντο (ἴημι), 'let away,' 'satisfied': cp. μεθέμεν χόλον l. 283.

470. ἐπεστέψαντο, 'filled up.' ποτοῖο, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι δεπάεσσιν, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb ἀρχεσθαι may be applied to any preliminary ritual, and ἐπί gives the notion of going 'over' or round the company, as in ἐπώχετο (l. 50), ἐπαγείρειν (l. 126); see Merry and Riddell on Od. 3. 340.

473. καλόν, used as an Adv.=Attic καλῶς, § 37, 1. παιήονα, the song of rejoicing.

474. φρένα, Acc. of the seat of feeling, § 37, 4.

475. ἐπί, in Tmesis, =κνέφας ἐπῆλθε.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. secundus; 2 Aor. Part., § 3, A.

482. πρήσεν. πρήθω has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the κῦμα'; also l. 496.

481, 482. ἀμφί is used adverbially, στείρη is a locative Dat.; cp.

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strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over,' i. e. lest she prove to have done so. παρειπεῖν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὡς . . τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεύσαι because the event is still future, § 34, 2, c.

561. δαμονίη, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god : as we say 'what possesses you'?

όττει, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i. e. out of favour.

567, 568. ἄσσον ἰόνθ', i. e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραίσμειν usually takes an Acc. of the thing kept off; here ἄσσον ἰόντα (με) = 'my coming on,' § 37, 7. ἀάπτους, 'not to be touched,' 'irresistible.' ἐφέλω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἦρα φέρων, by Tmesis for ἐπιφέρων ἦρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολφόν, 'noise,' 'a wrangle': hence κολφάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . παράξῃ, Tmesis; cp. con- in confundo.

580. εἴ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεισθαι, 'take him in hand': Inf., § 36, 3.

584. δέπας ἀμφικύπελλον, 'a two-handled cup;' cp. the ἀλεισον ἀμφωτον, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. τέτλαθι, Pf. Imperative, 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλέος . . ἀντιφέρεσθαι, i. e. 'hard to set oneself against,' § 36, 2.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. κάππεσον, for κατ-έ-πεσον, § 24 *sub fin*.

596. παιδὸς ἐδέξατο, 'took from her son,' as 24. 305 κόπελλον ἐδέξατο ἧς ἀλόχοιο. χειρὶ, 'in her hand.'

598. οἶνοχόαι is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. ποιπνύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μὲν, 'nor yet,' § 49, 4.

606. κακκείοντες. The form κείω is probably a Desiderative of κεί-μαι.

ἕκαστος. Note the Sing.; 'they went—each one.'

610. ἱκάνοι, Opt. of indefinite frequency, § 34, 1, c.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to 1. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰὲ λαβῶν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odyss. 15. 4-8:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἶδον
εὔδοντ' ἐν προδόμφ Μενελάου κυδαλίμοιο·
ἦ τοι Νεστορίδην μαλακῶ δεδμημένον ὕπνῳ,
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek ἀγορή, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἵπποκορυσταί, lit. 'horse-helmeted,' i. e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἥδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἥδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttman conjectured with great probability that νήδυμος is only an old mistake for ἥδυμος. In seven out of the twelve places where it occurs the preceding

word ends with *v*, and this *v* Buttmann supposed to have been attached to the following word (*τῶν ἡδυμος* thus passing into *τῶν νήδυμος*, ἔχεν ἡδυμος into ἔχε νήδυμος, &c.). The fictitious *νήδυμος* was then put for *ἡδυμος* everywhere, probably by the Alexandrian critics.

4. *τιμήσαι ὀλέσαι δέ*. The MSS., except Ven. A, have *τιμήσῃ ὀλέσῃ δέ*. The form *τιμήσαι* is supported by the scholia, and by the reading *τιμήσῃ* in Ven. A. For the Optative cp. 24. 680 *ὄρμαίνοντ' ἀνὰ θυμὸν ὄπως.. ἐκπέμψειε*. The Subj. after a past Tense is rare in Homer: see § 34, 2, *b*.

6. *οὖλον*, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. *πάντα μάλ'*, to be taken together, = 'quite all.'

ἀγορευμέν, Inf. for the Imperative, § 36, 3.

12. *πανσυδίη*, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote *πασσυδίη*, perhaps rightly.

13. *ἀμφὶς.. φράζονται*, 'are of opposite minds': so 15. 345 *ἀμφὶς φρονέοντε*. But in 18. 254 *ἀμφὶ μάλα φράζεσθε* means 'consider looking both ways,' i.e. carefully.

15. *ἐφήπται*, 'are fastened upon,' made sure to.

19. *ἀμβρόσιος*, 'divine.' So 1. 57 *ἀμβροσίην διὰ νύκτα*.

20. *Νηληϊῶ υἱ*, 'son of Neleus': so 4. 237 *Καπανηϊὸς υἱός*, &c.

21. *γερόντων*, 'of the chiefs,' who were not necessarily old men.

22. *Join μιν προσεφώνεε*.

27. *σεῦ*, to be taken with *κήδεταί*.

36. *ἔμελλον*, so Aristarchus; most MSS. have *ἔμελλε*. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous.

37. *φῆ*, 'he thought'; cp. 5. 473 *φῆς.. πόλιν ἐξέμεν*.

39. *ἐπ'*, to be taken with *θήσειν*, by 'Tmesis,' § 41.

40. *διὰ κρατερὰς ὑσμίνας*, 'through' in the literal sense, i.e. in the course of (the war).

41. *ἀμφέχυντ' ὀμφή*, see the note on 1. 103. The word *ὀμφή* always implies a *divine* utterance.

43. *νηγάτεον*. The old derivation from *νέο-s* and *γίγνομαι* (root *γεν*, *γᾶ*) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi. p. 61).

49. *φῶς ἑρέουσα*. Cp. Od. 13. 94 *ἔρχεται ἀγγέλλον φάος*—said of the morning star.

53. *βουλήν* was read here by Zenodotus, *βουλή* by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. *ἔω* is more commonly intransitive, but it may be transitive, as in 24. 553.

54. *Νεστορέη.. βασιλῆος*. The adjective is equivalent to a Gen., as in 1. 20; so 5. 741 *Γοργεῖη κεφαλῇ δεινοῖο πελώρου*.

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129. πλέας, = πλέονας, a collateral shorter form, like χέραι beside χερείονα.

132. πλάζουσι, 'baffle,' cp. παλιμπλαγχθέντας, I. 59,

138. αὐτως, 'as ever,' with no progress made.

144. φή, 'as,' a word read by Zenodotus here and in 14. 429.

145. πόντος, lit. 'way' (cp. Lat. *pons*), is used when a particular tract of sea is meant. θάλασσα is the sea generally.

148. ἐπὶ τ' ἡμύει, sc. λήϊον, 'bends with the wind.'

153. οὐρούς, the channels by which the ships were drawn up and launched again.

154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.

165. ἀμφιέλίσσας (ἔλιξ, Fem. ἔλισσα) probably means 'rounded on both sides,' evenly built at the bows.

179. μηδέ τ' ἐρώει, i.e. do not give way, fail in your efforts. ἐρατέω is especially used of a recoil or reaction, from the strain of war,' &c. Probably the true reading is μήδ' ἔτ' ἐρώει, for τε is out of place here (§ 49, 9).

182. ὄπα, with ξυνέηκε, not φωνησάσης.

189. δέ here marks the Apodosis to ὄν τινα μὲν κ.τ.λ.

190. δαιμόνι', see I. 561. οὐ σε ἔοικε κακὸν ὡς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 χερσὶ δὲ μή τί με πάγχυ κακὸν ὡς δειδισσέσθω. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὄτρυνέμεν, οὐ τι κελεύω. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειδίσσεσθαι is always transitive.

191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαοίς = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. μή τι . . . ῥέξῃ, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.

196. διοτρεφέων βασιλῆων. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέος βασιλῆος, possibly on account of the Sing. ξ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἦ τ' ἐστὶ δίκη θεῶν βασιλῆων | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.

198. δήμου τ'. The τε—τε connect ἴδοι with βοάωντα ἐφεύροι. But some good MSS. have δήμου ἀνδρα.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (**θάρσος**); cp. *Od.* 22. 287 **Πολυθερσεΐδης φιλοκέρτομος**, also **Θερσίλοχος**, **Ἀλιθέρης**.

έκολῶα, 'wrangled,' from **κολῶς** (*l.* 575).

213. **ἤδη**, 'had in his mind,' 'was ready with,' a great store of disorderly speech: **οἶδα** includes moral as well as intellectual qualities; cp. *6.* 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falcus*. **τῶ δέ οἱ ὤμω**, 'and then his shoulders,' § 47, 2, *b*.

218. **συνοχωκότε**, 'stooping together,' **συν-έχω**. The form **συνοκωχότε** (given by Hesychius) is more correct; cp. **ὀκωχή**, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed ***ἐνέθω**, pf. **ἐνήνοθα** (distinct from ***ἀνέθω**, **ἀνήνοθα**).

222. **κεκληγώς**, 'screaming,' § 26. **λέγε**, 'recounted'; **λέγω** in Homer means 'to count' (not simply *say*): the point is that Thersites poured out a *string* of insulting things.

225. **τέο δὴ αὐτ'**, see § 51, 6.

229. **δν κέ τις οἴσει**, 'which some one is to bring,' § 85.

232. **ἤ ἐ γυναῖκα-κ.τ.λ.** The construction follows the *nearer* clause **δν κέ τις κ.τ.λ.**, instead of the main sentence **χρυσοῦ ἐπιδεύει**: § 58.

μισγεαί, κατίσχεαί are Subj. (for **μισγηαί, κατίσχηαί**).

234. **ἀρχὸν ἔόντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκέμεν**, 'bring into harm,' cp. *8.* 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. **ὦ πέπονες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak;' but see on *5.* 109.

236. **πεσσέμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χῆμεῖς**, for **καὶ ἡμεῖς**, by Crasis. **προσαμύνομεν** is the Pres. Ind., 'whether we are helping him or not,' (cp. 300). Some read **χ'**, **ἡμεῖς** (for **κε ἡμεῖς**): but the order (i. e. **κέν** following **οἱ**) is against this, and with **κέν** we should have to take **προσαμύνομεν** as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of *l.* 507 and *l.* 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἀκριτόμυθε**, cp. 796 **μῦθοι φίλοι ἀκριτοί εἰσι**. The word **ἀκριτος** suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . ἀγορεύοις**. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνηθέντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λωβητήρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. φάσαν, Plur. suiting the sense. ἢ πληθύς . . ἀνὰ δ' δ, Art. of contrast, § 47, 2.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὥς τε γὰρ εἰ. Ameis, contending that ὥς εἰ and ὥς εἶ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἦ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνηθέντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμπης κ.τ.λ.

294. εἰλέωσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωτίζ' ὄτ' ἐς Αὐλίδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζά τε καὶ πρωτίζα the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὄτε = 'since,' 'after,' cp. Il. 21. 80 ἥως δέ μοι ἐστὶν | ἦδε δωδεκάτη ὄτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμᾶρ ξην ὄτ' ἐν Ἀργεῖ νῆας ἔτσας | Τυδείδω ἔταροι . . | ἴστασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is *relatively*

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of his son,' &c. Cp. also Π. 3. 206 σεῦ ἀγγελίη, 'a message about you,' and the genitives quoted on l. 397. The word δρμημα does not elsewhere occur, but its meaning may be inferred from that of δρμάω and δρμαίνω (cp. 10. 28 πόλεμον θρασὺν δρμαίνοντες). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i. e. he will be put to death at once. On ἐπισπεῖν see Leaf, *Journ. of Philology*, xiv. p. 249.

363. φρήτρηφιν, used as a Dat.: see § 40.

The φρήτρη (Attic φρατρία) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνη κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο. So Tacitus, *Germa.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. κατὰ σφέας, 'by themselves,' cp. 1. 271.

376. ἀπρήκτους, 'in which nothing is done,' 'fruitless.'

379. ἔς γε μίαν (sc. βουλήν) βουλευόμεν, 'take counsel to one purpose.' The γέ emphasises the phrase ἔς μίαν.

382. θέσθω, 'put in order,' 'set right.'

384. ἄρματος ἀμφὶς ἰδών, 'seeing to his chariot.'

385. κρινώμεθα, 'bring matters to an issue,' Lat. *decerno*.

392. μιμνάξεν, 'to loiter,' a Frequentative or Intensive of μίμνω.

393. ἄρκιον, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. παντοίων ἀνέμων, governed by κύματα, 'the waves of (i. e. raised by) all directions of wind.' So 11. 305 ὡς ὅποτε νέφεα Ζέφυρος στυφελίγη | ἀργεστῶ Νότιο, Od. 13. 99 αἶ τ' ἀνέμων σκεπῶσι δυσαιῶν μέγα κῦμα.

398. ὀρέοντο, 'bestirred themselves.'

409. ἀδελφεόν, *Acc. de quo*, § 37, 7.

410. οὐλοχύτας, see the note on 1. 449.

413. ἐπ' . . δύναι, 'set upon (the battle),' i. e. so as to interrupt the battle. For the Inf. cp. 7. 179 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν κ.τ.λ.

414. πρηνές, with βαλλέειν, proleptically, 'cast down headlong.'

415. αἰθαλόεν, 'blackened with smoke,' as in Od. 22. 239. πυρῶε, 'with fire,' Gen. of *material*, § 39, 4.

420. ἀμέγαρτον, 'unenviable.' Aristarchus read ἀλίαστον.

421-432 repeat 1. 458-469, except 425-6.

435. λεγόμεθα, 'talk together': the Middle has the *reciprocal* force.

446. θῦνον, 'made hot haste,' 'bustled.'

452. πολεμίζειν, Inf. of consequence, 'wherewith to fight.'

455. ἀτδήλον, 'consuming,' lit. 'making unseen' (ἀ-φίδ-ηλος).

457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
459. τῶν δ', taken up by ὡς τῶν in l. 464. So l. 474 τοὺς δ', taken up by ὡς τοῦς.
463. προκαθίζόντων, 'as they settle:' join with ὀρνίθων (459).
469. ἀδινάων, 'thickly swarming.'
470. ἠλάσκουσιν, 'rush about,' 'dart to and fro.'
474. πλατεία, 'broad,' i.e. 'numerous;' or perhaps 'wide-ranging.'
479. ζώνην, 'the waist,' as in εὐζωνος, βαθύζωνος' &c.
480. ἀγέληφι, locative sense, 'in the herd.'
481. On this use of τε, see § 49, 9.
483. Join πολλοῖσι . . ἠρώεσσι.
486. ἀκούομεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15. 403. The passage is imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phaedr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθές αὐτοὶ (οἱ θεοί) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, Βοιωτία or Κατάλογος τῶν νεῶν. The last part, 816 ff., was known as the Τρωϊκὸς διάκοσμος. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—Ἑλλάς and Ἑλληνας—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. Ἰάονες are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are Ἀχαιοί, Ἀργεῖοι, Δαναοί. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. Miletus, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—Chios, Samos, Paros, Naxos, Ios, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of Rhodes.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the Aetolian conquest of Elis, and of the Locrian settlement on the Corinthian gulf. In Boeotia we do not hear of Thebes, but only **Ἐπόθηβαι** (probably the lower town, as opposed to the Cadmeia): and we find that Orchomenus, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἠπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are Larissa, Pharsalus, Megara, Eleusis, Pisa, Delphi, Attica, and Peloponnesus.

In the Greece of the Catalogue Boeotia forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the Iliad, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the Theogony, **Ἡοῖαι**, **Κατάλογοι γυναικῶν**, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the Iliad: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the Iliad. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the Iliad.

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ing to Strabo (p. 394), read as follows :—*Αἴας δ' ἐκ Σαλαμῖνος ἄγειν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (II. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. *ἀπάτερθε*, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The *Πύλος* of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Pherae or Pherae, is mentioned in another passage (II. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. *Οἰχαλίηθεν*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, 'he set himself up,' cp. 3. 83.

599. *πηρόν*, 'maimed;' 'helpless,' i.e. (in this case) unable to sing or play the lyre. The clause *αὐτὰρ ἀοιδὴν ἀφέλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἀτὰρ* often indicates this kind of

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 *μᾶψ ἀτὰρ οὐ κατὰ κόσμον* : 5. 204 *ὡς λίπον (ἵππους), αὐτὰρ πεζὸς κ.τ.λ.* : 10. 99 *κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται* : 15. 241 *νέον δ' ἔσαγείρετο θυμὸν | .. ἀτὰρ ἄσθμα καὶ ἰδρῶς | παύετο*. Some take *πηρός* to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times ; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of *πηρός*.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. *ὅσον ἔφ' Ὑρμίνη .. ἔέργει*, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of Dulichium is a problem of old standing. It can hardly be one of the islands here called *Ἐχίνοι*—the later Echinades—which are small by comparison even with Ithaca ; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—*Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος*—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the *Ἐχίνοι* are rather too far from Leucadia to form part of the same contingent ; especially as the coast of Acarnania (the *ἡπειρος* of l. 635) goes with Ithaca and Cephallenia.

627-9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691 ; 15. 519), where his son Meges appears as one of three commanders of the *Ἐπειοί*.

632. *Νήριον* is a mountain in Ithaca ; *Κροκύλεια* and *Αἰγίλιψ* are probably also places in the same island. *Σάμος* (in the Odyssey also *Σάμη*) is the later Cephallenia.

635. *ἡπειρος*, 'the mainland,' and *ἀντιπέραια*, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania.

639. *Πλευρών*, Strabo tells us (p. 451), was the city of the *Κουρήτες* who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. *πάντα* goes with *ἀνασόμεν*, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete.

653 ff. *Προπόλεμος* occurs again in the Iliad (5. 628), but Rhodes is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἔπηξε, 'built': cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοῦς has no construction: it is used as if ἐρέω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (1. 559); the Article being used as in Αἴας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagasaeon gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. 11. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἕλληνες; see 11. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθῖοι mentioned in 11. 13. 686 ff. are not under Achilles. The Ἑλλάς of 11. 9. 477 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines': cp. 3. 113 ἵππους μὲν ἔρυξαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰδ-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὑλακó-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμιτελής (1. 701).

709. πρόθεόν γε μὲν ἐσθλὸν ἔόντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πρόθεον to δεύοντο.

718 ff. Philoctetes is not elsewhere mentioned in the Iliad.

727. In 11. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the *northern* part of Thessaly begins. As to Οἰχαλίη, cp. 1. 596. The legends of Eurytus were localised in various places of this name.

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827. *τάξον κ.τ.λ.* The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In II. 5. 612 *Ἄμφιος* is the son of *Σέλαγος* (not *Μέροψ*), and dwells in *Παισός*.

840. *Πελασγῶν*. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, *Λάρισα* being the place of that name near *Κύμη*.

851. *λάσιον*, 'shaggy,' an epithet that properly applies to the breast (*στήθεα*, cp. I. 189). Here however *Πυλαιμένεος κῆρ* is not meant literally, but is simply = *Πυλαιμένης*, like *Πριάμοιο βίη*, &c.

857. *Ἄλύβης*. The name seems to be the same as that of the people known as *Χάλυβες*. They were famous for their mines, but in historical times these were only of iron.

872. *χρυσὸν ἔχων κ.τ.λ.*, 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous *Τειχοσκοπία*, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἐνοπῇ, see § 38, 3.

3. οὐρανὸν πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπί expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἠέριαι, 'at dawn,' l. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰθὺς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὔτε, here = ἠύτε; so 19. 386. Buttmann wished to read ἠύτε, but this is needless, since ἠύτε might pass into εὔτε in the same way that ἠύς 'good' yields the Adverb εὔ.

12. ἐπλεύσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.

37. δείσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴρος Ἄϊρος, Od. 19. 260 Κακοῦλιον οὐκ ὀνομαστήν, Od. 23. 97 μῆτερ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἄγονος, 'without offspring,' 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμός τ' ἀπολέσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιόσδε ἐὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c. : cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγῶς τοὺς Ἡρακλείους ἦλθε δουλώσαν γόνους.

49. ἀπίης, see on l. 270.

νυὸν ἀνδρῶν αἰχμητάων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis*, i. e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφείην, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἄν τοι χραίσμη. On the Subj. with ἄν, see § 31, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i. e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἔκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
τοῦνεκά τοι ἐρέω.

62. ἐρωήν, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκῶν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

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is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the *Τειχοσκοπία* Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on 1. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. *δίπλακα*, sc. *χλαῖναν*, a cloak so large that it could be worn folded double: cp. 10. 133. It is opposed to *ἀπλοῖδες χλαῖναι* (11. 24. 230).

138. *τῷ νικήσαντι*, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d*. *κε* goes with *κεκλήση*, § 35.

144. According to later poets, *Aethra*, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see 11. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names *Αἴθρη* and *Κλυμένη* are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146-148. The phrase *οἱ ἀμφὶ τινας* (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance.

152. *λειριόεσσαν*, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear-cut' form and 'shrill' sound.

153. *τοῖοι* is predicative, = 'such were they as they sat.'

156. *οὐ νέμεσις*, = 'it is not (a matter for) *νέμεσις*.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join *ἴξεν πάροιθ' ἐμείο*, 'sit in front of me.'

164. Cp. Hdt. 1. 45 *εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσαιο, ἀλλὰ θεῶν κού τις κ.τ.λ.*

166. *ὥς μοι κ.τ.λ.*, 'that so you may,' &c., the two preceding lines being parenthetical,

168. *κεφαλῇ καὶ μείζονες*, 'greater with the head,' i. e. taller: cp. 11. 193, 194. *καί* emphasises *μείζονες* (= greater, not merely equal).

175. *τηλυγέτην*, see the note on 5. 153.

176. *τό*, 'wherefore': § 37, 1, § 47, 3. *τέτηκα*, 'I waste away,' § 26, 2.

179. ἀμφότερον, 'both,' an Acc. used adverbially.

180. ἐμός . . κυνώπιος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἴ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 766 ὡς ἔον εἴ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. The effect is that of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἴ ποτε in *prayers*, as Il. 1. 39 εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ.τ.λ., 1. 394 εἴ ποτε δὴ τι ἦ ἔπει ὠνήσας κ.τ.λ. This interpretation suits all the passages: see Il. 11. 762, Od. 15. 268, &c. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἴ = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. δεδμήατο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with ἄρα and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπωλείται, 'passes along,' as in review.

206. σεῦ ἕνεκ' ἀγγελίης, 'on account of a message about you.' For ἕνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναικί: for the Gen., Od. 10. 245 ἀγγελίην ἐτάραον ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like ταμίης, νεηνίης), but this is needless and improbable.

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμους may be Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους. Or ὑπείρεχεν may be transitive: 'held his broad shoulders high above them.'

211. ἀμφω δ' ἔζομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τὰ δὲ διακρινθέντε ὁ μὲν . . ὁ δὲ . .). The single clause γεραράτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαρματοεπής, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἦ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

ancient critics do not recognise this reading; their only doubt is between η and η . For η = 'although,' cp. 7. 393 οὐ φησιν δώσειν· η μὴν Τρῶες γε κέλονται; 22. 279 οὐδ' ἄρα... η είδης τὸν ἐμὸν μόνον· η τοι ἔφησ γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. ζάκοτον, 'surly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an unperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. οὐκ ἂν... ἐρίσσειε, 'could not have contended,' § 30, 6.

224. Join ἀγασσάμεθ' εἶδος, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words (Φεῖδος and Φιδόντες) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 καί κεν Τηλέμαχος τάδε γ' εἶποι. The conditional form, properly speaking, suits only the second clause (μυθησαίμην); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καί τ'. The τ' is copulative, καί emphasising οὔνομα.

238. μοι, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἐμοὶ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αἴσχεια, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299–304 is probably a later notion.

244. αὐθι (= αὐτόθι, αὐτοῦ), 'where they were.'

252. τάμητε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βήσετο, 'mounted,' here takes an Acc. δίφρον.

270. μίσγον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαί are expressly called ἀκρητοι, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νεῦμαν. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. τίνυσθον, Dual, because Hades and Persephone are intended.

285. Τρῶας... ἀποδοῦναι, the Inf. for the Imperative, as 2. 413.

287. η τε... πέληται, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 ἀνθρώποισι πελώμεθ' αἰόδιμοι.

289. Ἀλεξάνδροιο πεσόντος, may be taken with τιμήν, 'the penalty

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366. κακότητος, 'for his foul deeds': Gen. of price.
368. παλάμηφιν, an ablatival Gen., § 40.
370. ἐπιστρέψας is Intrans.; cp. ὑποστρέψεως, l. 407.
371. ὑπό with the Acc. expresses *extent under*: the thong *passed* under the neck, § 42, 3.
378. ἐπιδινήσας, 'whirling it round'; Aor. as in l. 350 (supra).
380. ἔγχεϊ, with ἐπόρουσε, cp. l. 349. A warrior carried two spears, and this therefore was the second.
382. κηώντι, 'scented.'
383. καλέουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).
385. ἔανού, Gen. with λαβοῦσα. The Substantive ἔανόν, *a garment*, is to be distinguished from the Adjective ἔανός, *flexible*, an epithet of tin.
388. μιν refers to the same person as ἧ in the preceding line; the Subject to φιλέεσκε being Helen.
391. κείνος is predicative, 'yonder is he,' as 19. 344 κείνος δ' γε . . ἦσται.
399. δαιμονίη, see the note on l. 561.
400. πόλιων is partitive, with πη, 'somewhere further among the cities' = 'to some further city.'
- The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'
406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. l. 179.
407. ὑποστρέψεως. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'
412. ἀκριτα, 'measureless,' 'untold,' cp. ἀκριτόμυθος, 2. 246.
417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.
424. τῇ, 'for her,' with κατέθηκε in the next line.
- δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.
428. ἦλυθες, 'so you have come,' said in a surprised half-interrogative tone: see on 4. 243.
430. ἦ μὲν, 'yet surely,' 'you must admit that,' cp. l. 215.
433. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.
436. ὑπ' αὐτοῦ δουρί, 'under *his* spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low.'
435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέλομεν, 'let us take our pleasure,' 1 Plur. Subj. of ἐτάρπην (τέρπω), with metathesis (as in κραδίη and καρδίη, θάρσος and θράσος). The word might also come from τρέπω, 'let us betake ourselves': but this does not suit the Aor. Participle εὐνηθέντε, and there is no other evidence of an Aor. ἐτράπην, from τρέπω, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce Pandarus, the Trojan archer, to shoot at and wound Menelaus (ll. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220-421). At length the armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient titles δρκίων σύγχυσις and Ἀγαμέμνονος ἐπιπόλησις. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *δ*. ἠγορόωντο, 'held debate.'

4. δειδέχατ[ο], 'pledged.' The form belongs to δεικ-νυμι, not δέχ-ομαι: cp. δεικνύμενος, 'holding out the hand,' δειδισκόμενος, 'greeting,' δεικνύοντο, 'welcomed.' δειδέχατο is the 3 Plur. Plpf. It seems to express *attitude* (viz. that proper to the act of pledging), § 26, 2.

5. αὐτίκα, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. παραβλήδην, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. παρμέμβλωκε, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. γένοιτο. Aristarchus read πέλοιτο.

18. οἰκέοιτο is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. ἀκέων is here an Adverb, like ἄκην.

28. κακά, Acc. expressing the sum or result of the action, § 37, 3.

32. ὅ τ[ε] expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So ὅτι in Od. 5. 339—

κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. διατρίβειν, Inf. as an Imper., after the Imper. βάλλεο, § 36, 3.

46. τῶν is governed by περί, 'beyond these': cp. l. 257 περὶ μὲν σε τῶν Δαναῶν.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. οὐκ ἀνύω, 'I make nothing,' 'do not gain' my object. Possibly ἀνύω is a Future.

59. πρεσβυτάτην, 'first in dignity.' She is the only goddess called πρέσβα θεά.

60. ἀμφότερον, Adv., 'both ways.' γενεῇ, 'in age.'

74. ἀΐξασα, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. λαμπρόν, with ἀστέρα, l. 76 being parenthetical. On the use of τέ in similes, see § 49, 9.

84. ἀνθρώπων, with πολέμοιο: so μάχη ἀνδρῶν (3. 241), ἀνδρῶν πόλεμος (5. 332).

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the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Epas*, p. 198). This would be a natural place for the belt to clasp.

137. The *μίτρη* was a sort of kilt, worn under the *θώρηξ*.

138. *πλείστον ἔρυτο*, 'did most to ward it off': cp. 5. 538 *ἢ δ' οὐκ ἔγχετο ἔρυτο*.

141. *τίς τε*, used in similes and *general* statements, § 49, 9.

142. *ἵππων*. The Plur. is *general*, 'of some horse,' as 10. 259 *ῥύεται δὲ κάρη θαλερῶν αἰζηῶν*. But Aristophanes read *ἵππῳ*, as in l. 145.

146. *μάνθην* is 3 Dual of a non-thematic Aor. (§ 3) of *μαίνω*, for *ἐ-μάν-σθην*. The *σ* is lost as in *πεφάνθαι* for *πεφάν-σθαι* (Buttm. Spr. II. 244).

151. *νεῦρον* is the thread which fastened on the head of the arrow.

155. *θάνατον* is an Acc. of the sum or result of the action, like *κακῆ* in l. 28. The Impf. *ἔταμνον* gives the meaning 'the treaty that I made proves to be death to you,' 'in making the treaty I was compassing your death.' Agamemnon reflects that by putting Menelaus forward he had exposed to the enemy the person upon whom everything turned.

156. Join *προστήσας πρὸ Ἀχαιῶν* (not *πρὸ Ἀχαιῶν μάχεσθαι*).

157. *ὤς*, = *ὅτι οὕτως*: there should be no full stop or colon at *μάχεσθαι*.

160. *γάρ τε*. On the use of *τέ* in gnomic passages, see § 49, 9: on the Aorists *ἔτέλεσσαν*, *ἀπέτισαν*, § 25, 2.

164. *ὄτ' ἄν ποτ' ὀλώλη*, the Subj. of solemn prediction, § 13, 2.

166. *ὑψίζυγος*, 'seated aloft,' = *σέλμα σεμνὸν ἡμενος* (Aesch. Ag. 183).

167. The *αἰγίς* is described in 2. 447 ff., 5. 738 ff.

178. *ἐπὶ πᾶσι*, 'in all cases': *ἐπὶ* as in *ἀτελευτήτῳ ἐπὶ ἔργῳ* (l. 175).

179. *ἄλιον*, used predicatively, 'has brought an army in vain.'

182. *χάνοι... χθών* does not imply an earthquake or miracle: it is merely a variation of the phrases *χθόνα δύμεναι*, *γαῖα καλύπτει*, &c. *εὐρεῖα* is a constant epithet of the earth, cp. 11. 74.

185. *πάρουθεν*, 'before' [a vital point was reached].

187. *ζῶμά τε καὶ μίτρη*, see ll. 133, 137, where the arrow goes through belt, *θώρηξ*, and *μίτρη*. It follows, as Mr. Leaf shows (*l. c.*), that the *ζῶμα* was part—the *waist* or lower part—of the *θώρηξ* (Helbig, p. 201).

194. *φῶτ'*, so 21. 546 *φῶτ' Ἀντήνορος νιόν*: cp. the redundant use of *ἀνὴρ*, 5. 649 *ἀνέρος ἀφραδίησιν ἀγανοῦ Λαοδάμαντος*, and so 11. 92. Note that Asclepius in Homer is still a mere mortal.

197. *κλέος*, *πένθος*, Acc. of the sum or result: cp. ll. 28, 155.

209. *καθ' ὄμιλον ἀνὰ στρατόν*. The difference between *ἀνὰ* and *κατὰ* is very slight: probably *κατὰ* gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. *βλήμενος ἦν*, 'lay where he had been struck.'

212. *κυκλόσσε*, 'into a circle,' i. e. all round. Aristarchus read *κύκλος*.

ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δή—the Subject (ὁ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the barbs of the arrow not being in the wound could be drawn out in this way, and broken against the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': for ἐπί cp. l. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὄρκια δηλήσασθαι.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἶός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ.

ἐλεγχέες only occurs here: elsewhere ἐλέγχεα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἄνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὀμίλου πολλῶν ἐπελθῶν ἔστης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἐνθα τε, 'to the place where,' cp. l. 132 ἴθυεν ὄθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὸν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἴ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν ὀτρύνησιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι, = 'I only go if Penelope sends me' (the condition as known to the speaker), 'when a message comes' (the condition of the sending, as to which he makes a mere supposition).

277. μελάντερον ἢ ὅτε πίσσα. The main question here is whether ἢ ὅτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἶη. Most commentators, however, suppose that ἤύτε is used for ἦ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἤύτε is an old error for ἠέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδυνώτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann took ἤύτε here for 'than,' and accordingly wished to read ἦτ' οἰωνοί in the Od. (Lexil. s.v. εὔτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφὶ κ.τ.λ. see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual: cp. 23. 855.

306. ἀπὸ ἑν ὀχέων, 'fighting from his own chariot': ἀπὸ as 5. 13 τὸ μὲν ἀφ' ἵπποιον, ὃ δ' ἀπὸ χθονὸς ἄρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.).

ἕτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρέξασθω, 'let him aim his blow': the Aor. ὀρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔποιτο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνοίης χ' οἷη ἐμῇ δύναμις καὶ χεῖρες ἔπονται, also Il. 16. 154 ὃς καὶ θνητὸς ἐὰν ἔπεθ' ἵπποις ἀθανάτοισι.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 444), and the recurring ὁμοῖου πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and the meaning 'common' is archaic, and nearly confined to this form.

320. Cp. Liv. xxii. 51 *Nom omnia nimirum eidem dii dedere: vincere scis, Hannibal, victoria uti nescis.*

328. μήστωρες ἀῦτης, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γὰρ πῶ σφιν, 'their people had not yet heard the battle cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting. On ἀκούω see 2. 486.

334. ὁπότε, with μένοντες, 'waiting [for the time] when.'

335. ἄρξειαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὁπότε ἄλλου πύργου ἐπελθόντος ἄρξειαν. This however is too harsh. Perhaps we should read ἄρξειεν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστήρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

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392. πυκινόν, 'closely packed,' because numerous.

399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, b.

400. χέρεια (so Aristarchus, others read χέρηα), = χερείονα: cp. πλέας for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺν βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. ἀγαγόντε, Dual, meaning Diomedes and himself.

410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. ἐνθεο, an Aor. Imper. after μή, contrary to the well-known rule.

ἁμοίη should perhaps be ἁμοιῆ, see the note on l. 315.

417. Ἀχαιῶν, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.

421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπό τε τρόμος ἔλλαβε γυῖα.

423. Ζεφύρου ὑπο κινήσαντος, 'by the stirring of the West wind': cp. l. 276 ὑπὸ Ζεφύροιο ἰωῆς.

424. πόντη, 'in the open sea.' For τε (as to which see § 49, 9) some MSS. have τά, but the Art. is not in place here. τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all,' &c.; while πρῶτα means 'at first,' and is used without the Art. when ἔπειτα or δεύτερον follows. κορύσσεται, 'gains a crest,' i. e. takes the defined form of a high wave.

426. κυρτὸν ἐὼν κορυφούται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), which she presently rears to heaven.

429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III. This repetition marks the intervening part—the Duel of Paris and Menelaus—as an episode.

430. ἔχοντ' ἐν στήθεσιν αὐδῆν, 'having voice (the power of speech) in their breasts.'

433 ff. Τρῶες δ' ὡς τ' οἶες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as οἶες (§ 58, 3); cp. 17. 755-9—

τῶν δ' ὡς τε ψαρῶν νέφος ἔρχεται . . .

ὡς ἄρ' ὑπ' Αἰνεΐα τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν

οὔλον κεκλήγοντες ἴσαν.

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.

437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.' γῆρυς, 'voice,' 'cry.'

443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, Æn. 4. 176-7.

449. ἐπληντο, 'met': cp. 5. 282 θώρηκι πελάσθη 'reached the corslet': 5. 766 ὀδύνησι πελάζειν.

454. κρούνων ἐκ μεγάλων, to be taken with συμβάλλετον, 'coming

from great springs.' *χαράδρης*, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. *τηλόσε*. This form is used because the sound is thought of as reaching *to* the point where it is heard: cp. 11. 21 *πέυθετο γὰρ Κύπρονδε μέγα κλέος*, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 *δύνασαι δὲ σὺ πάντοσ' ἀκούειν*.

460. *πήξε*, sc. *Ἀντίλοχος τὸ δόρυ*.

465. *ὑπέκ βελέων*, 'out of range of weapons.'

λελιημένος ὄφρα, so 5. 690: cp. 6. 361 *θυμὸς ἐπέσσονται ὄφρ' ἐπαμύνω*, and 16. 652 *δοάσσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.*

466. *μίνυνθα*, 'for a short time': cp. 1. 416.

468. *παρ' ἀσπίδος*, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. *Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ*, which must be a reminiscence of Homer, especially as in Attic *παρά* is not used with the Gen. of *things*.

470. *αὐτῷ*, his *body*, opp. to *θυμός*, cp. 1. 4.

473. *υῖόν*, with the first syllable short, § 51, 3, c. The form *υῖός* (for *υῖός*) prevails in Attic inscriptions.

479. Join *ὑπὸ δουρὶ Αἴαντος*, like *ἐμῷ ὑπὸ δουρί*, &c.: cp. 3. 436.

480. *πρῶτον*, i. e. he was the first slain by Ajax. *ἰόντα*, 'as he came on.' Most commentators join *πρῶτον ἰόντα*, 'as he came on in the front of the battle.'

483. *εἰαμενῆ*, 'flat-lying land.'

486. *ἴτυν*, 'the fellow' of a wheel.

488. *τοῖον*, 'in such fashion,' &c.: cp. 3. 153 *τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ*.

489. *αἰολοθώρηξ*. The Adjective probably does not refer to the make or appearance of the *θώρηξ*, but to the way in which it dances or flashes in the movement of battle: cp. *κορυθαίολος*, 'flashing with his helmet'; *αἰολόπωλος*, 'with horses that dart to and fro.' See 12. 167.

491. *ὁ δὲ* repeats the same Subject, § 47, 1.

493. *αὐτῷ*, the dead man, as in l. 470.

498. *ἀνδρὸς ἀκοντίσσαντος*, with *ὑπό*, 'gave way before the throw.'

500. *παρ' ἵππων*, 'beside his chariot,' i. e. not quite behind it, like *παρ' ἀσπίδος* above (468). The Schol. joins the words with *ἦλθε*, understanding them to mean that Abydos was a place where Priam kept horses: but *ἵπποι* standing by itself can hardly bear this sense, and *παρά* would not be used of coming from a *distant* place.

511. *ἀνασχέσθαι*, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. *ἀπό*, 'speaking from,' cp. 1. 306.

521. *τένοντε*, 'the muscles,' spoken of in pairs. *ἀναιδής*, 'ruthless.'

522. *ἄχρις ἀπηλοίησεν*, 'crushed away utterly'; *ἄχρις* implies that it did not stop short in its effect.

527. ἀπισσύμενον, 'as he made haste to retire.' So Aristarchus read; the MSS. have ἐπισσύμενον, 'as he rushed on.' The argument against the latter is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπιόντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. κάρη κομόωντες and ὄπιθεν κομόωντες (Il. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man find fault with the battle if he came into the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἀβλητος καὶ ἀνούρατος, include every kind of wound; βάλλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἔρωήν, the 'rush' or 'spring.' The word is applied to movements due to a single impulse: hence δουρὸς ἔρωή = 'the range of a spear,' i. e. the distance that the impulse carries it.

BOOK V.

IT is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his ἀριστεία. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans;

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παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ἔκκεανοῖο, Gen. of *material* (as πρήσαι πυρός, to burn with fire): cp. Od. 6. 224 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο (=with water from the river).

11. πάσης, 'of every kind,' so ἄγρια πάντα (l. 52): cp. I. 5.

12. οἱ, Diomedes. ἀποκρινθέντε, 'coming forward from the throng' (δμλος), as πρόμαχοι.

21. περιβῆναι, 'to bestride' (in defence); so ἀμφιβαίνω, &c.

24. οἱ, Dat. ethicus, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τειχεσιπλήτα, lit. 'one that draws near to walls,' hence 'assailer of walls.' The word is an example of 'litotes,' i. e. it implies more than it says (§ 59): see on 4. 449.

32. οὐκ ἄν . . ἐάσαιμεν, 'may we not leave,' a polite form of request.

33. ὀπποτέροισι κ.τ.λ., (to decide) to which of the two, &c.

36. ἡϊόνετι, 'with sandy banks' (ἡϊόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' Dat, μεταφρένω a locatival Dat. πρώτῳ with στρεφθέντι, 'who first turned.'

44. ὄς, sc. Phaestus. So in l. 60 ὄς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσετο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὄξυβεις, made of ὄξύη, a kind of beech. Hence ὄξύη became itself a poetical word for 'spear.' The derivation from ὄξυς is against the analogy of the Adjectives in -εις.

53. ἰοχέαιρα, 'pouler forth of arrows'; for this use of χέω, cp. 618 ἐπὶ δούρατ' ἔχευαν, 8. 159 βέλεα χέοντο.

64. οἱ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἀπο μῆδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμε, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἀΐσσω, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδεΐδην, Acc. *de quo*, § 37, 7.

89. ἐεργμέναι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἔρχατο πάντα. But Aristarchus is said to have read ἐεργμέναι, 'strung' or 'fastened'

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἔεργμεναι (Inf. of ἔεργω), taking it with ἰσχανόωσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

The words γέφυρα and ἔρκος seem to stand for different kinds of mound or barrier; the nature of the distinction, however, is unknown.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε . . κατὰ δεξιὸν ὤμον; for the use of τυχών cp. ll. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ . . δῦσε, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. πέπον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι . . πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἐλθεῖν, sc. τὸν ἄνδρα, with change of Subject. ὄρμην, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὕστερον πρότερον, because the main object of the prayer is put first: cp. l. 359 and Virg. Æn. 2. 353 moriamur et in media arma ruamus (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν): cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

*Aspice; namque omnem quae nunc obducta tuenti
Mortales hebetat visus tibi et humida circum
Caligat nubem eripiam.*

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γιγνώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καί is not 'and,' but strengthens περ, so that καί πρίν περ = 'although already.' Accordingly μεμαώς is in apposition to Τυδείδης,

and δὴ τότε begins a fresh sentence (= *tum vero*), as in l. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀπίκετο .. παρὰ βασιλέα Δαρείον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδις ἐσβολὴν, καὶ δὴ καὶ τότε πολλῶ τε δεινότερα ἐποίηε κ. τ. λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῶ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will, and retires when he lists.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμοὺς δύεται, 'gets inside the stading,' i. e. the buildings of the sheep-station. τὰ δ' ἐρήμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ ὄϊς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστῖναι, 'each close on the next,' 'thick and fast': so 17. 361 τοὶ δ' ἀγχιστῖνοι ἐπιπτον.

150. ἐρχομένοις, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιούσι), i. e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttman (Lexil. s. v.) showed that τηλύγετος means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀτρύγ-ετος, ἐριδείκ-ετος, ἐρπ-ετός, &c.); if so, the derivations from the root γῦ- (γεν-) must be set aside.

158. χηρωσταί are the heirs who come in when the owner dies χῆρος (*orbus*), = Attic ὀρφανισταί.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βῆσε properly means 'set on their feet': see § 60.

172. φῖ, sc. the bow.

175. ἔδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπή .. ἐπι (= ἐπεστι), 'is a grievous thing when it is in the case'; ἐπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμῆνις as one word.

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255. αὐτως, 'as I am,' i. e. without chariot.

263. Join ἐπαίξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ἔδ' ἔτι υἱεὶν μεμνημένος ἀνδρὶ μάχεσθαι. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσατ' αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γὰρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). τῆς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. γενέθλη, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοὺς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μήστωρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορευούσας. μήστωρε is the reading of the best MSS. here and at 8. 108: others have μήστωρι (μήστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

288. ἀποπαύσεσθαι. Most MSS. have ἀποπαύσασθαι, but the Future gives a better sense: cp. 3. 112, 366.

289. ταλαύρινος, 'with stout (shield of) hide,' for ταλά-φρινος: cp. ταλά-φρον, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. 1. 47), λιθόβρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπενθής, ταλαπείριος), hence 'stubborn in defence': see 7. 239.

291. ῥίνα, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξεσύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was loosened from the shaft,' or simply 'was disengaged' [from the body through which it had passed].

295. παρέτρεσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 81, 4.

308. ὥσε δ' ἀπό, i. e. ἀπέωσε δέ.

310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν .. ἀπόλοιτο, § 80, 6.

315. οἱ is *Dat. commodi*, 'she spread out for him.'

323. Join Αἰνείαιο ἵππους ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locatival *Dat.*, as in 2. 213 φρεσὶν ἧσιν ἀκοσμά τε πολλά τε ἦδη (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double *Acc.*, as ὑπαγε (16. 148).

330. Κύπριν. Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join ἀνδρῶν πόλεμον, as 3. 241 μάχην .. ἀνδρῶν.

339. πρυμνόν is here a substantive: the spear passed 'over the thick part of the palm' (θέναρ).

349. ἦ οὐχ, scanned as one syllable, § 51, 6.

350. πωλήσειαι, Fut. with εἰ, 'if you are minded to go'

354. μελαίνετο, i. e. grew livid in complexion.

355. ἐπ' ἀριστερά, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. ἤερι ἐκέκλιτο, 'was leaning against a cloud.'

359. δὸς δέ μοι ἵππους: for the ὕστερον πρότερον, cp. l. 118.

361. ἔλκος is Acc. of part affected, ὄ cognate Acc., § 87, 4.

370. The goddess Διώνη is only mentioned here.

379. Τρώων καὶ Ἀχαιῶν is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. κεράμφ, a jar or barrel.

389. μητρυιή, sc. of Otus and Ephialtes.

392. παῖς Ἀμφιτρύωνος, Heracles, who in Homer is still a mortal (here emphatically so), and a great archer. The club is a much later attribute.

394. καί belongs to ἀνήκεστον, not to the enclitic μιν.

395. ἐν τοῖσι, 'in that number,' viz. of gods who have suffered at the hands of men.

396. ωὐτός, for ὁ αὐτός, is only found here.

397. ἐν Πύλῳ ἐν νεκύεσσι. Aristarchus regarded πύλος as a Homeric form for πύλη, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet πυλάρτης applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question ἐν νεκύεσσι naturally means his kingdom: cp. 15. 251., Od. 12. 383. The alternative is to take Πύλος to be the place of that name, and to refer ἐν νεκύεσσι to the dead on a battle-field, comparing the words of Ares, 5. 886 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν, and 15. 118 κείσθαι ὁμοῦ νεκύεσσι. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. σχέτλιος, ὀβριμοεργός. The Nom. is used in exclamations; so νήπιος in 406: cp. 1. 231 δημοβόρος βασιλεύς, also 2. 353 (note).

405. σοὶ δ' ἐπί, = ἐπὶ δὲ σοί.

410. τῷ, 'therefore.'

414. κουρίδιον, 'wedded,' 'lawful.' The word is technical, and

probably derived from *κουρά* (cp. *μοιρίδιος* from *μοῖρα*), the 'lock of hair' which it was the custom for the bride to cut off before marriage. See Curtius, *Stud.* i. 1. 253 ff.

424. τῶν τινὰ .. Ἀχαιϊάδων, repeated from 422.

433. γινώσκων, i. e. 'although he knew.' Cp. φάντες, 3. 44.

434. οὐδέ, 'not even.'

448. ἄδύτω, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).

450. αὐτῷ, opposed to τεύχεσι.

452. βοείας is the general term, divided in the next line into ἀσπίδας, ordinary round shields, and λαισήϊα, lighter targets of untanned hide. πτερβέντα, 'winged,' i. e. borne as lightly as if they were winged.

456. ἐρύσαιο, 'withdraw': for the Opt. with οὐκ ἄν, cp. l. 32.

465. Ἀχαιοῖς may be construed with ἐάσετε, or (as Dat. of the agent) with κτείνεσθαι.

473. φῆς που, 'you thought, it seems.' ἐξέμεν, 'would hold,' defend: the word may be chosen in allusion to the name Ἑκτωρ.

475. This may allude especially to the absence of Paris.

477. ἐνειμεν, 'are in (the city) as allies.'

481. καὶ δέ, sc. ἔλιπον: cp. 3. 268.

485. ἀτάρ, cp. the note on 2. 599.

486. ὄρεσσι, for δάρεσσι, 'wives.'

487. μή πως .. γένησθε, 'see that ye do not become,' expression of fear or warning, § 29, 5.

ὧς .. ἀλόντε. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = ὑμεῖς καὶ αἱ γυναῖκες, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where ἀξαντε, after πολλοὶ ἵπποι, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of τὴν δ' ἔστηκας κ.τ.λ. Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.

492. ἀποθέσθαι depends on χρή: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 Πουλυδάμας μοι πρῶτον ἐλεγχείην ἀναθήσει, Od. 2. 86 μῶμον ἀνάψαι, also Pind. Ol. 11 (10), 5 ἐρύκετον ψευδέων ἐνιπὰν ἀλιτόξενον (possibly an imitation of Homer), and Ol. 8, 68.

499. ἱεράς, perhaps in the original sense, 'strong,' 'goodly' (Sanskrit. *shirás*, strong, fresh): cp. 10. 56., 16. 407, &c.

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586. κίμβαχος seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. κυδοιμόν, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν.

597. ἀπάλαμνος, 'helpless.'

601. οἶον is an adverbial Acc. Neut.: οἶον δὴ expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. κείνος, 'yonder,' as 3. 391 κείνος δ' γε κ.τ.λ. So ὄδε, l. 175.

607. αὐτῶν, sc. the Greeks, as the context shows.

612. Παισός, called Ἀπαισός in 2. 828.

613. πολυκτήμων refers mainly to sheep and cattle (κτῆματα), πολυλήϊος to tilled land, corn and crops.

621. ἄλλα .. τεύχεα, 'the arms as well': cp. 2. 191.

623. ἀμφίβασιν, 'bestriding,' in defence.

634. πτώσσειν ἐνθάδ', 'what compulsion is on you to cower here'? = 'what obliges you to be here where you shrink from the battle'? ἰόντι, = 'that art,' = 'since thou art.'

638. ἄλλ' οἶον —. The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι,
ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.

11. 517 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἄλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ.

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. ἄλλά expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line πάντας δ' οὐκ ἂν κ.τ.λ. has fallen out in the text before l. 637. For ἄλλ' οἶον, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read ἄλλοῖον, 'another kind of man they say Heracles was': cp. 11. 391 ἢ τ' ἄλλως ὑπ' ἐμεῖο κ.τ.λ. This gives fair sense, but the transition is rather abrupt. Note the Masc. οἶον, in spite of the Fem. title βίην Ἥ.

650. μιν εὖ ἔρξαντα, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 κακῶς δ' οἱ πέρ μιν ἔρεζον .. ἐτίσατο. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. δαμέντα, sc. σέ: change of grammatical Subject.

662. ἔτι, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, 'no one thought of one thing, viz. to draw it out.' τὸ does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τῆς in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῶ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμπνοος), i. e. recovered consciousness.

698. ζώγρα, 'gave him life': elsewhere ζωγράφω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο ῥοάων.

702. μετὰ Τρώεσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὑλη, with ὕ (as also in 7. 221), but ὕ in the Catalogue (2. 500). Zenodotus read Ὑδη, perhaps supposing a different place to be intended. There is a Ὑδη in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσαν . . αἶθ' ἀλὶ κεκλίεται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποιχομένη, 'going about the work.'

723. σιδηρέω ἀξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσεῖοισι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἰμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of contrast, the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσσανόεσσαν, cp. 2. 448 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται.

739, 740. It is not clear whether Φόβος, Ἔρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37—

τῇ δ' ἐπὶ μὲν Γοργῶν βλοσυρῶπις ἔστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.

The shield, however, had a real power of causing the *things* φόβος (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάληρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρυλέεσσι, but this makes πολίων rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκίας, 'driven on by the goad.' The meaning of -ηνεκίης is *continuous motion* or *extent*; δι-ηνεκίης 'continuous,' 'unbroken,' δουρ-ηνεκέας, 'the distance to which a spear carries,' ποδ-ηνεκίης, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτη κορυφή, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε .. ἔργα, construction like τόδε χῶεο, § 37, 1. Cp. Od. 14. 284 νεμεσσᾶται κακὰ ἔργα.

758. ὁσσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 ὅς ἤδη νέμειν.

766. πελάζειν, 'to bring him in contact with,' cp. 4. 449.

770. ἠεροειδές is most naturally taken as an adverb with ἴδεν, 'as far as a man descries in dim outline'; ἠεροειδὲς ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρώσκουσι).

774. συμβάλλετον, Dual, as if ἠδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε ῥέουσι Κώκυτός θ', 14. 216 Ἄρης τ' ἔδοσσε καὶ Ἀθήνη: and still more harshly, 11. 20. 138 εἰ δὲ κ' Ἄρης ἀρχασι μάχης ἢ Φοῖβος Ἀπόλλων.

778. βάτην, 'went,' not strictly 'walked,' since their movement (ἴθμα) is compared to the *flight* of doves.

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the phrases *βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσὶ*, meaning 'to consider.' The common translation of *προτιβάλλει*, 'dost attack,' is too strong, though (like the Latin *animadvertere*) it may imply more than it expresses.

887. *ἀμενηνός*. This word occurs only here and in the phrase *ἀμενηνὰ κάρηνα*, peculiar to the Odyssey.

892. *ἀάσχετον*, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form *ἄσχετον*, about which there is no difficulty, occurs in the same phrase in 16. 549 *ἄσχετον, οὐκ ἐπιεικτόν*.

896. *γένος*, Acc., see on l. 544.

898. Join *καὶ πάλαι*, 'long ago (not merely now).' *ἐνέρτερος οὐρανόωνων*, i. e. cast down from heaven, cp. 8. 13-16.

902. *ὀπός*, 'fig-juice,' used as rennet. *ἐπειγόμενος*, 'pressing in,' cp. l. 301 *ἐπειγομένων ἀνέμων*: the juice is thought of as a force applied to the milk.

903. *περιτρέφεται*, the reading of Herodian, gives the best sense, 'curdles.' *κυκώωντι* is a 'true' Dative: it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon get it to curdle. The MSS. have *περιστρέφεται*, which is defensible, the whole clause *μάλα δ' ὤκα κ. τ. λ.* being exexegetic of *ἐπειγόμενος*.

906. *κύδει γάων*, perhaps with allusion to l. 869 *παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχέων*.

BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1-72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomedes (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomedes and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomedes is offered accordingly (237-311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312-369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes

leave of her in the famous scene from which this book has its title (*Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία*), and returns with Paris to the field of battle (370–529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὡς αἱ μὲν ῥ' εὔχοντο,

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the *ἀριστεία* of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the *Aristeia* of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1–311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomedes,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. οἴωθη, 'was left alone,' viz. by the gods.

2. ἴθυσε, 'aimed its course,' 'swept'; from ἰθύς 'aim,' 'direction,' 'effort' (l. 79). πεδίω, gen. of *space*, § 39, 3.

3. ἀλλήλων, governed by ἰθυνομένων, 'aiming at one another'; which again is to be taken with μάχη in the last line.

4. Here the first reading of Aristarchus is said to have been—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίμνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλίμνη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5-72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially

5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων· πρῶτος δὲ κ.τ.λ.

15. φιλέσκειν, 'was kind to,' 'entertained' (as guests).

17. ὑπαντιάσας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.

19. ὑφηνίοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].

39. βλαφθέντε, 'having broken down,' 'come to disaster.'

40. πρῶτον, i. e. the foremost point, where the yoke was fastened (ἐπ' ἄκρῳ, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'

46. ζώγρει, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.

50. ἐμέ, Acc. because the *thing* heard is the fact given by the word ζῶν: see § 37, 7.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἄξετε is Imper.: § 9, 3.

55. ὦ πέπον, see on 5. 109.

59. μηδ' ὅς, 'not even he,' § 48, 1.

60. ἀκήδεστοι καὶ ἄφαντοι, 'without funeral rite or memorial.'

68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly at.'

70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.

71. συλήσετε, the change of Person and also of Mood expresses the indifference of Nestor: 'you may when you like —': cp. 7. 30.

88. νηόν, Acc. of the *terminus ad quem*, § 37, 6.

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is supplied by the story which follows in l. 152 ἔστι κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take δαήμεναι as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with ἐπεὶ, as 3. 59 ἐπεὶ με κατ' αἴσαν ἐνείκεσας (see the note).

151. γενεήν. The Acc. with εἰδέναι is used when it means 'knowing about' *generally*: the object itself (not this or that fact about it) being the *thing* known. So μέμνημαι, 6. 222., 9. 527., 23. 361: and εἶρομαι, 6. 239., 10. 416., 24. 390.

152. Ἐφύρη, the old name of Corinth, which might be said to be in a corner (μύχφ) of the country of Argos (δῆμος Ἀργείων, cp. ll. 158–9). Possibly however Ἀργος here means the Peloponnesus.

159. Ἀργείων, to be taken with δήμου (l. 158). Note the *order* of the narrative: the poet first gives the main fact (ll. 158–9), then goes back a little way for the details and causes (ll. 160 ff.).

ἔδάμασσε, sc. τοὺς Ἀργείους (including of course Bellerophon). Some understand Bellerophon only as the Object to ἔδάμασσε: but the words ὑπὸ σκῆπτρῳ suggest kingly rule in general rather than power over a single man.

164. τεθναίης, i. e. 'you may as well die' (as not kill &c.).

165. μ', i. e. μοι, a rare elision, § 51, 5.

166. οἶον, = ὅτι τοῖον, cp. l. 109.

168. σήματα (or σῆμα, the Sing. and Plur. being used without any distinction), a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the σῆμα. Hence σήματα λυγρά is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. γράψας κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (θυμοφθόρα πολλά) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric σήματα were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 θ. φάρμακα, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. φέροιτο, Mid. 'brought for himself,' as his credentials.

179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰστὸς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνείουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινὸν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνείουσαι ἄλδς πολυβενθέος ὀδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλιή is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλήϊον . . ἀλάτο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὀμίλου, 'in the press of battle,' not merely when they met as single combatants.

232. καθ' ἵππων, 'from their chariots.'

233. πιστώσαντο, 'plighted faith with each other,' the reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεὺς. Any strange thought or want of thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11.

237. For φηγόν (which certainly comes out of its order) some good MSS. have πύργον.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφήπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσῃσι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγροι, 'roofed.'

251. ἠπίδωρος, 'gracious giver,' cp. l. 394.

255. Hecuba answers her own question: ἤ μάλα δὴ = 'I know how it is, namely that—.'

260. καὶ αὐτός, for καὶ αὐτός.

264. δειρε, 'draw,' 'fetch,' cp. l. 293 ἀειραμένη.

265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογυώσης. But cp. 22. 282 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.

268. πεπαλαγμένον, 'for one bespattered . . . to pray': cp. 2. 234.

281. ὥς κέ οἱ . . . χάνοι, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in αἶ κ' ἐθέλῃσ' κ.τ.λ., § 34, 2, a. The clause is generally taken as a *wish*, made conditional by κε: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On γαῖα χάνοι cp. 4. 182.

285. ἐκλελαθέσθαι, 'that I had (thereby, *ipso facto*) forgotten, cp. 3. 112., 366. φρένα is Acc. of the seat of the feeling, § 37, 4. ἀτέρπου is a difficulty, since ἄτερος is not otherwise known, and is incorrectly formed. For φρέν' ἀτέρπου Zenodotus read φίλον ἦτορ.

289. παμπούκιοι, 'all covered with embroidery,' cp. l. 294.

The four lines 289-292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. ἐπιπλώς, 2 Aor. Part.; the Indic. ἐπ-έπλωσ occurs in Od. 3. 15.

292. ὀδόν, with ἦγαγε as a 'cognate' Acc.

301. ὀλολυγῆ, a cry raised by the women present at a sacred rite, cp. Od. 3. 450.

305. ῥυσίπτολι, 'shielder of the city.'

311. ἀνένευε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the αὐλή or court-yard, the δῶμα, i. e. the chief hall (also called μέγαρον), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' *Journ. of Hell. Stud.* III. p. 264.

319. δουρός, to be taken with πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἔποντα, 'busy with': this is the only certain instance of the simple Verb ἔπω. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. ἀφάωντα in the next line.

326. δαιμόνι'. This address expresses painful surprise: see i. 561.

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See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. 1. 50, 51—

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These Κίλικες seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήπιον αὐτως, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναξ.

407. φθίσει σε, 'will be thy undoing.'

408. ἀμμορον, 'hapless.'

411. ἀφαρμούση, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411-430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἤδ' ἀντὶ πολλῶν ἐστί μοι παραψυχῆ,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

419. ἐπὶ . . ἔχεεν, 'heaped above,' raised a mound over him: cp. χυτὴ γαῖα, I. 464.

422. ἰῶ, 'one,' 'the same': the only instance of a Masc. of ἰα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω): but this is quite uncertain.

426. τὴν repeats μητέρα: so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i. e. *her* father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. 11. 167-170.

435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the *walls* of Troy. In the *Cypria* (see on l. 289) there was a τειχομαχία soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀμιστεία of Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἷ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἄγεται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Ὑπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῖς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτέ τις εἶπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰάπτων, ἴδετε τὴν δμευνέτιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὄτου ζήλου τρέφει·
τοιαῦτ' ἐρεῖ τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖόσδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι ἀοσητῆρα Κρονίων
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν·

where the Infinitives evidently depend upon προέηκε.

465. Some read πρίν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρίν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἔλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχῶν, the Aor.) = 'with a cry'; ἀτυχθεῖς gives the reason of ἐκλίνθη ἰάχων: ταραβήσας is a further explanation of ἀτυχθεῖς: and νοήσας gives the reason of ταραβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὧδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα.

479. Most MSS. have εἶπται (as l. 459), but εἶποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 51.

480. ἀνιόντα. The Acc. is used with εἶπειν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὄδε πολλὸν ἀμείνων: § 37, 7.

483. κηώδει, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαμονίη is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἀνδρεσσι μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τάξωθεν· ἔνδον δ' οὔσα μὴ βλάβην τίθει.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλει. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόν, probably Aor., related to γοάω as ἔστρυγον to στρυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίνων, 'clattering,' apparently a sort of frequentative of κρούω. Join θείη πεδίλιο, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὀκεανοῖο.

510-11. ὁ δ' .. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἦθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἠλέκτωρ, 'the sun.'

518. ἠθεῖε, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τό may be taken with ἐμὸν κῆρ, or (better) as an Adverbial Acc. with ἄχνηται, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσὶ, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἐμὸν κῆρ ἄχνηται is a periphrasis for ἄχνημαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς δὲν μεγαλήτορα θυμόν, &c.

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speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases βουλομένῳ μοί ἐστι, &c.

11. Ἐκτωρ δ' κ.τ.λ., the apodosis to 1. 8 δ μὲν κ.τ.λ., but no longer construed with ἐλέτην: cp. 3. 80 (§ 57).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπάλμενον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νύξ' ἵππων ἐπιβησόμενον.

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἕτερος as in 1. 378 δῶν δ' ἑτέροισί γε νίκη), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκίε δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκη to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 23. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκη,
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν
ἡμὲν Ὀδυσσῆος, ἠδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκίης μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *pygna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. μαχήσονται. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. παύσωμεν: cp. 6. 71.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The τέκμωρ of Troy is the winding up, the final crisis, of its history.

39. προκαλέσεται is 1 Aor. Subj.

αἰόθεν οἶος, 'singly and alone' (= αὐτὸς καθ' αἰτόν). The meaning μόνος πρὸς μόνον (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of ἄλλοθεν ἄλλος and similar pairs (in which the repetition has a definite meaning). Cp. αἰνόθεν αἰνώς in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. ἐπόρσειαν. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. προκαλέσεται, § 34, 2, a.

44. σύνθετο, 'understood.'

46. παρ' Ἑκτορ[α], Acc. as 8. 280 στῆ δὲ παρ' αὐτὸν ἰών.

48. ἦ ῥά νύ μοί τι πίθοιο, need not be a question: cp. 4. 93.

52. ἐπισπεῖν, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. μέσσου δουρὸς ἑλών, a sign of truce, cp. 3. 76-78.

59. ὄρνισιν ἐοικότες αἰγυπιοῖσι, i. e. they took the visible *form* of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τερπόμενοι. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words τῶν δὲ στίχες κ.τ.λ. express the point in which Athene and Apollo took delight (Am.).

63. Ζεφύροιο φρίξ, 'the ripple of, i. e. caused by, the West wind': so 23. 692 ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς. See on 2. 397.

64. μελάνει, Intrans., 'grows dark.' But Aristarchus read μελάνει δέ τε πόντον ὑπ' αὐτῇ. On τέ see § 49, 9.

70. κακά, with τεκμαίρεται as well as with φρονέων: cp. 6. 349 ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο (with the note).

73. ὑμῖν δ', the apodosis to ὄρκια μὲν — (l. 69). The γάρ, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. ἐπιμάρτυρος, 'a present witness,' a compound like ἐπιβούκολος, ἐπίουρος.

79. δόμεναι. The Inf. for the Third Person Imperative: so 6. 92.

80. λελάχωσι, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. ἔκατος is a short form equivalent to ἑκατηβόλος, 'far-shooting.'

87. καί ποτέ τις εἴησι, a recurring formula, see 6. 459.

89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. νείκει, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiae, neque enim Phryges.*

97. αἰνόθεν αἰνώς, a phrase like οἰόθεν οἶος (l. 39), a kind of 'second power' of αἰνώς.

99. ὕδωρ καὶ γαῖα, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 γαῖαν ὕδει φύρειν (of the creation of woman).

100. ἀκήριοι, 'lifeless,' cp. 21. 466 φθινύθουσιν ἀκήριοι, 'waste away and have no life in them'; also 5. 812. ἀκλέες, by hyphaeresis, for ἀκλέεις: cp. ἀποαίρεο (l. 275) for ἀποαιρέ-εο.

102. νίκης πείρατ' ἔχονται. There is a play on the double meaning of πείρατ: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word ἔχονται is chosen because it suits the latter: so 7. 402 ὀλέθρου πείρατ' ἐφῆπται, 'the ends of destruction are fastened.'

110. ἀνὰ δὲ σχέο, 'but bear up,' 'put a check on yourself.'

111. The ἔρις is the strife or rivalry *out of* which the combat arises; hence ἐξ ἔριδος μάχεσθαι is practically 'to fight a match,' 'to pit yourself against .. in fighting': cp. *Od.* 4. 343 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαυσεν ἀναστάς.

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων κ. τ. λ. (*Hdt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ' ἐγήθειν, so that his grief would be proportionately great now.

128. τόκον, 'the parentage,' cp. 20. 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας.

134. ἀγρόμενοι, 2 Aor. Part. of ἀγείρω. ἐγχεσίμωροι, cp. 2. 692.

136. τοῖσι, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. ἐπίκλησιν, 'as a surname': cognate Acc., § 87, 2, 3.

143. The κορύνη (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

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223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω is the regular word for smith's work, cp. 12. 296., 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. οἰόθεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καί emphasises πολέες, 'not one, but many.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. πειρήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βόας αὔας. βῶν is said to be Doric for βούν: it is probably the original form, cp. Sanskrit *gaur*, Acc. *gām*. It was read in this place by Aristarchus: other ancient readings are βούν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον πολεμίζειν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τὸ καὶ κλαίουσα τέτηκα, &c.), and the sense is, 'wherewith I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ἄρσεν ἐπάστω καρδίη ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

With ταλαύρινον πολεμίζειν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a warrior with tough ox-hide' (for his shield), or simply 'shield-enduring,' 'stubborn in using the shield of hide.' The latter sense is the best here: ταλαύρινον is an Adverb, = 'stoutly with the shield,' i. e. on the defensive, in contrast to two other forms of battle, the swift charge (l. 240) and the hand to hand fight (σταδία, l. 241).

240. ἐπαΐξαι, 'to dash on through': ἐπί as in ἐποίχεσθαι, ἐφέπειν.

241. δητῶ μέλπεσθαι Ἄρηϊ, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtæus, fr. 16 ἄγεται ὦ Σπάρτας ἔνοπλοι κούροι ποτὶ τὰν Ἄρεος κίνασιν (Död.). Notice the oxymoron in μέλπεσθαι: § 60.

242. The γάρ introduces the *reason* for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλέειν (l. 242).

ὄπιπείσας, 'watching his advantage.' On the form see 4. 371.

249-254 are repeated from the former combat, 3. 355-360.

259. See 3. 348.

261. στυφέλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπήλθε, 'passed over,' ἐπί as in ἐποίχεσθαι (cp. l. 240). Or it may mean simply 'reached.'

- τμήδην, 'in cutting manner,' i. e. cutting its way through.
269. ἐπέρισε, 'threw (his force) into the cast.'
270. εἶσω . . ἔαξε, 'broke in,' broke so as to pass inwards.
272. ἀσπίδι ἐγχιμφθείς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.
276. Ταλθύβιος τε καὶ Ἴδαῖος, note the 'chiasmus'; Ἴδαῖος is the Trojan, Ταλθύβιος the Greek.
281. καί, with ἅπαντες.
282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄζετο γὰρ μὴ νυκτὶ θεῶν ἀποθύμια ἔρδοι.
284. κελεύετε, Plur. because both heralds are meant.
286. ἧ περ ἂν οὗτος, sc. ἄρξῃ.
289. περί, 'beyond,' 'surpassingly.'
292. ἐτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.
294. ὡς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.
296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' εὐφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας εὐφρήνω, but an independent sentence is substituted: see § 58, and the notes on 3. 80., 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.
298. αἶ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾗ Τρῶες κατὰ ἄστυ θεῶν ὡς εὐχετόωντο.
- θεῖον δύσονται ἀγῶνα, 'will enter the assembly of the gods,' i. e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.
301. ἐριδος περί, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἐριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.
305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.
310. ἀελπτέοντες, = ὅτι ἀελπτοὶ ἦσαν, 'not having had hope.'
313. γέγοντο, 'came to be,' 'got to,' cp. 8. 117.
316. ἀμφί θ' ἔπον, 'dealt with it,' 'set to making it ready.'
321. διηνεκέεσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.
325. πρόσθεν, refers to the advice given in 2. 362 ff.
328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρὴ κ.τ.λ.
332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i. e. carry on wheeled waggons.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. ἐξαγαγόντες, with ἐκ πεδίου, 'making it rise from the plain.'

337. ἀκριτον, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. εἶλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).

339. πύλας, not necessarily more than one gate: see 2. 809, 12. 340.

340. εἶη, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read εἶη (for εἶη), cp. 23. 47.

342. ἀμφὶς εἰούσα, 'being round it.'

343. ἐπιβρίση, 'press in with overwhelming weight.'

346. τετρηχυῖα, 'disordered,' cp. 2. 95 τετρήχει δ' ἀγορή. The two epithets δεινὴ τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρῃσι, see 2. 788.

352. ψευδάμενοι, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of ἵνα μή can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i. e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with τῷ οὐ νύ τι κέρδιον ἡμῖν, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. φίλα is the predicate in sense: 'this that you now say is not pleasing to me.'

358. μῦθον, a proposal, a 'thing to say.'

359. ἀπὸ σπουδῆς, 'in earnest.'

362. ἀπόφημι, 'I say right out,' 'declare,' cp. 9. 309 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν.

364. οἴκοθεν, i. e. of my own store.

366. θεόφιν, an Instrumental or 'comitative' form, see § 40.

371. ἐγρήγορθε, of the *state* or *attitude* of watchfulness, § 26, 2.

375. αἴ κ' ἐθέλωσι παύσασθαι κ.τ.λ. The apodosis is not expressed; = 'if they will —, let it be so.' Cp. 6. 150 (note).

376. δυσηχέος, 'evil-sounding.'

380. This line is not in the best MSS, and is doubtless an interpolation. The phrase κατὰ στρατὸν ἐν τελέεσσιν is not appropriate; it should be κατὰ πτόλιμ, as in l. 370 (cp. 18. 298, where κατὰ στρατόν is rightly used).

387. αἴ κέ περ . . γένοιτο is probably a courteous formula, 'as it please you.' The Opt. is due to the past Tense ἤνώγει.

393. ἦ μήν, 'to be sure the Trojans bid him,' = 'although they bid him.'

400. Ἀλεξάνδροιο, with δεχέσθω, 'from Alexander,' cp. 1. 596.

401. καὶ ὅς κ.τ.λ. 'even to him who' &c.

402. ὀλέθρου πείρατ' ἐφῆπται, cp. 1. 102.

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468. Ἰησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρείδης, with δῶκεν ἀγέμεν, 'gave to be brought to the Atridae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Hera and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomedes is almost as marked as in his Aristeia: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *είσομαι εἴ κέ μ' ὁ Τυδείδης κ.τ.λ.*: There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. *ἦώς μὲν . . . ἐκίδνατο . . . Ζεὺς δὲ . . . ποιήσατο*, i.e. as dawn was spreading, Zeus summoned an assembly.

7. *τό γε*, explained by the Inf. *διακέρσαι*, 'let no one try this, to set at nought (lit. cut across) my word.'

10. Join *εἰθέλοντα ἀρηγέμεν*, 'whom I shall observe choosing to go and help.' *νοήσω* is 1 Aor. Subj.

12. *οὐ κατὰ κόσμον*, with *πληγείς*, 'smitten in no seemly wise': cp. 2. 264 *πεπληγὼς . . . ἀεικέσσι πληγῆσι*.

18. *εἰ δ' ἄγε πειρήσασθε*, cp. 1. 302.

24. *αὐτῇ γαίῃ*, 'with earth as well': § 38, 3.

25. The poet here forgets, or perhaps does not suppose, that Mount Olympus rests upon the earth. See Od. 6. 42, with Mr. Merry's note.

32. *ἐπεικτόν*, 'yielding.' On *δ* see § 48, 2.

34. *οἶτον . . . ὄλωνται*, cognate Acc., cp. 3. 417.

37. *τεοῖο*, for *σειῖο*, found only here and in l. 468.

39. *θυμῷ πρόφρονι*, 'with serious mind,' i.e. meaning it seriously.

The lines 28-40 were obelised by Aristarchus, and are rejected by most modern critics.

48. *Γάργαρον*, Acc. of the part, in Apposition to the whole (*Ἰδην*).

θυήας, 'rich in smoke of sacrifice.'

53. *δειπνον*, the mid-day meal, see 11. 84-86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is *δῶρον*, cp. 7. 370, 466., 8. 503., 9. 88, &c. In Attic the *δῶρον* disappears, and the *δειπνον* takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. *ἀπὸ δ' αὐτοῦ*, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of 11. 84, 85.

67. *ἤπτετο*, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβεβήκα, 'bestrode,' i. e. stood at the middle and highest point.
70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἐξέσθην in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγέως, 'without recking,' νηλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'
72. ἔλκε, 'drew up,' so as to give the scales free play, cp. 12. 434.
75. αὐτός, i. e. as his own act, in contradistinction to the result of the weighing.
77. ὑπό, 'beneath,' i. e. in their knees.
81. ἐτείρετο, 'was in trouble.' There was also a reading ἐδάμνατο.
83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρήϊον ἔμμεναι ἵππων.
84. κάριον, a vital place: cp. 11. 439.
85. ἀλγήσας, Aor. of the *access* of pain.
86. ἵππους, 'the chariot and horses.'
- κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp. 13. 441 ἐρείκόμενος περὶ δουρί, also 13. 570., 18. 231, &c.
87. παρηορίας, the wounded horse being a παρήορος, see on 7. 156.
88. φασγάνῳ ἀΐσσω, 'with quick movement of his sword.'
89. ἠνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.
- 91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between Nestor and Diomedes: hence in going to help Nestor, Diomedes would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.
95. μή τίς τοι, 'see that some one does not —,' ironical warning.
99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.
103. λέλυται, 'is unstrung,' 'is failing.'
- 105–107. Repetition of 5. 221–223.
108. μήστωρε. So the best MSS. read; others have μήστωρα. See the note on 5. 272.
111. εἰ, 'whether.' The common reading is ἤ, but most MSS. have εἰ, and the use of ἤ in single indirect questions is very doubtful.
- μαίνεται, 'rages,' esp. of an *unchecked* course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμησι μαίνεται ἐγχείη Δαναῶν ἀπὸ λαιγὸν ἀμῦναι.
115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.
119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).
122. ὑπερώησαν, 'started back.' ὑπό as in ὑποείκω, 'to give way before' (an enemy).
124. πύκασε, 'covered close,' 'shrouded.'

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κομιδήν (such as *παρεῖχε*, or *ἐκόμισε*), we have the specific *μελίφρονος πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. ἢ ἐμοί. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (Zeugma).

193. *πᾶσαν χρυσεῖην ἔμενα*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἴκει* (= it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσησε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἠύδα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλειο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἄπτο-επές*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἔαφθη*): hence it means 'one that flings about words at random.' Cp. *ἀμαρτο-επές*, 13. 824.

213. *ὄσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστάων* being exexegetic and parenthetical.

219. *αὐτῷ ποιπνύσαντι*, Dat. by Attraction. *ποιπνύσαντι*, 'betirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακήτει*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακήτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. γεγωνέμεν is an Inf. of *consequence* after ἐν μεσοῦντι ἔσκιε, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνός. The Pf. is regularly used of the tone or pitch of the voice: § 28, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὅπῳτ' ἐν Λήμνῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὅπῳτ'.. ἠγοράσθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἠγοράσθε.

233. ἀνθ', for ἀντα, 'opposite,' 'facing.'

234. ἀξιοί, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (*Fέρρω*) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἐρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.


250. πανομφαίῳ, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὗ τις πρότερος .. εὗξατο .. ἐξέλασαι being = πρῶτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντρονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre, .

268. ὑπεξέφερον, 'would withdraw' (lit. bear up away from him).

269. παπτήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ ὁ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ .. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερεύσω, ὄψεται κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. βεβλήκοι is the reading of Aristarchus: for the Opt. see § 34, 1, b. Several good MSS. have βεβλήκει.

272. εἰς Αἴανθ' seems to go with αὐτίς ἰών rather than with δύσκειν.

277. This line is wanting in most MSS.

279. τόξου ἄπο, cp. 24. 605 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο, i. e. with a shot from the bow.

282. οὕτως, 'as you are doing'; so in l. 244.

284. κομίσατο, 'took up,' 'took into his charge.' For the order ἔτρεφε . . κομίσατο cp. 1. 251., 5. 118, 359.

285. ἔϋκλείης ἐπίβησον, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν.

289. πρεσβήϊον, elsewhere called γέρας, a gift of honour.

295. πρὸς Ἴλιον, 'towards Troy,' does not imply that the Trojans had been driven far.

302. ὁ δέ, without change of Subject, cp. 119.

304. ἐξ Αἰσύμηθεν ὀπυιομένη, 'taken to wife from Aesyne,' 'a wife brought to Priam from Aesyne.'

306. ἦ τ' ἐνὶ κήπῳ, sc. ἐστί.

308. ἤμυσε κάρη, 'drooped his head'; cp. Virg. Aen. 9. 436—

lassove papavera collo

Demisere caput, pluvia cum forte gravantur.

311–319. Repetition of the incident of ll. 119–129, mostly in the same words.

325. αὐερύοντα, sc. νευρήν, 'as he was drawing the bow.'

παρ' ὤμον, with βάλεν, taken up again by τῇ ῥα in l. 327. It appears from l. 328 that the stone struck the bowstring and Tencer's hand and shoulder at the same instant.

332. ὑποδύντε, 'getting under him,' taking him up.

338. τίς τε. For this use of τέ see § 49, 9.

340. ἰσχία τε γλουτούς τε, Acc. of the part concerned, § 37, 4; a sort of epexegetis of κατόπισθε. The Acc. with ἀπτεσθαι is not found.

ἔλισσόμενόν τε δοκεύει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (δοκεύει) the hunter Orion, Il. 18. 487–8.

341. ὠπαζε, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. πᾶσι θεοῖσι, with εὐχετόωντο. The two clauses connected by τε . . καί are not symmetrical, the Indic. εὐχετόωντο being substituted for the Participle (which we expect, to answer to κεκλόμενοι); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. ἀμφιπεριστρώφα, 'wheeled about this way and that.'

349. Γοργοῦς ὄμματ', 'eyes [as the eyes] of the Gorgon,' cp. 11. 36.

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440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀψάμενος γαίφοχον ἐννοσίγαιον ὄρωσθαι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λίτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

448. κάμετον, 'wearied yourselves out by...,' 'fainted in the work of...'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἷος ἐκείνου θυμὸς ὑπέρβιος οὗ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἠοῦς, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with ὀλλύντα in l. 472. καί emphasises the Compar., 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἡματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μὲν.

482. οὐδ' ἦν ἐνθ' repeats οὐδ' εἰ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μηδ' .. μηδ' δς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διαφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. ὃ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἴξον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄξοντο (l. 545), and ἄξετε (3. 105).

507. σῆτόν τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὰν .. ἐπιβαῖεν, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῖτο φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *rather* father than *consequence*. τις is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσση, 'may chew the cud of,' i. e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see I. 186.

519. λέξασθαι, 'to lay themselves,' 'take their posts.'

521. Join *ἔμπεδός τις*, 'a sure kind of watch.'

524. *ὑγιής*, 'sound and good'; the word occurs only here in Homer: cp. the note on *ψευδής* (4. 235).

525. *τὸν δ'*, 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.

526. *εὐχομαι ἐλπόμενος* is the reading of Aristarchus: *ἔλπομαι εὐχόμενος*, which was read by Zenodotus, is supported by the metre (since *ἔλπομαι* was originally *φέλπομαι*). This however is not quite decisive, since we might read *εὐχομ' ἐελπόμενος*.

527. *κηρессиφορήτους*, 'carried by fates,' viz. to their own destruction: cp. 2. 302 *οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι*, and 2. 834 *κῆρες γὰρ ἄγον μέλανος θανάτοιο* (= 'they were doomed by fate').

528. *οὓς κῆρες φορέουσι*, 'whom fates are carrying.' This epegegesis of a compound epithet is Homeric: cp. 9. 124 *ἀθλοφόρους, οἳ ἀέθλια ποσσὶ φέροντο*; Od. 1. 299 *πατροφονῆα . . δ οἳ πατέρα κλυτὸν ἔκτα*.

529. *ἐπὶ νυκτί*, 'for the night'; so *ἐπ' ἡματι* (10. 48., 19. 229).

ἡμέας αὐτούς, 'our own position': in addition to the watch kept round the city (l. 521).

531. *ἐγείρομεν*, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. *διαείσεται εἴ κε* with *εἴσομαι εἴ κε* (l. 532), and *αὔριον* (l. 535) with *ἔς αὔριον* (l. 538).

535. *ἀρετήν* is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.

541. *ἡμέρη ἦδε* properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 *εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις εἰρημένα· φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τεληέσσας ἑκατόμβας, τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἠδεῖαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·*

μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἰρή,

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

550. *δατέοντο*, 'partook of,' a sense not elsewhere found.

553. *πτολέμοιο γεφύρας*, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. *οὐρανόθεν δ' ἄρ' ὑπερράγη ἀσπετος αἰθήρ*, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly αἰθήρ must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. Ἐάνθοιο. The name Ἐάνθος is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently Πρεσβεία, or Λιταί—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseïs, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

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poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (16. 61–63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. 1. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἀμφ' ἄλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of Egypt (l. 382), and of Delphi (under the older name Πυθώ, l. 405), the use of the name Ἑλλάς (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. φύζα, 'panic': no clear distinction is to be drawn between φύζα and φόβος.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. βεβολήατο, 'were tossed about' (in mind).

5. Βορέης must here be scanned Βορρέης: cp. the Attic Βορρᾶς.

6. ἀμυδῖς, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest.

7. παρέξ, 'along' (παρά being the important word, § 48).
11. κλήδην, 'by name,' singly (= ἐξονομακλήδην).
15. αἰγίλιψ is only found as an epithet of πέτρη: it is one of those whose meaning is unknown.
- 18-28, repetition of 2. 111-118, 139-141.
32. μαχήσομαι, 'will join issue with,' 'find fault': 5. 875., 6. 329.
34. ἀλκὴν ὀνειδίσας, 'hast reproached me with my prowess,' i.e. with the want of it: cp. 1. 65 εὐχολῆς ἐπιμέμφεται. πρῶτον, 'before,' viz. in the ἐπιπώλησις, 4. 370 ff.
35. ταῦτα δὲ πάντα ἴσασ', 'know all about that,' viz. whether I am ἀπτόλεμος or ἀναλκις. Cp. 10. 250.
37. διάνδιχα, 'two ways,' i.e. in unequal measure.
39. ὃ τε, attracted to the gender of the predicate κράτος: so l. 33 ἡ θέμις ἐστί.
40. ἔλπεαι is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'
41. ὡς = ὅτι οὕτως: 'do you think them so weak, since you speak thus,' i.e. as you seem to do by thus speaking of them.
42. ὡς τε νέεσθαι, the only instance in the Iliad of ὡς τε (or ὡστε) with the Inf.; cp. Od. 17. 21.
46. εἰ δέ, used as in the phrase εἰ δ' ἄγε: see 1. 302 (note).
48. τέκμων, see on 7. 31.
54. μετά, = 'among,' generally takes the Acc. with Verbs of motion only. Possibly ἐπλευ, 'thou hast come to be,' conveys the idea of motion.
56. πάλιν ἑρέει, 'will speak the reverse way,' 'gainsay.'
- τέλος μύθων, as we say, 'the last word,' all that is to be said.
57. ἦ μὴν κ.τ.λ., 'yet you are young,' 'and that although you are but young': see on ἦ καί, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause οὐ τέλος ἴκειο μύθων, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by ἦ μὴν καί in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause ἀτὰρ οὐ . . μύθων.
58. πεπνυμένα βάζεις . . βασιλῆας, 'thou hast wise words for the kings': βάζω with a double Acc. means to 'speak to,' as 16. 207.
59. κατὰ μοῖραν εἶπες is not a mere repetition of πεπνυμένα βάζεις Nestor says 'you show wisdom, for your advice is good.'
62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.
63. ἀφρήτωρ refers to the φρήτρη (Attic φρατρία), a sort of 'clan,' ἀνέστιος to the single house; ἀθέμιστος is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, Phil. xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a βουλή. But the word πόλεμος is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. ἑκαστοι, 'each company,' of the seven, cp. l. 85. Aristarchus read φυλακτῆρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἔπειτα, 'after that,' i. e. as to the next step to be taken.

69. ἄρχε, 'lead the way,' 'take action': explained by δαίνυ κ.τ.λ.

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. ἡματία, 'daily.' Θρῆκηθεν, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. ὑποδεξιή, 'means of entertainment': collective rather than abstract.

75. χρεώ, a shorter form of χρειώ, 'need,' used with the Acc. owing to a peculiar ellipse of *ικάνει* or the like (cp. χρειώ γὰρ *ικάνεται*, 10. 118., 11. 609, also χ. *ἴκει*, 10. 142). The ellipse is so far forgotten that we even find χ. *ἔστί*, χ. *γίγνεται*, but still with an Acc. of the *person*.

77. τάδε γηθήσειεν, Acc. § 87, 1.

89. ἀολλέας ἦγε, 'brought to a meeting together.'

97. ἐν σοὶ μὲν λήξω κ.τ.λ., cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. θέμιστας, properly 'declarations of θέμις,' hence 'the right of judgment,' of saying in each case what is θέμις. See Maine's *Ancient Law*, p. 4. σφίσι, 'for them,' viz. the people.

100. περί, 'above others,' = 'in the first instance.'

102. ὅτι κεν ἄρχῃ, 'whatever it is in which he (the one whose advice you take) leads the way': σέο ἔξεται, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).

106. ἐξ ἔτι τοῦ δτε, 'ever from the time that,' &c.

107. Ἀχιλλῆος, with κλισίηθεν.

110. ἔπισαν, viz. by the defeat of the Greeks, as l. 118.

115. ψεύδος, a kind of cognate Acc. with κατέλεξας, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα .. ἀληθείην κατέλεξα.

ἄγας, 'acts of ἄτη,' i. e. blindness or infatuation.

117. φιλήσῃ, 'has come to love,' Aor., as 3. 415.

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belonged to the Myrmidon contingent. This is the first place where he is heard of in the Iliad.

164. οὐκέτ' ὄνοστά, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, οἱ δέ being the apodosis; but see § 47, 3. ἐπιβόμοι, 'will look over,' 'choose'; so Od. 2. 294 τάων μὲν τοι ἐγὼν ἐπιβόμοι ἢ τις ἀρίστη.

171. εὐφημήσαι, *linguis facere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπί means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δειδίλλων, 'glancing,' giving meaning looks.

181. περῶν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέειν.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). δπότε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δευκνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it must indeed be so,' i. e. you must be dear to me, since you are so even in my wrath.

203. ζωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γε, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the fire-light fell': no other light being then in use.

214. ἄλός, Gen. of *material*, § 39, 4.

215. ἔλαδος cable

219. τοίχου τοῦ ἑτέροιο, 'by the other wall,' Gen. of *place*.

220. θνηλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δίδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιδευεῖς, sc. εἰσί, 'they (men) are not in want,' = there is no want. A vague Nom. is understood, as in φασί, 'men say.'

228. The original reading was doubtless ἐπήρατα φέργα, cp. 5. 429. 8. 453.

εἰς
καὶ
κλυεῖν
(α)

παρεῖται
'δός
εὐκείνη

230. ἐν δοιῇ, sc. ἐστὶ, 'the case is in doubt.' σωσέμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσέμεν, and Subject to ἀπολέσθαι. The Inf. σωσέμεν is perhaps an Aor., § 9, 3.

231. δύσσει ἀλκὴν, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ .. πεσέεσθαι, said here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεύται, see 2. 597., 3. 83. *εἰς ἐρημοσίην μάλα-οὐ πύρος εἴμε*

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183. *εἰς ἑμὴν*

245. εἴη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. *some*
Possibly however we should read εἴη: cp. 7. 340. *καὶ*

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄχος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γάρ τις φειδῶ νεκρῶν κατατεθνηῶτων γίγνεται .. μειλισσέμεν. This suits the order of the words better than to make κακοῦ depend only on ἄχος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit'; cp. 1. 109 μεγαλήτορι θυμῷ εἶψας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in 1. 46. καταλέξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession: when Troy is taken (l. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νήσασθαι, 'you may hear up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μάλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόθι μάλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνειαι δ' ἔτι μάλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ἧ περ: 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύζητε, 'murmur.'

316. οὐκ ἄρα τις .. ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστὶ), 'there is no matter of thanks

in fighting,' i. e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὀπισθε μένων (1. 332).
μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίειμι, 'excel, περιγίνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. ἱανον, 'passed the night.' The original meaning of ἱαύω is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἄεσα (i. e. ἄφεσα).

327. ὀάρων ἕνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. 1. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἔτι ζῶντων γόνον Ἑκτορα φῶ ἐνὶ οἴκῳ.

333. διὰ .. δασάσκετο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
φῶ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἣν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν
δουρὶ δ' ἐμῶ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἄλλα δ' .. βασιλεῦσι, subordinate in sense to τοῖσι .. κεῖται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. 1. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen'?

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἣν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότης, = 'I that know him well, and will not be persuaded: § 57.

352. ἴσχειν, 'to check,' 'hold back.'

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φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ἄλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἄν . . παραμυθήσασίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δήτε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποκρεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σόφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαφς and σοφς: the *Venetus* has σόω here, σόης in l. 681: most MSS. have σόη, σόης (cp. σόωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαόω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σώ-οις, σώ-οι, thence by exchange of quantity σό-φς, σό-φ. See § 8, B, 3.

426. ἀπομηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δῖε, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλεαι, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐνὶ φρεσὶ βάλλεο (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243., Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοίου, originally ὁμοί-οο, § 19, 3. On ὁμοίος see 4 315.

446. νέον, Adverb with ἤβωντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἐλεών: the only Homeric Ἐλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.'

The family of Amyntor is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. *νείκεα πατρός*, 'quarrel with my father.'

449. *περιχώσατο*, 'was angered about'; cp. 16. 497 *ἐμεῦ περιμάρναο*: 17. 240 *οὐ τι τόσον νέκνος περιδείδια*. Some take *περί* in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. *ἐχθήρεις*, 'might take a dislike to.'

453. *δῖσθεις*, 'guessing,' i. e. becoming aware.

455. *ἐφέσσεσθαι*, Fut. Mid. of *ἐφ-ίζω*, 'that he should never seat,' 'take on his knees': cp. Od. 16. 442 *καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς πολ- λάκι γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.*

456. *ἐτέλειον*, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

*Hic quibus invisī fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti, &c.*

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. *ὥς μὴ .. καλεοίμην*, explanation of *δήμου φάτιν κ.τ.λ.* (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. *πατρός*, with *μέγαρα*, not Gen. absolute.

465. *αὐτοῦ*, explained by *ἐν μεγάροισι*: cp. 6. 431 *αὐτοῦ μέμν' ἐπὶ πύργῳ*.

470. *εἰνάνυχες*, Adj. with the meaning of an Adverb of *time*. *μοι ἄμφ' αὐτῷ*, 'round myself.' *νύκτας*, Acc. of *time*, 'during the nights.' As to *λαυον* see on l. 325.

472. *αἰθούση*, the colonnade inside the entrance of the αἰθή or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. *προδόμφ*, a portico at the entrance of the house.

478. *δι' Ἑλλάδος*, see l. 447.

482. *τηλύγετον*, see 5. 153. *ἐπί*, 'furnished with.'

484. *Δολόπεσσι*, not elsewhere mentioned in Homer.

489. *προταμών*, i. e. giving you the first piece cut.

493. *δ*, 'that,' see § 48, 2.

498. *ἀρετή*, the most comprehensive word, 'worth,' 'power,' &c.

499. *καί* emphasises *τούς*, 'even they, surely' (*μέν*).

500. παρατροπῶσ', 'turn from their purpose': τροπῶ is formed from τρέπω, like στραφῶ, νωμάω, from στρέφω, νέμω.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in II. 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντα ἀἶται
οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει
πίλναται, ἀλλ' ἄρα ἦ γε κατ' ἀνδρῶν κράστα βαίνει.

Cp. also the picture of Strife, II. 4. 441 ff., and of such powers as Flight, Tumult, &c. (II. 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the myths was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, I Aor. Subj., 'shall respect.' ἄσσον ἰούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511.

ᾤησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγξῃς, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. δ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year, the 'harvest-home' sacrifice.

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κόρη μέγαλοιο (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλοῦνην, a word of unknown meaning.

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‘in the award of Zeus.’ The phrase generally means simply the ‘destiny assigned by Zeus’ (as 17. 321., Od. 9. 52); but here there is a play on the other sense of αἶσα, viz. ‘estimation,’ ‘place in a scale of honour,’ cp. ἐν καρδῆς αἶση (l. 378).

609. ἧ μ’ ἔξει, ‘which (αἶσα) shall abide with me,’ cp. 17. 143 ἧ σ’ αὐτῶς κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, ‘doing the pleasure of Atrides.’

615. καλόν τοι, ‘it is well for you,’ i. e. your duty rather is.

617. αὐτόθι, ‘where you are.’ λέξο, § 9, 3.

619. νεώμεθ’, μένωμεν, Subj. of deliberation, § 88, 3.

620. ἐπ’ ὄφρ’ ὕσι νεῦσε, cp. 1. 528.

625. τελευτή, ‘accomplishment,’ i. e. result. μύθοιο, ‘of our speech,’ i. e. of the message which we bring (τῆδέ γ’ ὀδῶ).

629. ἀγριον is predicative: ‘has made his spirit cruel within him,’ i. e. hardened his heart to be cruel. With θέτο, cp. 1. 637 θυμὸν . . θεοὶ θέσαν.

632. φονῆος, with ἐδέξατο, ‘a man takes atonement from the slayer of his brother,’ § 49, 9.

636. δεξαμένῳ (the reading of the best MSS.) is to be taken directly with ἐρητύεται, neglecting the more obvious construction with τοῦ. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένου.

640. ὑπώροφιοι, ‘under thy roof,’ and therefore having the right to αἰδώς which attached to guests.

642. κήδιστοι, ‘the most valued,’ ‘nearest.’

645. τι, with εἴσω, qualifies the admission, = ‘what you have said is all in a manner to my liking, but —’; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ’ ἐμὰ κήδεα θυμὸς ἐπετράπετο σταθῆεντα εἶρεσθ’, i. e. ‘everything is here to make me happy, but —.’

647. ἀσύφηλον, Acc. Neut., seems to mean ‘an insulting thing’: but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, ‘a sojourner,’ one who has no rights of citizenship, and may therefore be outraged with impunity.

649. ἀπόφασθε, cp. 1. 422.

654. ἀμφί, ‘round,’ ‘in the neighbourhood of.’

655. μάχης, with σχήσεσθαι, ‘will refrain himself from the battle.’

657. σπείσαντες. A libation was usual as a parting ceremony, cp. 1. 712, also Od. 7. 138 ἧ πυμάτῳ σπένδουσιν ὅτε μνησαίετο κοίτου.

661. ἄωτον, ‘the flock.’

671. δεδέχατ[ο], cp. 4. 4.

673. μ’, i. e. μοι, § 51, 5. πολύαινος, ‘worthy of much praise’; or (as Buttm. Lex. s. v. αἶνος) ‘of much wise speech.’

681. σόφῃς, see 1. 424.

684. καὶ δ’ ἄν . . παραμυθήσασθαι, the only instance of ἄν with an

Inf. in Homer: the result of turning l. 417 καὶ δ' ἂν . . παραμυθησαίμην into the *oratio obliqua*.

691. ἔπηται, Subj. because the event is future, § 34, 2, c.

698. μὴ ὄφελος, 'would that you had not —': logically the μὴ belongs to λίσσεσθαι.

BOOK X.

THE tenth book, entitled *Δολωνεία*, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomede and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the *Doloneia* to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomede volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, βεβίηκεν, παρῳχκεν, ἀδηκότες: the Aor. θήκατο (for ἔθετο. § 5, 2): the 3 Sing. Pres. μεθιῖ (l. 121): the Second Fut. Pass. μιγήσεσθαι (the only instance of the tense in Homer): the form νῦν (l. 105) in the sense of ‘now.’

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in πάντας ἐπ’ ἀνθρώπους (l. 213), ἐν πάντεσσι πόνουσι (ll. 245, 279, cp. the note on 9. 143), ἐκ γενεῆς (l. 68). Other peculiarities are the adjectival use of οὐδέν (l. 216), and the form δίδω μὴ οὐ—(l. 39).

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. παραφθαίησι (see on l. 346), the Gen. or Dat. Sing. κράτ-εσφι (see on l. 156), the Subj. ἐπείγεται (l. 361): perhaps also σπεῖο (for σπέο) and τῆθιμος.

7. The vocabulary is peculiar¹. Among the ἅπαξ εἰρημένα are some technical terms for armour, &c., as καταῖτυξ, πῖλος, σαυρωτήρ, ἐπιδιφριάς (= ἄντυξ), ἑκταδίη (χλαῖνα), κτιδέη (κυνέη), λυκέη. Others of significance are, φύξις (ll. 311, 398, 447), διοπτήρ, ‘a spy,’ and διοπτρεύω, ἀβροτάζω, ἀηθέσσω, δραινῶ, δέελος. We may add δπλα in the sense of ‘arms,’ which is only found in Il. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as δόσις, φῆμις, δαίτη, δόξα: to which may be added the rarer ἄωτέω, ἀδηκότες, ὀρφναίη (νύξ), and the forms εἶσθα and τοῖσδεσσι.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e. g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. δρμαίνοντα, ‘stirring,’ ‘turning over’: so l. 28 ‘stirring up’ war.

6. ἀθέσφατον, an epithet of rain, cp. 3. 4.

8. στόμα, the ‘edge’ or ‘front’ of war, as 19. 313 πολέμου στόμα δύμεναι αἱματόεντος. This sense appears in 14. 36 ἡῖβνος στόμα μακρὸν ‘the long line (or edge) of a beach.’

13. The only other mention in Homer of the σύριγξ and the αὐλός is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. προθελύμνους, ‘in bunches, handfuls,’ lit. ‘in layers’: unless the word here has its post-Homeric sense, ‘out by the roots,’ see the note on 9. 541.

16. Διτ, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase Διτ χεῖρας ἀνασχεῖν, 6. 257.

¹ See Düntzer, *Hom. Abhandl.* p. 322.

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139. *περὶ φρένας*, cp. the note on I. 103.

141, 142. *τίφθ' .. ἴκει*, lit. 'because of what do you thus wander, in respect of which need has so much come'? i. e. 'what is this need, so great that you wander'? The form of the sentence is nearly the same as 4. 32 *τί .. τόσσα κακὰ βέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις* (see the note). Thus *ὃ τι δὴ χρεὼν τόσον ἴκει* = 'I ask because the fact that you do wander shows that the need has become so great.'

But possibly *ὃ τι .. ἴκει* is a second direct question; the indirect form being used as in Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο*; If so, we should probably read *ὃ τι δέ, οἱ δ τι τε*. See also l. 409, with the note.

153. *ἐπὶ σαυρωτῆρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι, ὄχεσφι, &c.*, since the stem is not *κράτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i. e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in *-φι*.

160. *θρωσμῶ πεδίοιο*, 'the springing of the plain,' i. e. the rising ground.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα .. ἢ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βιώναι* cp. 9. 230 *ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οἱ δ' ὅτε* —.

182. *ἐγρηγορτί*, 'on the alert,' from the Pf. *ἐγρήγορα*, an unusual formation.

183. *δυσωρήσωσιν*, Aor., 'are disturbed in their watch.'

187. *τῶν*, with *βλεφάροισιν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

φυλασσομένοισι, Dat. with *ὑπνος .. ὀλώλει*, as *σφίσιν* in l. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὀππότ' .. ἀτίειν*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὀππόττε κ.τ.λ.* *ἐπί* goes with *ἰόντων*, 'coming on,' 'attacking': or possibly with *ἀτίειν*, but *ἐπαίω* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλήν*, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε* *δή* is also to be taken with *ἀπετράπετο*.

206. εἰ τινά που κ.τ.λ., 'in the hope that he may slay.' ἐσχατῶντα, 'straggling.'

207. φῆμιν, 'talk.'

209. ἀπόπροθεν, 'far off,' viz. from their city.

212. ὑπουράνιον, 'extending under heaven,' i. e. as far as heaven reaches: cp. Od. 15. 349 εἰ που ἔτι ζώουσιν ὑπ' αὐγὰς ἡελίοιο—'anywhere that the sun shines': and the phrase ὑπ' ἡῶ τ' ἡέλιόν τε.

215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.'

217. δαῖται are the regular common meals of the γέροντες, εἰλαπίνας the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

222. εἰ τις .. ἄλλος, a wish, like l. 111.

224. For the Nom. ἐρχομένῳ cp. 3. 211 ἀμφὸς δ' ἐξομένῳ γεραρῶτερος ἦεν Ὀδυσσεύς: see § 58. On τέ in gnomic sentences see § 49, 9.

226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.'

λεπτή, lit. 'thin,' the opposite of πυκνή.

238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσῃμεν, 'we may return,' a rare use of the Opt. without ἄν or κέν: cp. 1. 557.

252. παρῶχκεν is the reading of Aristarchus: the MSS. generally have παρῶχηκεν. The phrase πλέων νύξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτη δ' ἔτι μοῖρα λέλειπται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, 'felt,' with which the helmet was lined.

266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Ἀμύντορ see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε: as 7. 79 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν. Aristarchus read Σκάνδειάνδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. *ἔυκλείας* (contraction for *ἔυκλε-έας*), sc. *ἡμέας*. On the Acc. see 2. 113 (note).

286. *πρό*, 'ahead of,' 'on in front.' The story has been told in 4. 376-398, 5. 800-808.

292. *ἦνν*, see 6. 94. The *ι* is treated as long, and this was probably the original quantity, cp. 11. 36.

300. *ἀμυδῖς κικλήσκετο*, 'called together.'

303. *ὑποσχόμενος τελέσειε*, 'promise and accomplish.'

304. *δώρῳ ἐπι*, 'with, on the terms of, a gift,' cp. 9. 602.

311. *φύξιν*, 'flight,' a word only found in this book (ll. 398, 447).

324. *ἀπὸ δόξης*, 'away from expectation,' 'disappointing.'

326. *μέλλουσι . . βουλεύειν*, 'are likely to be holding counsel.'

330. *μὴ μὲν . . ἐποχήσεται*. For *μή* with the Indic. in *oaths*, cp. 9. 133.

344. *πεδίῳ*, partitive Gen., like *δοῦ* in 4. 382.

346. *παραφθαίησι*. This is the best attested reading: it is meant for an Opt., the *-σι* being added in imitation of the Subj. in *-ησι* (for *-η*). Thus it is a 'pseudo-archaism.'

350. *ἀφραδίῃσιν*, 'in heedlessness.'

351. *ὅσον τ' ἐπί*, 'the distance over which —.' *οὔρα*, lit. 'limits,' 'measures,' heteroclite Plur. of *οὔρος* or *δρος*. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek *πλέθρον*, lit. 'turning' (*πέλω*), Lat. *vorsus*. Cp. Od. 8. 124.

353. *νειοῖο*, 'over fallow'; Gen. as in *πεδίῳ διώκειν*, &c.

355. *ἔλπετο*, 'he flattered himself.'

356. *πάλιν*, 'backwards,' i. e. having given a contrary order.

357. *δουρηνεκές*, 'a spear-throw,' as far as a spear carries.

358. *λαιψηρά*, predicative, 'plied his knees right quick.'

361. *ἐπείγετον* seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. *προθήησι* is very harsh.

364. *λαοῦ*, viz. the Trojans. *διώκετον*, irregular form for *ἐδιωκέτην*.

365. *μυγήσεσθαι*, the only Second Fut. Pass. in the Iliad.

368. *φθαίη ἐπευξάμενος*, 'should be beforehand in making the boast,' = *πρότερον ἐπεύξαιτο*.

370. *κιχήσομαι*, 'will reach,' i. e. strike.

375. *βαμβαίνων*, 'staggering,' reduplicated from *βαίνω*: or (perhaps better) 'stammering.'

378-381. Cp. 6. 46-50.

390. *γυῖα*, Acc. § 37, 4.

391. *ἀτησι*, 'befooling.'

394. *θοήν*. The epithet 'swift' is probably suggested by the sudden-

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466. δέελον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δήελος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὐ-δείελος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδήελος. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἀντυξ or 'rail.'

476. προπάροιθεν, 'beforehand' (of time).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠκόντισαν.

482. τῷ, i. e. Diomedes.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρεόντος.

487. ἐπύχετο, 'went over or round' [destroying].

489. πλήξειε, Opt. of indefinite frequency, § 34, 1, b.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomedes: a good example of oxymoron (§ 80).

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. σὺν δ' ἤειπεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολλῶν πίσυρας συναίρεται ἵππους, also the derivative συνήορος, 'yoke-fellow.' He must at the same time have *bridled* them (perhaps this is implied by the word συναίρω), and mounted one: cp. 11. 514, 527.

502. πφάυσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμοῦ, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. ἦ κ.τ.λ. This is the second member of the double question, answering to ἦ δ γε (l. 504): the clause ἦ ἐκφέροι being only a subordinate alternative to ῥυμοῦ ἐξερύοι. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. μή expresses *warning*, § 29, 5.

512. Join θεῶς ὄπα, cp. 2. 182.

513. ἵππων ἐπεβήσεντο, 'mounted the horses' (i. e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κελητίζειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὡς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. *ἀλαοσκοπήν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαὸς σκοπήν*.

516. *μετὰ .. ἔπουσαν*, 'busy with,' 'taking in hand': see on 6. 321.

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἔρέω*; shall I deceive (i. e. be wrong) or speak the truth (be right)?' The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἔλασαίατο*, 'may have driven': cp. l. 538, also Od. 21. 395.

538. *μή τι πάθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. l. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιτο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσαι*—of which passage this seems to be an imitation.

πολὺ φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἄνακτα*, 'but their master'; Art. of contrast, § 47, 2, *δ*.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ἱερά* or *ἱρά*) is used in this sense. For *ἑτοιμασσαίατο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: cp. l. 535, also 6. 117.

577. λίπ' ἐλαίῳ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνονος ἀριστεία, a description which applies strictly to ll. 1-283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears, and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45-55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67-180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181-217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218-283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284-367). Paris however wounds Diomedes with an arrow (368-400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401-488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489-520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521-574). Eurypylus, who comes to his aid, is wounded by Paris (575-595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596-654). Nestor replies to Patroclus in a long speech (655-803), in which he relates a story of his own youthful prowess (670-762). He ends by advising Patroclus to entreat

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and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on I. 493., 3. 121., 6. 119.,

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In II. 343-346 Hector is opposed to Diomedes and Ulysses, and he is presently put *hors de combat* for a time by Diomedes (355 f.). But in ll. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomedes; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on ll. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *ὄρθια*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεσθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν*.

24. *οἶμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ὀρωρέχατο*, 3 Plur. Plpf. Mid. of *ὀρέγ-νυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. I. 4.

30. *περὶ*, adverbial, 'there was round it.'

32. *θοῦριον*, 'impetuous,' i. e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382. ἔστεφάνωτο, 'was set in a ring,' i. e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the ὀμφαλός.

37. δεῖμός τε φόβος τε, i. e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστρεφές, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπί, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δούπος and δουπέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρυλές, lit. 'forward' (from πρό, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as πρυλές, forming a line (cp. l. 51 ἐπὶ τάφρω κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἠῶθι πρό, 'forward' (i. e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρό.

51. ἰππήων, i. e. the chariot-drivers. The Gen. is governed by φθάν.. κοσμηθέντες, which is = πρότεροι ἐκοσμήθησαν: cp. 23. 444 φθήσονται τούτοισι .. ἢ ὑμῖν.

56. Τρώες, sc. ἦσαν, or ἐθωρήσσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying θωρήσσοντο.

58. θεὸς ὡς τίετο δήμῳ is a recurring expression, cp. 5. 78., 10. 33.

Τρωσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὐλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθέων, join with ὄγμον.

72. ἴσας δ' ὑσμίνη κεφαλὰς ἔχεν, 'the combat kept their heads level,' i. e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. *περ* strengthens *ἦμος*: ‘just when —.’

δείπνον, ‘the mid-day meal’: see on 8. 53.

89. *περί*, ‘all round,’ i. e. ‘overpoweringly,’ ‘completely’: cp. the places quoted on I. 103.

91. *ἐν . . ὄρουσ’*, ‘dashed in amidst’ [the Trojans].

94. *κατεπάλμενος*, ‘leaping down at’ [Agamemnon].

96. *στεφάνη*, ‘the rim of the helmet,’ see on 7. 12.

100. *στήθεσι παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεσι παμφαίνων* (6. 513., 19. 398). To describe the slain warriors as ‘glittering with their (naked) breasts’ is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took *στήθεσι παμφαίνοντας* with *χιτῶνας*, ‘the coats of mail that glittered on their breasts’; but this is against the order of the words, and the other explanation (given by Schneidewin, *Philol.* x. p. 356) is much more pointed.

ἐπεὶ περίδυσε χιτῶνας. Some ancient copies had *ἐπεὶ κλυτὰ τεύχε ἀπηύρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περίδυσε* in the sense of ‘stripped off’ is against analogy: and the use of *χιτῶνας* for the whole armour is strange.

104. *παρέβασκε*, i. e. acted as *παραιβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποίνων*, Gen. of *price*.

109. *παρὰ οὖς*, ‘at the side of the ear.’

114. *συν-έαξε*, ‘crunches up’: Aor. of similes, § 25, 2, *b*.

115. *σφ’*, for *σφε*: double Acc. with *ἀπηύρα*.

116. *τύχησι*, ‘happens to be,’ cp. *παρετύγχανε* (l. 74).

117. *ὑπό*, ‘beneath,’ i. e. in the limbs.

122. *Πείσανδρον κ.τ.λ.*, taken up in l. 126 *δύο παῖδε κ.τ.λ.*

123. *μάλιστα*, with *οὐκ εἶασχ’* in l. 125, ‘who more than any other was for refusing.’

124. *δεδεγμένος*, ‘having received’: elsewhere this Pf. Part. always means ‘awaiting,’ see § 26, 2.

127. *δμοῦ δ’ ἔχον*, subordinate in sense (§ 57, 4); ‘who together guided their swift chariot,’ an amplification of *εἰν ἐνὶ δίφρῳ ἔόντας*: they had but one chariot, and used it in common. For this sense of *ἔχω* cp. 8. 254.

128. *σφεας*. The poet does not care to distinguish between the

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finally by Achilles himself. The two lines 193, 194 recur in 17. 454-455, and may have been wrongly inserted here.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἐκαρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἀρτίνη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i. e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp. 2. 479 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἔνερθε, 'below on the cuirass,' i. e. on the lower part of it: the Gen. being partitive, not ablatival.

235. ἐπὶ δ' αὐτὸς ἔρεισε, 'pressed it home with all his force'; αὐτὸς implying that the weight of his *body* was added (ἐπί) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρὶν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (ἀνεγνάμφθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιάρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10. 745. The construction is the cognate Acc.

243. κουριδῆς, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i. e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' ἀύτει, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i. e. with him, to keep him company.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὄξειαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογοσφόκοι Εἰλείθυιαι, the goddesses who had to do with the

labour of child-birth. The derivation of *μογοστόκος* is disputed. If it is from *μόγο-s* and *τόκο-s* (*τεκ-*), the *σ* is unexplained. Some divide it *μογο-στόκος*, 'staying labour,' from a root *stak*, 'to bring to a stand' (see *Curt. Stud.* ix. 270).

272. ὄξει[αι]. There is no other instance of this elision. Cobet (*Misc. Crit.* p. 575) proposes to read ὄξει' ὀδύνη δύνεν.

275. διαπρύσιον, the Adj. from διαπρό, hence 'piercingly,' in tones that went 'right through.'

288. ὄριστος, for ὁ ἄριστος.

290. ὑπέρτερον εὔχος, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. μέγα φρονέων, 'with great thoughts,' viz. of victory.

297. ὑπερ-αεί, 'blowing aloft'; cp. καθαλλομένη in l. 298.

304. τοὺς . . ἡγεμόνας, 'these were the leaders that . .'

305. πληθύν, 'the common herd,' as 2. 143.

306. Νότιο, with νέφεα, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. ἀργεστάο, 'bringing white [clouds].'

βαθείη, 'dense,' hence 'mighty,' 'violent.'

307. πολλόν, 'in great quantity,' used predicatively.

308. πολυπλάγκτοιο, 'much wandering,' that blows about, now this way, now that. ἰωῆς, cp. 4. 276 ὑπὸ Ζεφύροιο ἰωῆς.

313. τί παθόντε, 'what has befallen us that . .?'

318. ἡμέων ἡδος, 'satisfaction (= benefit) from us.'

319. βόλεται, 'chooses rather.' The form βόλομαι, for βούλομαι, was established by Buttman (*Lexil.* s. v.)

325. μέγα φρονέοντε, cp. l. 296.

326. πάλιν ὀρμένω, 'when they turned in fury back from their flight'; cp. l. 572 ὄρμενα πρόσσω.

327. ἀνέπνεον, 'had a breathing space' (*ἀνάπνευσις*, cp. l. 800). Join φεύγοντες Ἑκτορα.

329-332. Repetition of 2. 831-834.

334. κεκαδών, 'having deprived,' § 4.

340. προφυγεῖν, 'wherewith to fly.' ἀάσατο θυμῷ, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. τόδε, adverbial in sense, 'here.' Ἑκτωρ, in apposition to πῆμα.

348. στέωμεν, by metathesis (exchange) of quantity for στή-ο-μεν, § 13.

350. κεφαλῆφιν, for the Gen., to be taken with βάλε, 'struck in the head'; or perhaps with τιτυσκόμενος, 'aiming at.'

351. χαλκῶφι, for the Gen., in the ablatival use.

πλάγχθη, cp. 12. 285.

353. αὐλώπις, see on 5. 182.

354. ἀπέλεθρον, lit. 'without measure' (*πέλεθρον*), 'a vast distance.'

357. ἐρώην, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join *κατα-είσατο γαίης*, 'had come down to earth again'; the Gen. as 13. 504 *αίχμη . . κατά γαίης ἔχετο*, also 3. 217 *κατὰ χθονὸς ὄμματα πήξας*. Or take *γαίης* with *δοι*, as a partitive Gen.: cp. Od. 1. 425 *δοι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο*.

359. *ἔμπνυτο*, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have *ἄμπνυτο*, which properly means 'took breath,' cp. 1. 382 *ἀνέπνευσαν κακότητος*.

364. *ᾧ μέλλεις, κ.τ.λ.*, 'to whom I suppose you pray.' *μέλλω* with the Pres. Inf. generally means 'to be likely.'

365. *ἔξανύω*, Fut. § 12, 3. *καὶ ὕστερον*, 'even though late,' = 'sooner or later,' to be taken with *ἔξανύω*.

367. *τοὺς ἄλλους*, 'others instead,' the Art. of contrast, § 47, 2, *d*. *ἐπι-είσομαι*, 'I will go after,' cp. 4. 392.

371. *ἀνδροκμήτην*, 'wrought by men,' not a natural hillock.

373-375. *ὁ μὲν . . αἶνυτ' . . ὁ δὲ . . ἀνελκε*, i. e. while Diomedes was stripping off the corslet, &c., Paris was drawing his bow: § 27.

πήχυν, the horn which formed half of the bow: see 4. 110 ff.

380. *βέβληται*, scanned either as a dactyl, by making *η* short before the following vowel, or (more easily) by eliding the final *αι*.

385. *κέραι ἀγλαέ*, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (*Hom. Epos*, p. 165).

386, 387. *εἰ . . πειρηθείης* expresses *wish* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. *οὐκ ἄν* with the Subj. is an emphatic Future, § 29, *b*: cp. 3. 54 *οὐκ ἄν τοι χραίσμη κιθαρίς, κ.τ.λ.*

388. *ἐπγράψας*, 'when you have scratched.' *αὐτως*, 'for no other reason,' hence 'idly.'

390. *κωφόν*, 'dull,' 'pointless.'

391. *ἐπαύρη*, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold.' *πέλεται*, 'behaves itself': cp. Lat. *versatur*.

392. *ἀκήριον*, 'lifeless,' cp. 5. 812. Aristarchus read *ἀκήριον ἄνδρα τίθησιν*: but *ἄνδρα* is unnecessary.

393. *ἀμφίδρυφοι*, 'torn (in sign of mourning) on both sides,' (i. e. both cheeks).

395. *πλέες*, 'more,' cp. 2. 129.

396. *τοῦ*, governed by *πρόσθε* in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. *τί πάθω*; 'what is to be my lot'?

407. *διελέξατο*. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 *τίπτ' ἀνεφ' ἐγένεσθε*; also 4. 243.

409. *τὸν δέ*, apodosis to *ὅς δέ κ'*.

410. *ἢ τ'—ἢ τ'*, 'whether—or,' a rare combination of Particles.

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ἀμφὶ κτύπος οὐατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλη, ὡς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if' &c., i. e. 'such a cry as he might raise if,' &c. τῷ is Neut., and stands by anticipation for the clause ὡς εἰ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὡς εἰ —, 'things were just as if—.'

βιάτο, Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about.' The true reading is probably ἔπον, as in l. 482: cp. l. 776.

474. ὡς εἰ τε, 'as if,' 'as it might be.'

477. λιάρων, sc. ἦ. ὀρώρη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαρδάπτουσιν, 'begin to rend it.'

484. αἵσσω, 'darting,' 'making quick thrusts.'

486. παρέξ, 'forth beside him'; see § 43.

493. ὄρεσφιν, ablatival Gen., § 40. ὀπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρεται, 'carries with it.'

496. Join ἔφεπε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. δμίλει, 'was engaged,' a euphemism, the word properly implying *friendly* companionship (as 5. 86, 834). So δαριστύς, 'keeping company,' in 13. 291 μετὰ προμάχων δαριστύν, 17. 228 πολέμου δαριστύς.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was μεσαιπόλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i. e. yielded before the advance of the Trojans.

506. παῦσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδισαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλινθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξιος, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἰητρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαώς, 'being mounted beside,' as charioteer.

523. δμιλέομεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθύνω, 'direct.'

529. ἔριδα προβαλόντες, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 ἔριδα προφέρονται, also 17. 742 κρατερὸν μένος ἀμφιβαλόντες.

533. μετά with the Acc., here of *motion between*.

535. αἶ περι δίφρον, sc. ἦσαν.

537. αἶ τ', 'and those' (others) —.

538. ἀνδρόμεον, 'made of men,' a word elsewhere used with such Nouns as χράς, 'flesh,' κρέας, &c.

539. μίνυνθα δὲ χάζετο δουρός, lit. 'he gave way but a little while from his spear,' a litotes (§ 59), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. Αἴαντος . . μάχην, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. Αἴανθ', for Αἴαντι. ἐν φόβον ὤρσε, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. ἐφ' δμίλου, with τρέσσε, 'he shrank back towards the mass' (τρέω denotes any movement of fear or retreat): Gen. as 3. 5 ἐπ' ὠκεανοῖο ῥοάων: cp. 23. 374. παπτήνας, 'with a glance round him.'

547. γόνυ γουνὸς ἀμείβων, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablatival: exchange is regarded as passing *from* one to another.

548. βοῶν, with μεσσαύλοιο, 'a station for oxen.'

549. ἐσσεύαντο, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. παρ' ἀρουραν ἰών, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (ἐβίησατο), and enters it (εἰσελθών).

559. ἔαγη, Pf. Subj. The MSS. have ἔαγη, but the Aor. ἔαγην always has α. We might read ἔαγει (Plpf.).

561. νηπίη, 'childish,' an unusual application of the word.

565. νύσσοντες, with double Acc., Αἴαντα and σάκος, § 37, 5. ἔποντο, 'were busy,' cp. l. 473.

569. προέργε, 'kept off.' δδεύειν, 'from making way.'

571. τὰ δὲ δοῦρα, Art. of *contrast* (§ 47, 2, δ), 'from the other side the spears' &c.

572. ὄρμενα πρόσω, 'in their forward flight': opposed to μεσσηγῦ . . ἴσταντο, 'stopped midway,' i. e. short of their aim.

573. ἐπαυρεῖν, cp. l. 391.

584. δόναξ, the 'shaft' of the arrow.

585. ἐχάζετο, sc. Eurypylus (not Paris).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing,' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. Νηληϊῖαι, 'of the breed of Neleus,' cp. Τρώϊοι ἵπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ οἱ ἐσσεῖται 'it will be up-hill work for him.'

603. φθεγγάμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν οἶω κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔρειω, probably for ἐρέ-εο: if so, it should be accented ἐρεῖω, cp. αἰδεῖω (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θίνα. We might read θιν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἐκαμήδη: see § 58.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπί, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὔατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγισ.

638. κύκησε, 'mixed a draught' (κυκεών): cp. Od. 10. 234 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν οἴνω Πραμνείῳ ἐκύκα κ.τ.λ.

639. Πραμνείῳ. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέτην, 'had got rid of' (ἀφήμη).

643. τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. l. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδῶ γίνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσᾶσθαι κακὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπεικτός, 'yielding'

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Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this wrong by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἑκατὸν νηῶν ἤρχε κ.τ.λ. This however is too harsh.

704, 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be ἐξαιρετόν for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (χρεῖος). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διείπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολίονε, called also Ἀκτορίωνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολίονε comes from their mother, or her ancestors.

711. Θρυέσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῦ πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέαται Πύλου.

714. μετεκίαθον, 'had passed across,' an isolated use.

ἄμμ δ' is the apodosis.

717. ἐσσυμένους, Plural, to suit the sense, after λαόν.

721. ὥς, 'thus,' i. e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μένομεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάροιθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τόδε φαίνεται ἀεθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'

744. *στήν ῥα*, 'so took my place.'

748. *ἀμφίς*, 'over,' lit. 'on the two sides [of each chariot].' *δύο*, viz. the *ἡνίοχος* and *παραιβάτης*.

750. *Ἀκτορίωνε*, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. *σπιδέος*, a word only found here, said to mean 'wide.' Aristarchus read *δι' ἀσπιδέος*. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic *α*: cp. *στάχυς* and *ἄσταχυς*, *στεροπή* and *ἀστεροπή*.

755. *ἀνὰ . . λέγοντες*, Tmesis: elsewhere *ἀλλέγω*.

757. *Ἀλισίου ἔνθα κολώνη κέκληται*, 'where is the place called the hill of Alisium.'

759. *πύματον* is the important word: 'the last man I killed and left on the field (was killed) there.' *λίπον* as in l. 99.

761. *θεῶν, ἀνδρῶν*, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὐφορβος*, 'as among men, Euphorbus.'

762. *εἴ ποτ' ἔον γε*, see on 3. 180.

763. *οἶος*, i. e. unlike me, whose valour was a cause of rejoicing.

τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read *ἦς*, 'he alone will profit by his valour,' cp. 17. 25 *ἦς ἦβης ἀπόνητο*.

764. *μετακλαύσεσθαι*, 'will bewail after,' i. e. when it is too late.

767. *νῶϊ δὲ ἔνδον*, so all the MSS. The editors read *νῶϊ δέ τ' ἔνδον*, but *τε* is out of place here, see § 49, 9.

774. *αὐλῆς ἐν χόρτῳ*, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. *ἀμφὶ . . ἔπετον*, Tmesis, 'were busy over.' Zenodotus read *ἐπέτην*, and so *ἠθέλετην* in l. 782: but the use of *-την* in the 2nd Dual is probably not Homeric.

782. *μάλ' ἠθέλετον*, 'were right willing to go.'

786. *γενεῆ*, 'in birth.' *ὑπέρτερος*, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. *σημαίνειν*, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. *εἴποις*, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. *παραίφασις*, 'persuasion,' lit. 'talking over.'

794. *θεοπροπίην ἀλεείνει*, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. *καί τινά οἱ*. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἴσκοντες, 'likening you to him,' i. e. taking you for him. ἴσχω or (more commonly) ἐἴσχω is formed from the root ἴκ-, originally *fik-*, as διδάσκω (cp. διδαχ-ή), τιτύσκομαι (root τυκ-), &c.

800. ἀναπνεύσωσι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i. e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας ἀϋτῆ, 'wearied with the battle-cry,' i. e. with battle.

806. The ships of Ulysses were in the middle, see II. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει, cp. II. 15. 95., 20. 4).

810. κατὰ μηρὸν δῖστῶ, join with βεβλημένος (l. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) κατὰ κρατός τε καὶ ὤμων: II. 5. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, 'a mist was shed over his eyes.'

820. σχήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδέ τί σε Τρώεσσι δίομαι ἄλκαρ ἔσεσθαι.

824. πεσέονται, sc. Ἀχαιοί: see on 9. 235., II. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. ἰητροὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be ἰητροὶ . . ὁ μὲν . . ὁ δέ. The harshness is softened by the *partial* Apposition ἰητροὶ . . ὁ δέ: cp. the note on 3. 211.

836. Join πεδίῳ Τρώων, as 15. 739 ἄλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτάων κ.τ.λ.

838. εἶ, Opt. without ἄν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read πῶς κεν.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθήμι takes a Gen. of the thing (πολέμοιο, μάχης, ἀλκῆς) or work neglected.

842. ὑπὸ στέρνοιο λαβῶν, i. e. supporting him by putting an arm round his waist in front.

845. περιπευκές, like ἐχεπευκές (I. 51), 'full of sharpness or bitterness,' i. e. pain. It is not = ὄξύ.

847. ὀδυνή-φατον, 'pain-killing.'

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πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on *ἡμίθεοι* (l. 23).

3. *δμιλαδόν* implies that it was no longer a conflict of the chief warriors (*πρόμαχοι*), but of the rank and file (*δμιλος*) as well.

4. *σχῆσειν*, 'to hold out.'

7. *ὄφρα . . ρύοιτο*, to be taken with *ποιήσαντο* and *ἤλασαν*, the clause *οὐδέ . . ἑκατομβάς* being parenthetical.

9. *τό*, 'wherefore,' § 47, 3.

12. *ἔμπεδον* is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. *πολλοὶ . . οἱ μὲν . . οἱ δέ*, here = *πολλοὶ μὲν . . οἱ δέ*, 'many were slain, while others were left': cp. Od. 4. 495 *πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο*. Thus the first *οἱ* merely repeats *πολλοὶ* in view of the contrast about to be made: cp. Od. 1. 116 *μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχει*.

22. *βοάγρια*, 'shields of ox-hide.'

23. *ἡμιθέων*. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. *ἀλίπλοα θείη*, 'make floating in the sea,' 'make into flotsam, i.e. 'wash down into the sea.'

28. *κύμασι πέμπε*, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 *πέτετο πνοιῆς ἀνέμοιο* (= *ἄμα πνοιῆς ἀνέμοιο*).

29 *φιτρῶν καὶ λάων*, Gen. with *θεμέλια*, 'foundations consisting of trunks of trees and stones.'

33. *κάρ*, for *κατά*, 'down stream.' *ἴεν*, = *ἴεσαν*.

35. *ἀμφὶ . . δεδήει*, 'was furious (lit. blazed) round,' governing *τεῖχος*: cp. 6. 329 *ἄστν τόδ' ἀμφιδέδηε*.

36. *δούρατα*, 'the timbers:' the wall being a wooden one.

37. *Διὸς μάστιγι* is metaphorical, expressing that they were driven back by the direct intervention of Zeus.

41, 42. *ὅτ' ἄν . . στρέφεται* is anomalous, (1) because *ὅτ' ἄν* is not usual in a simile (§ 33, 1, *b*), and still more (2) because *στρέφεται* cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (*στρέφεται*, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. *θαμείας*, used adverbially, 'hurl spears thick and fast.'

47. *πειρητίζων*, not elsewhere used with an Acc.: cp. 15. 615 *καί β' ἔθελεν βῆσαι στίχας ἀνδρῶν πειρητίζων*, where the construction is different. The repetition of *στίχας ἀνδρῶν* in l. 48 is a further awkwardness.

49. *εἰλίσσεθ'*, 'wheeled about,' = *ἔστρέφετο*: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 *κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον* (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is *ἐλλίσσεθ'*, 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words *εἰλίσσετο* evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing *ἑταίρους* with the next line. But it is curious that there is a similar rhythm in l. 44 *θαμείας | αἰχμὰς ἐκ χειρῶν*, and l. 51 *ἐπ' ἄκρῳ | χεῖλει ἐφισταότες*. Neither reading gives a satisfactory piece of Homeric versification.

53. *ὑπερθορέειν σχεδόν* must here mean 'to leap right over,' 'to cross at a bound,' opposed to *περῆσαι*, 'to go through.' There is no other instance of *σχεδόν* with this meaning: but we may trace it in *σχέδιος* (and *αὐτο-σχέδιος*), 'immediate,' 'off hand.' Indeed the original meaning of *σχε-δόν* must have been 'adjoining' (cp. *ἐξῆς*, *ἐφ-εξῆς*), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. *ἐπηρεφές*, 'overhanging.'

56. *ἤρῃρει*, 'was furnished,' cp. 5. 744. *ἴστασαν*, 'set up.' The MSS. have *ἔστασαν*, an impossible form.

59. *μενοίνεον*, 'were anxious,' 'bethought them eagerly': elsewhere *μενοινάω* means to 'desire' or 'intend.' The form *μενοίνεον*, if it is for *ἐ-μενοίναον*, is exceptional.

πεζοί goes with *τελέουσι* (Fut.), 'they thought whether they can accomplish it on foot.' For this use of *εἰ* with the Fut. cp. 1. 83 *σὺ δὲ φράσαι εἴ με σώσεις*.

62. *ἐλαύνομεν*, Pres., 'we are seeking to drive.'

64. *ποτὶ δ' αὐτούς*, 'on to them,' i.e. 'hard by them,' cp. 7. 337 *ποτὶ δ' αὐτὸν* (sc. *τύμβον*) *δείμομεν ὦκα πύργους*.

66. *στεῖνος*, 'it is a confined space.' *τρώσεσθαι*, 'will suffer, come to harm': as *τρώμα* in Herodotus means a 'disaster,' 'defeat.'

69. *ἢ τ' ἄν κ.τ.λ.* This clause is not strictly the apodosis to *εἰ μὲν . . .*, but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι·

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by *ωνύμους ἀπολέσθαι*. For *τοῦτο* (Lat. *istud*) cp. 20. 87 *τί με ταῦτα κελεύεις . . μάχεσθαι*;

71. *παλίωξις*, for *παλι-ίωξις*, 'a pursuit back' (to Troy).

72. *ἐνπλήξωμεν*, 'we crash or plunge into.'

73. *ἀπονέεσθαι*, Fut. after *ὅτω*.

77. For *πρυλέες* see on 11. 49.

82. *ἠγερέθοντο*, 'were gathered,' i.e. kept their ranks. *ἐφ' ἵππων*, 'in their chariots.'

86. *διαστάντες*, 'parting,' to form the five divisions.

92. *Κεβριόνης* was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (*χερέων*) took care of the chariot.

98. The fourth division may be the *Δαρδάνιοι*, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819-823).

101. The allies (*ἐπίκουροι*) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130., 4. 438).

105. *ἀλλήλους ἄραρον*, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 *σφέας αὐτοὺς ἀρτύναντες*.

βέεσσι, 'with ox-hide shields,' cp. 7. 238.

107. *σχήσεσθ'*, sc. *Δαναούς*, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. *πέλασεν*, 'drew near,' i.e. 'assailed': see on 4. 449.

113. *ἔμελλε κ.τ.λ.* The death of Asius occurs, 13. 384 ff.

ὑπὸ . . ἀλύξας, Tmesis.

116. *δυσώνυμος*, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυψεν, 'spread its shade over him': so of *θάνατος*, 5. 68.

118. *εἶσατο*, 'made his attack' (*εἶμι*).

121. *σανίδας*, the two 'flaps' or folding sides of the gate. *ἐπικακλιμένας*, 'put to,' closed: the opposite is *ἀνακλίνειν*, cp. 5. 751 *ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι*.

122. *εἴ τιν' . . σαώσειαν*, 'in the hope that they might save.'

124. *ἰθὺς φρονέων*, 'with onward purpose.' *τοὶ δ'*, 'and the rest,' viz. his followers.

128. *Λαπιθῶν*. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

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181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' οἷ, since οἷ is here a Relative, taken up by οἷ ῥ' ἐπι in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c . . . they, I say, still hesitated.'

201. ἐπ' ἀριστερὰ λαὸν ἔέργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἔέργων of a *boundary* cp. 2. 845 ὅσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεῦτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πόλιν (with other places quoted by Stein *a. l.*).

203. ἐπι may go with ἀσπαίροντα or (better) with ζών, 'still alive, for it struggled': cp. 17. 653 ζών ἔτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πω λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψε: 'it struck at *him* [with a slight emphasis on the Pronoun] as he held it,' i. e. it struck in return: cp. 1. 218 ὃς κε θεοῖς ἐπιπέιθηται μάλα τ' ἔκλυον αὐτοῦ, 'they listen to *him*' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἔ αὐτόν.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἄμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδὲ μὲν οὐδέ = the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to ἔοικε.

213. δῆμον ἔόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμον. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i. e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπήλθε, but Aristarchus read ἦλθε, — rightly, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

give,' 'did not achieve giving.' φέρων stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes, § 59. αὐτά, § 48, 2.

227. δηώσωσιν, 'shall have slain.' The common reading δηώσουσιν is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίναιτο, as in Clauses with εἰ: see § 34, 1, b.

231-234 are repeated (with the change of Πουλυδάμα for Ἀντήνορ) from 7. 357-360.

235. ὃς κέλευι, Lat. *qui iubetas*, 'in that you bid.'

237. τὴν δ', apodosis in sense to Ζηνὸς μὲν—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοὶ δέ, apodosis to εἶ περ —.

252. ἐπί, 'for' or 'after' them.

255. θέλγε, sc. Ζεύς, 'melted,' 'caused to faint.'

256. βίηφι, 'their own strength': cp. l. 153.

258. κρόσσας, 'battlements,' projecting stones on which the breast-work (ἐπάλξεις) was built.

259. στήλας προβλήτας, 'buttresses.'

263. ὑπὸ τεῖχος ἰόντας, 'as they came up against the wall.'

265. κελευτιόωντ[ε], κελευτιάω, Frequentative of κελεύω.

268. Zeugma: νείκεον is construed grammatically with μελιχίοις and στερεοῖς ἐπέεσσι, but in sense fits only the latter.

271. ἔπλετο, 'has come to be,' 'is before us.'

273. τετράφθω, Pf. of *attitude*, § 26. ἄμοκλητῆρος, 'one who chides' (laggards in battle, &c.): cp. l. 413.

274. The common reading is πρόσσω ἴεσθε (-υ υ-υ): but ἴεμαι, 'to strive, press on,' has ι, and begins with a consonant (φίεμαι, § 54).

276. ἀπωσαμένους . . δίοσθαι, 'to thrust back the battle and chase—.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. βοήν ἀγαθός.

278. τῶν δ', taken up at l. 287 ὡς τῶν —.

280. πφασκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτεῦντα, the Epic contraction for λωτέοντα. Aristarchus read λωτοῦντα, for λωτόεντα, 'grassy.'

284. λιμέσιν, here the shores of the bays, 'landing-places.'

ἀκταῖς, an exceptional form of the Dat. Plur. in Homer.

285. προσπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσσάκι μιν μέγα κῦμα . . πλάζ' ὤμους καθύπερθεν, i. e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἷ με μέγα πλάζουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἔλιξιν, see on 1. 98.

294. ἀσπίδα μὲν —, the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. ἐξήλατον, 'beaten,' of hammered work.

297. ῥάβδοισι, 'with pegs' or 'pins.' διηνεκέσιν, 'passing through,' sc. the ox-hides. περὶ κύκλον, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. πυκινὸν δόμον, 'the close (tight fitting) building': the σταθμός (l. 304) or σταθμοί (5. 140).

302. αὐτόφι is here Locative in sense.

304. ἀπείρητος, 'without trying,' cp. πειρήσοντα (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, to chase,' cp. 1. 276.

306. ἐν πρώτοισι, sc. ἀνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. τετιμήμεσθα, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἶνόν τ', sc. πίνουσι, understood from ἔδουσι by Zeugma.

322. περὶ, with φυγόντε, 'escaping beyond': the preposition has the same force as in περί-ειμι, περι-γίγνομαι.

326. νῦν δ' ἔμπης γὰρ is the right reading (not νῦν δ' — ἔμπης γάρ), since νῦν goes with κῆρες ἐφειστᾶσι: 'but since as it is —.'

332. πύργον, here 'tower,' but in the next line πύργον Ἀχαιῶν, 'the embattled line of the Greeks.'

337. ἐγγύθεν, with ἐνόησε (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. σακέων, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πᾶσαι γὰρ ἐπώχατο, so Aristarchus read, taking ἐπώχατο as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding πᾶσαι (πύλαι) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut, whereas 'all the gates' shows that the noise of the whole battle is meant.

343. Θοῶτα, θέων, a play of sound, cp. 2. 758 Πρόθοος θοός.

344. ἀμφοτέρω μὲν μᾶλλον, 'better, indeed, both of the name.' But Zenodotus read Αἴαντε.

ὃ γὰρ κ.τ.λ., 'for that would be,' &c.

346. ὧδε, 'in such fashion' (that destruction will be ready).

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435. ἀεικία, 'miserable.'

436. τέτατο, 'was stretched,' i.e. held with balanced force, cp. 11. 336
 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάσσουσε Κρονίων, also 20. 101.

437. κῦδος ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.

446. πρυμνὸς παχὺς, 'thick at the base.'

447. ὄξυς ἔην. Here the sentence becomes independent, § 57, 4.

452. ὀλίγον, ἵππ with ἀχθος, but an adverb with ἐπείγει.

454. πύκα and στιβαρῶς both go with ἀραρυίας: the gate was closely fitted and strong. Some join εἶρυντο πύκα, but this gives a weak rhythm.

456. ἐπημοιβοί, 'overlapping'; a single bolt (κλήϊς) was let into both (ἐπαρήρει).

457. ἐρεισάμενος, 'taking a firm stand.'

459. θαιρούς, 'hinges.'



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