THE WORKS OF HOMER
ACCORDING TO THE TEXT OF BAUMLEIN

THE Iliad

WITH ENGLISH NOTES, CRITICAL AND EXPLANATORY

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PART I. BOOKS I.—VI.

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Dedication.

To

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

AND

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

This Work

Is Respectfully Inscribed by

The Editor.

In Testimony of His Grateful Sense of Past Benefactions.
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The Little Company
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PREFACE.

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

It is to be observed that the notes are written for the purpose of guiding rather than carrying the student through his Homer. No man can know better than a schoolmaster the ruinous effect too much of what is falsely called assistance has on the mind and habits of a boy. It is on this account frequency of translation is avoided, and suggestions towards the solution of difficulties are given, rather than the solution itself, except in very difficult passages, and at the commencement of the work. Generally, the student is led to fall back upon the use of his Grammar and Lexicon,—the best instruments for training scholars. In the selection of materials for annotation, I have condensed in as small a space as possible what appeared to me most useful and valuable in the works of my predecessors. In some cases, it will be found, I have ventured to think for myself, yet not without giving the matter all the cautious consideration in my power. In other cases I have expressed the opinions of others with that modification which a due regard to all the bearings of the case seemed to demand: where, however, such opinions seemed to require no modification, their authors are left to speak in their own words; because, quoting what is called the sense, and not the words of an author, has a tendency to mislead and misrepresent. The names of authorities are
generally omitted, in order to save space; indeed, in some cases, this could not be otherwise, as views and modifications of views often become so much a part and parcel of one's own mind, that, if not original, we come to look upon them as such, having no recollection of the manner by which they were originally conveyed to us. Here, however, I wish to acknowledge my obligations to the labours of Spitzner, Nitzsch, Arnold, and Anthou, and especially to the Commentatio de Homero of Bœumlein, whose spirit of bland forbearance to opponents stands in agreeable contrast to the bitter tone which pervades generally the writings of the German Homeric controversialists. I owe something to Müller's Greek Literature, and the History of the Doriens, as translated by the Right Hon. G. C. Lewis, M.P., and Tufnell, and also to Professor Newman, whose version of the Iliad is, in all respects, more worthy of Homer than any that has hitherto appeared in English. To Büttman's Lexilogus, to Jelf's profound and invaluable Greek Grammar, and to the able writers of the Dictionaries of Antiquities, Biography, and Geography, edited by Dr. William Smith, no acknowledgment on my part could be sufficiently ample. In this first volume, the introduction is chiefly devoted to the consideration of the Wolfian Theory, and of Homer as the author of the Iliad. The subjects of the Æolic Digamma, the Cyclic Poets, the authorship of the Odyssey, and of the Hymns, will be separately discussed,
and form introductions to subsequent volumes. At the close of the introduction two extracts will be found, for which no apology can be needed. The first is from the pen of Grote, the historian of Greece; and the second is from an elegant and argumentative Essay on Homer, by the Right Hon. W. E. Gladstone, M.P.: to both of whom I am indebted in other portions of the work.

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

The Downshire Road, Newby,
April 27th, 1867.
THE LIFE OF HOMER.

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

The age, the country, and even the very personality of Homer have all been disputed points; and time has thrown over them a mist of uncertainty that for ever forbids the full satisfaction of the intense interest we cannot but feel respecting them. The best authorities place the date of the poet after the Ionic migration. Herodotus (bk. ii. 53)
makes it 400 years before his own times, i.e., about 880 B.C., while Thucydidces reckons it long after the Trojan war. No less than nineteen cities have been mentioned in ancient writers as his birth-place. The greater amount of evidence is in favour of Smyrna and Chios. Aristotle takes the lead of those who advocate the claims of Smyrna. Thucydidces, however, with many others, assigns this high honour to Chios. Smyrna was first founded by Ionians from Ephesus, who were driven out by Æolians from Cyme. The expelled Ionians took refuge in Colophon for a time, but subsequently recaptured Smyrna. This account assists us materially in explaining the extensive mixture of Ionic and Æolic elements everywhere visible in the Homeric language, if we follow the authority of those who regard Homer as a native of Smyrna. Apparently there is much in the works of the poet to militate against the concurrent testimony of antiquity to his being an Ionian Asiatic. His poems celebrate the triumphs of European princes over Asians; they recognise the Thessalian Olympus, and not a mountain in Asia Minor, as the mountain-home of the Gods and the Muses. Such comparisons as that of Nausicaa to Artemis (Odyssey, vi. 102), walking on Taygetus or Erymanthus, and his frequent topographical descriptions and local epithets (so applicable in many cases even to the present day), indicate not only a more intimate acquaintance with Europe than with Asia, but a more affectionate regard for the former than for the latter continent. Such internal indications cannot be allowed to stand against the overwhelming external evidence to the Asiatic birth of Homer; and especially when we find an easy solution of the difficulty, in regarding such as the strongest possible attestation to the minute truthfulness with which the Ionian bard recorded the
legends of the Trojan war, carried over from Europe to Asia, by the Ionian and Æolic colonists. Had Homer invented the mythology of the Greeks (as Herodotus erroneously states, bk. ii. 53), he would not have fixed upon the traditional Olympus as the Heaven of his Gods; his serpuluous fidelity to the legends of his race alone can account for his setting aside, in this and similar cases, the various and powerful influences of local association. Had Homer invented the catalogue of ships (Iliad, bk. ii.), which is, by the way, the very back-bone of the Iliad, it is not unreasonable to suppose that he would have rendered it more consistent with the subsequent tenor of his poem. With child-like faith, here, as elsewhere, he introduces the traditional genealogies as he found them; and though, probably, most conscious of discrepancies, sought not to alter or tamper with what he regarded with feelings of mingled pride and reverence. The utter absence of all attempt to guard against such inconsistency, especially respecting genealogies, is, we conceive, an unquestionable evidence to the legendary truthfulness of the poet.

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

THE HOMERIC CONTROVERSY OF WOLF.

In the year 1795, Wolf made the startling announcement that the Iliad and Odyssey had neither a common author nor a common purpose, but being made up of sepa-
rate and unconnected songs, they were for the first time written down and composed into a whole by the plastic taste of Peisistratus and his literary friends. The foundation of the Wolfian Theory rests on the assumption of the non-existence of writing at the time the Homeric poems were composed. In favour of this, among other arguments, he alleges the late introduction of papyrus into Greece, the only material suitable in those days to a long composition; and also the fact, that the first written laws we hear of are those of Zaleucus, B.C. 664. His most telling evidence is drawn from the poems themselves. In Iliad vi., 168, the ἀφατα λυρά are fairly considered by Wolf to be a kind of arbitrary symbolical marks, not conventional characters of language. Again, in Iliad, bk. vii., 175, we find Ajax is able to recognise the mark he had made on his own lot. Now, had the mark been a written alphabetical symbol, how does it come to pass that it could not be read by the other chiefs and the herald, to whom it was a riddle until it reached Ajax? Further evidence is adduced from the universal silence that pervades both poems respecting coins, epitaphs, and inscriptions. Yet the dialect of the poet affords the most convincing internal evidence on this point.* Whether writing existed in Homer's time or not (and that it did then exist, we think Nitzsch † has clearly shown against Wolf, though he has failed to bring it home to the Homeric poems), we find in the language an incontrovertible proof that it was not originally applied to the composition of these poems, which possess a pliability and softness best suited for versification, a co-existent variety of larger and shorter forms, a licentious freedom in contracting vowels

* See Baenklein, Commentatio de Homero ejusque Carminibus, sect. 4.
† De Historia Homeri meletemata, Fas. i. et. ii., 1837.
and syllables (synizesis); and in resolving the same, taking one example out of many, we find ἐν, ἵνε, ἢνε, for ἵν. Such anomalies would have been removed by the practice of *written* composition, had it in this case exercised its necessary and peculiar power of narrowing and determining the forms of language.

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

* See Vol. ii., Appendix on the Digamma.
blind, we presume, not altogether unfit for the office of rhapsodising.

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

* Commentatio de Homero, sect. 14.
mentum fabulae necessitate quadam ita produci, ut et
continuæ omnes partes sint, invicemque sese excipiant, et
in superiore aliqua quam in extremis partibus subsistere
nequeamus. Neque enim ipsam iram omissis iis, quæ inde
consequuta essent, celebrare idonea materia, immo ne fas
quidem poeta esse videbatur, neque Patroclo caso finem
carmini facere poterat, quippe in quâ re nihil inesset, quod
ad relaxandam animorum contentionem pertineret. Nam
Achilem quidem ad novam iram novosque animos eo caso
cacitari necesse erat, neque, priusquam satisfiecisset quo-
dammodo iræ atque luctui, animo in amore, odio, ira,
morer e nimio conveniebat ad justum modum componi.
Ineptum quoque erat, viri fortissimi desidiam enarrare,
fortitudinem, interrupto fabulae filo, tacere.” We deem it a
sufficient answer to the charge of incoherency to remind
objectors that Aristotle, the first and greatest of critics, has
drawn the very laws of epic poetry from the principles
carried out in the composition of the Iliad.* Some passages
have been adduced by Wolf as spurious and superinduced
additions, with more justice than consistency in one who
denied the original unity of the poems, as it is inconceivable
how a man can discover and reject that which does not
belong to a poetical whole, without assuming the existence
of an original poetical whole. The unbroken tenor of
antiquity speaks for the single authorship of the Iliad and
Odyssey, and even, though the internal difficulties, which
seem to repudiate this verdict, were such as we could not
solve, yet we cannot allow them to nullify the force of such
cumulative evidence; we are content to think what Plato,
Aristotle, Thucydides, and Herodotus thought on this

* See Müller’s Greek Literature, page 48, sect. 5.
topic. Again, most of the objections brought against single authorship of these poems, are frivolous in extreme, and if applied and consistently followed out in case of Shakespeare's plays, we should make the reign of Elizabeth three-fold more illustrious by the inference that those immortal works of the world's greatest poet had at the least three different authors. There are, however, far and wide, throughout the Iliad and Odyssey, unmistakable evidences of designed adaptation in several parts, more numerous and more demonstrative of the apparent incongruities; surely no sound criticism allow a few apparent gaps to outweigh the overwhelming evidence of uniform coherence, and of symmetrical recurrence and consequence in structure, everywhere pointing out a common purpose and a common author. We are forsooth, that whatever coherency and unity they possess originated with Peisistratus, who first committed the writing. No attempt has been made to support this assumption with evidence; on the contrary, there is strong presumptive evidence that they were committed to writing even before Solon's time, and that Peisistratus merely copied and revised the different copies extant, and formed from them a standard text for the use of the Athenian festivals. Long before the tyrant Peisistratus, we are told that Solon regulated the recitation of the Homeric Lays at the Panathenaic Festival. The object of the illustrious legislator was to secure by a pulsoy supervision a correct order of recitation, with a prompter to assist the Rhapsodists—a proof of the existence at that time of a manuscript copy of these poems, the best guide the guiding prompter could possess. It is hard, too, to conceive how a tyrant (in the Greek sen
the term) like Peisistratus could or would dare so far to outrage the hereditary sympathies and traditions of his countrymen, as to superinduce innovations on these the consecrated and the common treasures of universal Hellas. Still less can we believe it possible that Athens or her tyrant could so far revolutionise the traditionary poetry of Greece, at a time, too, when that city possessed neither literary nor political ascendancy. The little said for the glory of Athens and her share in the war against Troy is a strong presumption against such a supposition, which is utterly ignored by the Alexandrine critics, who in no case allude to any such recension among their different manuscripts. How then could this have happened, had Peisistratus been the centre and origin of Homeric unity? Can we believe it possible that he gave those poems so much of their character without leaving in them a single vestige of the hand and the times which moulded them? And yet, it is in vain we seek in Homer a trace of the age of Peisistratus; we there find no allusion to coined money, to constitutional government, to changed religious sentiments, or to altered customs, as we might fairly expect, and even Wolf himself acknowledged the air of antiquity that invests them from beginning to end.

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

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

THE POETRY OF HOMER.

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

The horrors of war, not glossed over or softened down, but drawn in their fullest dimensions, and painted in colours
most truthful—the hard lot of captives, the wrongs of
women, the sacred rights of hospitality most sacrely
observed, the strength and sanctity of ties of blood, the
honourable pursuit of piracy and free-booting, the inves-
titure of the Olympian Deities with human motives,
passions, and frailties—all these (taking a few examples
out of many) find a place in the Homeric picture, for
they were all in keeping with the character of his own
times: and it is thus, that these compositions are the
unconscious expositors of their own contemporary society.
We have no parallel in ancient or modern history to
measure and denote the supreme and universal influence
Homer had on the Greek mind, sympathies, and character.
At school the Greek learned his Homer by heart, and was
taught all he knew or cared to know of history, geography,
genealogy, religion, morality, and criticism, from this
authorised and standard text-book. In international dis-
putes this poet was appealed to as an infallible authority, as
in the dispute between Athens and Megara respecting
Salamis. In religious solemnisations Homer was to the
soul of devotion what the Bible is to ourselves. In dis-
cussions of moral philosophy, history, and genealogy, his
authority was held decisive. And on all questions of literary
taste the only orthodox canons of criticism were those
drawn from, or sanctioned by, this—

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

It is not without reason that these poems have occupied
so large a space in the thoughts and affections of mankind.
It was not, indeed, without reason that the haughty soul of
Alexander the Great yielded only to their irresistible power
and beauty, and that, over them alone the philosophic Plato
 lingered with a loving fondness, that while it compromise the consistency of his political creed, did honour to the be sympathies of his heart. The unmistakable beauties of the King of Epic poets are easy to recognise, and, in the highest degree, they are peculiar to himself. His suprema is well maintained by the perfect artlessness of his narrativ in which he never seeks to show his powers, but rather allows them to develop themselves as they are called for the exigencies of the scene. This artless and quiet style Homer always rises into sublimity and energy as the interest deepens and the scenes become more impassioned—when hexameters quiver with emotion, and the forms of his herc seem to dilate and to move before us—amidst the ringing bronze and the shouts of battle. In scenes of pathos Hom has no superior, and but one equal,—the Bard of Avon.

the parting of Hector and Andromache, and the story the Orphan, he pours forth the most exquisite pathos, a the most touching tenderness, proving that every p: sion and every feeling of the human heart was within t reach of his master mind. Here, however, we must glar at, if we cannot expatiate upon, his concrete forms of spee —his energetic formulas — his emphatic and solemn repeti tions, and especially his life-like pictures of living ages which have touched the sympathies and commanded t interest of all ages and all countries, to an extent i measurable beyond the influence of any other poet.

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

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

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

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

Extract II.

"Here lie the pith and soul of history, which has fact for its body. It does not appear to me reasonable to presume that Homer idealised his narrative with anything like the license which was indulged in the Carolingian romance—yet even that did not fail to retain, in many of the most essential particulars, a true historic character; but conveys to us partly by fact, and partly through a vast parable, the inward life of a period pregnant with forces that were to operate powerfully upon our own characters and condition . . . . The immense mass of matter contained in the Iliad, beyond what the action of the poem requires, and likewise in its nature properly historical, of itself supplies the strongest proof of the historic aims of the poet. Whether in the introduction of all this matter, he followed a set and conscious purpose of his own mind,
whether he only fed the appetite of his hearers with what he found
agreeable to them, is little material to the question . . . . . . I have
articularly in view the great multitude of genealogies; their extra-
ordinary consistency with each other, and with the other historical
indications of the poems; their extension to a very large number,
especially in the catalogue of secondary persons; the Catalogue itself,
that most remarkable production, as a whole; the accuracy with which
the names of the various races are handled and bestowed throughout
the poems; the particularity of the demand regularly made upon
strangers for information concerning themselves, and especially the
constant inquiry who were their parents, what was, for each person, as
he appears, his relation to the past?—and again the numerous narra-
tives of prior occurrences with which the poems, and particularly the
more historic 'Iliad,' are so thickly studded. Now this appetite for
commemoration on the part of those for whom Homer wrote, does
not fix itself upon what is imaginary. It tolerates fiction by way of
accessory and embellishment; but, in the main, it relies upon what it
takes to be solid food . . . . But there is, I think, another argu-
ment to the same effect, of the highest degree of strength which the
nature of the case admits. It is to be found in the fact that Homer has
not scrupled to make some sacrifices of poetical beauty and propriety
to these historic aims. For, if any judicious critic were called upon
to specify the chief poetical element of the 'Iliad,' would he not reply by
pointing to the multitude of stories from the past, having no connec-
tion or, at best a very feeble one, with the war, which are found
in it?"—Essay on Homer, by Right Honourable W. E. Gladstone, M.P.
ΙΔΙΑΣ.

Α. 1.

Μήριν ἄειδε, θεά, Πηληνίάδεω Ἀχιλῆος
ουλομένη, ἢ μυρί' Ἀχιλεύς ἄλγε' ἐθηκέν
πολλάς δ' ἰδρύμους ψυχάς Ἀιδι προλάφεν
ηράων, αὐτοῖς δὲ ἐλαφρα τείχε κύνεσιν
οἰωνοῦσι τε πάσι — Διὸς δ' ἐτελείετο βουλή —.
ἐξ οὗ δὴ τὰ πρῶτα διαστήμην ἐρέσαντε
Ἀτρείδης τε ἄνας ἀνδρῶν καὶ δίος Ἀχιλλεύς.

Τὸ τ' ἄρ ς φως θεών ἐρείδε ξυνέγκε μάχεσθαι:
Λητοῦς καὶ Διὸς νῦὸς, ὅ γὰρ βασιλῆι χολαθείς
νοός των αὐτῶν ὁρεῖ δεὶ κακήμ, ὀλέκουτο δὲ λαοὶ.
οὖν εκ τῶν Χρύσην ἦτίμησε ἄρητηρα
"Ἀτρείδης, ὅ γὰρ ἴλθε θεᾶς ἐπὶ νήσι Ἀχαιῶν
λυσόμενος τε θυγατρα φέρον τ' ἀπερείως ἄποινα,
στέμματ' ἔχων εἰ χερσίν ἐκηβόλου Ἀπόλλωνος
χρυσών ἀνὰ σκῆπτρῳ, καὶ θάλασσα πάντας Ἀχαιῶς,
"Ἀτρείδα καὶ μάλιστα δῶς, κοσμήτῳ λαῶν"
"Ἀτρείδα καὶ ἄλλοι εὐκήμους Ἀχαιῶς,
ἐμὼ μὲν θεοὶ δοῦν Ὀλυμπία δῶμαι ἡξούτες
ἐκτέρσαι Πριάμου πόλιν, εῦ δ' οἴκαδ' ἰκέσθαι
παῖδα δ' ἐμὸι λύσατι τε φίλην τὰ τ' ἄποινα δέχεσθαι
ἀξόμενοι Διὸς νῦὸν ἐκηβόλου Ἀπόλλωνα."

"Ἐνθ' ἄλλοι μὲν πάντες ἔπευφήμησαν Ἀχαιῶ
αἰδεύεσθαι τ' ἱερὴ καὶ ἀγλαὰ δέχθαι ἄποιναν·
ἐλλ' οὖν Ἀτρείδη Ἀγαμῆμον ήνδαι δυνάμι,
ἄλλ' ἄλλ' κακῶς ἀψίς, κρατερῶν δ' ἐπὶ μῦθον ἐτέλεσιν
"μὴ σε, γέρον, κοίλησον ἐγὼ παρὰ τηροὶ κιχείω.
(frág. 554-556)

"Ως ἔφαγεν ὁ γέρων καὶ ἐπείθετο μύθῳ, ηώς ἐκέρασαν αὐτὶς ἰόντα, μὴ νῦ τοι ὁ πρὸς σκῆτρον καὶ στέμμα θεός. τὴν δ' ἐγὼ ὃς λύσαντ' ἐπὶ μοι καὶ γῆρας ἐπεισάγετο ἡμιμέρως ἐνι ὁ λιχωπεῖ, ἐν "Ἀργεί. τιμόθει πάθης, ἰστώντα ἐποικυμένην καὶ ἔμοι λέχος ἀντιώσασαι. ἆλλ' οἴκι, μὴ μ' ἐρέθης, σανίδερος ἄντε κε νέηι.

"Ως ἔφαγον ἑυκόμοινον, τὸ δ' ἐκλείπε Φοῖβος 'Απόλλων, πῶς ἔδεε κατ' Ὀλύμπιον καρνάδων χωμένον κηρ., τός' ἅμαινεν ἐχώμεν ἀμφιπρέφεια τε φαρέτηο. ἐκλαχγαῖον δ' ἅρ' ἵστω τ' ἐπὶ ὁμον χωμένου, αὐτοῦ κυμάθευσιν. ο' δ' ἔμε ὑπεκή οὐκιά. ἐκεῖ' ἐπεῖται ἀπανευθεύει νείν, μετὰ δ' ἰόν ἐπεκεν. ἐκεῖ δὲ κλαγή γένετ' ἀργυρόβοι βιοί. οὔμιας μὲν πρῶτον ἐπάκετο καὶ κύνας ἀργυρός, αὐτάρ ἐπεῖται αὐτοῦ βέλος ἐχεπεπεκές ἐφεις βάλει'. ο' δὲ πυράλ νεκών καίαντο βουμεία.

'Εσπημάρ μὲν ἀπεικονίζει φάκτο κῆλα θέοι, τῇ δέκατῃ δ' ἀγορὴν καλέσατο λαοῦ 'Αχιλλείου τῷ γαρ ἐπὶ φρεαὴ θήκε δεκακέλωνος "Ἡρ." ἐκθάτον γὰρ Δαναώ, ὅτι ἤθελον κοινὸς δρᾶτο. ο' δ' ἐπεῖτα ὁ θείς δεικνυθείς τ' ἐγένετο, τόσι δ' ἀκολούθεια μετέγενε τύδας ἄκου 'Αχιλλείου ἡ' ἀπαθεία, χαίρει μια πλαιμλαγχέντας διό οὕς ἀπορροῃσθέναι, εἴ τε κάκωτο γε φάγονεν, εἴ δ' ἰδοὺ πάλιν τὸ δαμαὶ καὶ λομὸς 'Αχιλλείος. ἀλλ' γείρει δ' τις μάχην ἐφελαίον, ἡ λείπῃ ἡ καὶ ὑπερτοσίλον, καὶ γαρ τ' ὅπαρ ἐκ Δίως ἐστιν — ἐς κ' εἴποι, ὅτι τόσον ἔχωσατο Φοῖβος 'Απόλλων, εἴπ' ἄρ' ο' γ' ἐχωλοίς ἐπιμείβεται εἴθ' ἐκατόμβης.
ΙΔΙΑΙΤΕΡΑ 1.

...
"Ως ἔφατ', ἔδεεσεν δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ. 
βῆ δ' ἀκέων παρὰ θύσα πολυφλοιασθεὶς θαλάσσας, 
πολλὰ δ' ἐπείτ' ἀπάνευθε κιών ἦρω' ὁ γεραῖος 
Ἀπόλλων ἀνάκτη, τῶν ἵππωνος τέκε Δητός. 
"κλαθά μεν, ἀργυρότοξ', ὁς Χρύσην ἀμφίβεθηκας 
Κίλλας τε ζαθήν, Τενεδόου τε ἱφι ἀνάσσεις, 
Σμυκτεύ. εἶ τοτε τοι χαρίστη ἐπὶ κηφῷ ἔρεθα, 
ἂν εἰ δὴ τοτε τοι κατὰ πίσω μπή' ἐκή 
ταῖρων ἱδ' αἰγών, τόδε μου κρῆνην ἐλέθωρ 
τύπεων Δαιμόν εἰμι δάκρυα σοι τῇ βέλεσιν." 

"Ως ἔφατ' εὐχόμενος, τοῦ δ' ἐκλύε Φοίβος Ἀπόλλων. 
βῆ δὲ κατ' Ὀὐλύμποιο καρπὴν χαρόμενος κίρρ, 
τὸς ἄμωμως ἔχων ἀμφιρρεύο τε φαρέτρην. 
ἐκλευγαίον δ' ἡρ' διούσι ἐπὶ ὅμων χρωμένου, 
αὐτοῦ κυριθῆνας τὸ δ' ἦτε νυκτὶ ηὐκόσ. 
ἐξετ' ἐπείτ' ἀπάνευθε νεών, μετὰ δ' ἰόν ἐγκεν 
ἐξεν' ὀς κλασθή γένετ' ἀργυρόου βιοί. 
οἰρήσας μὲν πρῶτον ἐφ' χεῖτε καὶ κυράς ἀργοὺς, 
αὐτὰρ ἐπείτ' αὐτοφώρ βέλιον ἐχεπευκές ἐφείς 
βάλλ.' αἰεὶ δὲ τυρατ νεκών καῦτο ταμεῖαι. 
"Εννήμαρ μὲν ἄνα στρατον ἐχείτε κήλα θεοί, 
τῇ δεκάτῃ δ' ἀγορυτῆς καλέσσατο λαὸν Ἀχιλλεύς; 
τῷ γὰρ ἐπὶ φρέσι θηχὸς τῆς λευκόλειους Ἡρῆ. 
κήθετο γὰρ Δαναῶν, ὅτι ρα τηνίκουται οἴρατο. 
οὶ δ' ἐπεὶ οὖν ἤγερθην δυμυρέες τ' ἐγένωτα, 
τοῦτα δ' ἀποστάμενος μετέφη πόθας ὅκις Ἀχιλλεύς; 
"Ἀτρείδη, τῶν ἄμμες πολυπλαγχθέντας διὸν 
ἀλοι ἀποστήσεσιν, εἰ κεν δάνατον γε φύομεasant 
εἰ δὴ ὅμοιο πόλεμος te δαμά καὶ λαμώς Ἀχιλλεύς. 
αλλ' ἀγε δή των μάρτιν ἐρεύμεν, δ' ἱερᾶ 
ἤ και δυνηρούλον — καὶ γὰρ τ' ὄναρ έκ δίος ἑστω —, 
δὲ κ发展中 it seems there's a missing piece in the middle of the text. It's likely that there's a page or section missing in the original document. The text is fragmented and it doesn't form a complete sentence. It appears to be a passage from an ancient Greek text, possibly from the Iliad or something similar. The text is not fully legible due to the missing piece.
νς ἀρνύον κρύης αἰγῶν τε τελείων
μ. ἀμπάσιος ἡμῖν ἀπὸ λουγὸν ἀρύμιαν." 70
οὔ γάρ ὡς εἰπόν κατ᾽ ἄρ’ ἐξέτα. τούτω δ’ ἀνέστη
Θεσποράς, ὀξυσοτέραν ὅχ’ ἀριστος; εἰς ὅ
τά τ’ ἐστιν τά τ’ ἐσπόμενα πρὸ τ’ ἐστιν, ἢ 75
τοι’ ἡγήσατ’ Ἀχαίων Ἡλίων ἐκ’ διαμυνοῦντι, τήν οἱ
πόρε Φῶδος Ἀπόλλων. διὰφραγμένων ἀγορίστατο καὶ μετέειπεν
ἐλειβ, κελεύει με, διδυμέ, μοιχήσασθαι αἰμηράκην 76
Ἀπόλλωνος ἐκατηθελέται ἀνακτός. εἰς γάρ ἐρείπεν
σοι δὲ σύνθεο, καὶ μοι ὀμοσσόν
οί πρόφορον ἐπέσω καὶ χειρὶ ἀρησεν.
καὶ μιαν ἀρδα χολωσάμεν, ὅς μέγα πάντων ἑωρήσει
ν κρατέει καὶ οἱ πεῖθοντι Ἀχαιοὶ. 80
ἐπὶ δὲ γάρ βασιλεύσ, ὅτε χώστατι ἀνδρὶ χερί
γαρ τε χώλον γαῖ καὶ αὐτὸμαρ καταπέπη,
καὶ μετοπίσθεν εἵ ἡς κότον, ὀφρα τελέσθη,
ἐστιν εὖ οὖν, τε ὃ δὲ φθάσαι, εἰ με σαῦσεις."
85 ὅ τοι ἀπαμεβόμενος προσέφη πόδας ὥκης Ἀχιλλειός.
ἔσασα μᾶλλα εἰπὲ θεσποράν ὅτι ἀσθαν.
ὡς Ἀπόλλωνα διώμιλον, δεῖτε σύ, Κάλχαν,
γοὶ Δαναὸις θεσπορίας ἀφραίνεσθε,
μεὶς οὐκ οὐκ ἔτες ἡρμοζένουν
καὶ παρὰ τινὶ βασιλείας χεῖρας ἐποίησεν
τῶν Δαναῶν, οὐδ’ ἄν ἐγερμένουν ἐπίθης, "καὶ 90
πολλὸν ἀριστός Ἀχαίων εἰκεται εἶναι."
τότε δὴ ὑποτισῃ καὶ ἰδίᾳ μαντίς ἀρχῆσιν.
δ’ ἃ εὐχαρίης ἐπιμέμψεται σύνθ’ ἐκατομβής,
καὶ ἀρησθῆς, ὅν ἤτιμης Ἀγαμέμνονι,
ἐλαυνε σαμηντρα καὶ σιν ἀπεδέξετ’ ἀποποινα.
τὰ δ’ ἀλγε’ ἐθαυκεν ἐκηβὸλος ὅδ’ ἐτι δὼσειν.
γε πρὸ τιν Δαναοῦν ἀεικά λογον ἀποθεὶ,
ἀπὸ πατρὶ φίλο ὅμις ἐλικόπτειν κοῦρη ἕως
αὐτοῦ ἐκεῖνον, ἐγεῖν θ’ ἱερὴν ἐκατομβήν
τὴν, τότε κέν μιν ἑλασσόμενα πεπιθομεῖν." 95
δ’ ὃ γ’ ὡς εἰπόν κατ’ ἄρ’ ἐξετο, τοῦτο δ’ ἀνέστη
ἐπιθελείς εὐρυκρεῖοι Αγαμέμνονος
μένεσθ’ αὐτὸς καὶ μέγα φρένες ἀμφιμελάωσιν
μένεσθ’ αὐτός καὶ μέγα φρένες ἀμφιμελάωσιν
μένεσθ’, ὅσε δὲ ἂν πυλὴ λαμπητῶ πρὸ ἑκτην.

α.”
Κάλχαντα πρώτιστα κάκ’ ὀστόμενος προσέπησεν
‘‘μάλτι κακών, οὐ πώς ποτέ μοι τὸ κρήνων’’ ἐπιτιθέεικεν ἀιεί τοι τὰ κάκ’ ἐστι φίλα φρεσκοι μαντεύεσθαι, ἐσθαλὼν δ’ οὔτε τί πώ εἴπας ἐπώς οὔτ’ ἐτέλεσσας. καὶ νῦν ἐν Δαναοῖς θεοπροφέων ἀγορεύεις, ὡς δὴ τοῦ οὐκέκα σφιν ἐκηβόλοις ἄλγεα τεύχεις, οὐνεκ’ ἐγὼ κοῦρης Χρυσήλος ἀγάλ’ ἀποῦναι οὐκ ἕθελον δέξασθαι, ἐπεὶ πολὺ βουλαμαί αὐτὴν οὐκοι ἔχειν. καὶ γὰρ μὰ Κλειταμήστρης προβέβολοι κουριδής ἀλόχον, ἐπεὶ οὐ ἔθεν ἔστι χερείων, οὐ δέμας οὐδὲ φυνή, οὐτ’ ἄρ’ ἄρενας οὔτε τί ἔργα. ἄλλα καὶ ὡς ἔθελο δόμεναι πάλιν, εἰ τὸ γ’ ἀμενοῦν βούλοι’’ ἐγὼ λαῶν σῶν ἐμεμεῖν’ ἡ ἀπολέσθαι. αὐτὰρ ἔμοι γέρας αὐτὴς ἐτούμασατ’, ὅφρα μὴ οἶος Ἀργεῖων ἄγεραστοι ἑω’’, ἐπεὶ οὐδὲ ἐσκεῖν. λεύσοντες γὰρ τὸ γε πάντες, ὦ μοι γέρας ἔρχεσται ἄλλα

Τὸν δ’ ἱμελθέτ’ ἐπείστα ποδάρχης δῖος Ἀχιλλεύς ἐ’’ Ἀτρείδη κύδωσε, φιλόκτενασατε πάντων, τῶν γὰρ τοῦ δώσοντι γέρας μεγάθυμοι Ἀχαῖοι; οὐδὲ τί ποιον ἑγέρεις κείμενα πολλα, ἀλλὰ τὰ μὲν πολλὰν ἐς ἑπάθομεν, τὰ δέδουσαν, λαὸς ο’ οὐκ ἐπέοικε παλλύμαγα ταῦτ’ ἐπαγείρειν. ἀλλὰ οὐ μὲν νῦν τίνος θεοὶ πρόε’’, αὐτὰρ Ἀχαῖοι τρηπλῆ τετραπλῆ τ’ ἀποίσομεν, αἱ κε ποιὶ Ζεὺς δόσι πόλει Τροίδι εὐτέλεσσον ἐξαλαπάζασαι.

Τὸν δ’ ἀπαμεσόμενος προσέφη κρέοις Ἀγαμήμων, μὴ δ’ οὕτως ἀγαθὸς περ ἑων, θεοεκελ’ Ἀχιλλεῦς, κλέετε νόρ’, ἐπεὶ οὐ παρελύσατε οὐδὲ με πείσεις, ἢ ἐθέλεις, ὅρρ’ αὕτως ἄγας γέρας, αὕτω ἐρ’ αὕτως ἂθες διόμενον, κέλαει δὲ με τίνος ἀποδύναι; ἀλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαῖοι, ἀραγές κατὰ θυμόν, ὅπως ἀντάξιον ἱστατιν’ ἐδ’ κε μὴ ἀώσων, ἐγὼ δὲ κειν αὕτως ἐξαιρειν ὑ τεῦν ἡ Αλάντος ὑν γέρας, ἡ Ὀδυσσῆς ἄξω ἐλάν’ δ’ δέ κειν κεχολώσταται, ὅν κεν ἱκαμαὶ. ἀλλ’ ἦτιον μὲν ταῦτα μεταφρασμένα καὶ αὕτως, τῶν δ’ ἄγε νήμα μέλαναι ἐρύσσουμεν εἰς ἅλα δίαν, ἔσ’ ἐρέται ἐπιτιθές ἁγείρομεν, εἰς δ’ ἐκατομβήν βελώμεν, ἐν δ’ αὕτω Χουσηνίδα καλλιτάρρου
'εστὶ δὲ τὸι ἄρχος ἀνήρ βουληθέρος ἔστω,
Ἰθαμομένος ἦ δῖος 'Οδυσσέας
χρησία, πάντων ἐκπαγγλώτατ' ἀνδρῶν,
ἐκάρυγον λάθεσα εἰρή βέβαια.
ἀδρ' ὑπὸ ἀδραίον προσέφυ πόθεν ὁκὺς 'Αχιλλεύς,
παιδεῖαν ἐπειμένε· κερύκελεύνον,
τοι πρόφρον ἐπεσε πείθητα 'Αχαιῶν
ὁμμένη ἢ ἀνδράσσων ἰφι μάχεσθαι;
ὡς Τώρων ἔνεκ' ἦλθον αἰχμητῶν
ὑπομένοι, ἔπει δὴ τὶ μοι αὐτοὶ εἶδον'
ὁ ποτ' ἔμας βοῶς ἦλασαν, οὐδὲ μὲν ὑποσφοῖν,
ἐν Φθιᾷ ἐρμιβόλαι βατικανείρη
δὴ λήσαντ', ἔπει δὴ μᾶλλα πολλὰ μεταζεύ
σκότεινα πάλαισσα τῇ ἡκέμποσα
καὶ μὲν ἀναιδές, ἀμ' ἐσπόμεθ', ἀφρα ὅποι καίρης,
νῦμεν Μενελάων σοι τε, κυνῆσα,
ἀν. 'τῶν σὺ τί μετατάξατι σοῦ ἀλεγίζεις:
οἱ γέρας αὐτοῖς ἀφαρισσάσεσθαι ἀπελεύνεις,
ἀλ' ἐμοίγησα, δόμαν δὲ μοι νῦες 'Αχαιῶν.
ὅ τι τε ἵσον ἔχω γέρας, ὅπποτ' Ἀχαιοὶ
κτήρσαν εὐναμόμουν πτολεύθρον
μεῖν πλείον πολυάκικος πολέμιοι
καὶ διήπτοντ'. ἀτὰρ ἢν ποτὲ δασμὸς ὑκηταί,
ἔρας πολὺ μεῖζον, ἐγὼ δ' ὀλέγων τε φίλον τε
καὶ ἐπὶ νήσοις, ἔπει κε κάμο πολεμίζων.
μι Φθιῆν', ἔπει δὴ πολὺ φέρτερον ἐστὶν
ἐν σῶν νημον κορωνίων, οὐδὲ σ' ὅπως
τιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."
'ήμειβεν' ἐπείγεται ἄραξ ἀνδρῶν 'Αγαμέμνων'
μάλ', εἰ τοι θυμός ἐπέσασται· οὐδὲ σ' ἐγὼ
ἐὰν ἐμεῖσε μένειν· τάρ' ἔμοιγε καὶ ἄλλοι
τιμήσασαν, μάλα δὲ μητίεστα Ζεὺς.
'δέ μοι ἄστι διοτρεφέων βασιλέων'
τοι ἐρις τε φίλη πόλεμοι τε μάχαι τε.
καρπέρος ἔστι, θεός που σοι τό γ' ἐδωκεν.
ν σῶν νηυν τε σῆς καὶ σοῖς ἐτάροισιν
ἀνεσιν ἄνασσε· σέθεν δ' ἐγὼ σοι ἀλεγίζεις,
καὶ κοτέοντος· ἀπειλήσατ' δὲ τοι ὁδε
θαρεῖται Χρυσήδα Φοῖβος Ἀπόλλων.
Κάλχαυτα πρώτοτα κάκ’ ουσόμενος προσέειμεν’
"μάλιτ κακών, ούτε τώ ποτέ μοι τά κρήνην’ είπας,
αἰείν τά τά κάκ’ ἐστὶ φίλα φρεσί μαντεύεσθαι,
ἐσθαλόν δ’ ὡτε τ’ πιθανόν ἐποσ’ ὀντ’ ἐπέλευσας.
καὶ νῦν ἐν Δαναοῖς θεοπρόβεοις ἀγορεύεις,
ὡς δ’ τοι ἐν εὐεκά σφῖν ἐκπόλοις ἄλγες τεῦχει,
οὖνεκ’ ἐνοίκισεν Χρυσήδος ἄγλα’ ἀποινά
οὐκ ἐδελον δεξασθαι, ἔπει πολὺ βούλομαι αὐτὴν
οίκοι ἔχειν. καὶ γάρ ἡ Ἀκτιμήνητρης προβέβουλ
καρδίς ἀλάχον, ἔπει οὐδὲν ἐστὶ χερεῖν,
οὐ δέμας οὖν ἐφύπεν, οὖν’ ἄρ φρεάμας οὖσ’ τι ἔργα.
Χ’ ἄλλα καὶ ὡς ἐνδόλω δομεῖαι πάλιν, εἰ τ’ γ’ ἀμελοῦν,
βούλοι’ ἐγὼ λαόν σῶν ἐμεμεία ἡ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτῆς’ ἐτοιμάσασ‘, ὥρα μὴ οἶσι
Ἀχιλεὼν ἀγέραστος ἔσω, ἔπει οὐδὲ ἐκεῖνε.
λέοντες τ’ ἄρ το τ’ γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλα.
Τὸν δ’ ἴμηροτε’ ἐπειστα τοῦδε ρήμα ποιήσαις ἀχιλλεύς:
"Ατρέδη κύκλωτε, φιλοτεκτάτε τάτων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχιλλέως,
οὐκέ τ’ φέν τοι οἴκες καίμενα πολλά,
ἄλλα τὰ μὲν πολλών ξε’ ἐπράδομεν, τὰ δέ δεδασταί,
λαός οὖν ἐπεύθεικα παλάλλογα ταύτ’ ἐπαγείρευς.
ἄλλα οὐ μὲν νῦν τὴνδε θεῖον πρόες: αὐτὰρ Ἂχιλλεύς
τριπλῆ τετράπλη τ’ αποπάσθωμεν, αἳ κέ ποθ’; Ζεῦς
ὡροὶ πόλ’ Ῥώην ὑπεύληχον ἐξαλάξασ’.
Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀχιλλεύς
"μὴ δ’ οὕτως ἀγαθός περ’ ἔων, θεοεύκαλ’ Ἀχιλλεύς,
κλέπτε νῦν, ἔτει οὐ παρελεύσεις οὐδὲ με πείσεις.
ὃ ἐθέλεις, ὅφη’ αὐτὸς ἔχρις γέρας, αὐτάρ ἐμ’ αὐτῶς
ὑπῆρθαι δειμένοι, κέλεις δὲ με τίν’ ἀποδόουσί με; ἄλλ’
εἰ μὲν δούσομεν γέρας μεγάθυμοι Ἀχιλλεύς,
ἀρσαλέτε κατὰ θυμόν, ὅπως ἄνταξιον ἔσται,
εἰ δὲ κε μὴ δώσως, ἕγω δὲ κεν αὐτὸς ἔλωμαι
ἢ τεν’ Ἐλευθέρας οἰν’ γέρας, ἢ Ὀδυσσείς
ἄξω ἐλών’, δ’ δὲ κεν κηχολάστηκα, δ’ άν κεν ἱκαρμα.
ἄλλ’ ἦτοι μὲν τάτα μεταφρασόμεσθα καὶ αὐτῶς,
νῦν δ’ ἄγε νὴ ἀλλα ἡμέρας ἔρωσ᾽ ἔσσομεν εἰς ἅλα δίων,
ἐσ’ ἐρέτας ὑπηρέτοις ἄγερθος, ἐσ’ ἐκατομβήν
θεόμεν, ἄν δ’ αὐτὴν Χουσῆθα καλλιπάρρην.
ΙΔΙΑΔΟΣ 1.

εἷς δὲ τὸν ἄρχον ἀγήρ βουλησάρος ἔστω, Ἰδομενεύς ἢ δῶς ὁ Ὀδυσσεύς

ηλείδη, πάντων ἐκπαγλώτατε ἀνδρῶν,

ό, ἐκάρουν ἱλάστατε οἰρά νέμας;" οὐκ ἂν ὁ Ἀχιλλεύς

νυκτεύνη ἐπτίμενε, κερδάλεσθρον,

οἱ πρόφρων ἔτεσίν πείληταί Ἀχαιῶν

θέμεναι ἡ ἀνδρᾶς ὦφη μάχεσθαι;

ὁ Τρώων ἔστε ἐλιθον αἰχμητῶν

ηθομένοι, ἔπει οὐ νὶ σι ριοῦ εἰς ἰντ'

ὁ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἱππος,

ἐν Φιλή ἐρίβαλκα βιοταινεῖρη

ηλίσταντ', ἔπει η μάλα πολλὰ μεταξῆ

σκόπωνα θάλασσα τῇ κηρονσα;

ὁ μὲν ἄναβε, δύο ἐσπόμεθ', ὅσα σὺ χάρης,

τὸν νὰ κες Ἰενελάω σοὶ τῇ, κακῆπα,

τῶν οὐ θείς οὐθέτερ οὔδ' ἀλεγίζεις;

ἐὰν γέρας αὐτὸς ἀφαρίστησθαν ἀπελείποι

λὰ ἐμόνησα, δόσαν δὲ μοι νῦς Ἀχαιῶν,

ὁ ποτ' ἵππος ἔγω γέρας, ὁππός Ἀχαιοὶ

ἐπέρεσων εὐναομένου πτολεμέροιν

μὲν πλεῖον πολυάκικος πολέμοιο

αὐ διέτοουν', ἀτάρ ἢν ποτὲ δασμὸς ἱκηται,

προσ μὲν πολὺ μεῖζον, ἔγω δ' ἀλάγων τε φίλων τε

πον ἐπὶ ηῆρας, ἔπει κε κάμω πολεμίζων.

ο Φῆλην', ἐπειρό πολυ φέρτον ἐστιν

ἐν σὺν τηρήλη κορωνίσιν, οὐδὲ σ' οὐ

τοὺς έγον άφενος καὶ πλοῦτον ἀφώζεων."

ἐμμεῖβετ' ἐπείγα ἂναξ ἀνδρῶν Ἀγαμέμνων,

ἀλά', εἶ τοι θυμὸς ἐπέσταται οὐδὲ σ' ἔγωγε

ἐλεί χημείο μένειν' πάρ' ἐμοίζει καὶ ἄλλοι

γενίζουσι, μάλιστα δὲ μητέστα Ζεὺς.

δὲ μοι ἐστι διοιρήσων βασιλῆιν' τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.

αρπεῖν ἔστι, θεοῦ τού ποι τό γ' ἠδοκεν.

τοι καὶ ποῖς τε στῆς καὶ σοῖς ἐτάρασιν

μετοικάν ἄνασσε, σέδεν δ' ἔγω οὐκ ἀλεγίζως,

καὶ κατέντοσ' ἀπελήσαν δὲ τοι ὀδοὶ.

καὶ ἑαυτὴν Χρυσήλα Φώκεσ Απόλλων.
την μὲν ἐγὼ σὺν νητή τ’ ἐμὴ καὶ ἔμοις ἐτάρασσων πέμψα, ἐγὼ δὲ κ’ ἄγω Βρισιάδα καλλιτάρτην αὐτὸς ὥσ κλωτήθηκα, τὸ σὺν γέρας, ἢφρ’ εὐ εἰδῆς, ὡσσον φέρτερος εἶμι σέθες, στυγῆ δὲ καὶ ἀλλος ἵσων ἐμοὶ φάσθαι καὶ ὀμοιωθήμεναι ἀντιν.”

“Ως φάτο. Πηλείων δ’ ἄχος γένετ’, ἐν δὲ οἱ ὑπὸ στήθεσιν λασίωι διάνδικα μερημέρειν, ἢ δ’ ἐφ’ ἄρισταν ὄντων ἐρυυθάμενον παρὰ μηνὸν τοὺς μὲν ἀναστήσεις, δ’ ὑπ᾽ Ἀτρέιῳ ἐναρίζοι, ἢς χόλοι παύσεις ἐρημύτεις τε θυμὸν.

ἐκεῖ ὁ ταῦθ’ ἀρμαμένει κατὰ φρέα ταῖς καὶ κατὰ θυμόν, ἐκεῖτο δ’ ἐκ κοιλεία κέχα ἔξιφος, ἤπλε δ’ Ἀδηνὴν οὐρανόδεην, πρὸ γὰρ ἦκε θεᾶ θευκάλεος ὁΡῆ, ἄμφω ἐνώς θυμόφιλε θεά ἐκλέιαν τοιοῦτος θεά.

στῇ δ’ ὁπέθει, ἄπαθὴς δὲ κόμης ἐλε Πηλείωνα, ὅλω εὐφανεμένη τοῖς δ’ ἄλλοις οὐ τὸς ὀρῶ.

θάμβησε δ’ Ἀχιλεὺς, μετὰ δ’ ἑτράπετ’ αὐτίκα δ’ ἔγινεν Παλλάδ’ Ἀθηναίαν, δεινῶ δὲ οἰς φανέθεν.

καὶ μνήμης ἔπειρα πτερώντα προσφύταν

“τίτ’ αὐτ’, αἰχμάριοι Δίως τέκος, εὐληθῶς τ’ ἔτειν’ ἐστ’ ὁ Ἐμπειστήν, ὅτι ἐν τοῖς ποτὲ θυμῶν ἀλόγῳ.”

Τῶν δ’ αὐτὴς προσφύτης θεᾶς γλαυκώπης Ἀθηνῆ.

“ἡλθον ἐγὼ παύσουσα τὸ σὺν μένος, αἰ καὶ πλήθος, οὐρανόθεν” πρὸ δὲ μ’ ἦκε θεὰ θεουκάλεος Ἡρῆ, ἄμφω ἐνώς θυμῶθαν ψυχικόπονε τοιοῦτος θεά.

ἄλλ’ ἐγὼ καὶ ἔρωτος, µηδὲ ἐξίφος ἔκκει τις χειρὶ

ἄλλ’ ὑμῖν ἔπειτ’ ἐνώς ὑμεῖς ὑμεῖς ἐνεώς, ὥστε ἐπεταλεῖν, ὅπε δὲ γὰρ ἐξερεύνη, τὸ δὲ καὶ τετελειμμένον ἔσται καὶ στὸ τῆς τύπος παρέστεσται ἀγάλλα δώρα ὑβρίδιον εὐεκα τῆς δ’ ὑγείας, πείθεο δ’ ἥμων.”

Τῆς δ’ ἀπαμειβόμενος προσέφη τῶν ἄκωκ’ Ἀχιλλ

“χρῆ μὲν σφόντερον γε, θεά, ἔπειρα εἰρύστασθαι, καὶ μάλα περὶ τούτοις κεχολωμένον ὅσ γὰρ ἂν κελεύσῃς, ὅσ κε θεοίς ἐπεπείθηται, μάλα τ’ ἐκλύθην αὐτοῦ.”

“Ἡ, καὶ ἂν ἄργυρῷ κάρπη σχέδει χειρὰ βαρεῖαι, ἢ ψ’ δ’ εἰς κοιλεῖ αὐτὸς μεγά ἔξιφος, οὐδ’ ἀπόθησεν μίνιῃ Ἀθηναίης. ἢ δ’ ὁλυμπῶν δειβήκει
ι. αἰγὼν Ὑδος μετὰ δάμονας ἄλλους.

δῆς ο' ἐξαύτες ἀπαρτηρῶς ἐπέκουσ᾽ ἐπὶ προσέειπε, καὶ οὐ πώς λήγει χίλιοι·

μεῖν, κυνὸς ὀμματ' ἔχων, κραδίνην ο' ἐλάφῳ.

ες πόλεμον ἀμα λαῶς θωρηχῆσαι ἐπὶ λέναι σὺν ἁριστήσειν Ἀχαίων ἡμῶν· τὸ δὲ τοῦ κυρίου εἶδεται εἶναι.

οἰὼν ἢστῃ κατὰ στρατὸν εὐρὸν Ἀχαίων ἡμείσθαι, ὡστε σήκειν ἀντίον εἶπη.

δ' Βασιλεὺς, ἐπεὶ οὐτιδανοῖς οὕνες εἰσῆλθας·

"Ἀτριάθη, νῦν ἔσταται λαβήςσαι.

οἱ ἑρῴ, καὶ ἐπὶ μέγαν ὄρκον ὀμβυγαῖ·

δὲ σκῆτρον, τὸ μὲν οὐ ποτὲ φύλα καὶ ὄρεσιν εἰς ἁραίτα τοὺς ἐν ὁρείσι λέγοιτε,

ηλίον· περὶ γὰρ ὅ ἐς ἀλκόος ἐλεφεῖν·

καὶ φλοιῶν· νῦν αὐτὲ μν ἴσος Ἀχαίων ὑπὸ φορέων δικασπόλοι, οὕτε δέμαστας εἰρύομεν· ὡς τοι μέγας ἐσσεται ὄρκος·

χιλιῶν ποθὴ ἐξεταῖ πᾶς Ἀχαίων·

οὗ τότε ὅ, οὐ τι ὀλυσθήσει ἄχυμενός περ ἔντα ᾗν πολλοὶ ὕψος Ἑκτορος ἀνθρόπου τῆς πάπτοσιν· οὐ δ' ἐνδοθείθαν ἄμφετες ἀμοῦξες·

ὁτ' ἁριστὸν Ἐχαῖων ὄνθεν ἔστοσα·"

πὸς Πηλεῖος, πολὺ δὲ σκῆτρον βαλὲ γαλῆ

ηλίοις πεπαρμένοι, ἔξετο δ' αὐτός·

δ' ἐτέρωθεν ἐμώμε. τοῖς δὲ Νέστωρι

ἀναρουσε, λεγός Πυλῶν ἀγορητής,

τὸ γλώσσης μέλιτος γλυκῶν ῥέειν αὐτή,

ὁ δ' ἐνεμεῖνα μερότων ἀνθρώπων·

οῖ οἷ τρόπος ἀμα τράφειν Ἰδ' ἐγένοντο ἴρρισκεν, μετὰ δὲ προπάτοις ἀνασάγειν·

θρονον ἀγορήσατο καὶ μετείσθεν

ὁ μέγα πάνθος Ἀχαιώνας ἵκανει.

OLTIP. Πριάμου Προδομόιο τε παιδεῖς,

Τράβεις μέγα κεν κεκαρπασμένο θυμὸ;

τάδε πάντα πνεύματο μαράμενοιν,

ἐιν βουλήν Δαναῶν, περὶ δῦ ἐστὲ μάχεσθαι·

ἐσθ' ἄμφω δὲ νεωτέρῳ ἐστὸν ἐμείον,

ποτ' ἐνὼ καὶ ἁρείσων ἦν περὶ ὑμών

"
ανθρώπων ἐμφάσεως, καὶ οὐ ποτε μ’ οὐ γ’ ἀδέρφον. οὐ γὰρ πω τούτος ἤδη ἀνέφας, οὐδὲ ἴδομαι, οἰον Πειρίδου τε Δράφατα τε, ποιμένα λαῶν. Καὶνέα τ’ Ἐξωτήν τε καὶ ἀντίθεσιν Πολυφήμου [Θησέα τ’ Ἀγείδης, ἑπιείκειον ἀθανάτοισιν].
κάρτιστοι δὴ κεῖσθαι ἐπειδήνων τράφεν ἄνδρων κάρτιστοι μὲν ἔσαν καὶ καρπίστους ἐμάχοντο, φήμων δρυσκόφους, καὶ ἐκπάγαίως ἀπόλεσαν, καὶ μὲν τούτοιν ἔγιο μεθομέλεων ἐκ Πόλου ἔλθων, τηλόθεν ἔξ ἀπίστης γαίης καλέσαντο γὰρ αὐτοὶ καὶ μακρόμυλον καὶ ἐμ’ αὐτοῦ ἐγίς. καὶ ἐκεῖσθαι ἐν τῷ 
τῷν, ὃς νῦν βροτοὶ ἔσον ἐπειδήνων, μαχόστοι καὶ μὲν μεν βουλεύοντας εὐνιεί, πειδοῦτο τε μῦθοι.
ἀλλὰ πλέον καὶ ὄμμες, ἐπει πεῖθεται ἀμείωνοι. μήτε οὖ τόν ἀγαθὸς περ ἔων ἀπομικρύνα, ἀλλ’ ἔσαν, ὃς οἱ πρῶτοι σῶν γέρας τεῖς 'Αχαίων μήτε σὺ, Πηλειδὴ, ἔθελ’ ἐριζεμένας βασιλῆς ἀντιβιών, ἐπεὶ οὐ ποιθ’ ἄμοες ἐμμορὸ τιμῆς σκηντοῦχος βασιλεὺς, οτε Ζεὺς κόσμος ἐδώκεις, εἰ δὲ σὺ καρπερός ἐστιν, θεία δὲ σε γεώτω πρίργη, ἀλλ’ ὅτι φέρετρός ἔστιν, ἐπεὶ πλέονεσσιν ἀνάσσει. Ἀτρείδης, οὐ δὲ παιδε τοῦ μένος αὐτοῖρ ἔγιον λῖσσος Ἀχιλλῆς ἀνέβεμεν χόλον, ὃς μέγα πᾶσιν ἔρκος Ἀχαίων πέλεται πολέμου κακοῦ.
Τὸν δ’ ἀπαμεθόμενος προαθήκη κρεόν Λαμέμης, "ναὶ δὴ ταῦτα γε πάντα, γέρου, κατὰ μοῦραν ἐεύτε. ἀλλ’ οὗ ἄν’ ἐκαθί θείει περὶ πάντων ἐμμεῖναι ἄλλων, πάντων μὲν κρατεῖν θείει, πάντεσσι δ’ ἀνάσσεις, πασὶ δὲ στηρέεσσι, ἀ τῷ οὐ πείσθαι δῶ. εἰ δὲ μι να ἐκεί πέραν θεοὶ αὐτοὶ ἕυτες, τοῦτο καὶ τι προσδόκουν οὐδείς μιμήσασθαι;
Τὸν δ’ ἄρ’ ὑποβλήθην ἑμείβετο δῖος Ἀχιλλῆς, "ἡ γὰρ κεῦ δειλὸς τε καὶ ὀυτίδαν καλεοῦσι, εἰ δὴ σοὶ πᾶν ἔργον ὑπεξίομαι, ὅτι κεῦ εἴπης. ἀλλοτίν δὴ τοῦτ’ ἐπιτέλεσθε’ μὴ γὰρ ἐμοίω [σήμα]’ οὐ γὰρ ἔγιον’ ἔτι σοι πείσθαι δῶ. Ἀλλ’ δὲ τοῦ ἐρέσι, σοὶ δ’ εἰν φρεσί βάλλει σήμα. χερσὶ μὲν οὐ τοι ἐγιοκε μαχησόμαι εἰσεκα κόης, οὐ’ σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ’ ἀφέλεσθε γε ὀὐτες"
Γὰν γὰρ τὰ τὸν ἔστι τὸν καὶ ἀνελθὼν ἀρείως ἔμεινον
καὶ πάνω τοῖς ἔμειναι, ἵνα γνώσοι καὶ οὐδὲ
ἀλλὰ τοῦτο καλεῖται ἐρωτήσει περὶ δικαίου·
"Ως τὸ γ’ ἀντιβίωσι μαχηθαμένῳ ἐπέεισι
ἀπετείχεσθαι, λίγον δ’ ἀγορὰν παρὰ ἦσαν Ἀχαῖοι."
Προέδροις μὲν ἐπὶ κλησίας καὶ ὕψους ἔσεσας
καὶ ὑπὸ τῷ Μενούτακε καὶ ὅτι ἔταραν οἱ
Ἀπείθες δ’ ἄνα, ηὐαὶ δὲν ἄλλῳ προέρχεσθαι,
ἕτερας ἔργαν ἔργαν ἔφεσι συνὶς ἐκείσιν, ἢ δ’ ἐκατομβῇ
ὡς καθ’ ἀδικία οὐ θύμηι ἐκεῖθεν
ἐστιν ἡ ἀγών ἐν δ’ ἄρχεις ἐβηνοὶ πολλοῖς Ὀδυσσείδ.
Οἱ μὲν ἔπειτ’ ἀναβάτες ἐπέπλεον ὑγρὰ κέλευθα,
καὶ δ’ Ἀρείδες ἀπολυμαίνεσθαι ἄνωγεν,
ὁ δ’ ἀπολυμαίνοικας καὶ ἱδ’ ἄλλα λάμματ’ ἔβαλλον,
ἕτερος δ’ Ἀπόλλων τεθηνήσας ἐκατομβὰς
τωρὶν ἢ β’ αἰγόν παρὰ θίν’ ἀλὸς ἀτρυγῖτον·
κατὰ δ’ οὐρανὸν ἱκεὶ ἔλεοσομένη περὶ καπνὸς·
"Ως οἱ μὲν τὰ τέμνοντο κατὰ στρατὸν· οὐδ’ Ἀγαμέμνον
ἄρ’ ἔρμος, τὴν πρῶτον ἐπηπείδην Ἀχιλῆς,
ἀλλ’ οἱ γε Ταλθεῦοι τε καὶ Εὐρυθάτην προσέπετεν,
τοῖς δ’ ἔστων κρίνεσθαι καὶ ἀτρυγῷ περσάπτετε·
"ἐνεχθήσθην κλησίν Πηληνάδω Ἀχιλῆος’
χειρὸς ἔλαμπ’ ἀγέμεν Βραχηθᾶ καλλιτάρχης,
εἰ δέ κε μὴ δώγησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἄλογῳ σὺν πλεόνεσσ’ τοίς καὶ μέγιστον ἔσται·"
"Ὡς ἐπίτον προῖεν, κρατερὸν δ’ ἐπὶ μόθον ἔτελεν.
τὸ δ’ ἀκούντε βάτην παρὰ θίν’ ἀλὸς ἀτρυγῖτον,
Μιρμηδοῖς δ’ ἔπι τοῖς κλησίας καὶ ὕψων ἱκέσθην;
τοῖς δ’ ἐμοί παρὰ τοῖς κλησίας καὶ νῆα μελανὴ.
ὡς οἱ ἡμεῖς ὀνοματεῖν, ἀγάλη ἀγαθοῦ ηὔδε καὶ ἀνήρων.
ἀυτῶ τῷ τοῦτο εἰς τοῖς ἐπαλτίοις, ἀλλ’ Ἀγαμέμνον,
προῖεν προῖεν Βρισιάδος εἴσκεκα κούρης.
ἄλ’ ἄγε, διογένεις Πατρόκλεις, ἐξαγε κοῦρην
καὶ σφών ὄς ἄγαν. τῶ δ’ αὐτῶ ἁμέροι ἐστῶν"
πρὸς τε θεῶν μακάρων πρὸς τε ὑμητῶν ἀνθρώπων· καὶ πρὸς τοῦ βασιλέως ἀπονεός, εἶ ποτε οὐτε χρείω ἔμειχ γένηται ἄκειά λογιόν ἄμωνα τοῖς ἄλλοις. ἦ γὰρ ὦ γῆ οὐλοίρην φρεσκάθει, οὐδὲ τι οὐδεὶ νοήσαι ἄμα πρόσω καὶ ὀπίσω, ὥπως οἳ παρὰ νησὶ σόοι μαχεσθητε Ἀχαίοι." "Ὡς φάτο, Πάτροκλοι δὲ φίλω ἐπεθεῖθε έταίρῳ, ἐκ δ’ ἀγαγε κλωσίγα Βρισιόθα καλλιπάρρου, δώκε δ’ ἀγειμ. τῷ δ’ αὐτῷ ὡνὶ παρὰ νῆς Ἀχαίων ἢ δ’ ἄκεονα ἁμα τοῦ ς γυνὴ κλει. αὐτῷ Ἀχιλλεώς ἀκριόρασ ἐτάρων ἀφαρ ἐξετό πούρφι λιανεῖς, τίν’ ἕφ’ ἀυλος πολιῆς, ὅρων ἐπ’ ἀπειρον πότιναι ἀπλάλλα δὲ μητρὶ φιλὴ ἱηροστο χειρᾶς ὀφεγνός " "μήτηρ, ἐτεὶ μ’ ἐτεκές γε μυνωθαδόν περ’ ἐναντ, τιμὴν πέρ μοι ὀθελλεν Ὀλυμπίων ἔγγυαλζαυ. Ζένη ὕπεμβρεμέτσῃ τών δ’ οὐδὲ με τυπθὸν ἔτισεν. ἦ γὰρ μ’. Ἀτρείδης εὐρυκρείων Ἀγαμέμνον ἡτίμεσεν. ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας." "Ὡς φάτο δακρυχέοι, τοῦ δ’ ἐκλυν πότιναι μήτηρ, ἡμὲν ἐν βέβηθασιν ἀλὸς παρὰ πάτρι γέραντι. καρπαλίμως δ’ ἀνέδυν πολιῆς ἀλὸς ἦν’ όμιχλη, καὶ ὡνὶ πάροι β’ αὐτοῖ καθεῖτο δακρυχέων, χειρὶ τέ μιν κατέρεειν, ἐπός τ’ ἐφατ’, ἐκ τ’ ὄνομαζαν' "τέκνον, τὶ κλαίεις; τὶ δὲ σε φρένας ἐκεῖνο πένθος; ἔχασώνα, μὴ κηδέει νῦν, ἡμα εἰδομένα αμφιμί." "Τὴν δὲ βαρύστενάκοις προσέθη φόδας ὅκους Αχιλλεώς, "οἶσθα: τὴν τοι ταῦτ’ εἰδοψί πάντ’ ἀγορευώς, ἱερὸμεθ’ ἐσ’ Ἄθήνη, ἕρην πόλιν Ἡτίωνος, τὴν δὲ διεπράθομεν τε καὶ ἤγομεν εὐθαδέ πάντα. καὶ τὰ μὲν εὐ δασσαίτο μετὰ σφίσιν υἷς Ἀχαίων, ἐκ δ’ ἔλοι Ἀτρείδης Χρυσηλίδα καλλιπάρρου. Χρυσῆς δ’ αὐθ’ ἱερεύς ἐκατηβάλου Ἀπόλλωνος ἦθελε θὸς ἐπὶ νῆσος Ἀχαίων χαλκοχώρων λυσόμενος τοι θύσατα φέρων τ’ ἀτρείδει ἀποικα, στέμαρ’ ἐχον ἐν χεριν ἐκηβάλου Ἀπόλλωνος χρυσῆς ἀνὰ σκήπτρῳ, καὶ ὑδάτῃ πάντας Ἀχαίων, Ἀτρείδα δὲ μάλιστα δύσος, κοομήτορο λαῶν, ἐνθ’ ἄλλοι μὲν πάντες ἐπευθήμησαν Ἀχαιοὶ αἰδείσθι; θ’ ἱερὴ καὶ ἄγλαιά δέγχαν ἀποικα."
κ Ἀτρείδη Ἀγαμέμνονι ἦνδαιε θυμός, υκώς ἄφθειε, κρατερόν δ' ἐπὶ μύθον ἔτελλεν. ος δ' ὁ γέρων πόλων ῥήξετο. τοῖο δ' Ἀπόλλων 380 ου ἦκουσεν, ἐπεί μᾶλα οἱ φίλοι ἦσαν, π' Ἀργείου κακῶν βέλος· οί δὲ νῦ λαοὶ ἔπαυσίτεροι, τὰ δ' ἐπάγχετο κῆλα θεοῦ ἀνὰ στρατὸν εὐφυν Ἀχαιῶν. ἄμμι δὲ μάντες ὁ ἁγόρευε θεοπροφίας ἐκάτων. 385 γ' γάρ πρῶτος κελώμην θεοῦ ἰδάκεσθαι· ὥσ' ἐπείτα χόλος λάβειν, αὕρα δ' ἀναστὰς εἴν μυθον, ὃ δὴ τετελεσμένοις ἐστὶ. γάρ σιν τις θοῇ ἐλκοπτεῖ Ἀχαῖοι τιν πέμπουσιν, ἀγοῦσι δὲ δόρα ἀνακτὴν. 390 ἐσον κλωτήθηκεν ἔβαν κήρυκες ἁγοῦσι Βρούχος, τῷ μοι δόσους νῦ Ἕλλην. ὰ, εἰ δύνασαι γε, περιαχεῖ ταῦτα ἄροι. ὁ Οὐλυμπόποδε Δία λίσαι, εἴ ποτε δὴ τὶ δυνάσαι κραδών Δίος ἱε καὶ ἔργοι, 395 γ' γάρ σεο πατρὸς ἐνι μεγάρουσιν ἀκούσα τις, δὴ ἐφησθα κελαιεφθεῖ Κρονίων θανάτου δέκα λογιῶν ἀμύναι, μην ξυνάχαι Οὐλυμποί ήθελον ἄλλοι, ὧδε Ποσειδάων καὶ Παλλᾶς Ἀθηνίη. 400 ὄ ουν γ' ἐλθοῦσα, θεά, ὑπελύσαι δεσμῶν, πόγχειρον καλέσατ' εἰς μακρόν Ὀλυμπόν, ρεον καλέουσι θεοί, ἄνδρες δὲ τε πάντες ν'· ὅ γαρ αὐτή βη ὡδ πατρὸς ἁμέλειας ἀρά Κρονίων καθεξίτω κύδει γαϊών. υπεδδεισαν μάκαρες θεοῖ, οὐδὲ τ' ἐδήσαν. μην μὴσασα παρέξειν καὶ λαβῇ γούνων, τωσ ἐθέλησαν ἐπὶ Τρόας σέργατο ἄρηζα. κατὰ πρῶμας τε καὶ ἄμφι ἁλα ἐλαῖ Ἀχαίοις ἐνοῦς, ὦν πάντες ἐπαύρωνται βασιλεῖας, καὶ Ἀτρείδης εὐφυκρείων Ἀγαμέμνων 405 ἔμεν, ὃτ' ἀριστον Ἀχαίων οὐδὲ ἐτυσχέν. δ' ἐμείβετ' ἐπείτα Θέσις κατὰ δάκρυ χέουσας· τέκνων ἔμοι, τι νῦ σ' ἐκρεθοῦν αὐτὰ τεκίοντα· ελει παρὰ νησίων ἀδάκρυτοι καὶ ἀπόμοιοι ἐπεὶ νῦ τοι αἴσα μίνυνθα περ, οὗ τι μάλα δὴν.
και ὅμοιος καὶ διξιόδως περὶ πάντων ἐπλεον. τῷ σε κακῇ ἀοίθι τέκον ἐν μεγαρονώ, τούτῳ δὲ τοὶ ἔρεουσα ἐποὺ Δίῳ τερπικεραυνή ἐμὲ αὐτῇ πρὸς Ὀλυμπὸν ἀγάλματος, αἱ κε πιθαναί. 420 ἄλλα σὲ μὲν τὸν νησὶ παρῆκεν ἄκτιστοις μὲν Ἀχαιόις, πολέμων δὲ ἀποπαύει τάρπαν. Ζεύς γὰρ ἐσ᾽ Ὀλυμπίων μετ᾽ ἀμφοτερὸς Αἴπισθάνας χύσας ἐβη κατὰ δαίμ., θεοὶ δὲ ἁμα πάντες ἔποντο δωδεκάτη ἐοι τοὶ αὐτῶ αἰείσθεναι Θοῦλαμποίδε, καὶ τὸ τό ἐπείτα τοι εἰμί Δίως ποτὶ χαλκοβατεῖς δῶ, καὶ μν πολείτος, καὶ μν πείσθαι δῶ." 425 Ὅς ἄμα φωνήσας ἀπεβῆσεν, τὸν δ᾽ ἔλιπα αὐτὸν χόμοιον κατὰ θυμὸν ξύλῳ γυναικός, τὴν ἀδίκητος ἀπηγήρω. αὐτὴ Ὀδυσσέας ἐς Χρύσην ικανέν ἄγων ἔρημ ἐκατομβήρην. οἱ δ᾽ ἄτρο φη κριμένος πολυβενθέος ἐφόσι ποταμῷ, ἵστα μὲν στειλαρνοθε, θέαν δ᾽ ἐν ἐνε μελαχή, ιστὸν δ᾽ ἵστασθη κέλεσαι προτόνων φεσάτες καρπαλάμας, τὴν δ᾽ εἰς ὕμοι προέρχοταν ἐφεσοί. 430 ἐκ δ᾽ εὗρος ἐβαλὼν, κατὰ δὲ προσήμησι ἐ βούσαν δὲ καὶ αὐτοὶ βαίνοι ἐπὶ ῥηγμαὶ θαλάσσης ἐκ δ᾽ ἐκατομβήν βῆσαν ἐκκαθόλω Ἀπόλλωνι, ἐκ δὲ Χρύσης μὴς βῆ ποταμόποροι. τὴν μὲν ἐπείτε ἐπὶ βαινὴν ἄγων πολυμήτης Ὀδυσσέας πατρι φίλων ἐν χερσὶ τίθει, καὶ μν προσέπειτε. 435 "Ἀφ᾽ Ἰβύσην, πρὸ μ᾽ ἐπεμφες ἑαυτὸς ἀνδρῶν Ἀγαμέμνων παῖδα τα σοι ἀγέμενος, Φοῖβος δ᾽ ἔρημ ἐκατομβήν ρεῖαν ὑπὲρ Δασάον, ὁφεὶ ἑκατομβήν ἐσσακτα, δς τῶν Ἀργείων πολύστονα κηδεῖ ἐφήκεν." 440 Ὅς εἰπὼν ἐν χερσὶ τίθει, ὁ δ᾽ ἐδέξατο χάρων παῖδα φίλην. τοι δ᾽ ἀ δικα θεὺς κλείτων ἐκατομβήν ἐξεῖς ἐστθησαν ἐθιμητοῖ περὶ βαινῶν, χερνάσαντο δ᾽ ἐπείτα καὶ ὕμοι κυνηθεῖα ἀνέλυοτα. τούτων δὲ Ἰβύσην μεγαλ᾽ εὔχετο, χείρας ἀνασχών" 445 "κλοῖθι μεν, ἀργυροτος, δς Χρύσην ἀμφιβεθήκες Κύλλων τ᾽ ἡ θάλασσα, Τενεδώι τε Ἰβε ἀνάσσεσσες ἦμεν δὴ ποι ἐμὲ πάρος ἐκλυθε ἑξαμένου, τύμησας μὲν ἐμὲ, μέγα δ᾽ ῥαχὸς λαδὸν Ἀχαίων ἢδ᾽ ἔτι καὶ νῦν μοι τὸ ἐπίκρημνον ἐέλθωρ." 450
Τῆς τῶν Δαναόων ἄεικεα λουγὸν ἄμυνον."

"Ως ἔφατ' εὐχόμενος, τοῦ δὲ ἔκλυε Φοῖβος Ἀπόλλων.
ἀυτῷ ἐπείρ' ἐξεαυτῷ καὶ οὐλοχῦνας προβάλλοντο,
ἀνίψαμεν μὲν πρώτα καὶ ἑσφαζαν καὶ ἔδειραν,
μηδὲ τ' ἐξέταμον κατὰ τε κύλῃ ἐκάλυφαν
ὅσπερ ποιήσαντες, ἐπ' αὐτῶν δ' ὀμοθέτησαν.
καὶ δ' ἐπὶ σχίζησι δ' γέρων, ἐπὶ δ' αἰθοπα οἴνου
λείψ' νέοι δὲ παρ' αὐτῶν ἔχουν πεμπάβολα χερῶν.
ἀυτῷ ἐπεί κατὰ μήρ' ἐκάπῃ καὶ σπλάγχνῳ ἐπισάλλοι,
μετευλλόν τ' ἀρα τάλλα καὶ ἀμφ' ὀβελούσιν ἔπειραν,
ἀπηγαγόν τε περιφραδέος, ἐρύθασιν τε πάντα.
ἀυτῷ ἐπεί παύσατο πόνον τετύκυτο τε δαίστα,
δάκαι', ὧνδ' ὁ θυμὸς ἔδειεν δαίστας ἔοισις.
ἀυτῷ ἐπεί πόσιοι καὶ ἐπιτύροις ζ' ἐρόν ἔτοι,
κοίρου μὲν κρητήρας ἐπεστέγασαν ποτόν,
κόψαν δ' ἀρα πᾶσιν ἐπαρξάμενοι δετάσασιν,
οἱ δ' πανημέροι μολύτη θεῶν λιάσκυτο,
καλῶν ἀέδουτες παίσανα, κοὐροὶ 'Ἀχαιῶν,
μέλποντες ἐκαργοῦν' δ' δὲ ρομαῖον τερπεῖ' ἀκούον.
ὁμοὶ δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν,
ὅτε τότε κυμάσατο παρά πρώμησια νήσος.
ὁμοὶ δ' ἠριγένεαι φάθις ροδοδάκτυλος 'Ηώς,
καὶ τότε ἐπειτ' ἀνάγοντο μετὰ στρατῶν εὐρών 'Ἀχαιῶν'
τοίς δ' ἰκμενών υώροι ίνε πάγοις 'Ἀπόλλων.
οἱ δ' ἵστου στήσαντ', ὡμα τ' ἵστα λευκὰ πέτασαν' 
ἀν δ' ἄνεμος πρήσεσι μέσον ἱστίων, ἀμφὶ δὲ κύμα
στῆρι πορφύρου μεγάλ' ταχεί νησὸς λούσης.
ὅτε δ' ἔδειξαν κατὰ κύμα διαπρήσσουσα κέλευον.
ἀυτῷ ἐπείρ' ἰκοντο κατὰ στρατῶν εὐρών 'Ἀχαιῶν,
τι ἄνεοι ὅ τις μέλαιναι ἐπ' ἱππέριοι ἔρυνσαν
ψόδο ἐπὶ ψαμοῦσι, ὡδ' ἐρματα μακρὰ τάνυσσαν,
ἀυτοὶ δ' ἐσκόναντο κατὰ κλίσεις τε νέας τε.

Ἀυτῷ δ' μῆνε νησοὶ παράμενοι ὁκυπόρουσιν,
ἀγγέλης Πηλεός νῦν, πάνας ὅκους 'Ἀχιλλεὺς·
οὔτε ποτ' εἰς ἀγορῆς πολεοσκότε κυδιάνειφαν
οὔτε ποτ' ἐς πόλεμον, ἄλλα φθονοῦσε στενά χίψ
ἄν δέ μένω, ποθέσσε β' ἀτιμή τε πολέμοι τε.
'Αλλ' ὅτε δὴ β' ἐκ τοῦ ἄρετέσθη γένεν ἵψοι,
καὶ τότε δὴ πρὸς "Ολυμποῦ ἑσαν θεοὶ αἰὲν ἑότερες

ΙΛΙΑΔΟΣ 1.

13
πάντες ἀμα, Ζεὺς δ' ἤρχε. Θείτις δ' οὐ λήθετ' ἐφετὶ
παιδός ἤδι, ἀλλ' ἦ γ' ἀνεδύσετο κύκμα θαλάσσης,
ηρήθ' δ' ἀνέβη μεγάν οὐρανόν Οὐλυμπόν τε.
εὐρέω δ' εὐρύστα Κρονίων ἀτρί ἤμενον ἄλλων
ἀκροτάτης κορυφής πολυτείραδος Οὐλύμπου.
καὶ ῥα πάροιθ' αὐτοῖο καθέτετο, καὶ λάβε οὐρνῶν
σκαίρ' δεξιετῆρ' δ' ἄρ' ἦπ' ἀνθερείων ἐλούσα
λυσομένη προσέπετε Δίᾳ Κρονίωνα ἀνακτά:
"Ζεὺς πάτερ, εἰ ποτε δὴ σὲ μετ' ἄδανατοις ὤμησα
ἤ ἐπεὶ ἦ ἐργὴ, τοῦδε μοι κρήνην ἐλθωρ
τίμησον μοι τίνι, ὅσ ἀκμομαρτωτός ἄλλων
ἐπέλεε; ἀτάρ μιν τίνι εἰς ἄναξ ἀνδρῶν Ἀγαμέμνων
ημὶςσεν ἐλών γὰρ ἔχετ γέρας, αὐτὸς ἀπούρας.
ἀλλ' σὺ πέρ μιν τίσον, Ὀλυμπίσε μπάτεσα Ζεὺς,
tόφρα δ' ἐπὶ Τρόισσει τίθε κράτος, ὦφρ' ἄν Ἀχαιοι
τίνι ἐμὸν τίσοσιν, ὀφέλλωσιν τέ ἐ τιμῆ.
"Ως φάτο τίρ' δ' οὔ τι προσέφη νεφεληγερέτα Ζεὺς
ἀλλ' ἀκέων δὴν ἦστο. Θείτις δ' ὡς ἦματο γούνων,
ὡς ἔχετ' ἐμπεφνία, καὶ εἰρετε δεύτερον ἀτίς
"νημιέρσε μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἡ ἀπόκεπ', ἐπεὶ οὗ τοῦ ἐπὶ θέοσ, ὦφρ' εἰδῶ
ὅσσον ἐμὸν μετὰ πάσιν ἀτιμοτάτη θεὸς εἰμί.
Τὴν δὲ μέγ' ὀρθήσας προσέφη νεφεληγερέτα Ζεὺς'
"ἡ δὴ λογίᾳ ἔργ', ὅτε μ' ἐχθοδοτήσας ἐφήσεις
"Ἠρη, ὦτ' ἂν μ' ερέθησαι ὄνειδείσιν ἐπέσεσιν.
ἡ δὲ καὶ αὐτῶς μ' αἶεν ἐν ἄδανατοις θεοῖς
νεικεὶ, καὶ τέ μὲ φησίν μάχῃ Τρόισσει πάρχειν.
ἀλλ' σὺ μὲν τίνι αὐτὸς ἀπόστιχε, μὲ τὴ νοήσῃ
"Ἠρη' ἐμοὶ δὲ κε τούτα μελήσεται, ὀφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλή κατανέυναι, ὀφρα πεποθήσε
τοῦτο γὰρ εἰς ἐμέθεταν γε μετ' ἄδανατοις μέγιστον
τέκμωρ' ὅπου ἔμοι παλινάγριστον οὐδ' ἀπαγιλον
οὐδ' ἀτελεύτησον, ὅτι κεν κεφαλὴ κατανέυσων,"
"Ἡ, καὶ κανειστὶν ἐπ' ὀφρόσει μεγεὶς Κρονίων
ἀμβρόσια δ' ἂρα χαίται ἀπερρόφαντο ἀνακτος
κράτος ἄπ' ἄδανατοι μέγαν δ' ἔλεϊζεν Ὅλυμπον.
Τὸ γ' ὡς βουλεύσατε διέτεμαγεν' ἡ μὲν ἐπειτὰ
eis ἄλα ἄλτο μαθέων ἀπ' αἰγλῆμεν Ὅλυμπον,
Ζεὺς δὲ ἐδὺ πρὸς δῶμα. θεοὶ δ' ἀμα πάντες ἀνέσται.
ιασώπης 1.

ν, σφοιν πατρός ἐναυτόν οὐδὲ τις ἔτηλ
ἐπερχόμενοι, ἀλλ' ἄντιοι ἔσται ἄπαντες.

ν ἐνθα καθέζετ' ἐπὶ θρόνου οὐδὲ μν "Ἡρη
τεν ἴδοιυ", δότι οἱ συμφράσσατο βουλᾶς
τεξι Θέτης, θυγάτηρ ἄλλου γέρουντος.
κερτομένων Διὰ Κρούνωνα προσημάδα

αὐ τοι, δολομήτα, θεῶν συμφράσσατο βουλᾶς

φίλον ἔστιν, ἐμει ἀπονόσφιρ ἔστην,

αἰα φρονεόντα δικαζέμενα οὐδὲ τί πώ μοι
ν τετληκασ εἰπείν ἐποὶ δττι νοήσης." 540

θ' ἡμείζετ' ἐπειτα πατηρ ἄνδρων τε θεῶν τε

μὴ δὴ πάντας ἐρωίς ἐπιέληπεν μᾶθον

τ' χαλεποὶ τοι ἔστων ἀλόξω περ οὐση.

μὲν κ' ἐπιεικὲς ἀκονέμεν, οὐ τις ἐπειτα

ἀν πρότερος τόν γ' εἰσεται οὐτ' ἄνδρώπων

ἐγών ἀπάνευθε θεῶν ἐθέλωμι νοήσαι,

ν ταῦτα ἐκαστα διείρεσι μηδε μετάλλα." 545

θ' ἡμείζετ' ἐπειτα βοῶπις πότυμα "Ἡρη

ατε Κρούνη, ποίον τον μόθον ἔειπες;

υ σε πάρος γ' οὐτ' εἰρομαι οὐτε μεταλλώ,

ιλ' εὐκήλος τα φαράει, ἀσο' ἔθελησθα.

ὑδος δεδοικα κατὰ φρένα, μή σε παρέπη
tεβι Θέτης, θυγάτηρ ἄλλου γέρουντος:

ὑρ σοι' γε παρέξετο καὶ λάβε γούσσων.

Ἀρ καταεύσαι ἐτήτυμον, ὅς Ἀχιλῆ

ὦ, ὀλέσης δὲ πολέας ἔπι μνουίν Ἀχαιῶν." 550

θ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς

ψή, αἰει μεν ὂδει, οὐδὲ σε λήθω,

θ' ἐμπης οὐ τι δυνάσαί, ἀλλ' ἀπὸ θυμοῦ

ἐμοί ἔσταις' τὸ δε τοι καὶ ῥύγων ἔσται.

το τοῦτ' ἄστι, ἔμοι μέλλει φίλον εἶναι.

ἔσουσα κάθησο, ἐμῷ θ' ἐπιπεθεὶς μῦθον,

οι οὐ χραίσμοσιν, δόσοι θεοί εἰσ' ἐν Ὁλύμπος

ἰώθος, ὦτε κέν τοι ἄπτους χείρας ἑφεῖον.

ἐφαγ'. ἐδοξεσθε δὲ βοῶπις πότιμα "Ἡρη,

ἰκέοσα καθήσοτο, ἐπιγνάσασα φίλον κήρ

ὡς ὁ ἄνδρα Διὸς θεοὶ Ὀδυσσέως.

γ' Ἡραίστος κλωτοτέχνης ἦρξ' ἀγορεύειν,

μὴ ἔπι ἡρα φέρων, λευκωλενέφ ᾿Ηρη. 555

535 540 545 550 555 560 565 570
"η δὴ λογία ἔργα τάδ' ἔσσεται, οὐδ' ἐγ' ἀνεκτὰ, 
εἰ δὴ σφών ἔνεκα θυτῶν ἐριδαίωτων ὦδε, 
ἐν δὲ θεοὶς κολών έλαιότων" οὐδὲ τι δαιτὸς 
ἐσθλής ἔσσεται ἡδος, ἐπεὶ τὰ χερεύονα νικα. 
μητρὶ δ' ἐγὼ παραφήμ, καὶ αὐτῇ περ νοεοῦσην, 
πατρὶ φίλων ἐπὶ ἡρα φέρειν Δις, ἀφρα μὴ ἀιτε 
νεικεῖση πατήρ, σὺν δ' ἡμῶν δαίτα παράξη. 
ἐπεὶ γὰρ κ' ἐδέλθην 'Ολυμπίους ἀστεροτηῆς 
ἐς ἐδωκὺς στυφελεῖσαι τὸ γὰρ πολὺ φέρτατος ἔστων. 
ἀλλὰ σὺ τῶν γ' ἐπέδεσα σαβαπτεσθαί μαλακοῖς, 
αὐτίκ' ἐπειθ' ἱοαὸ 'Ολυμπίους ἔσσεται ἡμῖν." 

"Ως ἄρ' ἐφη, καὶ ἀναίζας δῆται ἀμφικύπελλον 
μητρὶ φίλη ἐν χειρὶ τίδει, καὶ μη προσέπεπεν: 
τέτλαθε, μητὲρ ἡμή, καὶ ἀνασχει κηδεμένη περ, 
μη σε φίλην περ ἐξοῦσαν ἐν ἀφθαρμοίους ἢδομα 
θεομένην. 
τότε δ' οὖ τι δυνήσομαι ἀχυμὸν ἐς περ 
χριστομείων αργαλεός γὰρ Ἱλύμπιος ἀντιφέρεσθαι. 
ἡγα γὰρ με καὶ ἀλλοι, ἀλεξέσειν μεμαύτα 
ῥύση, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεῦσαι. 
πάν δ' ἡμαρ φέρομαι, ἅμα δ' ἡμίλι φοροῦντε 
κάτρεον ἐν Λήμνοι ἢλγος δ' ἐπὶ θωμος ἐνείην 
ἐνθα με Σιντίες ἄνδρες ἀφρο κολόσαυτο τεσόντα." 

"Ως φάτο, μείδεσεν δὲ βεα λευκόλεον Ἡρη, 
μείδεσας δὲ παιδίς ἐδέσατο χειρὶ κύπελλον. 
ἀυτὰρ ὁ τοῖς ἀλλοις θεοῖς ἐδέσα τὰς ἠμίλ 
οὐσχεῖτο, γλυκὸ νέκταρ ἀπὸ κρήτης ἄρτυσον. 
ἀσβεστος δ' ἄρ' ἐνώρτο γέλος μακάρεσθαι θεοῖσιν, 
ὡς ἰδον Ἡφαίστου διὰ δούματα τουπνύσσατο. 

"Ως τότε μὲν πρόποι ἦμαρ ἐς ἣλλον καταυτοῦ 
ढωμπωτ', οὖδὲ τι θυμος ἐδέσετο δαιτὸς ἐξῆς, 
οὐ μὲν φόρμιγγος περικαλλεός, ἢν ἐκ' Ἀπόλλων, 
Μυράνων ἡ, ὥς ἐπέδαν ἀμειβόμεια ὑπὶ καλή, 
ἀυτὰρ ἐπεὶ κατέδυ μαμπροῦ φαῦς ἥλιον, 
οὐ μὲν κακκαλούστες ἐβαν ounόυδε ἕκαστος, 
ἡξι ἐκαστῷ δώμα περικαλλός ἀμφιγνῆες 
Ἡφαίστου ποίησεν ἴδον ἀπείτω διαδέσσατο, 
Ζεὺς δὲ πρὸς ὑπὸ λέχος ἦ' Ἱλυμπίου ἀστεροτηῆς, 
ἐνθα πάρος κομάθ, ὡς μην γλυκός ὑπὸς ἰκάνοι. 
ἐνθα καθεῦδ' ἀναβάς, παρὰ δὲ χυτούρονος Ἡρη.
Β. 2.

οι μέν ρα θεοί τε καὶ ἄνερες ἤπποκορυστάλ
ἀνώξιοι, Δία δ' οὐκ ἔχει νίψιμος ὑπόνοι,
τε μερμήριζε κατὰ φρένα, ἃς Ἀχίλληα
ὁ, ὀλέσαι δὲ πολέμας ἐπὶ νησίᾳ Ἀχαιῶν.
καὶ κατὰ θυμόν ἄρσητη φαύνετο βουλή,
ἔπε' Ἀτρέιδη Ἀγαμέμνονοι οὐλὼν Ὀνειρον.
φωνήσας ἐπεα περίστατα προσήποδα'
ὕδη, οὐλέ Ὀνειρε, ξοὺς ἐπὶ νῆας Ἀχαιῶν'
ἐς κλισόν Ἀγαμέμνονοι Ἀτρέιδαο
ἀλ' ἀτρεκέως ἀγορεύνειν, ὡς ἐπιτέλλοι.

ἐ κέλευε καρηκομόωντας Ἀχαιοὺς
ὑν' ὄν πόρ κεν ἔλοι πόλειν εὐρανόμαν
οὐ γὰρ εἶ ἀμφίς Ὀλυμπία δῶμαι ἔχοντες
οἱ φράζονται ἐπέγναμψεν γὰρ ἀπαίτας
ὀποιμένη, Τρώεσσι δὲ κίδε ἐφήπταταν.

φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεῖ τὸν μοῦθον ἄκουσεν.
ἀμεσ' δ' ὴκας τοῦτος ἐπὶ νῆας Ἀχαιῶν,
ο' ἐπ' Ἀτρέιδη Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
ἐν κλοίη, περὶ δ' ἀμβρόσιος κέκυοθ' ὑπόνοι,
ἐρ' ὑπὲρ κεφαλῆς Νηληνὸς ὑπὶ ἐοικώς,
ο, τὸν βαμφώτα γεροῦσιν το' Ἀγαμέμνων
ἐξειδάμενος προσεφώνεεθείος Ὀνειρος;
Ἀτρέων δ' διὰφροσον ἰπτοδάμοιον;
παυνόχιον εὔθειν βουληφόρον Ἀιδρα,
τ' ἐπιτετράφαται καὶ τόσσα μεμήλων.

ἐμέδειν ξύνες ὅκα· Διὸς δ' τοι ὁγγελός εἶμι,
ἀνευθέν εἴδεν μέγα κῆδεται ἥδ' ἐλεάρει.

ἀ το σὲ κέλευτε καρηκομόωντας Ἀχαιοὺς
ὑν' νῦν γὰρ κεν ἔλοι πόλειν εὐράνομαι
οὐ γὰρ εἶ ἀμφίς Ὀλυμπία δῶμαι ἔχοντες
οἱ φράζονται ἐπέγναμψεν γὰρ ἀπαίτας
ὑπομείνη, Τρώεσσι δὲ κίδε ἐφήπταται.

ἀλλὰ σὺ σήσεσαι ἔχει φρέστε, μηδὲ σε ληθή
εὖ' ἐν σε μελιόραν ὑπὸς ἀνίη,"

ἀρα φωνήσαι ἀπεβήσες, τὸν δ' ἐλπὶ αὐτοῦ
νέοντι ἀνὰ θυμόν, ὡς δ' οὖ τελεσθᾳ ἐμεῖλλον.
φη γάρ ὁ γ' αἱρήσειν Πριάμου πόλιν ἦματι κείνῃ, νῆπιος, οὐδὲ τὰ ἥδη ἂρα Ζεὺς μήδε ἔργα ἂν ἐρήσει γάρ ἐτ' ἐμέλλεν ἐπ' ἀλγαῖα τε στοαναχάς τε Τρωσι τε καὶ Δαναοῖς διὰ κρατερᾶς ύπάρχας. ἔγρατο δ' ἐὰν ὑπνοι, θείῃ δὲ μιν ἀμφότερον ἀμφή. ἔζετο δ' ὀρθωθεῖς, μαλακοῦ δ' ἐνώπιοι χιτώνα, καλῶν, νηγάτων, περὶ δὲ μέγα βάλλετο σάρκινα, ποστὶ δ' ὑπὸ ἱπποικέαν ἐδήσατο καλὰ πέζαλα, ἀμφὶ δ' ὀρ' ὀμοιων βάλλετο ξῆρος ἀργυρόπολον. εἴλετο δὲ σκῆπτρων πατρώιον, ἀφθονον αἰὲν σὺν τῷ ἦβη κατὰ νήσος Ἀχαιῶν χαλκοχιτωνίων.

Ἡν μὲν ὅτα θεᾶ προσεβηθεσέ τοῦ τοῦ Ἀλκημων Ζηνὶ φῶς ἐρέουντα καὶ ἄλλους ἄδανατοις· αὐτὰρ δ' ἂν κηρύσσει λυγυφθόγγοι κέλευσαν κηρύσσεις ἀγωνίθη καρπηκούοντας Ἀχαιῶισ. οἱ μὲν ἐκήρυσσαν, τοι δ' ἦγεροντο μάλ' ἄκα. Βουλήν δὲ πρῶτον μεγαθήμων ἦς ἐρεώπων Ἁντιρέη παρὰ νῆθ Πυλογενέστως βασιλῆς. τοὺς δ' ἐν συγκαλέσατο πυκνὴν ἦρμiónετο βουλήν· "κλύθε, φίλοι, θείοι μοι ἐνύπνιοι ἦλθεν ὦ Οἰνειρος ἅμβροσσίην διὰ νύκτα, μάλιον αὐτὸς Ἀντιρέη διὰ εἰδὸς τε μέγεθος τε φυμή τ' ἄγχιστα ἐκέλ. ἀτῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μὲ πρὸς μῦθον ἐκπερ' εὔδεσ, Ἀτρέος νεὶ δαφνονὶς, ἵπποσάρμοιο; οὐ γὰρ παντοῦν εὐδέεν βουληφόρον ἄνδρα, ὑ οὐκ ἄρ' ἐπιστερᾶται καὶ τόσα μέμηλεν. νῦν δ' ἐμέλεθαν εἶναι ὡκα. Διός δὲ τοῦ ἄγχιστον εἰμὶ, ὡς σεῖς ἄνευθεν ἦδον μέγα κήδεσται ὢδ' ἐλεαῖρε. θωρήζαι σε κέλευσε καρπηκόμωσες Ἀχαιῶισ παντοῦβην' τοὺς γὰρ κεῖν ἑλοὶ πόλιν εὐρύειν Ἀτρέων' οὐ γὰρ ἢτ' ἀμφίσ 'Ολυμπία πόλιμα' ἔχοντες ἀδάνατοι φράζονται· ἐπέγναμεν γὰρ ἄπαντας. Ἡρη λυστομένη, Ἀτρέως δὲ κηρ' ἐφήπταν ἀκ Αἰδόν. ἀλλὰ σὺ σέρισω ἐκεφρεύσων. ὡς δ' μὲν εἴπο ὅτε 'ἀποτάμανεσ, ἐμὲ δὲ γλυκὸς ὑπνοικός ἀνῆκεν. ἀλλ' ἄγετ', αἰ κέν πως θωρήζομεν υπός Ἀχαιῶν, πρῶτα δ' ἐγών ἐπεσώ πειρήσομαι, ὡς καὶ δεῖμι ἐστίν, καὶ φεύγων σὺν νησί πολυκλήνιν κελεύσω. ὦμείδ δ' ἄλλοθεν ἄλλος ἐρημήσει ἐπέσεσον."
ΙΛΙΑΔΟΣ 2.

γ’ ὃς εἰπὼν κατ’ ἄρ’ ἔξετο, τόσι ὁ ἀνέστη· ἦς μὲν Πύλου ἄναξ ἣν ἡμιδέιειτος· προνέων ἀγορῆσατο καὶ μετείπετεν:

Ἀργείων ἡγητόρες ἦδε μέδοντες,

τὸν δύνατον Ἀχαίων̆ ἄλλος ἐνιστει, ὡς μέγ’ ἄριστος Ἀχαίων εὐχεταί εἶναι,

α’ κέν πως θωρήζομεν ὦν Ἀχαίων· ὁ φωνὴσας βουλὴς εἰς ἥρχη νέεσθαι,

ἔστησαν πείδουτο τε πομένι λαῶν,

καὶ βασιλῆς. ἔπεσεύνοντο δὲ λαοῖ.

εἰς μελισσάδων αἰώνων,

γλαφυρῆς αἰὲν νέον ἐρχομενάων· ὑπὸ δέ πέτονται ἐν’ ἄνθεσεν εἰλαμοίουσιν· ὄνθα ἄλλις πεποτήται, αἱ τε ἔθεα·

πολλὰ νέων ἀπὸ καὶ κλησάων ἀπορίθηθε βαθείς ἐστιχώντο ἀγορῆς. μετὰ δὲ σφίσων ὄσα δεδήθηε

λέναι, Δίος ἄγγελος· οἱ δ’ ἀγέρουτο. ἀγορῆς, ὑπὸ δὲ στεναχύετο γαῦδ’

τῶν, ὃδε ἡμὸς ἢ ἢν ἐννέα δὲ σφέας ςώχοτες ἐρήμτου, εἴ ποτ’ ἀυτῆς

κοῦσεαν δὲ διοτρεφών βασιλῆων. ἐξετο λαὸς, ἐρήμυθεν δὲ καθ’ ἐδρας·

κλαγηγῆς. ἀνὰ δὲ κρέων Ἀγαμέμνονον

τρού ἔχων, τὸ μὲν Ἡφαιστος κάμε τεῦχων.

ι μὲν ὁρκεῖ Δί Κρονίων ἄνακτι,

Ζεὺς δύκη διακτόρῳ ἀργείφοντη·

δὲ ἄναξ δῶκεν Πέλοπι πληξίππων,

ὅτε Πέλος δῶκ’ Ἀτρεί, ποιμένι λαῶν·

τὴν ἴδιαν ἔλιπεν πολύαριν Θεότης,

ὅτε Θεότης Ἀγαμέμνονον ὑπετὶ φορμῆι,

ὑθοικαι καὶ Ἀργεῖ παντὶ ἀνάσεων.

ποιμένους ἔπε’ Ἀργείοις μετηρίδα·

ἡρωες Δασαίοι, θεράποντες Ἀρρης,

ἔγα Κρονίως ἅτη ἐνέδησε βαρείη,

ὅς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν ἔσταν’ εὐτέχεοι ἀπονέσθαι,

ἡμί ἀπάτην βουλεύσατο, καὶ με κελεύει.
δυσκλέα Ἀργος ἤκεσθαι, ἐπεὶ πολυν ὀλεσα λαῶν.
ούτω ποιάν Δίῳ μέλλει ὑπερμενεῖ φιλον εἰναι,
ὅς δὴ πολλάκιν πολιῶν κατέλυσε κάρρα
ἡδ' ἐτὶ καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσομένουσι πυθέσθαι,
μᾶς δ' οὔτω τούνδε τεσσάρους τε λαῶν Ἀχαιῶν
ἀπροκοτὸν πολεμοῦ πολεμίζειν ἢδὲ μάχεσθαι
ἀνδράσι παιροτέρωσι, τέλος ἤ' οὖ πώ τι πέφαυται.
εἰ περ γὰρ κ' ἐθέλοιμεν Ἀχαίοι τε Τρώες τε,
ὀρκία πιστὰ ταμώντες, ἀρεβθήσεται ἄμφω,
Τρώας μὲν λέξασθαι, ἐφέστιν οὔσοι ἔσω,
ἡμέτ' ἤ' ἐς δεκάδας διακοσμηθέειμεν Ἀχαίοι,
Τρώων δ' ἀνδρά ἐκαστὸν ἱλαμέθα ὁμοχείνως,
πολλαὶ κεν δεκάδες δευοίατο ὀμοχοίω.
τόσον ἐγὼ φημὶ πλέας ἔμεμνα νίας Ἀχαιῶν
Τούων, οἳ ναίουσι κατὰ πτόλων. ἄλλ' ἐπίκουροι
πολλὲς ἐκ πολίων ἐγχέουσαλι καὶ ἄνδρες ἔσω,
οἳ με μέγα πλάζονται καὶ οὖν εἰὼν' ἐθέλοντα
Τ' ἑλεσθαι εὐναούμενον πτολεόθρον.
ἐνεάδα δὴ βεβάσαι Διὸς μεγάλον ἐνιαυτοῖ,
καὶ δὴ δοῦρα σέσητε νέων καὶ σπάρτα λέκυνται,
αἰ δὲ που ἡμέτεραι τ' ἄλοχοι καὶ νηπία τέκνα
ἐλατ' ἐνι μεγάροις ποτιδέγγεμαι: ἀμμὶ δὲ ἐργὸν
αὐτῷ ἀκράπους, οὐ εἴσκει δειρ' ἱκώμεσθα.
ἄλλ' ἀγείθ', ὡς ἂν εἴγον εἴπω, πεθώμεθα πάντες' φρενόμεθα σὺν ἁπνοὶ φίλην ἐς πατρίδα γαίαν,
οὐ γὰρ ἐτι Τροϊῆν αἰρόμενοι εὐφράγια
"Ως φόρτο, τούτοι δὲ θυμοὶ ἐνὶ στῆσασθοὶ δρόμων
πάσι μετὰ πληθῶν, ὡς οὐ βουλής ἐπάκουσαν.
κινήσῃ δ' ἁγορῇ ὦς κύματα μακρὰ βαλάστησι,
πόντου Ἡκαρίου, τὰ μὲν τ' Εὐρός τε Νότος τε
ἀροτ' ἐπιτίκες πατρὸς Διὸς ἐκ νεφελῶν,
ὡς δ' ὅτε κινήσῃ Ζέφυρος θαῦμα λήμιον ἐλθὼν,
λάβρος ἐπαγίζων, ἐπὶ τ' ἢμείς ἄταξάμεθα,
ὡς τῶν πῶς ἁγορῇ κινήσῃ. τοι δ' ἀλληλημ疴
νήσας ἐπ' ἐσσενίτο, ποδῷ δ' ὑπένεφθη κοινὴ
κατα' δειρομένη. τοι δ' ἀλληλοισὶ κέλευον
ἀπεσθαί νηῶν ἢ' ἐλκέσθοι εἰς ἀλα δἰαν,
οὔροις τ' ἐξέκασθαιροί. ἤτοι δ' οὐρανῶν ἵππων
ιλιάδος 2. 21

εμένων" ὑπὸ δ' ἱρεων ἐρματα νηών.

κεν Ἀγαλέασον ὑπέρμορα νόστος ἐπόχθη,

οὐχον εἶναι Ὀρνηή 'Ηρη πρὸς κύριον ἔστεεν

τοι, αἰγιόχοιο Δώσ τέκους, 'Ατρυτόνθη,

μικατε, φίλην ἔσ πατρίδα γαιαν,

κεν θεότων ἐκ' εὐρέα νότα θαλάσσης,

κεν εὐχωλήν Πριάμῳ καὶ Τρωσὶ λήποιν

τοι 'Ελένην, ἦς εἴνεκα πολλοὶ Ἀχαϊῶν

邽 ἀπόλωτο, φίλης ἀπὸ πατρίδος αἰής,

τοι νῦν κατὰ λαὸν Ἀχαϊῶν χαλκοχιτάνων

ἀνοῖς ἐπέεσσον ἐρήμτει φῶτα ἐκαστον,

νήσας ἐλαθ' ἔλκεμεν ἀμφιελλάσσας." 165

ἐφατ', οὖν ἀπίθησε θεά γαλακόκωτις 'Αθήνη.

κατ' Οὐλώμπου καρήνων αἴξασα,

μισὸς δ' ἰκανε θοᾶς ἐπὶ νήσας Ἀχαϊῶν,

τετεί 'Οδυσσῆα Διὸ μήτεν ἀνάλαυτον

οὖν ὅ γε νήσος ἐνθόλμου μελανῆς

ἐπεὶ μιν ἄχος κραθήνε καὶ θυμῶν ἰκανεν.

ἰσταμένη προσέφη γαλακόκωτις 'Αθήνη

νήσες Λαέρτιδῆ, πολυμήχαν' Ὀδυσσῆα,

οὐκόνθη, φίλην ἔσ πατρίδα γαιαν,

τοι εὖ νήσοι πολυκλήτιν πεσάντες,

κεν εὐχωλήν Πριάμῳ καὶ Τρωσὶ λήποιν

τοι 'Ελένην, ἦς εἴνεκα πολλοὶ Ἀχαϊῶν

邽 ἀπόλωτο, φίλης ἀπὸ πατρίδος αἰής,

τοι νῦν κατὰ λαὸν Ἀχαϊῶν, μὴδὲ τ' ἐρόει,

ἀγαυοῖς ἐπέεσσον ἐρήμτει φῶτα ἐκαστον,

νήσας ἐλαθ' ἔλκεμεν ἀμφιελλάσσας.

φάδ', ὅ δ' ἑκνύθη σύνα οἳοι φωνησάσθην ἐέειν,

ἀπὸ δὲ χλαίσων βάλε, τὴν δ' ἐκόμισεν

Ἅρμινὸς Θεάκησος, ὅς οἱ ὕπερθει.

' Ἀτρείδεω 'Αγαμέμνονος ἄντιος ἐλθὼν

οἱ σκῆπτρον πατρῴων, ἀφθόνων αἰεῖς

ἐβη κατὰ νήσας Ἀχαϊῶν χαλκοχιτάνων

ἰμὲν βασιλῆι καὶ ἐξοχον ἄνδρα κιχείη,

ἀγαυοῖς ἐπέεσσον ἐρημίσασκε παραστάς

ἐν', οὗ σὲ ἐξοίκε κακῶν ὅσ' ἔκδοσεςθαι,

τοῖς τε κάθησο καὶ ἄλλους ἔρως λαοὺς

ποι σάφα οὐθ', ὅσοι νῦσ 'Ἀτρείδεων'.
νῦν μὲν πειρᾶται, τάχα δ' ἤτεται νῖας Ἐαχαιῶν. ἐν Βουλῇ δ' οὖ πάντες ἀκοῦσαμεν, οἷον ἔστιν. 195

μὴ τι, χολωσάμενος μέρη κακῶν νῖας Ἐαχαιῶν.

θυμᾶς ὑπὸ μέγας ἐστὶ διοτρεφέος βασιλῆς,

τιμὴ δ' ἐκ Διὸς ἐστὶ, φυλεὶ δὲ ἐς μητέρα Ζεὺς,"

"Ον δ' αὖ ὑμοῦ τ' ἄνθρωποι θοεῖν βουλθότα τ' ἐθεροῦν, τὸν σκήπτρυν έλάσσακεν, ὄμολολάκια τε μνῆμι:\n
"δαιμόνι", ἀτρέμας ἦνο καὶ ἄλλως μάθον ἄκοιν, ὦν τοῖο φέρετρον εἶσιν: ὦ δ' ἀπτόλεμος καὶ ἀνάλυκος, οὔτε ποσ' ἐν πολέμῳ ἑναρίθμοι οὔτε ἐν βουλῇ. οὐ μὲν ποιεῖς βασιλεύσομεν ἐνύιοι Ἐαχαιῶν, οὐκ ἀγαθῶν πολυκυψαρίτη ἐστοι. 200

εἰς βασιλεῖς, δ' ἔδωκε Κρόνου παῖς ἀγκυλομήτεο [σκήπτρυν τ' ἱδ' δ' θέματα, ἵνα σφίξῃ βασιλεύῃ]."

"Ως δ' ὑμεῖς κορανέων δίστα ὀδροῦμεν. ῥ' ἀγορήσατε αὐτοίς ἐπεσαυτόνα νεὼν ἓνο καὶ κλησάνων ἤχι, ὅπε τίνα μωλυσμόβοι διὰ σάλης αὐγαλοῦ μεγάλῳ βρέμεται, σμαραγνεὶ δὲ τα πάντοις. 205

"Ἀλλοι μὲν ῥ' ἐξοντα, ἐρήτηθεν δ' ἐκαθ' ἐόρας:

Θεριστῆς δ' ὑπὸ μοῦνος ὄμορφης ἐκόλοβο, ὦ δ' ῥ' ἐπεκεφαλέα ἤσιν ἀκούσα τε πολλά τε ἥδη, μάλι, ἀφαὶ οὐ κατὰ κόσμουν, ἐρίζεψανεν βασιλεύσον, ἀλλ' ὅτι οἱ ἔσται γελοῦν 'Ἀργεῖοισιν ἐξελεκαί. ἀρχομετοσ δὲ ἀνὴρ ὑπὸ Ἡλιον ἤλθεν φολκὸς ἔρη, χωλῶν δ' ἐτερον τόδα: τώ δ' οἱ ὑμεὶς κυρτό, ὧπι στάδος συνωκώςκοτε: αὐτὰρ ὑπερθεῖν φοῖος ἐν χελαλί, ῥεδῆν δ' ἐπενήκωνεν λάχυν. 210

ἐχθυσος δ' Ἐαχαλη λαλον' ἦν ἡν ὧ' 'Ουδήν' 

tώ γώρ νεικεῖςκε. τότ' αὖτ' 'Ἀγαμέμνον διόρ ὀξέα κεκληρίγα λέγ' ὅνεδεα. τώ δ' ἄρ' Ἐαχαιῶν ἐκκόψατο κόποστο, νεμέσθησηρ τ' ἐνὶ θυμώ. αὐτὰρ ὁ μακρὰ βοών 'Ἀγαμέμνονα νέκκε μάθος: 'Αφρένθη, τέο δ' αὖτ' ἐπιμέμφεαι ἤδη χατίζεις

πλειάδ τοι καλκοῦ κλισάι, πολλά δὲ γυναικὲς εἰσὶν ἐνὶ κλισής ἐξαίρετοι, ὡς τοι Ἐαχαιῶν προτίστο ὁδόμεν, εὖτ' ἐν πολλάθρον ἐκλομεν. 215

ἡ ἐκαὶ καὶ Χρυσοῦ ἐπιμελεῖν, ὡς κε τις οὖσαι Τρόιαν ἐπηδάμῳν εὖ' Ἡλιον νόος ὀποια, ὃν κεν ἐγὼ δῆσαι ἀγάνω ἡ ἀλλός Ἐαχαιῶν.
καὶ νέην, ἵνα μίσησι ἐν φιλότητι,
όσ' ἀποκόπηκε κατὰ σχέσιν; οὐ γὰρ ἔσκειν
ὑπὸ κακῶν ἐπιβασκέμεν ὑπὸ Ἀχαίων.

καὶ ἐλεγεὶ, 'Ἀχαϊδές, οὐκέτι Ἀχαῖοι,
περ σὺν νησὶ νεῶμεθα, τὸνδε ἦ δέωμεν
ὁ Τροίης γέρα πεσομέν, ὅφρα ἤθηται,
οἱ χήμεις προσαμόνυμεν ὡς καὶ οὐκί.

ὁ Ἀχιλῆς, ἵνα μεγάλωσιν φῶτα,
πολλ' ἐλθὼν γὰρ ἐχεὶ γέρας, αὐτὸς ἀπούρασ.

λ' οὖν Ἀχιλῆς χόλος φρεστὶν ἀλλὰ μεθήμων
ἐκ 'Ατρείδης, γιὰν θαστὰ λαμβάνοντο."
ὁδὲ δὲ τις ἐπεσκευὰς ἴδων ἐς πλησίον ἄλλων ἠοὶ πόποι, ἣ δὴ μυρί' Ἄργειον ἔσθελα ἔσφυξεν. 

Βολᾶς τῇ ἕξαρχῳ ἀγαθὰς πόλεμον τε κορύσσων νῦν δὲ τὸν μέγα άριστον ἐν Ἄργειον ἔσφυξεν, 

ὅς τοῦ λαβητηρία ἐπεσβόλου ἔσχατον ἀγοράκων, 

οὐ δὴ μὲν πάλιν οὕτως ἄνησε θυμὸς ἀγάλωπο 

νεικελεῖν βαπτίζας ὑνευδείου ἐπεσσώμαι." 

"Ως φάσας ἡ πληθύς. ἀνά δ' ὁ πτολεμαῖος Ἄργειον 

ἔστη σκῆτρον ἑρωύ. παρὰ δὲ γλαυκόπτης Ἀθηνὴ, 

εἰδομένην κήρυκι, σωπὰν λαὸν ἀνώγει, 

ὡς ἀμα θ' οἱ πρώτοι τε καὶ ὑστατοὶ νῖς Ἀχαιῶν 

μὺδον ἀκόσσειαν καὶ ἐπηφρασασαῖα βουλὴν, 

ὁ σφιν ἔσφυξεν ἀγοράσατο καὶ μετέειπεν. " 

"Ἀργείη, νῦν δὴ σε, ἀναξ, ἐθέλουσιν Ἀχαιοὶ 

πᾶσιν ἑλέγχοισιν θέμεναι μερόπεσι βροτοῖσιν, 

οὐδὲ τοι ἐκτέλεσαν ὑπόσχεσιν, ἢν περ ὑπέσταν 

ἐφάλλον ἐτι στείχοντες ἀπ' Ἄργεου ἵπποβοτον, 

"Γλυκὸν ἐκπέτρατον εὔτερον ἀποκεκαθάθαι, 

οὕτω γὰρ ήτα λαοὶ χρῆται τε γνωκὲ 

ἀλλήλοιν οὐδέρονται οὐκόνδε νέεσθαι. 

ἡ μὴ καὶ πόνος ἐστὶν ἀνημέντα νέεσθαι, 

καὶ γὰρ τὸς θ' ἐνα μὴν μένων ἄτι ἢς ἀλόχοο 

ἀσχαλάς σὺν ὑπ' ἀκοινογοῦ, ὅν περ ἀειλαί 

χειμέριαι εἰλέωσιν ορινομένη τε δήλαστα. 

ἡμῖν δ' εἰναίτοι ἐστὶν περιπρότεν ἐνιαυτὸς 

ἔυθαδε μιμωντεσσι. τῷ οὐ νεμεσίζεσιν Ἀχαιοῦ 

ἀσχαλασαν παρὰ νηνὶ κοροφών. ἀλλὰ καὶ ἔμψῃ 

ἀλοχοῦ τοῦ ὄντος τε μένειν κενεύν τε νέεσθαι. 

τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνων, ὄφρα δαμέμμεν, 

η ἡγεμόνας ὅλγου ὀμνείλται, ἢ καὶ οὐκὶ. 

ἐν γὰρ δὴ τὸν ὑμὲν ἐνι φρεσκόν, ἐστε δὲ πάντες 

μάρτυροι οὖσ μὴ Κῆρες ἓβαμ βασάνοι φέρουσαν. 

χθεσὶ τε καὶ πρὸς ὁ Γαλάτη ὡς Ἀχαιῶν ἐγερθοῦσι 

τικάναν καὶ Πριάμῳ καὶ Τρωαῖ φέρουσαν. 

ἡμεῖς δ' ἀμφὶ περὶ κρίσειν λεοντῖς κατὰ βιώσα 

ἔρομεν ἀδανάτους τελείσας ἐκατόμμβας, 

καλῆ ὑπὸ πλατανίστης, θέβαις ἢ ἐνιόφης 

ἐνθ' ἐπ' εἴδη μεγά σῆμα. ὁ δ' ὅποτε ὅτι 

τὸ β' αὐτὸς Ὀλυμπίος ἦκε φώσθε,
παίξας πρὸς βα πλατάνιστον ὄρουσεν·
σαυ στουνθοῦ νεοσσοὶ, ἤπια τέκνα,
ικροτάτῳ, πετάλοις ὑποπεπτημέτε,
ἀρ μὴντη ἐνάτη ἦν, ἦ τέκνε τέκνα.
τοὺς ἐλεεωδα καθήσασε τετρυγάτας·
ἀμφιπότατο οὐρομένη φίλα τέκνα·
ελιξάμενοι πτέρυγοι λάβευ ἀμφιαχυίαν.
εἰ κατὰ τέκνα ἔφαγε στρουθοῦ καὶ αὐτῆι,
ἱρίζηλον θήκεν θεὸς, ὡς περ ἔφημεν·
μιν ἔθηκε Κράων παῖς ἀγκυλομῆτεως·
ἐσταότες θαυμάζομεν, οἶον ἑτύχη.
εἰνά πέλωροι θεῶι εἰσῆλθα ἐκατόμβας,
δ' αὐτίκ' ἐπείτα θεὸπροπέων ἀγόρευεν·
καὶ ἐγένεσθε, καρηκομώντες Ἀχαίοι·
τοῦτο ἔφημε τέρας μέγα μητέτα Ζεύς,
δύνετεστον, ὅου κλέος οὐ ποτ' ὀλείται.
κατὰ τέκνα ἔφαγε στρουθοῦ καὶ αὐτήν,
ἀρ μὴντη ἐνάτη ἦν, ἦ τέκνα τέκνα·
τοσσαύτ' ἔτεα πτολεμέζομεν αὐθι,
καὶ σύ πολύν ἀἱρεσομεν εὑρίσκωςι·
καὶ ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
μέμνετε πάντες, ἐκπομήνδε 'Ἀχαιοι,
σ δ' κεν θανεῖν μέγα Πριάμου θλωμεν."

βατ' Ἀργείοι δὲ μέγ' ἰαχοῦ — ἀμφὶ δὲ ἱής
καὶ μετέεπε Γερήνιος Ἡπότο Ἡντωρ' ὡς, ἂν ἐπων ἐκοινώς ἀγοράσθησε
σ, οἷς ὁ το μέλει πολημηία ἔργα,
ὑθεία τε καὶ ὅρκα βῆσθαι ἦμιν;
ὑ Βουλαί τε γενοῦτο μήδεα τ' ἀνδρῶν
τ' ἀκρητοι καὶ δεξιαί, ἂς ἐπέσπειμεν.
ἐρ' ἐπέσω' ἐριδαινομεν, οὔτε τι μήχος
ἐνυμάςθα, πολὺν χρόνον ἐνυθὰδ' ἐῶντες.
σύ δ' ἐθ' ὡς πρῶ ἔχων ἀποτειμέα βουλήν
ἀργείοικ κατὰ κρατερᾶς ὑσμίνας,
ἐὰν φθινόθεν, ἕνα καὶ δύο, τοι κεν 'Ἀχαιῶν
βουλεύοιο'— ἄνωσις δ' οὐκ ἔσθεται αὐτῶν —
γοσ' δέναι, πρῶ καὶ Διὸς αἰγιόγοιο

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γνώμεναι ἢτε ἱερόν ὑποσχεσις, ἢτε καὶ οὐκ. φημὶ γὰρ ὅτι κατανεώσει ὑπερμενεῖα Κρονίων ἡματι τῷ, ὅτε νησίῳ ἐπ’ ὁκυπόροιον ἔβαινον Ἀργείων Τρώεσσι φόνοι καὶ κήρα φέρουσι, οστράκπτων ἐπιδέξι’ ἐναλλῆμα σήματα φαίνοντο. τῶ λη τις πρὶν ἐπειγέσθω οἴκον δὲ νέεσθαι, πρὶν των πάρ Τρώων ἀλήχοι κατακομβῆσθαι, τίσασθαι γ’ Ἐλενῆς ὁρμηματα τε στορχαξ τε. εἰ δὲ τις ἐκπάγωσι θέλει οἴκον δὲ νέεσθαι, ἀπόσειται ὡς νησί ἐνσέλημοι μελάνης, ὄφρα πρὸσθ’ ἀλλων σάνατον καὶ πότμον ἐπίστη. ἄλλα, ἀναζή, αὐτὸς τ’ εὐ μηδέει πεθεῦ τ’ ἀλλ’ οὗ τοι ἀπόβλητ’ ἐποιεῖσθαι, ὅτι κεῖ εἰπτι. κρῶ’ ἄνδρας κατὰ φύλα, κατὰ φρυγάς, Ἕλενεμον, ὡς φριτήριον φριτήριος ὀρίζει, φύλα δὲ φύλοις, εἰ δὲ κεῖ δὲ ἔρξης καὶ τοι πεθοῦσιν Ἀχαίοι, γνώσθη ἔπειθ’ ὡς ὦ ἤγεμόνιον κακός, ὅς τ’ ἔρων λαῖν, ἑι’ ὑσ’ κ’ ἐρτόλας ἔρσεν. κατὰ σφέας γὰρ μάχεσθαι γνώσει δ’, εἰ καὶ θεσπές τὸν τὸν ἀλατάνις ἢ ἀνδρόν κακότητι καὶ ἀφραδῆ πολέμου.”

Τὸν δ’ ἀπομείβομενας προσέφη κρεῖων Ἀγαμέμνων ἡ μᾶν αὐτ’ ἀγορῇ ἰκᾶς, γέρων, νῖας Ἀχαίων. αὐ γαρ, Ζεῦ τ’ ἑτέρο καὶ Ἀθηναίη καὶ Ἀπόλλων τοῦτον δέκα μοι συμφράδομεν εἰπ’ Ἀχαίων τῷ κε τάγ’ ἡμίσει πόλις Πρώμοιο ἀπάκτω χερσίν ὑπ’ ἡμετέρησιν ἀλοῦσά τε περιθομένα τε. ἄλλα μοι αἰγόταξος Κρονίων Ζεὺς ἅλλε’ ἐδωκεν, ὡς με με’ ἀπρήκτους ἐρίδας καὶ νέικα βαλλεί. καὶ γαρ ἔγον Ἀχιλεὺς τε μαχησάμεθ’ εὐνέκα κούρης ἀντίφορος ἐπέσθεν, ἕγω δ’ ἥριον χαλεπάλων εἰ δὲ τοῦτ’ ἐς γε μίαν βουλεύσομεν, οὐκ’ ἐπειστ’ Τρώσσιν ἀνάβλησις κακοῦ ἐσσεται, ὅδ’ ἠβαίνων. νῦν δ’ ἔρχεσθ’ ἐπί δείπνον, ὑμ’ ἐξώγομεν Ἀρη’ εὐ μὲν τις ὁδόν θηξάσθω, εὐ δ’ ἀσπίδα θέσθω, εὐ δὲ τις ὑποτιμή δείπνον δότω ὁκυπόδεσσαν, εὐ δέ τις ἀρματος ἀμφίθ’ ἤδε πολέμου μεδέσθω, ὡς κε πανημέροιο στοιγερῷ κρινόμεθ’ Ὀρη’ οὐ γὰρ παντολὴ γε μετέσσεται, οὐδ’ ἠβαίνων, εἰ μὴ νῦς ἔλθοισα διακρίνει μένος ἄνδρών.
μέν τεν τελαμών ἀμφὶ στήθεσιν ἀμφιβρότης, περὶ δ’ ἐγχεῖ χεῖρα καμεῖται. δὲ τεν ἵππον ἐδέξουν ἄρμα τιταίνων. ἔγων ἀπάνευθε μάχης ἠθέλοντα νοήσω, ἵνα παρὰ νησί χρωσίνων, οὐ οἱ ἐπείσανται φυγεῖν κὺνας ἥδ’ οἶλονοι.” ἡφαῖ, Ἀργείοι δὲ μέγ’ ἱαχων, ὡς ὅτε κύμα ἡ ψηλῆ, ὅτε κυνῆτη Νότος ἐκδόων, τι σκοπέλω τὸν δ’ οὗ ποτε κύματα λείπει ἃνέμων, ὅτ’ ἂν ἐνθ’ ἐνθα γένωται. ἔσ’ ἄρεόντο κεδασθῆντες κατὰ νήσος, τάν τε κατὰ κλισάς, καὶ δείπνον ἔλευτο. ἄλλῳ ἔρεξε θεῶν αἰείγενετάων, ὦς θάνατον τε φυγεῖν καὶ μῶλον “Ἀρησ. βοῦν ἴρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων γενταέθηρον, ὑπερμενέει Κρονίων, εν δὲ γέροντας ἀριστῆς Παναχαιῶν, α μὲν πρώτιστα καὶ Ἰδωμενή ἁνάκτα, πετ’ Ἀλαυτε δύω καὶ Τυδέως νιῶν, αὐτ’ Ὁδυσσα, Δίλ μῆτιν ἀτάλαυνον. οὐ δὲ οἱ ἀλθὲ βοὴν ἀγάθος Μενέλαιος ο κατὰ θυμοῦ ἀθελεῖαν ὡς ἐπονεῖτο. περιστηςάν τε καὶ οὐλοχύτας ἀνέλοντο. εὐγόμενον μετέφη κρείων Ἀγαμέμνων ύδιστε, μέγιστε, κελαυνεφές, αἰθέρι ναϊῶν, ἐπ’ ἥλιον ὅναι καὶ ἐπὶ κνέφας ἐλθεῖν, κατὰ πρηνεῖς βαλέειν Πριάμου μέλατον ν, πρῆσαι δὲ πυρὸς δηθίου θύρετρα, οὐ δὲ χιτώνα περὶ στήθεσι δαίξαι ὡγαλέους πολέες δ’ ἀμφ’ αὐτὸν ἑταῖροι ἐν κοινῷσιν ὧδ’ ἄλοιπατο γαῖαν.” ἡφαῖ’ οὐδ’ ἄρα πώς οἱ ἐπεκραίανε Κρονίων, γε δέκτο μὲν ἰρά, πόνον δ’ ἀμέγαρτον ὀφελλεν. πεί β’ εὐξαντο καὶ οὐλοχύτας προβάλοντο, ν μὲν πρώτα καὶ ἐσφαξαν καὶ ἐδειραν, ῥ’ ἐξεταμον κατὰ τε κυνη ἐκάλυψαν ποιησάντες, ἐπ’ αὐτῶν δ’ ὄμοθέτησαν. ἵνα δ’ σχεῖςιν ἀφίλλαοιν κατέκαυσι, να δ’ ἄρ’ ἀμπελάντες ὑπείρειον Ἡφαίστου.
αὐτὰρ ἔπει ὑπὲρ τὴν μήρ' ἐκάτη καὶ σπλάγχνῳ ἐπάσαντο, μοῦτρολλον τ' ἀρα ταλλα καὶ ἀμφὶ ὀβελοῦσιν ἐπειραμνῖ, ὁπτισμᾶ τε περιφραδέως, ἐρύσαντο τε πάντα. αὐτὰρ ἔπει παύσαντο ποῦν τετύκοιτό τε δοιάτα, δαίμον', οὐδὲ τι θυμὸς ἐδέδετο δαιὸς ἐήσης. αὐτὰρ ἔπει τόσιος καὶ ἑδητός εἴς ἔρων ἔτο, τοῖς ἄρα μόθων ἦρμη Γερήμων ἱππότα Νέοιτωρ· "Ἀτρείδης κῆδοτε, ἀνὰς ἀνδρῶν Ἀγάμημον, μηκέτι νῦν ὃθ' αὐθ' λεγώμεθα, μηδ' ἔτι ὑπὲρ ἀμβαλλόμεθα ἔργον, ὁ δ' θεὸς ἐγγυαλίζει· ἀλλ' ἄγεσ, θηρικεῖς μὲν Ἀχαιῶν χαλκοχυτῶν λαὸν κηρύσσοντες ἀγεριότων κατὰ νῆας, ἢμεῖς δ' ἄρδοι ὄρα κατὰ στρατὸν εὐρὺν Ἀχαιῶν ἱομεν, ἀφὰ κε θάνατον ἐγείρομεν ὃζυν Ἀργα." "Ὡς ἔρατ', οὐδ' ἀπίθησεν ἀνὰς ἀνδρῶν Ἀγαμέμνων· αὐτίκα κηρύκεσις λυγυφθόγγους κέλευσεν κηρύσσεν πάλεμόνδε καρπηκομώντας Ἀχαιόν, οἱ μὲν ἐκήμυσσον, τοι δ' ἤγελοντο μᾶλ' ὁδα. οἱ δ' ἀμφ' Ἀτρείδοι διατρεφέες βασιλεῖς θύουν κρίνοντες, μετὰ δὲ γλακυκῶπις 'Αθήνης αἰγίδ' ἔχουσι ἐρίττημα, ἄγδρων δαπάνης τε, τῆς ἐκατὸν θύσαις παγχρύσασθαι ἡρεθόνται, πάρτες ἐὗπλεκέσει, ἐκατόμβοις δὲ ἐκαστοίς. σὺν τῇ παπφάσσουσα διέσυντο λαὸν Ἀχαιῶν ὀτρύνουσιν ἴναι; ἐν δὲ σθένοις ἄρσεν ἐκάστῳ καρδίᾳ, ἄλληκτον πολεμίζεις ἢδ' μάχεσθαι. τοῖσι δ' ἄφαρ πάλεμος γλυκών γένετ' ἥν τέθεσαι ἐν νηπίῳ γλαφυρήσει φίλην ἐς πατρίδα γαῖαν. "Ἡπάτ' ποῦρ ἄδηλον ἐπιφλέγει ὁστεῖν ὑπὲρ οὐρεός ἐν κυριφῆς, ἐκάθεν δὲ τε φαύνεται αὐγῆ, ὅς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεοπτεσθείον αὐγῆ παμφαγόωσα δι' ἀλθέον οὐρανὸν ἱκει. "Τῶν δ', ἀδετ' ὄρρθων πετευμένων ἔθνεα πολλά, χθεῶν ἡ γεράνων ἡ κύκων δουλιχοδέφια, Ἀολὸς ἐν λεμώνι, Καυστρίῳ ἀμφὶ μέθρα, ἐνθα καὶ ἐνθα ποτίσκεται ἀγαλλόμενα πετεύγεσσειν, κλαυγηθῶν προκαβαζότων, σμαραγδεῖ δὲ τε λεμών, ὅς τῶν ἔθνεα πολλά νεῶν ἀπὸ καὶ κλησίας ἐς πεδίον προχέοντο Σκομαύδριον, αὐτάρ ὑπὸ χθὼν.
σμερδαλέους κονάβιζε ποδών αὐτῶν τε καὶ ἵππων. ἦσαν δ' ἐν λειμών Σκαμανδρὼς ἀνθεμέωντι μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ἅρη.

'Ητε μινάων ἄδειων ἔθνεα πολλά,

αίτε κατὰ σταθμῶν πομηνίων ἡλάσκουσιν ἅρη ἐν εἰλαμη, ὅτε τε γλάγος ἀγγεα δεει, τόσοι ἐπὶ Τράωσι, καρπηκομόωντες 'Αχαιοι ἐν πεδὼν ἱσταντο, διαφεύγοις, μεμαώτες.

Τοῦτο δ' ὅστ' αἰπόλα πλατέ' αἰγῶν αἰπόλοι ἀνδρεῖς μεταδικράσωσιν, ἔπειρ κε νομὸς μυγέωσιν,

ὅτε τοὺς ὑγεμόνες διεκόσμους ἔνθα καὶ ἔνθα ὑψηνὴ' λέων, μετὰ δὲ κρέων 'Αγαμεμνόνοι, ἔφετα καὶ κεφαλὴν ἱκελος Δίων τερπικεράνθω, ἄρει δὲ ζωήν, στέρων δὲ Ποσειδάνων.

ἐντε βοῦς ἀγέληθη μέγ' ἔξοχος ἐπλευ πάντων περίδος, ὅ γάρ τε βοέσιν μεταπρέτει ἀγρομένην· τοὺν ἀρ' Ἀτρείδην θήκε Ζεὺς ἦματι κείσθαι, ἔπετε' ἐν πολλοῖς καὶ ἔξοχοι ἡρώεσσιν.

'Εσπετε νῦν μοι, Μόνισα, Ὁλύμπια δὸματ' ἔχουσιν, —

ὅμεισ γὰρ θεαί ἔστε, πάρεστε τε, ἵστε τε πάντα,

ὕμεις δὲ κλέος οὐν ἄκοιμος, οὐδέ τι ἱόμεν — ὁ ἄργας ἡγεμόνες Δαυαῖν καὶ κοίρανοι ἤσου, πλῆθον δ' οὐκ ἂν ἐν ἐν μυθήγομαι οὐδ' ἀνομήμον, οὐδ' εἰ μοι δέκα μεῖν γλώσσασιν, δέκα δὲ στόματ' εἰειν,

ὅμοια δ' ἀρρήκτος, χάλκεων δέ μοι ἦπω ἔνεισι,

εἰ μὴ Ὀλυμπιάδας Μοῦος, Δίως αἰγώνοιο τυγατερίς, μυσταλαθ', ὡσι πῦ Πλοῦν ἠλῶν, ἄρχοντας οὐ νην ἔρως νήπας τε προπάσσας.

Βουλτῶν μὲν Πηνελῶος καὶ Δήητος ἤρχον

ἄρκεσφαδὸς τε Προδήνωρ τε Κλανίς τε,

ὅ τ' Ἰορνὴν ἐνέμοιτο καὶ Ἀδίκα πετρήσασιν

Σχυσῶν τε Σκάλων τε πολυκηνὸν τ' Ἐτεοῦν, ἥθετεν Γραγβὰ τε καὶ εὐρύχωρον Μυκαλησσόν, ὃ τ' ἄμφ' Ἀρμ' ἐνέμοιτο καὶ Εἰλέσιν καὶ Ἐρώθρας,

ὁ τ' Ἔλεω' εἰχόν ἦδ' ὅ τ' Θλην καὶ Πετεόνα,

رغبοτεν Μεδεώνα τ', ἐυκτίμεμον πτελεθρον, ἔως Εὔτρησι το πολυτήριων το Θλῆβην,

ὁ τ' Κορώμενα καὶ ποηνευθ' Ὀλάρτος,

μετὰ Πλάταιαν ἔχον ἦδ' οἴ Γλίσαντ ἐνέμοιτο,
οι δ' Ἡπόθεσιν έχουν, εὖκτείνειν πτωλεθρον, Ὑγχηστόν θ' ἱερόν, Ποσιδόνιον ἀγλαίον ἄλσος, οἱ τε πολυστάφυλον Ἀρην ἔχουν, οἱ τε Μίδειαν Νικάν τε ζαθέναν Ἀνθρώπων τ' ἐσχατώσαν, τῶν μὲν πεντήκοντα νέες κλίουν, εὖ δ' ἐκάστη κόρροι Βουίων ἐκατόν καὶ ἐκείνης βαίνουν.

Οἱ δ' Ἀσπλήνδομα ναὶον ἰδ' Ὀρχομενοὶ Μινώεων, τῶν ἤρα 'Ἀσκάλαφος καὶ Ἰάλιμενος, νίες Ἀρηος, οὐς τέκεν Ἀστυδέχη δόμω Ἀκτορος Ἀζείδαο, παρθένοις αἰδοῖς, ἐπερώτου ἐσαυράβασα, Ἀρης κρατερόν, ὅ δ' ὁ οἱ παρελαῖατο λάδηρος, τοῖς δ' τριήκοντα γλαφυρὰς νέες ἐστικούσατο.

Ἀντάρ Φωκήνων Σκεδίων καὶ Ἐπιστρόφος ἤρχουν, νίες Ἰφιτοῦ μεγαθύμου Ναυβολίδοο, οἱ Κυκώρισσον ἔχον Πυθόνα τε πετρίεσσαν Κριῶν τε ζαθέναν καὶ Δαμίδα καὶ Πανοπεία, οἱ τ' Ἀνεμοφρέαν καὶ Ἐραμπολτίων ἀμφεφέροντο, οἱ τ' ἄρα πᾶρ πτερακμόν Κηφίσου δίου ἐραιον, οἱ τε Αλκαιαν ἔχουν πηγής ἐπὶ Κηφίσου τοῖς δ' ἁμα τεσσαράκοντα μέλαιαν νῆες ἐπούσι, οἱ μὲν Φωκήνων στίχας ἱστασαν ἀμφιπότοτες, Βουίων δ' ἐμπληρεὶ ἐπ' ἀριστερά θηρίσσαντο.

Λοκρῶν δ' ἡγεμώνει 'Οιλῆς ταχύς Αἰας, μείων, οὐ τ' ὁσοὶ γε ὁσοὶ Τελαμώνιας Αἰας, ἄλλα πολὺ μείων' ἡλύσιος μὲν ἐρη, λυσοθάρης, ἐγχείθη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιών' οἱ Κύνου τ' ἐνέμοντες Ὀπόκτητα τε Καλλιαρίδον τε Βῆσταν τε Σκάρφην τε καὶ Αὔγείας ἐρετείνες Τάρφην τε Ἐρώνιον τε Βοαγρίων ἀμφι' ῥέθρα. τῷ δ' ἁμα τεσσαράκοντα μέλαιαν νῆες ἐπούσι Λοκρῶν, οἱ ναῖοι πέρης ἱερῆς Εὐβοῖαι.

Οἱ δ' Ἐκβολῶν ἔχουν μένεν πιείνοντες Ἀβάντες, Χαλκεΐδα τ' Ἐλεφριάν τε πολυστάφυλον θ' Ἰστιαίαν Κῆρινθόν τ' ἐφαυλὸν Δίου τ' ἀπή πτωλεθρον, οἱ τε Κάρυστων ἔχουν ἦδ' οἱ Στύρα ναιετάσσον, τῶν αὐθ' ἡγεμώνευ' Ἐλεφήνωρ, ἁ' ἀρχος Ἀρηος, Χαλκωδοντιδότης, μεγαθύμοις ἁρχος Ἀβάντων, τῷ δ' ἁμα Ἀβαντες ἐπούστο θεοί, ὅπως κομώνυτε, αἰχμηται, μεματος ἀδεκτῆσιν μελήσισιν.
ΙΛΙΑΔΟΣ 2.

31

ήξεων δημών ἄμφι στήθεσσων.

teσσαράκοντα μέλαινα νῆες ἔποντο.

v 545

v' Ἀθήνας εἰχον, ἐυκτίμενον πτολεμέρον,

vχόθος μεγαλήτωρα, ὅπως ἦν Ἀθήνης

v νυγάτηρ, τεκε δὲ ζειδώρως ἄρουρα,

vΔήηνης εἰσεν, ἐφ᾽ ἐν πίοι νηφόν

v ταύρους καὶ ἄρνεων ἴλαοιταί

vηναίοις περιτελλομένων ἐνιαυτῶν

vγεμόνευν' νῦόσ Πετεώ Μενεσθεύς.

v 550

v ὧ τις ὁμοῖοι ἐπιχθόνιοι γένετ' ἀνήρ

v ἱπποὺς τε καὶ ἄνδρας ἀσπιδιῶτας.

v οὐς ἐρίζεν' ἦ γὰρ προγενέστερος ἤεν.

v 555

v πεντήκοντα μέλαινα νῆες ἔποντο.

v ἐκ Σαλαμίνων ἄγεν δυοκαίδεκα νῆας

v ἄγων, ἢν' Ἀθηναῖοι οὐταυτο νάλαγγες].

vγροσ τ' εἶχον Τίρευθα τε τεχνόσσαν,

v' Ἀσίυνη τε βαθῶν κατὰ κόλπουν ἐχούσας,

v 560

v Ητόνας τε καὶ ἄμπελοσίν' Ἐπιδάουρον,

v Ἀγιναν Μάσητα τε κούρω Ἀχαιῶν,

v γεμόνευε βοὴν ἄγαθος Διομήδης

v οἰος, Καπανής ἀγακλείτο φίλοι νῦόσ.

v 565

v ἐν Εὑρώπαλος τρίτατος κλέα, ἵσοθεος φῶς,

v νῦόσ Ταλαϊώνδαο ἀνακτος.

v 560

v ὦ δ' ἡγεῖτο βοὴν ἄγαθος Διομήδης.

v ὦ  ὁδώκοντα μέλαινα νῆας ἔποντο.

vὑκήνας εἶχον, ἐυκτίμενον πτολεμέρον,

vΚόρωνθον ἐυκτιμένας τε Κλεωνάς,

v 570

v ἐνεμούτο 'Αραϊθρεύτη γ τ' ἑρατεινήν

v', ὦδ' ἀρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

vηὴν τε καὶ αἰτεινὴν Γονάσσεσαν

v τ' εἶχον, ἦδ' Ἀγιναν ἀμφενέμοντο

v' ἀνὰ πάντα καὶ ἄμφι 'Ελκην εὐρείαν,

v νηθόν ἤηε ρελών 'Αγαμέμνων

v 575

v ἀμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

v. ἐν δ' αὐτός ἐδύσφιτο νότροτο χαλκοῦν

v ἄστιν δὲ μετέπρετεν ἡρῴεσσιν,

vτοσ ἢην, πολὺ δὲ πλείστους ἄγε λαοῦ.

v 580

vχών κολῆν Λακεδαιόμανα κητώσεσαν,

vύπαρτην τε πολυτρήσων τε Μέσσην,
Βρυσεῖάς τ' ἐνέμοντο καὶ Ἀγγείας ἐρατεινάς,
οἷ τ' ἄρ' Ἀμύκλας εἶχον Ἔλως τ', ἐφαλόν πτολέμερον,
οἷ τ' ταῦτα εἰχόν ἡδ' Οὐτυλοῦ ἀμφιεμένον,
τῶν οἳ ἀδελφῶν ἦρμης, βοήθ' ἀγαθὸς Μενέλαος,
ἐξήκυντα νεῶν ἀπάτερε δε ὑθρησκοῦτο.
ἐν δ' αὐτός κίεν ἦστι προθυμήσαι πεποιθός,
ὄτρυνων πόλεμοιον' μάλιστα δε ἦτο θυμῷ
τίτανθαι Ἐλένης ὀρμήματά τε στοναχάς τε.

Οἷ δὲ Πύλων τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν
καὶ Ἐρών, Ἀλφειών πόρον, καὶ ἐόκτυτον Ἀδήτ',
καὶ Κυπαρισσῆντα καὶ Ἀμφινέων ἔναισιν
καὶ Πτελέον καὶ Ἐλούς καὶ Δώριον, ἐναὶ τ' Ἐρυθαί
ἀντόμεναι Θάμνων τὸν Ἐρήμη καὶ πάνω ἀμφήης,
Οἰχαλλήθεν ὅπασι παρ' Ἑυρύτων Οἰχαλλίον,
στεῖτο γὰρ εὐχόμενος νικησόμεν, εἰ πέρ ἂν αὐταὶ
Μοῦσας ἀείδουσιν, κούραι Δίως αἰγιόχων,
αἱ δὲ χολωσάμεναι πηρῶν θέσαν, αὐτάρ δεδώκ
δεσποτεύον ἀφέλουσα καὶ ἐκλέαδον καθαριστόν,
τῶν ἀθάνατον χελώνευε Γέραμος ἱππότα Νέστορ,
τῷ δὲ ἐνεφύκαν γλαφυραὶ νέες ἐστικόμενο.

Οἷ δ' ἔχον Ἀρκαδίνην ὑπὸ Κυλλῆνης ὅρος αἰτῆς,
Ἀδητόποις παρὰ τύμβου, ἦν ἀνέρες ἀγγιμοχαταῖ,
οἵ Φένεόν τ' ἐνέμοντο καὶ Ἐρυθάμενον πολέμηλον,
Ῥίπην τ' τον Ἐρυθαί νεών καὶ ἁμεδόσοσιν Ἅβανσιν,
καὶ Τεγέην εἶχον καὶ Μαυτανένη ἐρατεινήν,
Στυφήλιον τ' εἶχον καὶ Παρρασίν ἐνέμοντο,
τῶν ἦρξιν Ἀγακαίου παῖς, κρείον Ἀγαπήρων,
ἐξήκυντα νεῶν πολέες δ' ἐν νηθ' ἑκάστη.
'Αρκαδίδας ἄνδρας ἐξανθαίρεσιν, ἐπιστάμενοι πολεμίζεων,
αὐτὸς γὰρ σφιν δόκειν ἄναξ ἄνδρων Ἀγαμέμνονος
νήσας ἐνφελόμενος περάν ἐπὶ οἶκον πότου,
'Ατρείδης, ἐπει δ' ὁ σφιθρόστει ἔργα μεμέλεψε.

Οἷ δ' ἄρα Βουνάρσιος τε καὶ Ἡλία ἄνω ἐναίων,
ὅσον ἔφη Ἀμφών καὶ Μύρσιος ἐσχατόσοσα
πέρη τ', Ὀλενία καὶ Ἀλεισίον ἐνυός ἐέργει,
τῶν τιν' ἠπίστασαν ἄρχοι ἐσαν, δέκα δ' ἄθροι ἐκάστῳ
νῆσι ἐπιτό θοαί, πολέες δ' ἐμβαίνου Ἐπειοῖς,
τῶν μὲν ἄρ' Ἀμφώμαλος καὶ Ὀλίπιος ἤγησάρθην,
νῆσι μὲν Κτεσίτου δ' ἄρ' Ἐυρύτου, Ἀκτορίων.
Ἀργυκέλθης ἦρξε κρατερός Διώρης
τάρτων ἦρξε Πολύζεως θεοειδῆς,
θέεις Αὐγήλαδα άνακτος.

τὸ Δουλίχειο Ἐξινάων θ' ίεράων
καλούσι πέρην ἄλος, Ἡλιός ἄντα,
ἱγμένευε Μέγης ἀτάλαυτος Ἀρηί,
ὅν τίκτε διάφιλος ῥπότα Φυλεύς,
δουλίχιον' ἀτειάσσατο πατρὶ χολωθεῖς.

τεσσαράκοντα μέλαιναι νῆσε ἔποντο.

Οὐδεστὶς ἦγε Κεφαλλήνας μεγαθύμους,
ην εἰχον καὶ Νῆρατοι εἰνοῖσφυλλον,
λεί' ἐνέμοντο καὶ Αἰγίλιτα τρηχείαν,
καὶ οὖν ἤχον ἦδ' ὡς Σάμων ἀμφενέμοντο,
νον ἤχον ἦδ' αντιπέρα· ἐνέμοντο.

Οὐδεστὶς ἦρξε Διή μῆτιν ἀτάλαυτος,
νῆσε ἔποντο δυάδεκα μιλτισάρην.

οῖ' ἵγεύος Θόας, Ἀνθραίμονος νίός,
ν' ἐνέμοντο καὶ Ὄμελον ἦδ' Πυλίμην,
ἀγχίαλον Καλυδώνα τε πετρίσσαν.

Οὔνιος μεγαλήτερος νῆες ἠσαν,

αὐτῶς ἦμι, θάνε δὲ Ξανθὸς Μελέαγρος,
πάντ' ἐτέταλται ἀνασσεμένοι Αἰτωλοῦν.

τεσσαράκοντα μέλαιναι νῆες ἔποντο.

ο' Ἱδομενέως δουρωκλύτος ἲγμένευεν,
τ' εἰχον Γώρτυνα τε τειχίσσαν,

λητόν τε καὶ ἄργυσσα Λύκαστον.

ἐ' Ῥώτιόν τε, τόλεως εὐναεστάσας,

τρήτην ἐκτόμπαλον ἀμφενέμοντο.

ο' Ἱδομενέως δουρωκλύτος ἲγμένευεν,
τ' ἀτάλαυτος Ἐνναλίῳ ἀνδρειφώτη

ὁγάκοντα μέλαιναι νῆες ἔποντο.

εμοσ δ' Ἡρακλείδης ἦσ' τε μέγας τε ἐννέα νῆες ἅγει Ῥώτιον ἄγερόχων,
ἀμφενέμοντο διὰ τρίχα κοπυρηθέντες,

ἀνασον τε καὶ ἄργυσσα Κάρμερον.

ἁπάκεμος δουρωκλύτος ἰγμένευεν,

φιλικότερα βῆ Ἡρακληθήρ,
ἐξ Ἐσφήρης, ποταμοῦ ἀπὸ Σελήνην,

τεα υππλα Διοτρέφων αἰζήν.
Τληπόλεμος ὃ ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτος,
ἀυτικά πατρὸς ἐστὶν φίλον μήτρας κατέκτα,
ἡμι γηράκουντα Δικύμιου, ὅς Ἀρης,
ἀνὴρ δὲ νήμας ἐπηξε, πολὺν ὃς ὅ γε λαῖν ἀγέλρας
βῆ φεύγων ἐπὶ τῶν ἀρχ.
νῦν οῖοι νῦνοι τε βής Ἡρακληής.
αὐτὰρ ὃ γ' ἐστιν Ὑδων ἰέσειν ἀλώμενος,
ἀγγεια πάσχων τριχά ἄκηθεν καταφυλακὼν, ὃς ἐφιλήθη
ἐκ Διός, ὅπερ θεοῦ καὶ ἀνθρώπους ἀνώτατος,
καὶ σφῶν θεοπέσιον πλοῦτον κατέχει εἰς Κροίων.

Νυμφεὺς αὐς Σύμηθεν ἄγε τρεῖς νήσων εἴσας,
Νυμφεὺς, Ἀγαλαίης νῦν Χαρόπτοι τ' ἀνακτὸς,
Νυμφεὺς, ὅς κάλλιστος ἀνήρ ὅπο Ἰλευν ἤθελεν
τῶν ἀλκων Δαμαὐδινοι.

ἀλλ' ἀλατανόνοι ἐρήμων, πάθος δὲ οἱ εἰπέτει λαῷ.

Οἱ δ' ὅ ὀρα Νίκειν ἑχον Κράπαθον τε Κάσων τε
καὶ Κών, Ἐυπρυύνου οὖν, ἱήσους τε Καλάνως,
τῶν αὐς Φεῦτοπος τε καὶ Ἀπτύφως ἦγησάτο,
Θεοταλῶν ὑπὲρ διὸ Ἡρακλείσαν ἀνακτὸς,
τῶν δὲ τριήμερον ἀλατανόνοι νῦς ἐστικόμωντο.

Ἡσὶν αὖ τοὺς, ὅσοι τὸ Πελασγικὸν Ἰράγος ἐναιοί,
οἳ τ' Ἄλων οἳ τ' Ἄλωπον οἳ τε Τρηχοῦ ἐνέμοντο,
οἳ τ' εἴχον Θάνην ὧν Ἐλλάδα καλλιγόνακα,
Μυρμυὸνος δὲ καλεύτω καὶ Ἐλληνες καὶ Ἀχαιοὶ,
τῶν αὐς πεντήκοντα νεὼν ἡμὸν ἂρχος Ἀχιλλεώς.

ἀλλ' οἳ γ' οἳ πολέμιο θυσίας ἐμῷοντο
οὐ γὰρ ἦρη ὡστε σφῶ μὲστοι ἐνεπὶ στῆξεν ἐγήσαιτο.
κείτο γὰρ ἔν ψησίᾳ ποδάρκης διος Ἀχιλλεώς,
κούρης χωμόμενος Βροισθιόν ἱκάμοιο,
τὴν ἐκ Δαυμησοῦ ἐξελέθη πολλὰ μογήσας,
Δαυμησοῦ διαπορθήσας καὶ τείχεα Θήβας,
καὶ δὴ Μύτης ἐβᾶλεν καὶ Ἐπιστροφοῦ ἐγχεσίμωροι,
νεὰς Εὐνυῶν Ἀλεξιώτα διακόμως.

τῆς δ' γε κείτ' ἄχέως, τόχα δ' ἀντίθεσθαι ἐμέλλειν.

Οἳ δ' εἴξουν Φυλάκην καὶ Πύρασον ἀνθεμόντα,
Δήμητρος τέμενος, Ἰτωνα τε, μητέρα μῆλων,
ἀγαθολόν τ' Ἀπτύφωδος ὧν Πτελεόν λεχεστοῦρι,
τῶν αὖ Πρωτεύλαος ἁρμόσις ἢγεμόνευεν
ζωὸς ἐῶν. τότε δ' ἠήεν κατά γαία μέλιμα.
τοῦ δὲ καὶ ἀμφίδροφής ἄλοχος Φυλάκη ἐλέειπτο 700
καὶ ὄμος ἡμιτελεῖς τῶν δ᾽ ἔκτανε Δάρδανος ἀνήρ
νησὶς ἀποθράκοντα πολὺ πρῶτοτον Ἀχαιῶν,
οὔτε μὲν οὔτε οἱ ἀμαρχοὶ έσταν, πόθεν γε μὲν ἄρχον,
ἄλλα σφενά κόσμησε Ποδάρκης, οὗς Ἀρμὴς,
Ηφίλου υἱὸς τολυμήμιος Φυλακίδας,
αὐτοκατάγνητος μεγαθύμιον Προτεσσάλων,
ὁπλότερος γενέωθ᾽ ὁ δ᾽ ἀμα πρότερος καὶ ἄρεις,
ἡμὸς προτεσσάλοις ἀρμίοις οὔτε τί λαοὶ
δεισενθ᾽ ἕγεμονός, πόθεον γε μὲν ἑσθόν ἐνωτα.
τοῦ δ᾽ ἀμα τεσσαράκοντα μέλαιναι νῆες ἔστων. 710
Οἱ δὲ Φερᾶς ἐνέμοντο παρὰ Βοιβηδία λίμνην,
Βοιβήν καὶ Γλαφύρας καὶ εὐκτιμείνην Ἰαωλίκον,
τῶν ἤρων Ἀμβροχοῦ φίλος πάντ᾽ ἐνιδέκα νῆων,
Εὐμήλος, τῶν ὑπ᾽ Ἀμβροχοῦ τέκε δία γυναικῶν
ἄληστις, Πελλαῖς ὑγατρῶν εἶδος ἀράτη.
Οἱ δ᾽ ἁρμα Μηθυνὺς καὶ Θαυμακίτης ἐνέμοντο 715
καὶ Μελιβοῖοι ἔχον καὶ Ὀλιζώνα τρηχείαν,
τῶν δὲ Φιλοκτῆτης ἠρχεν, τόσων εὐ εἰδώλος,
ἐπί νεόν ἐρέται δ᾽ ἐν ἐκάστῃ πεντήκοντα
ἐμβάπτασιν, τόσων εὐ εἴδοτες ἕφι μάχεσθαι.
ἄλλο δ᾽ ἤμεν εἰς νῆσοι κεῖτο κρατέρ᾽ ἀλγεα πάσχουν,
Λήμνος ἐν ἶγαθέν, ὕδι μεῖν λύποι νέες Ἀχαιῶν
ἐλκει μογίθεστα κακὸ δολοφρονος ὄδορον,
ἐνδ᾽ ὑπ᾽ ἁρχῶν τάχα ἀμ οὔσησθαι ἐμελλὸν
Ἀργείῳ παρὰ νυσίν Φιλοκτέτου ἁνάκτος. 720
οὔτε μὲν οὐδ᾽ οἱ ἀμαρχοὶ ἐσται, πόθεν γε μὲν ἄρχον
ἄλλα Μέδους κόσμησε, Ὀλίζων νόθος νῦν,
τῶν β᾽ ἔτεκεν Ῥῆση ὑπ᾽ Ὀλίζων πτολυπόρθος.
Οἱ δ᾽ ἔχον Τρικκυν καὶ Ἰδάμην κλομακόσσαν,
οἵ τ᾽ ἔχον Ὀλιζώνα, πόλιν Εὐρώτου Ὀλιζώνα,
τῶν αὐθ᾽ ἠγείατόν Ἀλκηνιτοῦ δύο παιδε,
ἱητήρ᾽ ἄγαθον, Ποδαλέριος ἦδε Μαχάων.
τοῖς δὲ τρηκόντα γλαφυραὶ νέες ἐστιχώντο. 725
Οἱ δ᾽ ἔχον Ὀρμένων, οἵ τε κρήνῃ Ὑπερείαν,
οἵ τ᾽ ἔχον Ἀστέριον Τιτάνων τε λευκὴ κάρυνα,
τῶν ἄρχ᾽ Εὐρυτύλος, Ευάμερος ἀγαλῶς νῦν,
τοῦ δ᾽ ἀμα τεσσαράκοντα μέλαιναι νῆες ἔστων.
Ο δ᾽ Ἀργισθαν ἔχον καὶ Τυρτσύνην ἐνέμοντο,
Ορθῆν Ἑλώνην τε πάλιν τῷ 'Ολοοσσόνα λευκῆν, τῶν αὐθῷ ἔγινανεν μενεπτόλεμος Πολυστής, υἱὸς Πειριδόποιο, τὸν ἀδάνατος τέκετο Ζεὺς,— τοῦ ρ' ὑπὸ Πειριδόφ τέκετο κλατὸς Ἰπποδάμεια ἡματί τῷ, ὅτε φηρᾶς ἔτρισατο λαχμήνεται, τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἴδηκεσαι πέλασσεν,— οὐκ όμος, ἀμα τῷ γε Δεούτεσι, ᾧς 'Αρης, υἱός ὑπερθύμβου Κορώνου Καινείδαο.

τοῖς δ' ἄμα τεσσαράκοντα μέλαναι νῆες ἑποντο.

Γονεὺς δ' ἐκ Κῦφου ἥγεν ὦσκαι καὶ εἴκοσι νῆας:

τῷ δ' Ἐνυήνες ἑποντο μενεπτόλεμοι τε Περαιβόλ, οἱ περὶ Δωδεκάμην οὐταχεῖμερον οἰκεὶ ἐδείξατο,

οἴ θ' ἀμφὶ ἓμερτον Τιταρήσιον ἐργὴ ἐπέμενον, ὅς ῥ' ἐκ Πηρείον προείκε καλλίρροον ὕδωρ. ὕδωρ' ὑγιείς ἐμμείγασται ἁργυροδάφη,

ἀλλὰ τε μιν καθὸ περεθῇ ἐπιρρέετε ἤν τ' ἐκαίον' ὄρκου γὰρ δεινύν Στυγὸς ὕδατός ἑστιν ἀπορρόξει.

Μγνήτων δ' ἤρχετε Πράθονος, Τειθερώδονος υἱός,

οἱ περὶ Πηρείον καὶ Πηλίου εἰσισφυλλον ναίεσκον.

τῶν μὲν Πράθοος θαυμάζετεν εὐγεμόνευεν,

τῷ δ' ἄμα τεσσαράκοντα μέλαναι νῆες ἑποντο.

Οὐτοὶ ἄρ' ἐγέμονες Δαμαώον καὶ κοίρανοι ἦσαν.

τίς τʔ ἄρ τῶν ὅχε ἄριστος ἔμν, σύ μοι ἐνεπε, Μοῦσα,

αὐτῶν ἦδ' ἱππων, οἱ ἀρ' Ἀτρείδησιν ἑποντο.

ἵπποι μὲν μεγ' ἀριστὰ θαυμάζετεν Ἁρησίδαο,

τὰς Ἐυμηλός ἔλαυνε ποδώκεας ὀρνίθες ὡς,

ὄργανα, οὔτεος, σταφύλῃ ἐπὶ νώτων ἔθας,

τὰς ἐν Πηρείῃ δρῆμ,' ἀργυρότοξος Ἀπόλλων,

ἀμφὶ θηλείας, φόβου 'Ἀρης φορεύονσας.

ἀνδρῶν αὖ μεγ' ἄριστος ἔμν Τελαμώνιος Δίας,

ἀφ' Ἀχιλλεύς μὴν ὁ γὰρ πολὺ φέρτατος ἦν,

ἵπποι β', οἱ φορεύσκον ἀμύμωνα Πηλεύνα.

ἀλ' ὁ μὲν ἐν νήσεσι κορωνία ποιητρόνισσων

κεῖς ἀπομηνίσσας Αγαμέμνονος, ποιμένοι λαῶν,

'Ἀτρείδῆ' λαοὶ δὲ παρὰ ὅριημιν βαλάσοσας

δικοῦσιν τέρποντο καὶ αἰγινέσως λέντες

τάξισιν όθ'. ἱπποὶ δὲ παρ' ἀρμάσων οἴσιν ἑκαστος,

λωτὸν ἐρεπτήμενοι ἐλευθεροτύχον τε σέλλων,

ἐκατασαν' ἄρματα δ' ἐπὶ πεπυκασμένα κείτο ἀνάκτοιν.
ῳ κλίσις· οἵ δ' ἄρχον ἀρητήριον ποθέοντες
βοῦν ἐνθα καὶ ένθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἱσαν, ὡς εἰ τε πυρὶ χεῖν πάσα νεόμοιον
καὶ δ' ὑπευναχίζει Διὸς ὡς τερπικεραιόν
μεταμεθύον, ὅτε τὰ ἀμφί Τυφώνι γαϊάν ὕμαστη
ἐν Ἄρμων, οἴδα φασί Τυφώος ἐμμενεί εὐνᾶς.
ὅως ἀρα τῶν ὑπὸ ποιοῦ μέγα στεναχίζετο γαῖα
ἀρχαῖοι· μάλα δ' ὁκὰ διέπρησθον πεδίοιο.

Τρωσι τοῦ ἀγγελοῦ ἦλθε ποδήμημας ὁκέα "Ἰρις
τάρ Διὸς αἰγύπτιοι σὺν ἀγγελῇ ἀλεγεινή
ὅ δ' ἀγόρας ἀγόρευν ἐπὶ Πράμοιον ὑψηλησ
τάττες όμηγερεῖς, ἥμεν νεόι ὑδὲ γέροντες.

ἀγγοῦ δ' ἰσταμένη προσέφη πόδας ὁκέα "Ἰρις
ἐπάνω δ' ὑμποθηγήν υἱῇ Πράμοιον Πολήδη,
ὡς Τρώων σκοποῦ ἵε, ποδοκεΐσαν πεποιθώς,
τοῦτ' ἐπ' ἀκρωτάτῳ Ἀλυσίτῳ γέροντος,
ἐγένεσθω, ὅπποτε ναύφαις ἀφορμηθέειν Ἀχαϊοῖ.

τῶν μεν εὐσυμμεθής μετεφή πόδας ὁκέα "Ἰρις
πόλεων, αἱ κτιστοὶ φλιοὶ ἀκριτοὶ εἶσιν,
ὡς ποι ἐπ' εἰρήνης τόλμωμος δ' ἀλλαστὸς ὀρφεῖν.

ἡ μὲν ὁδὸ μάλα πόλλα μάχοις ἐστὶν ἅβαρον,
ἀλλ' οὐκ ὑπὸ τοῦ νόμου τούτου δε τε λαῖν ὅπως

λῦμ γὰρ φύλλουις ἑοκότες ἡ γυαλάδους
ἐρχονται πεδίοιο μαχητόμενοι προτὶ ἄστον.

"Εκτόρ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὅτι δὲ γε μέξαι.
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πράμοιον ἐπίκουροι,
ἀλλ' δ' ἄλλων ἀληθείας πολυπερέων ἀνθρώπων
ποίοι ἐκατοτος ἐπὶ σμαυρῶτε, ὅσι περ ἄχοι,

τὸν δ' ἐξηγείσαθω, κοσμημάτων πολυτάσιον·""

"Ως ἡεθα" "Εκτόρ δ' οὐ καὶ βασιλείας ἐποτὶ ἐγνοήσεις,
οὖν δ' ἐλεύθερον ἀγορᾶς τε στέφανον ταῖς
πάτας δ' ἄγνωστο πάλαι, ἐκ δ' ἐστοτι λαίδος,
πεὼ δ' ἱππῆς τε πολὺς δ' ὄρμαγοδος ὀράρει.

"Εστι δὲ τις προπάροιθε πολυίς αἰπτεία κολώνη,
ἐν πολὺ ἀπανεθε, περιόρομος ἐνθα καὶ ἐνθα,

γιὰν ἤθοι ἀνδρέως Βασίλειων κελάσκοιν,
ἀθανατοὶ δὲ τε σῆμαι πολυκαρθῆμοι Μυρίνης·
ἐνα τῇ τοῦ Τρώως τε διέκριθη ἂν εἶπεκοιροί.

Τρωσι μὲν ἥγεμόνευε μέγας κοουθαῖολος "Εκτόρ
Πριμώδης· ἀμα τὸ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρίστουτο, μεμάζετε ἐγχείρησιν.

Δαρδανίων αὐτὴ ἦρχεν ἐδὲ παῖς Ἀγχύσαος,
Ἀνέιας, τὸν ὑπ' Ἀγχύσῃ τέκε Δι' Ἀφροδίτη,
ἴδης ἐν κηνοὶ θεᾷ βρτοὶ εὐηθείας,
οὐκ οἰοὺς, ἀμα τὸ γε όδοι Ἀντήνωρος νῦε,
'Αρχέλοχος τ' Ἁκάμας τε, μάχης εὐ εἰδοῦτε πάσης.

Οἶ δὲ Ζέλειαν ἐναιοὐ ὑπαὶ πῦδα νεῖαςον ἕως,
ἀνειοί, πῦνοτε ϊδωρ μέλαν Ἀσάυοιο,
Τρώες, τῶν αὐτή ἦρχε Λυκάονος ἀγιάοι νῖο
Πᾶνδαρος, σ' καὶ τὸσον Ἀπόλλων αὐτὸς ἐσκωκεν.

Οἶ δ' Ἀδρήτοειαν τ' ἔχετω καὶ οὖμον Ἁπαίσου
καὶ Πιτυείαν ἔχου καὶ Τυρειῆς ὅρους αὐτῷ,
τῶν ἴχ' Ἀδρήσιτος τε καὶ Ἰμφος λυκοθρῶρες,
νῦε δῶον Μέροτος Περκωσίου, ὃς περὶ πάντων
ὑδείς μαυσωςίτως, οὐδὲ οὖς παῖδας ἐσκευεν
στείλεις ἐς πόλεμου φθοινυρα. τὸ δὲ ο刁 οὐ τη
πειθόθην' Κήρες γάρ ἄγων μέλαν θανάτων.

Οἶ δ' Ἄρα Περκάτην καὶ Πράκτων ἀμφιέμουν
cαὶ Σιριτοῦ καὶ Ἀβδοῦν ἔχου καὶ διαν Ἀρίσβην,
tῶν αὐτ' Ὑρτακίδης ἴχ' Ἀσιος, ὀρχαμος ἀνδρῶν,
Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηνθεν φέρον ἱππο
ἀθώνες, μεγάιος, ποταμοῦ ἄποι Σελλήνωσ.

Ἔπιθοροι δ' ἄγε φύλα Πελασγῶν ἐγχειμάρων,
tῶν ο刁 Λάρισαν ἐρυθάλακα ναιετάδαςκον.
tῶν ἴχ' Ἐπίθοθος τε Πύλαιος τ', ὃς Ἀρῆς,
νῦε δῶον Δήθου Πελασγοῦ Τενταμίδαο.

Αὐτὰρ Θρήκειας ἵχ' Ἁκάμας καὶ Πεύροος ἴχος,
ὄσους Ἐλλήνωσιτος ἀγάρρως ἔντος ἔφρειε.

Εὔφημος δ' ἀρχὸς Κικώων ἡν αλχιμίτας,
νῦος Τριούριου διοτρεφέος Κεάδαο.

Αὐτὰρ Περαχίμης ἄγε Παλῶνας ἀγκυλοτόξους
τηλόθεν ἐς Ἀλαδόνοις ἀπ' Ἀξιοῦ εὐρέωντος,
Ἀξιοῦ, ο刁 καλλιστὸν ἐδώρ ἐπικίνδυναί αἶαν.

Παφλαγῶν δ' ἤγείτο Πυλαμένεος λάτοις κηρ
ἐς Ἐνετῶν ὀδε ἡμίονοι γένος ἁγροτεράς.
οῖ ὁ δὲ Κύτορον ἔχου καὶ Σῆσαμον ἀμφεβόμουτο
ἀμβ' τε Παρθένων ποταμὸν κλύτα δώματ' ἔναιον,
Κοινώναν τ' Ἀνίαλόν τε καὶ ἐνηλίκας Ἐσῳδών."
ΠΑΙΔΑΟΧ 3.

'Αλιζάνων 'Οδίος και 'Επίστροφος ἕρχον εἰς Ἀλύβης, ὥθεν ἄργυρον ἐστὶ γενέθλη.
δὲ Χρόμις ἤρχε καὶ 'Εὔνομος οἰωνισθης' οἰωνοῦσιν ἐρύσατο κήρα μέλαναν,
η ὑπὸ χερσὶ ποδάκεος Διακίδαο
ρ, δὴ τερ Τρώας κεραίζε καὶ ἄλλους.
ἀδ Φρύγας ἤγε καὶ 'Ασκάνιος θεοειδής
λικαινής' μέμασαν ὃ' ύσμιν μάχεσθαι,
ἀδ Μέσθλης τε καὶ 'Αντιφος ἤγησάσθην,
μένεος, τῷ Γυγαίῳ τέκε λίμνη,
ουσ ἦγον ὑπὸ Τιμάλω γεγαώτας.
καὶ Καρών ἤγησατο βαρβαροφώνοι,
νὲν ἔχουν Φθειρῶν τ' ὀρος ἀκρυτῦφυλλον
ντε ῥὰς Μυκάλης τ' αἰπτεινά κάρηνα.
ρ' Ἀμφώμαχος καὶ Νάστης ἤγησάσθην,
ἀμφώμαχος τε, Νομίμων ἄγλα τέκνα,
σοῦν ἔχουν πόλεμύνδ' ἵνεν ἥδε τοῦρη.
οδὲ τοῦ τοῦ γ' ἐπήρκεσε λυρὸν δεδρόν,
ἡ ὑπὸ χερσὶ ποδάκεος Διακίδαο
ἀδ, χρυσόν δ' Ἀχιλέως ἐκάμμισε δαφρων.
ὡς δ' ἤρχεν Δυκάων καὶ Γλαύκος ἀμύμων
κ λυκής, ξάνθου ἄπο διάνηματος.

Γ. 3.

ἐπεὶ κόσμηθεν ἄμ' ἤγεμόνεσσιν ἐκαστοι,
ν κλαγῇ τ' ἐνοπη τ' ἵσαν, ὡριμέος ὡς'
κλαγῇ γεράνων πέλει οὐρανόθι πρὸ,
οὐν χειμώνα φύγοι καὶ ἀθέσφατον ὄμμον,
ὑ γε πέτουται ὑπ' Ὀκεανοῦ ῥοάων,
Ιυγμαλοισ φόνου καὶ κῆρα φέρουσαι'.
ἀρα τοῖς γε κακῆς ἔωδα ποσφέουσαι,
ὑσαν σταγῇ μένεα πνεύστες Ἀχαιοῖς,
κεραίωτες ἀλεξίμανεν ἀλληλοισιν.

καὶ σος κορυφής Νότος κατέχεσεν ὁμίχλην,
ὅτι τί φύλην, κλέπτη τε τε νυκτός ἀμείων'
τ' ἐπιλεύσεις, ὅπον τ' ἐπί λάον ἤσιν'
ὑν ὑπὸ ποσαὶ κονίσαλος ὄρνυν ἄδηλῆς.
έρχομένων" μαλα δ' ἄκα διεπτρήσασθαι πεδίου.

Οἱ δ' ὅτε ὅθη σχεδόν ἦσαν ἐπ' ἀλληλοισιν ἐστε. 15
Τρωσίν μὲν προμᾶχοις 'Αλέξανδρος θεοειδῆς,
παραλήπτην ὄμοιον ἔχων καὶ καμπύλα τοῖς
καὶ ξίφοις· αὐτὰρ ὁ δῶρον ἔδωκεν κεκοινθημένα ἀλκίφ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίπτων μαχαίραν ἐν αὐτῇ διητοτής.
τὸν δ' ὡς ὅτι ἐνύψεσεν ἄρηφιλός Μεγέλαος
ἐργάμενον προπάροιεθην ὄμολον, μακρὰ βεβάςτα,
ὅτε λέω ἐξήρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὐρῶν ἡ ἐλαφον κεραυνὸν ἡ ἄγριαν αἴγα,
πεινῶν' μᾶλα γὰρ τε κατεστέλει, εἰ περ ἂν αὐτῶν
σεύνονται ταξέες τε κὺντες βαλεροῦ τ' αἰτήσο-
ὡς ἐξήρη Μεγέλαος' Αλέξανδρον θεοειδέα
οὐθαλμοῦσιν ἑώοι· φάτο γὰρ τίσεθαι ἀλέητον.
αὐτίκα δ' ἐξ ὁχέων σὺν τεύχεσιν ἁλτο χαμάξε.

Τὸν δ' ὡς ὅτι ἐνύψεσεν 'Αλέξανδρος θεοειδής
ἐν προμάχους φανεῖτα, κατεπλήσθη φιλοῦ ἦτορ,
ἂν δ' ἐπάρων εἰς ἐδωδο ἐξάγετο κήρ' ἀλεείων.
ὡς δ' ὅτε τίς τε ὅρκοντα ἑώων παλίνορος ἀπέστη
οὐρεῖς ἐν βισεῖς, ὑπὸ τε τρόμος ἔλλαβε γυνα,
ἂν τ' ἀνεκώρητε, ὥρας τε μία ἐλεῖ παρείς,
ὡς αὐτή καθ' ὄμιλον ἔδων Τρώων ἀγεράκων
δείσας Ἀτρέδω νεῶν 'Αλέξανδρος θεοειδής,
τὸν δ' "Εκτωρ νείκεστεν ἑώων αὐχρόοι ἐπέεσσοι
"Διόνυσι, είδος ἄριστε, γυναιμαῖος, ἱπποπετάντα,
ἂν' ὁφελεῖς ἁγονός τ' ἐμέναι ἕγαμος τ' ἀπολέονται.
καὶ κε τό βουλομένη, καὶ κεν πολύ κέρων ἤπνε,
ἢ στὸν λάβης τ' ἐμέναι καὶ ὑπόσιον ἄλλων.
ἣ τοῦ κάρυλλωσι καρπημούσας Ἀχαιοί
φαντες ἀριστήμονα πρόμοια ἐμμεναὶ, ὡνέκα καλὸν
εἴδος ἐπ' ἅλλ', οὐκ ἐστι βῆς φρεσών, οὔδὲ τε ἅλκη,
ἢ τούόοβε ἔων ἐν πωτούροις νέεσσιν
πρόκεντα ἐπιπλώσατας, ἐτάροις ἐρήμας ἀγέρας,
μικηθεὶς ἀλλοδαπότοι γυναῖκ' εὐείδε' ἀνήγερ
ἐξ ἀπιτής γαῖης, νῦν ἀνδρών αἱμητάων,
πατρί τε σφ' μέγα πῆμα πόλης τε πατὴ τε ἦμω,
οὐμενένων μὲν χάρμη, κατηφείθρα δ' σοι αὐτῷ;
οὐκ ἂν δ' ἐμεῖναι ἄρηφιλόν Μεγέλαον;
οὖν φωτὸς ἔχεις θαλερὴν παράκοιτων, χραίσμῃ κήθαρις τὰ τε δῶρ᾽ Ἀφροδίτης, τὸ τε εἰδὸς, ὥστ᾽ ἐν κοίμησι μυγήσῃς. 55

το Χιτώνα κακῶν ἔνεχ᾽, ὡστὰ ἔργας," αὖτε προσέπετε Ἀλεξάνδρος θεοειδὴς. ἐπεῖ μὲ κατ᾽ αἰσθαν ἐνείκεσας οὐδ᾽ ἄπερ αἰσθαν,— 60

ἀδὴ πέλεκυς ὡς ἐστὶν ἀτείρης, διὰ δουρός ὑπ᾽ ἀνέρος, ὡς μά τε τέχνη μνήσῃς, ὁφέλλει δ᾽ ἄνδρος ἔρωτιν. 65

στήθεσσιν ἀτάρβητος νόσος ἐστῖν— ὢ ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης ἐβλητ᾽ ἐστὶ θέων ἐρυκυδέα δῶρα, 70

ταὐτὶ δῶσιν, ἐκὼν δ᾽ ὡς ἄν τις ἔλεοιτο. μὴ ἐθέλεις πολεμίζειν ὡς μάχεσθαι, 75

κάθωσον Τρῶς καὶ πάντας Ἀχαιῶν, ἐν μέσῳ καὶ Αρησφίλου Μενέλαου ἀμφ᾽ Ἐλένη καὶ κτήμασι πάσι μάχεσθαι. 80

δὲ θελεῖ, κατεστήσων τε γένηται, καὶ πάντα γυναικαὶ τὰ οὐκ ἄγεσθω, ἐστὶ εἰς τοῦ ἐφίλητα καὶ ὅρκα πιστὰ ταμώντες οὐκ ἐρμήλακα, τοῖς δὲ νεότοις ἐπιπόθοτον καὶ Ἀχαίωνα καλλιγύναια." 85

μοῖ γὰρ τὸν ἔχεις μέγα μιθὸν ἀκούσας, ἔκεισον ὡς Τρῶς ἀνέργεις φύλαγγας, ψυχῶν ἐλών᾽ τοῖς δ᾽ ἐρυθνηθῶσιν ἀπαντές. 90

οὐκάνοτο κορνηκόμωτες Ἀχαιοῖ, τυνακόμωνοι λάτεσθαι τ᾽ ἐβαλλον. 95

αχρῶν ἀνθρῶν ἀναζω Ἀγαμέμνων." Ἀργείων, μὴ βάλλετε, κούροι Ἀχαίων ἑρ τι ἔσος ἑρέειν κορθαλόλος ἑκτωρ." ἀθ᾽, οἶ δ᾽ ἐρχομονό μάχης ἰασεῖ τ᾽ ἐγένοιτο τ᾽ ἕκτωρ δὲ μετ᾽ ἀμφότεροις ἐκεῖνων μὲν, Τρῶς καὶ ἐκείνημυδες Ἀχαιοί, εξάρδους, τοῦ εἰσακ νεῖκος ὀρὼρεν. 100

κλεῖται Τρῶς καὶ πάντας Ἀχαιῶν ἐκ οὐ οὐκότας ἐπὶ χωνὶ πολιβοστερῆς, μέσοτο καὶ Ιὶ σφίλου Μενέλαου Ἐλενῆ καὶ κτήμασι πάσι μάχεσθαι.
δόποτερος δέ κε νικήσῃ κρείσσων τε γένηται, 
κτήμαθ’ ἐλον εὐ πάντα γυναίκα τε οὐκαδ’ ἀγέσθω, 
οἱ δ’ ἄλλοι φιλότητα καὶ ἅρκεια πιστὰ τάμωμεν.”

“Ὡς ἐφαθ’, οἱ δ’ ἀρα πάντες ἂκιν ἐγένοντο σιωπῇ, 
τούτι δὲ καὶ μετέειπε βοὴν ἄγαθος Μενέλαος.

κέκλυτε ποὺ καὶ ἑμεῖς, μάλιστα γὰρ ἄλγος ἵκανε 
ὕπαξ ἐμὸν’ φρονεῖο δὲ διακριβνήμενα ἤδη. 
Ἀργείων καὶ Τρῶας, ἔπει κακὰ πολλὰ πέποσθε 
ἐνυκ’ ἐμῆς ἑρίῳ καὶ Ἀλεξάνδρου ἅνεκ’ ἀρχής. 
ἡμῶν δ’ ὀπτοτέρῳ βάναυτος καὶ μοῖρα τέτηκαται, 
τεθναίη, ἄλλω δὲ διακριβνεῖτε τάχιστα. 
οὔσε ἔ’ ἄρρ’, ἔπερον λευκόν, ἔτερην δὲ μέλαναι, 
Ἰῇ τε καὶ Ἡλέω’ Διὸ δ’ ἡμεῖς οὐσώμεν ἄλλον. 
ἀξεῖ δὲ Πριάμοι βίην, ὄφρ’ ὀρκία τάμη 
ἀυτός, ἔπει οἱ παιδεῖς ύπερφίλαυ καὶ ἀπίστεο, 
μὴ τις ὑπερβασίν Δίως ὀρκία δηλήσηται. 
ἀλεί δ’ ὀπλοτέρων ἄνδρων φρένες ἑρέθονται: 
οἷς δ’ ὦ γέρων μετέτρις, ἁμα πρόσσον καὶ ὄρεσιν 
λεῦσθε, ὅπως ὥ’ ἱριστὰ μετ’ ἀμφιτέροιοι γενηται.”

“Ὡς ἐφαθ’, οἱ δ’ ἐχάρισαν Ἀχαιοὶ τῷ Τρώας τε, 
ἐλπίψεωι παῦσεσθαι δίξυροι πολέμιοι. 
καὶ τ’ ἵππωι μὲν ἔρωταν ἐπὶ στῦχασ, ἐκ δ’ ἔβαιν αὐτός, 
τεθέκε τ’ ἐξεδύνατο. τὰ μὲν κατέθεντ’ ἐπὶ γαῖ 
πλησίου ἀλλήλων, ὀλίγη δ’ ἦν ἀμφίς ἀρουρα: 
“Εκτῶρ δὲ προτὶ ἄστυ δυὸ κήρυκας ἐπεμην 
καρπαλλίμων ἄρως τε φέρειν Πριάμοι τε καλέσσαι. 
αὐτὰρ ὁ Ταλθυβίων προῆλε τρεῖς Ἀγαμέμνων 
νῆς ἐπὶ γαλαφρᾶς ἴζαν, ἢτ’ ἄρρ’ ἐκέλευεν 
οἰςεμενα, ὅ δ’ ἄρ’ οὐκ ἄπληθον Ἀγαμέμνοι δῶρ. 
Ἰρὶς δ’ αὐθ’, Ἑλείη λευκολένῳ ἀγγελος ἤλθεν, 
eἰδομένη γαλώ, Ἀπενναρίδαο δάμαστι, 
τήν Ἀπενναρίδης εἶχε κρεῖσαν Ἐλικάων, 
Ἀκδίκην, Πριάμοι θυγατρῶν ἐδὸς ἄριστην. 
τήν δ’ εὐρ’ ἐν μεγάρῳ, ἢ δὲ μεγάν ἰστὸν ὑφαίνει, 
δεπλακα πορφυρέα, πολεάς δ’ ἐνέπαυσεν ἀέθουν 
Τρώας δ’ ἱππόδαμων καὶ Ἀχαιῶν χαλκοχιτωνών, 
οὐς ἔθεν εὐνεκ’ ἐπισαυροῦ ὑπ’ Ἀρχος παλαμάων. 
Ἀγγελος δ’ ἰσταμένῃ προσέφη πόδας ἠκέα Ἰρὶς: 
“ὅ εὖρ’ ἦς, νύμφα φίλη, ἐγὼ δέσκελα ἔργα ἔδοια.
Τρώων β' ἰπποδάμων καὶ Ἀχαῖων χαλκοχιτώνων,
καὶ τῶν ἐπ' ἄλλοιςοι φέρον πολύδαιμον Ἀργα
ἐν πεδίῳ, ὀλοκληρώμενοι πολέμιοι,
 καὶ ὁ γὰρ ἔτι σταγὶ —πόλεμος δὲ πέπαιναι—
ἀντιοι κεκλημένοι, παρὰ δὲ ἐγχέα μακρὰ πέπηγεν.
ἀπ' Ἀλεξανδρῶς καὶ Ἀρηίφως Μενέλαος
μακρὸς ἐγχείησε μακρήσατο περὶ σείον,
δὲ κε κεικησάται φίλη κεκλησίη ἄκουις."

"Ως εἰπόστα τε ἔλκωτον ᾗμερον ἔμβαλε θυμῷ
ἀπὸ τό προτέρον καὶ ἄστεος ἤδε τοκῆνω.
ἀνὰ δ' ἀργυρεῦσί τι καλυψάμενη δοθήσετι
κριμάτ' ἐκ τιμάμου, τέρεν κατὰ ἄκρην χένουσα,
ὅτι ἢ ὠ, ἢ μα τῇ γε καὶ ἀμφύπολοι δος ἐποτότο,
ἵππῃ, Πτέρνος θυγάτηρ, Κλυμένη τε θωτῶσ.
καὶ δὲ ἐπείσθ' ἵκανον, ὅθεν Σκαίαι πίλαι ἥσαν
ἀν' ἀμφοὶ Πράμος καὶ Πάνθουσ  ἤδε Θυμοϊνή
ἀλμύτων τε Κλαύλου β' Ἰκεταύνα τ', ὄνομ' Ἀρης,
Ἀκαλέγων τε καὶ τοῦ Ἀντήρω, πεπυμένω ἀμφῶ,
ἀκτὸς ὁμογένεις ἔπι Σκαίεσι πόλησιν,
καὶ δὲ πολέμιοι πεπυμάνω, ἀλλ' ἄγορηται
ἴθυλοι, τεττήγουσαν εὐκόκτητες, οὔτε καθ' ὕλην
κεδόμος ἔφεξαμενή οὐπα λειψίδεσσαν ζέσινι
τοῖς ἄρα Τρώων ἡγήτορες ἥμιν ἐπὶ πύργῳ.
καὶ δ' ὡς οὖν εἰδούμ' Ἐλεύθηρι ἐπὶ τὸ τύργων ὑώσαι,
καὶ πρὸς ἀλλήλους ἐπέα πετρεύσετ' ἄγορευον
ἀλλ' ἄκρημετος Τρώας καὶ ἐκκύμωδας Ἀχαιῶν
καὶ αἱ ἐκαρκὶς ἀλμύν ὅμοι πολὺν ἀλγεῖα πάσχειν
καὶ δέδωκάντος θεῖς εἴς ὡπα ἑοίκεν.
ἄλα καὶ ὡς τοῦτο περ ἐνοῦ' ἐν ψυχὶ νεκρῶν,
ἐνθ' ἡμῖν τεκέσσατ' τ', ὅπλασο πῆμα λιποῦτο."
υδ' οὖτω γεφαρίν' βασιλῆι γὰρ ἀνδρ. ἔσκειν." 170

Τὸν δ' Ἑλένην μῆθουσιν ἀμείβετο, δία γυναικῶν
" αἰδοῖος τέ μοι ἔστιν, φίλε ἐκπρέπει, δεινός τε
ὼς ὄφελεν δάνατός μοι ἄδειαν κακός, ὅπποτε δεῦρο
υἷκι σῷ ἐπόμην, θάλαμον γυναικός τε λιποῦσα
παῖδα τε τηληγέτην καὶ ὀμηλικήν ἐφετερήν.

ἀλλὰ τὰ γ' οὐκ ἐγένοντο τὸ καὶ κλαίουσα τέτηκα,
tούτο δὲ τοι ἐρέω, ὦ μ' ἀνεύρεα ἢδὲ μεταλλάζῃς.
οὖτὸς γ' Ἀτρείδης εἰρυκρεῖν Ὀγαμέμνονος,
ἀμφότερον, βασιλείας τ' ἄγαθος κρατερὸς τ' αἰχμητής.
ὀδηρ αὖτ' ἐμὸς ἔστε κυνώπιος, εἰ ποτ' ἐνι γε.' 180

"Ως φάτο τὸν δ' ὁ γέρων ἡγάστατο, φωνησέν τε
" ὡ μάκαρ Ἀτρείδης, μουργεῖνες, οἰδαιον
ἡ ρά τοῦ τοῦ τολλοὶ δεδήματο κούροι Ἀχαιῶν.

ἡδι καὶ Φρυγίνη εἰσῆλθεν ἀμπελόσεσαν,
ἐνεκ' ἐνδόθην Φρύγας, ἀνέρας αἰολοπολόπους,
λαοῖς Ὀτρήσων καὶ Μύριδον ἀντιθέουοι,
οἱ οἵ ρότον ἔσπορων τῷ παρ' ὀθῆς Σαγγάριοι
καὶ γὰρ ἔγον ἐπίκουροι ἐών μετὰ τούτῳ ἐλέξθην
ἐμαντί τῷ, οὗ τ' ἤλθον Ἀμαξίων ἀντιώνειρει.

ἀλλ' οὖν οἱ τούτοι ἢσαί, ὧσοι ἐλκώσεις Ἀχαιοῖ.' 185

Δεύτερον αὖτ' Ὀδυσσῆα ἰδὼν ἔρεειν ὁ γεραῖος
" εἰπ' ἀγε μοι καὶ τόπῳ, φίλον τέκος, ὡστὶς ὦδ' ἐστιν
μειών μὲν κεφαλῆι Ὀγαμέμνονος Ἀτρείδαος,
εὐρύτερος δ' ὁμοιὸς ἐνεκ' αὐτὴν ὀυκοῦσιν ἀδέσποτοι,
τεύχεα μὲν οἱ κεῖται ἐπὶ χοῦν πολυβοτείρῃ,
ἀνήμοις δὲ κτίλοις ὧς ἐπιτωλεῖται στῆκας ἀνθρώπων.

ἀμείβει μη ἐγένει ἐκάκῳ πυγαμήλας,
ἀοτ' ὄψιν μέγα τοῦ διέχεται ἄργενεσμαν.' 190

Τὸν δ' ἄμειβεν ἐπειδ' Ἑλένης Διὸς ἐκεγειανά.
" οὖτος δ' ἀπὸ Δακρύαδος, πολυμητίς Ὀδυσσεός,
ὁς τράφη ἐν ὄθεν Ἰδάκης κρανάξις περ ἐφώσης
eἶδος παυτοῦ τε ἄλοιπος καὶ μήδεα πυκνά.' 195

Τὴν δ' αὖτ' Ἀντίφωρο πεπνεμένος ἄντων ηῦδα
" ὡ γὰρ, ἦ μαλα τοῦτο ἐν ημερίπτες ἔσπεις,

ηῖν γὰρ καὶ δεῦρο ποτ' ἢν οὖν δῶς Ὀδυσσεός,
σὲ ἐκεῖ ἄργελις, σὺν ὁμοίῳ Μενελάω;

τοὺ δ' ἐν τῆς ἐξελάξεισκα καὶ ἐν ἐμαυροῖς φλησσα,
ἀμφοτέρων δὲ φιλὴν ἐδάφα καὶ μῆδεα πυκνά.
εὶ δὴ Τράωσεσθ' ἐν ἀγρομένοισιν ἐμιχθὲν,
μὲν Μενέλαος ύπερεχεῖν ἐυρέας ὄρμου,
τ' ἐξομένω, γεραφῶτερος οὖν ὁ Ὁδυσσεύς.

εἰ δ' ὅμοιοι καὶ μῆδεα πᾶσιν ὑφαινον,
νὲν Μενέλαος ἐπιτροχάδων ἀγόρευεν,
μὲν, ἀλλὰ μᾶλλα λυγιός, ἐπεὶ οὐ πολύμυθος
καμαρτοπής· ἢ καὶ γένει υἱότερος ἦν.

εἰ δὴ πολύμυθες ἀναίξειεν ὁ Ὁδυσσεύς,
ὑν, ὑπαλι ποῦ ὑδεσκε κατὰ χρόνον ὀμματα πήκας,
οὺν δ' ὅτε ὀπλασιον αὐτε προπηρής ἐνόμα,
τεμφῆς ἔχεσκεν, ἄδορει φωτὶ ἐν αὐτοῦ·

εἰ μὲν ζάκωτν τε των' ἐμμεναι ἄφρονα τ' αὐτῶς.

καὶ δὴ τῇ ὕπῃ τα μεγάλη ἐκ στῆθεος ἦν
τὰ νυφάεστα ἐν οὐκότα κεμερήσθιαν,
ἐπεὶ μὲν Ὁδυσσεύς ἐρίσειε βρωτὸς ἄλλος·
γ' ὅδ' ὁ Ὁδυσσεὺς ἀγασάμεθ' εἶδος ἰδόντες." οὕτων αὐτ' ἄλλων ἔρεεν᾽ ὁ γεραιός.

ἄρ' ὅδ' ἄλλος Ἀχαῖος ἀνὴρ ἦσ τε μέγας τε,
Ἀργείων κεφαλὴν τε καὶ εὐρέας ὄμοιος ἦν
ὁ Ἐλευθέρπεπλος ἄμεθατε, δία γυναικῶν·
ἄρ' Ἀλκ. ἐστὶν πελώρους, ἕρκος ὁ Ἀχαῖος.

εὐδ' ἀνερέων ἐνὶ Κρήτεσιν θεός ὃς
ἀμφι δὲ μην Κρητῶν ἄγοι ἦγερθονται.

μην ξείνουσιν ἀρμιφόλοις Μενέλαος
ὑμετέροις, ὅποτε Κρήτην ἕκαστο.

ἄλλως μὲν πάντας ὁρῶ ἐλάκτων Ἀχαίοις,
ἔν γυνήν καὶ τ' όνομα μονισταμὴν·

οὐ δύναμαι μενεῖεν κοσμήτορε λαῶν,
ἂ θ' ἐπιδώκαμοι καὶ τοίς ἄγαθον Πολυδεύκεα,
πενηθεῖ, τὸ μοι μὴ γελῆτο μήτηρ,

στέσθην Λακεδαίμονοι ἐξ ἐρατεινής,
μὲν ἐντὸς νέεστο' ἐν ποιοτόρουσιν,

οὐκ ἠθέλοισιν μάχην καταδύωμεναι ἄνδροι,
δειμότες καὶ ὡνείδεα πόλις, ἀ μοι ἐστιν.

φάτοι· τοῖς δ' ἴ δ' ἴδι Κατεχεῖν φυγίζουσιν αὐτ' ἱσταμον 
ἀμβολίμοις ἄρθρῃς, φώλῃ ἐν πατρίδι γαῖῃ.

καὶ γε μὲν θεών φέρων ὅρκια πιστά,

καὶ ἄνα ἄκαθα ἅρμα πιστά, 

αἰγείως· φέρε δὲ κρήτηνας φαεῖνοιν.
κηρυκὴ Ἰδαίος ἦδὲ χρύσεια κύπελλα·

"Ὀρεστ., Λαομεδοντιάδης, καλέωσιν ἀριστοῦ·

Γρών δ' ἱπποδάμων καὶ Ἀχαίων χαλκοχιάτων

ἐς πεδίον καταβῆναι, ὥς ὀρκία πιστὰ τάμητε.

ἀυτὰρ Ἀλέξανδρος καὶ Ἀρησίφιλος Μενέλαος

μακρὴς ἐγχεῖρις μαχῆσον ὀμφίς γνωκὼς·

τῷ δὲ κε νυχήσατι γνώὴ καὶ κτήμαθ' ἐποιήσε·

οἱ δ' ἄλλοι φιλότητα καὶ ὀρκία πιστὰ ταμῶντες

ναῦους Τρόϊν ἐριθώλακα, τοῖ δὲ νόονται

"Δρογός ἐς ἵππαϑον καὶ Ἀχαίδα καλλιγνώμακα." 250

"Ὡς φάτον δῆσεν εὖ δ' ἄγερν, ἐκεῖεντε ὦ ἐκατέρω

ἲππους ξευγνύμενα· τοῖ δ' ὀμφαλέως ἐπίθυμτω·

ἀν δ' ἄρ' ἐβηθ Πράμος, κατὰ δ' ἦνα τείνων ὄπλισον·

πάρ δὲ οἱ 'Δυτίκων περικαλλά βήσατε δίφρον·

τῷ δὲ διὰ Ἱκανῶν πεδίον ἔχουν ὠκέας ἰπποῖος.

Ἀλλ' ὅτε δὴ ἦν δῷ ἱκουτο μετὰ Τρώων καὶ Ἀχαιῶν,

ἐξ ἰππῶν ἀποβάντες ἐπὶ χόρων πολυβότειραν

ἐς μέσον Τρώων καὶ Ἀχαίων ἔστιχοκωντο.

ὦρυντο ὅ, ἄντ' ἔσειτα ἀναξ ἀνθρώποι Ἀγαμέμνων,

ἀν δ' ὁ Θυμενεὺς πολύμητης ἀτὰρ κήρυκες Ἀχαιοί

ὄρκα πιστὰ θεῶν σύμμαχοι, κρητήρι δὲ ὅπων

μίσιγον, ἀτὰρ βασιλεὺς ὄδωρ ἐπὶ χεῖρας ἐξεναίν.

Ἀρτέμιδας δὲ ἐνυγσάμενος χείρεσοι μάχαιραν,

ἡ δὲ πᾶρ ἕξεφος μέγα κουλεόν αἰεν ἀνάγωρο,

ἀρμῶν ἐκ κεφαλέων τάμην τρίχας· αὐτὰρ ἔσεϊτα

κήρυκες Τρώων καὶ Ἀχαίων νείμαν ἀρίστους.

τούτω δ' Ἀρτέμιδος μεγάλ' εἰχετο χεῖρας ἁλασχών·

"Ζεῦ πάτερ· Ἰδὴθεν μεθέων, κόδωτε, μέγιστε,

'Ηλίως δ', ὡς πάντ' ἔφορας καὶ πάντ' ἐπακούεις,

καὶ τοτάμοι καὶ γαῖα, καὶ οἱ ᾨπερβεὶς καμάντας

ἀνδρώτων τάνυσθον, ὅτις κ' ἐπιὸρκον ὁμόσπορ;

ἄμεινες μᾶρτυροι ἐστε, φυλάσσετε δ' ὀρκία πιστά;

εἰ μὲν κεῖν Μενέλαος Ἀλέξανδρος καταπέφην,

ἀυτὸς ἐσείπ' Ἐλένην ἐξέταζ καὶ κτήματα πάντα,

ἄμεινες δ' εἰ νήσεις νεώμεθα πουτοπόρους·

εἰ δὲ κ' Ἀλέξανδρον κτείνῃ ξωοῦς Μενέλαος,

Τρώας ἐπέθε' Ἐλένη καὶ κτήματα πάντα' ἀποδοξόναι,

τιμὴν δ' Ἀργείοις ἀποτιμείνει, ἤμως ἐοικε,
ἐσσομένουσι μὲν ἀνθρώποις πέληται.

'ἐμοὶ τιμὴν Πρίμαρος Πριάμου τε παιδεῖς


νῖκ ἔθελον τ' Ἀλεξάνδρου πεσὸντος,


γὼ καὶ ἐπείτα μαχῆσομαι εὔνεκα ποιῆσιν


διώκω, εἰώσ κε τέλος πολέμου κινήσω.

καὶ ἀπὸ στομάχως ἄρνου τάμε νηλεῖ χαλκῷ,


μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαζόμενος,

θευμένος· ἀπὸ γὰρ μένος εἰλετον χαλκός,


ἔκ κρητήρως ἀφισσάμενοι δεσπάσσων


η' εἴχοιτο θεϊὸς αἰειγενέτης.

τις εἴπεσκεν 'Αχαϊων τε 'Τρῶων τε,


τόδε, μέγιστο, καὶ ἀθάνατο θεοὶ ἄλλοι,


ρος πρότερον ὑπὲρ ὀρκια πημὴρειαν,

ἐγκέψαυς χαμάσι μέοι ὤς ὄδε ὦνος,

καὶ τεκέων, ἄλοχοι δ' ἄλοισι δαμείεν.


ἐφ' οὐδ' ἀρα τὸ σφιν ἐπεκραίαμεν Κρονίων.

δ' Ἀργανήρες Πρίμαρος μετὰ μῆθον ἐπεστεί


τε μεν, 'Τρῶει καὶ εὐκημεῖδες 'Αχαίοι·


ὡς εἰμι προτι 'Ἰλίου ἤμεμόσταιν


ἐι οὗ πω τλήσθω ἐν ὀρθαλμοίσιν ὀρᾶσθαι


ἐνον φίλου νιὸν ἀρηφῆλθε Μενελάος,

ἐν πον τὸ γε ὄδε καὶ ἀθάνατο θεοὶ ἄλλοι,


φω θανάτῳ τέλους πεπρωμένου ἐστίν.


α, καὶ ἐς δήφρον ὄρνας θέτο ἱσόθεος φῶς,


ἔρησαν αὐτός, κατὰ δ' ἡμῶν τείνετε ὅπλασσω

οἱ 'Ἀντήρων περικαλλέα βήστεο δίφρον.

ἄρ' ἄφθορον προτι 'Ἰλίου ἀπονέωτοι·


δὲ Πρίμαμοι ποίας καὶ δίως Ὀδυσσείς


μεν πρῶτον διεμέτρεον, αὐτὰρ ἐπείτα


ἐν κώμῃ χαλκήρει πάλλων ἐλύσεις,


πὸς δὴ πρόσθεν αφεὶν χάλκεον ἔχχος.


ἡρήσατο, θεοῖς δὲ χείρας ἀνέσχον


τις εἴπεσκεν 'Αχαϊων τε 'Τρῶων τε,


τάτερ Ἰδβέθεν μεδεάν, κύδιστε, μέγιστε,


ποσ τάδε ἔργα μετ' ἀμφοτέρους ἕθηκεν,


ἀποφθέμενον δὴνια δόμων "Αἴδος εἴσω,


ἀν ἡμεῖς καὶ ὀρκια πιστὰ γενέσθαι·"


ἐρ' ἐφ' εἴρησεν πάλλειν δὲ μέγας κορυφαῖολος "Εκτωρ


ὡν, Πάριος δὲ θοῦς ἐκ κλήρος ὅρουσεν.
οι μεν ἐπειθ᾽ ἤωντο κατὰ στῆχας, ἠχὶ ἐκάστου ἦπαιν τερσῆσεις καὶ ποικίλα τεύχεα ἐκείτο· αὐτὰρ δὲ γ᾽ ἀμφὶ ὄμοιον ἐδύσετο τεύχεα καλὰ διὸς Ἀλέξανδρος, Ἕλενης τῶν ἦμικόμου, κυμάτιδας μὲν πρῶτα περὶ κυμάθης ἔθηκες καλὰς, ἀργυροῖσιν ἐπισφυρίοις ἀπαραίτως δεύτερον αὐθθήρηκα περὶ σύνθεσιν ἔδωκεν ὦς καταγενήτως Δυκάνονς ἢρμοσε δ᾽ αὐτῷ ἀμφὶ δ᾽ ἀρ᾽ ὄμοιον βάλετο ἔφορος ἀργυρόφοιν καλκέους, αὐτὰρ ἐπείτα σάκους μέγα τε στεφαρών τε κρατή δ᾽ ἐπὶ ἱθθήμον κυνήρης εὐρυξεῖ τῆς ἔθηκεν, ἤπωρον νεόν ἄρρητον ἄκαθον καταγενήτως ἐνενεῦ. εἶλετο δ᾽ ἄλλων ἔχον, δ᾽ ὦς παλάμηθεν ἀρήροι Watson Μενέλαος ἄρηδος ἦτε ἔδωκεν. Ὑπὸ δ᾽ ἐπεὶ οὖν ἐκάπετεν ὁμίλην θωράκιναν, ἐς μέσον Τρώων καὶ Ἀχαιῶν ὑστιγμωτο δεινών δερμάτων· τάμης δ᾽ ἔζευς εἰσόρωσις Τρώων τὸ ἐποδάμους καὶ συνιήμιδας Ἀχαιῶν. καὶ πιόν ἔγχος στήθην διαμετρητῇ ἐν χώρῳ σελοῦ ἐγχεῖας, ἀλλήλους κοτένουτε. πρόσθε δ᾽ Ἀλέξανδρος προέει δολιχόσκευον ἔχον, καὶ βάλεν Ἀτρέιδος κατ᾽ ἀπίδων πάντων ἔστην ὕδωρ ἐρρήξετο χαλκός, ἀνεγκάμφθη δὲ οἱ αἰχμὴ ἀστιγμοῖ ἐν κρατερῇ. ὡς δὲ δεύτερος ὁριντον χαλκῷ Ἁτρείδης Μενέλαος, ἔπευγαμένους Διὸ πατρί. "Ζεῦ ἄνα, ὦς τίς αὐτή παρ᾽ ἐμὸν πρότερος κακὶ ἐρρηγε, ὦτον Ἀλέξανδρον, καὶ ἀμέσως ὁπλωτὶ δάμασον, ὅφρα τις ἐρρήγησι καὶ ὁμήγως ἀνθρώπων ἑπιφοικόν κακὰ ἤξεσε, ὦ κενοφόριτα παράσχημα." "Ἡ ρα, καὶ ἀμφεπόλη ἐπετείχες δολιχόσκευον ἔχος, καὶ βάλε Πριαμίδαο κατ᾽ ἀσπίδα πάντων ἔστην. διὰ μὲν ἀσπίδας ἦθες φασινής ὁβριμον ἔχον, καὶ διὰ θώρηκος πολυδαιδάλου ἐρήμιστο, ἀντικροὶ δὲ παρὰ λασάρη διάμισε χοίρων ἔχον. οὐ δ᾽ ἐκληθή καὶ ἀλευστὸ κίρα μέλαναν. Ἀτρείδης δὲ ἐρυσσάμενος ἔφορον ἀργυρόηλον πλήξεω ἀνασχόμενος κόρυδος φάλλον. ἀμφὶ δ᾽ ἀρ᾽ αὐτὸς γρηγὸρα τε καὶ τετραχθα διατριβῆ τέλεσε χειρός. Ἀτρείδης δ᾽ ὄμοιοι λόγῳ εἰς ὑδρανθροιν ἐντραφείς.
πάτερ, οὖ τις σείμι θεών ὀλοκτερός ἄλλος.

Γάμημαν τίσεσθαι Ἄλεξανδρον κακότητος

κ Πελζίτης ὑπερεισέρχεσαι, ἄν θυγατέρας ἂν συνεργάσαις

γ' ἐπιστρέψαις μετ' ἑκκυκλήσεας Ἰακώβου.

οὐ σωφρονίσκης ὑπέρ ἀνθρώπων ἀνθρώπων, ὡς σιν ἄνθρωπων ὑπέρ

δο λέγεσθαι καθώς ἔστω τοιάν μεταβαλλόμενος περι πάντων ἀνθρώπων, ὡς σιν ἄνθρωπων ὑπέρ

δο λέγεσθαι καθώς ἔστω τοιάν μεταβαλλόμενος περι πάντων ἀνθρώπων, ὡς σιν ἄνθρωπων ὑπέρ
νικήτας ἐθέλει στυγερὴν ἐμὲ οὐκαδ᾽ ἄγεσθαι,  
γούνεικα δὴ νῦν δεύρω δολοφρονέουσα παρέστησι;  
ὅσο παρ᾽ αὐτῶν ἱωθα, θεῶν δ᾽ ἀπείκε κελεύθον,  
μηδ᾽ ἐτὶ σοὐὶ πᾶδους ὑποστρέψειες ὁλυμποῦ,  
ἀλλ᾽ αἰεὶ περὶ κείνον δίξε καὶ ἐφύλασσε,  
eἰς ὁ κὲ σ᾽ ἢ ἄλοχον πούνησεται ἢ ὁ γε δούλην,  
κείστε δ᾽ ἐγών ὄψι εἴμι—μεμεσθητὸν δὲ κεν ἐνι—  
κείνον πορουνέουσα λέχος. Τρωάι δὲ μ᾽ ὀπίσω  
pᾶσαι μαμήσουσί τι ἔκω δ᾽ ἄχει ἄκριτα θυμῷ."

Τὴν δὲ χωλωσαμένη προσεφώνει δι᾽ ἈφροδίτηνΔ  
"μὴ μ᾽ ἔρεθε, σχέτλη, μὴ χωλωσαμένη σε μεθείω,  
tὸς δὲ σ᾽ ἀπεχθήρω, ὅς νῦν ἐκπαγὴ ἐφόδησα,  
mέσοσι δ᾽ ἀμφοτέρων μητύσωμα ἐξείη λυγρὰ,  
Τρώων καὶ Δαναῶν, ὅ τι δὲ κεν κακὸν οἴτων ὄληις;"

"Ὡς ἔρημονἐν δεδεφεσιν ὁ Ἑλευθ. Διὸς ἐκενναίε,  
βῆ δὲ κατασχομένη ἐπὶῳ ἄργητι φαινῶ,  
σιγῆ, πάτας δὲ Τρώως λάβει ἦρξε δε δαῖμων."

Ἀλ δ᾽ ὅτι Ἀλεξάνδρῳ δόμον περικαλλὴ ἱκκοτο,  
ἀμφώπολει μὲν ἐπείτα θεῶς ἐπὶ ἔργα τράπωντο,  
ὁ δὲ εἰς ὑψόροφον θάλαμον κε δίᾳ γυναικῶν,  
τῇ δ᾽ ἄμα δίφρον ἐλούτα φιλ ἰδμείῳ Ἀφροδίτη ἀντὶ. Ἀλεξάνδρῳ θεᾶ κατέβηκε φέρουσα  
ἐνθὰ καθὶς Ὁ Ἑλευθ., κοῦρ Π.δὸς αἰγόχοιο,  
ὀσσὲ πάλιν κλύσα, πῶς δὲ ἥμισπερ μῦθος  
"ὁλυθαν ἐκ πολέμου" ὅς φιλελες αὐτός ὀλέσθαι,  
ἀνδρὶ δαμεῖς κρατερῶ, δὲ ἐμὸς πρότερος πόσις ἰχν.  
ἡ μὲν ὁ πρῶς γ᾽ ἐκῆ ἀρητῷ Μενέλαου  
τῇ ἐν βῆ καὶ χεριὶ καὶ ἐγχεῖς, φέρτερος ἐσθω  
ἀλλ᾽ ἵνα νῦν προκάλεσσαι ἀρητῷ Μενέλαος  
ἐξαύτις μαχάσασθαι ἐναντίον. ἀλλὰ σ᾽ ἐγὼν  
πάνεσθαι κέλομαι, μὴ δὲ ἐαυτῷ Μενέλαω  
ἀντίβισι πολέμου πολεμίζει οὐδὲ μάχεσθαι  
ἀφράδεως, μὴ πὼς ταχ υπ᾽ αὐτοῦ ὀυρὶ δαμήης;"

Τὴν δὲ Πάρως μνήμονα ἅμεμιδόμενοι προσεέπετε;  
"μη μ᾽ ἡμεῖς, χαλεπῶσαν οὐδεδὲ δῆμον ἔννπτε.  
νῦν μὲν γὰρ Μενέλαος ἐνίκησαν οὖν Ἀθηναὶ,  
κείστο δ᾽ αὐτῖς ἐγὼ παρὰ γὰρ θεοὶ εἶτι καὶ ἱμῖν.  
ἀλλ᾽ ἄγε δὴ φιλόστητι τραπεῖομεν εὐπρόσοντε  
οὗ γὰρ πιὸ ποτὲ μ᾽ ἠδὲ γ᾽ ἔρως φρένας ἀμφεκάλυψεν,
IΛΙΑΔΟΣ 4.

51

ότε σε πρώτουν Λακεδαίμονος εξ ἐρατεινής
ν ἄρπάξας ἐν πουτοπόροις νέεσσας,
δ' ἐν Κρανή ἐμήγην φιλότητι καὶ εὐνή,
ο νῦν ἔραμαι καὶ με γλυκὰς ἴμερος αἴρεῖ·
καὶ ἤρχε λέχοσθε κιόν· ἀμα δ' ἐσπέρι ἀκοίτησ.
μήν ἀρ' ἐν τρητοῦσι κατεύνασθεν λεχέσσων,
ὡς δ' ἀν' ὅμιλον ἔφοιτα θηρί ἑοικώς,
ἐσαθρήστειεν 'Ἀλέξανδρον θεοειδέα.
445

οὐ τις δύνατο Τρώων κλείτων τ' ἐπικούρων
'Ἀλέξανδρον τότ' ἀρηύφιλω Μενελάω.
ν γάρ φιλότητι γ' ἐκεύθανον, εἰ τις ἱδοτο
νάρ σφιν πᾶσιν ἀπήχθενο κηρὶ μελανή.
δὲ καὶ μετέειπεν ἀνὰς ἀνδρῶν 'Αγαμέμνων
αὐτὲ μεν, Τρώες καὶ Δάρδανοι ἦδ' ἐπίκουροι·
δ' ἡ δὴ φαίνετ' ἀρηψφιλου Μενελάου
Δ' Ἀργείων Ἐλένην καὶ κτήμαθ' ἀμ' αὐτῇ
καὶ τιμήν ἀποτυμέμεν, ἤτων' ἔοικεν,
ἵ' ἐσομένους μετ' ἀνθρώποις πέλησαι.
455

καὶ τίς Ἀτρέδης, ἐπὶ δ' ἦνεων ἄλλοι 'Αχαιοί.

Δ. 4.

δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἱγορώντω
ψ ἐν δαπέδῳ, μετὰ δὲ σφισί πάττια Ἡβῆ
ἐφωνοῖσε· τοῦ δὲ χρυσοῖς δετάζεσσω
αὖ ἄλληλοι, Τρώων πόλει εἰσόρωντες.
ἐπειράτο Κρουίδης ἐρεθίζεμεν Ἡρην
4

μαίνετ' ὑπὲρ τοῦ, παραβληθέν ἄγορεύων·
μὲν Μενελάω ἄρηγόνες εἰσὶ θεάων,
ῥ' Ἀργείη καὶ Ἀλακκομενῆς Ἀθήνη.
τοι τινὶ νόσφι καθήμενοι εἰσορώσαι
θυοῦ τῷ δ' αὐτὲ φιλομενῇ Ἀφροδίτη
ἀρμέμβλωκε καὶ αὐτοῦ Κήρας ἀμύνει,
τῷ νίκη μὲν ἀρηύφιδου Μενελάου
δὲ φραζόμεθ', ὡς ἔσται τάδε έργα,
η κτις πόλεμον τε κακῶν καὶ φιλοτιμίων ἀλλήν
ἐν, ἡ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
ei δ' αὖ πως τόθε πάντι φίλων καὶ ἡδύ γένοιτο, ἦτοι μὲν οἰκέοιτο πόλις Πριάμου ἀνάκτος, αὕτης δ' Ἀργείην Ἐλείνην Μενέλαος ἄγιοιτο."

"Ὡς ἐφαθ'· αἷδ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἡρη. πλησίαι αὐ᾽ ἦσθην, κακὰ δὲ Τράβεσσι μεδέσθην. ἦτοι Ἀθηναίη ἀκέων ἦν οὐδὲ τε εἶπεν, ἐκεῖομεν ἄλτα πατρὶ, χόλος δὲ μὰν ἄργιος ἔρει. Ἡρη δ' οὐκ ἔχων στήδος χόλον, ἀλλὰ προσηύδα·

"αὐτὰτε Κρονίδη, ποίων τὸν μῦθον ἐκεῖτε; πῶς ἔθελες Ἀλιον βεβαι πόνον ἢδ' ἀπέλεστον, ιδρώ θ', διὰ ἱδρώσα μόγον; καμέτην δὲ μοι ὑππο λαὸν ἄγειρον, Ἐρήμω κακὰ τοῦτο τε παῖς. ἐρώτ.· ἀμάρι μαν τοῦ πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τηρὲ μὲν ὑπερήφανας προσεύχησε νεφεληγγέρετα Ζεὺς·

"δαμομυή, τι νῦ σε Πρίαμος Πριάμοι τε παῖδες τόσσα κακὰ ἐξέτοσσε, ὅτι ἀσφειρίζες μεθαίμεις· Ἡλιοῦ ἐξαλατάζει κύκλωμα πταλλεθροῦν. εἰ δὲ σὺ γ' ἐσελθοῦσα πόλις καὶ τέχεια μακρὰ ὅμοι βεβραίοις Πρίαμοι Πριάμοιν τε παῖδες ἄλλοις τε Τρώας, τότε κεν χόλον ἐξακέπαιο. ἔρεσυν ὅπως ἐθέλεις· μὴ τὸντο νεες ὅπτις σοι καὶ ἔμοι μὲν ἔρισμα μετ' ἀμφοτέρους γένηται. ἄλλῳ δὲ τοῦ ἔρεω, οὐ δ' ἐνφρεῖ βάλλει σής· ὅσποτε κεν καὶ ἔγω μεμάυ ὅπλιν ἐξαλαπάζαι τὴν ἔθελο, δὴ τοῦ φίλοι αὔπερες ἐγγεγαίνου, μὴ τι διατριβεῖν τὸν ἔμοι χόλον, ἀλλὰ μ' ἐάσαι. καὶ γὰρ ἔγω σοι ὀδὸν ἐκὼν ἀδεοῦτε γε θυμώ, οὗ γὰρ ὑπ'. ἦλθο τε καὶ νύτα ὅστεντι νουταῖσαν πόλιης ἐπικινούντων ἀνθρώπων, τῶν δὲ πέρι κῆρι τεσσεκότο "Ἀλιος ἤρθ' καὶ Πρίαμος καὶ λαὸς ἑυμελεῖ ταῦτα μυθίζ'·

οὔ γὰρ μοί ποτε βωμός ἐδεικτε δαιτὸς ἐίσης, λαιβίς τε κνίσης τε· τοῦ γὰρ λάχομεν γέρας ἤμεις." εἰ δ' ἠμερητε' ἐπειτα βοώμεις πότις Ἐρη.·

"ἤτοι ἔμοι τρεῖς μὲν πολὺ φιλταται εἴσος πόλις, Ἀργος τε Σπάρτη τε καὶ ἑφύραγνα Μυκηνή· τὸς διαπέρεσε, ὅτι' ἀν τοι ἀπέχωσαι περὶ κῆρι' τῶν όυ τοῦ ἔγω πρόσθ' ἱσταμαι οὐδὲ μεγάλῳ. εἰ περ γὰρ φθονότι παῖσε καὶ οὐκ εἶπ διαπέρεσαι."
φθονέουσ’, ἐπειδ’ ἐπολὺ φέρτερός ἔσσι.
καὶ ἐμὸν θέμεναι πόλειν οὐκ ἄτελεστον’
γὼ θέος εἰμι, γένος δ’ ἐμοὶ ἐγένετο, ὅθεν σοι,
εὐθυτάτην τέκετο Κρόνος ἀγκυλομῆτης,
σὺ γενέθυ τε καὶ οὐνεκα σῇ παράκοιτι
σὺ δὲ πάντα μετ’ ἀθανάτωσιν ἀνάσσεις.
μὲν ταῦτ’ ὑποεῖλομεν ἀλλήλουσιν,
γὼ, σὺ δ’ ἐμοὶ ἐπὶ δ’ ἐφονται θεοὶ ἄλλοι
σὺ δὲ θάρσον Ἀθηναίη ἐπιτείλαι
Τρώων καὶ Ἀχαιῶν φύλοποι αὐὴν,
ὡς κε Τρώες ὑπερκύδαντας Ἀχαιῶν
κρότερον ὑπὲρ ὀρκίων θηλήσασθαι.
κατ’, οὐδ’ ἀπόθεσε πατὴρ ἄνδρον τε θεῶν τε
Ἀθηναίη ἐπεκ περιέχετα προσφύγω
ἄλ’ ἐς στρατοῦ ἐλθὲ μετὰ Τρώων καὶ Ἀχαιῶν,
ὡς κε Τρώες ὑπερκύδαντας Ἀχαιῶν
κρότερον ὑπὲρ ὀρκίων θηλήσασθαι.“
τοῖς ὑπὲρ πάρος μεμαυάξαν Ἀθηναίη,
ὥς ὁλεμποῖο καρήνων ἄδεσσα.
τέρα ἐκεῖ Κρόνου παῖς ἀγκυλομῆτω,
τέρας ἐς στρατῷ εὐρέοι λαῶν,
τοῦ δὲ τε πολλοὶ ἀπὸ σπουδῆς ἤπεκατε
ὁμίζεσιν ἐπὶ χθόνια Πάλλας Ἀθηναίη,
ὅπ’ ἐς μέσσον. θάμβος δ’ ἔχει εἰσορόωντας
ἀποδάμους καὶ εὐκημίδας Ἀχαιῶν.
ὁ ἐπισκέψερ οὐν ἐς πλήσας ἄλλους
τις πόλεμος τὸ κακὸς καὶ φύλος αὐὴ
ἡ φιλατῆτα μετ’ ἀμφοτέρως τίθεσιν
ἀνθρώπων ταμῆς πολέμου τετυκταῖς.”
α τις ἐπισκέψει Ἀχαιῶν τε Τρώων τε.
ὃ ἱκέλη Τρώων κατεδῦσθ’ ὄμιλον,
Ἀντηνορίδη, κρατερῷ αἰχμητῖ,
ἄντιθεον δισθενή, εἰ ποὺ ἐθεύροι,
ἄμφι δὲ μιν κρατερῆς στῆχες ἀσπιστῶν
οἱ ἐπειστά ἄρ’ Ἀφεὶτοιροῦμοι.
Ἀσταμένη ἐπεκ περιέχετα προσφύγῳ
μοὶ τε πίθου, Λυκᾶνος νιὰ δαιμόνου;
καὶ Μενελάῳ ἐπιπροέμεν ταχὺν ἰὼν,
πασι δε κε Τρώεσσι χάρω καὶ κύδος ἄροιον,
ἔκ πάντων δε μάλιστα Ἀλέξανδρῳ βασιληῇ.
τού κεν δή πάμπρωτα πάρ' ἁγιαὶ ὅψσα φέροιο,
αἶ κεν ἤδη Μενέλαοι, ἄρημοι Ἀτρέῳ νίων,
σο βλέπει δημήντα πυρῆς ἐπιβάλλῃ ἀλεγεινής.
ἀλλ' ἄγγελοι διστεννοι Μενέλαοι κυδαλίμοιο,
ἐνχεο ὃν Ἀπόλλωνι λυκηγενεὶ κλωτοτόξτι
ἀμνὸν προτογόνων ἐξεῖν κλειτὴν ἐκατόμβην
οἰκαδε νουστήχας λειφής ἐις ἀστυ Ζελείης.ο
"Ως φάτ' Ἀθηναῖν, τῷ δὲ φέρειν ἀφρον πείδευν.
αὐτικ' ἐπιλεις τόξον ἐχζον ἱζαλοι αἰγός
ἀγρίου, ὅν ἔρη μοτ' αὐτὸς ὑπὸ στήρνου τυχήσας
πέτρης ἔκβαλοντα, δεδεγεμένου ἐν προδοκήσιν,
βεβλήκει πρὸς στήθος. ἡ ὃν ὑπεστος ἐμπεσο πέτρη.
τοῦ κέρα ἐκ κεφαλῆς ἐκ κακιδεκάδωρα σεβήκειν.
καὶ τὰ μεῖν εὐ μενελάν χρυσένην ἐπέθηκε κορώνην.
καὶ τῷ μεῖν εὐ κατέθηκε ταυσπάμενοι, ποτὶ γαῆς
ἀγκάλως προὐδεν δὲ σάκεα σχέδουν ἐνθλοι ἐταῖροι,
μή πρὶν ἄναλεεαν ἄρημοι υπε 'Ἀχαιῶν,
πρὶς βλήγεαι Μενέλαοι, ἄρημοι Ἀτρέῳ νίων.
αὐτῷ ὁ σύλα τῶνα φαρέτρης, ἐκ ὃν ἔλευ ἴδων
ἀβλήτα, πτερέεντα, μελανενέων ἐρμ' ἐφυνοῦν,
ἄμφα ὃν ἐπι νευρὴ κατεκόσμηε πικρὸν δίατον,
εὐχετε δ' ὁ Ἀπόλλωνι λυκηγενεί κλωτοτόξτι
ἀμνὸν προτογόνων ἐξεῖν κλειτὴν ἐκατόμβην
οἰκαδε νουστήχας λειφής ἐις ἀστυ Ζελείης.
ἐλκε δ' ὁ ὅμοι γλυφίδας τε λαβῶν καὶ νεβρά βόεια
νευρὴ μὲν μαζι μπάνες, τόξο δὲ σώζον.
αὐτῷ ἐπιδώκη κυκλοτερεῖ μέγα τόξον ἔτεους,
λυχυ βιός, νευρὴ δὲ μέγ' ἱαχείν, ἄτπο δ' ὁμοῦς
ἀνυθελῆς, καθ' ὅμοι τετέσσεθαι μενεαίων.
Οὐδὲ σέδει, Μενέλαε, θεοὶ μάκαρες λελάθουτο
ἀδάνατον, πρότη δὲ Διὸς θυγατὴρ ἀγελείπ.
ἡ τοι πρόσθε στάσα βέλος ἐχεπευκές ὄμνενεν.
ἡ δὲ τόσον μὲν ἔργευν ἀπὸ χρυόω, ὡς ἄτε μεγὴ
παϊδός ἐργη μωῖν, ὃν' ἵδει λέγεται ὑπνῳ
αὐτῇ δ' ἀρτ' ἴδνεν, οἴδι ξωκτήρος οἰχῆς
χρύσειοι στύεχον καὶ διαλόδοι ἰστετο θώρηξ.
ἐν δ' ἐπεσε ζωστήρι ἀρηρτώ νικρός διστός·
διὰ μέν ἂρ ζωσσήρος ἐξήλατο δαιμαλέων,
καὶ διὰ θόρηκας πολυδαιδάλου ἥρηειστο
μήρης θ', ἢν ἐσόφη ἐρήμα χροᾶς, ἔρκως ἄκοντων,
ἡ τε πλείστων ἄρμοι. διαπρὸ δὲ ἱστατο καὶ τῆς
ἀκρότατον δ' ἂρ' διστός ἐπέγραψε χρόνα φωτός·
αὐτίκα δ' ἐφερευ αἰμα κελαιεφεῖς ἐξ ἀτελῆς·
'Ωσ δ' ὅτε τὸς τ' ἐλέφαντα γυνὴ φοίνικι μιήρη
Μησίς ἤ Ἰάκωβα, παρῆγον ἐμμεναι ἑππων·
κέται δ' ἐν θαλάμωι, πολέες τέ μιν ἡρήσαντο
ὑπῆκες φορέειν· βασιλὴ δὲ κεῖται ἄγαλμα,
ἀμφότεροι, κόσμος θ' ὑπὲρ ἐλατήρῃ τῇ κύδος·
τοῖς τοι, Μενέλαι, μιάνθη μαίματι μηροὶ
ὑψοῦσι κηρμαί τε ἑδὲ σφυρὰ καλ' ὑπάνερθην.
'Ῥίγησεν δ' ἂρ' ἐπείτα ἀναξ ἄνδρων Ἀγαμέμνων,
ὡς εἰδέν μέλαν αἷμα καταρρέει ἐξ ἀτελῆς·
ἀφηνεὶ δὲ καὶ αὐτὸς ἀρέσφαλος Μενέλαιος·
δὲ δὲ ἴδεν νεῦρον τε καὶ ὑγκους ἐκτός ἐώτας,
ἀνορόφοι οἱ θυμοὶ ἐκη στήθεσιν ἄγαρθη.
τοὺς δὲ βαρὺς στενάξαν μετέφη κρείας Ἀγαμέμνων,
χειρὸς ἑκών Μενέλαιοι; ἀπεστενάξαντο δ' ἐναύρου·
'ἀλλ' κατάζημυς, θάνατον νῦ τοι ὁρκί ἐταιμοῦν,
ὡς προατῆς πρό Ὀλυμπίων Τρωϊ μάχεσθαι
ὡς σ' ἔβαλον Τρώας, κατὰ δ' ὁρκί τιστὰ πάτησιν.
ὡς μὲν πῶς ἐλοίνοι σῆμα ὁρκίν αἷμα τε ἀρνῶν
στονδαί τ' ἀκρίτην καὶ δεξιά, ἃς ἑπέπιθμεν.
ἐὰν περ γὰρ τε καὶ αὐτίκ' Ὀλυμπίους ὅκνε ἐτέλεσεν,
ἐκ τε καὶ ὢψη στελε, σὺν τε μεγάλῳ ἀπέτισαν,
σὺν ὑφησι σεβαλεύσει γνωσιέν τε καὶ τεκέεσων.
ἐὰν γὰρ ἔγιν τόδε οἶδα κατὰ φρένα καὶ κατὰ τῆμον
ἐστεται ἱμαρ, ὅτ' ἐν ποτ' ὀλάλη Ἡλίῳ ἱρή
καὶ Πράσμοις καὶ λαοῖς έμμελείον Πράκμοιο,
"Ζεὺς δὲ σφι Κρούσθης ψίκευος, αὐτής νάινω,
αὐτὸς ἐπιστειζῆς ἐρέμην ἄλγεα πάσιν
τίμιαν ἀπάτης κατέχων. τὰ μὲν ἐστεται οὗτ ἄντειστα·
ἀλλὰ μοι ἄλν πᾶσιν ἐστεταί, καὶ Μενέλαιες,
ἀλλ' ἐς χάριν καὶ πάτμουν ἀναπλήρης βιώτοιο.
καὶ κεν ἐνδύκτος πολυδῆσιν Ἀργος ικολυμν;
αὐτίκα γὰρ μνήσουταί Ἀχαιοὶ πατρίδος αἷς"
καὶ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τροιᾷ λύποιμεν 'Αργείῃ 'Ελένῃ σέ οὖν δ' ὀστέα πύσει ἄρουρα κεκυμένου ἐν Τροϊᾷ ἀτελευτήτῳ ἐπὶ ἔργῳ. καὶ κέ τις ὄρτ' ἔρεει Τρόων ὑπερμορφέων τῶν θρυόμην ἐπιθρόνωσκον Μενέλαον κυβαλίματος. 'αὖθί οὖτως ἐπὶ πάσιν χόλον τελέσει 'Αγαμέμνον, ὡς καὶ τῶν ἄλλων στρατῶν ἡγαγεν ἐνθαῦτ' 'Αχαίων, καὶ δὴ ἕβη οἰκόνιθε φίλην ἐς πατρίδα γαῖαν σὺν κεκυμένῃ μητρὶ, λιπῶν ἀγαθόν Μενέλαον. ὅς ποτὲ τις ἔρεει· τότε μοι χάνων εὐρεία χθόνιν." 

Τῶν δ' ἐπιθυμούνων προσέφη Ξανθὸς Μενέλαος: "θάρσει, μηδὲ τί παῖ δειδύσεις λαὸν 'Αχαίων. οὐκ ἔν καυρῷ δ' ἑγὼ πάγη βέλους, ἀλλὰ πάροιδεν εἰρήνας, κτύπητε τῇ παναίσιος ἦν' ὑπενερθέν 

Τῶν δ' ἀπαμεθόμων προσέφη κρέων 'Αγαμέμνον: "αἱ γὰρ ὅτι οὖτως εἶπη, φίλοι ὄμεν Μενέλαε. ἐλκος δ' ἣν Ἐλένη ἐπιμάσσεται, ἢδ' ἐπικράσει φάρμαξ', καὶ κεν παύσασι μελαϊών θυμά. Ἡ, καὶ Ταλθύμιον θεῖον κήρυκα προσηύδα. "Ταλθύμιος, ὅτι τάχιστα Μαχαοὰ νεφέρο κάλεσσον, φῶς', Ἀσκαλιτζιού υἱὸν ἄμμοιν ἐκτήτος, ὃσμα ὅρη Μενέλαον, ἀρχίον ἄρχον 'Αχαίων, ὃν τις νοιτεύσας ἐβαλεν, τόξων εὐιδώσ, Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἀμμὶ δὲ πένθος." "Ὡς εἶπα' σοῦ δ' ἀρὰ οἱ κύριοι ἐπίθησαν ἀκούσας, βὴ δ' λέιναι κατὰ λαὸν 'Αχαίων χαλκοχτών ταπταὐσκόν ἔρωτα Μαχαοὰ. τοῖς δ' ἐνθήσεις ἐστατώτις πολλοὶ ἰμέριοι διακρινεῖς θάλασσας λαῶν, οὗτος ἐποῦτο Τρίκης ἐς ἐπιβιβάζον. ἀγγεῖον δ' ἱερομνύον ἐρευνᾷ προσηύδα: "ἐρα', Ἀσκαλιτζιοὺς, καλέει κρέων 'Αγαμέμνον, ὃσμα ὅρη Μενέλαον, ἀρχίον ἄρχον 'Αχαίων, ὃν τις νοιτεύσας ἐβαλεν, τόξων εὐιδώσ, Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἀμμὶ δὲ πένθος." "Ὡς φάτο, τῷ δ' ἀρὰ θυμοὶ ἐνι αἰκίδωσιν ὄρμεν' βὰν δ' λέιναι καθ' ἀκμάλων ἄνα στρατῶν ἑυρόν 'Αχαίων ἀλλ' ὡσ' ὑδαίοι τε ἐκαλοῦμον, ὃς ἀγαθὸς Μενέλαος βλυμένος ἦν — περὶ δ' αὐτῷ ἄγγελεραθ' ὅσοι ἄριστοι.
οκλόσ, δέ εὔ καὶ κακό τοῦ ὑπάρχουσας ὁμοίως, ὡς ὃ γι' ἐρρήμου τοῦ γένους. ὡς δὲ ἐξ έξωθέμου τοῦ ἀγαθοῦ διότα, ὡς τέκνον τῆς δύναμεως, καὶ τοῦ ἀγαθοῦ νόμου τοῦ ἀνθρώπου ὑπό τε καὶ μήρης, τῆς ἁλκης καὶ κοίμου ἀνδρός.

"Εφη 'οτι, ἐξ αὐτῶν ἄνθρωπος ἀληθινός, ἀλλά κατακτάσσων, οὔτε οὔκ ἔθελον μάχεσθαι, ἀλλὰ μᾶλλον στέφοντας μάχην ἐστι κυβιάνω, ποὺς μὲν γὰρ ἔκατο καὶ ἢματα πολίκα ἀλκητίκες· καὶ τοὺς μὲν θεραπεύον ἀπάνεοι, ἔχει φυσιόνους ἑπί μελέτην, vίος Πτολεμαίου Περίπου,

τὸ μάλα πάλλει ἐπέτελε παρισχέμεν, ὅπποτε κέν μιὰ λάβη κάματος πολέμοι διὰ κοιμανώτα, αὐτὴν τὸ πεῖζον ἐνεμέρωσε στήχας ἀνδρῶν. καὶ ρ' οὔς μὲν στείχοντας ιδοὺ Δανάων ταχυπόλων, τοὺς μάλα παραπεζεψε παριστάμενοι ἐπέεισαν· "Ἀργείοι, μή πώ τι μεθίσετε θούρως ἄλκης, γὼ γὰρ ἐπὶ ψυχόντας πατήρ Ζεὺς ἔσσετ' ἄρωγός, ἀλλ' αὐτὸς πρότερον ὑπὲρ δράκαι δηλήσατο, τῶν ἣτοι αὐτῶν τέρεχαί χρόνα γύπες ἔδονται, ἢ μεί αὐτ' ἀλόξους τοῦ φιλοῦ καὶ νῦν τέκνα ἄλκημεν ἐν νῆσιν, ἐπὶ τουλίθρον ἐλώμεν." οὕτως αὖ μεθιέσατ' ιδοὺ συγκεροῦ πολέμοι, τοὺς μάλα πεικείσσε τοῖς χολωτοῖς ἐπέέπεσαν· "Ἀργείοι οἶμοροι, ἐλεγχές, οὐ νῦ σέβεσθε, ἢ φθ' οὖν ἔστητες τεθησάντες ἴστε νεβροί, ἢ ματι, οἷν ἔστητες τεθησάντες, τοῖς μάλα μάχεσθε, τὸς τερένης ἀλλήλοις, "μένετε Τρώας σχέδιον ἐλέμεν, ἕνα τοὺς νῆσης ἑορτ' εὐσφρομνοι, πολλῆς ἐπὶ θου ναός σειρά, ὅμως ἤπνοι, αἱ κ' ὑμῖν ὑπεροχὴ χείρα Κροκίου· "Ως δ' γε κοιμανόμενον ἐπεψωλείτο στήχας ἀνδρῶν.
Ἡλθε δ' ἐπὶ Κρήτησσι κιῶν ἀνὰ οὐλαμὸν ἄνδρῶν.
οἶ δ' ἀμφ' Ἰδομηνὴ δαίφρονα τωρήστωνο·
'Ἰδομενεὺς μὲν ἐν προμάχοις, σωί εἰκέλος ἄλκην,
Μηριότης δ' ἀρα οἶ πυμάτα ὤτρυνε φάλαγγας.
"οὐς δὲ ἰδοὺ γήθησαι ἀνὰς ἄνδρῶν 'Αγαμέμνων,
αὐτίκα δ' Ἰδομηνὴ προσηνύδα μειλιχίοισιν·
"'Ἰδομενεῖ, πέρι μέν τε τίω Δαναῶν ταχυτόπως ἦμεν ἐν πτολέμῳ ἥδ', ἀλλοίῳ ἐπὶ ἔργῳ ἥδ', ἐν δαίθ', ὅτε πέρ τε γερούσιοι αἰπτότα ὄνουν
'Αργείων οἵ ἀριστοὶ εἰς κρητήρι τέρωνται.
εὖ περ γὰρ τ' ἀλλοι γε καρηκομώντες 'Αχαιοὶ
δαιμόνι πύσσωσι, σὺν δὲ πλεῖον ἰδίατι αἰεὶ εὕτης. ὅσιν ἐπὶ ἔμοι, πιέειν ὅτε θυμὸς ἀψων
ἀλλ' ὀρσευ πολεμῶν', οῖος πάρος εἰχεῖν εἶναι.
Τὸν δ' ἀυτ' Ἰδομενεῖς, Κρητῶν ἄγος, ἀντίον ηὔοι·
"'Ἄτρείδη, μᾶλα μὲν τοι ἐγὼν ἐρήμος ἐταῖρος ἐσομαι, ὅσιν τὸ πρῶτον ὑπέστην καὶ κατέευσα·
ἀλλ' ἀλλοίς ὄτρυνε καρηκομώντας 'Αχαιοίς,
ὄφρα τάχιστα μαχόμεθ', ἐπεὶ σὺν γ' ὀρκεὶ ἐχεισιν
Τρώει. τοὺς δ' αὖ θάνατος καὶ κηδεὶ ὀπίσω ἐστετ', ἐπεὶ πρῶτοι ὑπὲρ θρόκια δηλήσατο·".
"Ὡς ἐφατ', 'Ἀτρείδης δὲ παράξετο γηθόσων κυρ.,
ἡλθε δ' ἐπ' Ἀλάντεσσι κιῶν ἀνὰ οὐλαμὸν ἄνδρων·
tὸ δὲ κορυφαίον, ἀμα δὲ νέφος ἐπέπτε πεζῶν.
ὡς δ' ὅτε ἀπὸ σκοτείης εἶδεν νέφος αἰπτόλος ἀνὴρ
erχόμενον κατὰ πόνων ὑπὸ Ζευροῦ ἱεροθρεῖν
τὸ δὲ τ' ἀνευθεῖν ἐντι μελάντερον, ἴστε πιςα,
φαίνετ' ιόν κατὰ πόνων, ἀγεὶ δὲ τε λαλὰ τα πολλῆς
μάχησθεν τε ἀδών, ὑπὸ τε σπένος ἡλασε μῆλα
τοῖα αὖ 'Ἀλάντεσσι διορηφέοις αἰχεῖσιν
δήνου ἐς πόλεμον πυκναί κίνουτο φάλαγγες
κυνάσαι, σάκεσίν τε καὶ ἐγχεσι πεφρύκιαν,
καὶ τοὺς μὲν γήθησεν ἰδον κρείον 'Αγαμέμνων,
καὶ σφαις φωνῆσας ἔπεα πτερύετα προσηνύδα·
"'Ἀλάντ', 'Αργείων ἵγιοτέρε χαλκοχιτώνων,
σφθαὶ μεῦ—οὐ γὰρ ἐνυκ' ὄτρυνεμεν—οὐ τι κελεύω;
αὐτὸ γὰρ μάλα λαδὸν ἀνώγησεν ἵμι μάχεσθαι,
αὖ γὰρ, Ζεῦ τε πάτερ καὶ 'Ἀθηναις καὶ 'Απολλόνι
τοὺς πάσιν θυμός ἐνι οἴδεθέσσι γένοιτο·"
χ’ ἠμύσει τόλμης Πριάμου ἀνακτος
φ’ ἡμετέρρησαν διούσα τε περθομένη τε.”

τεῦτ’ τους μὲν λύτεν αὐτοῦ, βῆ δὲ μετ’ ἄλλοιν.

Ἅν' Νέστορος ἔτετο, λυγνὸν Πυλιῶν ἀγορητὴν,

κακοὶ στέλλοντα καὶ ὀτρόνυτα μάχεσθαι,

ἐπιπέντε Ἀλάστορά τε Χρομλόν τε

τε κρείοντα Βλαστά τε, ψομένα λαῖν.

δεν πρῶτα σὺν Ἱπποσίῳ καὶ ὄχεσαν,

’ ἐξοπλίθαν στῆσαν πολέας τε καὶ ἑσθόντος,

ἐν πολέμων κακοῦσ δ’ ἐς μέσος ἑλάσσεν,

οὐκ ἔθελον τις ἀναγκαίη πολέμικοι.

μέν πρῶτ’ ἐπετέθλετο τοὺς γὰρ ἀνάγει

τις Ἱπποσίῳ τε καὶ ἱππορέφῳ πεποίθος

σοῦ ἄλλοι μεμάτω Γρίθεσσω μάχεσθαι,

χωρείτω ἀλασταχτεροί γὰρ ἔστεθε.

ἄνηρ ἀπὸ δὲ ὅχεων ἔτερ’ ἄρμαθ’ ἱκιταῖ,

ἐξάκισι, ἐπεῦ τολμὰ φέρετρον οὐτῶς.

οἱ πρότεροι πόλιας καὶ τεῖξε’ ἐπόρθέον,

οὐ καὶ θυμὸν ἐνι στήθεσσιν ἔχοντες.”

γέρων ὄτρως πάλαι πολέμων εὐ εἰδώς.

λέει γῆθησεν ἵδαν κρείων ’Αγαμέμνων,

μοισχόμενοι ἐπεικα περιέρην προσηύρθα.

ν, εἴδ’, διὸς θυμὸς εὐνι στήθεσσι φίλοισιν,

οὐναθ’ ἐποίης, βῆ δ’ τοι ἐμπεδὸς εἰν.

γύρας τελεί όρμοιν’ ὅς ὀφελέτ’ τις

ἄλλος ἔχει, σὺ δὲ κοιροτέρους μετείναι.”

’ ἡμείσθ’ ἐπείκα Γερμύνος ῥηθάτα Νέστωρ.

ὅτι, μάλα μὲν κεῖν ἐγὼν ἐθέλομεν καὶ αὐτὸς.

ὡς ὁτὲ διὸν Ἐρευναλώνα κατέκτων.

ποιόν ἀμαλίαθα θεοὶ δόσαν ἀνθρώποισιν

τοῦρος ἔα, νῦν αὐτὲ διὰ γύρας ὀπάζει,

ὁ δ’ ἢππεύσει μετέσσομαι ἢδὲ κελεύσει

καὶ μύθους· τὸ γὰρ γέρας ἐστὶ γερόττων.

αἱματάσασθοι νεότεροι, οἱ περὶ ἔμειο

γεγόνεσι πεποίθασι τε βίδης.”

ματ’ Ἀττέλος δ’ παράξενη γηθοῦσας κήρ.

Πετειώ Μεγεθῆ πληζίσπον

ἀμφὶ δ’ Ἀθηναίων, μήστωρες ἀπόγοι.
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς, 
πάρ δὲ Κεφαλλήνων ἀμφὶ στῆξε ὅπηκ ἀλαπαθῶν ἐστάσαν ὦν γὰρ πά τὸ σφῖν ἀκοῦετο λαὸς ἀὕτης, ἀλλὰ νέος συνυμμέναι κῶπως φάλαγγες 
Τρώων ἰπποδάμων καὶ Ἀχαιῶν οἱ δὲ μένουτε ἑστάσαν, ὁππὸς τὸ γόργος Ἀχαιῶν ἄλλος ἔπελθών 
Τρώων ὄρμησε καὶ ἄρβειαν πολέμου. 
τοὺς δὲ Ἰδών νείκεσσει ἀναχ ἀνδρῶν Ἀγαμήμων, 
καὶ σφενας φωτίσας ἔπεα περιέρτα προσφύγα· 
"ὤ δὲ Πετέοδο, διοτρεφέος βασιλῆς, 
καὶ σὺ, κακοὺς δόλους κεκασμένες, κερδαλοφρον, 
τίτε καταπτάσσοντες ἀφέστατε, μίμετε οὖρον 
σφόνω μὲν τ' ἐπέσοικε μετὰ προτούσιν ἑνώταις 
ἐστάμεν ἤδὲ μάχης καυστερῆς ἀντιβολήσατο 
πρῶτον γάρ καὶ δαιτὸς ἀκούσεσθον ἐμείο, 
ὁπότε δαίτα γέρουσιν ἑφοπλίζωμεν Ἀχαιῶν, 
ἐνθα μῆλι ὀπταλέα κρέα ἔδωμεν ἤδὲ κύτταλα 
ουσον πινέμεναι κελεύοιο, ὅφρ' ἐθέλητον 
νῦν δὲ φίλος χ' ὀρόφητε, καὶ εἰ δέκα πύργοι Ἀχαιῶν 
ὑμεῖς προτάροιθε μαχοίατο πηλὲι χαλκικα·" 

Τὸν δ' ἄρ' ὑπόθρα ἰδών προσέφη πολύμητις Ὀδυσσεύς· 
"(equalTo, πονὸν σὲ ἔπος φύγειν ἐρκος ὀδῶτων; 
τὸς ὁ δ' ἀγὼ πολέμου μεθέλομεν; ὁπότ' Ἀχαιῶν 
Τρώων ἐφ' ἰπποδάμων ἐγείρομεν ὅδ' ἡμᾶς Ἀργα, 
ἀφρα, ἦν ἐθέλητα καὶ αὐτ' εὰν τοι τὰ μεμήλη, 
Τηλεμάχου φίλοι πατέρα προμάχουσι μυγέτα 
Τρώων ἰπποδάμων. σὺ δὲ ταῦτ' ἀνεμάλια βάζεις·" 

Τὸν δ' ἐπιμείσσας προσέφη κρείων Ἀγαμήμων, 
ὅς γυν' ἱαμανοῦν πάλιν δ' ἐσῃ λάζετο μοῦν; 
"ὕπ' αἰγυεῖν Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 
οὔτε σε νεικεῖον περίωσιν οὔτε κελεύοι 
οἶνα γάρ, ὅς τοι θυμοῖ ἐνι στήθεσθι φίλουςι 
ὑπά οἵραι αἰγεῖ: τὰ γὰρ φρονεῖς, ἀτ' ἐγὼ πέρ 
ἀλλ' ἦδε, ταῦτα ἦσαν ἀπεσομαθ' εἰ τι κακὸν νῦν 
ἐσφητ' τὰ δὲ πάντα θεοὶ μεταμόρφων θείαν·" 

"Ὡς εὐποίων τοὺς μὲν λίπετε αὐτοῦ, βὴ δὲ μετ' ἄλλους, 
ἐφ' δὲ Ταῦδος ὑπὸν, ὑπερθύμον Διώμηδα, 
ἔστατ' ἐν θ' ἰπποτε καὶ ἀρμασιας κολλητοίσιν 
πάρ δὲ οἱ ἐστήκει Σθένελος, Καπανήσιος ὑπὸς."
ν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
ουσας ἔπεα πτερόεντα προστύνα·
οδεὸς οίδε δαίφρονοι ἵπποδάμαιοι,
370
οι, τῇ δ' ὀσπιτευείς πολέμοιο γεφύρας;
δεί γ' ὥδε φίλοι πτωκαζέμεν ἥν,
ὑ πρὸ φίλων ἔταρων δήους μάχεσσαι.
ο Invocation ΙΩΑΝΝΗΣ 375
ἀρ ἄτερ πολέμου εἰσήλθε Μυκῆνας
ἀντίδεῳ Πολυνεξίκει, λαδὺ ἀγείρων,
ἐστρατώνθ' ἱερ' πρὸς τεῖχα Θῆβης'
λα λάσοντα δόμεν κλειτοῦς ἐπικύρους.

380
νν δόμεναι καὶ ἐπήνευον, ὡς ἐκέλευον;
ἐπεξε παραίσια σήματα φαινών.
οὖν ψαυτόν ἵδε πρὸ ὄδοι ἐγένοτο,
δ' ἱκουτο βαύσιθοιον λεχεποίνην,
ἀγγελήν ἐπὶ Τυδῆ στείλαν Ἀχαιόι.

385
ἡ, πολέας δὲ κικήσατο Καθμεῖνας
κατὰ δώμα βίης Ἐπεκκληθής.
ξείνος περ ἐων ἰππηλάτα Τυδεῦς
ὑνοὺς ἐων πολέων μετὰ Καθμεῖοισιν,
ἀεθλεύειν προκαλίζετο, πάλατα δ' εὐίκα
οἱ ὁ ἐπίμροθος ἦν Ἀθηνή.

390
οσάμενοι Καθμεῖοι, κέντορες ἱππῶν,
erχομένω πυκνῶν λόχων εἴσαν ἄγοντες,
εντικουτα δ' δ' ἡγητορες ἥσαν,
μοῦνιδα ἐπικείκλεσν ἁθανάτοισιν,
tοφύνου μενεπτόλεμος Πολυφόντη.

395
ν καὶ τοῖς αἰεικὰ πότμων ἑφῆκεν'
εφ', ἐνα δ' οἴνοι λει ἀκόνει νέεσσαι'
ἄρ προέηκε, θεῶν περάσσει πιθήσας.
Τυδεὺς Αἰτώλιος' ἀλλὰ τὸν νίδον
ο χέρη μάχην, ἀγορῇ δ' τ' ἀμελῶν.'

400
το' τὸν δ' οὐ τι προσέϕη κρατερὸς Διομήδης,
βασιλῆς ἐνυπήν αἰδοῖοι.
καπανίος ἀμελήσατο κυδαλμοῖο-
γ', μὴ πείδε' ἐπιστάμενος σάφα εἰπεῖν.
πατέρων μέγ' ἀμελοῦνε εὐχ' εἰναι.

405
ificio Θῆβης ἐδόσε εἰλομεν ἐπταπόλικο,
ταυρότερον λαὸν ἀγαμώθη ὑπὸ τεῖχος Ἀρείων, πεθόμενοι περάσσεσθι θεῶν καὶ Ζηρός ἄρωγήν· κείνοι δὲ σφετέρρησαν ἠτασθαλίσαν ὄλοντο. τῷ μὴ μοι πατέρας ποθ' ὦμοιῇ ἔνθεο τιμή.

Τὸν δ' ἄρ' ὑπόδρα ἵδων προσέφη κρατερὸς Διομήδης· τέττα, σωπῆ ἦσο, ἐμῷ δ' ἐπιπεθέο μιθῷ, οὐ γὰρ ἐγὼ νεμεστὼ Ἀγαμέμνονον, παμέμνι λαῶν, ὀτρύνοντι μάχεσθαι ἐυκινήμεδας Ἀχαιοὺς· τούτῳ μὲν γὰρ κύδων ἄμ' ἔθεται, εἰ κεῖν Ἀχαιοὶ Ἰώας δημώδους ἔλαυσι τε Ἰλιῶν ἵρην, τούτῳ δ' αὖ μέγας πένθος Ἀχαιῶν δημώδητος· ἀλλ' ἀγε ὡς καὶ νῦν χειρομεθα βουρίοις ἀλκής.

"Ἡ βά, καὶ εἰς χέον σὺν τείχεσιν ἄλτο χαμάζε· δεινὸν δ' ἐβραχείς χαλκός ἐπὶ στήθεσιν ἀνακτος ὤρνημένον· ὑπὸ κεῖν ταλασίφτρονα περ δέος ἑλεν.

Ὡς δ' ἐτ' ἐν αἰγιαλῷ πολιτείᾳ κύμας θαλάσσης ὑφιπτ' ἐπασσύτερον Ζευφίρου ὑπὸ κυνῆσιντος· πώς μὲν τε πρὸς κορωστεί, αὐτὰρ ἐπείτα χέρων ῤεγυμήμενον μεγάλα βρέμει, ἀμφί δὲ τ' ἀκρας κυριών ἕνα κορυφοῦται, ἀποτύπτει δ' ἄλογ' ἄλην' ὡς τότε ἐπασσύτεραι Δαναῶν κύνουτο φάλαγγες νομενων πόλεμον. κέλευε δὲ σινέν ἐκαστος ἴμεμένων· οἱ δ' ἄλλοι ἀλὴν ἱσαν — ὥστε κε φαές τῶσον λαὺν ἐπεσθαὶ ἐχοῦσ' ἐν στήθεσιν αἰώνιν — σηγή δειδοτές σημάντορας· ἀμφί δὲ πάσιν τείχεα ποικιλ' ἐλαμπε, τα εἰμένοι ἐστικόντο. Τρώες δ' ἄστ' ὀδες πολυπόμυρος ἄνδρος ἐν ἀληῆ μεριάς ἐστικόσαι ἄμελγομενα γάλα λευκόν, ἀζηρίες μεμακαυτὶς ἀκούομαι ὑπα ἄρων, ὅσ τρώων ἀλαλητός ἄνα στρατὸν εὐφῶ ὀράρει· οὐ γὰρ πάντων ἦν ὁμοί νῦν ὀρῶσα σὸν ἵερες, ἀλλὰ γλῶσσα ἐμέμκετο, πολύκλητος δ' ἐσών ἄνδρες. ὄρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλακωνίπους Ἀθήνην Δείμος τ' ἱδὲ Φιδίως καὶ Ἐρας ἀμοῦνοι μεμαυαία, Ἀρεῖον ἀνδροφόνου κασιγμήτη ἐτάρη τε, ἣτ' ἀλήνη μὲν πρῶτα κορυσσεῖται, αὐτὰρ ἐπεται σύραντο ἐστίμεσι κάρη καὶ ἐπὶ χειμὸν βαίνει. ἤ σφιν καὶ τότε νεῖκος ὀμοῖον ἐμβάλε μέσοφ ἐρχομενι καθ' ὁμολογεῖται στόου ἄνδραν.
τὸν ὅτε ὅθ' ἦλθεν. τὸν τὸν γαρ ὅτι ἐν κοίνῃ χαμέν ἐστιν, αἰχμηρός ὃς, ἰδία τ' ἐν εἰκος ἠλέεως μεγάλου πεφύκει. Λείη, ἀτάρ τ' ὅδ' ἀκροτρίτη πεφύκειν.
τὴν μὲν θ' ἄρματοπηγὸς ἀνήρ αἰθαίοις σιδήρῳ ἐξέταμε, ὡφρα ὅταν κάμφη περικαλλὲς ὁφρῷν· ἡ μὲν τ' ἀνυμένη κεῖται ποταμῷ παρ' ὄχθας. τοῦ ἔρ' Ἀνυμέλθην Σιμωνίδιον ἐξενάριζεν Λαίας ὀδογενής. τοῦ δ' Ἀντίφορος αἰολοθωρίς Πρωμίθης καθ' ὅμιλον ἀκόιτισεν ὄχει δουρή. τοῦ μὲν ἄμαρθ' ὦ δ' Ἀδείκνου, ὁ ὅταν ἀνιμόθως ἐνθάδεν ἥταν, βεβλήκει βουθώνα, νέκων ἕτερων' ἐρύοστα· ἤρπε δ' ἀμφ' αὐτῷ, νεκρὸς δ' οἱ ἐκπεσε χειρός. τοῦ δ' Ὅδυσεύς μάλα θυμόν ἀποκαλμένοις χολάθη, βῆ διὰ προμάχων κεκορυθμένοις αἴδηυς χαλκῷ, στῇ δ' μάλι' ἐγγὺς ἰών, καὶ ἀκόιτισε δουρὶ φαειφῳ ἀμφί ἐ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδουτο ἀνθρός ἀκοντισσαυτός. ὅ δ' οὗ ἐλευθέρων ἤκευ, ἄλλ' ὑλὸν Πρόμοιο νόθον βάλε Δημοκόστα, ὡς οἱ Ἀθεοῦθεν ἤλθε, παρ' ἄπαν οἰκείων. τοῦ δ' Ὅδυσεύς ἐτάρω τοιχώματεν βάλε δουρὶ κόρην' ὅ δ' ἔτερων διὰ κροτάφοις πέρησεν αἰχμῇ χαλκῇ· τὸν δ' σκότος ὅσε καλυφεῖν, δοῦλην δὲ πεσόν, ἀράβησε δὲ τειχεῖ ἐπὶ αὐτῷ. χώρησαν δ' ὑπὸ τοὺς πρόμαχοι καὶ φαιδίμους Ἐκτωρ' Ἀργείου δὲ μέγα ιαχοῦ, ἐρύσταυτο δὲ νεκρῶς, ἦςαν δὲ πολὺ προτέρω. νεμέσης δ' Ἀτόλλων Περγάμου ἐκκατοντῶν, Τρώαζες δὲ κέκλετ' ἀνέσας· "ὁρνοὺς", ἵππαμοι Τρώας, μηδ' ἐκεῖτε χάρμης Αργείων, ἐπεὶ οὐ σφὶ λίθος χρῶς οὐδέ σιδήρος χαλκὸν ἀναχέσθαι ταμειάραμα βαλλομένῳς. οὐ μάν οὖν Ἀχιλέως Ὀμήρου πάις ἰσίκομοι μᾶρναις, ἀλλ' ἐπὶ ηὐσὶ χῶλον θυμαλύγεα πέσανε." Ὁς φάν' ἀπὸ πτόλεοι δεινὸς θεὸς' αὐτὰρ Ἀχιλεῦς ἄφορε Διὸς δυνάτη κυδώσῃ Τριωγένεια, ἐρχομένη καθ' ὅμιλον, οὔτε μεθεύται ιδεῦτο. Ἐνδ' Ἀμαρυγκεΐθην Διώρεα μοῦρ' ἐπέδεισεν, χερσανδρόν γὰρ βράτο παρὰ σφυρὸν ἀκρισετὶ νυμφῆς δεξιέτερῃ· βάλε δὲ Ἐρημώ οὐς ἀνθρώπον, Πεἰρόμοος ἱμβρασίης, ὡς ὅρ' Ἀμφιθέα ἐλισθῆσα. ἀμφιτέρω δὲ τένυντε καὶ ἄστεα τὰς ἀναίς ἄραθης ἀχρὶς ἀπηλοίησεν· δ' ὅτ' ὅπως ἐν κοῦνης κάππεισεν, ἀμφόθε χεῖρε φίλως ἐτάρως πετάσας
τοπνειον. ὁ δ' ἐπέδραμεν, ὃς β' ἐβαλέν περ.,
, οὖσα δε δουρὶ παρ' ὀμφαλῶν' ἐκ δ' ἤρα πᾶσαι 523
αμαὶ χαλάδες, τὸν δὲ σκότος ὤσσε καλύψειν.
όδας Ἀττυλὸς ἀπεσκόμενοι βάλε δουρὶ
ὑπὲρ μαζεὼ, πάγη δ' ἐν πνεύμοι χαλκῶς.
τον δὲ οἰ ἤλε Θᾶσα, ἐκ δ' ὄμηρων ἐγχως
το στέρνοι, ἐρύτητο δὲ ξέρος ὄξου,
γαμπέρα τύψε μέσην, ἐκ δ' αἰώντο θυμῶν.
θ' οὐκ ἀπέδυτο περίστηταν γὰρ ἐταίροι
ἀκρόκομοι, δολῆς' ἐγχεία χερσῶν ἐχοντες,
ανε στεντα καὶ ὡμῆρον καὶ ἅγιον
ὁ σφείων' ὁ δὲ χαστάμενος πελειμήθην. 535
'ἐν κούρησι παρ' ἀλλήλουι τετάσθην,
ἐν Θηρικῶν δε δ' Ἐπειδὼν χαλκοχιτῶνων
δ' πολλοί δὲ περικτείνοντο καὶ ἄλλοι.
κεν οὐκετί ἐργον ἄγη ὀνόσατο μετελθὼν,
ἀ' ἁθηρος καὶ ἀνυστατος δὲ δ' αλκόφ
κατὰ μέσου, άγοι δὲ δ' Παλλὰς 'Αδηνί
λοῦσ', αὐτάρ βελεών ἀπερύκοι ἐρωθήν,
γὰρ Τρόων καὶ Ἀχαϊών ἦμαι κελώφ
ἐν κούρησι παρ' ἀλλήλουι τέτατο.

Ε. 5.

αὐ Τυδεών Διομήδει Παλλὰς 'Αδηνή
νας καὶ θάρσουσ, ὡ' ἐκδηλοι μετὰ πάων
συ γένουτα ἰδε κλεός έυδολος ἰρωτο.
ἐκ κόρυθος τε καὶ ἀπόθεος ἀκάματον πῦρ,
παρμυθὴν ἐνάλγκιον, ὅστε μάλιστα
το παμφαλησι λευνμένος 'Οκεανό.

η πῦρ ἅλιν ἀπὸ κρατός τε καὶ ὄμων,
μω συ μεσιον, ὃ θι πλεύστοι κλοεύντο.
ἐν τίς ἐν τρόεσι Δάρνη, ἀφεινώς, ἀμύων,
ὁβλήτου δ' ὅω δ' οἱ ιλέες ἡστήν,
Ἰοίδος τε, μάχης εὗ εἰδότε σάσης.

τοκονεβέντεν ἐναντίον ὀμηρήτην
ἀφ' ἱπποίῳ, ὃ δ' ἀπὸ χθονός ἀρυμοντο πεζός.
ἐν δ' σχέδων ἦσαν ἐν' ἀλληλοισιν ἱώτες,
Φηγεθ' ὑπὸ πρῶτος προῖει δολιχόσκιον ἔχχος·
Τυδείδεως δ' ὑπὲρ ὄμοιν ἁριστερῶν ἤλθ' ἀκωκῇ ἔχχος, οὕτ' ἐβαλεὶ αὐτῶς.  ὃ δ' ὑπέρτος ὄρυπτῳ χαλκῷ Τυδείδης οὗ τοῦ δ' ὄχλῳ ἄλοιπος ἔκφυγε χειρός, ἀλλ' ἐβάλει στήθος μεταμάζον, ὡσ' ὃ' ἀφ' Ἰππον. Ἰδαῖος δ' ἀπόρροσε λυπῶν περικαλλέα δήφρον, ὦδ' ἐτή περίβνηαι ἄδελφεσθ' κταμένοι·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κήρα μέλαιαν, ἀλλ' Ἡφαιστος ἔτρω, σάσσω τε νυκτὶ καλύφως, ὡς οἱ ὑπ' ἀνήχ' γέρων ἀκοχήμενος ἐιτ.
Ἰππον δ' ἐζελάσασα μεγαθύμοιν Τυδέος νῦν ἄκειν ἐταίρωσιν κατάγειν κοίλας ἐπὶ νῆσος.
Τρῶες δὲ μεγαθύμας ἐπεί οὕν τε νῦν Δάριτος τὸν μὲν ἀλευμαάεν πὸν τοι ἐκατέμενον παρ' ὄχεσθιν, πᾶσιν ὁρώθη δυνότ. ὅταν γλαυκώτις Ἀθηνήν χειρός ἠλόον' ἐπέσσας προσήπια θοῦρον Ἀρης.
"Ἀρες Ἀρε δρωτολυτῇ, μιαφώς, τεχεταπλήτα, οὐκ ὅτι δὴ Τρῶας μὲν ἐφαίμε αλ' Ἀχαιόσις μάρριαθ', ὑποτέρουσι πατήρ Ζεὺς κάθος ὤρεξε, ὑπὸ δὲ χαζώμεσθα, Δίὸς δ' ἀλεώμεθα μάρων;"
"Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἀρης.
τὸν μὲν ἐπειτὰ καθεύρετ επ' ἔνδειτο Σκαμάνδρῳ, Τρῶας δ' ἐκλωνὶ Δαναοὶ· ἔλε γὰρ ἀδηρί έκκατός ἡμελών. πρῶτος δὲ ἄναξ ἄνδρον Ἀγαμέμνονοι ἀρχὸν 'Ἀλτίζων, Ὄδιον μέγαν, ἐκβαλε διήφρον πρώτῳ γὰρ στραφθαίνε καταμάθεω τὴν ὄρουν πῆξε ὄμων μεσοκύρε, διὰ δὲ στήθεσθ' ἐλάβεσθε, δούλησαν δὲ πεσὼν, ἀφαίρεσθαι δὲ τείχε ἐπ' αὐτῶ." Ἰδομενεὺς δ' ἀρὰ Παύστην ἐνήρατο, Μήιονος νῦν Ὁμοῦς ἔδω Σκῆρον, ὅς τε Σάρνης ἔμβιον λόκον ἐλληλοῦσθε.
τὸν μὲν ἄρ' Ἰδομενεὺς ὑφυκλυτῶς ἐγχεὶ μακρῷ νῦσ' Ἰππον ἐπιβρυχύμενον κατὰ δεξίων ὄμων ἐριτεὶ δ' ἐξ ὀχέων, σπυγεροὶ δ' ἀρὰ μιν σκότος ἐελευ.
Τὸν μὲν ἄρ' Ἰδομενῆς ἐστύλεον θεράπουντες νῦν δὲ Στροφίῳ Σκαμάνδρῳ, οὐμοὺν θήρης, Ἀττικῆς Μεσίλεως ἐλ' ἐγχεὶ διενέει, ἐνθὰν θηρητῆρα δίδαξε γὰρ Ἀρτέμις αὐτῇ βάλλειν ἄρμα ἑάντα, τάτε τρέφει οὐρεσίν ὦλη. ἀλλ' οὐ οἷς τότε γε χραίται Ἀρτέμις ιοχέαρα.
ολάι το πρώγ' ἐκέκαστο
 Ατρείδης, δουρυκλεῖτος Μειέλαος,
θεῖν φεύγοντα μεταφρένου ὀφθαλμὸν ὀυρά
σημύνεν, διὰ δὲ στῆθησθεὶν ἐλαχιστοῖς.
εἴρην, ἀράβησε δὲ τεῦχε ἐπ' αὐτῷ.
ης δὲ Φέρεκλοον ἐνήρατο, τέκτονος γίνον,
δὲ χεριν ἐπίστατο δαίδαλα πάντα ἐσχα γὰρ μὲν ἐφίλατο Παλλᾶς Ὀδήνη,
ἀξέανδρῳ τεκτήνατο νῆσας ἐστάις
αἰ πάσι καθ' ἤρεσιν γένοντο,
ἐπεί ὦ τι θείων ἐκ θέσφατα ᾐδή.
τεριώνης ὅτε δὴ κατέμαρππε διώκων,
γλυτοῦν κάτα δεξιῶν· ἢ δὲ διαπρό
ἀτὰ κύστιν ὑπ' ὀστεόν ἦλθοθ ἀκωκῆ.
ἵπ τ' ὀλμώζεις, θάνατος δὲ μὲν ἀμφικάλυψεν.
ο δ' ἀρ' ἔπεφεμε Μέγης, Ἀὐτήμορος γίνον,
ὡς μὲν ἦν, πῦκα δ' ἔτρεσθε διὰ Θεαν ό.
τε κέκεσθε, χαριζομένη πόσει ὦ,
ἀλεξίθης δουρικλύτος ἔγνυθεν ἐλθὼν
κεφάλής κατὰ ιῶν ὀξέοι δουρί·
ἀι' ὀδόντας ύπ' ἔλωσαι τάμε χαλκὸς.
γε κατέτις, ποιχρον δ' ἔλευχα χαλκὸν ὄδονσιν.
λος δ' Ἕλεον ὀλυμπίας ὀξέορθορα δίοις,
ἄθυμον Δολοπάνοις, ἵπ τα Σκαμάνδρου
ἐκτυκτο, θεός δ' ὦς τίτο τήμαρ
ὁ Εἰρύπουλος, Ἕλεον ὀλυμπίας ἄγαλαὶ γίνος,
θεῖν φεύγοντα μεταδραμάδην θαλα' ὄμοι,
ἀίξασ, ἀπὸ δ' ἔξεσθε χείρα βαρείαν.
τα δὲ χειρ πεδίῳ πέσεστ' τὸν ἐκ κατ' ὅσσο
κηρφύροις θάνατος καλ Μοῦρα κραταίη.
κεῖν τοὺς τότε κατὰ κρατερὴν ύστερην
ὅς ὄοιχ δὴ γνοθήσα, ποτέροις μετείθης,
παράξεσθω ὀμιλέοι, ἤ μετ' Ἀχαιοῖς.
δὲ πεδίον ποταμῷ πλῆθον ἐχθρίκῳ
ἐπ' ὀκα' ῥέου ἐκέδασθε γεφυράς
ἀρ τε γεφυραί ἔργοιμεν ἴσχανόνωσιν,
κεῖν  ἰσχει ἄλωσιν ἐρυθηλέαν.
ταπινή, ὡτ' ἐπιβρασὶ Δίῳς ὄμβρος
ὅπ' αὐτῷ ἔργα κατήρεπε καλ' αἰζηῶν.
ἀς ὑπὸ Τυθείθη πυκναὶ κλονέοντο φάλαγγες
Τρῶων, οὐδ’ ἄρα μὲν μῖμοι πολέες περ ἐστὶν.
Τὸν δ’ ὦς οὖν ἐνόησε Λυκάντων ἄγιας νύσσθ
θύσσει’ ἀμ πεδίου, πρὸ ἔθεν κλονέοντα φάλαγγας,
αὖθ’ ἐπὶ Τυθείθη ἐπιταύνετο καμπότα τόξο,
καὶ βάλε ἐπαλάοντα, τυχὼν κατὰ δέξιον ὄμον,
θάρσης γύαλον’ διὰ δ’ ἐπιταύνετο πικρός διψός,
ἀντικρὺ δὲ διέκχει, παλάσσετο δ’ ἀματὰ τάρνης,
τὸ δ’ ἐπὶ μακρὸν ἄψευε Λυκάντων ἄγιας νύσσος’
’ορνυθεῖ, Τρῶες μεγάθυμοι, κείστορε ἦπτων
βεβληταὶ γὰρ ἀριστὸς Ἀχαίων, οὐδὲ ἐκ φημί
ὄνομ’ ἀναχρῆσθαι κρατερὸν βῆλος, εἰ ἔτεον μὲ
ἀρτεν ἔκαζε Διὸς νύσσο ἀποροῦμένου λυκήθνν.’
’Ομ ζέβατ’ εὐχόμενοι’ τὸν δ’ οὐ βῆλος ὡκὶ δάμασσεν,
ἄλλ’ ἀναχρῆσθαι πρόσθ’ ἦπτων καὶ ἄχεσθαι
ἔστη, καὶ Σθενελόν προσέβη Κατανήμην ἱππόν
’ορσο, πέτων Κατανήμην, καταβῆσαν δόρων,
Ὀμρα μοι εἰ ὄμοι ἔφυσαν πικρον διαστόν.
’Ομς ἄρ’ ἐφη, Σθενελόν δὲ καθ’ ἦπτων ἀλτὸ χαμὰζε,
pᾶρ δὲ στᾶς βῆλος ὡκὶ διαμπερὲς εξέρυν’ ὄμοι’
αμα δ’ ἀνηκάτιζε διὰ στρεπτῷο χεῖτῶν.
ὅθ’ τὸν’ ἐπειτ’ ἤρατο βοήν ἄγαθος Διαμήδης’
’κλῆθι μου, αἰγόκος Διὸς τέκος, Ἀτρώτινη’
eἰ ποτὲ μοι καὶ πατρὶ φίλα φρονέουσα παρέστη
ὁμίῳ ἐν πολεμῷ, νῦν αὐτ’ ἔμε φίλαι, Ἀθηνή,
dὸς δὲ τ’ ἀνδρα θέλειν, καὶ ἐς ὀρίμην ἐγχεῖσαι ἐλθεῖν,
ὅς μ’ ἐβάλε φθάμενος καὶ ἐπεύχεται, οὐδὲ μὲ φησὶν
ὄρην ἐπ’ ὀφεσθαὶ λαμπρὸν φαὸς ἑλλοῦ.
’Ομς ἐφα’ εὐχόμενοι’ τὸν δ’ ἐκλυε Παλλὰς Ἀθηνή,
γυν’ δ’ ἑβηκεν ἐλαφρά, πόδος καὶ χειρὰς ὑπέφεξεν,
ἀγχοῦ δ’ ἀσταμάτη ἐπεα περὶ ἐπιστὰ προσπῆθα
’θαρσῶν νῦν, Διῶμης, ἐπὶ Τρῶσεων μάχεσθαι’
eπὶ γὰρ τοι στήθσει μένος πατρῴων ήκα
ἀτρομοῖν, οἶνου ἔχεσθε σακέσπαλος ἦπτοτα Τυθεῖσ’,
ἀχλῶν δ’ αὐ τα ἀπ’ ὀφθαλμῶν ἐλον, ἤ πρὶν ἐπῆξεν,
ὀφρ’ εἰ γεγυνάσκης ἤμεν θεῶν ήδε καὶ ἄνδρα.
τὸ νῦν, αἰ κε θεὸς πειρόμενος ἐνθάδ’ ἤκηται,
μὴ τι σύ γ’ ἀθανατοῦσι λουσὶς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις’ ἀταῦ εἰ κε Διὸς θυγάτηρ Ἀθρωπίτης.
πολέμου, τῆν γ’ ουτάμεν οξεί χαλκώ."  

ἀρ’ ὅσα εἰποῦσα ἀπέβη γλαυκώπης Ἀθήνη,
περ θυμός μεμιᾶς Τρώασσι μάχεσθαι,

ιν τρίς τόσοι ἔλεν μένος, ὡστε λέοντα,

ποιμῆν ἄγρα ἐπὶ εἰρυπόκοις δέσσον

ταύρης ὑπεράλμενον, οὐδὲ δαμάσσῃ

τε στέφος ὄρσεν, ἐπεὶ δὲ τ’ οὗ προσαμίνει,

ὅ σταῦμον ὑδεῖται, τὰ δ’ ἐρήμα φοβεῖται

ἀγχιστάναι ἐπ’ ἀλλήλης κέκυνται,

ἐμμεμαῦς βαθέας ἐξαλλεῖται αὐλῆς.

ὡς Τρώασσι μίγη κρατερῶς Διομήδης.

ἔλεεν Ἀστύνων καὶ Υψέρων, ποιμένα λαῶν,

ὑπὲρ μαζών βαλῶν χαλκῷρει δουρῆ,

ἔρουν ξίφει μεγάλῳ κληίδα παρ’ ὁμοῦ

τὸ δ’ αὐξένος ἀμοῦ ἔργαθεν ηδ’ ἀπ’ υψόν.

ἐκα’, δ’ Ἀβαστα μετώπχετο καὶ Πολύδων,

οὐδάμαιντος, ὑνεφοπόλοιο γέρουντος,

ἐρχομένους ὁ γέρων ἐκρίνατ’ ὁνέρους,

eas κρατερὸς Διομήδης ἐξενάριζεν.

τὰ Ξάνθου τε Ἡσυνά τε, Φαινοπούς νῖε,

λυγέτως. δ’ ἦ τερετὸ γήρας λυγρῶ,

_instruction_end
Πάνθαρε, ποῦ τοῦ τόξου λαδὲ πετρότιετε ὀώστοι καὶ κλέος; οὐ δὲ τὶς τοῦ ἐριζέται ἐνθαδὲ γ’ ἀνήρ, οὐδὲ τις ἐν Δικήι σέ θυεῖ ἐνθαδὲ εἰναι ἄμεγων.

αλλ’ ἀγα τοῖς ἐφες ἀνδρὶ βέλος Δί’ ξείρας ἀνασχοί, ὡσὶς δέκε κρατέει καὶ ὡς κακὰ πολλά ἐφευρεν Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γροῦνα’ ἐλυσεν’ εἰ μὴ τις θεὸς ἐστὶ κοτεσσάμενος Τρώαςσιν, Ιὼν μνήμας’ χαλεπὴ δὲ θεοῦ ἐπὶ μίνιν.’

Τὸν δ’ αὐτῷ προσέτυει Δικάνονος ἀγάλας ὑλὸς;

’Αλεεία, Τρῶας βουλησάρει χαλκοχιτώνων.

Τυδεώθη μιν ἐγὼ γας δαίμονι πάντα ἔσκοι, ἀστιδὶ γεγυνασκότων αἰλωνιδίω τε τρεπαλειῃ, ἦπιοι τ’ εἰσορῶν’ σάμα δ’ οὔκ οἰ̂ νε, εἰ θεὸς ἔστιν εἰ δ’ ο’ γ’ ἀνήρ, ὃν φήμη, δαίμονι Τυδεώς ὕλος, οὐχ ο’ γ’ ἀνεύθεθε θεοῦ τάδε μαῖνεται, ἀλλὰ τὶς ἄγχι ἐστιν’ ἀθανάτοις, νεφέλῃ εἰλιμένοις ὅμοιοι,

δ’ τούτου βέλος ὅκυ κεκῆμενον ἔτραπεν ἀλλή.

ἡδ’ γὰρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὅμοι

dεξίων ἀντικρ’ διὰ θόρηκος γυάλων,

καὶ μιν ἔγογ’ ἐφάμην Ἀιδώνης προϊάψειν,

ἐμ’ ο’ οὐκ ἐδάμασσα’ θεὸς νῦ τίς ἐστὶ κοτήει τίποτε.

’’’ ἦπιοι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαίνουν, ἀλλὰ ποὺ ἐν μεγάροις Δικάνονος ἑνδεκα δήφροι καλοί, πρωτοπαγεῖς, νεοτευχεῖς’ ἀμφὶ δὲ πέπλου πέπτωται’ παρὰ δὲ σφιν ἐκάστῳ δίξυνες ἦπιοι ἔστατι, κρῖ λευκοῖν ἐρεπτόμενοι καὶ ὅλως.

η’ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Δικὰνον ἐρχομένου ἐπέπεπλε δόρωις ἐνι ποιτοῖσιν.

’’’ ἦπιοιοῖ μ’ ἔκέλευε καὶ ἄρμασιν ἐμβεβαδώτα

ἀρχεῦει Τράγεσσι κατὰ κρατερὰς όψινας’

ἀλλ’ ἐγὼ οὐ πιθόμην — η’ τ’ ἀν πολὺ κέρδιον ἦν— ἦπιοι φείδομενοι, μὴ μοι δειολάτο φορβῆς ἀνδρῶν εἰλιμένων, εἰνωθότας ἑδεμαι ἅδην.

δ’ ὐπτων, ἀντεὶ πεζὸς ἐς Ἰλίων εἰρήκουθα, τόξοισιν πλόωνοι’ τὰ δὲ μ’ οὐκ ἄρ’ ἐμελλὸν οἰῆσεσιν.

η’ μή γὰρ δοιοῖσιν ἄρωτῆσεσιν ἐφήκα,

Τυδεώθ’ τε καὶ Ἀτρεΐδη, ἐκ δ’ ἀμφότερων ἀτρεκές αἰρ’ ἐστενα βαλῶν, ἦγειρα δὲ μάλλον.

τῷ μ’ ιμή ἀπὸ πατάτων ἄγκυλα τοξα.
ης, ὅτε Ἐιλιον εἰς ἐρατείαν 210
σατ, φέρων χάριν Ἐκτορι δίφ.
σω καὶ ἐσούμοι· ἄμβουλος
λοχὸν τε καὶ ὑπερεφές μέγα δῶμα,
ἰπ’ ἐμείο κάρη τάμοι ἀλλότριος φῶς,
ε τόξα φαειφ’ ἐν πυρὶ θεῖν
σας’ ἀνεμόλια γάρ μοι ἔπηδε.” 215
Αἰνειάς, Τρώων ἀγός, ἀντίον ἡδα’
ἀγόρευν’ πάρος δ’ οὐκ ἔσσεται ἄλλως,
τιθ’ ἀνδρὶ σὺν ἱπποισι καὶ ὠχεσφι
ντε σὺν ἔντεσι πειρηθῆναι.
’ ὀχέων ἐπιβήσεο, ὁφρα ἴδης,
ποι, ἐπιστάμενοι πεδίουν 220
ἐνθα καὶ ἐνθα δωκέμεν ἡδὲ φέβεσθαι’
λυθείς σωστον, εἶ περ ᾧ αὐτὲ
ἴθη Διομήδει κόδος δρέξῃ.
225
λάστιγα καὶ ἡνία συγαλόεντα
ἵππων ἐπιβήσομαι ὁφρα μάχωμαι·
ἴδεξο, μελήσουσι δ’ ἔμοι ἱπποι.’ ”
πρὸσεειπὲ Λυκάονος ἄγλαος ὦδ’
λέν αὐτὸς ἔξ’ ἡνία καὶ τεώ ἱππ’
νόχῳ εἰλοβότι καμπύλων ἀρμα
ρό ἔν αὐτὲ φεβάωμεθα Τυδέος ὦδ’
σαυτε ματήσεσθαι, οὐδ’ ἐθέλητον
λέμου, τεῦν φθόγγον ποθέοντε,
ἱ’ μεγαθυμὸν Τυδέος ὦδ’ 230
γ καὶ ἀλάσσῃ μῶνχας ἱπποισ.
τός ἐλαυνε τε’ ἀρματα καὶ τεώ ἱππ’,
ἐπιπτα δεδέξομαι ὄξε’ δουρί,’
ουνῆσαιτε, ἐς ἀρματα ποκίλα βάντες,
ἰ Τυδείδη ἐχον ὦκεας ἱπποι.
235
Τένελος, Καπανῆιος ἄγλαος ὦδ’,
ἴδην ἔπεα πτερόεντα προσηύδα’
ἔμθες, ἐμώ κεχαρισμένε θυμῷ,
avερ’ ἐπὶ σοι μεμαώτε μάχεσθαι,
ἐχοντα’ ο’ μὲν τοξὼν εὐ εὐδώς,
ἠσ’ δ’ αὐτὲ Λυκάονος εὐχεταί εἰμαι’
σ μὲν ἀρμόνονος Ἀγχίσσονος
ἀμέν, μήτηρ δ’ οἶ ἐστ’ Ἀφροδίτη.”
ἀλλ' ὁ γε ἥ παρ' ἁλαμμέθ' ἐφ' ἦτται, μηδὲ μοι οὕτως θόν τε προμάχων, μὴ πως φίλοι ἦτορ ὅλεσσης.'

Τὸν δ' ἰπ'. ὑπόδρα ἰδίων προσέβικρατερός Διομήδης
e' μὴ τι φάβουν' ἀγόρευ', ἐπει οὐδὲ ἐπει σὲ πεισμεν οὐρον' οὐ γάρ μοι γενικαὶ ἀλυσκάζοντι μᾶχεσθαι
οὐδὲ καταπτώσεσεν' ἐτὶ μοι μένος ἐμπεδοῦ ἔστων.

ὁκελὼν δ' ἦτται ἐπιβαλλόμενα, ἀλλὰ καὶ αὐτὸς ἀντίον εἰμ' αὐτοῦ τρεῖν κ' οὐκ ἐά' Παλλᾶ' Ἀθηνὴ.

τούτω δ' οὐ πάλιν αὐτοὶ ἀπολογοῦταν ἄκες ἦτται ἁμφοῦ ἄφ' ἡμεῖς, εἴ γ' οὖν ἐτερὸς γε φύγησων.

ἀλλα δ' τοι ἐρέω, σοὶ δ' ἐκφραὶ βάλλει σήμεια, οι' κέν ροι πολύβουλος Ἀθηνὴ κόδος ὀδέξῃ ἁμφοτέρω κτείνα, σοὶ δ' τού ποτὲ μὲν ἄκεα ἦτται ἔμπεια
ἀντίον ἔρικακέεσσ' εἴς ἄντυγος ἣπια τείνας,

Ἀμελεία δ' ἐπαξίζας μεμνημένος ἦτται,

ἐκ δ' ἐλάται Τριών μετ' ἑκτιμάδος Ἀχαιῶς,

τῆς γὰρ τοι γενεήσης, ἦς Τριαί περὶ εὐς Ὄλος
δώχ' υὸς ποιήσει Γανυμήδεας, ὦνικ' ἀρίστατα ἦτται

δοσοὶ ἐκαصاد ὅπ' ἦν τ' ἑλλον τε.

τῆς γενεήσης ἐκλεψεν ἀναξ ἀνδρῶν Ἀχᾶκος,

λάβης Δαιρέυοντος ὑποχών θήλεας ἦτται.

τοῖοι οἴ εἴ ἐγένοντα εἴν μεγάρωσοι γενέληση,

τοὺς μεν τέσσαρας αὐτοῦ ἔχων αἰτιαλλ' ἐπὶ φάτην,

τῷ δὲ δι' Ἀμελεία δᾶκεν, μήποτερο λέον,

εἶ τούτῳ κε λάβομεν, ἀρομέθα καὶ κλέος ἐσθλῶν.'

"ὤς οἰ μὲν τοιαῦτα πρὸς ἄλληλοις ἀγόρευοι,

τῷ δὲ τάχ' ἐγγύνθεν ἡλίθου ἐλαύνονοι" ὅκεις ἦτται.

τοῦ πρώτος προσέειπε Δυκάων ἀγὸν ὦσ'

 καρπιερόθενε, δαίφρου, ἀγανώῳ Τυδεός νεῖ,

ἡ μάλα σ' οὐ βέλους ὁκ' δαμάσσατο, πικρός διόστος.

τὸν αὐτ' ἐγχείῃ πειρήσομαι, αἰς κε τύχωμαι.'

"Η βας, καὶ ἀμπελαῖον προείς ἀληθικῶν ἔχοις,

καὶ βάλε Τυδεόδαρ κατ' ἀπεκένει' τῆς δὲ διαπρὸ

ἀλώμη χαλασεὶ τρισυμεν' θάρρης πελάσης,

τῷ δ' ἐπὶ μακρῶν ἄτας Δυκάων ἀγάλωος νιός'

'ἐβλησαν κενεδὼν διαμπέρεσ, οὖδε σ' ὅτων

δηροὺν ἔτ' ἀνακρίσεσθαι ἐμοὶ δὲ μὴν ἐνχος ἐδώκας.'

Τὸν δ' οὐ ταρηθήσας προσέβικρατερός Διομήδης

'ἡμιβροτες, ὅπ' ἐτυχεῖς' ἀτάρ οὐ μὲν σφωτ' γ' ὅτω
ιὐσεσθαι, πρὶν γ’ ἡ ἑτερόν γε πεσόντα
"Ἄρη, ταλαιάρηνον πολεμιστήν.",
ος προήκε· βέλος δ’ ἦθενεν 'Δοήνη
χαλμόν, λευκότερς δ’ ἔπερθεσεν ὀδοῖτας.
ν γιλώσαν πρυμνὴν τάμε χαλκὸς ἀτειρῆς,
ὔθη παρὰ νείατον ἀνθερεόνα.
κέων, ἀράβησε δὲ τεῦχε’ ἐπ’ αὐτῷ
νόωνα, παρέτρεσθαν δὲ οἱ ἵπποι
ὁ δ’ αὖθι λύνη ψυχή τε μένος τε.
ἀπόρουσε σὺν ἀστιδὶ δοῦρ τε μακρῷ,
οἱ οἱ ἐρυθαλατο νεκρὸν 'Αχαιολ.
ὕτω βαίνει λέων δ’ ἀλκὶ πεποιθῶς,
δοῦρ τ’ ἐσχε καὶ ἀστίδα πάντοσ’ εἴσην,
μεμαῦς, ὡστὶς τοῦ γ’ ἀντίος ἔλθοι,
χοῦ. ὁ δὲ χερμάδιον λάβε χειρὶ
ἀ ἄργου, δ’ οὐ δῶ γ’ ἄνδρε φέροιεν,
οἱ εἰσ’· ὁ δ’ μὲν ρέα πάλλε καὶ οἶος.
εἰσα κατ’ ἵσχιοι, ἐνθὰ τε μηρὸς
μεταί, κυτάλην δὲ τε μὲν καλέουσιν
κυτάλην, πρὸς δ’ ἀμφὶ ῥῆξε τένουτε
νόν τρηχὺς λίθος. αὐτὰρ δ’ γ’ ἢρως
πῶν, καὶ ἐρείσατο χειρὶ παχεῖπῃ
ἡ ὡς κελαινῇ νῦξ ἐκάλυψεν.
Ἱ ἀπόλοιτο ἀναξ ἄνδρῶν Αἰνειας,
νόσσε Διὸς θυγάτηρ 'Ἀφροδίτη,
ὑπ’ 'Αγχίστη τεκε βουκολέοντι·
ἄλων πνεύ · έχουσο πήχεε λευκώ,
πέπλου φαινοῦντι πτύγμ’ ἐκάλυψεν,
λέων, μή τις Δαναῶν ταχυπόλων
ήθεσι βαλὼν ἐκ θυμόν ἔλοιπο.
φίλου πνεύ ὑπεξέφερεν πολέμου
tαινός ἐλλήθετο συνθεσιῶν
τέλει βοήν ἀγάθος Διομήδης,
μὲν οὖν ἔστω ἤρικακε μόνηκας ἰπποὺς
ἀλοίσθου, ζείς ἀντυγος ἤνα τείνας,
αἳζας καλλιτρίχας ἰπποὺς
μὲν μετ’ ἕυκνήμιδας 'Αχαιούς,
ύλω ἐτάρφ φίλω, ὑν περὶ πάσης
ὁ ὅτι οἱ φρεσίν ἂρτια ἥδη,
ιητοί επὶ γλαφυρίσσων ἑλαυνήμεν. αὐτὰρ ὦ γ' ἤρως ὁ γά τ' ἐπὶ ποιαν ἐπίβασι ἐλαβ' ἤνια σιγαλόευτα, αὕτη δὲ Τυδείδην μέετε κρατερῶσσας ἤππους ἐμμεμαίως. ὅ δὲ Κύπριν ἐπὶ χέριον υπήλει χαλκῷ, γνυμαίσσων, ὅτι ἀναλκε ἐν ἡμῶν, οὔδὲ θεάν τάων, αὐτὶ ἄνθρωπον πόλεμον κατὰ κοιμανέωσιν, οὔτε ἀρ' Ἀθηναίη οὖσε πτολύσεος Ἑμιὼ. Ἀλλ' ὅτε ὠν ἐκέχασε πολλὰ καθ' ὄμιλον ὑπάξων, ἕνθ' ἐπορεύμενος μεγαθύμου Τυδεός ὑώς ἀκρὶν οὗτα χεῖρα μεταμέμενοι ὠξεῖ ὀνείρ. ἀθλητήρην' εἶθαρ δὲ ὄροι χρώδως αὐτετόρισεν ἄμβροσιον διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί, προμοῦ ὑπὲρ θέαρος. μὲ γ' ἀμβρονου ὀμοί θεόι, ἵππο, ὦς τέν τε ῥεεί μακάρεσθι θεοῦσιν· οὐ γὰρ σῶτον ἔσωσεν', οὐ πάνους ἀφθάραι οὐκιν- τούκες' ἀναλκοῦσι εἰς καὶ ἀθάνατοι κολέουσι. ἡ δὲ μέγας ἱάις ὑστα ἀπὸ ἑο καββαλεν νυών. 

καὶ τὸν μὲν μετὰ χεραίν ἐρυθάσατο Φοίβος Ἀτλόλων κυανήν νεφέλην, μὴ τις Δανάεως ταχυπώλων χαλκῶν εἶπι στήθεσι βαλὼν ἐκ θυμὸν ἔλοιπο: τῇ γ' ἐπὶ μακρῶν ἀουσε βοή ἀγάθος Διομήδης· "ἐἰκε, Δῖος θύγατερ, πολέμοι καὶ δημιοῦτοι. 

ἡ ὦν ἄλλης, ὅτι γυναικὸς ἀνάλκις ἡπεροπεύεις; 

ἐὰν δὲ σὺ γ' ἐς πόλεμον πολλῆσαι, ἡ τέ σ' ὁμώ 

μυγήσεις πόλεμον γε, καὶ εἰ χ' ἔτεροι θύωναι." "Ως ἐφαρμ' ἡ δ' ἀλόνοις' ἀπεβήςετο, τεῖρετο δ' αἰῶνος, τῇ μὲν ἄρ' Ἰρις ἔλούσα ποιήσουμεν ἑξαγ' ὁμοίων ἀκροβεμνήν δυναμένον. μελανόμενο δὲ χρώα καλῶν. 

eφεβ' ἐπέτα μάχης ἐπ' ἀριστερὰ θώρυνον "Ἀρη 

ἡμενον" ἡρά δ' ἐγχος ἐκέκλιτο καὶ ταχεὶ ἤππω. 

ἡ δὲ γυν' ἐρποὺσα κατ' ἔμπυθον ἕρωσἐλε, πολλὰ λιστομένη, χρυσάμπυκας ητευν ἤππως· "φίλε κασίμητε, κόμισαι τέ με δός τέ μοι ἤππους, ὁφ' ἐς "Ολυμποῦ ἱκορει, ἵν' αδανάτως έδος ἐστίν. 

λίγην ἀχθομαι ἐλκοι, ὅ με βροτὸς οὖτας ἀνήρ 

Τυδείδην, ὦς ὕπνο γε καὶ ἄν Δαι πατρί μάχοιτο." "Ως φάτο, τῇ δ' ἄρ' Ἀρης δώκε χρυσάμπυκας ἤππως. 

ἡ δ' ἐς δίφφρων ἔβαινεν ἀκηχεμένη φίλον ἥτορ. 

πάρ δὲ οἱ Ἰρις ἔβαινε καὶ ἤνια λάβετο χερεσίν,
έλάαν· τῷ δ' οὐκ ἄκουτε πετέσθην.

οΘ' ἵκοντο θεῶν ἔδος, αἰτῶν ὁ Ὀλυμπός.

ἐστησε ποδόμενος ὁκέα Ἰρις

χέων, παρά δ' ἀμβρόσιον βάλεν εἴδαρ

ταῦτα πίπτε Δίωνιν δι' Ἀφροδίτην,

ἡ δ' ἄγκας ἐλάζετο θυγατέρα ἦν,

κατέρεξεν, ἔπος τ' ἐφαί, ἐκ τ' ὀνόμαζεν

τοιάθ' ἐρείζε, φίλον τέκος, Οὐρανιώτων

ὡς ἐ' τι κακὸν ἑξοφυν ἐνωπίη·

μείβετ' ἐπείτα φιλομμειδὴς Ἀφροδίτη'

νυστόι νύσει ὑπέρθυμος Διομήδης,

φίλον νύσι ὑπεξέφερον πολέμοιο

ἐμοὶ πάσσων πολυ φιλατός ἔστων.

Γράων καὶ Ἀχαϊῶν φύλοπος αἰνή,

ἀναι γε καὶ ἀδαινᾶτοις μάχονται·

μείβετ' ἐπείτα Δίωνι, διὰ θεῶν

τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ'

ὃς τολῆμεν Ὁλύμπια δῶματ' ἔχοντες

χαλέπ' ἄγγε' επ' ἀλλήλοις τιθέντες.

ης, ὅτε μιν Ὁτος κρατερὸς τ' Ἐφιάλτης,

οἶος, δῆσαν κρατερῷ ἐνί δεσμῷ

ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.

ἔνθ' ἀπάλοιτο Ἀρης ἄτος πολέμοιο,

ἡ, περικαλλὴς Ἡρίβοια,

γειέλεν ὃ δ' ἐξέκλεψεν Ἀρη

νον, χαλεπὸς δὲ ἐ δεσμὸς ἐδάμνα.

ἢ, ὅτε μιν κρατερὸς παῖς Ἀμφιτρώνω

τα μαζῶν ὀστοὶ τριγλάχυι

τὸτε καὶ μιν ἀνήκεστον λάβειν ἄγγος.

ἦς ἐν τούτοις πελάριοι ὅκων διστῶν,

τὸς ἄνήρ, νῦν Ὅδος αἰγιώνοι,

νεκύεσοι βαλῶν ὀδύνησιν ἔδωκέν.

πρὸς δῶμα Δίος καὶ μακρὸν Ὁλυμποῦ

ὀδύνης πεπαρμένος· αὐτὰρ διστῶς

βαρύρ ἦληλια, κῆδε δὲ θυμῶν.

αἰμῶν ὀδυνήφατα φάρμακα πάσσων

μὲν γὰρ τι καταθητός γ' ἔτεντυκτο.

μαστοψκόος, δι' οὐκ ὅτε' αἰσθανάρ τέων,

ἐκεῖθε θεοὺς, οἱ Ὁλυμποῦ ἔχοντων.
σοὶ δ’ ἐπὶ τούτων ἀνήκε θεὰ γλαυκόπτις Ἀθηνή, νήπιος, οὐδὲ τὸ οὖν κατὰ φρένα Τυδεός νῦς, ἢ τι μάλ’ οὐ δυναῖς, ὡς ἀθωνάτους μάχηται, οὐδὲ τὶ μιν παῖδες ποτὶ γούνατι παπαίξουσιν ἐλθοῦν’ ἐκ πολέμου καὶ αὐτὴς ὁμοτήτος.

τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρπερὸς ἔστιν, φραζέοι, μή τίς οἱ ἀμείωνοι σεῖο μάχηται, μὴ ὡς Ἀγράλεια, περίφρων Ἀδρησίν, ἢς ἔπευξεν γούσσας φίλους οἰκήας ἐγείρῃ, κουρίδιον ποθέουσα πόσω, τῶν ἀριστοῦ Ἀχαιῶν, ἱφθαίρῃ ἀλοχὸς Διομήδεος ἵπποδάμου.”

“Ἡ ρα, καὶ ἀμφοτέρους ἀπ’ Ἰξὼ χείρος ὀμφρώνων ἀλετὸς χείρ, οὕνεια δὲ κατηπιώνῳτο χαρέται. αἰ δ’ αὐτ’ εἰσορόφωσι Ἀθηναίῃ τε καὶ Ἡρῆ κερτομοῖο ἐπέεσσι Δια Κρονίδῃ χρήσιον. τούτω δὲ μοῦδων ἤρχεθα θεὰ γλαυκόπτις Ἀθηνή.”

“Ζεῦ πάτερ, ἢ ὥς τί μοι κεχολόσεα, ὅτι κεφαλεύν ἡ μάλα οὖ ὑπὸ Κύπρις Ἀχαιῶνων ἀμείεσα Τρωῶν ἀμα σπέσσαι, τοῖς οὐν ἐκπαγ’ ἐφελθέσειν, τῶν τινα καρπέσαντα Ἀχαιῶνων εὐπέπλων πρὸς χρυσὴ περνὴν καταμύζαντα χειρὰ ἀραιήν.”

“Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε, καὶ θα καλεσώμενος προσεβής χρυσὴν Ἀφροδίτην.’ ἦν οὖ τοι, τέκνου ἐμόν, δέδοται πολεμίῳ ἔργα, ἀλλὰ σὺ γ’ ίμερεύτα μετέρχεα ἔργα γάμῳ ὑποτᾶσθα δ’ Ἀρήν θρόν καὶ Ἀθηνή πάτα σελείσει.”

“Ὡς οἱ μέν τοιαύτα πρὸς ἀλλήλους ἀγορεύον, Ἀνεῖα δ’ ἐπόροσε βοήν ἀγαθὸς Διομήδης, γεγυμάτοις, δ’ οἱ αὐτῶς ὑπερέχει χείρας Ἀπόλλων οὕς ὡς γ’ ἄρ’ οὖν δεῖ θεῶν μέγαν ἀνέτο, ἢτο δ’ αἰεὶ Ἀνείαν κτείναι καὶ ἀπὸ κλυτὰ τεῆς ὁδοῖς.

τρίς μὲν ἔπειτ’ ἐπόροσει κατάκτημα μενεάνων, τρίς δὲ οἱ ἐστυφεύετε φασινην ἀστιό ’ Ἀπόλλων. ἀλλ’ ὥτε δὴ τὸ τέταρτον ἐπέσπυρα δαίμονι ὁσ, δεινὰ δ’ ὑμοκλήσας προσεβής ἐκάρειγος ’ Ἀπόλλων ’ φράζει, Τυδείδης, καὶ χάζει, μηδὲ θεοῖς ἔτοι ἐθελε φιλοῦν ὁμοίοι ἄθωνατον τε θέων χαμαῖ έρχομένων τ’ ἀνθρώπων.”

“Ὡς φάτο, Τυδείδης δ’ ἀνεκάστατο τυφθὸν ὀπίσσω,
λευκός ἐκατηβόλου Ἀπόλλωνος.

ἀπεθεν ὁμίλου δήκεν Ἀπόλλων

ἰερῆ, δῆθι οἱ νηὸς γ᾽ ἐτέτυκτο.

ὦ τε καὶ Ἄρτεμις λοχέαρα

ὑπὲρ ἀκέοιτό τε κύδαινόν τε

λον τεῦξ ἀργυρότοξος Ἀπόλλων

ἵν  ἰκελον καὶ τεύχεσι τοῖον,

ιδὼλ Ἱδρύς καὶ δίου Ἀχαιοί

ἂν ἀμφί στήθεσον βοεῖας

κλους λαυσητὰ τε πετρόεντα.

ν Ἄρης προσηύδα Φοῖβος Ἀπόλλων

βροτολογε, μαίαφονε, τεχεσιπλήτα,

 quam, ἀνάφα μάχης ἐρύσαοι μετελθών,

τυῖν γε καὶ ἄν ἰω πατρὶ μάχοιο;

πρῶτον σχεδὸν ὅτασσε χειρὶ ἐπὶ καρπῳ,

αὐτῷ μοι ἐπέσυντο δαίμονι ἰσοσ.

αὐτὸς μὲν ἐφεξετο Περγάμῳ ἄρρη,

χας οὐλος Ἀρης ὀτρυνε μετελθών,

ἀμαντηθοῖ, ἡγήτουρ Ἐρημών.

ἐμοὶ διοτρεφέσσι κέλευεν

ἀμοιο, διοτρεφέσσι βασιλῆς,

νεσθάι ἐάστε ταῦν Ἀχαιός;

μφι πάλης εὐποιηθήσι μάχοιται;

ὑπ᾽ ἰσοιε ἐπίσμεν Ἑκτορὶ διῶ,

μεγαλήτορος Ἀρχίσαο.

φλοῖσβοιο σαώσομεν ἐσθλῶν ἐταῖρον."
ἀ. ὅρι μαχήσασθαι ἄταρ οὗ τὴ μοι ἐνθάδε τοῖς, ὁδὸν κ' ἡφέος τ' Ἀχαιοὶ ἦ κεῖν ἄγουσιν. 

τῶν δ' ἐστηκας, ἄταρ οὖν ἀλλοις κελέεις λαοῖν μεμεῖνει καὶ ἀμυνεῖται ὥρσιν. 

μὴ πως, ὅς ἄγησι λίνων ἀλώτες παλάγρου, 

ἀνδράσι δυσμενέσσιν ἐλώρ καὶ κύρια γένητεπ' 

οἱ δὲ τὰς ἐκπέρσους εὐνοιομένην πολιν ὕψην. 

σοὶ δὲ χρή τάδε πάντα μέειν νῦκτας τε καὶ ἦμαρ, 

ἀρχοὺς λισσομένης τηλεκλετῶν ἐπικούρων 

νολεμέως ἐξέμειν, κρατερῆ δ' ἀποθέσθατι εὐπήν." 

"Ὡς φάτο Σαρπίδοι, δάκε δὲ φρένας "Εκτορὶ μῦθοι, 

ἀυτίκα δ' εὖ ὄχθων σὺν τεύχεσιν ἀλτος χαμάζει, 

πάλλων δ' ὅδε υἱὸρα κατὰ στρατὸν φέχετο πάντη, 

ὕπερμον μαχήσασθαι, ἔγειρε δὲ φύλασσὰ αὐτὸν. 

οἱ δ' ἐλελύχθησαν καὶ ἑναυτοὶ ἐστάν Ἀχαιῶν. 

Ἀργεῖοι δ' ὑπέμειναι δολλέες οὐδ' ἐφόβηθεν. 

ὡς δ' ἀνέμος ἄχρας φόρεες ἱερὰς καὶ ἀλὰς 

ἀνδρῶν λυκομάτων, ὅτε τε ξαφῆ Δημήτηρ 

κράνος ἐπελαυμομένας ἀνέμων καρπῶν τε καὶ ἄχρας; 

αἱ δ' ὑπολευκαῖνονται ἀνχριμας; ὡς τότ' Ἀχαιοὶ 

λευκὸ κε νερεῦντο κοινάλλως, ὅτα ὅ δ' αὐτων 

οὐρανίον ἐς πολύχαλκον ἐπέστηγον πόθε ἐπτώλων, 

ἄν ἐπιμυσομένως ὑπὸ δ' ἐστρεφον ἄρχοντες. 

οἱ δὲ μένος χειρῶν ἑοῦς φέρουν. ἀμφὶ δὲ νύκτα 

θείων Ἀργός ἐκάλυψε μαχής Τρῶισσαν ἀρίγον 

πάντως ἐπαγχομένος; τοῦ δ' ἐκραίνευεν ἑφεμά 

Φοῖβος Ἀπόλλωνος χρυσαρόρας, ὅς μὲν ἀνάγει 

Τρώις θυμὸν ἐγέιρα, ἑπὶ τὸν Ἐπαλλοῦς Ἀδήμην 

οἰκομένης, ἢ γὰρ ἑς τέλειν Δαναοὺς ἅρπην 

ἀυτὸς δ' Ἀίνειαν μάλα πίνοντος ἐς ἀδύτου 

ἡκε, καὶ ἐν στήθεσι μένος βάλε πομεῖν λαῶν. 

Ἀίνειας δ' ἐτάροις μεθιστάτοι τοῖς δὲ ἐχάρησας, 

ὁς εἴδον ἤκου τε καὶ ἀρτεμέα προσίτα 

καὶ μένος ἐςθλὸν ἔχοντα. μετάλλησάν γε μὲν ὦ τι 

οὐ γὰρ ἐς πόνος ἄλλος, ὅπος ἀργυροτέσσεις ἐγείρε 

"Ἀργῇ τε βρυσσόλυγος Ἐρίς τ' ἀματον μεμαιάα. 

Τοὺς δ' Ἀλάντε δώσ καὶ Ὀδυσσεὺς καὶ Διομήδης 

ὀρθοὺς Δαναοὺς πολεμίζεσθε, οἱ δὲ καὶ αὐτοὶ 

οὔτε βίας Τρῶων ὑπεδείκεσθαν οὔτε ἠκόας,
Ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἀστε Κρονίων ἡμείς ἐστησένες ἐπ' ἄκροπόλισις ὅρεσιν ἰτρέμας, ὃς ἐφύτησε κέρας Βορέαο καὶ ἄλλων ἀργήνων ἀνέμων, οὔτε νέφεα σκιώτενα
gνώσιν λιγυρήσι διασκεδάσιν ἅλεντες·
δὲ Δαναός Τρόας μένου ἐμπεδῶν οὐδ' ἐφέβουτο.
Ἀτρέδης δ' ἄν' ὕμιλον ἐφοίτα πολλὰ κελεύων·
"ὁ φίλοι, ἄνερεσ ἐστε καὶ ἀλκιμὸν ἠτορ ἔλεσθε,
κληλὼς τ' αἴδευσθε κατὰ κρατερὰς ύσμενας.
Ἀδομένων δ' ἀνδρῶν πλέοντες σύνιοι ἡ πέφαιναι·
ρεγγόντων δ' οὖν' ἄρ κλέος ὑφνυται οὔτε τις ἂλκή·"
"Ἡ, καὶ ἀκώτισε δουρὶ θὸς, βάλε δὲ πρόμον ἄνδρα,
Αἰνεία ἐταροῦς μεγαθύμου, Δηνιῦντα
Περγαῖσθην, ὃν Τρώας ὅμος Πράμου τεκέσσιν
γών, ἐπὶ ὅος ἐσκέκε μετὰ πρώτοιοι μάχεσθαι.
tὸν ὅμος δ' ἀσπίδα δούρι βάλε κρείυν Ἀγαμέμνων·
ἡ δ' οὐκ ἔχοις ἔρυγα, διαπροδ' ἐστοτο χαλκός,
καθαρὴ δ' ἐν γαστρὶ διὰ Ὑστῆρος ἔλασθεν.
dοῦτησεν δὲ πεσών, ἀράβησε δὲ τεῦχε ἐπ' αὐτῷ.
"Ενθ' αὖν Αἰνείας Δαναῶν ἔλεν ἄνδρας ἄριστους,
ὡς Διοκλῆος, Κρήθωνα τα Ὀρσόλοχον τε,
τὼν ὅμος πατὴρ μὲν ἐναιεῖ εὐκτικεύη ἐν Φυρή
ἀφεῖν τὸν βιότοιο, γένοις δ' ὅν ἐκ ποταμοῦ
'Αλφιείου, ὅστ' εὐφυὶς Πιλῶν διὰ γαλῆς,
ὁ τέκερ Ὀρσόλοχος, πολέσσα ἄρδεσσεν ἄνακτα·
Ὀρσόλοχος δ' ἄρ' ἔτικτε Διοκλῆς μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παιδε γενέσθην,
Κρήθων Ὀρσόλοχος τε, μάχης εὐδοτὶ πάσης.
τὸ μὲν ἄρ' θηράσατε μελαιών ἐπὶ νηών
'Ιλιῶν εἰς εὐπάλων ἄμμ' Ἀργελιστὸν ἐπέσθην,
τιμὴ Ἀτρέδης Ἀγαμέμνον καὶ Μενελαὸς
ἀφυμένω τῷ δ' ἀδῇ τέλος θανάτου κάλυψεν.
ὅῳ τῷ γα λεώτη τῶν ὅρεων κορυφήσων
ἐπιφέτην ὑπὸ μητρὶ βαθείας τάφθισιν ὄλης·
tῷ μὲν ἄρ' ἀπάξοντε βόσα καὶ ἱβία μῆλα
σταθοῦς ἄνθρωπων κεραίζοντο, ὅφρα καὶ αὐτῷ
ἀνδρῶν ἐν παλάμης κατέκταθεν δεῖξι χαλκῷ·
τῷ τῷ χείρεσσιν ὑπ'Aἰνείας δαμέντε
απεσέτην, ἔλατροι ἕοικότες ὑψηλῆσιν.
Τώ δὲ πεσόντ' ἐλήφενεν ἀρηφιλὸς Μενέλαος, ἐφ' ὑπὲρ προμάχων κεκορυθμένοι αὖθις χαλκῷ, σεῖων ἐγχείρην τοῦ δ' ὅτριους μένος Ἀρης, τὰ φρονεῖν, ὣν Χερσίν ὑπ' Αἰνείαν δαμήσει.

τῶν δ' ἔδει 'Αντίλοχος, μεγαθύμον Νέστορος νῦν, ἐν τῇ πάλαι, μηδὲ ἄπευθεν. ἡ γὰρ ὑπὲρ προμάχων περὶ, μὴ τοι οὖν λαβών, ἀλλ' ἄλλη πεσένη μαχαίρᾳ τῶν μὲν ἂρ' ἑξέπεσεν, μὲνεν ἄλλην ἔχετο τε καὶ ἔγχειᾳ ἐξυόντα ἄντιον ἀλλήλων ἐκέντη μεμαώτε μάχησθαι.

'Αντίλοχος δὲ μάλ'. ἄγκυρα παρίστατο ποιμένι λαβὼν. Ἀινείας δ' οὖν μείνε, βοῦς περὶ ἐως πολέμωσθ' ὡς εἰδον δύο φώτε παρ' ἀλλήλοις μετέχοντε.

οἱ δ' ἐπει σώλοις ἔρυσαν μετὰ λαοὺν 'Δαμνίων, τῷ μὲν ἄρα θείῳ θαλέτῃ ἐν χερσίν ἐταίρων, αὐτῷ δ' ἀπεφέβησεν μετὰ πρῶτοι μαχαίρινν.

Ἐνθα Πυλαιμένεσσ' ἐλένθην ἀτάλαντον Ἀρη, ἀρχόν Παφλαγόνων μεγαθύμων, ἀσσιασάνων, τοῖς μὲν ἄρ' Ἀτρείδεσ δουρικλείτος Μενέλαος ἐσταύρω ἐγχεία νυκτί, κατὰ κλήνη τυχήσας.'

'Αντίλοχος δὲ Μύδωνα βάλει, ἱππολοχον θεράποτα, ἐσθήνην Ἀτμωνάδην—δ' ὑπόστρεψε μάθων ὑπονικμένη κερμαδίῳ ἄγκυρα τυχών μέσον. ἐκ δ' ἄρα χερών ἡμία λεύκη ἐλέφαντε χαμαί πεσόν εἰν κοινίσον.

'Αντίλοχος δ' ἄρ' ἐπαιξάς ξύφην ἡλαίες κόρης, αὐτήρ' ἡ' ἀνθμασίων εὐφεργός ἐκέπεσε δίφρον κύμβαχος εἰν κοινίσον ἐπὶ βρεχμον τε καὶ ὅμοιν.

ὁπόθα μάλ' ἐστήκε—τύχη γάρ' ἅμαθος βαθείης—, ὁπ' ὑπὸ πλήξεας χαμαί βάλον εἰν κοινίσον.

τοὺς δ' ἦσαν 'Αντίλοχος, μετὰ δ' στρατῷ ἔλαιος' Ἀχαίων.

Τόσο δ' ἔκτως ἐνόησε κατὰ στίχας, ὅρτο δ' ἐπ' αὐτοίς κεκληγόν· ἀμά δὲ Τρώων ἐπιποτοτο φάλαγγες καρπεραλ. ἠρχε δ' ἄρα σφιχ' Ἁρης καὶ πότιν Ἐπυνό, ἢ μὲν ἔχοντα κυδοίμον ἀναίδεα δηστήτων·

Ἀρης δ' ἐν παλάμμοι πελάροις ἔχοις ἐνώμα, φοίτη δ' ἄλλουτε μὲν πρόσθ' Ἐκτορος, ἄλλοις' ὁπυήθεν.

Τόν δὲ Ἰδών Ῥήγησε βοῦν ἀγάθος Διομήδης.

ὁς δ' ἵππος ἀπάλαμμον, ἰδὼν πολέος πεδίου, στήρι ἐπὶ ἀκυρώφ ποταμώθ' ἀλαδε προρεύντε, ἀφριφοὶ μορμύροντα ἴδον. ἀλάτ' ἔδραυξ· ὁπίσω.
ουδέως ἀνεχάξετο, ἐτεὶ τε λαῷ.

οίον ὅθεν ἔχεμα χάνων Ἕκτορα δίϊκ

τῇ ἐμεναι καὶ ἑαυτοῦ πολεμιστήν,

πάρα εἶς γε θεῶν, ὃς λοιπὸν ἀμένει,

πάρα κεῖσος Ἀρης, βροτῷ ἀνδρὶ ἑοικὼς.

Τρώας τεταραμένοι αἰεὶ δπόσῳ

δὲ θεῶν μενεικώνει ὕπι μάχεσθαι,

ἐφη, Τρώαι δὲ μάλα σχεδὸν ἢλυθοι αὐτῶν.

ορ δυὸ φῶτε κατέκτανεν εἰδοτε χάρμης,

ὁρῷ ἐσάντε, Μενέσθην Ἀχιλλῆον τε.

οὔτε ἐλέγησε μέγας Τελαμώνιος Αἰας,

ἠ' ἐγγὺς τών, καὶ ἀκόμησε δουρὶ φανερῷ,

Ἄμφιον, Σελάγον υλῷ, ὡς ῥ' ἐν Παιοῦ

τίμιω, πολυτιμός· ἀλλὰ ἐ Μοῖρα

ῥύσοντα μετὰ Πριάμον τε καὶ νίκαι.

τ' ᾨδητῆρα βάλειν Τελαμώνιος Αἰας,

ἐν γαστρὶ πάγη δολικόσκοιν ἑγχος,

δὲ πεντών. ὦ δ' ἐπέδραμε φαινόμενοι

Ἀγαλῆσαν· Τρώαι δ' ἐπὶ δούρατ' ἑχειαν

φανῶντα· σάκος δ' ἀνεδεχατο πολλά.

ἐς προσβῆσε ἐκ μεκροῦ χάλκεου ἑγχος

οὐδ' ἄρ' ἐτ' ἀλλα δυνήσατο τεύχεα καλὰ

ἐλέγατο γάρ βελέσσων.

γ' ἀμφύβασιν κρατερὴν Τρώων ἄγερχον,

τε καὶ ἐσθίοι ἔφεστασαν ἑγχε' ἔχουσε,

περ ἐόρται καὶ ἱφθαμον καὶ ἄγανον

σφελών· ὃ ὅθεν χασσάμενος πελεμισθη.

αἱ μνεῖστοι κατὰ κρατερὴν δήμην

ὁν δ' Ὅλακληρον, ἠν τε μέγαν τε,

Ἀντὶδέω Σαρπηδόνι Μοῖρα κραταίη.

ὑδ' σχεδὸν ἦταν ἐπὶ ἀλλήλουσιν ἱώτες,

μύος τε Δίος νεφεληγερέτασο,

 Lesbian κρατός πρῶτος πρὸς μνθὸν ἔσπερν

τιν. Λυκίων Βουληθορέ, τίς τοι αἰσχρῃ

ἔνθα ἐναγή 

ἐνυθα' ἐναμ μαχής ἄδαμην ψαλτῇ;

οὲν δὲ σε φασὶ Δίος γυνὸν αἰγισχοῦ

πολλὸν κείσιν ἐπιδεξαί ἄνδρον,

ἔγενοτο ἐπὶ προτέρων ἀνθρώπων,

οὐ φασί βὴν Ὅλακληρον

π. 3.
εἶναι, ἐμὸν πατέρα θρασυμέμβονα, θυμολέωντα, ὦς τοτε ἰδὼν ἔκλειψεν τοῖς ὦτοις Λαομέδουτος ἡς οὐκ ἦσαν σὺν ὑμιᾷ καὶ ἀνδράσι παιροτέρεσιν Ἡλίων ἐξαλάπασε πῦλιν, χήρωςε δὲ ἀγνᾶς. σοὶ δὲ κακὸς μὲν θυμός, ἀποφθηγμένους δὲ λαοὶ. οὕτω τί σε Ἰακώσεων ὥμαι ἀλκαρ ἔσεσαι ἐσθὸν τί Λυκίλης, οὔτε εἰ μάλα καρτερός ἔστι, ἀλλὰ ὑπὲρ ἐμοὶ διηθέντα πῦλας Ἀιδαὶ περίσσειν.

Τὸν δ’ αὐτὰ Σαρπίδων, Ἀυκίλων ἄγος, ἀντίου ηὐδαί.

“Τληπόλεμος, ἦτοι κεῖνος ἀπόλαθεν Ἡλίων ἱρῶν ἀνέροις ἀφραδίσσων ἀγαυοῦ Δαμοέντοις, ὦς μά νῦν εὖ ἔρξατα κακῶν ἐνιπάτα μῦθο, οὐδ’ ἀπέδωχ’ ὀποιος, ὃν ἔσωκα τηθάδεν ἠλθεν. σοὶ δ’ ἔγιον ἐνθάδε φημὶ φῶνον καὶ κύρια μελαναι ἔξ ἐμέδεκεν τεῦσεσαι, ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα ἐνύος ἐρῶι δώσειν, θυεῖν δ’ “Αἰδὶ κλωτοπόλις.”

Ως φάτο Σαρπίδων, ὦ δ’ ἀνέζυγτο μελινών ἐχοι. Τληπόλεμος, καὶ τῶν μὲν ἀμαρτῆι δυνάτα μακρὰ ἐκ χειρῶν ἦλει. ὦ μὲν βάλεν αὐχέατα μέσσου Σαρπίδων, αἰχμῇ δὲ διαμπερές ἦλθ’ ἀλεγετῇ. τὸν δὲ κατ’ ἀφθαλμῶν ἐρεβενὶ νῦς ἐκάλυψεν. Τληπόλεμος δ’ ἀρα μπρόν ἀριστερῶν ἐγχεὶ μακρὸ βεβλήκευς, αἰχμῇ δὲ διασάζει μαμώος. ὡστε φῦχριμφθέτασ’ πατὴρ δ’ ἐτὶ λοιγὸν ἄμωνεν.

Οἱ μὲν ἄρ’ ἀντίδειοι Σαρπίδώνα διὸ ἑταρίῳ ἐξέφερον πολέμου. βάρος δὲ μὲν δόρω μακρὸν ἐλκόμενον. τὸ μὲν οὖ τις ἐπεφράζατ’ οὖν ἐνύσειν, μηρὸν ἐξερύσασθον μὲλινων, ὅφει ἐπιβαλὴν, ἀπευθάνων τοῖς γὰρ ἐχοι πόνον ἀμφιέπουστες. Τληπόλεμοι δ’ ἐτέρωθεν ἐκκυμίμιδες Ἀχαιοι ἐξέφερον πολέμου. νόησε δὲ διὸς Ὁδυσσέως πλήμονα θυμὸν ἔχων, μαλακῆς δὲ οἱ φίλοιν ἦτοο. μερμήριζε δ’ ἐπευτα κατὰ φρένα καὶ κατὰ θυμοῖν, ὁ προτέρω Δίως νῦν ἐργαζόμενοι διάκοι, ὡς γε τῶν πλεύσων Λυκίων ἀπὸ θυμόν ἐλοιπο. οὖν ἄρ’ Ὁδυσσέα μεγαλότορο μόρσμον ἔδωκεν Ἰχῖδιον Δίως νῦν ἀποκτάμεν ὅξεῖ χαλκῷ. τῷ ὑπὲρ κατὰ πλήθον Λυκίων τράπεν θυμὸν Αθήνη. ἐν’ ὅ γε Κολράνου εἴλεν Ἀκάστορα τε Χρομίων τε.
ρόν θ᾽ Ἀλιών τε Νοήμονα τε Πρύτανίν τε.
' ἐπὶ πλέονας Δυκάλων κτάνε δίος Ὀδυσσεύς
' ὃς νῦν σας μέγας κορυφαίολος Ἐκτώρ.
ἀ προμάχου κεκορυφημένος αἰθοπὶ χαλκῷ,
ἵνα Δαναοίς' χάρη δ᾽ ἄρα οἱ προσώπων
ὡν Δίως υἱός, ἔπος δ᾽ ὀλοφυρύνει εἰσπεπει-
ιόθη, μὴ δὴ με ἐλωρ Δαναοῖς εἰσίς
ἀλλ᾽ ἐπάρμουν. ἔπειτὰ μὲ καὶ λύποι αἰῶν
ὑμετέρη, ἐπεὶ οὐκ ἄρ᾽ ἐμελλον ἐγὼγε
σ οὐκόνδε, φίλην ἐς πατρίδα γαίαν,
eιν ἀλοχύν τε φίλην καὶ νῆπίον υἱόν.
ιάτο τὸν δ᾽ οὖ τι προσέφη κορυφαίολος Ἐκτώρ,
ῥηίζεν, λελημένος ὄθρα τάχιστα
Ἀργείους, πολέων δ᾽ ἀπὸ θυμὸν ἔλοιπον.
' ἀντίθεσαν Σαρπιδώνδοι διὸ ἕταρει
ί᾽ αἰγιόχοιο Δίως περικαλλεῖ φηγόγ:
οἱ οἱ μηροὶ δόρυ μελινων ὡς θύραζε
Πελάγων, δό οἱ φίλος ἦν ἕταρος.
ὑπε ψυχή, κατὰ δ᾽ ὀφθαλμῶν κέχυτ' ἀχλός.
ἀμπυννήθη, περὶ δὲ πνευμή Βορέα
πεπνεύσαν κακῶς κεκαφηνότα θυμόν.
οί δ᾽ ὡς 'Ἀρης καὶ Ἐκτορι χαλκοκορυστῆ
ἔ προτρέποντο μελαιώνων ἐπὶ νῆων,
ἀντεφέροντο μάχη, ἀλλ᾽ αἶν ὅπλος
ὡς ἐπιθύμου μετὰ Τράωςσων Ἀρη.
τὶ πρῶτον, τίνα δ᾽ ύστατον ἑξενάριξαν
τε Πράμιοι πάις καὶ χάλκεος Ἀρης;
Τεύθραυτ', ἔπι δὲ πληξίππον Ὀρέστην,
τ᾽ αὐχμητὴν Αιτάλιον, Οἰνώμαδον τε,
ἐφ' θ᾽ Ἐλευσον, καὶ Ὀρέσβιον αἰσομίτρην,
"Ἤλη ναίεσκε μέγα πλούτου μεμηλῶς,
κλιμένοις Κηφισίδι" παρ δὲ οἱ ἄλλοι
μικροί, μᾶλα πίονα δῆμον ἔχουτε.
δ᾽ ως ὁν ἑνόσε θεᾶ λευκώλενος Ἡρη
οι χλέκοντας ἐνι κρατερῇ υψίνη,
λθηαίν ἐπεα περόντα προσπύδα·
νοι, αἰγιόχοι Δίως τέκος, Ἀτρυώνη,
οὐ τοὺ μῦθον ὑπέστημεν Μενελάῳ,
ἐπέρσατ' εὐτείχεον ἀπονέσθαι.
εἰ οὖν μαλώσατε ἑάσομαι οὐλὸν "Ἀρηα.
ἀλλ' ἀγε δὴ καὶ νῦϊ μεθώμεθα θοῦριδος ἀλκῆς."
"Ὡς ἐφατ', οὖδ' ἀπίθησε θεὰ γλαυκώπης Ἀθήνη.
η μὲν ἐποιχομένη χρυσάμπυκας ἔντυνεν ἱπποὺς
"Ἡρη, πρέσβεα θεᾷ, θυγάτηρ μεγάλου Κρόνου;
"Ἡθῇ δ' ἄμφ' ὅχεσθι θωὸς βάλε καμπόλα κύκλα,
χάλκεα, οἰκτάκημα, σιδηρόν ἄξων ἄμφις.
τῶν ἦτοι χρυσῆ ἵπποι ἄφθιτοι, αὐτὰρ ὑπερθεν
χάλκε' ἐπίσωστρα προσαρηρότα, θαύμα ἑδέσσαι;
πλήμναι κ' ἄργυρον εἰσὶ περὶδρομοι ἄμφοτέρωθεν.
δίφρος δὲ χρυσόσι καὶ ἀργυρόσι ἵμασιν ἑντεταίραι, δοιαὶ δὲ περὶδρομοι ἄντυγές εἰσιν.
τού δ' ἐξ ἀργυρέων ῥυμὸς πέλεν' αὐτὰρ ἐπὶ ἄκρω
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπανα
κάλ' ἐπίσωστρα, χρύσει'. ὤπο δὲ ζυγὸν ἤγαγεν "Ἡρη
ἵππους ἀκύποδας, μεμαυ' ἔριδος καὶ αὐτῆς.
αὐτὰρ Ἀθηναίη, κούρη Δίως αἰγιόχοιο,
πέλεον μὲν κατέχεσθε εαυτὸν πατρὸς ἐπὸ σύνει
ποικίλον, ἃν δ' αὐτῇ ποιήσατο καὶ κάμε χερσῖν
η δὲ χιτῶν' ἐνδύσα Δίως νεφεληγερέται
tεῦχεσθαι εἴς πάλεμον θωρήσετο δακρυόντα.
ἀμφὶ δ' ἐκ' ἁμοίωσι χάλετ' αἰγίδα νυσσανόεσθαν,
δευτέρα, ἡν πέρι μὲν πάντη φόβος ἑστεφάνωσιν,
ἐν δ' ἐρίς, ἐν δ' ἀλκῆ, ἐν δὲ κρύσσεσα ιώκη,
ἐν δὲ τε Γοργείη κεφαλῆ, δευτερό πελάρου,
δευτ' εἰς σιμηρῶν τε, Διώς τέρας αἰγιόχοιο.
κρατὴ δ' ἐπὶ ἄμφιφαλον κυνήν θέτο τετραφάλην,
χρυσείην, ἐκατὸν πόλων πρωλέεσσον ἄραρισαν.
ἐς δ' ὅχεα φλόγεα ποιλ βῆσετο, λάζετο δ' ἕχοσ
βριθόν, μέγα, στυβαρόν, τῳ δάμωνι στῦχαν ἄδρῳ
ηρῶν, τούσιν τε κοτέστεται δαμησπάτηρ.
"Ἡρη δὲ μάστιγι θωὸς ἐπιμελήτ' ἀρ' ἱπποὺς;
αὐτόματα δὲ πύλαι μικὸν οὐρανοῦ, ὥς ἱπποὶ Ωραί,
της ἐπιτετραπται μέγας οὐρανὸς Οὐλυμπός τε,
ἡμὲν ἀνακλάλων πυκνῶν νέφος ἡ' ἐπιθείναι.
τῇ βα δ' αὐτάκων κεντηρνεκέας ἱπποὺς,
εὐροῦν δὲ Κρονίωνα θεῶν ἄτερ ἡμένων ἄλλων
ἀκροτάτη κορυφή πολυδειράδος Οὐλυμποῖο.
ἐνθ' οὖν οὗτος στῆσασα θεὰ λευκώλενος "Ἡρη
γον Κρονίδην ἔξελατο καὶ προσέειπεν' 
τερ, οὐ νεμεσίζη Ἀρει τάδε καρτερὰ ἔργα, 
τε καὶ οὖν ἀπώλεσε λαδυ Ἀχαιῶν 
ῥ οὐ κατὰ κόσμου; ἣμοι δ' ἄχος' οἱ δὲ ἐκηλοι
. Κύπριος τε καὶ ἄργυρόταξος Ἀπόλλων, 
οὔτον ἀνέντες, ὅσ' ὁδε γίνεται θέμιστα.
ῥ, ἡ ρά τι μοι κεχολώσεαι, αἰ κεν Ἁρη 
ἐπηγνύνα μάχης ἡς ἀποδίωμαι; "
ἀπαμεθβόμενος προσέφη νεφεληγερέτα Ζεὺς" 
ἀ ν ο ἐποροσον 'Ἀθηναίῃν ἀγελείην,
τ' εἰσαθε κακῆς ὀδύφησι πελάζειν," 
ατ', οὐδ' ἀπίθησε θεὰ λευκάλενην "Ηρη, 
δ' ἵππους' τῶ δ' οὐκ ἄκουτε πετάσθην 
γαῖης τε καὶ οὐρανοῦ ἀστερόειτος.
ηροειδὲς ἀνήρ ἰδεν ὀφθαλμοῖν 
σκοτηθ', λεύσωσιν ἑπὶ οὐρα πότιν,
τι θράσκων βέων ψυχέες ἵπποι.
ὅθ' Τραίνῃ ξον ποταμῷ τε βένυτε, 
Σιμόεις συμβάλλετον ἕδε Σκάμανδρος, 
νο ἔστησε θεὰ λευκάλενην "Ηρη 
δ' ἀρχεων, περὶ δ' ἡρα πουλὖν ἐχειν' 
ἀμβροσίαν Σιμόεις ἀνέτειλε νέμεσθαι.
ἡν τρήρωσι πελειάδων ἱθμαθ' ὀμοίᾳ, 
Ἀργείοισι ἀλλεξέμεναι μεμανίᾳ.
ὅθ' ὅ' ᾦκανον, δ'ηὶ πλείστοι καὶ ἄριστοι 
ἀμφι βῆν Διομήδεος ἵπποδαμίο 
, λεύσωσιν ἐοικότες ὀμοφάγους 
ἵπποισιν, τῶν τε σθένων οὐκ ἄλαπαδνῶν,
τ' ἡπεὶ θεὰ λευκάλενας "Ηρη, 
εἰςαμένη μεγαλήτορι, χαλκεοφάνω, 
αὐδῆσαχ', ὅσον ἄλλοι πεντήκοντα' 
Ἀργείοι, κάκ' ἔλεγχα, εἰδος ἄγητοι. 
ἐς πόλεμον πωλέσκετο δίοις 'Ἀχιλλεύς, 
Τρόις πρὸ πυλῶν Δαρδανιάνοι 
κείνον γὰρ ἑδείῳσαν ὄβριμον ἄχοσ' 
ἐς πόλιος κολῆς ἐπὶ ηὐσοι μάχονται," 
τοίιο' ἄρτυνε μένος καὶ θυμὸν ἐκάστουν.
' ἐπορούσε θεὰ γλαυκώπις 'Αθήνη,
ἐν γε ἄνακτα παρ' ἵπποισιν καὶ ὄξεσθων
ἐλκος ἀναψύχοντα, τὸ μὲν βάλε Πάνδαρος ἱώ.

795 ἢ δρός γὰρ μιν ἔτερεν ὑπὸ πλατέος τελαμόνος ἀντίθεσις εὐκύκλου· τῷ τεῦρτῳ, κάμως δὲ χεῖρα, ἂν δ’ ἴσχυον τελαμώνα κελαμωθεῖν αἴρε· ἀπομόρφων.

Ἰππεῖν δὲ θεὰ ὠγοῦ ὑμᾶτο, φώνησεν τε·

"ἢ ὁλιγὼν οὐ παύει ἐκκότα γείνατο Ἰῳδεῦς.

780 Τινής τινι μικρὸς μὲν ἔγινε δέμος, ἀλλὰ μαχητής, καὶ μ’ ἄτε πέρ μιν ἔγινα πολεμίζειν ὅπως ἠλθακοὶ ὁδῷ ἐκπαιδεύσειν, ὅτε τ’ ἠλύνες νόσῳς "Ἀχαϊῶν ἄγγελος ἐς Θήβας, πολέας μετὰ Κανακελῶς.

785 δαίμωναι μὲν ὁμογονὸν ἐνὶ μεγάροισιν ἐκήλων· ἀὐτὶ ποτὶ θυμὸν ἔχων ὃν καρτέρον, ὡς τὸ πᾶρος περι, καύρων Κανακελῶν προκαλίζετο, πάντα δ’ ἐνίκαι [βῆθις] τοι hath οἱ ἔγον ἐπιτάρροις ἡμᾶς.

790 σοὶ δ’ ἡτοι μὲν ἔγινα παρὰ τ’ ἵσταμαι ἢδὲ φιλάστω, καὶ σε προφρονέωσ κέλομαι Τρώους μάχεσθαι· ἀλλά σεν ἡ κάματος πολυάχες γυιὰ δέθεκεν, ἡ νῦ σε ποι δέος ἤσχει ἀκήροιν. οὐ σοῦ γ’ ἔπειτα Ἰῳδεὸς ἐκγονός ἔσοι δαφρόνως Οἰλεύδαος,"

Τὴν δ’ ἀπαμιθήμενος προσέφη κρατέρος Διομήδης·

795 "γυναῖκας κε, θεᾶ, θύγατερ Διὸς αἰγομοίοις.

τῷ τοι προφρονέως ἔρεω ἔτοσι οὖδ’ ἐπικεῦσιν.

οὔτε τ᾽ ἐν δέος ἤσχει ἀκήροιν οὔτε τίς οὖσιν,

ἀλλ’ ἐν σέον μέμνημαι ἐφετέρων, ὅς ἐπέτειλας,

οὐ γὰρ εἰς μακάρεστ’ ὑποῦς ἀντικρῆς μάχεσθαι
toίς ἀλλοῖς· ἀτὰρ εἶ κε Διὸς θυγάτηρ "Ἀφροδίτη ἔλθης· ἐξ πόλεμου, τῷ γ’ ὡντέμεν ὡξὶ ἰχαλκῷ.

τοῦτοι νῦν αὐτὸς τ’ ἀναχάζομαι, ἤδε καὶ ἀλλοις,

Ἄργειοις ἐκέλευσα ἀλῆμεναι ἐνθάδε πάντας·

γυναῖκας γὰρ Ἀρη μάχην ἀνὰ κοιραίνεται."
δι κατά τρώσεων ὑμεῖς, τῶν δὲ λέλασται." 835

"Ὡς φαμένη Σθενελούς μὲν ἄφ' Ἰππων ὦσε χαμάξε, εἰρ' πάλων ἔρυσασ'· ὁ δ' ἁρ' ἐμματέως ἀπόροσεν· δ' ἐς δήφρον ἔβασε παρι Διομήδεα δίον μεμαύαν θεά· μέγα δ' ἐβραχεὶ φήγυνος ἄξων ἐρυθούντα· δεινὴ γὰρ ἀγεν θεον ἄνδρα τ' ἄριστον. 840

κάτερα δὲ μάστιγα καὶ ἦρα Παλλᾶς 'Αθήνη·

υπίκ' ἐπ' 'Αρηί πρώτῳ ἔχε μόνιμας Ἰπποὺς. 845

ήτοι δὲ μὲν Περίφαυτα πελάριοι ἐξεναρίζεν, Ἀιμωλῶν ὄχ' ἄριστον, 'Ὀχησίων ἀγλαῶν ἵππων.

γὼ μὲν 'Αρης ἐνάριζε μαμφώνος· αὐτάρ 'Αθήνη ἤνν' 'Αίδου κυνήν, μὴ μιν ἰδοί ὅμοιος 'Αρης. 850

ὡς δὲ ὑπε βροτολογός 'Αρης Διομήδεα δίον, ήτοι δὲ μὲν Περίφαυτα πελάριοι αὐτὸς ἐξεν ἐκεῖνα, ἢθ' πρῶτον κτείνων ἐξαίνυτο θυμών, αὐτὸ δ' ἁρ' Ἰδών Διομήδεοι ἱπποδάμιοι.

οὐ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλων ἱππών, πρόθεν 'Αρης ὁρέζαθ' ὑπὲρ ζυγοῦ ἤνα τ' Ἰππων ἔχει χαλκεῖο, μεμαώδες ἀπ' θυμῶν ἐλέσθαι· 855

καὶ τὸ γε χειρὶ λαβόντα θεά γλαυκώτης 'Αθήνη, ὁμών ὑπὲκ δήφρου ἔτασιον ἀναγήναι.

δεῦτερος αὖθ' ὄρματο βοήν ἄγαθός Διομήδης ἔχει χαλκεῖο· ἐπέρεισθ' ἐς Παλλᾶς 'Αθήνη νείτον ἐς κενεών, ὅθ' γωνύσκετο μέτρης. 860

τῇ ἐς μν' σφατ' τυχών, διὰ δὲ χρώα καλῶν ἐδαφεῖν, ἐκ δὲ δόρων σπάσεις αὐτῆς. δ' ἐβραχεὶ χάλκεος 'Αρης, ἄσσον τ' ἐνεάχυλοι ἔπλαξαν ἤ δεκάχυλοι ἦ αἰθρεῖν τοίς πολέμω ἐρίδα ἐνσάγουσε 'Αρηιος, τοῦ δ' ἁρ' ὑπὸ τρόμου εἶλεν 'Αχαιοὺς τὲ τρῶας τε δέλαντας· τόσον ἐβραχεὶ 'Αρης ἠτος πολέμοιον.

ὅτι δ' ἐκ νεφέων ἐφεβευνη φαίνεται ἁληρ 865

κατάμας τ' ἐς ἀνέμου δυναεός ὀρυμένου, τόσος Τυθείας Διομήδει χάλκεος 'Αρης φαίνεθ' ὀμοί νεφεύεστοι ἵππων ἐς σύραντε ἐρυμών. 870

καταλύμως δ' ἰκανε νεπῶν ἔδος, αἰτήν Ολυμποῦ, πάρ δὲ Διω Κρονίων καθεῖτο θυμῶν ἄχεων, δείχνεν δ' ἀμβροτον αἵμα καταρρέων ἐς ὀτελίδις, καὶ δ' ὀλοφωρομένος ἐπέα πτερόειντα προσηνήδα: "Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρπεῖ ἐργα;
αἰεί τοι πέμπτα θεοί τετεληθέτες ἠμέν ἀνάμων ἱερῶν, χάριν δ’ ἀνδρεσι φέροντες.
σοι πάντες μαχόμεθα· σὺ γὰρ τέκες ἄφρονα κούρην, οὐλομένη, ἦτ’ αἰεν ἄρσελα ἔργα μεμηλεν.
ἀλλ’ μεν γὰρ πάντες, ὅσι θεοὶ εἰς ἐν Ὀλύμπῳ,
σοι τ’ ἐπετείθονται καὶ δεδημέστα ἐκαστός·
ταῦτην δ’ οὐτ’ ἐπεὶ προτυβάλλεις οὐτε τι ἐργα, ἀλλ’ ἀνείω, ἐπεὶ αὐτὸς ἕγειναι παῦν ἄληθον.
ἡ νῦν Τυδέως υἱόν, ὑπερφιάλοι Διομήδεα,
μαραγάτειν ἀνέσουν ἐπ’ ἀθανάτους θεοῖν.
Κύπρια μὲν πρῶτον σχεδον οὔτασε χείρ’ ἐπὶ καρπῷ,
αὐτὰρ ἐπεὶ αὐτῷ μοι ἐπέσουστα δάμων ισος.
ἀλλ’ οὐ ὑπήκουν ταχίες τύδες οὐ τε κε δηνον
αὐτῶν πήματ’ ἐπάσχουν ἐν αἰώνισιν νεκάδεσσων,
ἡ κέ ὡς ἀμεινόθη ἐφ’ χαλκοῖο τυχείσαι.
’Tον δ’ ἄρ’ ὑπόδρα Ιώδων προσέφη νεφεληγερέτα Ζεύς,
’μή τί μοι, ἀλποπρόσαλλε, παρεξόμενος μινύρις.
ἐχθρίστος δὲ μοι ἔστι θεών, οἱ Ὀλύμπων ξυσθοῦν·
αἰεὶ γὰρ τοι ἔρις τε φλῆ ᾠλεμοὶ τε μάχαι τε.
μητρός τοι μένος ἔστιν ἄσχετον, οὐκ ἑπεικὼν,
’Ηρης τίν πέρ ἕγοι σπουδὴ δάμημ’ ἐπεςθην.
τῶν δ’ ὅν κεϊς τάδε πάσχειν ἐνέγησθιν.
ἀλλ’ οὐ μᾶν σ’ ἐπὶ δηνον ἀνέξομαι ἀλγε’ ἐξοτα’
ἐκ γὰρ ἐμεῖ δένους ἐστι, ἐμοὶ δὲ σε γελαύσαι μήτηρ.
εἰ δὲ τευ ἐξ ἄλλου γεθὼν γένει οὖ’ αἰδηλος,
καὶ κε νὴ ἡτα δήσα ἐνέρτηρος Οὐρανίων.’
’Ως φάτο, καὶ Παιην’ ἀνάγχει ιήσασθαι.
τὸ δ’ ἐπὶ Παιην’ ἀδυνήφατα φάρμακα πάσσων
ἠκέσατ’· οὐ μὲν γὰρ τι καταθνητός γ’ ἐτέκτοκι.
ὅς δ’ ὅτι ὅποι γάλα λευκὸν ἐπεηγύμενος συμεπήξεν
ὕγρων ἔως, μάλα δ’ ὡκα περιπετεῖται εὐκώλωτα,
ὅς ὁρα καρπαλίμως ἱσάτο θοῦρον "Ἀρη,
τὸν δ’ Ἡβη λούσει, χαράεται δ’ ἐφάτα ἐστέν
παρ δ’ Δίον Κρονίων καθέκετο κόδει γαϊών.
Αἱ δ’ αὑτὲς πρὸς δῶμα Δίος μεγάλοι νέντο,
”Ηρη τ’ Ἀργείη καὶ Ἀλακομενης’ Ἀθηνη,
παύσασθαι βροτολογόν ‘Αρην ἀνδροκτασιάων."
Z. 6.

δ' οἰώθη καὶ Ἀχαιῶν φύλοπος αὐτῆς,
δ' ἄρ' ἐνθα καὶ ἑυθ' ἴνυσε μάχη πεδίου

ν ἰθυνομένων χαλκήρα δόθρα,

ὑς Σιμώντος ἵδε Σάνθου ροάων.

δὲ πρῶτος Τελαμώνιος, ἔρχοις Ἀχαιῶν,

ῥήζε φάλαγγα, φῶς δ' ἐτάρουσιν ἑθηκεν,

βαλὼν, ὃς ἄριστος ἐνι Θρήκεσσι τέτυκτο,

ὑσσῶρων Ἀκάματοι ἥνυ τε μέγαν τε.

βάλε πρῶτος κόροις φάλου ἰπποδασείσης,

ετόπῳ πῆξε, πέρυσε δ' ἄρ' ὅστεν εἶσι

ἀλκεία οὖν δὲ σκότος ὅσιο κάλυψεν.

λον δ' ἄρ' ἐπεφυε βοήν ἀγαθὸς Διομήδης

νίδην, ὃς ἐναίεν ἑὐκτιμένη ἐν Ἀρισθῆ

ι βιότοιο, φίλος δ' ἤν ἀνδρόποιους·

γὰρ φιλέσκεν ὁδῷ ἐπὶ οἰκία ναόων.

ἰ οὐ τις τῶν γε τότ' ἢρκεσε λυγρὸν ὀλέθρου

ν ὑπαυτήσας, ἀλλ' ἄμφωθι θυμὸν ἀπήρᾳ,

ιαὶ θεράποτα Καλλίσιον, ὃς ἡ τὸ τὸν ἱππῶν

ὑφηγοῦχος· τῶ δ' ἀμφω γαίαν ἐδύτηρν.

σον δ' Εὐράκαλος καὶ Ὀφέλτων ἑξενάριζεν

λετ' Ἀἰσθήπος καὶ Πήδασον, οὔς ποτε νύμφη

βαρβαρέῃ τέκ' ἀμύμων Βουκολῶνι.

ἐὼν δ' ἦν νῦς ἀγανοῦ Λαομέδουτος,

ἐτατος γενεὴ, σκότιον δὲ ἐ γεινάτο μήτηρ

των δ' ἐπ' ἔσθε μίγη φιλότητι καὶ εὐνή,

οὐκυσαμένη διδυμίῳ γεινάτο παῖδε.

τῶν ὑπέλυσε μένον καὶ φαιδίμα γυῖα

γηώδης, καὶ ἀπ' ὀμοί χεῖρ' ἔσυλα.

λον δ' ἄρ' ἐπέφυε μενεπτόλεμος Πολυπολίτης·

Ι δ' Ὀδυσσεὺς Περκώσιον ἑξενάριζεν

ἀλκείῳ. Τεῦκρος δ' Ἀρετάοια διόυ.

χος δ' Ἀβηληρὸν ἐνήρατο δουρὶ φαευνὸ

κιδης, Ἐλατὸν δὲ ἄναξ ἀνδρὸν Ἀγαμέμνων

Σατυρίδοντα εὐρρεῖταο παρ ὄχθας

νον αἰτεών. Φύλακος δ' ἐλε Δήιτος ἦρως

πτ' Εὐρύπυλος δὲ Μελάνθιον ἑξενάριζεν.
'Αδρηστον δ' ἂρ' ἐπείτα βοήν ἀγαθὸς Μενέλαος.
ζώων Ἐλ' ὦπω γάρ οἱ ἀποξυμένῳ πεδίῳ,
ἄξιοι εἰς βλαφθέντε μυρικάνδροι, ἀγκύλοι  ἀρμα
ἀξιώτ' ἐν πρώτῳ ῥυμῷ αὐτῶ μὲν ἐβήην
πρὸς πάλιν, ἣν περ οἱ ἄλλοι ἀποξυμένοι φοβέσθην,
ἀυτὸς δ' ἐκ δίφροιο παρὰ τροχοῦ ἐξεκαλώθη
πρηνῆς εἰς κοινῆς εἰπὶ στόμα. τὰρ δὲ οἱ ἔστη
'Ατρείδης Μενέλαος ἔχων δολιχόσκοιον ἔχοις.
'Αδρηστος δ' ἂρ' ἐπείτα λαβὼν ἐλλάσσετο γούνων
"ζώγραφει, 'Ατρέος νιέ, σύ δ' ἄξια δέξαι ἄποισα
πολλὰ δ' ἐν ᾠνείοι πατρὸς κειμήλια κεῖται,
χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος,
τῶν κέω τοι χαρίσατο πατήρ ὑπερείτη' ἄποισα,
εἰ κεν ἐμὲ ἥκων πεπόθοιτ' ἐπὶ μνήμην 'Αχαιῶν.'
"Ὡς φάτο, τὰ δ' ἀρα θυμῶν ἐνί αὐτήδεεσιν ὥμων,
καὶ δὴ μιν τάχ' ἐμελλε θoυς ἐπὶ νῆας 'Αχαιῶν
δόσειεν δὲ τηρώντοι καταξέμεν' ἀλλ' Ἀχαμέρων
ἀντίος ἤλθε θέους, καὶ ὁμφήγησα ἐπος θῆκα
"ος πέτου, ὦ Μενέλαε, τῇ δὲ οὐ κήθεα οὕτως
ἀνδρῶν; ἢ σοὶ ἄριστο πεποίηται κατὰ οἴκον
πρὸς Τρώων. τῶν μὴ τις ὑπεκτύγαι αὐτὸν ὀλέθρον
χειρός θ' ἡμετέρας μῆδ' ὤντων γαστέρι μῆτηρ
κούρων ἕωτα φέροι, μηδ' ὦ φύγοι, ἀλλ' ἀμα πάντες,
'Ιλίου ἐξεπολυείαν ἀκήρυστοι καὶ ἀμαντοί,
"Ὡς εἰπὼν ἐτρεπέω ηδέθεεϊον φρένας ἦρως,
ἀτίμα παρεπικών δ' ὦ ἀπὸ ἐθέν ὡσατο χειρὶ
ἡρω 'Αδρηστον. τὸν δὲ κρεών 'Ἀγαμέρων
οὕτα κατὰ λατάρην' ὦ δ' ἀνερτάτεις, 'Ατρείδης δὲ
λὰς ἐν αὐτήδει βὰς ἐξέσπασε μελήμαν ἔχοις.

Νέατορ δ' 'Αργείουσι εἰκέκλετο μακρὸν ἄφασις:
"ὁ φίλοι, ἡρωες Δαναοί, θεράποντες 'Αργος,
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετάπισθεν
μωρεῖον, ὥσ κεν πλεόντα φέρων ἐπὶ νῆας ἴκτηα,
ἀλλ' ἄνδρας κτείνωμεν ἐπείτα δὲ καὶ τὰ ἔκχολα
νεκρῶς ἀμ' πεδίον συλίστητε τεθνήτας.'

"Ὡς εἰπὼν ἐγρυψίν μένοι καὶ θυμὸν ἐκάστου,
ἐνθα κεν αὑτῇ Τρώες ἀρηιφιλῶν ὑπ᾽ 'Αχαιῶν
'Ιλίον εἰσανέσχησαν, ἀναλκίσας δαρέων,
εἰ μὴ ἂρ' 'Αλεσία τε καὶ 'Εκτορὶ εἴπε παραρτός
Ἰλίαδος Ἡλευος, οἷον οπόλων ὅχ’ ἄριστος·
‘Ανεἷα τε καὶ Ἐκτόρ, ἐπεὶ πὸνος ὑμί μᾶλιστα
Γρών καὶ Δυκλῶν ἐγκέκλιται, οὖν ἄριστοι
τὰ ταύτα ἐπὶ ἵδιον ἐστε μάχεσθαι τε φρονεῖσθαι τε,
τη’ αὑτοῦ, καὶ λαὸς ἐρυκάκετε πρὸ πυλῶν
πάντῃ ἐποίχομενοι, πρὶν αὐτ’ ἐν χερσὶ γυναικῶν
φύγοντας πεσέεσθαι, δηὸσι δὲ χάρμα γενέσθαι.
χτάρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἄπασας,
ἡμεῖς μὲν Δαναοὶς μαχησόμεθ’ αὕτη μένουσες,
καὶ μᾶλα τειρόμενοι περ’ ἀναγκαὶ γὰρ ἔπειται·
Εκτόρ, ἄταρ σὺ πόλινδε μετέρχεο, εἰτ’ ὑ’ ἐπειτα
μητέρ’ σῇ καὶ ἔμη’ ὅ ἔτι σουράσατο γεραιάς
τῶν Αθηναίων γλαυκόπιτος ἐν πόλει ἄκρη,
κάσα κλητὶ θύρας Ιερών δόμοιο,
πέπλω, ὅσι οἱ δοκεῖσαν χαριστάτος ἢδὲ μέγιστος
ἔσται ἐν μεγάρῳ καὶ οἱ πολὺ φιλτάτοι αὐτῇ,
καὶ Ἁθηναίης ἐπὶ γούνασιν ἥκιμοιο,
καὶ οἱ ὑποσχέσαι δυνακάδεκα βοῦς ἐν νηῆ
νυς, ἱκέστας, ἰερευσέμεν, α’ κ’ ἐλεήσῃ
ἰστῇ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
ὑ’ κεν Τυδέος νῦν ἄποσχη Ἰλίου ἱβίς,
ὑριον αἴχμητν, κρατερῶν μήστωρα φόβοιο,
ὡ δὴ ἐγὼ κάρτισαν Ἀχαίων φημὶ γενέσθαι.
ἢ Ἀχιλή ποθ’ ὧδε γ’ ἐδείξεμεν, ὅρχαμον ἀνδρῶν,
ὠ πέρ φασι θέας έξ’ ἐμεμενει’ ἀλλ’ ὅδε λίθο
ὑπετεια, οὐδέ τίς οἱ δύναται μένος ἱσοφαρίζεσι’·
‘Ως ἐφαρ’· Ἐκτόρ δ’ οὐ τι κασιγνήτα ἀπῆθησεν.
νυκτα δ’ ἐξ οὐχέων σὺν τεύχεσιν ἀλτὸ χαμάζε,
ἄλλων δ’ ὀξά δοῦρα κατὰ στρατών ψέτο πάντη,
Γρών μαχεστάσαι, ἐγείρε δε φολοπιν αἴην.
’ δ’ ἐκλήθησκαν καὶ ἐναυτοὶ ἑσταν Ἀχαιῶν·
ἐργεῖοι δ’ ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
ἂν δὲ τιν’ ἀθανάτων ἐξ οὐρανοῦ ἀπερῴετο
ῥωτὸν ἀλεξήσοντα κατελθέμεν’ δ’ ἐκλήθησαν.
Ἐκτῷ δὲ Τρώεσσιν ἐκέκλητο μακρὸν ἄθανα·
Τρώες ὑπέρθυμοι τηλεκλείτοι τ’ ἐπίκουροι,
κρες ἐστε, φίλοι, μητέρας δε θοῦρίδος ἄλκης,
βρ’ δ’ ἐγὼ βείω προτὶ Ἰλίου, ἥδε γέρουντι
τω βουλευτῆσαι καὶ ἡμετέρης ἀλόχοιςων
δαιμόσων ἄρθρασθαι, ὑποκέχεσθαι δέ ἐκατόμβας.

"Ως ἀρα φωνῆσας ἀπέβη κορυφαίος Ἑκτωρ·
ἀμφι δέ μιν σφιχτά τύπτε καὶ αὐχετά δέρμα κελαυνών,
ἀντιξ, ἢ πυμάτη θέειν ἀσπιδος ὁμφαλοῦσθην.

Γλαύκος δ' Ἰππολόχου πάις καὶ Τυδέας νίος
ἐς μέσου ἀμφοτέρων συνίτην μεμαίνετ μάχεσθαι,
οἱ δ' ὄτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλους ἱόντες,
τὸν πρῶτος προσέπιεται βοήν ἀγαθός Διομήδης
τίς δὲ σὺ ἔσοι, φέριστε, καταθνήτων ἀνθρώπων;
οὐ μὲν γὰρ ποτ' ὅπως μάχη ἔν χυδαιετὶ
τῷ πρώτῳ ἀτὰρ μὲν νῦν γε πολὺ προβεβήκας ἀπάντων
σὺ θάραστε, ὦτ' ἐμὸν δολικόσκον εὕχος ἐμεινα.
νυστήμων δὲ τε πᾶντες ἐμὸν μένει ἀντίσωποι,
ἐὰν δὲ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήφησας,
οὐκ ἂν ἔγαγε νεώτην ἐπουρανίωσιν μαχοῦν.
οὐδὲ γὰρ οὐδὲ Δράματος νίος, κρατερος Λυκόργος,
ὅτι ήρ, ὃς ὑπὸ νεώτην ἐπουρανίωσιν ἔριξεν,
ὡς ποτὲ μαναμένων Δωμήνιοι τιθῆναι
σεῦ κατ' ἡγάθειν Νυστήμων· αἷ δ' ἀμα πάσαι
θυσίλα χαμαὶ κατέχεσαν, ὃπ' ἀνθροφόνου λυκοῦργος
θειώμεταί βουληθή.

Διόνυσος δὲ φασίθετες
δούσθ' ἀλὸς-κατὰ κέρα, Θέτις δ' ὑπεδέξατε κόλπῳ
θειώτα· κρατερος γὰρ ἔξει τρῶμος ἀνδρός ὀμοῦλή.
τῷ μὲν ἄπειρον ὀούσαντο θεοὶ μεία στῶτες,
καὶ μὴν τυφλῶν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι ὄν
ἡρ, ἐπεὶ ἀθανάτωσιν ἀπεκλήθησε τῶν θεώσιν,
οὐδ' ἄν ἔγαγε μακάρεσθαι θεοὶ εἴθελοι μάχεσθαι.

ἐὶ δὲ τις ἐσσὶ βροτῶν, ὡς ἀρνίης καρτον ἐδουσιν,
ἀοσαὶ ὅθ', ὡς κεν θάσσου ὀλιβροῦ πείραθ ζησαν.

Τὸν δ' ἀόθ' Ἰππολόχου προσηφοδάφιμος νίος
"Τυδείδη μεγάθυμε, τῆς γενείν ἐρείπειν;
οὖν περ φύλλων γειετή, τοῦ δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις ἤεει, ἀλλὰ δὲ τ' ὄλη
τυλθεῦσα φύε, έσαρος δ' ἐπιγίγνεται οὖρην·
ὅς ἀνδρῶν γενεή ἢ μὲν φύει, ἢ δ' ἀπολύγεε.
ἐὶ δ' ἐθέλεις καὶ ταῦτα δαβίςειν, ὡφρ' ἐὰν εἰδοὺς
ἡμετέρην γενεήν· πολλοὶ δὲ μὴν ἄνδρες ἱσαυς
ἐστί τοῦτο Ἐφήρη μυχὸ "Ἀργεός ἐποβάτοιο,
ἐφ' ὡσὶ δὲ Σίνυφος ἐσκεν, ὥσος ἄροι 

"
Αλλὼς ὁ δ’ ἀρα Γλαῦκον τέκεθ’ ὕλον, Λαῦκος ἔτικτεν ἀμύμωνα Βελλεροφόντην. 

εἰς κάλλος τε καὶ ἵππον ἐφαίτησάν ἐσεῖς ἐλεύθεροι.

αὐτάρ οἱ Προῖτος κακὰ μῆσατο θυμῷ, 

δήμοι ἐλασσάς, ἐπεὶ πολὺ φέρτερος ἦν, 

ζεύς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσεν.

ὑπὶ Προῖτον ἐπεμήνατο, δι’ Ἀυτεία, 

ηθεῖς μισότητι μιγῆμεναι ἀλὰ τὸν οὗ τι 

καθὰ φρονεόντα, δαίφρωνα Βελλεροφόντην. 

νσαμένη Προῖτων βασιλῆς προσηύδα.

ς, ὡς Προῖτ’, η ἕκατανε Βελλεροφόντην, 

’ελεν μισότητι μιγῆμεναι οὐκ ἐθελοῦσθι.’ 

τοῦ δὲ ἅκατα χόλος λάβεν, οἶνον ἀκουσεν.

μὲν ρ’ ἀλέεων, σεβάσσατο γάρ τό γε θυμῷ, 

ἐ μὲν Λυκίνδε, πόρεν ὅ ὅ γε σήματα λυγρά, 

ἐν πλωκὶ πτυκτῇ θυμοφθόρα πολλά, 

’ ἤνωγεν δ’ πενθερῷ, ὁφρ’ ἀπόλοιτο.

βῆ Λυκίνδε θεῶν ὑπ’ ἀμύμων πομῆ.

δὴ Λυκίνῳ ἤρη Χάνθω τ’ ἑροῦτα, 

δεῖοι μὲν τιεν ἀναξ Λυκίης εὑρεῖσι.</p>
δόκε δέ οἳ τιμής βασιλικὸς ἡμῖν πάσης· καὶ μὲν οἳ Δίκου τέμενος τάμον ἔξοχον ἄλλων, καλὸν φυταλίας καὶ ἀρούρης, ὁφρα νέμοντο. 196
η δ' ἔτεκε τρία τέκνα διαφρονεῖ Βελλεροφόντη, Ἰασινδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν. Λαοδαμεῖά μὲν παρελέξατο μυθήτα Ζεὺς, 200
η δ' ἔτεκε' ἀντίθεου Σαρπηνίδα παρθενῳ χαλκοκρυστῆ, ἀλλ' ὃς δὴ καὶ κείμεν ἀπήκουεν πάσι δειγμα, 204
ητοῖς οἳ καὶ πενίαν τὸ 'Ἀλμήνοιοι οἴοι ἀλῶτον, ὅν ἑμοῦ κατέθεωσ, πάντον ἀνθρώπων ἀλλείσων, 'Ἰασινδρόν δὲ οἳ νῦν "Δρῆς ὅτος πολέμοι 208
μαραθμένει Σαλήκοισι κατέκτησε κυβαλίσωσι, την δὲ χολωσμένη χρυσῆν Αρτέμις ἔκτα. 212
'Ἰππόλοχος δ' ἐμὲ ἐτυκτε, καὶ ἐκ τοῦ φημὶ γεγένθαι τέμπεν δὲ μ' ἐς Τροίην, καὶ μοι μᾶλα πόλις ἐπετελεί, αἰεὶν ἀριστερῶν καὶ ὑπεύροχον ἐμέμετα ἄλλων, 216
μηδὲ γένος πατέρων αἰσχυνώμεν, οἳ μέγ' ἀριστοὶ ἐν τ' Ἐφύρη ἐγένοντο καὶ ἐν Λυκίᾳ εὐφείᾳ. 220
ταύτης τοι γενεάς τε καὶ ἀώματος εὐχόμαι εἶναι." 224
"Ὡς φάτον γέγονεν δὲ βοήν ἀγαθὸς Διομήδης. ἔχοις μὲν κατέπηξεν ἐπὶ χοῦν πουλυμετέχη, αὐτίρὶ δὲ μειλιχισθεὶς προσῆχα τοιμέα λαών· 228
"ἡ μά νῦ μοι ἕξινος πατρώιος ἐστι παλαιός· Οἶνες γ' ἐρ ποτὲ διὸς ἀμώμονα Βελλεροφόντην ἔκινος" ἐνι μεγαροσων ἐκίνων ἡμας ἐρύξας. 232
οὶ δὲ καὶ ἀλλήλωι πόρον ἐσπειρᾶ καλά· Οἶνες μὲν ἐκστάθα διὸν φοίνικι φαείων, 236
Βελλεροφόντης δὲ χρόσεων δέπασ ἀμφικύππελον, καὶ μιὰ ἑγὼ κατέλιπον ἵνα ὅμως ἐμοῖσον. Τιθαθ' οὐ μέμνηθα, ἐπεὶ μ' ἐτὶ τυπθὼν ἑόστα καλλιφ', ὅτι ἐν Θῆβῃσων ἀπόλεων λαὸς Ἀχαῖοι, τῷ νῦν σοι μὲν ἐγὼ ἕξινος φίλος Ἀργεί, μέσσων εἰμι, οὐ δ' ἐν Λυκίᾳ, ὅτε κεν τών δήμων ἦκωμα. 240
ἔχεια δ' ἀλλήλων ἀλέσμεθα καὶ δι' ὁμιλοῦν πολλοῖ μὲν γὰρ ἐμοὶ Τρῶαι κλειτοὶ τ' ἐπίκουροι, κτείνων ὦν κε θεός γε πόρη καὶ ποσῆι κικεῶ, πολλοὶ δ' αὖ σοι Ἀχαιοί, ἐναρέμειν ὦν κε δύναι. 244
tεύχεσθα δ' ἄλληλοις ἐπαμείνουμε, ἀφρα καὶ οὔπι γνώσθη, οὗτο ἕξινοι πατρώιοι εὐχόμεθα εἶναι."
ρα φωνήσατε, καθ’ ἦπων ἄξιατε,
ἳ ἀλλήλων λαβέτην καὶ πιστώσαστο.
ε Γλαύκω Κροῦνθις φρένας ἐξέλετο Ζεῦς,
Τυδεῖθιν Διομήδεα τεύχε’ ἄμειβεν
γαλκέων, ἐκατόρμοι’ ἐνεαβόλων.
ορ δ’ ὡς Σκαῖάς τε πύλας καὶ φηγὼν ἰκανεν,
ἤ μον Ἱππίων ἄλοχοι θένον ἦδε θύγατρες
με παιάδας τε καἰγυότους τε ἔτας τε
ας. ὁ δ’ ἐπείτα θεοὶς εὐχεσθαι ἀνάγει
ζεῖς’ πολλῆς δὲ κήδε’ ἐφῆπτο.
ὅτε δὴ Πράμαυο δόμον περικαλλή ἰκανεν,
ὑιοῦσιν τετυγμένοι—ἀυτάρ ἐν αὐτῷ
τ’ ἔνεσαν θάλαμοι ξεστοῖο λίθῳ,
ἀλλήλων δεδημένου’ ἐνθά δὲ παιδες
ο Πράμαυο παρὰ μνήστης ἀλόχουσιν.
δ’ ετέρωθεν ἐναυτοῖ ἐνδοθεν αὐλής
σαν τέγειοθαλαμοί ξεστοῖο λίθῳ,
ἀλλήλων δεδημένου’ ἐνθά δὲ γαμβροί
ο Πράμαυο παρ’ αἰδοῖς ἀλόχουσιν.
ἡπιῶδωρος ἐναυτή ἤλυθε μῆτηρ
ν ζάγουσα, θυγατρῶν εἰδός ἀρίστην,
α οἱ φῦ χειρί, ἐπος τ’ ἐφατ’, ἐκ τ’ ὅναμαζεν’
, τᾶπε ψεῦδον πόλεμον θρασὺν εἰλήλουθας;
ὅτα τείρουν δυσώσμου υἱες Ἀχαϊῶν
νοι περὶ ἀστυν σὲ δ’ ἐνθάδε θυμός ἀνήκεν
ἐξ ἀκρῆς πόλιος Διὶ χεῖρας ἀνασχείν.
ν’, ὁφρα κέ τοι μεληθέα οὐνον ἐνείκω,
τῆς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
ἐπείτα δὲ κ’ αὐτός ὑήσεαι, α’ κε πίσθα.
κεκμηθῇ μένοι μέγα οἶνος ἄμειβος
κέκμηκας ἁμύγων σοῦσιν ἔτησιν.”
ο ἄμειβετ’ ἐπείτα μέγας κορυθαίολος “Εκτώρ
ο οὐνοὶ δειρε μελίφρους, πότινα μήτερ,
τογυιώσης, μένεος δ’ ἀλκῆς τε λάθωμαι.
ἄμπτουσιν Διὶ λείβειν αἴθοτα οἴνο
οὐδὲ τῇ ἐστι κελαμεφεί Κροῦνθι
αὶ λύθρο πεπαλαμένου εὐχεσθάσθαι,
μὲν πρὸς νηῦν Ἀθυμαῖς ἀγελεῖς
ν’ θυνέσσων, ἀλλίσσασα γεραιάς’
πέπλον δ', ὅστις τοι χαριέστατος ἦδε μέγιστος ἐστιν ἐνι ἁγάρῳ καὶ τοι πολὺ φιλότατος αὐτῇ, τὸν ὑδὲ Ἀθηναῖος ἐπὶ γούνασιν ἱκόμουι, καὶ οἱ ὑποχέσσαι δυσκαίδεκα βοῦς ἐνὶ νηφὴ ἤμι, ἑκέστας, ἵερευνόμεν, αἱ κ' ἐλέγη ἄστυ τε καὶ Τρώων ἄλοχους καὶ νήπια τέκνα, αἱ κεν Τυδέος νῦν ἀπόσχη Ἡλίων ἱρῆς, ἄγριων αἰχμητῶν, κρατερῶν μίστωρα φόβου. ἀλλὰ ὑπὸ μὲν πρὸς νηθὸν Ἀθηναῖος ἀγελεῖς ἀρχεύει ἐγὼ δ' ἔπαιρα χάνον, μέγα γὰρ μν' Ὁλύμπιος ἐτρεφε πήρα Τρωώτε τε καὶ Πριάμῳ μεγαλήττορο τούτο τε πάσιν, εἰ κεῖσθαι γι' ἰδίῳ κατελθοῦν; "Ἀδιόξος εὖσώ, φαίνω κε φρένοι ἀτέρπου ὦιξος ἐκλαμβάναται." Ὁ όμεφαθ' ἦ δ' ἐκ μιλουσα ποτὲ μέγαρ ἀμφιτόλειοι κέκλετο ται δ' ἄρ' ἀνάλλυσαν κατὰ ἀστὸν γεραιάς. αὐτῇ δ' ἔπηθαμον κατεβήστετο κηδεία, ἐνθ' ἔναν ὁ πέπλον παμπολίκηλο, ἔργα γυναικῶν Σιδωνίων, τὰς αὐτῶς Ἀλέξανδρος θεοειδής ἤγαγε Σιδωνίθη, ἐπιπλῶς ήπιεαί πάστου, τὸν ὁδόν, ἥν Ἐλέειν περ ἀνήγαγεν ἐνπατέρειοι, τῶν ἐν' ἀειρεμένη Ἑκάβη φέρε δῶροὺ 'Ἀθήνη, ὃς κάλλιστος ἔναν ποικίλμασιν ἦδε μέγιστος, ἀστήρ δ' ὣς ἀπέλαμψεν ἐκεῖτο δὲ νεάτος ἄλλων. βῆ δ' ἱεναι, πολλαὶ δὲ μετεσπεύσοντο γεραιαί.

Ἀδ' οἳ ὑπὸ πολύν ἴκανον Ἀθήνης ἐν πόλει ἄκρη, τῆσι θύρας δίαξε Θεανὸν καλλιπάρρος Κιστηνῆς, ἄλοχος 'Αστυρόος ἑποδάμωος' τὴν γὰρ Τρώας ἔθηκαν Ἀθηναῖς ἱερείαν, αἱ δ' ἄλοχους πάσας Ἀθήνης κέφαλας ἀνέσχον. ἡ δ' ἄρα πέπλον ἐλούσα Θεανὸ καλλιπάρρος θήκεω 'Ἀθηναίης ἐπὶ γούναις ἱκόμουι, εὐχωμένη δ' ἤρτοπο Δίδος κούρη μεγάλου. "ἐ πότνι" Ἀθηναίη, ἐρυσπότολα, δύα θέαων, ἀξίων δὴ ἤγχος Διομήδεως, ἱδὲ καὶ αὐτῶν προσέλυς ὁς πεσέως Σκαῖων προπάραβε πυλῶν, ὅφρα τοι αὐτήκα νῦν δυσκαίδεκα βοῦς ἐνὶ νηφή ἤμι, ἑκέστας, ἵερεύσομεν, αἱ κ' ἐλεήσης
καὶ Τρόων ἄλοχοις καὶ ἤπτια τέκνα." 310

τ' εὐχομένη, ἀνέμευε δὲ Παλλάς Ἀθηνή.

καὶ μέν ἔκορος Δίως κούρη μεγάλοις,

δὲ πρὸς δώματα Ἀλεξάνδρῳ βεβήκει.

ό̈ ἀντός ἐτενεῖς σὺν ἄνδράσιν, ὡ τότε ἄριστοι

καὶ Τροή ἐριζώλακι τέκτων ἄνδρες,

τούτῳαν θάλαμον καὶ δόμα καὶ αὐλήν

τε Πριάμοι καὶ "Εκτορός, ἐν πόλει ἄκρη.

κοτό εἰσῆλθε δίσφιλος, ἐν θ' ἀρα χειρὶ

χ' ἐνδεκάπτης" πάροισε δὲ λάμπτεο δουρὸς

καλκείν, περὶ δὲ χρύσος θέε πόρκης.

ἐβ' ἐν θαλάμῳ περικαλλέα τεῦχε' ἐποίην,

καὶ θάρηκα καὶ ἄγκυλα τότε' ἀφάπωνα·

"Εἰκόνει μετ' ἀρα ἄμμον γυναῖξιν

καὶ ἀμφιπόλουσι περικλητὰ ἐργὰ κέλευεν.

Εκτῶρ νείκεσσες ἦδων αλοχρόις ἐπέεσσεν

ἀν' οἷον καὶ ἄχους τοῦδ' ἐνεβίων θυμῷ,

φωνοῦσαν περὶ πολὺν αὐτὸ τε τεῦχος

ἐνοι· σεό δ' εἶνεκ' αὐτὴ τε πολὺμος τε

ἀμφιδέοτες' σοῦ δ' ἀν μαχαῦ καὶ ἄλλῳ,

ποὺ μεθύνας ὑδας στυγεροῦ πολὺμοιο.

ἐκα, μὴ τάχα ἄστυ πυρός δήλου βέρηται,

ἀ' αὐτε προσέειπεν 'Αλεξάνδρῳ θεοειδῆς.

ορ, ἐπεί με καὶ άτσαν ἐνείκεσσας ὑδ' ὑπέρ ἀτσαν,

ἐν τοι ἐρέω' σοῦ δὲ σύνθεο καὶ μεν ἄκουσον

ἐγὼ Ἰτοῦ τόσου χώλῳ οὐδὲ νεμέσσῃ

καὶ θαλάμῳ, ἐθελον δ' ἀχεῖ προστρατέσθαι,

με παρειτοῦ' ἀλοχος μαλακοῖς ἐπέεσσων

ἐς πολὺμος δικαίου δέ μοι ὡδὲ καὶ αὐτῷ

ἐσπεδεῖν' νίκη δ' ἐπαμειβεται ἄνδρας.

γε τούτον ἐπίμενον, ἀρήθα τεῦχε δῶι·

γω χέ μετέμι νυκήσεσθαι δέ σ' δῶι.

φάτο τὸν δ' οὐ τι προσέφη κορυδαλλός "Εκτωρ.

"Ειλένθ μῆκος προσυάδα μελεχθόσιν

ἐμείνω, κυνὸς κακομηχάνου, ἀκρούσσωσι,

ορ' ἡματι τῷ, ὥτε με πρῶτον τέκε μήτηρ,

τοι προφέρουσα κακή ἄνεμου θύελλα

ὅς ή εἰς κύμα πολυφλοίασίν θαλάσσης,

ει κύμα ἀπόρρει πάρος τάδε ἐργα γενέσθαι."
αὐτῶρ ἐπεὶ τάδε γ’ ὥδε θεοί κακὰ τεκμήριατο,
ἀνδρὸς ἐπείρῃ ὑφελλοῦν ἀμείωτοι εἶναι ἀκοὶστι,
ὁς ἦν ἑμείσιν τε καὶ αὐσχείς πάλιν ἀνθρώπων.
τούτῳ δ’ οὔτ’ ἁρ μὴν φρένει ἐμπεδοὶ οὔτ’ ἀρ’ ὁ πόσον
ἐστούται τῷ καὶ μῖν ἐπανησθεῖαι ὦν.
ἀλλ’ ἄγε μὴν ἐρέσθει καὶ ἐξείς τῷ ἕπτ’ ἐπὶ δήφρω.
ἄμερι ἐπεὶ σε μάλιστα τῶν φρένας ἀμφιβολίην
εἶνεκ’ ἐμείον κυνοὶ καὶ ‘Αλεξάνδρου ἐνεῖκ’ ἄτης,
οἶτ’ ἐπὶ Ζέων θήκε κακῶν μόρον, ὡς καὶ ὁπίσω
ἀνθρώπισοι πελάμβαν’ ἀδιμμοὶ ἐπιστεύοντος;’’

Τὴν δ’ ἤμειβοτ’ ἐτείγα μέγας κορυθαίολος Ἐκτώρ.
’’μὲ με καλίς’, ‘Ελένη, φιλέουσα περ’ οὐδὲ με πέισεις’
ἐβη γάρ μοι θυμοῦ ἐπέστηπα, ὧφρ’ ἐπαμώμω
Τρώεσσ’, οἱ μέγ’ ἐμείο ποιήν ἀπεόπτος ἐχουσιν.
αλλὰ σὺ γ’ ὁμοιό τοῦτον, ἐπεγένεσθο δὲ καὶ αὐτός,
ὡς κεῖν ἐμ’ ἐντοσθεὶ πόλιος καταμάραθη λόγω.
καὶ γὰρ ἐγὼν οὐκοῦν ἐπελεύσομαι, ὁφρὰ ὄνωμαι
οἵκαστ’ ἀλοχὸν τε φιλην καὶ νοότοι νόων.
οὐ γὰρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἐξοριαί αὐτός,
ἡ Ἕρα μ’ ὑπὸ χεριν’ θαυμάσοι τοίς ‘Ἀχαϊών.’’

’’Ως ἀρα φανήσας ἄπεβη κορυθαίολος Ἐκτωρ.
ἀψα δ’ ἐπειθ’ ἰκανὲ δόμοις εὐφανείανται,
οὖν’ εἰρ’ ‘Ἀνδρομάχην λευκόλειον ἐν μεγάροις,
ἀλλ’ ἢ γε ἔστιν παιδὶ καὶ ἀμφιτόλιῳ εὐπέπλερ
πύργῳ ἐφεστηκεὶ γοβοῦ τε μυρομένη τε.
’’Ἐκτωρ δ’ ὡς οὐκ ἐσθών ἀμίμωνα τέτειμ’ ἀκοίτω,
ἔστη ἐπί οὖν ἵλων, μετὰ δὲ διμηῳγοῖν ἐεῖτεν’
’’εἰ δ’ ἄγε μοι, ὅμως, ηπερετέα μυθήσασθεν’
πῆ ἐμὴ ‘Ἀνδρομάχη λευκόλειον ἐκ μεγαρίῳ;
ἡ πῇ ἔστι γαλῶν ἡ εὐνατέρων εὐπέπλεων
ὴ ἐμ’ Ἀθηναίη ἐξείχεται, ἐνθα περ ἄλλαι
Τρώαι ἐυπλοκαίοι δευμὴν θεὸν Ἐλάσκονται;’’

Τὸν δ’ αὖτ’ ἠτηρηθ’ τοιῷ πρὸς μῦθον ἐεῖτεν’
’’Ἐκτωρ, ἐπεὶ μᾶλ’ ἰωγὰς ἀληθὲα μυθήσασθαι,
οὔτε πῇ ἔστι γαλῶν οὔτ’ ευνατέρων εὐπέπλεων
οὐ’t’ ἐμ’ Ἀθηναίη ἐξείχεται, ἐνθα περ ἄλλαι
Τρώαι ἐυπλοκαίοι δευμὴν θεὸν Ἐλάσκονται,
ἀλλ’ ἐπὶ πύργον ἐβη μέγαν Ἰλου, οὖνεκ’ ἀκούσειν
tείρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.”
η πρὸς τεῖχος ἐπειγομένη ἀφικάνει,

η τι ἦκος ἄρη φέρει δ' ἁμα παῦδα τιθήνην.

α γυνὴ ταμήν. δ' ἀπέστυλο δόματος "Εκτωρ

ἡ ὅδου αὐτοῖς εὐκτείνειας καὶ ἀγνώσ.

λας ἦκαν διερχόμενος μέγα ἁστυ

—τῇ γὰρ ἐμελλὲς διεξίμεναι πεδίωνδε—

ἐχος πολοῦδωρος ἐναυτὴ ἡλθεθ σέουσα,

ἀχη, θυγάτηρ μεγαλήττορος Ἡνέων,

δὲ ἦν γὰρ ἐναυτοῖς ὕπο Πλάκῳ ὕλησση,

ἵππαλακή, Κιλίκεσο νάρδεσσιν ἀνάσσων

δ' ἕνθω ἔθεσσι "Εκτόρι χαλκοκορυστή.

ἐιτ' ἦπνησι', ἀμα δ' ἀμφίπολος κλεὺς αὐτή

πι κόλπῳ ἔχονοι ἀταλάφρονα, νήπιον αὐτῶς,

δην ἀγαπήτων, ἄλγικοις ἀστέρι καλώ,

Εκτωρ καλέσσει Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι

νακτ', οἰος γὰρ ἐρώτει "Ἰλίου "Εκτωρ.

μὲν μείωσην ἵδων ἐς παῦδα σιώπη.

ἀχη δὲ οἱ ἄγχη παρῴστατα δακρυέανοι,

ῥα οἱ φι χειρ, ἔπετο τ' ἐφατ', ἐκ τ' ὄνομαζεν

δυναί, φθάσει σε τὸ σῶν μένος, οὐδ' ἔλεαιρε

τε νηπίαξοι καὶ εἰμ' ἀμμορος, ἡ τάχα χήρη

ομαι' τάχα γὰρ σε κατακτανέασσων ᾿Αχαιοι

ἐφορμήθεινς, ἐμοι δὲ κε κέρδουν εἴη

ἀμαρτοῦσιν χθόνα δύμεναι' οὐ γὰρ ἔτ' ἅλλη

χαλπορή', ἐπεὶ δι' ὑπὲρ τὸν πότινα ἐπίσπης,

χε'. οὐδὲ μοι εἴτε πατήρ καὶ πότινα μήτηρ.

ορ πατέρ' ἀμοὶ ἀπέκτανε δίος ᾿Αχιλλεύς,

τόλμων πέρσεν Κιλίκων εὐναείτιασσω,

ὤψινουογοι: κατὰ δ' ἐκτανε' ᾿Ηετίωνα,

ἰ' ἄξεναριζε, σεβάσσατο γὰρ τὸ γε θυμό,

ρα μιν κατέκησε σὺν ἐντεσι δαιδαλέασσω

τ' σήμ' ἔχεν' περὶ δὲ πτελέας ἐφύτευσαν

ὁ ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

τοι ἔπτα κασίγνητοι ἔσαεν ἐν μεγαροῖς,

πάντες ι' κόμον ἦματι "Αἰδος εἰσω.

ἐν γὰρ κατέπεφεν ποδάρκης δίος ᾿Αχιλλεύς

ἐπ' εἶλποδέσσαν καὶ ἀργενῆς δόσεως,

ὑ δ', ἧ βασιλεύειν ὑπὸ Πλάκῳ ὕλησση,

τεὶ ἀρ δεῦρ' ἦγαγ' ἀμ' ἄλλοις κτεάτεσσων,
ἀψ ὁ γε τὴν ἀπέλυσε λαβὼν ἀπερεῖσ’ ἀποικα, πατρός δ’ εὐνυγόρου βάλ’ Ἀρτέμις ἱοχεάρα.

"Εκτός, ἀτάρ σὺ μοι ἔσοι πατήρ καὶ πότνα μήτηρ ἦδε καστίγωντος, σὺ δὲ μοι δαλαρός παρακοίτης.

ἀλλ’ ἄγε νῦν ἠλέα ρα καὶ αὐτοῦ μιμή ἐπὶ πύργῳ, μὴ παῖδ’ ὀρφανῶν τῆς χήρης τε γυναῖκα.

λαῦν δὲ στήσον παρ’ ἐρυμέον, ἑυδα μάλιστα ἄμβατος ἔστι πόλις καὶ ἐπιθρόμον ἔπλετο τεῖχος.

τρίς γὰρ τῇ γ’ ἐλθόντες ἐπειρήσανθ’ οἱ ἀριστοὶ ἄμφ’. Διεκέι δὴν καὶ ἀγακτων Ἴδομενὴ ἦ’ ἄμφ’. Ἀτρέιδαις καὶ Τυδέος ἄλκμαν νῦν’ ἦ τού τῆς σφιν ἐνυστε θεοτρόπων εὐ διόδος, ἦ’ νῦ καὶ αὐτῶν θυμὸς ἐποτρώνει καὶ ἀνάγη.”

Τὴν δ’ αὐτῇ προσέειπε μέγας κορυθαίλος "Εκτός καὶ ἔμοι τάδε πάντα μέλει, γῶνοι. ἀλλ’ μάλ’ αἰών’ αἰδέομαι Τρῶας καὶ Τρωάδας ἐκεισεπέπλους, αἰὲ κε κακὸς ὡς νόσφων ἄνυσκάδων πολέμου.

οὐδὲ με θυμὸς ἀνωγεν, ἐπεὶ μάθου ἐμεμενέ ἐσθλὸς αἰὲ καὶ πρώτοις μετὰ Τρώας καὶ μάχησαν, ἄρφομος πατρός τε μέγα κλέος ἦ’ ἐμοὶ αὐτοῦ.

εῦ γὰρ ἐν τόδε όθ’ αἰὲ καὶ μᾶθεν καὶ μᾶθον ἐσσεται ἦ’ ἀρετ’ ἐν ποτ’ ὠλάθ’ "Ἰλιος ἤρ’ καὶ Πράμοι καὶ λαὸς ἐνμελείς Πράμοι.

ἀλλ’ οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὐρ’ αὐτής "Εκάβης οὗτος Πράμοι ἀνακτος οὔτε καστίγητων, οὐ κε πολέες τε καὶ ἐσθλοὶ ἐν κοινῆτι πείσοι εὐ’ ἀνδραίς ὀσυμενέσσων.

καὶ κενοῖ τοῖς Ἰχαίων χαλκοτυπών δακρυδέσσων ἀγνηταὶ, ἐλεύθερον ἦ’ ἀμαίρ’ ἀπώρας.

καὶ κεν ἐν "Ἀργεῖ εὖστα πρὸς ἄλλης ἱστῶν ὀφαίνοις, καὶ κεν ὤμος φορεῖς Μεσσηνίδος ἦ’ ἤπερείς πόλ’ ἄκεαρομην, κατερή δ’ ἐπικελεῖτ’ ἀγανη.

καὶ ποτ’ τις εἰπέρων ἦ’ ἐκάκρ’ χεύσαν.

"Εκτόρος ἦ’ γυνή, ὦς ἀρσενεσσαῖς μάχεσαν Τρώων ἵπποδάμων, ὦτ Ἰλιον ἀμφιέμενον.

ἀς ποτ’ τις ἐρέει’ σοι δ’ αὐ νέον ἐσσεται ἄλγος χίτει τοιοῦ ἀνδράς διίνεοι δοὺλου ἦ’ ἀμαίρ.

ἀλλ’ με τεθνησά νυμ’ καὶ γαῖα καλύπτων πρὶν γ’ ἔτι σῆς τε βοῆς σοῦ θ’ ἔλκηθμοι πυθέσα.”
ἸΛΙΑΔΟΣ 6.

οὖ οὐ παιδὸς ὅρεξατο φαθιμος Ἑκτωρ.

ἐς πρὸς κόλπον ἐπιζώνοι τιθήμης

ων, πατρὸς φίλοιν ὅψιν ἀτυχθεῖς,

ἀλλὰν τε ὅδε λόθον ἦπποιχάλθην,

ἀκροτάτης κόρυθος νεόουτα νοῆσας.

συνε πατήρ τε φίλοις καὶ πότινα μήτηρ.

κρατός κόρυθ' εὐλετο φαθιμος Ἑκτωρ,

"κατέθηκεν ἐπὶ χθονὶ παμφανώσαν"

ὅν φίλον νῦν ἔπει κώσε πῇλε τε χεροῦ,

ἔμενος Διὸ' ἄλλους τε θεοὺν

κα τε θεοῖ, δότε δὴ καὶ τῶνδε γενέσθαι

ὅς καὶ ἤγιο περ, ἀριρπετέα Τρόϊσσων,

Ἀγαθόν, καὶ Ἰλίῳ ἢ περ ἀνδοσεν.

ς εἴπησιν "πατρὸς ὅ' ὅ γε πολλοῦ ἀμείων'

ἀνώτατα' φέροι ν' ἑνὰρα βρατοῦστα

οὐν ἀνδρα, χαρεῖ δὲ φρένα μήτηρ."

ἂν ἀλόχοι φίλως ἐν χεροῖν θεόκεν

ἢ ν' ἁρα μην κηδέθει δέχητο κόλπῳ

ελάσσασα. πόσις δ' ἐλέγησε νοῆσας,

ο κατέρεξεν, ἔποι τ' ἐφάτ', ἦκ τ' ὄνομαζεν

μὴ μοι τε λήνη ἀκαχίζεε υμῷ.

μὴ ὑπὲρ αἰσαν ἀνήρ Ἀδὼ προΐάψει

ὑ τινὰ όψιν περιγυμνέων ἔμενεν ἄνδρών,

οὐδὲ μὲν ἑσθολόν, ἐπὶ τὰ πρῶτα γενήται

τοι λούσα τὰ σ' αὐτῇς ἐργα κόμις,

ακάτην τε, καὶ ἀμφιπόλου κέλευσεν

γεσθαί. πόλεμος δ' ἀνδρεσσὶ μελήσει

τ' ἐμᾶσσα, τοῖς Ἰλίῳ ἐγγεγάζοντα.""

φωνήσας κορυθ' εὐλετο φαθιμο "Ἐκτωρ

ἄλλος δ' ἐφιάλει οἰκόνι φεβήκει

ὑμένη, θάλερον κατὰ δάκρυν χέουσα,

εἰθ' ἱκανε δόμῳν εὐναιετάντας

ἄρτοφόνου, κιχήσατο δ' ἐκδοθει πολλὰς

σ' θησίν δ' γώοιν πάσησιν ἐνώρσει.

ὦ οὐν γώον Ἐκτωρα ὅ' ἐνί οἰκῷ

ἐτ' ἐφαυτὸ υπότροπου ἐκ πολέμου

παφγοῦστα μένος καὶ χεῖρας Ἀχαίων.

ἄρισ δῆθων ζεύν υψηλοῦτα δόμοισιν,

ἔπει ἐκατέν κυτάντα ρείχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἀστυ, ποσὶ κραίπνονσι πεποιθῶς. ὥς δ' ὅτε τὸς στατός ἵππος, ἀκοστήσας ἔπλι φάτη, δεσμὸν ἀπορρήξας θεί τεδόου κραίων, εἰωθὸς λούσθαι ἑύρρειος ποτάμοιο, κυνίδων' ὑφὸν δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται ἁμοῖς ἀτισθοῦται: ὅ δ' ἀγιαΐφι πεποιθῶς, ῥίμφα ἐ γούνα φέρει μετὰ τ' ἡθεα καὶ νομὸν ἵππων δς νίξ Ἱππαμοῖο Πάρις κατὰ Περγάμου ἀκρης, τεῦχεσι παμφαλῶν, ὠστ' ἡλέκτωρ, ἐβεβήκει καγχαλῶν, ταχέες δὲ πόδες φέρον. αἰγὰ δ' ἐπείτα "Εκτορα δ' ῃ διὸν ἔτετμεν ἀδελφείν, εὖτ' ἅρ' ἔμελλεν στρέψθω' ἐκ χώρης, θεί' ἀδρίζε γυναικ. τοῦ πρότερος προσέειπεν Ἀλέξανδρος θεοείδης. "ἡθει', ἢ μάλα ὑ' σε καὶ ἐσσόμενον κατερύκω δηθύνων, οὐδ' ἡλθον ἐναίσιμον, ὁδ' ἐκέλευες." 

Τὸν δ' ἀπαμειβόμενον προσέφη κορυφαλόλος "Εκτωρ' "δαιμόνι, οὐκ ἀν τοι ἄνηρ, δς ἀναίσιμος εἰη, ἐργον ἀτιμήσει τάχης, ἐπεὶ ἁλκιμὸς ἐστι. ὅλλα ἐκὼν μεθεὶς τε καὶ οὐκ ἐθέλεις" τὸ δ' ἐμὸν κήρ ὁρυταὶ ἐν θυμῷ, οὕτ' ὕπερ σέθεν αἰσχε' ἄκου' ἰπός Ἱππᾶν, οἷ ἔκσωσι πολὺν πόνον εἴνεκα σέοι. ἄλλα ἰομεν' τὰ δ' ὀπισθεν ἀρεσσόμεθ', ἀι κέ ποθι Ζεὺς ἐκπραμιώσει θεοὶς αἰειγενέτησιν κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροις, ἐκ Ἰππᾶσ κλάσαντας ἐκκυνύμεδας Ἀχαιοῦς."
NOTES ON THE ILIAD.

BOOK 1.

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

\nuv = Virgil's "ira memor," vaeour, lasting anger: from μένω, in. Homer applies it to the anger of gods and heroes.—κείει—κινούμενος—the technical term with the rhapsodists for the delivery of

Καλλιόπη, the muse of Epic poetry. θία (paroxytone) = "sight." ἀλλαξών, patronymic Epic gen. = Πηλείσιον, Ἀττικ. — Ἀχιλλής = Ἀττικός, "the Pelid Achilles."

ομφίνη = Ἀττικός ὀλμίνη, part. 2 nor. used adjectively = "per-
—unhappy." — μπλα in Homer's time denoted an "indefinite
, afterwards we have μέρα (proparoxytone) = 10,000, μπλα-
tone) = "countless."—Ἀρχάοις. Homer has no common and dis-
—term for the Greeks, such as the term "Ελληνες, which sprang
wards. He speaks of Greeks as Achæans, Argives, and Danai,
minutely.—ἐθύκεν = "caused" (in Epic) = "placed" (in Ἀττικ).

μοινό: adjective of two terminations, except where Homer speaks a, when he uses ἰσθιν — derived from ἱσθι = ἤσι = "vi," Lat.—
"Adip, as if from "Λίς = (Virgil's "Orco") — the god of the
word, from a, "not," and ἰδειν, "to see."—προτάσσεν = "hurled
"—Lab. "propello;" (τριβ here refers to place, not to time).

ο line 435, Book i., προκρυσσαν ἐφροίζοια — "they rowed forwards.

rodes, often used in Homer in opposition to something which is
stinguished from the object signified by ἀντί (as here), their
as opposed to their souls. Hence ἀντί = Lat. "ipse" = r," as ἀντίς ἐστὶ — "ipse dixit."—ἐστι is not elided before ἐλάφια, that word was pronounced with the digamma (ريس = ρι), which
ently was lost from the spoken and written language.


104 NOTES ON

τεύχε = ἔτευχε—the augment is dropped in Epic.—κένεσσων = Epk
dat. for κωσίν: the primary form of the dat. pl. was esoi(ν), which
was strengthened into eso(ν).
5. πώσι = παρτοῦν = "all sorts of."—ἐτελεότερο, the imperfect denotes
continuance of action.
6. εἴ οὖ: supply χρόνου.—δὴ = "exactly," "just," when applied to
words expressive of time.

dιαστητήριον ἐρίσαντε = "quarrelled and separated." Hysterion-protarn
diasosthν = diastetήριον: (aor. 2, perf. of ἱστημι, and compounds, has
an intrusive sense).
7. 'Ἀτρέβοις="the Atrid," i.e., Agamemnon, brother of Menelaus.—καὶ
conjunctit; καλ, adjunctit.—ἐνας = Post-Homeric ἐναστήριον, sovereign
chief, owner of property and slaves: applied by Homer to the gods,
especially Apollo (see line 50).—βασιλεὺς = hereditary chief of free
men. The title ἐνας ἀνδρῶν shows the supreme power of Agamemnon,
of which Achilles received sad evidence. Remark that in Book v. 546,
Orolochus is not ἐνας ἄνδρων, but ἄνδροις ἐν.
8. ἐκ ἐκ, from ἐκ, "to fit," 1, "suitably," 2, "then" (as here).—ἐκ
μάχησθαν, to contend in strife. Heyne, however, takes ἐκαθαμάτων, which
follows no analogy. Wolf’s view (the one given here) is sup-
ported by ἐκαθαμάτων (dat. form of ἐκ).
9. Δίδος ὑδα = Apollo.—ὅ = ὅτι, ὅτος, or ὁτίων, has in Homer a
demonstrative force—"for that (son of Latona and Zeus)." Homer
does not recognise ὅ as an article, but only as a demonstrative pronoun; so,
too, occasionally in the Tragedians.—βασιλεύς = (βασιλεῖ, Attic), i.e.
Agamemnon.
10. νυόνων = νύσσων.—ἀνα στρατῖν: acc. of extension = from the
bottom of the army to the top; but κατά στρατῖν = from the top to
the bottom of the army (same notion from different points of view):
compare the Homeric ἀνα θυμόν κατά θυμόν. The pestilence did
literally begin with the bottom of the army, attacking first the mules
and common soldiery (see line 50). In plagues, we generally find the
inferior animals first attacked (see Exod. ix. 1; 2 Samuel xxiv. 17).—
διέκοντο = διέκοντο = "kept perishing" (see note, verse 5).
11. ὕβευσα = ὕβευσα, "because."—τὸν Χρυσάν = "that Chryses.—
ἀρηγήρα = "priest who προςαγάζεσα " = "precator:" he is called in line 20
ἱερά = "priest who ἱερεύσεσα," "sacerdos."
12. νησα = Attic ναύς.
13. λεόμενος τε ὅγγαπα = "to get his daughter set free" = "ransom
his daughter" (middle voice); but λοίπον = "to set free."—ἀπερίφοις
ἀπειρίσισος = ἀπείροσα, from α, "not," and πέρας, "limit."—ἀρνων = "a
ransom," from α, copulative, and ποι-; "things all one with a
penalty."
14. στέμματα = "garlands" (for Apollo). This, as well as the attri-
bute of the god, ἄρηγορος, is an indication of the existence of statues
to the gods in Homer’s time. στέμματα does not refer to the sup-
plant’s laurel wreath wound with wool, which was a later innovation.
15. χρυσός ἄν: scan χρυσέως α | νά. Synizesis. ἄνα with a dative is
peculiar to Epic, Lyric, and Tragic poetry; in its first sense, "on;" with
a dative it expresses rest; with the accusative it expresses motion, as
the opposite term to κατά. ἄνα (oxytone) = "on" (a preposition);
ἄνα (paroxytone) = "up then!" (an interjection.)
Kings, heralds, and priests are represented by Homer as having sceptres, to denote their office. In later times, we find that all offices of the Persian government were honoured with these badges; hence their title, ἀστυητὴν.

18. δεῶ = δει by synoisis, common in Homer and Attic poetry. δεῖ, ἐκστοράζει, ἱερόνει, ἱέρονει: these are all aorists; it is common in Greek poetry (especially) and prose to express in this manner the speedy and immediate occurrence of events, actions, &c., denoted by the verb. The Greek aorist in non-indicative moods has much the force of the common Hibernicism “to be after,” joined with a verb.—διὰ μὲν, παῦε δὲ: here μὲν (old neuter of μὲν, μᾶ, μέν) and δὲ (a short form of δώ) connect the adverative clauses (μὲν originally = “first thing,” δὲ = “second thing”).

19. ἐκστοράζει = “destroy utterly, and at once;” περίθω = “destroy.”—ιέλω = “civitas;” ιάπτω = “urba.”

20. ἱέρον, δέχεσθαι: infinitive for imperative, frequent in Homer; the elliptical verb is supplied in verse 277, μήτε σῦ, Πηλέω, ἰδίν ἐρείθηναι διάθεσις, showing that the Archaic use of the infinitive for imperative in Homer’s time was in a transition state.—ἐμει = emphatic form of με.—γάρ = ταῦτα.


22. πάντες: poet. = prose of ἀλλα: = “all the others.”—ἐκνεφθήσατο, with an infinitive by synesis = “advised by a shout of approbation.”

23. ἐραυνά = Attic λαυρά. —δέχεσθαι = Epic syncopated aorist infinitive of δέχομαι, “to receive without delay.” Make the aorist.

24. ἄλλα = “but.” ἄλλα = “other things.”—θωμάς, local dative.

25. ἐν: not a preposition in timber, which is rare in Homer, but an adverb = “beside.”

26. κυρίως = κυρίον, aor. 2 of κυρίω. —κολάρουν = 1, “roomy,” i.e., large; or, 2ndly = “unmanned,” without their crews; or, 3rdly = “ships of war,” as opposed to the δίκας, “merchants,” which, being full of goods, were towed (ἀκολούθει). In post-Homeric Greek κολάρων = “hold or hollow of a ship.”—Herod. viii. 119.

27. ἰδίας = ἵδες.

28. τῶν = τοῖς. χραίμερα, 2 aor. subj. of χραίμεο : used only with a negative, and = Lat. defendere = “ward off something from one,” and so, “to protect.” In verse 28 we find κυρίος the principal verb, on which χραίμερα depends. Homer very generally observes the Attic rule of the dependent verb, that, if the principal verb is in the present tense, in the future, or even in the perfect or aorist, in a present sense, then the dependent verb (as χραίμερα here) will be in the subjunctive mood. When, however, the principal verb is an historical tense (imperfect, pluperfect), the dependent verb is in the optative mood. So in English, “I write, that you may learn;” “I wrote, that you might learn;” and in Latin, “ut dicas, scrībis;” “ut diceres, scripseris.” Notice in the above passage κυρίως (“be after finding you”), χραίμερα (“be after availing you”) are both aorists used in the present sense of immediate ness. See note 18.

29. ἀστικά θεὸς. See note 14. μή = “me” = “for fear.”
30. ἀκρή = Φουκά = Lat. "vicious" — the scansion in gamma.—Ἀργεῖ = Argolis: as Agamemnon lived at Ἀργος, where Diomedes reigned.—πατήρ = Lat. "father." 31. οὖν ἐποιημένον = "going about the upright loom" (this kind of loom is still used in India and Persia). ἀντίδωσιν = εὐτρεπίζοντας, according to old grammarian to the phrase λέειος παραίνειν in Iliad iii. 411; Odyssey iii. with a genitive = "I share in," but not with an accusative. (Büttman). 32. ἄλλα μιᾶ = "begone, I pray you," ἄλλα, with imperative Lat. "tandem," "I pray you,"—&c., here = Attic ἄλλα, "that: the "he, "probably," "perchance: "νερόν, nor. subjunctive mood, as it depends on a present tense for its principal verb (ἐρέθηκε). 33. ὃσα ἔσορ: elliptical = ὃσα ἄρα ἔσορ: ἄρα is often understood Epic after ὅσα, ἔσορ, ἄρα, ἄρας, ἄρας, ἄρας, as "ellipsis" in Lat. after "si e," "tali tantus: ὃσα ἔσορ, but ὃσα = "as," or "how." 34. ὅμος = "sand-y shore." ὅμος = "rocky shore."—πολυφθολήσων "far or deep-resounding: "in selecting epithets the poet fixes upon which combines expressively the most obvious and most natural attributes of the phenomenon, taking care also to have a word that shall be in some degree an echo of the sense; and having once fixed upon word, it is sacredly reserved for that phenomenon, or those of the same class (as here): πολυφθολήσων is never attributed to anything but to sea in Homer. Such an appropriation of epithets gives great clearness and precision to a poem, and is but little known in modern poets, though very common in our old ballads. So Virgil, on most occasions makes Αἰνεας "pius, Cleanthus "fortis," and Achates "ludus." 35. ἀντετί: see note at verse 7. 36. καλός μεν. Verbs expressing the reception of mental and physical perception take the genitive of the source of that perception, whenever it proceeds and is received, this being necessarily antecedent to the perception (Jeff's Greek Grammar), but καλός μεν, "I perceive," being a dative of advantage, καλός, poetical = prose ἀριστοτέλειον—Ἀργυρότεροι—so Horace, Carm. Sec. 61, "fulgente decoratuus et ἀμφιθεροβαινικα, with a present meaning = "continuance to protect." The notion is derived from an animal going round its young, to protect Ἀσκηλύπνος, Sept. 133. Psalms, cxxv. 2. 39. Σαμῦθεω = "Sminthian." According to Aristarchus, from Ἀσκήλυπνος, or town in the Troj: according to Apion (from σμύθος) "the mil killer." Chrysa, Killa, Tenedos, and Sminthe, are all close to one another, in the Troj: and had temples dedicated to Apollo: no place contained so many temples to this god within so small a space as coast of Troy. ἐν, adverbial = "besides: " see note at verse, 25. —τοι, Epic = Attic—ἐρέθηκα, "roofed in," not, as some take it, "adorned." 40. ἐς ποτέ = "quondam necio quando."—ποτέ μιρολα = "the bones in their jar." μιρολα = "thigh," but μιρολα (with ἄστερον underl. is properly an adjective = "thigh-bone." See Iliad viii. 240.—adverbial = "entirely." 41. ἄσπεο, only poetical.—κρίσιν, Epic = κρίσιν Attic. 42. Δανεια, properly the Argives of the Peloponnese, here
Greeks generally.—τικάν, not from τί, which always means

τίμων; but from τίν, “to pay a price,” “atone for.”

νόμος (from φόνος, “light,” and ἔνθη, “bloom of youth”) = “the

und blooming youth.” Though some consider Homer’s Phoebus

τίντα divinity from his Helios, or “Sun-god,” yet the later poets,

rhapsers, and philosophers considered them identical, a view

appears to be supported by the Homeric epithets ψαυτός, ἔκατος,

ις, ἐκθάλησ, ἐκτηθάλησ, κλωτρόφος, ἄργυρότερος (his arrows being).

Müller makes Apollo a purely spiritual god above all the

of Olympus: his worship had more influence than that of any

ivinity in the formation of Greek character.—Ἀπάλλαω: accord-

Eschylus (Ag. 1081), from ἀπάλλαμ, as he was the professed

yer” of the wicked, regarding the power of asserting evil as

inal feature in his character: it may be derived from ἀπάλλαω

the root “pello”), and so be synonymous with ἀληθικός, ἀει-

τηρ, and ἀπόστορος.

ἀτ Οὐδέναμον καρπήνων, “downwards from the heights of

( the local genitive): compare κατ οὐραμεων κέουτ αἰχλη—

the eyes downward.” Olympus, now Ελυμβο, on the boun-

of Thessaly and Macedonia.—κηρ = κέαρ, which Findlay first uses:

always uses the contracted form: κηρ (often used by Homer),

e.”

δοξ: plural of intensity = “his dreadful bow.”—ἀμφεπέλα =

l around: “the roof” or top of the ancient quiver was called

om its resemblance to an inverted drinking-cup.

εἰκάνεια: so Virgil, Αἰν. iv. 149, “tela sonant humeris,”—

= Attic διστολ (from φέρω, φως—that which is borne or shot.)

γομμίνα: Epic only = Attic χολόμαι—“feeling anger.”

ὑπὸ κυνείνας: genitive absolute. — νυκτείωκα: compare

ii. 468, “Εκτορ, νυκτείω κακάλαυντος οὔσεια—i. e. “of aspect

as night.” So Milton, Paradise Lost, Book vi.—

“He on his impious foes right onward drove

Gloom as night.”

ere also Odyssey xi. 606.

μετά, not a preposition, as some say, in tmesis with ἡμε, and

ἐθένκε, which is not Greek; the proper construction allowing a

would be ὑν ἤμε, followed by a dative. μετά, therefore, is

al here, = “afterwards” he sank down, or stooped, ἐκείον, the

ἐκεί χειρι is supplied in Iliad viii. 74 (as Pandarus in Iliad:

and the Greek archer represented on the Αἰγίνταο Marbles,

e knee on the ground, to insure steadiness of aim, either by thus

ing his body to the earth, according to one interpretation (Dicht.

141) of Iliad iv. 112; πορε γάλη δακτήλας; or by pressing his

naint the earth, according to another interpretation of the

ense (Liddell and Scott’s Lexicon), the latter act also requir-

ing or stooping posture. On the other hand, the Scythian

was obliged by the length of his bow to avoid stooping, and to

left hand, and draw the other up to his right ear, as is practised

tern archers.

γυμνῶια, “silver-corded.”—βούκο, from βις = “bow;” but βιος

ε” (originally sustained by it).
50. 

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

ἀργοῦς: not from ἄργος = ἄργος = "not-working," and so, "idler," which was introduced long after Homer, but from ἄργος (ἄργον). 1. "silvery," "glancing," and thence, 2. "swift." Homer often speaks of ὀδός ἄργος, and ἄργυρος.

51. ἱστευεῖς = not "bitter," but literally = "having the thorn of the fir-tree," and so, "pointed," "cutting." According to Butman, who shows the fundamental notion of πέττειν to be "sharp-pointedness,"—peculiarly applicable to the fir: we have, too, the same root in πυρός, Latin "pungo," English "pique," and "peach."

52. βῆλα: see verse 5.—καλέω: see verse 5.—καλοῦντα: not "frequent," as some say, for this notion of frequency has been already expressed, not only in ἐκδικήσας, but also in the imperfect καλοῦντα: rather —"in crowds," = Latin, frequentem. Observe that the victims of pestilence are burned, but the bodies of those slain in war are buried. See, however, the case of Hecilton in Book vi.

53. ἐνχώπος. Nine seems to be the favourite number of Homer, see verse 11: of the sacred writers,—ἀλά ὀπασόν = "from the bottom to the top of the army." See on verse 10.—κῆλα = "wooden shafts of the arrow," here the "whole arrow:" Homer always applies this term to the arrows of a god.

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

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

55. φρέω = properly, "the midriiff," but in Homer = Latin "precordia;" "the heart, and all about it," as the seat of feeling and intellect. Homer knew nothing of the subsequent notion that the head was the seat of intellect, and that Athens, the goddess of wisdom, sprang from the head of Zeus.—φρέων is derived from φρέος: "this flesh, which calls about our life."—Shakespeare’s Richard II.

Ἡρ = Latin "hera." = "mistress," as Zeus her husband was called ᾿Ηθος, Latin, "herus," in the Æolian dialect. According to Herodotus (Book ii. 50), this goddess was not introduced from Egypt, but of purely Grecian origin. Argos and Samos were the chief seats of her worship. There is only one point in which Homer represents Hera as possessed of similar power with Zeus, namely in her ability to confer the power of prophecy. See Iliad xix. 407. The Romans identified their Juno with the Greek Hera. The masterpiece of Polyceletus, the sculptor, was the Argive Hera, formed after
the Homeric model, robed from the waist downward, with ivory arms (λευκάλενος), and full round eyes (βωτις).—λευκάλενος—as the Greek women wore their arms bare.

56. κῆδος—κῆδοι (with accusative) = "to vex," but κῆδομαι (middle, with genitive), "to vex oneself," and so, "be anxious about:" both κῆδοι and κῆδομαι are used by Homer of outward troubles.—ἄρα, āra, Epic = ἄρα, from ἄρα, "suitably," "exactly."

57. ἔγερεν: by syncope for ἔγερθηκαν.

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

59. ὁμε: Epic = Ἀττικ ὁμε, —παλαιολεγόμενοι—from παλαίον (only once in Homer = Latin "retro," "backwards," never = "again," which is of later date), and πᾶλος, in a figurative sense, "to make to miss," "to drive from one's purpose," as in Iliad ii. 132, ὅτι μὴ παλεύσω ἀπαλεύσω, "being driven backwards from our purpose without accomplishing anything;"—διά, Epic = Ἀττικ δια = "I believe," "I think": see note on verse 78.

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

61. εἰ δὴ = ἄρα = Latin "quoniam" (quam jam), "since now."—διάκε—post-Homeric διάκε (akin to Latin "domare," English, "tame").

62. δὴ = δη in its first sense, "now!"—μάειθος = "the inspired prophet," ἰερέα = "the sacrificing priest," who divines by victims, ἰερέανδρος = (literally "the dealer in dreams"); "the interpreter of dreams," the lowest office; hence Homer says, ἰερέανδρον, "or even the dealer in dreams," which in Attic Greek was expressed by the term ἰερέανδρος.
63. καὶ γὰρ οὕτως: "for even a dream too," (the lowest source of knowing the will of Heaven). καὶ γὰρ: "nam eliam," — τῆς τε τῆς.
64. ὡς κ᾽ εἶπον: "qui forte sese dixerit." The relative is frequently used in Greek poetry for ὡς, as in Latin "qui," for "ut."—ὅρι: ὁ Ὑμερικὸς, adverbial Latin: = tātām
65. ἔστη ὁ πότις: "just whether." ὁ πότις (god) at any rate."—ἐν οὐκέτι καὶ ἐκατάλησις, there is an ellipsis of ἤκει, which Homer supplies in line 94.—With ἐπιμεληθῶν supply ὅμως: "whether, perchance, for [stinted] vows or hecatomb he blameth."—Newman's Translation.

ἐκατάλησις = "a sacrifice of one hundred oxen," very seldom found in Homer in this its proper sense. In Iliad vi. 93, 115, we have a hecatomb of only 12 oxen. And in Iliad i. 315, we have ἐκατάλησις τὰ ψυχῆς ἢς ἀγῶν, and in Iliad xxii. 116, we have a hecatomb of πεντάκοσι ἀὶλα—fifty sheep. It is often, therefore, used for a large animal sacrifice by contradiction in adjective (contradiction in the attribute), which is common to most languages: thus we have in Greek τρίποσ τρὸπες (a three-footed four-footed table), νεκταρ ἵππαχες (soured out the wine which was nectar). Cicero's "solarium ex aqua" (a water sun-dial), Horace's "caput impicere myrtō" (to foot-fetter the head with myrtle), and in English we have (very improperly) "incorrect orthography," "steel curasses," and "false verdict." See Dan Trench's "English Past and Present."

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

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

68. ὡς ὁ θεός ποτέ ὁ ἄνθρωπος, "exactly thus."—κατόρα: see note on v. 67—τοῖς: see note on v. 58.

69. ἔχοντα = ἔχοντα, found only in Homer, and always qualifying superlative ἄριστος.

70. τὸ τε ἔόντα = prose, τὸ προγεγενόμενα. Here τὸ must be adverbial, as there is no προγεγενέω to support the erroneous notion of a tmesis. So Virgil, Georgics iv. 392: "Novit namque omnia vates Que sint, quae futura, quae mortua trahantur."

τὸ τε ἔόντα, τὸ τε ἐκείνα = "those things which are, as well as those things which shall be" (τὸ being demonstrative). See note on v. 9.
γῆσαν’ = “was guide to” (with a dative = “for the bene-
\[\textit{va} = \textit{the}, “suam.”—\[\textit{va} = \textit{taunt}, “this.”—\[\textit{dun} = \textit{tun}, “skill-
\textit{ation}.”) thus making Chalcas a \textit{μάντις}, and therefore superior to \textit{vōs} or the \textit{dun}οπόλος.—\[\textit{d} = \textit{sibi}, nominative wanting.
\[\textit{d} = \textit{that} one (demonstrative); it has the accent because it is
\textit{d} by an enclitic, \textit{σφω}.—\[\textit{dφρονε} = \textit{σφω} = “with prudent and
\textit{feelings towards them.”}

\textit{Aχιλλός}, vocative of \textit{Aχιλλός}, a shorter and earlier form of
\textit{vōs}, which was lengthened to suit the versification: so also
\textit{v}, \textit{Oδυσσέ}, and \textit{Aνδρ}, \textit{Aνδρ}.—\textit{κέλει = \textit{Attic κέλει}, present
cum \textit{κέλαιμαι}, to urge (compare Lat. \textit{pello} and \textit{percello}).—\textit{μυθ}-
“at once to declare (the cause of).” For the force of the aorist
\textit{e} on v. 18.

\textit{σαγόνος = σαγόνος, Lat. “ergo,” “therefore.”” this particle generally
\textit{a} sentence. — \[\textit{ơρ} = \textit{ơρ}, future. — \[\textit{ανθέος} = (literally) “lay
\textit{r}” (either your thoughts) and so “consider” (according to
\textit{l} and \textit{Scott}), or (your promise with mine), and so “to covenant”
ing to others).

\[\textit{μύν} Epic = \textit{Attic ἡ μύν}, used in introducing any emphatic
\textit{tion}, such as an oath, promise, &c. = English, “in very sooth,”
urety.” The present is an exception to Homer’s almost constant
the particle to introduce the \textit{very words of an oath}.—\[\textit{πρόφων},
\textit{e} for \textit{adverb} = “with zealous soul.”

\textit{τομαι} = “I think on grounds of my own” (middle), and so = “I
or I have my \textit{own} reasons for thinking;” but \[\textit{αύ}, “I think on
\textit{rands}” = “I believe,” “I intend.” See note on v. 50.—\[\textit{μέγα},
\textit{e} for \textit{adverb}.

\textit{παρέεις}, with genitive = “to be lord over,” or “conquer;” with
\textit{e} = “to be ruler among.”—\[\textit{o}, dat. of \[\textit{o} = \textit{αὐτ}.

\[\textit{τὐχενταυ = prose ἄνων τονταταυ. Here τονταταυ is the Epic
\textit{f} the aor. subj. τονταταυ, as the case is one of pure hypothesis.

\[\textit{τι} (positive in \textit{form}, but comparative in \textit{sense}) = “subordinate,”

83.

\textit{e} though in sooth his wrath he may digest, \textit{even} on that self-
\textit{selfsame day},
it all events the grudge he holds, \textit{even} for time to come,
in his heart, until he shall have compassed it.

\textit{do thou with thyself consider, if thou wilt preserve me.”}

\textit{e}, see note on v. 60. Notice the antithesis the poet draws between
\[\textit{τυπαί} in v. 81, and \textit{καὶ μετοπωθέν} in v. 82, \textit{καὶ} being emphatic in
sees.—\[\textit{τυχενταυ, “bile” = “sudden anger,” opposed to \textit{κόνον = “lasci-
ger,” grudge.—\[\textit{πέρ = “if in sooth” (\textit{πέρ}—\textit{περ} being intensive).—
beginning a sentence introduces an \textit{adverative} = Lat. “at.”

\[\textit{α}—\[\textit{φρα} with an aorist subjunctive = Lat. “donec” with
\textit{m exactum, —φραςαυ, from middle φραςαμαυ, “to speak with or to
\textit{f}, and so “to muse upon,” “think,” a meaning almost constant
\textit{er}. The middle form in \textit{prose} is only found in \textit{Herodotus}.

\textit{ἄναμεβέμενος = “returning,” and so “replying.” Compare Milton,

“To whom the winged warrior thus returned.”}
85. θεσπρότεν = “the sign sent forth from God;” from θεός πρέτει = “God sends forth [a sign],” according to Büttman’s Lexilogus. Compare Lat. “evincere.”

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

87. δικηδομένον (only poetic) = Attic βλέπω, “see the light of the sun,” i.e., to live. The ellipsis is supplied in ζάειν καὶ ὑπὸ φῶς ἡλίου, II. xviii. 61, 442; Od. iv. 540; opp. to the common formula λευκεῖν φῶς ἡλίου: so in Attic, ἔτε καὶ φῶς βλέπει, Αesch. Persæ, 299. Some interpret δικηδομένον as “having my sight;” certainly not so poetical. In the whole range of Greek poetry we find life, and especially the enjoyment of life, expressed by the terms we have mentioned, or by their cognates. So the Latin poets used “lux” and “lumen” for “vita” most frequently; Virgil’s “luce magis dilecta,” “in amine casum.” Professor Newman translates the line thus:

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

90. οἷς ὑμῖν Ἀγαμέμνων έκπρος, ὃς: in prose we should have οἷς Ἀγαμέμνων, ἐκπρος ὃς. The accusative of the person, instead of the thing, after ἐκπρος, as here, is very rare.

91. εἷσέιναι εἰναι, “maintains that he is” (first sense “to speak aloud”), See Iliad ii. 32.

92. τότε ἰη = “precisely then” (ἰη with particles of time expresses precision).—καίμεν = without or beyond ceasing with respect to wealth, beauty, or rank (it has no reference to moral character) = (old English) “honorably.”

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

98. δημηναι = δινεῖν Attic. Supply τίνα (Agamemnon).—φιλος = φίλος, “her own” (often in this sense in Homer).—πρὸν δημηναι; after the analogy of διενεργεῖν with the infinitive, which expresses the result. Jelf distinguishes thus: 1, πρὸν διενεργεῖν = praequis quam coenam, or “cum coenatum;” 2, πρὸν διενεργεῖν = praequis quam coenavero; 3, πρὸν διενεργεῖν = praequis quam coenā surrexero.—κλεοὶς. According to the Scholiast and others, from ἐλεος, “black,” and so “dark-eyed,” as a mark of great beauty. From the Scriptures, and the accounts of travellers, as well as from Juvenal, we learn that the corners and lashes of the eyes were tinged with a black lead, to add to their dark luster. According to Liddell and Scott = “of sparkling or quick-glancing eye” (from ἐλεος, to roll, and ἀψ, the eye), indicative of beauty, youth, and spirits. Professor Newman translates it by “curl-eyed,”—to be preferred as being most literal to the Greek: he refers it to the outline in which the eyelids meet, this in the pictures of Hindoo ladies may be often observed to be remarkably curly, and was in ancient as well as modern times considered beautiful.

99. ἄγεν: understand πρὸν.—ἀπριδηταν = “without price,” from a
μα: the more analogical form of this adverb would be μακυδόμεναν περιθομέν = "win him over to reconciliation."

aor. 2 opt. from πέλω (the reduplication of the aorist is ἐπεκέλω = Latin "látē rex," always applied by Homer to non alone among men, like the term ἠμι, which is given to the god. Homer elsewhere explains this wide sovereignty of Agamemnon when he sets, line 281, τελεσάσθην ἄνδρος. The root is ψω = "sharpness," as in Greek ψαμη, ψαμη, Sanskrit "aghana," English "ache," Latin "acumen," "acribus," and "acerb.

ψω = "deeply troubled," from ἰχειμαι, used only in the and imperfect. The root is ψω = "sharpness," as in Greek ψαμη, ψαμη, Sanskrit "aghana," English "ache," Latin "acumen," "acribus," and "acerb." Here = "rage," generally in Homer = "battle-rage" = "manas."—φην εὐφωμίλαιναι = "the diaphragm, wrap in," either figuratively, of the darkness of passion, or literally, as swell with the blood rushing to the heart in violent emotion, loud, becomes darker around it. The blood which is returned veins to the heart is black, and called venous, that which leaves is red, and called arterial. (See Popular Encyclopedia, article )

ετην. Epic syncopated form of ἐνεκτην.—λαμπεταντες, poetical εὔμα, used only as a participles.

κωστα, "the very first."—κοτ δσβουμενος, "looking ominously," never uses this verb in a purely physical sense; with him it is her "to foresee," "foresaw," or "indicate by a look," as here. Ἰεν ηκαϊ. Compare Ahab's reply to Jehoshaphat in 1 Kings —οβ πω ποτε, "not at any time as yet;" in Attic Greek (of past time).—κρήιον = "useful," akin to χρηιω accordant —ευ — Attic ἐω, and old English "aη," Latin "semper," and —τα κατ οστι φανα ψερι μαντειναι: here φανα οστι is not οστι, which is Attic; "those things which are evil, dear (or to thy soul to predict." i.e. your delight is in divining all evil to me! In this sense it was that evil was dear to the diviner.

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

σημερων: see note on verse 85, = "revealing signs from τοι = "that forsooth," Latin "scilicet" (ironical).

κελω (from κελω, as θελω is not found in Epic) expresses purpose, and resolution (as here): Βούλωμεν rather signifies incl. Homer does not apply this distinction to the gods, whose will, here inclination, is fate.

15. καὶ gives emphasis to Κλαντομήστης.—για μα, "just
because." —προβεβουλα, present perfect, "I have preferred and do prefer;" "just because I continue to prefer her (Chryseis), even to Clytemnestra." —κουρίδης = "wedded" (from κόρη, Epic of κόρη = "freedorn girl," connected, according to Büttman, with κόρφος. Comp. Odyssey iii. 403, where the wedded wife is more fully defined as δίκους δίστοις, as opposed, as here, to the πέλαγης, "the concubine," who was a mere slave in the hands of her master. From Iliad xix. 298, we learn that Briseis, the concubine of Achilles, had hopes of becoming his κουρίδης κούσχος. —δίκους, from δίκος, "together," λέος, "bed," = old English "bedmate," and so κουρίδης κούσχος = "wedded bedmate," or "wife." —τοῦ (Epic for το) = atis. Some accentuate the word as τέλεος. Spitzen, however, remarks, "Si personae tertiae pronomina το, τό, τόθ, ad eam ipsum, de quo semper est, referuntur, tenor in eo subjacti, sin ad alium quemquem pertinat, inclination." See Dr. Davis' Antith., ad locum.

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

116—120. δίκολος τάλιον = ἄποδονως, as "retro dare" = "redder." Latin —διάλα καὶ δός = "but even thus" (καὶ emphatic, not conjunctive). —δέκλας ... βολόπομα: see note, n. 112. βολόπομα: as in Plautus, = "volo quæm," = male quæm (if having the force of μαλλον ἢ). —εἰ τοῦτο ἄποδον, "ay, since that is better." See note on n. 60. —ἐμοί, emphatic form of the pronoun = "for me, for me, I say." —αὐτός, "forthwith," harmonizing with and further developing the notion of immediate-ness (see note on verse 19) implied in εὐποιάσας (aorist). —ἐφορα, Epic = ὶκ, "that," —ὁδὸς = "alone," but ὁδὸς = "such as," —οἴκειον = "not even." —λογοφ ---: by some taken to mean "is going away [from me]," better, with Newman, to understand it as "coming to me." —λεύσεσθαι, only poetical. —τοῖς ---: see note on verse 60. —ἄλλος, elliptical local dative; supply εἰ δόθη, ὶκ, neuter of ἄλλος, "what," not, as some take it, for ἄλλη, "that." —To this, αὐτός, to this, now look ye all,—what prize for me by other road is coming.

121—125. κακέστε = "most illustrious" (in war): this term, like ἀνάγκαι, εἰρήκτερον, by Homer applied only to ἄγαμοι among men, making him among men, exactly what Zeus was, in Homer's conception, among those who "had Olympian homes" (superset of κυδός, derived from κυνος, "glory," especially in war, in Homer, as ἀλεξίτος from ἀληξός). —πᾶς γὰρ = Latin "quintam" = "for (tell me) how." —.avg, not Epic for ἄγαν, as the verb ἄγαν is post-Homeric, but synecoded for ἀληξόν. τοῦ = "anywhere," but που, "where?" —εἰς, Epic for κοινός = "common," ὑπό, "in a common (treasury)," —τὸ μὲν κ.τ.λ. Jell translates, "qua ex urbis diripimus, ea distributa sunt," and well observes that originally there was no distinct form for the relative pronoun.
In Greek, but the demonstrative performed the functions of the relative, being placed in both clauses (as here), in the first as a simple demonstrative, in the second as a retrospective demonstrative; as in German, "der Mann, der," in English, "the thing that." The aspirated pronoun were demonstrative, as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative function. —ἐκτέρησαν τε πόλεως = πέραντα πόλεως λαβὼν τι ἔξω ἀπήν, "that we plundered from the sacked cities, that has been divided." Compare English version of Sacred Scriptures, "take that thine is."

128—130. οὐκ ἔστων, "besides, it is not right."—παλάβοια σταγείριαν, "to heap up again them (the spoils), gathered back (from their present possessors)."—ἀλλὰ σῷ πρὸς, = "but, do you, I pray, at once give up," (ἀλλά with imperative = Latin, tandem; see line 32, and mark the sorist imperative in its force of immediateness).—τραχῆᾳ supply μολός, —εἰ γε ποῖ̄ οὐν = ἐν ποῑ (for ποτέ), Latin "si quando," "if ever," (and "would that it may be so," implied in the particle αε used for ordinary ει. See note on verse 66).—εἰσέχεον, "nobly-fenced," or "of beautiful walls," but τειχόνσιαν (see book ii. 559) = "abounding in walls."

Troian: here of the city "Troy," which Homer elsewhere calls Πόλις: see on ii. 237.—ἐλαμαχάοι, "at once to drain out its strength," i. e. "to sack" (mark the sorist). Root of ἐλαθ. is λάθω, "to lop." (Latin lamina) suck, and so drain.

131—136. μὴ οὖν ἐπιτρέψῃς = μὴ ἐν οὔτως (ὅ = δῆτα with imperatives) = "nay, do not now thus."—πρὸ = Latin "quamvis."—ἐν, ἔριον = Ἀττικ ἐν, "actually being," or "being beyond doubt," when applied to adjectives or substantives.—Ἀλλὰς, ἐσχάλτους, and their opposites in Homer, refer to ναῦκ, or to physical, not to moral, qualities. The moral sense did not start up just about the time of Socrates. (Compare our "aristocracy," "excellency," and the Irish term "the quality.").—κλίττε μᾶς = "mediate deception." (κλίττε = old Latin clīre.)—κλέαλπος, = "image of the gods."—παρελευθέρωσα, "outstrip, go beyond," a metaphor from the race-course, see book xxiii.; hence it came to mean "overthrow." So Shakespear, in Henry VIII. "O Cromwell, the king has gone beyond ma." Compare also Hesiod, Theog. 513, ὡς ὕψος τινι δίκαιοι νόον, ὀστρειϕάλεταν. There is a similar notion in the common expression "to get over," "come over," as expressive of deceit.—ἀποτρέπω = "even so, just as I am." (in contempt).—ἀντάρ εἰς (ἐν, emphatic), "but that I, that I, indeed, on the other hand" (ἀντάρ = "at vero.")—εἰ μὲν δῶσονσι οὖν εἰ δὲ = "in the first place...in the second place."—μὲν, the old neuter of εἰς, "one." (as if εἰς, μια, μεν), and ἐμι from δεῖ, δῶσον = "the second."—ἀπαντες κατὰ θυμόν, either "satisfying my mind," or = "having suited the reward according to my desires."—ἀντάρξαν = "full equivalent."—εἰ μὲν δῶσονσι: an ellipse of the apodosis, common enough in Attic Greek with conditional sentences; supply, however, καλῶς ἐς, "it will be well."—ἐγὼ δέ: δέ is here ανθ., Latin "at." = "on the contrary."—At ᾧσαι we have an episoposis, i. e., a sudden breaking off in silence of a non-completed sentence.

137—145. τεῦν = σῶν,—αὐτὸς = Latin, "ipse," English, "in person."—κεφαλὰσταρα, "shall long continue angry:" this force of the future-post-future is derived from its implying that a thing has long been so; and therefore is likely long to be so.—ὥς κε, "upon whom—
soever."—ἀγω ἐλάν, "I will seize and drag off." This formula of the verb and participle is very common in Latin and Greek; in English we prefer two verbs joined by "and."—μεταρθεομεθα, "we will consider among ourselves:" observe, the termination μεθα is not merely Epic, but is common to all Greek poets.—άδιστος Epic = Attic athon.—ἀγέ = Latin, "age," English, "at once,"—without delay (literally it means "drive at it"). So also φέρε is used to express rapidity of action or thought, and like ἀγέ, and "age" in Latin, it is besides a technical term for driving or carrying off plunder. Observe that ἐφόσομεν, ἀγειρομεν, θείομεν, βοήσομεν, are all aorists (in the subjunctive, with the mood-vowel shortened), and imply the immediateness of the different actions specified.—ἐφόσομεν = proxe, καθελκεῖν, Latin, "deduce navem," "launch the ship."—ἄλα, "the briny sea:" notice that ᾧ ἄλα is "salt," but ἀλά, the "salt sea."—διασ, "protected by a god," "divine;" applied by Homer to persons or places as of divine origin, or under divine protection.—ἐπιλήσας, adjective attached adverbially to ἄγειρομεν = "as many as suit our purpose."—ἀν δ′... βοήσομεν, "and up (the sides of the vessel) let us cause to go" = let us put on board. This transitive sense of θαῦμα is poetical.—συνθετικά = "Chryseis, beyond or above all others." aitôs, like the Latin "adico," "vel," serves to give emphasis to the word it precedes; and especially to proper names. See Ilid vi. 451. —αἰτῆς Εκάβης. In this and kindred senses, aitôs in Attic prose either precedes both article and substantive, or follows both; aitôs δ θάλασσα or δ νόος aitôs.—βουνόφορος, "a member of the bouly, or council, formed by the assembled kings."—ἡ αὐθή = "or even thou."—ἐκαραγάντω = "most terrible," or "most surpassing," (literally, it is an exact equivalent to the expression "most stunning," familiar enough to most English school-boys), from ἐκαραγας, for euphony, and by metathesis, instead of ἐκαραγας from ἐκαραγασθεῖν, to staunch. Hesychius explains it by θανατοτότατος.

149—153. ἡ χιω, dativus commodi.—ἐκερεφόν = "the far-averter," according to some, from ἐρχω, ἐργα, to restrain, and ἐρξα = Averruncus: according to others, from ἐργα and ἐρξα, "working afar" = ἐσβάλλεια = "shooting from afar."—λεπτος = "having offered sacrifices; so facio in Virgil; "Quam faciam vitulam pro fragibus: the term ἔθεων is post-Homeric, for it we find always ἔθεος ἢ ἔθεσσα.—ἐκαραγάν τιν = Lat. "limis oculis suspicious, "looking up from beneath at," i.e., "looking askance, or grimly at." Τόν ᾧ ἐπὶ κ. τ. ἴ. = "And just at that man Achilles, swift of foot, looked askance, and accosted him."

ἀμοι, "ah me!" The interjection ἀ has the circumflex as a sign of the vocative case, but the acute or grave when employed as an exclamation before the other cases.—ἀγειρῆν ἐμιμέε, "doth with shamelessness." (For this metaphor, see Psalm xxxiv. 26; cix. 18, 29. ἀδιστό ἐκαμεν, "to go on a march," and not "to go on ambush," as some wrongly take it: we have here the accusative of the cognate notion: so the Latin, "ire viam." This marauding sort of war is opposed to the ἀνάπαυσαν τοι μάχεσθαι, "confronting men on the battlefield."—ὁ γάρ, elliptical; supply "I will not obey thee," for ὅς.—μοι αἰτήμαν, "causing ill." always in a bad sense in Homer.—ὁ τι = "not at all."

154—160. πό χρόνο; see note, verse 108.—ἐμάν βους, feminine, as a
"The herds of plundered England low,
His bold retainers' daily food,
And bought with danger, blows and blood,
Marauding chief!"—Lay of the Last Minstrel.

Φέρν, the native country of Achilles, in Thessaly.—ἐριδῶλακε, from ἐρίδωλος, clod = Lat. "glebosus."—καρπὸς = "crop."—αὐθῇ, Epic = Attic ἀυθῇ or ἀυθῆτηρ.—σφενταὶ = "abounding in ale," i.e., thickly-wooded: adjectives ending in -eis = Latin -osus, note abundance.—χρηστὰ = "ever-sounding:" see above on σφενταὶ. ἀνάδες: the force of the neuter expresses contempt; so in English we "shameless thing."—Μεναλῶ, dativus commodi.—σταντεία δύρα σὺ ἄφης: here the principal verb, though past, is in effect present, and as in, governs the dependent verb χαίροντες: the subjunctive mood: "we had followed you, and are here, that you may exult."—ὑπὲρ = "consumation."—κυνῆς, explained at τ. 225 by κυνὸς ἄμαξ ἔκκων.

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

161—168. καὶ δῆ, "and even:" in Attic it means "supposing now." φόρα = Attic ἐφ' ὑμῖν, "for which."—οὐ μέν = Attic οὐ μήν, Lat. "neque autem."—οὐ λογον = "equal to you," i.e., to yours. So Livy, book ii.: "supra Coelites Mutuesque id facinus esse..."—πολεμάτωρ, "fora:" (properly diminutive of πόλις, and generally used as its equivalent.)—ἀπὸ = Lat. "at," "on the other hand."—οὐ τὸ γέρας πολύ μείζων, "you have that which is by far the more honourable gift" (the demonstrative of ὦ is here less strong, and the substantive stands in position to it. See Jelf, page 97, vol. i. Greek Grammar).—φιλὸν τε, "yet still my own" (though small; often used by Homer in the passive sense, even where anything but affection exists: (Achilles seems feel deeply the invasion of these rights of property conceded to him the division of spoil, after the sacking of the fortresses in the Troad.) Φιλὸν = εἰς Φίλον; this adverbial affix, signifying motion towards, is bound in Homer: πολεμάσθε, φέροντες.—ὑμεῖς = ἰδίου.—πολεμάσθε = ever-warring, frequentative of πολεμᾶσθαι, though not always used in its strict and proper sense by Homer.

170—175. οὖθεν οὐ οἷς, "and I do not intend, for thee...": (οὐ is τοι, dat. of advantage). Note that here οὖθε is absolute in the sense, that is, it has no relation either to a former or subsequent οὖθε, ἃ, as such, is best translated by "and not," the negation being generally joined to the verb. So also the particles ὑμᾶς, μητέρ, ὁπεῖ, and the in nec, neque, are to be rendered "neither," "nor," when relative, "and not" when absolute. Sometimes it is emphatic, and so = ex rem.

"Neo soli poenas dant sanguine Teucri."
Virg. Aen. ii. 365.
"And the Trojans are not the only people who pay the penalty of blood."
"Nor" is often used, on the other hand, for "and not." by our poets.

—σῶ: see note on verse 78.—άγιοσ νῦν, "actually, beyond doubt dishonoured:"

see note on verse 181.

ἀφέναι (ἀφιέναι), "abundance," Its adjective ἀφένης is applied
Corinth, in IIiad, book ii.—ἀφίσσουσα, used in its first sense to draw of
in full tides in verse 598, ἐκείνα ἀπ' κρυπτής ἀφίσσουσαν.

φέρετο μάλα, "by all means fly."—οὖθε: see note, verse 170.—παρ ἑκατ
καὶ ἄλλοι, "ay, others too there are with me."—διαστρεφόν = "be-
cherished."

176—180. φωλη: the adjective here, though common to πάλαις and
μάχαι, is made to agree with ἐπις, as being the most significant trait in
Achilles' character.—καρπείας, "physically strong."—παῦ = prose form
δῆσιν, Lat. "opinion." "I trw," "θέου ποιη εἰκ. ᾿ει "ay, that, I trw, a
god has given thee."—διάσπορες Μυριάμβεστου, "lord it over thy Myr-
ried."—ἀλέγχω: frequentative of ἀλέγχω, "to heed," always used by
Homer with a negative; governing a genitive case, as do all verbs of
caring for and their contraries.

181—187. κλαίοντες: see note on verse 169. The term κλαίον is
poetical and Homeric; the term σκηπη is post-Homeric.—Βριστῆθα: see
book ii. 689.

δότων = Attic δότω, before comparatives.—φέρτερος, "superior in
rank."—στρατηγός: Scholiast, εἰκαθης; others, "may fear and loath."—
λον ἐντὸς φάντασι (middle), "to fancy himself equal to me."—δρομοβήνει
= δρομοβήνη, "to declare himself my equal to my very face," an evi-
dent climax.

189—194. ἅγιος = "a pang" (of indignation). — ἐν, adverbial =
"within."—στήθεσις, "chest," local dative (derived from ἱστήσις).—
δίανθα μεριμνέω: so Virgil, Æn. v. 701, "Nunc huc ingentes, num
limo pectora curas Mutabat versans," "halted between two opinions."—
λαολος: "the shaggy breast" was considered a sign of strength.
φάγανων, by metathesis for σφάγανων.—παρὰ μηρῷ, "from the side of
his thigh." (so in French we find, "de chez quelqu'un": Jef).—
ἀναστήσεις, "stir up to rebellion" = prose form, ἀναστάτους τοιεί (Lid-
dell and Scott's Lexicon); others say, "drive from their seats," which
seems comparatively tame.—ἐνιρίζω, "to slay and spoil" (der. from ἐνιρη,
spolia).—ἐναστάε = "agitabat animo," "pondered on."—φάνεροι . . .
θεῖον: the first refers to the intellect, the second to the feelings.—Εἰσα,
imperf. = "he continued to draw" (while pondering).—ἐξέροι: the
long straight sword, made of bronze, two-edged, opposed to the μαχα,
a dirk, or sabre.—Ἀθηρή = Minerva of the Romans, and Neith of the
Egyptians.

195—200. πρό, forth (adverbial).—δώσις = δώσεις, "equally," but ἄγιος,
"nevertheless." Notice that ἄλθες, στήθες, ἐν, are all aorists, denoting
instantaneous acts.—ἐκθήσεις καύμας, "by his auburn hair" (genitive of
the part indicated). This colour was considered the most beautiful, and
attributed to Apollo and women: "Cui flaminis religias comam," Horace.

—ἀγα: see note on v. 118.—τῶν πέλαν "of all the rest," Lat.
"ceterorum."—διὰλων = "of others."—φλαντεῖν = (prose) ἐφανθεῖαν.
ἀπερτα = "saw with his own eyes." Homer constantly uses this verb
in its early and middle sense.—δεῖνος δὲ τὸ ἑαυτῷ: Virgil describes them
thus, Æn. v. 647, "divinai signa decoris, Ardentiaque notata olclus."

—φανθέρας τρωγνύτα, "accomsted her aloud." Virgil's "voc e referi."
THE ILLIAD. 1.

2. τινὲς = πῶς φέρε, "quid tandem?" "why, I pray you?" — see Iliad v. 738.—ἐλθήσως, perfect in a present sense; come, and are you now present?" and therefore its dependent in a subjunctive mood.—ἡ ἦν ὑμῖν; "is it that you may see?" first question in this double direct question expresses the the speaker; the second question, which follows with ἡ t. "an," signifies the only thing the speaker can make up his a case the person of whom the question is asked does not inform him better. Passow proposes always to write ἡ in only in indirect questions.—ἐκ = "forth," adverbial.— ἐπὶ Epic of ἐποιος, "to speak."

καθαίρει, "I intend it shall even be accomplished."—ὁς: = a harmonises with the aorist Ἀλέσσω, "soon lose," while harmonises with the mood (subjunctive), "he may at some time lose."—γλαυκός = "keeved-eyed" (referring not to the the expression of the eye); thus in Iliad v. 172, the verb "to glare upon," is applied to a lion darting upon his prey. Also Donaldson's able remarks on γλαυκός, in his New Cran. θύγη, "I have come on the instant:" aorist in present therefore followed by subjunctive verb.—πλῆθος, "may at once another aorist—καὶ κε, "if perchance" (and would that you this implied wish see note on v. 60.—μένω — "rage for

6. ἀλλ' ἵσε, λήγ' ἔριδος = "I pray you, at once cease from e, for ἀλλ', note on v. 32, and for ἵσε (= Lat. age), see note —μηδὲ, absolute, and therefore equal to "and do not;" see note —ἀλλ' ἵσει ἄνεδισθήναι, "in troth (ἡτοι), reproach him at once pray;" (ἀλλ', with imperat.; see v. 32.)—ὡς ἐγερθ' περ, "just | shall come or occur [to you]."—καὶ τρίς τόσον = "even many."—χρῆ, in the sense of oportet, "it is our duty." Homer s this term, except once in the Iliad, 1. 337, where he uses ce in the Odyssey, 2. 100, where he has ἔθησαν (strictly from ὕλεως or oracle: thus the full form will be χρῆ δι θεὸς = "it of the god;" so, "it is fated," or "necessary;" and hence sense, "it is our duty ").—σφαλτερεύον, "of you two (Hera and "Ay, it is my duty, goddess, at once to hold in honour your for γε see note on v. 60.—ἐφισσασθαμ, literally — "to apply, yself."—περ: see note on v. 131.—καὶ μᾶλα περ = "though much."—ὅς = ὁθος.

4. ὅς κε θεῶν, κ. τ. λ. = (in prose) ὅς ἂν ἐπιτείθηται θεῶν, ὁτοσ ὑπ' αὐτῶν. See also St. John's Gospel, ix. 31.—ἐκλογή = Lat., solent."—ἡ = ἔφη.—σχήδη = ἔσχε, "checked."—οὖδ' ἀκίνησθε, id not disobey;" see on v. 170.—Ὀλυμπίδος, "to Olympus."

το, "into the mansions."—μετὰ δαβυνῶν ἐκλογὶ (makes the std, with the accus. after verbs of motion) = "right into of the other divinities."

= Attic, ἐχεῖν = Lat., "dueno," "anew."

ὅς = βαλλεροῖς (Scholiast), lengthened poetical form of ἄτροφος

4. oinothari = Lat., "vino graviss. —κινδρὸς ἄμματ' : see note
The dog was a symbol of impudence and effrontery: see Plato's Republic, iii. 5.

νότος = πάσχοντες (always with a negative in Homer and Hesiod).

θυρεύθηκα = "corset thyself," and so "arm thyself" (passive used as a middle). — ἀρσενικός = ἀρσενίτης, Lat., "optimates," "nobles;" opposed to λαῷ ("common soldiery") in the previous line.—κρόνιος (see note on v. 44). Compare the French saying, "c'est ma mort," when anything is done with a bad heart; and also compare,

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

And Scott (Lay of Last Minstrel),

"These hated Henry's name as death."

πελά λιῶν = Attic, πελὰτα ἤ.—ἡ, ironical, "forsooth," Lat. acicilest—

λίων, "more desirable," from λίω, "to desire," as "optimum," in Latin, from "opto."—ἀνεφερόμεθα κ.τ.λ. = ἀνεφερόμεθα (τοῦτον δοκίμον).

οὐσίαν ἐφιέναι: local dative (the genitive would imply sovereignty over).

—ἡ γὰρ ἐν = "alter enim," Lat., "for else."—βοτάνα = emphatically for βοτάναν, "for the very last time."—ἐκ, adverbial, "moreover."

ραί μά, "yes! by—." This old form of affirmation is still preserved in Xenophon (Mem. ii. 7). In Attic Greek ρή is used for affirmative oaths, μά in negative. ρή is only another form of ραί. Aristotle (Politics, iii. 14) mentions the heroic kings swearing by their sceptres. Compare also Book of Judith, i. 12, and Virgil, Än. xii. 206; and Shakespeare's King Richard II.: "Now, by my sceptre's asse, I make a vow."—σκέπτων: derived from σκέπτω, "to lean upon," and so originally a "staff" (hence, also, σκηπτριον, Lat. "scipio," "scopus," and English "shaft").—φάλα: used only in the plural by Homer, Hesiod, and Herodotus; akin to φλογ, βλάμω; Lat. "folium," "flos," and English "bloom," "bāthe," and Sanscrit "bāhū."

205—244. τούρμα = "the (trunk) from which it was cut" (from τριθόμα).—οὐδαμός ἀναβάλλεται: see note on v. 170.—γραφεῖα = "just because.

—ἐκ = aitō (i.e., σκέπτρων), often used by Herodotus and Homer for the corresponding parts of aitōs in all three genders.—προ, adverbial = "round about."—ἐξαφεῖ here governs τών accusatives, one of the whole (ἐ), and another of the separate parts (φάλα τε καὶ φλογαί); an instance of what is called σχέμα καθ' δόνοι καὶ μέρος (see Jeff's Greek Grammar).—χαλδός = "brass," a mixture of copper and tin, by which the copper is made very hard; not our "brass" (copper and zinc), which was unknown to the ancients.

ἔν αὔτε μά, κ.τ.λ.: = "but now in turn Achaila's children bear it."—Neimman.—αὔτε = Attic ἂν = Lat. "vicissim," "in turn."—see Æsch. Ar. 1280.—ἀφορέσσαι, frequentative of φέρω, as in Latin "gesto," is of "gemon.

—δικαιοςκόλιον, "dispensers of justice," i.e., the nobles, who enjoyed supremacy in religion, war, and the administration of justice (see Aristot. Pol. iii. 14, and Iliad ii. 204). These alone were allowed to speak in the assembly (agora), and in doing so they held in their hands the staff or sceptre which they received [αὔτε, "in turn"] from the herald (see Iliad xvii. 505; xxiii. 566).—εἰρωταί = εἰρηναί = "guard.

—πρὸς Δαισ = "by command of Zeus."—δήμος = "ordinances (properly, that which is laid down);" Lat. "jus," or "faa" (especially
posed to "lex," written law).—παθή (elsewhere in Homer παθέω),
gong for," "regret (for the absence of)," = Lat. "desiderium."—
πέρασε = Lat. "past," either "conjointly," "the whole body of," all
without exception." In the latter sense it is best translated by a
& negative ; "there is not a single son of Achaea whom it will not
"—εἰκός &c., poetical = ὀφθ &c. or ὄθων. ἀνδροφόρος = "hero-slay-
" so Horace, "homicidiam Hectorem."—χαβεές, middle sense =
agead at thine own self." — ὀφθ = ὀφθε, not ὀφθ, = Lat. "quando-
num," "since ;" so also at v. 412.
7—254. ποτὶ = πρόσ.—ἐμνε, "continued in anger" (imperfect).
οἰκής, κ.τ.λ.: "The bland of speech, the clear of tone, the Pylian
singer." Newman.—τοῦ καὶ ἀπὸ γλώσσας, κ.τ.λ. = "and forth from
man's tongue (ἡς αἰσθή) utterance flowed." This image is common
most all our poets; it is often in Tennyson:

"And from her lips, as mourn from Memnon, drew
River of melodies."

in Ænons:

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

has:

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

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

καὶ γλώσσας: see Psalm cxviii. 103. Pindar's μελεπάμες ἅνδραν, and
γλυκαίς μελεπάμες πεθούς ἐπάθαιίνω. η, "ere this."—μεράνων = "articulately speaking" (literally, "voice-
ning").—γενεά : the generation was about thirty-three years. He-
tus (ii. 142) says, γενεά τρεῖς ἄνδραν ἔκατων ὑπέρ ὑπερ.
κεφαλής. —στριφήσαν : here we have the figure ἄπτερον πρότερον, or
the first, as birth precedes education.—μερὰ δὲ θρήκταισιν = "among
one of the third (generation) he was reigning."—μεράθ, with a dative,
stellar to poetry, especially Epic; in prose, σίων and ἐν are used for this
position. Note that had Nestor belonged to the third generation, we
had had a genitive case (μερὰ τρίτης).

το, "Ο γε μοι!" (so called by the Dryopians); but ποσίν, the
flection = Lat. "pam = English "fie!" Of Nestor's interest-
Horne comments—

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

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

5—260. κτερολατε = χάρωντο, aor. 2, with Epic reduplication.—
πρ., "in council." The duty of the Homeric chief was to be wise in
counsel and brave in battle. In prose we should have κατὰ χορήρ.
κταντω = prose form, τὸ μάχεσαμε (the infinitive verb used as a sub-
ject),—ἀτα, adverbial, "superior to"—καὶ κάπες τις; see note on
v. 32.—ἡ ἔπε τῷ ἄλος = "than even you", for ἦν ἐπε τῷ ἄλος διὰ "many a time before this."

261—270. καὶ ἐθέτο μὲ ἐφ’ ἤθεμον, "ay, and those slighted me."—οἰδὴ ἔθαμα = "and (as things are at present) not expect to see (such)." This use of the subjunctive sentences is Epic.—οἰδὴ ἔθαμα (the indicative future) would certainly not see: " (compare for οἰδὴ the note on v. 170.) contemporaries and character see Grote, vol. i. p. 153. T mentioned by Nestor here are all Lapiths (a Thessalian Thebans. Polyphemus is not to be confounded with the called, in the Odyssey.

ἀντίθεον = "a match for a god" (in strength).—καρπίστης the most hardy. "καρπίστης the most hardy" (διὲ is always intensive with superlatives following).—κείνος, poetical = prose, ἔκείνοι. ἐκέρκως: v. 146.—φερότο, "the Centaurs" (Epic for ἔριον = Lat. "a far-away land," from ἄρα, as ἀριστός from ἄριστος ἀπεργήν = "the Peloponnese," called so from ἀπεργήν, a myth Argos, belongs to the age of Greek Tragedy. The ἀριστόν, moreover, has the first vowel short, while the Tragic term καλέσανυτῳ (mid.) = "called me to themselves."—καὶ μὲ "and yet."

271—283. κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."—κατ’ ἐπὶ αὐτῶν = Lat. "pro virili parte."
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... painted black, or covered with pitch to protect them against the influence of water and air. — τῶν ὀξίν ὧν τὶ φέροις ἄνελον, "of those things thou shalt not take up, and bear away a single (thing)." — εἰ δ', an ellipsis of the protasis; supply θεΛεῖς. — ἑγε μὴν πελάψαι = "at thee, I say, at once make trial for thyself." Mark the force of the ἐν, and the middle signification in πελάψαι, Epic = Ἀττικ πελάψαι. or ἑγε see note on v. 141. — ἔρωσει περὶ διούλη, "shall start upon my rear-shaft, all around;" περὶ being an adverb, according to Homeric usage; διούλη being the local dative. — ἔνας ἐστις, "well-balanced ships" — in the Odyssey we have ἄρσεν ἐστις, "well-balanced faculties," an even mind. — Lat. "mens sequax"). — εἰς δ', "and therein," adverbial. — ἅκων, "selected (and placed)." — βῆσε, see note on ver. 144. — ὑπὰ ἀλεύθερα, "the yielding paths (of ocean)." Beck. κέλευθος singular, ἀλεύθερα plural; (so διάφορα, δεσμά, κ.τ.λ.) — πολύμετρος = "much-decking;" a common epithet of Ulysses.

315—331. ἔρον, see on ver. 147. — τετελέσας ἐκατόμβας, see on ver. 16. — ἁγιετέου, "barren," "nor corn nor wine producing" (Newman), ἁ, "not," τρυγω, "to gather in the harvest or vintage"). — ὀφρανὸν κεν. Here, as elsewhere in Homer and the old Greek poets, the objective relation of place is expressed by the case only; afterwards it was expressed by prepositions and local adverbs; in later Greek we would have had εἰς ὀφρανὸν. — ὀδός Αγαμέμνον, see on ver. 170. — Ταλῆσαν, see Herod. vii, 134. — κήρυκε, "heralds":" they were (as here, free and honorable servants (θεράποντες), the depositaries of sacred and international law (Δῶς ἴγγελοι δῆ καὶ ἄνδρων, ver. 334), = Lat. legati, leges. — ἐργάσεσθαι κληρίζω, see on ver. 316. — ὅγιον (Scholiast fridiκόνομον), comparative from substantive τὸ ὅγιος, Lat. frigus, — κληρίας, "huts," "tents," = post-Homeric σκηρὴ.

οδῗ η ἀν τὸ γε Ἰδάν γύδησεν 'Αχιλλεὺς, "ay—and Achilles exulted not, as was fitting (ἄρα, "fittingly," "suitably," first sense), when he saw those two (heralds)." — τῷ μὲν παρθήσαντε καὶ αἰδομένῳ βασιλέα, "those two at once abashed (before Achilles) and (yet) respecting their king (Ἀγαμέμνον)." Notice the change, here, from the aorist to the present participle; the former referring to what took place at the instant, the latter to what was being continued.

332—340. ἄσσον, comparative from ἄγχος, "near," = Attic, ἄγχον. — ἄλλ' ἑγε, ἑγε κοφή, "quickly, I pray, lead out the damsel!" for ἄλλα see on ver. 32; for ἑγε on ver. 141. Newman translates, "But, come, Patroclus Jove-derived, prythee, bring out the damsel." — δός, "at once give up" (aor. 2). — τῷ δ' ἐστὶν, not tides, but illi ἐστι, "those themselves" (i.e., the heralds). — τῶν τε θεῶν μακάρων, "both before the heaven-blest gods" (πρός here = Lat. coram, "in the presence of"). In Homer, μάκαρ, "blessed with heavenly bliss," is peculiarly an attribute of the gods, as opposed to mortal men: in post-Homeric Greek, sometimes the dead are so called, as the gods give no perfect happiness in this life. (See Arist. Ethics, bk. i.) — θυτησιῶν ἄνθρωπον, "human beings subject to death." Shakespear (Midsummer Night's Dream) has "human mortals," and old Chapman has "mortal humans." — τοῦ βασιλικὸς ἄρην, "that ungentle king." — εἰ ποτε δ' ἀστε = εἴποτε δ' ἀστε, "if ever again thereafter." — χρείω = χρεία.

341—349. τοῖς ἄλλοις, an aposiopesis. — φρεῦδι δ' θέου, "burns or rages in the soul." Passow considers δ'ον, "to rage" (θύου), identical with θόν, "to
sacrifice;" the one being intransitive, "to flare up," "rage like fire;" the other being transitive, "to burn in sacrifice."—οὗτος, "and not."—νῦνε, nor., "to see at a glance."—ἀρθι. Lat., re of time and space.—ἀκοώσα κις, "unwilling she continued to imperfectly expresses here the continued reluctance which she leaves Achilles).—ἀπερ, not "apart," as some say time only in Homer = "forthwith," "immediately" (from ἄρα).—νοσήμα, "by himself." See Donaldson's New Cratylus, λακωνία κινήσεω (middle sense), "turning himself away from to καλωσ".

356. ἀκτίων πόλεων, better with others, οὐκοτάν τόν τρόπον visaged deep," i.e., of a dark, purple colour, like the early wizens, according to Eustathius, = "at depths of purple Newman.

Compare Byron's Bride of Abydos, which is apropos in no one respect:

"His head was bent upon his hand,
\[\text{His eyes looked o'er the dark-blue water,}\]
That swiftly glides, and gently swells,
Between the winding Dardanelles.

* * * * *

He thought but of old Gianni's daughter.'"
mer, and always where scenes of deep emotion and tenderness are described: it seems to be a formula for introducing an affectionate dress, where we find the combined energy of the baud, heart, and tongue. Observe that in the farewell of Hector and Androcles (bk vi.) we have the first part changed into "she clung to his ad." This analogy between thought and the expression of thought was pressed in the philosophic times by λόγος, Lat. ratio and oratio. Compare also note on ver. 187, and ver. 83.—πάθος, "deep grief" properly "for the dead," Lat. luctus.—εἰσαίμαν = εἰσαίμαν. In the Venetian edition of Homer, 27 lines, beginning with the 386th, are marked as an obelus, and a scholium on line 363 says they are interpolated.

370. This and the following verses are repetitions of verses 13-25. Odem critics have objected to the frequent repetitions in Homer, as being "without taste;" the same charge may be brought against Homer, who acts "without taste," as she does so many things without reason. Dübner.—μετά σφιάω: remark here that φιάω retains its scent, as, according to Göttling, enclitic pronouns always become independent when orthotone prepositions precede them; in such cases the pronoun is euphatic.

384-390. ἠκατερότερως, comparative only in form, not in sense, "one after another."—ἔγρα τοῦτος κελέμην, "I was the first person to urge." πρῶτος, personal, like Lat. primus. Prōton would be either, "I urged before I did anything else," or "I urged for the first time."—μετα, i. e. Apollo; see ver. 36; called in ver. 385. Heaetus (ἐκείνως), which Newman conjectures to be a title ("far-averter") = to Ἀπόλλων, Apollo, "remover of disease;" as Heaete is applied to his sister Arses, for her knowledge of the medicinal properties of plants.

383-403. ἄλλα συν, εἰ δύνασαι γε, περίσχεο, κ.τ.λ., "I pray, do thou since thou canst, at once cling round (protec) thy gallant son." Newman translates, "But thou among thy bony child enfold thy arms, if able." See notes on verses 32, 30, and 18.—ἐδός is the irregular genitive singular of ἑδός, "good" (in war), "brave." it used to be written ἑδός, and wrongly taken as an irregular form of ἔδω, ἔδω, "his own," Lat. sui, which Homer expressed rather by φίλος (see Buttman and Jelf).—ἐκατερότερως ἀκρίβεια, better translated by two separate verbs, "go and entertain, without delay" (mark the morists).—εἰ πάντες ἐνὶ (ἐνὶ), "If ever before this time."—δὴ καὶ ἐγώ, "or even also by deed."—περὶ ἕν μεγάλα, "in the halls of my father (Peleus)."—στὸ ἔκρυσας κ.τ.λ.: compare the Latin form audiebam e te, quidam dicere, eυχορήγω, "maintaining;" from εὖχωμαι, properly "to speak aloud," and so "to pray," "to maintain," or "of what one has a right to boast of."—οὖν ἔκρυσα, "that you were the only one to ward off." Observe here the personal force of ἔκρυσα with the verb, "the only person who = Lat., sola. As Virgil, if Cassandra, "sola cæœba," "was the only person want to sing [the song of prophetic]:" also remark the construction of the nominative with the infinitive, the reference being to the same subject with the verb ἐφερείσα that precedes.—ἐπιθύμω, "bind together," literally, i. e., "bind hand-and-foot."—εὐδέλευ: see v. r. 112, note.

Ἀλλὰ συν τὸν γ' ἐκατερότερως, κ.τ.λ., "Ay, but thou, O goddess, didst swiftly go, and from his chains by stealth didst soon rescue that (god)." See notes on ver. 60 and 32, and mark besides the force of ἔκατερος ως, = Lat. sub, "by stealth." (Often it has, like Lat. sub,
the force of "by degrees," "gently," in composition with verbs—
μακρόν Ὄλυμπον, "far-stretching Olympus."
403—412. καλέων θεόν: the appellation given by the gods is the
more ancient; that "by men," in Homer, is the one current at his own
time.—πατήρ τό, "than his own father," i. e., Neptune.—κόδει, "glory"
(generally in neut.): the Attic form κόδει, dat. sing.
ὑπὲρεκεν, "felt a secret dread of;" compare note on ver. 400.
οὐδὲ (absolutely) ἤδη ἔπεσεν, "and they bound him not."
γονέων = γονότων Attic (genitive of the part touched).—αὐ τό τοι,
"if happily in any way" (and would that it may be so; see note on ver.
66).—ἀρέσκω (aor. i.), "to give instant aid to."—ἐξω, "press hard"
(properly " to roll tightly up;" see, however, Buttmann's Lexicon on
this word.—ἔστωρντας θεσιλήσ, "may enjoy their king" (there is an
ellipsis of ἄπο, ironical, — prose form ἀπελαίων: so also Latin fui
aliquo, and in French juis de quelq'un, and in English sometimes
we say (ironically) "we wish him joy of."—οὗ ἀπέρη, "his own ruining
infatuation." The term ἄρη (personified in Iliad T. 21) denotes
judicial blindness, plunging the victim into sin and misery. In good
Attic prose it is represented by ἀρά and ἐπίνου. —ου ἐρωτεύον: see note
on ver. 244.
414—423. ὅμω: see note on ver. 149.—τι ὅπη, "why, indeed," = Lat.
quidam.—αισχρψ = αἰσχρῶς, synonymous with κακός ἀστργ at ver. 413.—ἀλλ
ἀφελες ἤνθα, "O that you were sitting" (but are not): this formula
expresses a wish.—μινιότα προ: see note on ver. 252.—τι
τάσσων: see note on ver. 257.—ἐπέλος, for ἐπέλος: see on ver. 284.—καθ
explained by the Scholiast us = διὸ δὴ.—τοι ἐρεύσα, dative of advan-
tage.—εὖ αὐτή, "I will go in person:" see on Latin, αἱ τι καθή, "if
perchance he may be won over" (and would that he may): see on
ver. 66.—ἀλλὰ σὺ μηρ, "do you, I pray, cherish your rancour against:
see on ver. 32.—παῦτα, ἔρις = Ἀττικ πάνω or παντελὼ. —Ολύμπος
ἀκάνθων, "snowy Olympus." Hesiod gives it the attribute νύφως, as
its summit was covered with snow during the greater part of the
year: the most frequent epithet in Homer for this mountain is μυκητ,
from the wide extent of its summit, which is a bare light-coloured
rock. It is now called by the surrounding inhabitants, Έλιμμος, i. e.,
'Ελμπόσ, an ancient (Æolic) dialectic form, as Ἐρχομένως for Ὀρεχομένως
Dodwell, Leake, and others have given its height as six or seven
thousand feet: it is now ascertained to be 9754 feet. (Dr. W. Smith's
Dict. of Geogr.)
ἐς Ἀκανθών μετ' ἁμάμων Ἀθιώπης. The Southern Ocean is here
meant, by whose western extremity lived the Æthiopians. Homer
conceived the Ocean to be a river (ποταμός, Milton's "Ocean-Stream")
running round the earth's disk; he called it ἄφθροος, as it thus
flowed round and back into itself. For the force of ἐς and μετ' with
verbs of motion see on ver. 222.
Ἀθιώπης. See Odysse. i. 22, Herod. ii. 23, also Herod. iii. 20. The
word is Semitic and purely indigenous: to this day they call them-
selves "Tiopjawau," which the Greeks assimilated to Ἀθιώψ, and
then assumed the derivative ("sun-burnt") εἶθω, ἔφ. The high
civilization of Æthiopia is attested by historians, and confirmed by
monuments: whether religion and the arts ascended the Nile to
Æthiopia, or descended to Egypt, is yet uncertain: we know, how-
r, that the Athiopian government was even more sacerdotal than Egyptian, and that the morals and manners of the people served in a great degree the distinction of “blameless.”

24—434. χθιος: ἔθη, adjective, for adverb χέθες; Lat. heri, Saxon er(ay). — δωδεκάτρυ, supply ἡμέρα. — ποτὶ χαλκοβατές δῶ, = πότος καλλικατές, δώ, “to the mansion paved with bronze” (which was a pound of brass and tin. The ancients knew little or nothing of w, which is a compound of copper and zinc).

o Spenser (Faerie Queene),

“To Jove’s high house through heaven’s brass-paved way.”

συνάσσωμαι, “will embrace his knees” (compare in Shakespear the oe “to lip,” “to knee,” &c.)—δῶ φειεύσεται: see on line 78.—ἀς “just so:” see on ver. 96.

λαὰ ἀθήνη, elliptical: in full it would be ἐν’ αὐτῷ τοῦ τόπου, “on very spot.”—ἐνεκόνων γνωσιάς, supply ἐνεκα.—τὴν βρα, “just that:” see on ver. 96.—ὅτε δῆ, “exactly when:” see on ver. 258.—ἐνος, “the inner part of the harbour;” and so taking in the ἄρμος ν. 435, which is the “mooring-place” for the vessel.—ἰστίᾳ μὲν ναύα, vela contracruenta, “they furled their sails.”—ἰσταδόκυρ, “a st-hold,” a piece of wood standing up from the stern, on which the s rested when let down.—προτόνων ὕφεινες καρπάλμους, “lowering by the forestays at a tearing pace.” see note on ν. 350.—προφέρεσαν μοῖς, “rowed (it) forward with their oars.” Baflmlein has rightly m here προφέρεσαν, following Spitzner and others, and not the inary reading προφέρεσαν; from προφέρειν, which means to drag ward (see ver. 308), and not to row forward.

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

hen out they tossed the mooring-stones, and bound to them the stern-ropes,

ad out themselves did disembark upon the rough sea-margin,

ad out they brought the hecatomb for arrowy Apollo,

ad out from that sea-courising ship Chryseis last descended.”

βρά, “sleepers,” i.e., large stones used as anchors in the heroic es. We first read of anchors in Pindar.—πρωμήσια, supply σχωμία, νικάνερα ναίας.—βῆσαν, transitive; see on ver. 144.—πολύστονα ἡ, “woes that cause many groans” (κῆθος, properly grief for the i.),—ἐξεῖν ἐκ ἔτος, ordine, Lat.—ἐποταζαν, “they placed at once.”

first future and first aorist are transitive; perfect, pluperfect, and nd aorist are neuter.—ἐνδυματόν περὶ βωμῶν, “around the stone-built r,” as opp. to the loose turf altar.—χερεύσατο, “they washed their ds in lustral water;” a ceremony common to Jews and Greeks: spare, too, Livy’s story of the Sabine who came to sacrifice his ox the Capitol.—οἰλαχνίτας. Lat. volatis salus. Büttman connects ὁλοὶ ναὶ νολα; the former from ἄλω, “to grind,” and the latter from νε, “to grind.”—ἀνιδωτο = “held up aloft,” over the victim’s head, le the sacrificial prayer was being uttered.—μεγάλ’ εὐχέα, “prayed ud,” adjective for adverb.

51—462. καλίθι μεν: see ver. 37, &c.
NOTES ON

ἡμέν δή, “as well before this,” followed by ἠδέ, “so also,” Lat. et...

εἰ — μέγα, “greatly,” adjective for adverb.

ὁμὼν, “thou hast crushed,” sor. 1. from ἵππωμαι, which is from ἵππος, the piece of wood in a monstrep that falls and catches the mouse. Pindar calls Ἑίνα Ἰπός ἀνέμωσα, “the wind-swept weight that holds (Τύφαμης) down.”

ἥνιν viv δινον, “now, even now, without delay ward off.” Notice that the aorist is strengthened by the particles, and excludes all possibility of delay. — τροβίλωντο, “cast forward.” on the head of the victim. — ἀφήναν, “they drew back” the neck, so as to turn the thrust upward. When the sacrifice was to be offered to the Olympic gods (Di Superi) the head of the victim was drawn backwards, i.e., hea

wards; when to the infernal gods (Di Inferi), to Hades, or to the dead, it was drawn downwards, i.e., earthwards. — ἐσφαγα, “cut their throats” (always of cattle in Homer). — μερίδες: see note on ver. 49. — ἔτρυγα τονώσες, “having made it double;” supply κυσίς, i.e., having placed upon them double pieces of fat, to hasten the burning. — ἑλέσται τοῖς ὁμοθέτησαι, “and placed upon them raw pieces” taken from all the limbs of the victim, to indicate symbolically that the victim was entirely sacrificed to the gods (see Hesiod, Theog. 535).

465—469. Observe the change from the aorists to the imperfecta καί, λείβε, ἔχε, where continuous action is to be expressed. — μεσα- βολα: with these they held down the entrails (σπλάνγχνα), the fall of which from the altar was regarded as inauspicious.

ἐστὶν κατὰ μιρφ ἐκάνε, “when the thigh bones were completely consumed” (κατα adverbial). — ἐθάρσαντο (with the a short), “they tasted,” from πατέσαμαι; but ἐθάρσαντο (with a long), “they acquired,” from πικρα- ἐμψις ὑδελάτων, “round about with spits” (adverbial), i.e., “through and through with spits.” — μεταλλον, Virgil’s in frons (secund. — ἐπισώτατο μη, “and drew it off for themselves” (Middle voice). — ὁδετε τι έπαιδε έλεετο σαροσ έπη, “and their appetite lacked in nothing the fairly portioned banquet,” i.e., all had an equal share of the banquet (Voss). The custom of dividing equal portions out to the guests is recognised in Genesis, when Joseph set before Benjamin a mess five times as large as those of his other brethren: thus we infer that their shares were equally apportioned. — ἐδέσι, absolute, “and not.” — ἔδεστο, “want for itself” (Middle voice). — Σαρος ἐπης, «equally shared banquet.” used only of sacrificial feasts, and those given to strangers, for on ordinary occasions the greatest men had the best share. — ἔξη = “away,” adverbial.

— ἐρρυ ἔτο (Middle), “dismissed from themselves the desire.”

470—478. κυρων = Αττικ, κφρον, Lat. pueri, “servants;” in Ireland nothing is more common than the use of the term “boy” for “servant boy” among all classes — κρητικάς, “mixing cups” (from κρεῖναι, to mix), opposed to διηλασσόν (v. 471): in these the wine was mixed with water, and served to the guests in those in drinking-cups, δέξα (see line 471). The ancients very seldom drank their wine pure. — ἐπιστέφανο τοις, “filled them brimming high with drink.” This is Büttman’s explanation: the custom of adorning cups with a garland is of a later age; notice also that we have τοις in the genitive, the regular case after verbs of filling, and further that Aristotle tells us, το δὲ στέφανον πληροσι ἔκειν στήλαιν. Virgil incorrectly renders it, “Cretans magnos statuant, et vina coreant,” “encircle with garlands,” which he more
presses in Αἴει. iii. 525, "magnum cratera corone ludit, implice-
neris."—ἐπαρκούνται δέκαντων, "beginning with the cups, again,"
ding them round again from left to right in honour of the
idell and Scott); "presenting the cups with a gesture of",
"i.e., raising the cup a little towards heaven before placing
its hands of the guest" (Düben); "after the initial cup,"
i, who follows Böttman's explanation, making ἀφέσθαι = "to
initiative sacrifice," and the ἐν in ἐπάρθεσθαι = "the handing
guest" by the cup-bearer, i.e., giving a part of the initiatory
to each guest in cups.

ἐρυμι, adjective for adverb: compare in ver. 497, ἥρην.—παλέων
τεινα: in Homer "a song of joyous thanksgiving," or "a
tory hymn:" its meaning of "battle-cry" is post-Homeric.
εἰκόσιοιοι, "celebrating in song and dance the far-averted,"—
then" (but ἡμι, "our"), Epic = Attic ἄτε, as Τίμιος = Τίτιc
at connected with Σιλπροτ, middle = "lay down to
ἐβ. ὕψ: see on ver. 295.—ἵρνενε, "daughter of the
(passively), or "mother of the mori" (actively), from ἱρός,
and γεν., "to produce."—ροδοδάκτυλος Ἡς, either from the
which herald the morning, or after the conception of an
lady," whose fingers are dyed red with henna.—ἀνάγωντα,
up" (the main ocean), i.e., put out to sea from the harbour,
καταγεθαύ, "sailing down" from the main ocean to the

494. ἴξεινόν, "fair," "smooth," from ἴκα, "moisture;" but
Lat. sequens, sequens, "fair-blowing," "favourable," from
ὁφθαλμός, "a fair breeze" (literally, "a tail-wind," from ὑφόθος).
Burns's "Wf wind and tide fair f ir your tail."—στείρα, "the
c الرحمن of the στιόω beam of it, "the cut-water."—κύμα τορφόνον,
urple billow." So Virgil, "purpureum mare:" and Byron,
the purple of ocean is deepest in dye."—διαπρήσσον κόλλεσθαι,
flores iter.

ἵρνανοι ἵππαινον δοκεῖ ἤξιον ὑπόν ἵππαυδαίον, "they hauled (it) to the shore,
the sands." ἐν here takes the genitive, denoting motion
just as we say, "upon a point;" afterwards we have it with a
ἵππαυδος as this is the permanent resting place of the ship.
ἀμφός, "on the other hand that (ον, i.e., Achilles) con-
other cherishing his rancour: " (ἀτάρ = Lat. at. s is demonstrative,
e imperfect)—πάλικεος, the Epic iterative imperfect = ἔστη-
went frequently." The Ionic and occasionally the Tragic
use this Epic iterative form of the imperfect and aorist, ἔσκομ,
σκός, and in the passive and middle σκάθων, ἔσκο, ἔσκευε, to
an action often repeated. The Latins expressed this generally
from the third to the first conjugation, capo, capo, capo, capo,
cape, cape, &c.—φόνοςκε καίρος... καίρειν: see preceding note.—
ὁμιος = "his heart," the accusative of nearer definition, ἁθς
possessive; so also the lower classes of England and Ireland
the word "dear" in this sense, the intermediate notion of
accustomed to," so common to the verb, is no doubt the con-
link between the notion of "affection" and the notion of "pos-
πολέμεος "he kept yearning for," not because he longed to
ish himself, but, as he said before, that he might see the
Greeks slaughtered under the hands of “the hero-killing
cal τόσα, “even then.” καὶ before τόσα is generally emph.
junctive, in Homer—ἐκ τοῖν = ἐκ τοῦ χρόνου, “from that time
—ὁρεῖ δὲ, “exactly when,” answering to τόσα δὲ (follow
“exactly then;” see on ver. 295.
495—505. ἔρξε = ἔγειτο, “led the way;” Lat., vi
ἄνεβοτο δέιμα βαλάνσης, “came up unto the hill of the
up to the surface of the sea: “from the hill” would
innocent, κηταρος, as in ver. 358 we have ἄνευ πολίς
adjective for adverb = ἦμε, “early in the morning,” (so V)
see mortuus agebat,” Aen. viii. 465, for mane.) but,
Nägelsbach, “in the midst of the morning.”
οὐρανόν Οἴλιμπον, (she ascended first) “the sky” a
summit of the great “Olympus” which pierces the sky
upwards into the regions of celestial light (See “Olym-
Smith’s Dict. of Geography).
ἀκρατάτη κορώφη, κ.τ.λ., (local dative), “upon the hill
of many-necked Olympus.” It is remarkable that no
has been more frequently invested with the language and
personification than mountains, in Greek, Latin, and English,
even in prose. In Homer we have, as here, “the neck”
“crown” (κορώφη); elsewhere we have κόρης and κάρα, “
κορής = Lat. dorum.—κήρως (τὸς κηρός, “the thighs of
parts above the lowest part of the mountain, while we have
πρόσωπος for the lower and lowest parts. The Homer of
κορώπε, “the overhanging brow of the mountain.” In other
have also νόστο “back ridges,” and αὔξυν “fauce
mountain neck,” or “narrow pass in a mountain.” In Lat.
supericulum, brow; vertex, crown; collis, rising neck (from cor
ribs or flanks; dorum, back (ridge); humeri, shoulders; at summit. Virgil has mentum, the chin, and brachia, ti
English, in addition to the above mentioned, we have “
head,” “arm,” “besom,” “lap.” For the “foot” of the
Romans used pedes, not pes. According to Hesiod (The
mountains were children of Gaia. On the latus a non latus
we should have mons a non monte. —ὅρος, probably
“anything rising.” —σκαλή, διστέρη, understand χερ.
τάκε γαίαν, “took him by the knees;” we must not con
the Homeric phrases λαβεῖν τινα γαῖαν, διπτεράς γαῖαν, τι
γαῖαν, the genitive signifies merely the part of the per
γαῖαν here does not mean “the knee” as a special part of
man, but some part or parts of the knee, from which an
object hangs or depends (Jelf’s Greek Grammar). —εἰς
έκον, “at once seizing his chin, underneath;” δόθι is a
ποτὲ δὲ = “if ever before this time.”
505—517. ἄδρε, μιν ἐκν γε ὄνος, κ.τ.λ., “ay, for now,
monarch of heroes, has dishonoured him.” Here ἄδρε,
Latin autem has the force of enim: for γε, see on ver. 
περι μιν τίσων, “do thou, I pray, at once honour him in a
degree:” see on ver. 18, 32, 252; and for τίσων, fr
τίσω, see on ver. 42.—δόθι ἐκ τισωμ. “until they shall have
1 aor. subj. = Latin futurum exactum, expressing someth
THE Iliad. 1.

518—530. ἰδὼν αὐρα, supply ἐστετα, from line 573.—ἰς ἑν ἔχθε-δοσε ἔφη δι᾽ ἢρρη, “since you will set me on to an immediate quarrel with Hera,” for ἔχθεδοσε ἔφη see Buttman’s Lexilogus.—καὶ ἀπεμά, “even as it is,” i.e. without a cause.—ἀπεστίχον αἴθιο, µη νοήσῃ, “at once hasten back, lest she at once perceive” (aorists; see on ver. 18).—ἐπολ μελησεται = Ἀττικ ἐμοi μελησε, Lat. mihi curae erit.—δόρα τέλεσεν, aor. subj. = Lat. futurum exactum, “until I shall have accomplished it.”—ἐλ ἃγε, an ellipsis of the protasis: in full it is, ἐλ βούλει, ἃγε, “if you wish, at once”: for ἃγε see on ver. 141.—ἐμέθεν, poetical, = ἐμοι.—τοῦτο γὰρ ἐς ἐμέθεν γε, “ay, for this from me among the deathless (gods) is the greatest sanction.”—ἐμῶν = τὸ ἑμῶν, “that which proceeds from me.” Some would supply τέκμωρ.

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

“Annum, et nutu totum tremecet Olympum;” and Milton, in Paradise Lost, iii. 135—137,

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

ἄμφροσια χαίται, “tresses divinely beautiful,” Liddell and Scott, or “tresses anointed with ambrosia.” See Dict. Antiq. (Dr. Smith’s) art. Ambrosia.

581—539. διατηραν = διατηράσαν, aor. 2 of Epic διατηράω = Attic διατέρω, “cut asunder,” “separate”—σφόνων πάτρος ἐναντιον, “in the presence of their father” (σφόνων = σφετέρον).—ἀργυρόπιτα. In Milton’s Comus we have the epithet “tinsel-slippered” applied to Thetis “tinsel” being used in its old and derivative sense of “sparkling,” from scintillula and not in its degenerate and modern sense. It is drawn from the sparkle of the waves under moonlight or sunlight. See French’s English Past and Present. Part i.

539—551. κεραμώσει, supply ἐκεί, “heart-cutting words.”

τοι συμφράσσασθαν βουλή, “has been just now concerting plans with these:” mark the force of the aorist.—φρονίμων διακαζέμεν, “think and resolve upon.” Notice the accusative of the participle, where we would expect the dative agreeing with τοι preceding; a common Attic construction.—καὶ ληφν σε πάρος, γ’, “ay, this long time past:” see on ver. 601.—πρόφαρ τετάλικα, “graciously deign,” adjective for adverb.—δν δε’ ἐγὼν ἀπάνευε, supply μνθω, the accusative of the cognate notion.—Βούκων Ἡρη, “Hera of the full round eye,” or “Hera full-featured.” It is better to understand the character expressed by the
epithet ὁμοῖος to be that of the whole countenance, an expression of open and imposing majesty; and accordingly in praise of Polyclitus' statue of Hera formed after this conception Martial says,

"Ore niter tanto, quarto superasset in Ida
Judice convictas non dubitante Deas."

τοῦτον τὸν μύθον ἔκαετ, "what kind of word is this thou hast just uttered;" more fully τοῦτον ἔκαετ τοῦτον τὸν μύθον.

556–564. ἰηρὴ γὰρ σοὶ γε παρέσκεπτα, "ay—for at early dawn she sat herself down beside thee."—μὴ σε παρέσκεπτι, "lest she has talked thee over" (from what is right to what is wrong); generally in a bad sense—αιεὶ μὲν ὄμει, "thou art ever fancying:" middle; see on ver. 81.—βαμβωτή, "most noble." The notion of being influenced by a δαμωμ. and so "whimsical," is post-Homeric. Newman translates, "O self-possessed wight."—ἀπὸ θυμών έσεαι, "thou shalt be an alien from my heart."—ἄλλα ἀείωσα κάθησο: see on ver. 32.—ἀκόνον ἄμβολα; supply eti (referring to Zeus) = ἐτί έλεκτρον φέροντα.

570–584. ὄπανισες = Lat. civitates (always in plural).—ἐν ηρᾳ φέρων, "gratifying." (ηρα, subst. in the accusative case from ἦρ = χάρις), Attic χαράζουσαν (see Buttmann's Lexilogus).—καλόν ἔλαυσενος = "ye two prolong this brawling:" the Schollst derives the word from καλῶν, "a jackdaw."—ὁδος, Attic ὕδος; akin to Hebrew eden, "delight."—αλλὰ συ τὸν γε, κ.τ.λ. = "ay, but do thou, I pray, fasten upon that one with gentle words" (the imperative for the imperative; see also notes on ver. 32 and 62).

δέτας ἀμφισβήτολος, "a chalice with a cup at both ends." Newman says "a goblet doubly hollow."—τεταγώρ, "having caught" (= Attic λαβίων; akin to lango Lait. See Buttmann.

593–610. κάτεστον = κατέστον. —Διονύσης, the aboriginal inhabitants of Lemnos, a piratical people of Thracian origin; see especially book ii. note on ver. 720.—κομίσαντω; "raised up and took care of among themselves" (middle voice).—ἐνδίστα, "from left to right."—κότυλον, "the small cup:" the word is akin to Greek κούββη, Eng. cup, Lat. cupa, and Germ. kübel.—οὐνοχείον νέκταρ: see note on ver. 65. Nectar was the drink of the gods, as ambrosia was their food.—πρόπαν ἄμαρ, "all day long.

λέλοποι = the same instrument as the κέρας, as is shown by the expressions φόρμας κέρας κυδώναις and κείμαρ φορμίζεται (Odys. i. 153). It was the oldest stringed instrument of the Greeks, portable (φόρος) and often adorned with gold and ivory (περικαλλάτω),—φόδος περίσσω = Attic φῶς ἐλαύνει αὐτῷ = as a very general rule, φῶς = "light of the sun, or light by day;" φέρρος = "light of the moon, or light by night."—κακελιοντες Επικ. = κακελιόντες, desiderative form of κατάκεισαι, "wishing to lie down."—ἀμφιφοτείνης = "lame in both (limbs) feet." Newman makes it "doubly dextrous," which is much more in keeping with πράκτορες = old English "wit" (i. e. skill), than the former version.

καθέσθ = "lay down to repose." The commencement of the second book shows us that he did not sleep.
BOOK 2.

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

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

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

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

ἐκτοκοφυταὶ, "furnished with horses," i.e., noble warriors, as opposed to the common soldiers.—νυνῖμος ὑπνός, not = "sweet sleep," but "deep sleep" (from νη, "not," and ἐκδύοντος, from which one does not rise).—ἄς τιμήσει, Ὀλέσσαι, "how he might quickly honour . . . quickly destroy" (see on bk. i. ver. 18); others read τιμήσῃ, Ὀλέσῃ, against the general rule, that requires the dependent verb to be in the optative mood if the principal verb is a past tense (as here with.
μερόμητος, but the subjunctive mood when the principal verb is present either in form or sense.

όδησον Ὀνείρον, "the palpable Dream-God:" not a mere dream, a
some take it to be; for we find the term θείος applied to him in
ver. 22 (where he is represented as taking the appearance of Nestor)
a term which Homer most frequently uses of persons; as of Heracles,
Ulysses, kings, heralds, &c. οὐλος, not = ὀλος, "destructive," but = ὀλος, "whole," much like Virgil's manentēs, and the Attic and Epic
ἀναφής, "palpable."—Ὅτα τριγύνετα προσηνία, "he addressed winged
words." So Byron, Bride of Abydos,

"as through her ears
Those winged words like arrows fled."

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

14—24, ἄρισς φρονέται, "think differently;" middle voice; com
pare φοινικιν and its middle force of "speaking with oneself," and so
"thinking" (bk. i. v. 361).—ἐπέγνωμεν, "inflexit," Virgil, Æn.
iv. 22.

βῆ σ᾽ ἔρον Ὀνείρος, "the Dream-God went straightway:" ἔρα has with
verbs, as here, a temporal force. There is a striking resemblance
between the Dream-God and the lying spirit permitted by the Almighty
to lure on Ahab to his destruction: see 1 Kings xxii. 20.—ἄμβος ἄσπος,
"sleep, the gift of Heaven;" ἄμβος is a lengthened form of ἄφερος, "immortal," and so "divine," applied by Homer to "sleep
and "night," gifts of the gods. Virgil has dono Divum as an attribut
of sleep, and Shelley often has "divine sleep." So Milton, Paradise Lost,

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

οὐκ ἕρπει: see note supra on βῆ σ᾽ ἔρα; and compare Milton,

"When suddenly stood at my head a dream."

γερότονων; Scholiast ἐντιμῶν, of the chieftain princes who made up the
senate = to the post-Homeric πρεσβύτεροι, which expresses dignity
rather than age = ἄδραις, generally "of warrior-soul" in the Iliad
but "of wily soul" in the Odyssey (from δαίμ, "war," in first meaning
and from δαίμα, "to know," in the second).—Οὐ χρή παννυχίν εἰς τ. τ. λ.
so Ἀeschylus considers it the duty of a king. βλέφαρα μη κομὼν ὑπ᾽ Ὀν
Seven before Thebes, line 3.

25—35. ἐπιτεραφαίαν, Epic = ἐπιτεραφαίνοι εἰς.—πέντε ἑκα: see
.i. ver. 18.—ἄλλα στὸ ἔτη : see on bk. i. ver. 32.—μῆδε λῆθη, “and let
forgetfulness;” μῆδε being absolute.—ἄνει ἦν = άνει Αττικ.—ἀνήρ
Αττικ ἄνει, Scholiast kataλίπη, “released.”—μελόφρων ὕπνος = “sleep,
it is honey to the soul,” i.e., sweet, balmy. So Young, Night
oughts,

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

άπα = “just so:” see on bk. i. ver. 96.—ἐλαυν’ ἀστενοῖ; for this ellipsis
on bk. i. ver. 428.—ἄρα = Attic ἄπερ, “just the things which.”—
tελέσθαι ἔμελλον. Homer does not observe the rule which requires
regular verb to be joined with a plural subject, when things, not
persons, are spoken of. See Odyssey, bk. ii. 156.
35—50. φη γὰρ ὅ γ’, “ay, for he said” (within his soul, i.e., thought):
not on bk. i. v. 60 and 361.—διὰ κρατερᾶς ὁμιλίας = “throughout
the sturdy conflicts” (διὰ with the accus. is local = Lat. per. ὁμιλίας,
rely Epic).—θην ὁμφή = θεοῦ αὐτῆ: always used. in Homer of the
expression of the will of the gods, by omens, dreams, &c. See Od. iii.

μν ἀμφιχώρ, “streamed around him,” i.e., echoed in his ears.—ἔδωκε
τόνα, “got into his woollen shirt;” we say, “put on.”—φάρος,
mantle (without sleeves).”—ἐδίστατο (middle), “bound upon” (his
st).—βάλετο ἔδω (middle), “flung his sword,” i.e., the belt, τελαμών,
which it was attached.—ἐβῆ (imperf.), “he was wont to go” = Lat.
ā.—σκύπτον πατρών, “the hereditary sceptre staff;” (this family
epit of his line is traced subsequently in verses 100—108).—ἐρέουσα,
Scholiast ἀπαγγελούσα.

50—60. βουλήν δὲ πρῶτον, κ.τ.λ., “but first (i.e., before the Agora)
he held a sitting of the council of his high-souled chieftains.” Some read
τις δὲ, making ζε = ζουμει, “to sit,” (middle), contrary to its usual
use, “to cause to sit.” Notice that the Council consists of chieftains,
not Agora of common soldiers gathered to hear the commands of their
chieftains; see Introduction to book ii.—Νεστορέ νητα βασιλέως: so
orace, mea scripta timentis, for mei.—πως “close,” i.e., shrewd.—
πον = εύ πόνε (adjective for verb, έγων).—ἐμβροχόν νύκτα =
night, the gift of Heaven;” see on ver. 19.—μαλακτα νῦτε Νεστόρ, “and
Nestor, more than to any one else.”—ἐγχιστε ἐκεί, “it bore the
sweet resemblance” (superlative of ἐγχις, “near”).
72—88. ἀλλ’ ἄγετ, elliptical; supply περισσα. For αἶ ἐν πᾶς σεο
τό on bk. i. 66.

γ θέμας ἐστὶν, “as ‘tis right,” or = ὠσπορ νομίζειται, “as the custom is.”
ἐρητωμεν, elliptical; supply ἑθελετε.

δὲ βᾶ = Attic ὀπερ.—ἡμάδενος, “abounding in sand” (the termi-
nation —εῖ = Lat. —osus, and denotes “abundance”);—ἡγητερος, “pre-
dents of the Agora.”—ἐνεπε, Epic = ἐπε (from ἐνεπα).—ἔρχο
εἰσα, “took the lead in departing.”—ἐπανέστησαν, “thereon stood

87—100.—ἐδέ, “as when,” according to Buttmann = ἔ ὕπτε = ἄσ
ε. —πενασται = πενασται= εἰσί = “go,” but εἰσί = “are” (εἰσ
post-Homeric Greek has a future sense, though a present form; here
a sense is present). Here we have the first of Homer’s similis,
which in all amount to above two hundred: many of them have been
oeally imitated by Virgil, as this in Æn. i. 434, and vi. 707. The
Homerian similes are admired for their originality, pictorial variety, and for their truthfulness to externals; which most of them are drawn. Coleridge (Introduction to Poets) remarks on this passage, "No one who examines the hollow rock, the everlasting coming and going, the grape (βοτρυῖδα), the spring flowers, and the mode of flight and doubt the poet’s full sense of picturesqueness of these mit a common sylvan image. Is either of Virgil’s parallelism pared to it? To me the Greek seems, in the strictest word, the most picturesque: it in itself creates a picture, as the Latin does, contain matter for painting, that is alone."—νεῦρ ξφομενᾶω = “coming forth afresh,” i.e. it here.—βοτρυῖδα: Virg. Gno. iv. 557, “lentis venam demittit ēd’ λάυσας, not “in the direction of the flowers,” as Kuhl, but “upon or among the flowers,” which is more natural, according with Virgil’s imitation, σαμία χοάς, and νόβια. So Milton, Par. Lest, i. 771, “Among fresh dew, Fly to and fro.”—ιοτιχῶντο, “kept marching in rows” (the imperfect).—δεῦτα δέθη, fuma flagrabit, “a rumour was teρρήχει, Epic = ἔτερρήχει, from ταράσσω (see Böttman).—uttered many a groan” (frequentative of στενάχω).— ὡσ straining to restrain” (the imperfect here expresses the conatus reficiendae.—σχολαρ = σχαότω (middle), “restrain from.”—στοιχυ = μόνις, “with difficulty.”—ἔριξ “were restricted to their seats.” It was the rule in the commons (λαός) should sit down while the chief sits them; a standing Agora is always a sign of riot and confusion.

100—110. On this family-sceptre of the Atrids, see p. 212.—πολάρνι, “rich in rams,” like πολύρφη, πολυβοτ—all terms expressive of the earliest form of wealth, cattle, before the coinage of money, which at Rome was stamped with images of cattle; hence its name pecunia, for purposes of exchange formerly served by cattle, as we terms άρρόμαα, άνιμοια, and πολίκα.

Διακτόροι, ἀργεφόρτη, i.e., Hermes, “the guide, the slay-Διάκτωρ, from διάκα τε, ἀργεφόρτη = ἀργεφόρτη.

αὐτάρ ἄστε Θέστα, “but that one again, Thystes,” for nominative. The form in a remained peculiar to the A and the form in η to the Attic and common language—quative of φίλος, as in Latin gego of gero.—Ἀργεῖ πὸ Argoi, the kingdom of Agamemnon, called sometimes A to distinguish it from the Pelasgian Argos in Thessaly.

110—120. θέρατος "Ἀργας, "ministers of Ares." Th "squire" of the middleages, who served his knight with honour or with affection; but δοῦλος = “bondman” (who is bound, and must serve. In Il. xvi. 244, we find 1 θέρατοι of Achilles.

άιτη, see on bk. i. 471. Such verbs as ἐρήμω (as here) implicare, are often used, especially in poetry, for the workings of the Deity.—σκέλως, "cruel."—ὑπέρχειον κα' promised, and confirmed his promise by a nod."—Πλοῖον,
Troy," especially in Homer: by *psychia* he means "the district of Troas. — ἐκπέραστι, i.e., ἐκπέραστα, the accusative, and not the dative: this is also the Attic construction. — ὅτι οὐκ, "thus, I suppose."— οὐκ here modifies the assertion, like the Latin nisi fallor.—διὸ δὴ, "who ere this," answered by ἂν ὦτε καὶ ἂν = "and even yet too."

ἀλέξον γὰρ τὸς γάτης; "for this,—say this is disgraceful even for poise to learn;" see on bk. i. 60.— καὶ is here emphatic, not connective. —μὴν οὖν, "thus to no purpose" (οὕτω τούτῳ would not be Greek). — ἐκήρυκεν πολλοῖς, accus. of cognate noun; "ever to war a war." (frequentative verb).

120—130. ἔτηρ, "even if."— δραμά τοὺς, "having struck a cage;" a condensed expression, as in Latin fundus ferri for feriend ad fundum forceri; in English we say too, "strike a bargain."— ἀριθμητέρεις = ἀριθμητικά.

Τρῶας μὲν λέβασθαι, κ.τ.λ., "to reckon up the Trojans, as many as are householders (in Troy)," i.e., the Trojan inhabitants, as opposed to he allies, or with others translate λέβασθαι, "to call" (Newman), "select for ourselves," middle. The first sense of λέγω (like Lat. lego) is "to lay;" hence "to lay together," i.e., to reckon, "to lay by for oneself;" i.e., select: its sense of "telling," "sp-asking," is post-Homeric. — With ἔλομεθα understand κε. — ἀβρα ἐκομοιος, καὶ σιγά ἕκον. — πλας = πλέονια.

130—140. Τρῶων οἱ λαχοῦν κατὰ πτῶς: this fully explains what is meant by ἡράστοι in ver. 125, supra.

ἐπίκουροι = Attic σύμμοιροι (in Attic Greek ἐπίκουροι are mercenary troops). — πλαίσιοι: Schoiast, ἀποταίνω τινός σικοτοῦ, "make me miss my mark:" see on bk. i. 69.— ἔθελοντα, "though bent on:" see on bk. i. 112.— δῆ βεβαίοι (ἡδῆ), "have already come and gone." — Δίος ὑπάτος: Od. Ξ 93. ὅσαι γὰρ νικῆτε τε καὶ ἡμέραι ἐκ Δίος εἰσί. ἐναιτὸς, from ἔνως, "a year," akin to Lat. annus. The derivation ἐν αὐτῷ is a silly conjecture, supported by no analogy in the language itself, and by no affinity to any other language. This word, though common to all Greek, is a favourite with the poets.

σπάτα λέβασται: plural used for the singular metri gratia, though in σίγος we have the singular with the neuter plural nominative (Nagelsbach). This verse is artfully thrown in to prevent the obvious. σπάτα: Pliny supposes that these cables were made of a kind of broom called spartum, though not of the Spanish broom, which was not known in Greece until long after Homer's time.— αἰ δὲ τοῦ: see on v. 115, supra. — εἰρων = εἰρων, ἴματι, "are sitting." — ποικιλεμενες = ποικιλεμεμοικα, "having expected, and still expecting." (us).

140—150. σκῆθεν Ἐπικ.— λεόντες. — βουλή ἐπάκουσαν, "listened to the Council," i.e., been witnesses of the Council of the chiefs, held before the Agora.— κόματα μακρά: so Virgil, Georg. iii. 200, longi fucus.— βαλάνσις, τοῦτον Ἵκαριον, "the sea (i.e. the waters) of the carian deep;" so Virgil has ponum maria. Herodotus, vi. 95, calls it Αἰγάπον πέλαγος. This was the S.E. part of the Ægean Sea, deriving its name from the island of Æaea. The Ægean was so called from Αἰας, "a skali;" its navigation was particularly dangerous, on account of its many rocks and islands, causing eddies of wind and a confused sea, and also because of the Etesian or northerly winds, that blow there with great fury. To its storms both the Greek and Latin poets often allude.
Eôros τος Νότος τος = "the two mild winds." Zephyrus and Boreas, which are also mentioned by Homer, were rough. Eôros (east, morning wind) is the south-east = Lat. Eurus. Nōtos (west wind, it brought rain) = south-west = Lat. Notus.—τὰ μὲν ἄρρητα, "is wont to raise those (billows);" remark the occasional use of the aorist to denote custom.—ἐντέλειος: so Virg. Æn. i. 54, "venti . . . incubaere mari;" ὤρα, very common in Homer with a subjunctive: in prose we shall have ὄρων with a subjunctive to denote indefinite frequency. Ζέα (see above on Eôros), derived from Ζῆρας, "the evening gloom."—ἐν ἡμείς ἡσσικεύεσθαι, "the deep standing corn bows to it (the blast) in its ear." Compare Milton’s beautiful lines,

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

And also,

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

Shakespeare, Henry VIII.

150—160. τοῖς δὲ ὄροις, ἑτεροῖς, κ.τ.λ., "and the dust raised itself in the field beneath their feet, and settled itself (above them)" (both verbs middle).—οὐράς = ὀκτιάς, "trenches," "channels," which received the keels of the galleys.—κεν ὄρενορα ἐτύχεξ, "would perchance have happened contrary to fate." (the indicative is used of what is not realised; see Od. i. 34.)—καὶ τὸν βραχίονα, see note on bk. i. 251. —Ἄρτος ἐν "the Unwearying." (from τρώω = τείρω), peculiarly applicable to the goddess of intellect. —οὕτω δῇ = "thus, even thus." (δῇ is here intensively, see on bk. i. 205.

160—170. νάται βαλάνσιες. Compare Keats, of the Ocean, "do whose green back."—λίποιν: notice the change of mood, in the language, from the indicative. So Virg. Æn. iv. 590, "Pro Judite ibit Hec, ait, et nostris illuserit adventra regnum!"

καθαρηνη, "matter for boasting." Scholiast explains by καθαρης. —λιποει, "could they by any possibility leave." Mark the force of the optative.—Τρόα, "the Troyal" (always in Homer).—込んで, see on bk. i. v. 32.—μοῦδε έλα, "and do not allow." (μοῦδε is here absolutable —μοῦδε ἀμφιελέσας, "rocking galleys," Liddell and Scott, who do it from ἐλέσα, "to roll," not, as some take it, "rowed on both sides.") γλαυκότης Ἀθηνά = "the keen-eyed Athenae." The Hellenic god of power and wisdom: she has a purely ethical character, and is the representative of any physical power in nature. As the divinity that invented so many things necessary and useful to civilized life, is characterised by various epithets, expressing the keenness of sight, or the power of her intellect, such as γλαυκότης, δωπολέτης, φίλος μισῆς, ἐξοπληρής, πολύμορφης, μηχανικής.

Διὶ μήτεν ἀνάλοστον, "equal in weight as to counsel with Zeus' connective, and τάλαντον, "a balance." Newman translates, "to an equipoise in counsel," and observes, "This is more than quaint would not defend it as literal, if I did not believe that the Greek phrase also sounded odd to an Athenian."
THE Iliad. 2

80. ἀγχῶ = ἀγχη, or ἀγγῆς.
   ἀσπαλωκήσθι πεσάντες, "tumbling quickly into your many-galleys," i. e., rushing into them in confusion and disorder.—
   ἐρώει = μήδε τι ἐρώει, "and do not at all delay." ἐρώειο, to
   (2) retreat, delay. μήδε is here absolute.

90. δὴ δεινήσε, κ.τ.λ., "and that one recognised at once the
   name of the goddess who addressed (him)." Mark the force of
d.——βῆ δὲ θέειν, "he proceeded to run," like βῆ δὲ λέαναισυρά.—
   καίναι βαλε, "and away his woollen cloak at once he flung;"—
   καίναι to denote rapidity of action.—ἐκμισθεύον Ἐπικ = ἐκμισθεύον =
   re of "that (τῆς).

οἱ, "received at his hands." This is an instance of what has
   ed Sicula figura. So Ἀρσκ. Choeph. 760, Ὠρίστην ἐξεδέλμαν
   in Homer again, Π. xv. 88, θεμιστὸ... δέκτο. Some say οἱ here
   a local dative.

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

ποκε. In Epic and Ionic Greek the iterative aorist and imper-
   frequently, as here, the form -σκαν.

100. δειλίσσεθαι, intensive form of δειλίναι (intransitive and
   —ἀλλ’ αὐτός τε κάθησο: see on bk. i. 32.—ὑπηρεταί οίς Ἀχαίων,
   and crush the sons of the Achaeans;" see note on bk. i.
   ith μὴ ὧν, supply ὄρα, or some such word; "look to it, that
   t after working," i. e. take care, that he does not soon work (for
   the sor. see bk. i. 16).—βοῶσα, "roaring," i. e. disturbing
   .th his cries. The Αγορά was a species of Wittenagemot,
   ne but the nobles (so the Saxon Thanes) had the right of
   speaking, and transacting business. The people (Folk, Volk—
   os) composed a concio, but not a comitia. The best comment
   is found in the words ἄλλων ὕδαθον ὕκων, verse 500.—ἐφεύροι,
   on v. 187 above.

κε, δικαλλάσσασε, (see above on ἐπτύπασσε) = "kept driving
   t upbraiding."—δήμον = "commons." First sense is "a Demic
   tica), "a country district," and hence opposed to παλέ; and as
   rliest times the common people were scattered through the
   while the chiefs held the towns, it fell into its second signifi-
   "commons" (see Arnold's Thucyd. vol. i. Appendix 3).

110. ἑναρῆμος = Lat. "in numerum habitus," English "taken
   int," i. e. valued: so we speak of a man being a mere "cipher."
   ἀλός, ὅ ἑδωκε. Homer everywhere shows himself a friend to
   e rights of kings.—ἡχῆ, "with a murmur," poetical = prose

20. ἄγιαλφ, the local dative, peculiar to poetry: the prose
   tle be ἐν with a dative, which is occasionally found in poetry.
   ἑκαλοῦ, "was the only one that kept chattering (like a dawn)"'
   of the imperfect: see in illustration of Thersites' character,
   himei in 2 Samuel, xvi. 5.—ὁτ' = ὅπερ, "the very man
   κοσμίμα τε πολλά τε = "many seditious things." In Greek
   nd in Latin multo, are regarded as substantial words and
   y by conjunctions to the word. Observe also that ἐκοσμίμα τε
   (poetic) = prose form πολλά καὶ ἐκοσμίμα.
re, as in other passages, does not denote merely knowledge,
but the habit of uttering many words of a seditious, senseless, character
—ἀνόιχτος δὲ ἀνοιχτόνιον ἦλθε, “he came too, the ugliest man beneath
the walls of Troy”; see above on v. 110—120.—φαλάκτις. The old
interpretation “squint-eyed” (from φάλος and ἐλῶς = “eye-twisted,”) has
been proved untenable by Büttman. It means “bandy-legged” = Lat.
“valgus,” and is derived from a verbal root φέλεω. This suits the
whole description better, beginning with the lower parts and going
upwards; and still more so, when we remark the contrast or division
given by the poet himself in his words αὐτάρ (at vero) ἄπερε, before he
enumerates the deformities of the uppermost parts of the person, a
division which would have no meaning, if he had already dwelt on an
upper deformity.—χολάζε ηὗ ἀπερον πόδα, “and lame in his left foot,” just
as ἄτρης χειρ (Odyssey x. 171.) = “left hand,” which is common
also in Attic prose. The right hand and the right foot may be respec-
tively called the hand and the foot (par excellence), while the left hand
and the left foot are respectively called the other hand, the other foot.
This interpretation gives more individuality to the picture.—συνόχοω, 2nd
perf. participle from συνέκω, “contract,” with Attic reduplication.
—φυϑε ἐν χ. κ. τ. Λ. This sugar-loaf head of Thersites is well described
by Newman,

“Sharp was his head; and downy hair (Λάχες), but scanty, bussed
over it.”

ἐπενήψε, in form perfect, in sense imperfect, from ἐνέβα, “to lie on;”
while ἐπενήψε, from ἐνέβα, “to rise up;” both connected with ἀθανάτος,
“that which springs up.”

220—230. νευκλεος, “he was wont to revile” (mark the iterative
form here taken by the imperfect)—λάγη ἐνέβα (see note supra on ver.
120—130), = “reckoned up reproachful acts against.” The verb λαγα
does not occur in the sense of “to say,” but “to gather,” “to select,”
“recollect.” Such is the opinion of Büttman and the ancient critics:
in this passage the word is used to express the enumeration of a series
of abuses, which Thersites immediately recounts afterwards against
Agamemnon (see Fishlake’s Transl. of Büttman, p. 401). Fisi makes
λαγη here = καταλγής, “he catalogued.”—ἀδέα is to be taken adverbially.
—τὸ θαρπ: see note on bk. i. 96.—καθαρίς: see on bk. i. 146.—
μελέσοντες, Epic = μελεσήσισιν: from μέσισις, “righteous
indignation,” which Aristotle in his Rhetoric, bk. i, defines as τὸ λαυτέτα ἐν
ταῖς ἀντίκει προσεγγίζει, and in his Ethics (bk. ii. 7) he makes this
indignation at undeserved good fortune a virtue lying as a mean (μέσητα)
between envy and malignity. Remark here the change of tense from
κατάστατο = “continued their rancour” (imperfect) to μελέσοντες (aorist),
“at once, or on a sudden, they were smitten with indignation.”—τὸ,
Epic = τινος (interrogative). —χαριζει, intensive and frequentative
from χαρίζω, “to want,” just as indicere from inno in Latin.
πρώτης, “as first of the first” (compare the old English double
superlative “most highest”). In this torrent of undiluted abuse we
must notice the under-current of vaunting egotism implied in the
plurals δίδομι, ἐλαιμὲς, προσαρμοσμένη, and more than implied in his silly
boast ἐγώ ἐδος ἕδος ἐδώς. This description of what the braggar coward
could do with others, and what he could by himself, reminds us of Sir
John Falstaff’s bragging tongue and craven heart.
supply, not ἐπεθαν, which would be genitive. — ἀπονόον: supply τῶν ἄλλων.

. κατάντες. Homer uses the subjunctive mood with the relative to denote a purpose: in Attic we have the future indicative—κεν = δὲ μὴ δοκεῖ, εἰπὼν νῦν non dictum. κέμεν κακῶν, "to lead into the path of ills." βάλει, poetical βάλει, and βαβάζεσ, expresses not only βάλει, which is intrinsic, also βιβίζεσ, which is transitive. Compare our own metaphorizing, "to put in the way of;"

r, "soft," and so "weaklings;" literally, "mellowed" by the same metaphor pervades ὡγος = "unmellowed," and so and the Latin crudus, whence crudelis.—κακ’ ἐγγυσσα = "ye aris;" abstract for the concrete, as in Latin oppressoria. This especially a poetical mode of expression, giving at once power to a notion. In no language is it more common than in which grew up under the happiest auspices of poetry. Notice σαραίσ is from τὸ ἡκάραμεν, "a disgrace" (especially used of e, the bitterest reproof in an age and country that regarded m virtue (αρετῆς) synonymous terms): ὁ ἡκάραμεν, on the nd = "proof," "conviction."—Ἀχιλλῆς, "ye Achseus women" per men. So Virgil, Æn. ix. 617, "O vere Phrygia, neque rycstes!" So Tasso breaks out, "O Franchi non, ma Franche" (31). Compare also Herod. viii. 83.

πέρ, "home, home" (let us go): πέρ is here intensive and so; literally it would be "to our very home" (and nowhere see on bk. i. 252.—abtou, elliptical; see on bk. i. 428.—Troy, Troia, i.e., the district about Troy. Ilissus and Ilios, in Homer, literally and specially denote the city, and Pergamos the citadel, d a more comprehensive sense, as "the empire of Troy," which considered very extensive; yet in its proper and more sense Traus was an undulating plain, traversed by the terminal s of Ida running out in a north-western direction, and by the vers Satius, Scamander, Simois, and Thymbrias. This plain y rises towards Mount Ida; several of its towns are men t the Iliad, and Achilles boasts of having destroyed eleven, only open villages (πολεόμενα, rather than πόλεις). That Ilius is far superior in strength and population is shown from the burst of events: it was protected by strong walls, and had its a (Περγαμος). Its lofty situation is attested by the terms παρακαὶ, ἀπολύσασα, given it in the Iliad. Behind it, on a ch formed a branch of Mount Ida, rose its citadel or fortified s, called Pergamos, which contained not only the temples of s, but also the palaces of Priam, Hector, and Paris. The πολιομενα (ll. ii. 109) intimates that the city had many only one, however, is mentioned, Σικειοι πόλεις, which led to the imp, and accordingly lay in the northern part of the city. The lef t) of this gate probably had reference to the manner in e signs in the heavens were observed; for, during this process, it turned his face to the north, so that the north-west would a left hand. The walls of Ilius were fabled to have been built o and Poseidon. After the destruction by the Greeks of the s, a new one rose upon its site, which is now covered with
ruins, and is called Kissarlik, a little to the west of Tchiblak. —
Herod. vii. 42. —πεσσόμεν, Epos = πέστειν, "brood over," or "enjoy"
(properly, "to ripen," and hence "to cook," "digest;" compare bk. i.
31). Notice that Homer uses it always in a bad sense.
ἡ δέ τι οί χρυσεῖς : some take χρυσεῖς here as κῆς, which, however, is
where found separated from ἡ ; better taken as κῆς, emphatic="ever."
240—250. μὴ θελε οὖσα ἐριζομενα βασιλείσιν , 
"and be not eager to
wrangle with kings in thy single capacity:" see notes on bk. i. 170
and 112.—οὐ φημί = Lat. nego,—χερείστερον, double comparative, to give
additional emphasis.
ὅσοι ήλθον, elliptical = τῶν πάντων ὅσοι, according to Fäsi, or =
tῶν ὅσοι, according to Nigelsbach.
250—260. τῷ = δίδα τοῦτο—οὐκ ἂν ἄγορεοι, "do not, if you please,
harangue." The optative with τῷ is often used as a milder form of
expressing a command than the regular imperative or subjunctive.—
Verses 254—256 have been considered by several critics spurious, and
are placed in a bracket.
ἐσὶ νῦν περ ἄτε: here the περ belongs to, and intensifies ἄτε (= ἄτεν),
"exactly as," analogous to the Homeric phrase ἄτε τὸ πέρον περ : we
must take ἄτεν = ἄτεν, "in this way:" observe that νῦν in Homer is
never the "now" of time, but merely the "now" which marks the
progress of the discourse.
260—270. φῶς ἐλώσατα , "they garmented:" see on bk. i. 491.—In
χλαίμαν τῆς χιτώνα, and in μεταφερον ὡς καὶ διωμ, observe the force of
ἡδις, which connects in speech things which are closely connected in
other in point of fact. —οὖν ἄτε, as opp. to ἐλώσατα. Observe that πενετρίζει
("having whipped") is transitive in Homer.—θαλαμεῖ βάλε, "large
quaking bear;" from βάλλω, "to burst into bloom." Compare χλαίμον
βάλω, and Shakespeare's "green griefs."
ὁ δ' ἴδρυθα, "and that one doubled himself" under the blow. Here
the passive aorist has a middle force,—ερώτεται δ' αἰλωνίδες, "a real all
bloody." Adjectives in -issippi (Lat. -usio) denote abundance.—ἐχρεῖον tenth,
either the adjective for advore: our "looking silly," or better, the
elliptical accusative of the cognate notion (supply βρέκομαι), "looking
a helpless look," as in the Odyssey, xviii. 163, ἐχρεῖον ἄτε ἐγελασάντων,
supplying the cognate γέλασμα = "she smiled a smile unprofitable;" compare also line 270, ἴδιο γέλασμα.
270—280. καὶ ἐγνήμεναι περ (because their hope of returning home
was disappointed), in Attic καίτερ ("although"), which is never sepa-
rated, as here.—ἡδίς γέλασμα, elliptical cognate construction, which is
so common in Greek: supply γέλασμα.
ἦν δ' τις ἐπεσεν, κ.τ.λ. = "and thus did many a one full often say,
looking upon another near (him):" see on ver. 189, supra.—βουλᾶ τὸ
ἐξήπειρεν ἰγνάθας, "and a man who originates brave counsels."—πολλοῖς
τε κρίσισιν, Lat. inveniunt bellum,—ὅς ἐστι = ὅτι ἔστι, ὑποθελε.-
πολλοίων: Döderlein well remarks that the notion is not ἑκατέρων, but ἑκα-
τερών, "assailing with words" = Attic λαίθορες = "slanderous."
ἢν, "forsooth," Lat. seuilect, Attic δέον: always ironical, and often
used in negative sentences, as here. Observe that in this passage it
qualifies ἐγγύτερος θυμᾶς, "his right-manly soul, forsooth."—καὶ ἔτεκε, "will
set him on;" a metaphor taken from letting a dog loose at one. Com-
pare II. v. 405.
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Ως φασάν ἡ πλῆθος. Constructio κατὰ σύνεσιν. A construction according to the sense, which regards the notion itself, and not the strict grammatical form of expression: here, though πλῆθος is singular in form, the verb (φασάν) agrees not with it, but with its plural sense.—παλαιορόδος Ὀδυσσέας, called by Horace "domitor Troja."—ἀνώτερα, pluperfect, from old Epic perfect ἔνωσα, with present signification, "was and is commanding." Büttman derives it from old root ἔγγοι, thus connecting it with ἔγγελλω.

280—290. πρῶτοι τε καὶ δεύτεροι, "both front and rear."—ἐπιφρασ- σαλαῖος βουλή, "think over his counsel." see note on bk. i. 381.—νῦν δὲ, "at this very time:" see on bk. i. 295.

"Ἀργεῖος ἰπποθάντω: Argos is designated by Horace "aptum equis."

The plain of Argos was very fertile in antiquity, and was celebrated for its excellent horses.—ἐκτέρσατ' ἀπονέεσθαι: supply σε, with which the participle agrees.

δοτε γαρ ἡ: instead of a following ἡ, we have τε, to denote the close connection of the comparison, a construction chiefly poetical, though sometimes found in prose.

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

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

μένων ἀπὸ ἆλοχοι, "staying far away from his bed-mate." This use of ἀπὸ with verbs of rest is peculiar to Epic poetry.

καὶ γαρ, "and (no wonder) for."—ἐκλεών, "may be cooping him up" (see Büttman). In prose we should have ἄν εἰλόνων.

περιτυποιοῖν = περιτελλόμενον (ver. 551), "revolving," "ever-returning."—τῷ νῦν νεμοσύνῃ, "therefore, I have no just cause to be indignant."

ἄχαλλον, from ἄχω, as ἄσκω from ἄκω (Döderlein).

ἄλλα καὶ ἐμπέσαι, "but even though all these be considered." ἐμπέσαι, Epic = ἐμπάτα (= ἐν πάσι), i.e., "on the whole," "nevertheless." Remark that ἐμπέσαι never occurs in Attic prose; its powers are discharged by Ἰμπεσάμενος, Ἰμπεσάμενος, Ἰμπεσάμενος = Lat. parumper, "for a time."

κενεδὺ τε νέεσθαι, "redire, re infectā" (adjective for adverb).

300—310. Κήρεις ἰπποθάντω, i.e., "fates of death," i.e., the death-goddesses.—ἐβαμ φεροσώ = ἢγεγκα: the allusion is evidently to the recent pestilence.—χώδει τε καὶ πρόις, a proverbial form of expression = "eagerly, "lately."

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

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

ἀγλαόν. Epic = Attic λαμπρόν.—ἐπὶ νῦτα δαφνών, "all blood-red on its back" (ἐπὶ is intensive).

310—320. ὑποτεττηκότες, "cowering quickly down beneath" (= ὑποτεττηκότες): notice the force of the aorist; and with this descrip-
tion of the serpent and the mother of the young nestlings of
Horace's beautiful lines:

"Ut assideus impluvibus pullis avis
Serpentium allapaus tineet
Magis relictis."—Epod. i. 18.—20.

η τικε τίνα = "that bred the brood."—ἀλεινα τετριγωτας, "(piteously they twittered" (adjective for adverb).—μητρι δ', κ.τ. the mother (bird) kept hovering round, and bewailing her brood." Mark the force of the imperfect here; in the next I sudden and rapid seizure is expressed by the aorist, λαβειν.—

genitive of the part seized.

ἀριζηλον Epic = Attic ἄριζηλον, "very conspicuous," i.e., significant, or as a monument of the occurrence. Böttman would ἀριζηλον = ἄριζηλον = ἄριζηλον (a word of very doubtful analogy) = "in answering to the opposition he considers implied in δοτερ ὕψην authority of manuscripts is unanimous in favour of the reading. Certainly Böttman is supported by Cicero's paraphrase in Divin. ii. 30:

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

Ovid favours the present reading (Met. xii. 22): "Ille (serpentem . . . . Fit lapis et servat serpentis imagine saxum." Odys. iv. 153. Newman translates the line,

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

320—330. ὁ των ἐτύχη = ὁ των ἐτύχη.—πέλανθα θεών, "present by the gods."

Ἀνεμος is here the correct reading, and not ἄνεμος, the common reading which is said to be an adverb. ἄνεμος, however, is an adverb, like ὀφθαλμος, κ.τ. and here = ὀφθαλμος. Compare Od. v. 93, ἅτα ἄνεμος ἃ
ἐμοί μεν = ἀπεπίθετον "to us in sooth."—τερας = "a prophetic sign."
—ὑμος = "late," ὑμετέρως, "in fulfilment late." Here the adjective merely confirms and explains the first: observe a

asyndeton and the alliteration: so also in Iliad I. 99, ἀπρικτος

xων. So Il. vi. 55, ἀδεστος και ἀρωτος, and II. vi. 96, ἢς, Adjectives, used in asyndeton and alliteration, are common in poetry, and are very expressive. Scott has "unwept, unhonored,

Byron, "unknelt, uncoffined."—δοο, Epic = Attic δὲ

τα ἄρι των πάντα σεληται, "all these things, even now, are

fulfilled."

330—340. ἀλλ' ἀγε: see notes on bk. v. ver. 32, and bk. i. ver. 450. ἐτύχεις = Attic εστυχεις. ἀμφι δ' ὁπες νομιζων, "and around, the rang!" ἀμφι is adverbial, κορνθ, properly of the ringing of a
πη δη βῆστα, "what now will become of;" "to what place we now go" (literally).—ὅρκα = ὅπορχεις (of line 286 above);

εὐκανέντιον, "the military oath."—ἐν πολι ρη τοιούτο, "then I fire with," κ.τ., a mere proverbial form of expressing utter debt. The connection seems to be this: Away with all these things; are gaining nothing by them, and are merely losing our wrangling words (ἐπικεκαθοριδικομεν)."
0. ἀντίθετος ὡς ἀκρίστης, "truces ratified by libations of unmixed ψάλ = Lat. dextra datae.

οτείς = prose μυχάνη, "remedy," "resource."

α βουλή ἡκών, "holding (thy) resolve unshaken."—ἐνα καὶ δοῦ

τι alterum; a common formula for expressing "a few:" to Eustathius, this is a reference to Achilles and Thersites.—

μοῦν, κ.τ.λ., "who ever happen to be delivering apart from

ταῦ ν λοτ = Lat. εἰ γυι.—ἀνυστρεφθήσεται . . . αὐτῶν is a

α, "they will effect nothing by these things." Connect ἔναι

καί ἰντομον ἰντομον. "flashing lightening to the right," as a

καί ἰντομον . . . φαίνεται, by anacoluthon, for the
to agree with Κρονίσσων.

ταῦ τοῦτο μή,

πρὶν τινα ἐκαστον. "exacted vengeance for;" from τίνω, "to pay a price;"

to make to pay a price;" not from τίω, "to set a price,

"to honour." See bk. i. 42.—Ἐλέεις ἐρμήματα τε στομαχάς τε

ἵνας genitive, "the anxieties and groanings (suffered respect-

τινα.) Thus it is explained by the Scholiast in the celebrated

MS.: τιμωρίαι λαβεῖν ὀνομάτας ἐρμήματας καὶ ἐπεμερώματας περ

εἰ: see on bk. i. 268.—πότιον, from πίπτω, = casus from cad: notion of downfall comes that of calamity, and from the
down that of fate. Compare the Sanscrit pat.—ἐκίσση, aor. 2.

ω = Lat. oppedere (mortem), "confront" (death).—ἀνά . . .

παρένεθε note on bk. i. 32.

κρίνει, "separate" (first sense of the word; hence the

κατὰ φύλα, κατὰ φρήτρας, "by tribes, by brotherhoods.

καίς γὰρ μαχεῖσθαι = "pro virili parte pugnabunt" (Wolf);

will fight his battle" (Newman) = "per se quisque pugna-

εστειφ: with this supply μολότορι ο companyName θείω; see Büttner, and

the ellipsis below, 379, ἐγε γε μιᾶ (βουλήν).

ἐτίκτειν ἕγερ καὶ ἱγοῦ. In Epic, however, ἐτίκτειν ἕγερ

then, and as here, it expresses very strong desire, "O that!" and
to Lat. uīnam. Compare with this wish of Agamemnon,

. 143, and Aristot. Ethics, iii. 12.

τῷ κε τᾶτε ἡμῶν, "by that (event) quickly perchance

ὡς (the head)." Observe the aoristic force of the verb, and

πρὰ: see above, 117.—ος βδέλου, "because he continues to

πρᾶ: in Latin we should have the subjunctive after qui

μετ' ἔριδας, "right into the midst of strifes." Observe the

ἐπὶ of an accusative after a verb of motion, and see note

222—ἀρχον χαλεπάνων: here the participle is used for the

the regular construction with verbs of beginning, ceasing,

recalling, &c., in Attic Greek.

τῷ ήσ γε μιᾶς βουλεύομεν (supply βουλήν), "ay, but if ever

shall resolve one (and the same) resolve:" accus. of the

cognate accusative.—οὐκ εἰ τῇ ἔπειτα, κ.τ.λ. = "no longer then

Τροίς have a respite from their ruin; no, not in the least

—οὐδ' ἅμαν = Lat. ne tantulum quidem.

90. ἔθινον = "meal." In the Iliad and Odyssey we find
three names of meals: 1, Κριστον, “the morning meal” (σειε); 2, δίφος, “supper;” 3, δεπνιον, either morning or evening in Homer; in Attic = chief meal, “dinner.”—ζωντόμος “Arm milites proxima in Lat.; in English we say, “join battle.” In Hellenistic Greek we have also the equivalent phrases σύναγων κρατηράς ἐσμίης, and ἱερά καυταγοντας “Arps.

εὖ μὲν τις, κ.τ.λ., “let each man sharpen well and quickly his spear here τις = ἀκαστος.—θησάμω, Λορ. i. middle. Observe also the pressive repetition of εὖ in the beginning of these lines, and the rapidity of action implied in the aorists θησάμω, δέσιν, δέσιν ἵδων. With the whole passage compare Milton’s Paradise Lost, vi. 368.

“let each
His adamantite coat gird well, and each
Fit well his helm, gripe fast his orb'd shield.”

And see also Virgil, Æn. ix. 912.

άμφορας ἄμφοι ἰδὼν = ἰδέω πολέμιο μεθύμενον; see Fusi ad loc. The war-chariots are the only cavalry known in the Homeric period, their early use is proved by the Persepolitan sculptures, the paintings of Egyptian tomb, the historical portions of the Old Testament, the testimony of the most ancient writers. In these war-chariots nobility (ἀρχιτίτς) went to battle, who were called πρωμαχος, as “fig. in front,” and ἄμφοτες, “shielded warriors.”

ἄμφος ἰδὼν = “looking all round,” i.e., examining carefully.
κυμάρεθ “Ἀρης = Lat. “decernere acie, proelio.”
οὐ γὰρ πιστολῆς γε μετέσπευτα = “by, for there shall not be an interest.” Compare οὐκ ἔστα τις μετακαυσικῆς πολέμου γένεσιν in Iliad x. 404, 406. The sword-belt in historical times was suspended by the Carian χανος. The shield covered the whole body (ἀμφίβρατος), and was very heavy, requiring some support. For see Iliad vi. 319. This was the most conspicuous weapon.—χείρα κατὰ the accusative of closer definition.

390—400. Ἴδεσθαι . . . Ἷππος, “Eheu! quantus equis, quid adest viris Sudor,” Horace, Ode i. 15.
κ’ ἐκαν κοίσω, “as soon as I happen to see” (mark the force of aorist)—μυκάεω, frequentative and intensive from μυκαω or μυκάω, “linger,” “dally;” as εἰκαίω, “to often liken,” so “conjecture,” εἰκά, “to liken.” See Jelf’s Gram. With ἐδίλλονται μυκάεων the corresponding term in Herodotus, ἐδιλλοκαίειν = “to resolve to the coward.”

οὐ δὲ κατοικιστέαι = “there shall be nothing on which he can by which he may escape,” &c. Büttman, Lex. ad vocem.
δῦτ’ ἑκατον, elliptical; supply ἰδέα from preceding words.
προβάλλετι σκοτειλα “on a far projecting rock,” in apposition ἀκτή ἐφ’ ἄμφη: so in Iliad xiv. 227, the preposition is omitted in apposition.

παντωλων ἀνέμων κύματα = “waves (produced by) all sorts of wind; the causal genitive. See Odyssey, bk. v. 305.

κατω ... γεννωται; supply ἀνέμοι, not κύματα.
δέσιν, not from δρόμοι, but from δρέομαι, “to make a rush.”
ἦνας κατὰ τήν = "having, in an instant, dispersed themselves among their galleys;" observe the force of the aorist, and the sense of the passive participle.

10. ἖ρεξ: supply ἵππο: see on bk. i. ver. 147: compare the vera facere," "sacra operari."—ὦῶλφ Ἀρης = "tug of Ares" (es).

ἀδρῶν = "that sovereign monarch of heroes" (ὁ is demon—κίκλησε Ἐπικ = Attic ἐκάλεσε, "invited," Lat. "vocavit." ἰρηνον poetic = prose form πενταετή, "five years old," and thereill vigour.—Παναχάιων = "of all the Greeks." The Achaeans a most widely spread race: so below ver. 530, Πανέλληνας. seems to want a word for "Greece."

ρός ἡλθε, "came all of his own accord." Scholiast, ἀνεφ τοῦ δόνο, i. e. Ajax, son of Telamon, the leader of the Salaminians, the son of Oileus, the leader of the Locrians.

μαθός (a common epithet of Menelaus in Homer) = "brave in κατὰ τὴν μάχην ἀντείδοιειν, Hesychius, or = "loud-voiced," Arter however to take, with Newman, βοῖν = βομβελατ, trans., "good at need," a term used by Sir Walter Scott, whose ms forcibly remind one of Homer: "Sir William of Dellood at need."—Lay of Last Minstrel.—βεε ... αἰδρεῖν, ὃς literally = "he knew his brother how he was toiling," i. e., he his brother was toiling (to prepare for the sacrifice). This Attic construction of attraction: so in Latim we have in εἰσπ εcum andivi, cum diceret."

ρας: see on bk. i. v. 444.

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

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

.. ἐδέειν: supply δός with these elliptic infinitives. From the έρι ... δύναι of the setting sun occurs only in this passage at the whole of Homer, it has been proposed to take it meta—= upon me, let not the sun (of life) go down—upon me let loom (of death) descend," before, &c. : it seems better however elsbach to read ὡν ἡλιον δύναι, comparing Odyssey, bk. iii. Odyssey x. 191.

κείμεν, πρήσας, δαικα observe the rapid and instantaneous action by the aorist. πρῆς = "praecipe," Lat.; here proleptic.—= Lat. "atrium."—πυρὸς δηημω, "with hostile fire;" genitive of whence the action arises. Jelf.

βοιγαλέων = "split asunder by the bronze," belongs prolepti-

ζολατο γαῖαν = "may seize the earth with bite convulsive," = ὡῶ κελεύ ὀδας, and Virgil's "humum semel ore monor-κ = Lat. "mordicus."—ὁν ἀρα πώ = "and not just yet:" on bk. i. v. 170, and on bk. i. v. 96. With ἐνεκραλαινε, supply on bk. i. v. 419.


σον = "unenviable," here in its first sense: Böttman de-mo-signification of "abundant" assigned to it in Homer.
NOTES ON

αὐτὰρ ἐκεῖ κ.τ.λ.: see bk. i. 458.—τοῖς ὧν, “just with these words.”
—δὴ ἀδέη = δὴν αἰθεῖ, “a long time on this very spot.”—λεγόμενα =
“Let us lie,” i.e., remain inactive: see note on v. 125, above.

ἐργοῦ κ ὁ ὑ. κ.τ.λ. “the duty which God now puts into our hands.”
καὶ ἦν ὁ ἄθροι, i.e., ἦσσερ ἐξομολ. ἄθροι . . . ἕμεις, Fusi.

λόγοι . . . ἐγείρομεν, for ὑμεῖς, ἐγείρομεν, the mood-vowel being shortened.

θάνατον = Lat. “primo quoque tempore,” in command, final clause, δ. 440—450. οἱ δ ἄμφι Ἀτρέωνα = “attendants upon the Atrid,” i.e.,
ministering around Agamemnon.—θίνον κρανίοντες. Scholiast, diakrīn
τε κατὰ φιλάς καὶ φροτριάς, according to Nestor’s advice.

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

ἡρέθουται, middle, not passive: “wave in the air.” See Odys. Μ. 435.

παραφράσσον, “glaring” (intensive form of φλασ). See Iliad v. 833.

παραφλασσόμενος = “worth a hundred oxen” in price: (cattle, pecus, under
pecunia, being the earliest standard of value).

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

πολεμιζόμενος ἢδε μάχεσθαι: see on 263, above.

ηπιότητι γλαφυρωθεὶ: see on bk. i. 88.

ἀποφαγω = “destructive” (“making invisible,” from its first sense
“invisible”).—ἐκαθὼς δὲ φαίνεται, “is seen from afar.”

ἄφω: generally = “day-light,” then “brightness,” as here = Lat.
“lum,” or “splendor,” but αἰγίνη = “dazzling brilliance,” “flashing
light,” = Lat. “fulgor.”

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

παραφλασσόμενον = “full-beaming”; intensive form of φλασσο, as παραφλασσον
is of φλασο, &c.; not from παρά and φλασσω, which is against all analogy.
—καί: mark the rapid movement implied in the orist.

τῶν αὐτῶν τί, an anacoluthon: it prepares the way for the τῶν ὑμῶν
ver. 464.

460—470. Ἀσία ἐν λευκών. See Herod. iv. 45. This passage contains
the earliest mention of “Asia” in a Greek writer. The earliest Gram-
arians read Ἀσίος as the genitive of Ἀσίας, and not Ἀσία the dative
of Ἀσίος. If we adopt the reading thus rejected by the ancients
we must take Ἀσία as the adjective connected with Ἀσίος (as the
king of Lydia), and translate “in the meadow sacred to Her
Ἀσίος.” We cannot reason from Virgil’s imitations “Asia praebet
Ubystri,” Georg. i. 383, 384, and Αἰνείδ v. 701, “Asia palmis.”
Homer knows nothing of “Europe” or Libya, Asia primiunly de
Ignated the Delta of the river Cyster (now called Katschuk Meinder); next, the kingdom of Cressus, bounded by the river Halys (now Kizil irmak); thirdly, the kingdom of Persis, was called Upper Asia; lastly, Asia was extended to include the entire eastern continent. The researches of philosophy mainly connect the root "As" with the sun, and the East, so that it is as good etymology as poetry to say:

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

The correlative derivation of Europe from "Ereb," denotes the West. By the way it is remarkable how frequently the syllable is occurs in Trojan and other Asiatic names, such as 'Aσοφάρακος, Αστάνως, κ.λ.: see also bk. ii. v. 837. Notice further Ασία = continent, so called: άσιος = "slimy," but Ασία = "sacred to Asias."

ὁδα καὶ ἔθνες = "here and there." Opposita juxta se posita magis explendescunt: see Jell's Greek Grammar, 904, 2.

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

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

and also Shelley's obvious imitation of Milton:

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

ἐνδυ κοσμίζεις = "beneath them rang" (ὅπερ is adverbal).—πόδων, ξυμων, causal genitives.—μυρτος, compare bk. i. v. 2.—γίγνεται, "come into being."—εἰς = "to be," and πέλαμι = "to continue to be;" τριγωνον, "to happen to be."—δεη, temporal dative, elliptical: supply from v. 471), εἰάρσην = "in the season" (of spring, or bloom).

τέθην ... Ξεκαθάρθων. This lay between the Scamander and Simois, the ordinary battle-field of the Trojans and Greeks: see on bk. vi. v. 4.

—ἐδεύμοντο: for this class of adjectives see on bk. ii. 267.

μυδωρ = "horsetails." Compare the Lat. "musca," English "midge," French "mouche."—κατά σταβυνποιηνίον = "up and down the cattle-station." The reference is not only to the folds of the cattle, but also to the hut of the shepherd.—καλάσκονους, Epic intensive form of φάλαμα = "ever flit:" see Pàsai ad locum.

470—480. γόλγος = Attic γόλα, Latin "lac."—δεῦε = "wets," in its second sense "fills with wet."

ἐν τῷ Τρέβσων ὤταντο (middle) = "placed themselves over against the Trojans."—διαβαίνωσα μεμαρτών = "eager to break at once" (through their lines): see bk. i. 13.

ακτία πλακὴ αἰγών, as goats disperse more widely than other flocks. — ομορθίων = "might distinguish," not will, as the realisation of the act in future time is only expected. Jell.—νομιμ = "in the pasture-and." Homer does not recognise νόμος in the sense of "law," which is supplies by θύματες.—ζώνη = "joins," which the μίτηδι, or ζώνη 'belt,' covera.—στέφων ἔν Ποσείδωνι. To Poseidon the ancient artists assigned a broad chest, as the king of broad Ocean. (Müller.)

480—490. βοῦς ταῦρος = "the breeding bull," as σύς καπρὸς Iliad
NOTES ON

xvii. 21.—ἀγέλαθα = ἐν ἀγέλαθ (Epic suffix for dative).—ἐπιστά = been and is;” so “is wont to be” (especially suitable to compare see bk. i. 284.

τῶν ἴρον = “just such;” see bk. i. 96.

ἡματικῆς ἐκλογῆς (dative of time) = “on that eventful day.” As in we find two genders to “dies,” which is generally feminine, when a appointed day is named; and masculine, when expressive of our days as opposite to nights; so generally in Homer we find (neuter) denoting “a day of days” solemn, or eventful, and this eventfulness is often specified in peculiar expressions, ὁράμα, νεόν, διήθερον, δοῦλον, καλόν, ἀργόν, ἀδέρφον, ἀλλων, ἄνδρον, ἄνδρα: sometimes he fully expresses this special sense, as here, by demonstrative pronoun ἰμέρα Homer means day, as opposed to night, or as an ordinary of time, like Latin “dies” in the masculine; as in νότος τε καὶ μνήσθος τε καὶ ἰμέρα. There are difficulties in reconciling this dist to all passages in Homer; still it holds good as a general rule. Or also ἰος = a solemn seat,” a temple, or the house of the Gods, (feminine) = “a common seat,” chair, &c.; its higher significance post-Homeric. When the substantive admits two forms, one neuter, and the second in the feminine gender, we find the neuter the more significant. ἄγιος is “a word,” but λόγον “the end word,” and so an “oracle.” μηθύς is mere “resemblance,” but is the eventuated proof of it in the form of a “monument,” c ord. χώρα is a “region,” but χώριον is a special and dist spot in that region. τοις ἄγιοις is “rearing;” ἓρμα is the realised in the form of “something reared.” And so in many other words distinction may be pointed out. The transition from the realisation and eventuality, which seems to lie at the bottom of neuters, to the notion of eventfulness and speciality seems obvious simple, and more especially so in substantives derived from verbs τολλίον; . . . ἱσδείον. This separation is an instance of the hyperborean, or transgressio verbi, whose object is to give pron to the notion. It is very common in Attic prose.—ἐπιστά ἐπιστα. This occurs four times in the IIiad, and not in the Od, only found in this formula of invocation; “at once declare” of the aorist).

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

“Et memini statim, Æne, et memorare potestis:
Ad nos vix tenuis famae perlabitur aura.”

And Milton, Par. Lost, i. 17,

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

κόμας ἐχονσα: so in Latin we have “habeo” for the frequ “habito,” “to inhabit.”

πάροιτι τε, supply πάτοι.

κατέστη δέν = “rumour only,” i. e. the voice of tradition.

οὖδ’ εί = “not even if,” emphatic, not connective. Compare V imitation, Æn. vi. 625, “Non nimi si linguas centum sint, oraque co Ferrea voc,” &c.

φωνῆς δ’ ἐμφήκτος, “a voice not to be broken down,” by wearing
490—500. μηδαμός Epic = μηδέσωτο (middle) from μμήσκω = Lat. memorare, “to make mention of,” from memini, “to remember.”
—προόδος = “omnes uno et perpetuo tenere,” acc. to Fäsi.

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

Πενέλευς καὶ Αἰτωλοί, both Argonauts. — Αρκεσίλαος ... Κλόνως, the former was slain by Hector, the latter by Agenor.

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

Σχοῖνοι, called so from the rushes that grew there (σχοῖνοι).

Στύλον, see Herod. ix. 15.—πολύκυκλον τ’ Ἑτεοὺς = “Eteonus, with its many-wooded mountain passes,” afterwards called “Scarphe,” see note on ν. 497, bk. i.

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

εὖρωχοροι Μυκαληῦν = “Mycaleus with its ample spaces for the chorai dance,” this epithet is always applied to large cities, and derived not from χώρας, “a place,” but from χώρας, “the chorai dance.” See Thucyd. vii. 29.

ἀμφ’ “Ἀμφ’ ἐνιμώνος = “held the pasture-land round about Harma.” This place derived its name from the chariot of Amphiaraus being there swallowed up by the earth on this spot, according to the current myth. On ἄμφ᾽-ἐνιμώνος, see note ad loc. Observe that generally Homer uses these terms, more frequently than εὖρος, εὐνοιος, or μυκαληυς in his description of fertile tracts of lands. Ἐφερέας, see Herod. ix. 15. Thucy. iii. 34.

500—510. Κάτας, on the northern extremity of Lake Copais, so called from this town.

τοιτρήρων τε Θεσπην. The wild pigeons are still found in abundance among the rocks of the harbour at Thisbe, “Thisbaeae columbae.” Ovid, “Dionysus avis circumcorna Thisea, Statius.”

Καρπόνεαν = “Hilltown” or “Hillsborough,” from καρπόν, a hill. In the plain before the city several battles were fought in historical times; see Thucyd. i. 113; Xén. Hell. iv. 3; Demos. de Pace. Here was held the Pambœotic council.
'A Άλφρων, famous for its rich and well-watered meadows; hence Homer's epithet. See Thucyd. iv. 25; Xen. Hell. iii. 5.

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

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

'Ορχυστόν θ' ἔσων, founded by Onchestus, a son of Poseidon; it possessed a celebrated temple and grove of that god. See Pindar, Isth. i. 44.—Ἀλών, "a sacred enclosure" = τεμένος; see Odyssey, v. 321.

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

Νίσιοι, near Helicon, sacred to Dionysus; known afterwards as Iasus.

'Ανθηδώνα ῥ' ἐχαροκώνων = "Anthedon, on the border;" close upon Eubea: famous for the myth of Glauceus, its wine, and its worship of the Cabeiri and Demeter.

'Αστυπλήνων, also called "Spledidon" and "Eudeielus," from its sunny situation. Forchhammer places its site at "Atrio-Castro."

510-511. 'Ορχυστόν Μινώεως: so called to distinguish it from a town of the same name in Arcadia. In anti-historical times the capital of the powerful kingdom of the Minyae and of Bœotia. This city was anciently one of the richest and most powerful in Greece; its genealogical names all imply wealth (Chrysae, Chrysogenia), and Homer compared its treasures to those of the Egyptian Thebes, in Iliad ix. 381. Observe that in this passage it is mentioned with Aspledon, distinct from the other Bœotian towns, and as sending thirty ships to the war. It was famous for the worship of the Graces (Charites). See Pindar xii. 45; Thucyd. iv. 76; Xen. Hell. iii. 5, Hell. iv. 8; Herod. iv. 145. It was situated on the borders of the Lake Copaia, drained by the ingenuity of the Minyae, and this led to their great wealth: the remains of the drain tunnels still exist.

'Ασκάλαφος, slain by Deiphobus.

'παρθένος αἰθήν = "a damsels, unused, and of illustrious birth," or worthy of respect (ἀθήν).—ὑπαικίαν = "the women's chamber," which was in the upper part of the house, just below the flat roof. See Odyssey, i. 328, and ii. 358.—παρελεγερόν: see on bk. ii. 128.

Σχεδιός, was slain by Hector.—'Ιφιάνο: notice the quantity, ἰ long, as in ἠμφότερος, ver. 315. He was an Argonaut, like his father Naobalus.

—Κυσάρουσον, near to Delphi, in Phocis.

'Πόλις ὑπ' ἑπερηφάνων = "Delphi, abounding in rocks." The most striking and sublime situation in Greece was held by this oracular seat of Apollo, at the foot of Parnassus. It was walled on all sides by stupendous rocks, in the shape of a theatre (θέατροειδῆς); is now called "Kastri." The term Delphi is post-Homeric. Its wealth is described Iliad ix. 405; see also Odyssey, viii. 80. Some derive the name from πούλεσθαι, in spite of the difference of quantity in it and πώλε: Homer himself gives the mythic derivation, in his beautiful Hymn to Apollo, 372:

'Εξ οὗ νῦν Πολίς κυκλήσεται· αὖ ἀεί ἰτακτα
Πόλις καλέοντι καθομόν, οἶνικά καθι
Αὐτῷ πόσα πέλαρ μένοι, ὡξάον ἔκλειοι.

510-530. Κρίσων—not identical with Cirrha, as some have sup
d. It lay close to Pytho (Delphi); it gave its name to the bay which it stood, now called Magiria. Homer called it "divine," other "all-divine" (ᾠδῆς), as it was founded under the immediate ices of Apollo (see Hymn. Apoll., 438)—Δαιμός, now Davilia: Herod. viii. 35; Εsch. Choeph. 674. So called from its wooded, ict, since δαίμος was used by the inhabitants instead of δύσος; rs derive it from the mythical nymph Daulis.—Πανούμιa, near tia, destroyed by Xerxes (Herod. viii. 34), by Philip, and by the ans. Here was the grave of Pityus (Odys. x. 576).

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

α ταρ πνεύμων = "just by the river" (compare Milton, "fast by oracle of God," and see on bk. i. 96).—Κηφισόν, afterwards Κηφισόν, it rose near Lilea, where it burst forth from the rocks with 3 noise (Hymn. Apoll. 240); it fell into the Lake Copias; now it is Mauro-Nero.—Αλλάνθη, now Paleo-Castro, half a mile from the ces of the Cephissus river.

tακαν, imperfect and transitive. Büttman proposes to read έτασαν &την, aor. 1., which is also transitive: certainly not the pluperf., ch is intransitive.

πληθυντικος, Epic = πληθυντικος (with gen. case).

κρινειν. The eastern Locrians alone are mentioned by Homer; these 3 the more ancient and civilised: the western Locrians, a colony of eastern, are not mentioned before the Peloponesian war (Thucyd. 9, and are then said to be semi-barbarous. They are led by Ajax, son of Oileus, who became the national hero of the Ophiantians. Ajax was swiftest of foot of all the Greeks except Achilles: he not wear the ordinary bronze cuirass, but one of 1inen (λινοθρόπις). 3 were wore to a very late period among Persians, Egyptians, nicians, and the Chaldeas.

δύσα, not = "little" (a point sufficiently detailed), but = "slight" slender," and so more fit to rwn. 30—540. Πανελλήνιος. This passage was rejected by Aristarchus other ancient commentators as spurious, on account of the sup- ed anachronism in Homer's use of this term for the Greeks. See cyd. i. 5. Here the term is rather genealogical than geographical, inguish the members of the Hellenic race, who gloried in their sent from their common ancestor Hellen. See Herod. ii. 182.

χαίτις = "the Peloponnesian Hellenes," as distinguished probably 1 the Pan-hellenes (supra) "the whole of the Northern Hellenes," icially those from Thessaly. It appears from v. 562, bk. ii., and 04, bk. ii., and v. 73, bk. vii., as well as from the expression Αχαιας , Iliad i. 254, and Odys. xiii. 249, that Achais in its most extensive se, with Homer, took in the Hellenes of the Peloponnesse.

τάννων, the principal port of the Ophiant Locrians.

βόννων, one of the oldest towns in Greece. Opus was the native of Patroclus: according to Leake the modern Kardenhitzsa.

νεμόρεας, Homer uses this term only, and no other in his enumeration the Eastern Locrians (see above on the word), the fertility of whose ntry has been praised by ancient and modern observers, (see Grote.
Hist. of Greece, vol. ii. page 381, and Dr. Smith's Dict. of Geography.

'Thauryn,' afterwards "Tharymnon," now Pundonitza.

Ἐρυθην, see Thucyd. ii. 26.

πέραν λεπίς Εὔβοιαν, = "over against sacred Euboea" πέραν = later ἄντιπέραν: notice πέραν = "beyond and in a place" (πέρα ἐν), used with verbs of rest, while πέρα = "beyond," with verbs of motion.

μένα παλίντορας, the accusativa of cognate notion (μένα = πέρα μένας: ) so the Homeric phrases βλέπων, δέρκομαι Ἀρην, ἀράν ἀληθ., = ὄραμα, βλέπον, δέχομαι, with gen. of substantive. Common in the Tragedians.

'Ἀθάνατος: the most ancient inhabitants of Euboea; according to Aristotle they passed over from Thrace to that island. See Herod. i. 146. The island is now called "Negropont."

Ἐπέρρον: next to Chalcis the most powerful city in Euboea, a colony from the Attic Eretria: see Herod. viii. 46; Thucyd. i. 15; Thucyd. viii. 95; now called "Vathy."

'Ιτωλαίας: subsequently called Orheus. Observe that the first syllable is here shortened, as in 'Ἀγαπεύρας in Iliad i. 332, and in Odyssey Ν. 229; Compare the "εἶς," "ἰσθης," &c., in Terence.

Δέου, now "Agia," on a promontory of the same name.

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

Στήρα: its inhabitants were originally Dryopians, though they denied this origin. Herod. viii. 46.

'Ελέεφρος, one of the suitors of Helen, slain by Agenor.—δεῖς Ἀργος = "sion of Ares," epithet of famous warriors; see Eurip. Hecuba, 122. A metaphor frequent in the Old Testament Scriptures, and English poetry. Compare

"Fayre branch of noblesse—flower of chivalree."—Spenser's Faerie Queene.

549—550. ἐπίθεν καμπότορες, = "wearing hair on the back of the head" (only), and so distinguished from the other Greeks, who were καμπότορες: "Abantiades in terga comantes," Statius. See Herod. iv. 189. This was done to prevent the enemy seizing them by the hair in front, and, as a valiant race, they would never turn their back. So the Arians in Herod. iii. 8. Most probably a religious custom, as we find it interdicted in Leviticus, xix. 27.

δικτητος μελησα = "with ashen pikes, presented" (not thrown) as when the phalanx was drawn up. Like our pike-men. The usual method was to hurl the javelin or lance, and retreat into the ranks. —Ἀδηφᾶς, Athens, the city of Athene: see Herod. viii. 44. The Athenians were very proud of these verses, which celebrate them as ἰδιογενεσ. —ἐντωμένον πτωτήθραν; so Milton at Athens—

"Where, on the Αἰγεan shore, a city stands
Built nobly, pure the air, and light the soil."

ὁμορ, here, in its first sense = "district," from ὅμοι, and so an "enclosure marked off from the waste," just as our "town" from the Saxon "tynan," to enclose. See Arnold's Thucyd., vol. i. app. iii.; so in Odyssey. i. 227. Τρώον ὅμος.

"Αεωρά, i.e., Gaia, "the Earth-Goddess."
This temple of Athene Polias was afterwards called Erectheium, from Erectheus, who was interred in it; he was usually regarded as its founder, since he had mainly contributed to the establishment of the worship of that goddess in Athens. In the temple was the olive statue of Athene Polias, that was said to have fallen from heaven, and many other objects of the highest veneration to the Athenians. See Herod. viii. 55. Observe that "Erechthion" is a post-Homeric character: see Grote's Hist., vol. i. p. 75, and also pp. 261, 262. From Thucydides we learn that the Athenians wore the golden grasshopper, as a symbol of their being "the children of the corn-giving soil."

περιτελαµοµένων δειµαιτῶν, i.e., every five years, at the end of the Panathenaea. Compare Virgil's "lustris labentibus."

550—560. κοσµήσαν. Scholiast explains by διασθέα: by ἵππως here, as elsewhere, we must understand the chariots.

οἷς ἐσεβίσω "was the only one to rival him," Lat. "solus cum eo certatab: see Herod. vii. 161, on this compliment to Menestheus.

Ajax: this was the great Ajax, son of Telamon; he differed in appearance from the Oilean Ajax in being very tall and stout, while the latter was little, and slightly made.

Σαλαµίνος, now "Koluri," an island lying between Megaria and the coast of Attica. It was colonised by the Αἰγακις of Αἰγινα, about B.C. 620; the Megarians and Athenians disputed for its possession: the Spartans were made umpires, and the Athenians supported their claim by quoting these lines of Homer, which represent Ajax ranging his ships alongside those of the Athenians; this, however, was supposed to be an interpolation of Solon's or of Peisistratus to meet the case, and the Megarians cited another version. See Aristotle's Rhetoric (bk. i. last cap.), and Müller's Greek Literature. The Megarian version of the lines was this:

Ajax δ' ἐκ Σαλαµίνος ἔγεν νέας, ἐκ τε Πολύχρης,
"Εκ τ' Αἰγακῆς, Νικαιὰς τε, Τριαδῶν τε."

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

Τιρυνόν τε τειχίσσεσαν, not = "walled Tiryns," as Liddell and Scott render it, but = "Tiryns full of houses," i.e., well inhabited. The word comes from τειχίων = "paries," the house wall, and not from τείχος = "murus," the wall of a city; and the termination -εις, Lat. -inus, implies abundance. The massive walls of this city have been the wonder of all ages, and were said to be the work of the Cyclops. Tiryns is now called "Paleo Anápli" (see Leake's Morea, vol. ii. p. 350).

—βαθὺν κατά κόλπον ἐχώρας = "which occupy the deep gulf," as Tiryns and Asine occupied the Argotic, and Hermione the Hermione Gulf.

560—570. ἄµπελελείριον Ἐπίσαυρον = "Epidaurus, abounding in vines." Called "Argolis" under the Romans; now Pidhavro. Aristotle made it a Carian colony: hence called "Epicaruma." See Herod. vii. 99, and iii. 50—52; Thucyd. v. 58.


Ταλαίφως (metri gratia), for Ταλαίφως, "son of Talaius."
Munîwos, now "Kharráti;" described by Homer (Odys. iii. 203) as situato in a recess (μυχή) of the Argivean land; hence the name. Its massive walls, of which the wonderful remains still exist, were said to be the work of the Cyclopes. In the heroic age it was the leading city of Greece, called by Homer πολύχρωμος (IIiad vii. 280), and εὐφόρος (IIiad iv. 52): see Herod. vii. 202, and Mure's Greece, vol. ii. p. 171.

570—580. Κόρινθος, now "Corinth;" it lay between the Sinus Corinthiacus and the Sinus Saronicus; hence called by Horace "bisarcs." Most admirably situated for commerce, the source of its immense wealth, as it united the Ionian and Sicilian seas on the one hand, with the Εὐγεία, the Hellespont, and the Pontus, on the other, and thus became the emporium of trade between the east and the west. Originally called Ephyra; Homer uses both terms indiscriminately. See Grote's Greece, vol. i. p. 165. It became the most licentious city of Greece; its patron goddess was Aphrodite.


Σικυών, now "Sicyon;" its plain was celebrated for its extraordinary fertility; hence Homer's term ἐνέμοντα. For a long period it was the chief seat of Grecian art, and renowned for its sculptors and painters. Anciently it had three names in succession, Εὐγεῖα, Μεγένως, and Τελένια. See Grote's Greece, vol. iii. p. 43, and Herod. vi. 126.

577 ἄστε = ὡς ὥρα = "just where."—"Ἄπειρος: see Herod. v. 67, 68. In historical times Adrastus was worshipped in the city.

πρῶτος ἐμπαιμένων, "formerly reigned" (πρῶτα = πρῶτες). Adrastus was the seventeenth king of Sicyon, according to Pausanias: being driven from Argos by Amphiaratus, he fled to Sicyon, where he succeeded his grandfather, Polybus, in the sovereignty: he was afterwards reconciled to Amphiaratus and became king of Argos.

Ἀγίαν: It was made up of six or seven villages; this accounts for the first part of the verb ἀμφιπείρομαι, applied by Homer to it. The latter part is accounted for by the fertility of the land, still attested by its modern name, Vostizza, from the gardens by which it is surrounded (βόστα, βοστάν, garden). Here was held the Council of the Achaean League, being the chief town of Achaia.

Ἀγιαλῶν, properly "the coast-land," subsequently called "Achaea." Observe that Agamemnon's kingdom comprises Εὐκλεία, which did not become Achaean until after the expulsion of the Ionians; on the supremacy of Agamemnon, see Grote's Greece, vol. i. p. 211.

μετέρρυσεν, "took the lead amongst:" see bk. i. 481.

580—590. Λακκέδαιμον, applied by Homer to the country as well as to the capital: the name is derived from the root "Lac" (connected with λάγος, lacus, lacuna), given originally to its central district, from its being sunk deep between the mountains: hence called καλώς. Many of the chasma and rent forms of the rocks on Mount Taygetus, have been produced by the numerous and violent earthquakes to which the country has been subject: hence Laconia is here called, by Homer κυκλώσσα, "abounding in chasms, or hollows."

Σαμαρῆς, stood at the upper end of the middle vale of Eurotas, and upon the right bank of the river; this valley was extraordinary for its beauty and fertility.

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

Ορυλος, now " Vitzilo." -άστερεθ, = " apart," i.e., from Agamemnon, προθύμησι = προθυμια: the iota is lengthened metri gratia. Compare ὑπερτηλήσι, i. 205.

590—600. Compare on v. 356, supra.

Πύλος. The situation of this town, called the Πύλος Νελίος, was much disputed by the ancients. Three towns claimed to be the seat of Nestor, the Eleian Pylus, the Triphilian, and the Messenian; the greater amount of evidence is in favour of the last. Pindar calls Nestor "the Messenian old man" (Pyth. vi. 35). This view is supported by Isocrates, Eustathius, and others. Besides, the portion of the Messenian Pylus, the most striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshippers of the god Poseidon, than a site, like the Triphilian Pylus, which was neither strong by nature, nor near the coast.

Ορθων, otherwise called "Epitalium," a town of Triphilia in Elis, according to Leake, now "Agalenitza:" see Iliad, xi. 710. Hymn. Apoll., 423, it was the "ford of the Alpheus."—Αἷβων, "the towering city," so called, but aiβὼ, is the simple adjective.—Πυθλέων, a colony from the Thessalian Pteleum, mentioned below in line 697.

"Elas, near the Alorian marsh (ἐλασ), whence its name.

Δέρμον, a town of Messenia, now "Sulimá."

τόν Ορθίκα: "that (famous) Thracian" (Compare Lat. "ille."

The historical Hellenes looked down upon the Thracians as a barbarous race, and yet Hellenic tradition looked back upon them as the early civilisers of Greece, and remembered with gratitude the names of the Thracian Museus, Orpheus, Eumolpus, and others.

Müller (Dorians, vol. i. pp. 472, 488), meets the difficulty here presented by making the early and later Thracians belong to two distinct races. Colonel Mure (Liter. of Ancient Greece, vol. i. p. 150), gives a more satisfactory explanation, and is not without support from Thucyd. (bk. ii. 29).

"It is certain," he goes on to say, "that in the mythical geography, a tract of country on the frontiers of Boeotia and Phoci, comprehending Mount Parnassus and Helicon, bore the name of Thrace. In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are Thracians." Again: "Pausanias makes the Thracian bard Thamyris, virtually a Phocian. He assigns him for a mother, a nympha of Parnassus called Argiope. His father Philammon is described as a native of the same region, son of Apollo, by the nymph Chione, and brother of Autolycus. . . . . Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Minyean Orchomenos, the temple of the Graces, rivalling Thebes herself in the splendour of her princes, and her zeal for the promotion of art . . . . it was the native country of the
Dionysian rites, zeal for the propagation of which is a characteristic of the Thracian sages... the most illustrious masters of poetry, Amphiaraus and Linus, were both Boeotians.

Some, however, think the mythical Thracians were members of the extended Pelasgian race, which once occupied the northern as well as the other shores of the Aegean, until displaced in the north by the irruption of the historical Thracians: to their receiving the name of the early possessors of the country, we have several parallels in history.

Oχελάδες: from Οχελία, in Αἰολία, distinct from the Θεσσαλία Οχελία, mentioned in line 730 below, as also the city of Eurytus. Several other towns of this name laid claim to this distinction.

δέλαδον κιόμαρτόν, "they made him quite forget his harping."

On this context, see Müller's Gr. Lit. iv. 2; see also Odyssey, Θ. 65.

600—610. Γεφύρων: see Ιλιάδ v. 336.

'Αρκαδία, the central country of Peloponnes: aptly called the Switzerland of Greece: its inhabitants were a strong and hardy race of mountaineers, and like the Swiss, they constantly served as mercenaries.

Κολώνας δροτι αίτώ, now called Ζύγια: 7788 feet above the level of the sea; celebrated as the birth-place of Hermes, hence called "Cyllenius." The ancients wrongly supposed it the highest mountain in the Peloponnes: a peak of Tityrgetus rises higher.

Αίτων: see Pindar, Olympia vi.—Φένων, now Φωνία; represented by Virgil as the residence of Evander (En. viii. 165).

Ορχομένων, called by Thucydides Arcadian to distinguish it from that of Boeotia; it was in a plain completely surrounded by mountains, called by Homer πολύμερος, and by Vidi "ferax:" now called Καλβάκι.—ϊμεόμεσσαν = Virgil's "obviam ventorum furias:" see bk. ii. v. 267.

Στερεά, now Πίλοι: anciently a leading city of Arcadia, and famous during the whole historical period of Greece, in connection with Sparta.

Μακαρίων ἐπανεφη, now Πάλαμοπι: equally distinguished in the mythical and historical times. Instead of the groves of oak and cork-trees, described by Pausanias, there is not now a single tree to be found there; and no poet would give the epithet "lovely" (ἐπανεφη) to that naked plain, covered with stagnant water and shut in by gray, treeless rocks.

610—611. τοξισταὶ ἦγει = "navigation;" in Od. v. 67, "fishery."—δεκαν ἐφ' ἐν δεκαν = "as far as." Compare Od. E. 251, τοξισταὶ ἦγει.

620—630. 'Ακτορίσσων, a patronymic, "the son of Actor." As the attribute is immediately after both nouns Κρέδρον and Εὔρων, it is generally applicable to both: this general rule holds good in Latin also. There is no need to alter the reading to 'Ακτορίσσων, as Heine proposes.

τοῦ δὲ τεσσάρων: it is unaccountable that we do not find here the fifth leader of the Epeans, Otus, who is mentioned in Ιλιάδ Ο. 518.

Δωλιάχθων, mentioned in the Odyssey as subject to Ulysses, and celebrated for its fertility (Od. i. 245; ix. 24; Υμν. Apoll., 429): its site has been much disputed. Leake observes that "Petala, being the
largest of the Echinades, and possessing the advantage of well-sheltered harbours seems to have the best claim to be considered the ancient Dulichium.”—*Εχινάδων*: according to Phercydes, the Echinades were deserted: their name was derived from the “echinus,” “sea-urchin,” because of their sharp and prickly outlines: they lie off the coast of Acarnania: see Herod ii. 10, and Thucyd. ii. 102.

*ναυσε*: here intransitive: see Sophocles, Ajax, 604.

*τριχάλικης*, “indignant at his father” Auges, who refused to give the promised reward to Heracles.

630—640. Κεφαλλήνια. Homer calls Cephalonia by the name “Same” and “Samos.” It was the largest island in the Ionian Sea, and fronted the Corinthian gulf and Acarnania. Herodotus (ix. 28) is the first to call the island Cephalonia.

*Θιδίκη*; now *Thiaki*: this island was the scene of a great portion of the Odyssey.—*Νήριτος*, a mountain in the north of *Ithaca*: see Od. ix. 21; Virg. *Aen.* iii. 271, (now called “Anoge,”) Virgil took it for an island.—*Ζάκυνθος*, now *Zante*, subject to *Ulysses*; called “nemerosa” by Virgil.—*Ηρεπών* = “the mainland,” i.e., the whole western coast of Greece from the Acrocorinian Promontory, as far as the entrance of the Corinthian Gulf, in contra-distinction to Coryra and the Cephalonian islands: in this sense the word was used not only by Homer, but up to the Peloponnesian War (Thucyd. i. 5).—*μιλτοπάρης*, “red-cheeked,” having the stern and prow painted with vermilion: in the Odyssey xi. 124, *φωκοκράτης*.—*Καλυδών*: in heroic times the chief city of *Aetolia*: now *Kurt-agá*. See Iliad ix. 529.

640—650. οὐ γὰρ . . . ἡ δὲ, = “for they were not;” euphemism for death: so in the touching story of Joseph we have “and one is not;” and in the New Testament Rachel weeps for her children, because “they are not.” Compare Shakespeare in Hamlet, “To be, or not to be, that is the question.”

Respecting Meleager, see Iliad xi. 525, and the excellent observations of Grote, vol. i. page 197.

*τειχίστεσσαν*: see on ver. 559, *συνια*.

*Δρυνίδεστα Δύκαστον*;= “white Lycaost’s;” probably from *λευκός*, white, and *δύτη*, city; as “Alba (urbs) “Longa.” Compare Virgil’s “Paron niveam.” Horace’s “claram Rhodon,” as they lay on *chalky hills* = Lat. “rupis candentibus.” So our “Albion,” from the *white* cliffs.

*Κρήτην ἐκατόπωλον*, now “Candia;” illustrious in the early ages of Greece, and insignificant in later times. Bishop Thirlwall (Hist. of Greece, vol. i. page 283), has given an excellent account of its early state. Virgil imitates Homer’s account.

“Centum urbes habitant magnas, uberrima regna,” (*Aen.* iii. 106.) See also Horace, Od. iii. 27. It was celebrated for being the birthplace of Zeus, the realm of Minos, and the mother of Grecian navigation. In historical times the infamy of the Cretan character was qualified by the single virtue of affection for their *mother-land* (*μητρίδα*), a word peculiar to Crete. The island was neutral in both the Persian and Peloponnesian Wars. In the Odyssey, Crete has only “niney” cities; ten cities are supposed to have been destroyed in the struggle between Leucus and Idomeneus.

650—660. *Ευνάλω, “the warlike” (not found in the Odyssey): either epithet of Ares, or used for Ares himself, in the Iliad: the
distinction between Enyalus and Ares, as separate Gods, is post-Homeric. As a counterpart Homer gives Euryo (Iliad v. 333), the Goddess of War, who accompanies Ares in battle and the destruction of towns.

ἡῶς τε μέγας τε, "both brave and tall;" both heroic attributes of primary importance.

Ῥόδου, "Rhodes;" so called from Ῥόδος (which appears as its symbol on its coins); properly "the island of Roses." It had received Dorian settlements as early as the Trojan War, as the Heraclid Tlepolemus led its ships to Troy. Its three most ancient towns were Lindus, Ialybus, and Camirus (Herod. i. 144). The island was very wealthy, and its fertility was remarkable. The Rhodians were illustrious for bravery, political sagacity and integrity, and a chivalrous sense of honour. Homer calls them ἄγεράχοι = "lordly," "high-minded," a word whose bad sense, "overweening," is post-Homeric.

βῆς Ἰταλών, "to the might of Italius." Compare Hom's "Herculean labor." Shelley has "Demogorgon — a tremendous gloom." Milton has "the angelic virtue;" "the might of Gabriel;" and "the violence of Ramiel." This periphrasis is not a mere pleonasm for a personal name: it personifies the quality which is the essence of the individual, representing him in that light in which the mind would or should naturally regard him; so the words ἐβα, μενος, οδενος, are applied in Homer to persons as their distinctive traits.

Ὑφήις, in Elis, the capital of Augeias, whom Hercules conquered; distinct from the Corinthian Ephyra and the Thebapontian Ephyra, which are also mentioned by Homer.

630—670. αἰδρία, = "instantaneously," i.e., at one blow.

βῆς ἐφάγας, "proceeded to fly," from the vengeance of his kinsmen: see Iliad ix. 630. See Grote, vol. i. page 33. Purification for homicide seems post-Homeric.

οἱ ἀλλαί: observe that οἱ is the dat. of personal pronoun οἱ.

ἐκ Δίας = "of Zeus," i.e., by Zeus; this poetic use of ἐκ for ἐν, expressing the agent, is common in poetry and in Herodotus, rare in Attic prose. So in English poetry "of" for "by," as in

* * *

... "Now scorned of me,

For she being feared of all... obeyed of none."

Shakespeare, Richard III.

ὅπερ ἀνάσει: τε with relatives has the force of περ, giving energy and emphasis.

τρικάθα καταφυλακῶν. In every Dorian state there were three clans, the Hylleis, Dymanes, and Pamphyles: see Od. xix. 177.

κατάκαθα: according to the myth, Zeus covered Rhodes with a golden cloud, whence he rained down riches upon them. See Pindar, Ol. vii. 68.

670—680. Σύμφθην, "from Syme," between Rhodes and Cnidus. Nireus is here said to be the son of Charopus ("bright-eyed") and of Aglaia ("splendour"), evidently mythical personages. Nireus is not again mentioned in the Iliad,
mei' ἀμώμωνα Πηλεώνα, "next to the blameless Pelcid," (μετὰ = Lat. sequentium).

Κράσαθων, Ἕρικ = κάρσαθων, now "Sharpanto."

Κῶν, now Śtančo, an island in the Myrtoan sea, "one of the most renowned of that beautiful chain, which covers the western shore of Asia Minor." See Thucyd. viii. 41, for its earlier name Meropia.

680—690. νῦν ἀν τοὺς, supply ἓστετε.

"Ἀργός: here called "Pelasgicus," to distinguish it from the Achaean Argos, Iliad ix. 141. According to Leake, it here signifies the whole of Thessaly, not a town or district merely; as the line in Homer marks a separation of the poet's topography of Southern Greece and the islands, from that of Northern Greece.

Τρηχαία; afterwards called Heraclea, after Heracles.

Θάλης, probably the ancient name of Pharsalus.

Ελλάδα: here a small district of Phthiotis in Thessaly, containing a town of that name: from this place the Hellenes gradually spread over the whole of Greece.

Μορυμάδες: according to the myth, Zeus peopled Ἐγίνα by changing ἄτα (μορμικας) into men, whom, Peleus, the father of Achilles, brought into Thessaly.

690—700. ἕχεσσειμάφος = "raging with the spear," of the heavy-armed, who fought hand to hand, and did not throw it, and retire.

Πύρασον ἄθεμβετα, "Pyrasus, abounding in flowers;" as Phylace, a town of Phthiotis in Thessaly. Subsequently called Demetrium, from the sacred enclosure of Demeter, mentioned by Homer, now called Kóktrína.

Πτελεῶν λεκτόπυς, = "grassy-couched Pteleos," now called Pteleio; situated on a peaked hill: on its side is a large marsh, which, as Leake observes, was probably the rich and productive meadow, where cattle reposed and pastured according to the Homeric epithet: ἔχεν τάρα γαῖα μελαύμα = "the dark earth had closed over him:" (see Iliad iii. 243); ἄουριφρυής, "rending both her cheeks" (in grief).

δόμος ἡμτέτης, "a home half-complete," i.e., χίφος, "widowed," wanting its lord and master. Marriage is often called τέλος by the Greek writers, and so ἡμτέτης = "that which contains only half the marriage," the husband or wife being absent or dead. Ovid has "domus vidua."

700—710. οὐδὲ μὲν οὐδὲ ὁ ἄναρχος ἔσων, κ.τ.λ. ἦλθεν = ἄλλῃ ὑπὸ μὴν οὐδὲ οὕτως = "but assuredly not even those were without a chief, no (they were not), though they pined for [their own] chief."

ἀντοκακηγημένος = "very brother," full brother, i.e., by the same father and mother.

τρότερος, supply γενεῖ = προγενέστερος of ver. 555.

Προτεσίλαος, was celebrated for his love and devotion to his wife Λαιδαιμία.

710—720. παρὰ Βούικίδα Λιμνη, = "fast by lake Böbe." Λιμνη, properly = "salt-lake," or generally, according to Nitzsch = "aqua, quorum ripae propinquae." Thessaly was remarkably fertile, more especially along this lake, which is now called "Karla." In this neighbourhood Apollo fed the herds of Admetus. Euripides speaks of it as πολυμυκτήτη, which the numerous flocks still seen in the vicinity, confirm.

On the term ἐνέμοντο, see above, ver. 490.

'Ἰαυλός, called also by Homer ἑὕρυχος, Od. xi. 156; an indica-
tion of its magnitude: it was the rendezvous of the Argonauts, and lay in the Magnesian district: scarcely known in the historical times: its ruins are near Volo.

"Ἀλκηνώς: her sacrifice of herself for her husband Admetus forms the subject of a beautiful play, by Euripides, called Alcestis.

730—733. Ἀλκηνώς. In the Αἰγæan sea between Mount Athos and the Hellespont. The whole island bears the strongest marks of volcanic agency, hence its connection in the myths with Hephaestus, who fell from Heaven upon this island (Iliad i. 594). Its earliest inhabitants were Sentics, a Thracian tribe, probably robbers (from στενός), see Iliad i. 595, and Odys. viii. 294. The later inhabitants were called Minyæ and were the sons of the colonising Argonauts. The observation of the Scholiast that Philoctetes was left on this island to be cured is fully borne out by the present practice of Turks and Greeks, who cure wounds and the bites of serpents, as the ancient physicians did, by terra Lemnica which is the chief production of the island. The story of Philoctetes forms the subject of a pathetic drama of Sophocles.

Lemnos is now called "Stalemene," from ἔστεὶ Ἀλκηνώς (modern name of Coe) from ἔστεὶ Ἀλκηνώς "Stanke" (modern name of Constantinople) from ἔστεὶ Ἐπούς "Standia" (modern name of Dia, near Crete) from ἔστεὶ Ἀλκηνώς "Stalemene." See Odys. i. 52, μῆνισθήτω Ἐμελλων: see bk. v. 694.

Trikkala, a Thessalian city in Histiaeotis; was subject to the two sons of Asclepius, or Αἰσχυλια, who went to the Trojan war. It possessed a temple of Αἰσχυλια, the patron god of physicians. Leake found here an inscription on a marble to "a god-like physician, named Cimmer." It is now called Trikkala. See Grote, vol. i. page 348, for the skill of Pseudo-nor and Machaon.

730—740. Ἀλκηνώς: Leake remarks that there are some ruins at Vlokho which represent Asterium, while the white calcareous rocks of the hill explain and justify Homer's language Τεῦντος τε λευκὰ κάμρα (τιναρος = "whitestone").

ὑμητίς τῆς, "on that eventful day:" see note above on vore. 482.

740—750. Φήματα, Centaurs: the notion of Hippocentaurus is pa-

Homer: οὐκ ὡς, άμα τῶς γε λευκάς, = (he) was not the only one (to lead them), no, for with that one was Leonteus." See note on v. 60, Iliad i. Ἀκοῦσαιν θυελλαιραί: see Iliad xvi. 233; Odys. xiv. 327: a town in Epirus, celebrated for its oracle of Zeus, the most ancient in Helle.

Its source was in Mount Titanus, a part of the Cambodian range, joining the Peneus between Larissa and the vale of Tempe. It was afterwards
called "Eurotas" and "Orcus," and was regarded as a branch of the Styx (a naphtha stream, supposed to flow out of hell, by which the gods swore), as its waters floated, like oil, on the surface of the Peneius, now called Palambris. In the lower part of its course, after leaving Larissa, the Peneius flows rapidly, and is full of small vortices; hence Homer's ἀργυροίμην. Leake thinks the poet has carried his flattery too far in comparing to silver the white hue of its turbid waters, derived entirely from the earth suspended in them. The water of the Titanius, on the other hand, was clear (καλλιόβοιν), and floated on the Peneius.

Στήνης: properly a very high waterfall descending into the Crathis in Arcadia. The scenery about it is one of wild desolation: this and the inaccessibility of the spot, with the singularity of the waterfall, invested the Styx with superstitious reverence. See Iliad xv. 37, and viii. 369, where it is accurately described. The Greek and Roman poets transferred it to the invisible world. The belief in the poisonous nature of the water still continues in the neighbourhood. It is now called τὰ Μαυρανέρια, or the "Black Waters," and τὰ Δρακανέρια, the "terrible water."

Μαγνήτων, a Pelasgic race, who dwell along the eastern coast of Thessaly, between Mounts Pelion and Ossa and the sea.

Πήλμων εὐνόσφυλλον, now called Zagra, close to Mount Ossa, to which it is connected by a low ridge. It is still covered with venerable forests, of oaks, chestnuts, beeches, elms, and pines, justifying Homer's constant epithet, and the description of other poets. Here the Argonauts found timber to build their ship Argo.

760—770. ἀρίχας, poet. = διάμριχας = "alike in coat" or colour.—οἶδας = διώδεσας = "alike in years."—σταφύλη, = "by the plumb-line," ἢ. ἢ. exactly of the same height as if they had been measured by the plumb-line.—Ἐπάλλων: here as the νῦνος θέος (from νομός = "pastureland"). There are only a few allusions in Homer to this side of his character, though so popular and prevalent afterwards: Virgil's "Pastor ab Amphyryo:" see Hymn to Hermes, 22 and 70; and Iliad xxi. 488. See Müller's Dorians, vol. i. page 233.

φορεούσας (frequent. of φέρω), = "that were wont to bear."

Ὑπος: supply φέρτατι φαίν.

770—780. ἀπογενεσας, intensive: see Iliad Ω. 65.

ἀγανέρις: = "hunting spears;" from ἄλος, the chamois.

NOTES ON

διέκτησαν πεδίον: verbs of motion in Epic poetry generally take a
genitive case of the space over which the motion proceeds.

Ἰρας, the messenger of the Olympian gods in the Iliad, as Hermes in
the Odyssey. Some derive her name from ἔφ, ἐφο, “to speak;” others
with more probability, from ἐφο, “to join,” whence εἰφήν, “peace,” and
so she would appear as the restorer of peace in nature, in the form of a
rainbow, a form unrecognized by Homer, though he calls the rainbow
itself ἰρας (Iliad vi. 27). This brilliant phenomenon, which vanishes as
quickly as it appears, was regarded as the swift minister of the gods.

790—800. τῷ μὲν ἐνσαμεῖον (middle), “having made herself like to,”
—ἐν ἐσπήνοις “in the time of peace.”—ἐφ’ ἡμῖν “notwithstanding.”
The addition of a participle to the genitive of time, as ἐκὶ Κῦροι βασὶ
λευκότως, is a post-Homeric development of the language.—ἐρχομαι
πεδίον: compare above on διέκτησων πεδίον.

800—810. πολυπτέρως, exactly = “widely-disseminated.”
κασμαζόμενος πολιτας, “marshalling (only) his own citizens;” ob-
serve the force of the middle.

810—830. αἰγίδα καλαίνη. This hill lay in front of the Scæan gate,
in the plain.—περήδεομα (passive) = “that can be run round,” i.e.
standing clear, detached.—κυλλῆσεσθαι (intensive and frequentative of
κυλεῖ) = “ever call,” “are wont to call.”

Βατίεριν = “the thorn-hill” (from βᾶτος, “thorn”).—Myrina, “the far-
springing,” was, according to Sirabo, one of the Amazons: see bk. iii. 183
μέγας κορυφαῖος “Εντιαμ, “tall Hector, of the motion helm.” New-
man observes that the Greek αἰῶν is = Lat. varius; the verb in Od.
xx. 17, means variari; and that there is no indication of “rapidity” or
“flexibility” ever being intended; qualities not found in Hector’s
helmet, as here, or in Ajax’s shield, Iliad vii. 222. This view appears
an extreme one. Büttmann (Lex. sub voc.) has certainly established the
signification here repudiated, and which will explain such expressions as
αἰῶνα (Odyssey), Pindar’s αἰολαβρόσθης, Hesiod’s αἰολόµητης, and Homer's
πόδας αἰῶνα ἔπτωκε, αἰῶνα εὐδαί, κ.τ.λ. See note on bk. iv. v. 490.

Ἱὸς ἐν κυμαῖοι, “in the woody pass of Ida” (Lat. saltus): see on
personification of mountains. Note on v. 495, bk. i. —ἐνυγνωσά, “bedded
with.”

Πατίεριν, a town of Mysia, on the Propontis; called so from the
field which grew the r in abundance: now Shemilis.

830—877. περὶ πάντων = proec cunctis, “all men.”—Κηφεὶς τῷ
ἀγῶν, κ.τ.λ. = “for the fate-goddesses of black death kept driving them
on” (to destruction). Compare the case of Eli’s sons: “Notwith-
standing they hearkened not unto the voice of their father, because
the Lord would slay them” (1 Sam. ii. 25).

Σηρῆς, chief town of the Thracian Chersonese, and opposite to
Abydos, and, with it, famed for the bridge of Xerxes, and the romantic
loves of Hero and Leander; now Jolowa. See Virgil, Georg. iii. 238;
Ovid, Epist. xviii., and Byron:

“The winds are high on Hellas’ wave,
As on that night of stormy water,
When Love who sent, forgot to save
The young, the beautiful, the brave,
The lonely hope of Sestos’ daughter.”

Bride of Abydos.
"Aiotos: see note on bk. ii. 460.—δραχμος, = "file-leader."—ανθωπες, "very" (ἀθω),—Πελασγων: always kept distinct by Homer from Achaians, Athenians, or any of the subsequently called Hellenes. Argos in Thessaly is called Pelasgic, in direct contrast distinction to Achaian Argos: see bk. ii. 681, and bk. ix. 141. See Grote, vol. ii. chap. 2; and Bishop Thirlwall's Greece, chap. ii.

Ελλησπόντος, now "the Dardanelles," which divide Europe from Asia, and unite the Propontis with the Ægean Sea. The Greeks derived the name from the mythic Helle. Here Homer calls it the "strong-flowing" on account of the strong currents arising from the conflus of the Ægean and Euxine: in Iliad vii. 86, it is called πλάτυς, "broad," because Homer conceived it as a wide river flowing through thickly wooded banks into the sea. Its breadth is about one mile in the narrowest part; in the broadest about ten.—Κιόνων: see Herod. vii. 59.

λάσιον κήρ: see on bk. ii. 658.

έξ 'Ενετῶν: a band of these Paphlagonian Eneti under Antenor, settled on the coast of the Adriatic; the modern Venetians (see Virgil, Æn. i. 242) according to some: the evidence is rather mythic than historical.

Παρόνων νόταμών, the most important river on the west of Paphlagonia: its name was really a corruption of the native term, "Bartine," though the Greeks fabed that it was so called from Artemis, who bathed in its waters, or from the purity of its waters.

έξ 'Αλβης, = "the country of the Chalybes," whence silver came. As the Greeks called iron or steel χαλεψ, it is possible they received both the thing and the name from these ancient miners: see Xenoph. Anab. iv. 7.

κερίζε, properly of an ox; = "throw down with its horns."

Μόνων: their country was afterwards called Lydia.

Γναχή λίμνη, west of Sardis; now Eni-Gheul.—Καρὼν βαρβαροφόνων: the term βαρβαρος is not used by Homer as a distinctive term, designating non-Hellenic as opposite to Hellenic, but in the wider sense implied in Ovid's line,

"Barbarus hic ego sum, quia non intelligor ulii."

The Egyptians had a word corresponding to this βαρβαρος: see Herod. ii. 158. Compare Homer's designation of the Sinties in Od. viii. 294.

Φθειρῶν ὅροι = "the mount of pines" (φθειρ, "pine"); either Mount Latmos or Grius.

ἐνδ Τμάλων, "at the foot of Tmolus."

Σκάληνον: the Xanthus, in Homer, is not only a Lycian river (as here), but is also the sacred name of Seamander, the Trojan river.

BOOK 3.

ARGUMENT.—Paris proposes to fight with Menelaus, in single combat, for Helen and her treasures, but retires in terror from the advancing hero. Hector rebukes him for his cowardice, and indues him to engage. A treaty is arranged. Paris narrowly escapes death, and
is rescued by Aphrodite, who bears him to the chamber of Helen. Menelaus claims her with her treasures, according to the terms of treaty.

1—20. ὑβρίσθες ἦσ. The θες of ὑβρίσθες is made long by arsis. ἦσ. = "as," has the accent, since it follows its word; otherwise ὑβρίσθες.- ἡθρε πέρ. "exactly as:" see bk. i. 252.

ἀβεσφατον ἴμβρον, = "the great and terrible thunder storm." ἴμβρον has generally ἴμοι joined with it; ἀβεσφατον, properly = "such as a god could not or would not utter forth;" used, however, very much like our colloquial terms, "terrible," "dreadful."—πέλεις υἱώνοι μπὸ = "is wont to be in the heaven, before them" = πο ὑἱώνοι: see note on bk. i. 284, for πέλεις.—Πυγμαῖοι, "Pygmæi quasi cubitales," St. Augustine: the Lilliputians of old, whose height was not greater than that of a man's arm from the elbow to the closed fist (πυγμή). See Herod. iii. 37, and compare Milton,

"than that small infantry
Warred on by cranes."

"The Gammadim" (from gamma, "a cubit"), mentioned in Ezek. xxv. 27. Aristotle and Pliny believed in the existence of such a race, a belief which the observations of recent travellers in Africa do not invalidate.—ἡθρα: Büttmann observes, "The cranes, like our birds of passage in the northern part of the world, arrive in the night, and fall upon the pigmies early in the morning." Compare Virgil's imitation, Aen. x. 264,

"Quales sub nubibus atrim
Strymonis dant signa grués, atque ætheræ tranant,
Cum sonitu, fugiuntque notos clamore secundo."

Compare Shelley,

"As multitudinous on the ocean line
As cranes upon the cloudless Thracean wind."

ἐβίδα προφέροντες = Lat. certamen edunt. Some say that the monkeys in Africa are signified by the pygmies, whom the cranes attacked.

οἱ δ' ἄπι ίσιν, κ.τ.λ.: imitated by Milton, Paradise Lost, i. 539,

"thus they
Breathing united force with fixed thought,
Moved on in silence."

τυχθὺς ἀμείνω, because the sheep are then scattered, and not folded, as at night.—ἀς ἄρα, "just in this manner:" see on bk. i. 96.—καταλέγεις = "dust in motion," but κόνις = "at rest," Scholiast.

dιεπηρον πεδίου: see bk ii. 755. Compare Lat. "conficere iter."—Τρεις μιν προμάχιζον, = "was fighting in front of the Trojans," as their champion, in the foremost rank, πρόμαχος or πρόμος.—Ἀλέξανδρος = "Man-defender." Paris was so called by the shepherds of Ida, since he defended them against robbers.

θεουκάλας, = "godlike in form" (θεός and ἐκλος) i.e., beautiful as a god; always of outward beauty, and usually applied to young heroes, such as Paris. Telemachus, and others: never applied to things.—θεουκάλης (from ἑκλός and ἑκλός), = "God-fearing."—θεοκάλος, = "god-like in form
and soul), takes in the outward beauty, expressed by θεουχής, but, in addition, it designates those attributes of prudence, valour, justice, which go to make up the moral beauty of divinity. Paris, for instance, is not θεουξιέλος, but always θεουχής, whereas Achilles (Iliad i. 131), and those of his stamp, are θεουξιέλος, as well as θεουχής. This is Plato’s view of the word, who transposes so much of the Homeric sense into his own beautiful language. He says—Θεουξιέλος τὸ φόνοι ἱκειν, καὶ καλὸν, καὶ σῴφρον. Observe that θεουξιέλος is properly used of persons, and the term θέακελος, of things = “God-beseeming,” and sometimes merely = “wonderful.” — ἀντίθεος = “a match-for-a-god” (in strength or outward beauty).—Ισόθεος = “equal to a god,”—the peer of a god (in rank or size), especially used of kings; and so in Attic Greek.—θέοφατος = “caused by the word of God,” either God-created, or God-ratified, or God-uttered.—θεώς, “divine,” in all its senses.—Δως, = “Zeus-born,” or “sacred to or protected by Zeus, or some other of the gods.”—θεοπάτεως = “superhuman,” or “unearthly,” seems to have a negative rather than a positive sense: sometimes, however, = “God-inspired,” or “decreed by Heaven.”

Παρδολένθ, In Iliad x. 22, Agamemnon is represented wearing a lion’s skin. By poets skins are often ascribed to heroes and imaginary beings. The high-priest of Egypt wore a leopard’s skin on grand occasions; see Sir Gardner Wilkinson’s Egypt, vol. i. page 279. With παρδολένθ, apply ὅρδον.

Περικορυφέμα χαλκῷ = “crested with bronze,” i.e., having bronze heads metaphor from the κόρος, the helm or crest).

Προκαλεκτο (imperative and iterative) = “kept challenging.”

20—40. ὅς οὖν, “when therefore.” οὖν = ἐν, οὖν, “it being so,” from εἰμί, is used by Homer as an illative particle only in such forms as τε οὖν, ὅς οὖν.—μακρὰ βιβώτα: so Milton, Par. Lost,

“Satan, with vast and haughty strides advanced.”

Μαχισάθαι = “at once to fight” (the force of the aorist; see on bk. i. 8).—ἔστε λέων, κ.τ.λ., imitated by Virgil, Αἰν. x. 723. Observe how he dactyls spring onwards to imitate the act described.

Τεῦξεν: this explains not only why he cares not for hounds, but also why he devours the dead body (σῶμα, while ἡμὺς is the living body in Homer), which he never touches except in extreme hunger; and compare,

“The other lords, like lions wanting food,
Do rush upon us, as their hungry prey.”—Shakespear.

Φτερο γρῆ = “he kept saying within himself;” and so “thought:” the force of the middle and the imperfect: see on bk. i. 361.

Τισεβάθα = “take vengeance on:” from τίνω; see on bk. i. 42.

Οὖν τεῦξεσθα = “with his harness,” i.e., the whole armour of the hero, hence always plural: both the form and the full force of the word may be rendered by the old English “harness.” Compare Milton’s “bright-harnessed angels.”

ὅς ἢν, elliptical for ὅς ἦτε τότε, ἢν. In this simile observe that, as usual, aorist verbs are employed, ἄντεθη, ἐλαβέ, ἄνεξούργηε, ἑλε, best rendered by “wont to,” though in most cases they would fully bear the usual aorist force of immediateness. This simile has been imi-
tated by Virgil, Æn. ii. 379; and so Macaulay (Lays of Ancient Rome) who avows such imitations:

"As turns, as flies the woodman
In the Calabrian brake,
When through the reeds gleams the round eye
Of that fell speckled snake."

Sextus Ἀτρέως ὤλον. "Conscience makes cowards of us all."

Shakespeare.

Nothing can be more remarkable than the resemblance between the conduct of Paris here, and that of Sextus Tarquinius as related by Livy.

Τρωγὼν μὲν προμάχεαν Ἀλέξανδρος finds a perfect parallel in Livy's words, "Tarquinius ostentantium se in primum exulum acie," while the cowardly retreat of the conscience-smitten and adulterous Paris finds its parallel in the retreat of the infamous Sextus: "Tarquinius retro in agnum suorum infasum cessat hosti." See Macaulay's Lays of Ancient Rome (Introduction).


eἴδος ἔρετο: this explains θεοδίστη, the peculiar attribute of Paris. 40—60. ἥγοιν, "unborn" hero, generally = ἔτεκνος, "childless."

ἀλλ' ὄφελες = Lat. quum delibaveris.

eἴδος ἔτο = eἴδος ἐτετρά: observe the accent of ἐτο.

ἀλήθη = "courage;" distinct from ἄλυμ = "strength," merely.—μυθέες ἀλοδαπόεως = "having intercourse with those of another soil;"

passive in middle sense.—τῇ Ἀπειρῃ γαῖῃ: see on bk. i. 270.—σῶν = Lat. nūmus; properly a "daughter-in-law;" often, any relation by marriage.—παρὶ τε θῆμων = "the whole country" (district, as opp. to the town).

πῆναι, χάραι, κατηφευγει, and λαβής (verse 42), all abstract forms for the concrete: see on bk. ii. 235.

οὐκ ἐν τῇ μείρεσιν = "couldst thou not wait one instant for?" observe the momentary action indicated by the aorist.

οὐκ ἐν τοι χαλασῷ = "cannot at all avail thee:" ἐν in the negative sentence generally strengthens the negative force.

tα τε διός, ἢ τε κόρῃ, τοι τε eἴδος: (the articles, or rather the demonstratives, here are all personal, like the Latin iste)="both these gifts of Aphrodite thou hast, as well as thy tresses, and thy beauty." So Horace, Od. i. 15:

"Nequite quam, Veneris presidio ferox,
Pectes cesariem, grataque feminis
Imbelli citharâ carmina diverses....
antes, heu, serus adulteros
Crines pulvere collines."

Λάδιον εἴσο δεικνόει: either of stoning to death (a common punishment for adultery), or, according to the Scholiast, of being buried. Compare La Fontaine, "La cour lui taille un beau pourpoint de pierre." εἴσο, pluperfect (2nd singular) of εἶμαι, "I am clothed," used in a middle sense.

60—80. Ἐκτὸς, ἐπι μέ, an ellipsis of apodosis: supply, "I must endure it."—εἰσο, "is driven."—ὑπὲρ with a genitive often follows a
verb that implies a passive notion, as ὑπάγετεν ὑπὸ τίνος.—μὴ μοι, asyndeton = prose form ἀλλὰ μὴ μοι. For ὅσα, see on bk. i. 96.—εἰκὼν ὅν = non arbitrrio suo.

ἄλων εὖ = “having taken with a blessing” (“faciliter, non omnino,” Nägelsbach), i.e., to his good fortune, reminding one of the expression, “much good may they do him.”

ἀλαθ" ἄγεσθω = “let him lead to his own home;” force of the middle.

δρκα .... ταμώντες: see bk. ii. 124.—κάθισον Τρῶας = “at once make the Trojans sit down.”—συμβάλετ, “at once match” (mark the force of both sorites).

Ἄχαια: supply γαῖαν; the territory of Achilles in Thessaly.—Τροιν: see on bk. ii. 237.—μέσου δουρᾶς ἐλῶν, elliptical; supply ἐγχος = “having grasped his lance by the middle of its shaft;” the genitive indicating the part seized.

ἐπετεῦχατο = “began to direct their bows.”—πεῖκασθαι, “to aim,” and βάλειν, “to throw,” in Homer always take an instrumental dative: so in English, “to pelt with stones.”—μακρὸν δῖσεν = “shouted so as to be heard afar.”

80—100. στεντα = “continues standing,” i.e., as if to do something; hence from the notion of maintaining one’s ground comes that of “insisting” or “determining.” The word is purely Homeric.

πέριξ κάλα: see above, 20—40.—κέλευ: see on bk. i. 74.

οὖσα .... μάχεσθαι = “to fight in single combat.”

ἀγν .... σωτῆ = “in perfect silence.” σιγῆ, “absence of articulate sounds;” σωτῆ, “absence of all sound,” is a distinction not always observed.

πένθος = 2nd perfect of πάσχει: syncopated form of πεκνόθατε.—

πορνίω .... ἔρη = “I am minded . . . . that henceforth,” i.e., I mean that henceforth, Ἀλεξάνδρου ἀρχή = ἀρχή τῆς έριδος ἀπ’ Ἀλεξάνδρου γενομίνως (Dünn). Paris is called νεικείς ἀρχή, Iliad xxii. 116, and his ships, νῆσαι ἄρχεκάσου, Iliad v. 61. Fusi takes it as a Hendyadis, and compares Iliad ii. 377, καὶ γὰρ .... μαχητάμεθ’ .... ἐγὼ δ’ ἄρχον καλεσφων.

100 — 120. οἰσετε .... &amp;et, “bring and drive without delay.” (καρπαίλιμως in ver. 117, ἃντρα;) not futures, but Epic soritic imperatives: see Böttman.

λευκόν .... μέλαινας, the former for the Sun-God, the latter for the Earth-Goddess.—Πράσῳ βιν: see on bk. ii. 668.—αὐτός, Lat. ıse, “in person.”—ὑπερφίλαιοι: quasi ὑπερβίλαιοι (from ὑπὲρβιος, by diachetic change), firstly = “very powerful;” secondly, as here, “overbearing.” The ὑπερφίλοιος = “the proud in thought,” ἀλλαζόν = “the boastful in word,” ὑδριστής = “insulting by personal outrage,” ὑπερφίλοιος = “insulting by public outrage;” such distinctions are very generally observed.

ἐχ’ ἄριστα = quām optima, Lat.

ἐπὶ στίχας = “along the ranks” of the foot-soldiers.

πλησίον ἄλληλων: each placed his arms near those of his neighbour, but kept them distinct, and so ready for immediate use, if required.

διάγα ό̣ν ἄρνεις ἄρωσα: not of the space between the two armies (το ὑπερτείχωμο) but = “there was a small space round about” (each pile of arms).—καρπαίλιμως = “at a tearing speed,” rapide, Lat., well illustrates
the preceding aorists ὀδύετε... ὀδύνετε, as well as that in the present
passage, καλέσσαι.
120—140. ἔρις: see bk. ii. 786.
ὑπλωκα, supply χαλάνων = “double-folded mantle.” Lat. duplex lana.
ἐνπάσας καὶ ἀδίλους = “was sprinkling in (i. e., weaving in relief) the
struggles.” ἀδίλος = “struggle,” but ἀδίλον = “the prize” won by the
struggle. Compare on bk. ii. 482.—ἐδευ εἴνεκα, not = αὐτῆς ἔνεκα, but
= ἄντι ή ἔνεκα. As a reflexive, ἐδευ has always an accent; in this
instance we prefer the reading of Fäsi to that of Baumlein.—ἐπαγεί
(imperfect) = “continued to suffer.”—νέμαρα; a term of affection, when
addressed to married women.—δὴ τῶν = “immediately now;” see on
bk. i. 295.
κελαίμου, passive in a middle sense.—ἐκαί = ἐκεί.
τέπης, perf. with intransitive sense.—παρὰ δὲ, local adverb: see on
bk. i. 67.
περὶ σέιο. The story of Helen has a singular parallel in Irish
history. Dervorghal (the Irish Helen) was the wife of O’Ruark, king of Leitrim,
and was carried off by Dermot, king of Leinster. O’Ruark gathered
the neighbouring chieftains, with the king of Connaught, at their head,
against Dermot, who applied to Henry II. for aid, and brought on the
subjugation of his country.
κελαίης: “thou shalt be.” So, in the Bible, “His name shall be called
Wonderful.” The Pauline-future here implies constancy of the
action.—θὰ γλυκόν ῥαμφων, κ.τ.λ. = “the goddess shot into (Helen’s)
soul a delicious longing for her former husband, for her city, and for her
parents.” Observe that ἀνδρός, δοσεως, and τοκεως, are all objective
genitives, depending on ῥαμφων: compare Horace’s “desiderio... tam cari capitis”
140—160. ἀθανος = “linen veils” (properly fine linen): women never
appeared abroad in the early ages unveiled.—ἀμφὰτ = “sped her:
middle.—ἀμφίπλωτα = “attendants” free-born, and confidential = ἀρσενίων opposed to ἡμείᾳ and δούλαι, female slaves: observe further that
ἀμφίπλωτα is the female, and ἀρσενίων the male retainer.
οἱ ἀφι Πριὰμ = “Priam and his train.”
ἐγκυώκα = “the elders of the people.”—ἐκκατο τύλαι: see on bk. ii.
297.—τεντονάκα = “having proved themselves prudent;” perf. passive
(in a middle sense) from πνεύα: an evident transition from vital activity
of body to that of the mind.
τεττυγέων. The cissade produce a peculiarly sweet sound by striking
the lower membrane of the wing against the breast; hence the ancient
poets use it as a simile for sweet sounds.
τοὺς άρα = “exactly such.” ἤκα = “voce submissa,” Lat. (akin to
ἤκα and ἤκας).
Οὐ νέμως = ὃ ἐνευτικῆν έστι = “we have no just cause for indignation
that;” see bk. ii. 296.—τοῖς δ’ ἀμφὶ γυναι = “on account of
such a woman,” or “concerning such a woman” (expressed by περὶ with
a genitive in post-Homeric Greek). Zeuxis, the great painter, quoted
these lines, as applicable to his celebrated picture of Helen, which was
the finest specimen of that part of his art wherein he most excelled—
the delineation of female form.
160—180. ἐκκλασσόμενο φαύνη = Lat. “voice ad se vocavit” = “called
(Helen) to himself, aloud.” (force of the middle).
πρὸς = “affines” in Latin, relations by marriage, not by blood.
ve firstly, that Virgil places this in the mouth of a divinity, and not of a fellow-creature, as Homer has properly done—secondly, Virgil in an exculpation of Paris—the source of guilt and woe, whom he makes an object of loathing even to the Trojans, his countrymen.

. . . . ἐξονομηθης = "that you may at once name" (aorist subj.).

ἀφρ = "stately." δια γυναικών = "(most) divine of women;" passive in a superlative sense; a poetical construction.

τά τε τριλγέτων (i.e., Hermione) = "my child in the bloom of according to Doderlein, who derives the disputed τριλγετως from τριθήλα. The mother seems to feel the hard lot of her child, budding into womanhood, without a mother to counsel her. Some rest it as τριλγένος = "born when the father was far off," i.e., make it διώγνος = "late-born;" this resembles Büttman's who regards it as ίδι διώγνος τοι πατρι κειμένονος = "the last and so "the dearest."—δημηλίν (abstract for concrete) = Latin ales.

ἀ τά γ' οὖν, κ.τ.λ. = "ay—but those things did not come to pass; ore, even in tears, I pine away."—το = διὰ τούτο; see on bk. i. 60.

ἰς γ' Ἀτρείδης = "ay—this is the Atrida;" see on bk. i. 60.

στέρω, Βασίλεος, κ.τ.λ. This was the favourite verse in Homer Alexander the Great.

ὁ άπτ' ἐμός, κ.τ.λ. = "furthermore, the brother of me, the less one, he was:—ay, if at any time he was (such to me)." Her well observes, "si unquam fuit, quod nunc non est amplius, i.e., διει potest fusse, quod sua sui factum est dissimile, ut suisse

m vix credas. Est enim hae locutio dolenium, non esse quid

us," or better taken, with Jelf, as = "Furthermore, the brother-of me, the shameless one, he was:—ay, and would he were

Compare Iliad Λ, 762, and Ω, 428; Odyssey Ω, 289; Ὢ, 3, 315.


= "ere this."—αὐλοπόδων = "with swift steeds," not = "managir steeds."—ἀντίδου = "a match for a god:" see on bk. i. 15.

γαρόω, now "Sakari"—Turkish "Ayala," one of the chief rivers a Minor: called from the town Sangia in Phrygia, near which it s sources. Its course was very tortuous.

τοιοῦ τελέον = "with those I was numbered:" see on bk. ii. 25.—ἡματι τού, " on that eventful day:" see on bk. ii. ver. 482.

ἡδανίς δανιδεραία = "(each) a match for a man:" see on bk. iii. 15; impar Virgil's line, Æneid i. 500,

"Bellatrix, audetque viris concurre re virgo."

counts of the Amazons agree in making them come from the y about Caucasus, and (in placing) their principal seats on the idon, near the modern Trebizond. Herodotus (iv. 110) says that
in the Scythian language their name was Oiorpata, that is, ἄνθροποι. The Greek name Amazones has been variously explained, as "breastless," or "not brought up by the breast," "beings with stony breasts," or "with one breast." Others derive it from Emmetcha, their original name, or from a Circassian word, mazs, "the moon," as being the priestesses of Artemis (Astarte, the Moon), and with this agrees Virgil's attribute "lunata pelææ;" see Dict. of Geog., by Dr. W. Smith, for the different theories respecting them.—ἀλλὰ ὄνομα "but not even those" (ονομα here emphatic, not connective).—εἰπή ἔγε μοι, "at once declare to me;" see on bk. i. 137.—μείωσιν μὲν μετάβατι "he is less indeed in height," not = "less by a head," for line 163 would then mean that Agamemnon was a head less than others, and therefore Ulysses would be two heads under the ordinary height: see Wolf. In both cases (line 163 and line 193) κεφαλή must be rendered by "height," or "stature."

κτίλις ὄσ — "ram-like;" so in Daniel viii. 3, the king of Persia is represented as a ram, which leads and conducts the flock.

200—220. τρίπτης, 2nd aor. pass. = "grew up," but 3 aor. pass. ἐξετρέφη = "was brought up;" see Jelf's Greek Gram. vol. ii. page 51. ἐρανήσις περ ἐσορνας = "all rugged as it is:" so Virgil, Æn. iii. 272, "scopulos Ithaeæ, Laertia regna." (περ, short form of περισσώς = exceedingly, used as an intensive particle, seldom as an adversative)—σει ἐνεκ' ἀγγελίας ἧλιος, "came on an embassy on account of thee," or, in more strict accordance with the Greek, and even with our own idiom, "came of a message on thy account." Büttner supposes a masculine substantive ἀγγελίας, but on very inconclusive grounds.—ἐν μεγάλων φηλησα — "welcomed or befriended in my halls."—φυλην διάν, "became acquainted with his make," i.e. figure, not his "natural talents," as some wrongly take it, a sense which is post-Homerian: see on bk. i. 115. Homer always uses it of the human body: its moral, or rather mental sense is first found in Pindar.—ἀνθρωπός ὦ ἄνθρωπον: nominative absolute, common in Attic Greek.—παίαμ, local dative = ἐν ἴδιμας, as in Iliad 3, 295—παίαμοι καὶ μήδει... θραύνων. So Euripides, passim, has παίαμαν λόγον, Lat. nec attua consentia. Compare Shakspeare, Henry VII.: "My brain, more busy than the labouring spider, Widens tedious snare, to trap mine enemies."

—ἐπηραχάνεσταν ἄγαρκευε —so Shakspeare, Richard II. :

"This tongue, that runs so roundly in thy head.

Observe the endings ἄναος, ἄνω, express the manner or way of a thing, probably from ἄνω = our "wise," from ways, as "longwise," from long-ways, "likewise," from likeways, "otherwise," from otherways.

οὐ ταλιμθοῖς: the Laconians were remarkable for their brevity of speech; hence the term Laconism for a short pithy saying.

ἀφε... ἀνέκεισεν, "as often as... sprang up:" the optative is used with ἄνε in cases of indefinite frequency.

σταρκε... θεοκε... ἐκεκεκα, iterative forms of ἐτύμη, ἐθάω, and ἑκα, respectively.—τετεϊλατος ὦ τετεϊλατος, Schol.Λ—as, "even so," i.e., acting as he did.—φαίνεις κα... τιν' ἵματιν, "you would haply say that he was some sort of fellow" (ironical).
220—240. ἔσε δὴ, "when, I say, when:" see on bk. i. 295.

ἐπεκα μιθάδεσθαι δεινότα = “words like snowflakes.” The force of the simile lies in the snow falling fast and sinking deep. Compare Deut. chap. xxxii. 2, “My speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

οὐκ ἐν ἑτέρι κ.τ.λ. = “ay, then no other mortal could, for an instant, have contended with Ulysses.” Observe the aorist here. Distinguish ἄφρος, “mortal,” from βρότος, “gore.”

οὐ γὰρ γε, κ.τ.λ. Heyne well observes, “Non tam formam oris mirabamur, quàm nunc eloquentiam.”

tauπόπλας: a mark of high birth: the slaves wore their robes tucked up.—ὅποτε...κατο = “as often as he came;” indefinite frequency.—

καὶ τοῦτο, supply ὅν.

Κάστορα, κ.τ.λ. The Dioscuri, or sons of Zeus, according to the Odyssey, after death, came to life every other day, and enjoyed divine honours.—τὸ μοι μία, κ.τ.λ.: this is an explanation of αὐτοκατασχηρόνομο “her own two brothers.” μοι μία = μοι ἡ αὐτη, Lat. eadem mili = eadem qua me; μοι ἐστὶν = qua mili in Lat.

οὐκ ἐθέλοντο μίχαν καταθῆμαι ἄνδρῳν = “they resolve not to plunge into the fight of heroes:” see bk. i. v. 112.

240—260. ἢς φάτο = “thus she fancied” (so Newman): see on bk. i. 361.—δρκα πιστά = “the victims, pledges of faithful oaths.”—

οἶνον ἐκφράται = vinum levis = “wine that maketh glad the heart of man.”—ἀκριβῶς ἐν αἰγίλη, “in a goatskin bottle:” they are still used in Spain for carrying wine, and are called “barrachas.” See Od. vi. 78, and St. Matt. ix. 17.

κρητῆρα...ην...κυπέλλα: observe that ην generally conjoins things or notions, which have a natural connection inter se.—δύνας δ’ ἑρών, lest he should lose his son.—ἐκέλευος δ’ ἐξαιροῖ: an Epic construction: in Attic we have the accusative with the infinitive after κατέλιον.

260—280. ἵχον = “held on,” i.e. directed.

ἐν δ’ Ὀσυνεύσα, quasi-elliptical, as if ἀνόρμνητο had preceded.

ὁἶνον μίγγον = “mixed the wine” of the Trojans and Greeks together, as a symbol of their union; not of mixing with water, which is expressed by the verb κερσαζ (hence κρατήρ, the mixing-cup), whereas the verb here is ἱχον. Again, it was of the very essence of the στοιχεῖον, that they should be perfectly ἐκριτοί (see bk. iv. 159; bk. ii. 341), i.e., that the wine used should be pure, sheer wine, unmixed with water: hence ἐκρημος, without ὀἶνος, came to mean “pure wine,” exactly as merum, without vinum, came to have the very same force in Latin.—μίχαμπαν = “the knife” or “dirk,” not “the sabre,” or “curved sword,” as opposed to the ἱχος, “the straight sword,” which is post-Homeric. So the northern nations of Europe, as well as the Arnaouts (descendants of the Greeks), and the Turks, wore a dirk, or ataghan, by their side.

Ἡλως, nominative for vocative: common in poetry. Compare with this and the following verses, Virgil, Æn. xii. 161,—δὲ παρ’ ἑφορι, κ.τ.λ. = “who oversee all, and hearkenest to all things,” Newman. The active interest taken in the world, and all things on it, by the Sun-God, is here beautifully expressed by the ἵχοι in composition with both verbs. 
NOTES ON

(ὁρῶ, "to see," simply, but ἐφορῶ, "to watch with superintending care;" so ἰδὼν, "to hear," simply, but ἵππως, "to apply oneself to hearing," to listen," or "hearten unto"). — ὅψερες; = "ye who below," i.e. Hades and Persephone. — ἀνθρώπων τινῶν, ἄρισ; the indefinite relative (ὁς) here defines, by a particular example, the antecedent plural; and so we may translate, "ve (two) who exact the penalty from human beings (as example, from the being) whoever he may be that..." So Virgil, Aen. xii. 161, "interea reges... ingenti mola Latinus." — κομβώται = "those who have rested from their labours," or "those who have discharged the duty and work of life;" an euphemism for the dead. Odysse. ii. 475. In Attic κάμνοιν = "σφοδρος," but κεκυκλώνει = "mortal."

280—300. μάτηρος ἀπερ: here the verb is imperative: as an indicative, it would not have the accent. ιδικε κατατίφη = "if he happens to strike down in death." So in Lat., si fortē.

Τρώις ἐπεθ Ελένη... ἄποδουνα (supply δός from v. 322, supra) = "grant then that the Trojans may at once restore Helen." Observe here the force of the aorist, as denoting immediate restitution. τίμαν... ἀποτυκίεν, "to pay a compensation." πάνω (properly φόνοι), quit-money for blood shed, old English "were-gelt," hence a penalty to satisfy, and so "satisfaction," especially for homicid. The Latin penna had exactly the same meaning; hence the idioms solvere penna, dare penna. Compare Herod. ii. 134.

τέλος πολύμιου: not pleonastic; either = "the object of the war," or "the consummation of the war."

εὔπεσεν = "kept repeating;" iterative and intensive of εἰπεῖ, ὑπότεροι πρότεροι, κ.τ.λ. = "(grant) that whichever side shall be the first to commit injury (contrary to the sworn truce)." πρότεροι; is here strictly personal: this use of ὑπέρ is poetical. — ἐγκέφαλος (supply κεφαλῶς) = "head-marrow," i.e. brains. — δέκα... δέο: in pledging oaths of covenant the victims of sacrifice were not eaten, as on ordinary occasions of sacrifice; but if sacrificed by the people of the country, they were buried in the ground; if, however, by strangers, they were thrown into the sea or a river. Iliad xix. 237. Compare the following parallels: Livy, i. 24, "Juppiter, populum Romanum sic ferti, ut ego hunc porcum hic hodie feriam;" and Scott’s Lady of the Lake, canto iii. stanza xi.

"As sinks that blood-stream in the earth, So may his heart’s blood drench his hearth."

300—320. οὖν ἀρα πῶ = "and not just yet:;" see on bk. i. ver. 96 and 170.


ἐν ὀφθαλμωσάν ὀφθαλμα (middle) = "to see with my own eyes." — Ζεὺς μου τοι, κ.τ.λ. = "ay, Zeus, methinks, and the other deathless gods know this." — οὕτω τάχημα = "not yet shall I bring myself to endure" (middle of πάλα). No necessity to read ὄντως.

Ισόβεος φῶς: see on bk. iii. v. 15. — χάρον διεμέτρεον, "measured on the lists." So Virgil, xii. 116, "Campum ad certamen... Dimesi." — ἐν κουρή (supply δόρα) properly in a dog-skin (helmet); hence used
of any helmet (as we find κυνή ταυρεῖα, κτιδέη, &c., and even κυνή πάγχαλεος in Odysse, xvii, 378); generally, as here, of a leather helmet, fitted or ornamented with bronze (χαλκήρει).

θεωτικ βε θείας ἀνάσγοιον = “and held their hands to the gods uplifted.”

ἐθνεὶς, “caused;” see on bk. i. 2.

320—340. τὸν δὲ ἀποφθεῖμεν διναὶ = “grant now that this man may sink in death.” Observe the force of the aorists.—κυρ ὀψεω, thus avoiding even the appearance of suspicion in dealing with the lots.—κέιτο: an instance of that species of brachylogy called zeugma, in which several objects are made to depend on a verb, which strictly applies only to one of them, and but vaguely to the others: in such cases the verb is really doing the duty of two or more verbs, to which it is connected by a common general notion: in this case, “the harness” only lies on the ground, while the horses stand, yet the verbs “stand” and “lie” have the common general notion of occupying a position, which forms the connecting link in the zeugma here.

κυνήγω... ἐπιπονεῖ: so Virgil, of Mezentius, Aen. x. 869, “Ære caput fulgens cristataque hirsutus equinâ.”

ἐνευς = “kept nodding,” the force of the imperfect.

δι'S ἀβρος = Attic ἄβρος δὲ.

ἐκβριθήν = ἐκβριθηθήν, = “on both sides” of the host.

340—360. θυμὸς ἐς ἔκον = Lat. stupor tenuit, “amazement held.”

This is one of the less obvious phases of that personification, mixed up so essentially with the spirit of the Greek language, that transfers active agency from the living being to his affections, states, feelings, and conditions. Indeed the Greek term for “habit,” “state,” ἔτεις implies the ascendancy of the objective over the subjective. In English, we speak of “our having a dread;” in Greek, this dread, is conceived, as having us; in English we say—a man has a fever, the Greeks thought and said, with more philosophical accuracy, that the fever has the man. Thus in Greek, longing, desire, paleness, trembling, wrath, anguish, woe, indeed almost all passions and states are conceived as either “seizing us” (λαμβάνων) or, as “holding us” (ἔχω): they are made the active agents, while we are regarded as the passive objects of their action; and most correctly, as they do, in point of fact, influence us, more than we can be said to influence them. Compare also the note in Iliad v. 397, on διδύμως ἔδωκεν.

βάλειν Ἀρηίδαο = “cast at the Atrid.” Verbs of aiming at, casting at, (real or imaginary) govern a genitive case of the object cast at; and κατὰ is sometimes used, as here, to define closely the especial part aimed at; hence τοξείνων and βάλλειν have a twofold sense; “to cast at” with a genitive, and “to cast at and hit” with an accusative of the patient of the transitive action: thus ἐβάλειν ἄντων = “he cast at him,” but ἐβάλειν ἀπόν = “he (cast at and) hit him.”

ἀσπίδα πάντως ἄσπον = “the all-round buckler,” having its rim everywhere equidistant from the centre. ἄσπειν = Lat. clupeus, being round, and of metal, whereas ἀκρος = Lat. scutum, being oblong, and of wicker and leather.

δευτέρος ἄρπακτος χαλκῷ = “next raised himself with his bronzen weapon,” (middle). (Virgil’s “altior insurget.”) Compare Livy xviii, 1, “pila conscientiunt: gladii gérès captā est.”

ἄνω = “sovereign supreme” applied to gods, and the chief king
hence Agamemnon is always ἀνὰξ ἂνθρώπου. Distinguish ἀνὰ, "up," from ἀνὰ, vocative of ἀνὰς.

δὸς τίσασθαι = "now, even now grant me to take immediate vengeance upon;" see bk. i. 18.

ἐπὶ μὲν πρότερος καὶ ἐρρήγα = "that man was the first to do me injuries."

ἀμφιπαλῶν = ἀμφιπαλῶν. Epic redupl. for ἀμφιπαλῶν = "brandishing on high."

ἀπὶ μὲν, tribirach, lengthened into a dactyl, by arsis; or stress upon the first syllable: scan ἀπὶ μὲν.

ἀντικρῆ ὅς, κ.π.λ. = "and right on, along the flank, the lance mowed [its way] through the tunic."

360—380. ἁναρχόμενος = "lifting himself up" (middle); not, as some say, "lifting his lance."

φᾶλον = "the boss," or "plate, on the helmet," serving, partly for ornament, and partly for defence.

τριχαὶ τε καὶ τετραχαὶ = τριχαὶ ... τετραχαὶ: this line is an instance of onomatopoeia; the sound of the words being a perfect echo of the sense. See Odyssey i. 71.

ἐφάμαν (middle) = "I thought:" see bk. i. 361.

οὔς ἐβάλον μν, "and I have hit him not:" see bk. i. 170.

μετ' ἐνοχῆμας Ἀχίλλου = "right into the midst of the well-graved Greek:" see bk. i. 223.

ἀμφῖν = Attic, ἀμφήν.

ἀκρός τριφαλείφης, the predicate of the sentence = "the holder of the thrice-bossed helmet." The common derivation of τριφαλείφης is τρίς and φᾶλος, "thrice-bossed." Böttman draws it from τρῶν, as a helmet with a projection (φᾶλος) pierced to receive the plume.

ἄρ' ἐν νύόνε = "right quickly perceived it:" see bk. i. 90.

ἥν οἱ ῥήξεων = "she broke for him;" dative commodi.

βοῦς ἐπὶ κταμένοιο: the thong made from the hide of a bull put to death was believed to be stronger than that made from the hide of one dying a natural death.—κεῖνη = κεῖνη, "empty;" but κεῖνη = κεῖνη, "that."—ἡφί = Lat. aer, "the lower misty air;" ἀθήρ = aether, "clear, bright air."

380—400. καλός, Epic = καλόσωτα, future participle.—καλόσωτα ἐκατ., ... λαμψόων = "having seized her by the courtly robe, that breathed of nectar;" genitive of past voiced.

With εἰκόνα supply αὐθήν.

ἐν βαλάμῳ εὐβάθει, κατέρθη = "in the bridal chamber, fragrant (with flowers?), and perfumed with burning scent-wood."—ἥρακλος, contracted for ἥρακλος.—πίθασες = "was wont to love;" iterative form of πίθασα.

καῖνος ὡς ἐν βαλάμῳ = "ay, that one yonder (lies) in the bridal chamber," see bk. i. 60.—καῖνος, adjective for adverb ἄκειν.

ἐναρκτήρια, κ.π.λ.: see bk. i. 361.

400—420. πη μὲ πρότερος πολίων = "further hence to any other city."

Compare II. v. 370.—εὐανομενάω: participle in form, in reality an adjective.

Μυροβής: Lydia, as it was afterwards called.

ὁ μὲν = "now, even now."—ὁ marks exactness of time.

θεσὶν ὡς ἀπείκονισε κελεύσαν = "withdraw from the path also of the gods;" this is the reading of Aristarchus, Spitzner, and Wolf, instead of the
common reading, θέων δ' ανδρεὶς κελεύουσ = “renounce the paths of the gods.”

μηδ' ετι = “and no longer;” μηδε is here absolute.

περὶ κάινων δίκαιον. Wolf observes the notion intended is, that a goddess degraded herself by marriage with a man, as in the case of Thetis.

εἰσφέρει σ' Ἐσχνο, κ.τ.λ. = “until he shall have made thee the (wedded) sharer of his couch,—ay, or his concubine.”—ποιήσατα, aor. subj. for ποιήσαται, with mood-novel shortened.—δούλην = παλλακίδα; see Odys. ii. 327, and Odys. xiv. 203. This is the only passage in Homer, in which δούλος is found, or its feminine.—αὐτὸν δην, the accusative of the cognate notion: διέθρον δην would have been the accusative of the cognate substantive.—ἐάνψ is a “courtly robe,” but ἐάνψ is the dative of the adjective ἡανός, “wearable,” or “flexible.”

Αδήν = Αττ. Αδαν = Λατ. fessellis, “escaped the notice of,” or like the English “stole from;” “castra fessellis,” Horace. 420—460. δοσε πάλιν κλίνασα = Virgil’s “aversa tuestur.”—αὐτὸ θ' ἔλεσθαι = “had perished instantly, on that very spot.”—Ἡ μὲν δὴ, κ.τ.λ. = “ay, forsooth, ere this thou wert wont to boast that.”—ἐκατιόν ... ἀντίθεον, “front to front .... force to force.”—πολεμίζειν ἡς μάχεσθαι: see on bk. iii. 240—260.

μὴ με, γόναι ... θυμὸν ἐνπτε. Remark the double accusative, according to the figure σχῆμα καθ' δλον καὶ μέρος: the part being put in apposition to the patient, after transitive verbs, of which it is only a more accurate expression.

παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῶν = “for we too have gods with us,” i.e. on our side: here παρὰ is adverbial.

ἀλλ' ἐγε δή: see on bk. i. 137.

προκειμένοι = παράκειμεν, from τέρτω, not from τρέπω.—οὐ γὰρ, κ.τ.λ., “ay = for never yet so much did love my senses wrap in darkness.”

οὐδ' δε = “not even when,” oüde being here emphatic.

ἐν Κρασίνη: an island in the Laconian gulf, opposite to Gytherium, now called Marathonisi, and described by a modern traveller as “low, and flat, and at the distance of only a hundred yards from the shore.”

καὶ μὲ γλυκὸν ῥέμος αἰρεί: supply ὃs σεο νῦν = “as now a delicious longing for thee seizes me;” see on ver. 340, above.

τρητοῦσι ... λεκέσσοι, as opposed to στιβᾶς, the straw-bed of the lower classes. Compare Shakespear’s “happy lowly down” (στιβᾶς).—οὐ μὲν γὰρ, κ.τ.λ. = “ay, for they would not have concealed him from affection, if any one (of them) had seen him.” Here we have, in the protasis, an ellipsis of ἄρ: this mode of stating the conditional as an actuality is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Horace, Od. ii. 17, 27, “Me truncus illapsus cerebro sustulerat. nisi Faunos ictum dextra levasset.”—ἐκδοτε = “at once give up;” aor. imper.
BOOK 4.

ARGUMENT.—The gods deliberate, and agree upon continuing the war. Athene is sent down to break the truce; she persuades Pandaros to shoot Menelaus. An engagement takes place, and Agamemnon displays the character of a good general, Nestor that of an able tactician. Ares and Apollo support the Trojans, while Athene and the other divinities uphold the Greeks.

1—20. οὶ δὲ θεοὶ = “but those who are gods,” as opposed to those who are men.

ταπείνω = Αττικὸ εὐφρόος.

δείξασθε ἄλλαθιν = “pledged each other;” δεικ, pluperfect middle of δεῖκνυμι, with the sense of the imperfect.

παραβλήθην, either = “with a side meaning,” or “with a side glance,” according to Pασί = “in the way of comparison.”

Ἀλακομενής, of Alalacomene, in Boeotia, where she was worshipped.

τῷ δὲ... ἱερὶ παραμεθάνει = “was ever at the side of that one.”

Epic perfect of παραβλάσκως.

φρίζωμεν (see bk. i. 341) = “let us consider.”

ἐπιμένω = Lat. mutandus, “muttered” of inarticulate sounds.

20—40. συνεργοῦμεν (from συνέργος) = “snarling like a dog;” the derivation from εὐποροῦν, “the skin on the brow of a lion,” seems far-fetched.

χόλος... ἔρει: see on bk. iii. 342. —ἡ δ' ἀτέλεστον: bk. iii. 240—260.

—οἶδα θ', ἐν δρασε, the accusative of the cognate substantive.—οὶ ἀσπερχαί. Therserh rejects the eision of ι in ἔρα, and takes οί as a causal ἔρα, “while,” “since.”

εἰ δὲ... βέβαβασις, an expression of intense hatred. So Virg., Αν. ν. 785, “exedisse... urbem.”

ἐριμάσθαι is the source of contention, ρεῖνας the contention itself.

Ἀλτος: see bk. ii. 237.

εἰ δὲ σὺ γ' (supply ἔθελες), concessive = “ay, if thou art resolved.”

ὁμών βεβαβασία: according to Persius (Sat. i. 50), a wretched translator of the Iliad, called Laboe, translated this verse as follows:—

“Crudum manuense Priamum, Priamique pisimos.”—ὁμός = “cruel,” but ὁμὸς = “shoulder.”

ἐρού, ἔιτες ἔθελες, μὴ τοῦτο γε = “act without delay, as thou art resolved, ay (do so), lest this become;” see on bk. i. ver. 18 and 60.

40—60. διατριβήν = “thwart,” “delay” (infinitive for imperative): supply ἔμε, as it governs a double accusative in this sense.

ἐκαίν ἐκοινῆ γε θιμῷ, “ay, without compulsion, (yet) with unwilling heart,” ἐκαίν is prep. to βίπ. Zeus consents to the fall of Troy, unwillingly, indeed, and with evident regret.

πέρι κυρὶ = “intensely in my heart” (i.e. from my very heart); here πέρι is shortened form of adverb περισσῶς. Spitzner reads περὶ κυρί = “round my heart,” i.e. in my heart, and compares it with περὶ φρασίν. II. xvi. 157.

τίθεσθε = “continues to be all honoured;” imperfect of the intensive form of τίς.—ἐῳμελεύον = ἐῳμελής = (armed) “with the good when speared.”

λασιής τε κύλισε τε = “drink offering and meat offering.”
Muvēnē = Muvēnai (II. ii. 569). The feminine plural forms of towns is explained by the ἀκρόπολις and πόλις being regarded as distinct districts. The masculine plural forms, such as Δελφοῖ, merely imply the inhabitants of such towns or districts.

τὰς διαπέρου = “sack those without delay;” see on bk. i. 18.—

εἶτα ἀπέφυγων: Observe that ἀν (from ἀν) simply, or in a compound state (as here), governs the subjunctive; ἡτε, ἡτοτε, κ.τ.λ., without the ἀν, govern the optative mood.

γενος... ἔθεν: = so Virgil, “et mi genus ab Iove summo” (Æn. vi. 123).—καλ με πρεσβυτάτην: so Virgil, “Ast ego, qua diuīm incedo regina, Jovisque Et soror et conjux.”—πρεσβυτάτην = τιμωτάτην: so Livy, iii. 10, “antiquius id consul.”

60—80. ταῦθ ὅσπερῳ εἶπον ἄλληλοι = “let us now yield in these things to each other, in some slight degree;” ὅσπον = Lat. sub, in composition: the verb is here in the subjunctive, with the mood-vowel shortened: the aorist is used to denote immediate tense.

ἐνὶ δὲ ἐφονται = “thereupon will follow,” ἐνὶ being adverbial.

ἀρχαὶ πρῶτοι = “may be the first to begin.”—ἀδεν ἀπώρα, “like the meteor which:” see Homer’s Hymn to Apollo, 440, and Claudian, i. 230.—ὑπερβολαττας = “surpassing in martial glory.”—ναβησὶ τέταρ, = “a portentous sign to sailors,” Æn. v. 527.

80—100. Ζεῦς, δότ = Attic Ζεὺς, δοτερ.

ταυμάς παλέωιο = Lat. arbitrer bellii.

ὦς ἐρα τις εἰπέσκεν, “exactly thus many a one continued to repeat;” see on bk. i. 96, and on bk. ii. 189.

Πάνδαρον: so Virgil, Æn. v. 496, “Pandare, qui quondam, jusse confundere fecudus:” his notorious perfidy made (him) the most fitting agent of this breach of the truce, according to the Scholiast. For the epithet ἀντίδεων, which has no moral reference, see on bk. iii. 15.

καὶ τι πίθος = an interrogative sentence, with the optative mood, which is very rare; = “(if) you would listen to me,” then you could, &c.

ἐπιπροέμεν = ἐπιπροείκεν (هما).

Πᾶσι... Τρώοις, “at (the hands of) all the Trojans:” so Scott, in Marmion,

“Blithe would I battle for the right To ask one question at the sprite.”

‘Ἀλεξάνδρῳ βασιλῆ = “Prince Paris:” so the Romans called the sons of kings, “reges.”

αἴ κεν ἢθε = “if he might haply see,” and would that he may: see on bk. i. 66.

βοτενδου Μενελαοῦ = “now shoot without delay an arrow at Menelaus:” for verbs of shooting and hitting, see bk. iii. 347.

100—120. ἀυκτενεῖ, not active = “producing light,” but passive, = “born of light,” according to analogy; from λύξ = lux, “light.”

τόξον: in historical times the bow was especially and distinctively the weapon of the East, as opp. to the lance (λόγχη) of the West: see Æsch. Persæ, 148.—σφάλα = ἔξλαβε τῆς θησεis, Scholiast.—πτωλ γαλη ἄφλιναι: see note on bk. i. 48.

Βληθόμαι, aor. 2, middle syncopated, with passive sense.

αβάλη, κ.τ.λ. In the Venetian Edition this line is marked as
spurious; it is also rejected by the Scholiast. Compare Virgil's Æn. xi. 358.

μεκανέων ἐρμ' δοῦναι, "= the germ (i.e. the source) of black pangs." Newman ingeniously observes, "I venture to treat" ἐρμα as equivalent to Latin gemmen and gemma. In Æsch. Suppl. I think it means "germ," where it is ridiculously rendered ballast. In the plural it confessedly means jewels. Compare "ἐρως."

120—140. γλυφίδες = "the notches," or the slits cut in the reed for fixing it upon the string; according to Wilkinson, arrows have been found in the Egyptian tombs with this slit.

νείρα βίβλια = "leathern bow-strings."

μασφ. properly = "a man's breast;" μαστῆς = "a woman's breast;" strictly speaking the distinction is post-Homeric.

κυκλοτερές (proleptic accusative) = "so as to make it circular. — ἐπιπέτεσθαι μετέκομον, personification: see Aristot. Rhet. iii. 11.—πράγμα ἢ (supply μήκος) = "was the first to remember." — τόσον μέν ἄλλοι = ἐπὶ τόσον ἐπὶ ἄλον. — ἄρ' ἄλοι δέμενα ὑπνῶν = "where it is after laying itself down in delicious slumber." Observe that δέμεναι is for δέμεται: compare ὑπέκειται; see bk. i. 89.

λέγω = "to lay." λέγεται = "to lay oneself down" (middle), λέγεται, "to be after laying oneself down," and so "to lie asleep," as here: see bk. i. 18.

ἄλπος . . . ὀφρίς. The cuirass consisted of two curved plates of bronze for the breast and back.

κωτύρος . . . δαιδαλίου. = "the girdle richly dight." — γυνήρ. = a man's girdle, as opposed to τόρη, or τόρων the woman's girdle: here, as in other articles of dress, the distinction between the male and female attire is expressed by a diminutive for that of the woman.

δαιδαλίων applied only to metals and wood, not to cloth.

μίσρης, "a belt," placed lower than the cuirass, to protect that part of the body which was covered by the ornamental kilt.

ἐρεός ἄκουστον (objective genitive) = "a defence against missiles." — δει τί ἔστω καὶ τίς = "and forwards it hastened even through that." — εἰσαι, from εἰμί, aer. middle, καί is emphatic here. — ἀκρότατον χρῶν = "the surface of the skin."

140—160. ὥστε ἄτις τ' ἄληχατα γυνῆ. κ.τ.λ. So Virgil, "Indum sanguineum veluti violaverit ostro Siquis ebur;" Æn. xii. 67.

φοινίκης, "crimson:" the brighter shade of "red" was πορφύρα. μῆλαν = Lat. mactulo, or micalo (as Virgil's "violaverit ostro") = German "besmeared," English "stain," as we say "stain glass," "stain ivory," opp. to μολὼν = Lat. inequinare = German "beselden," English "besmeared." Observe that the moral sense of μελαίνω is post-Homeric.

εὔμα κελάνφες = "dark and cloudy blood," with reference either to light vapour that exhaled from fresh blood, or else to the clots or lumps of blood that cloud the stream of blood.

παρθέων (supply ἤμαλχα) = "a cheek ornament."

δαιδαλίον = "in the stem-room;" first sense of the word, from τίθημι, "to place."

κυνικάλ τ', ἢδὲ σφυρά: see bk. iii. 240.

ἐντερ γάρ τε: so Horace, Odys. iii. 2, 31, "Raro antecedentem secoles tum Deseruit pede panna clando."

160—180. σῶν τε μεγάλα ἀπέτισιν = "heavily have they paid it"
(aor. for the future): the aorist, as here, sometimes expresses a future event, which will certainly take place: and so like the Latin future perfect. The Scholiast understands τόκη (interest): the word, in this sense, occurs, however, first in Pindar, and Homer knew nothing either of the thing or the name (in that sense). There is no need of any word with μεγάλος, it is the dative of price, just as magnus in Lat. is the ablative of price, and stands alone.

ὑψίζειν = "sitting on the highest bench" (ὑγέια) of the ship, or guiding the helm; here "high-saying."

τηθεὶς ἀπάθης κοτέων (causal genitive) = "wrath on account of this deceit."—ἐχος σφιθεν (objective genitive) = "anguish for thee."—αλ κε θάνατος: this passage makes against the too hasty generalisation of those who maintain that αλ κε always implies a wish that the thing may be so: surely Homer does not mean that Agamemnon wished his brother dead (!)

πολυδύσιος Ἀργός: this epithet is palpably enough explained by the remark of a recent traveller in that place, who observes "that the streams on the eastern part of the plain of Argos are all drunk up by the thirsty soil, on quitting their rocky (beds) for the deep arable land."

Dr. Smith’s Dict. of Geogr.

Τροιῇ, "The Troad:" see bk. ii. 237.—ἐπιφρόσυνων, “bounding in contempt” = Lat insulans. So Horace, "Paridisque busto insulat armentum."


"Sed mihi vel tellus optem prius ima dehiscat."

eἴρεω is here adjet. for adv. εἴρεως.

μυθεὶς τε πω δειδίσεω, = "and do not yet in any respect alarm:"—μυθεὶς is here absolute; δειδίσσομαι = Attic δειδιττομαι.

ἐν καρφῷ (supply τόνυ) = "in a vital part," where wounds are dangerous.

ζωοτήρ τε παναλος = "all-motley belt."—Newman observes well, that the attribute of flexibility would not be visible and striking.

ζώον, = "the doublet" (worn under the armour).

ϕίλος καὶ Μενέλαε. Observe, firstly, that in ϕίλος we have the nominative instead of the vocative; common in impassioned speech, (see II. iii. 277; Odys. iii. 375): secondly, that while ϕίλος is the nominative case Μενέλαε is the vocative; a construction most unusual, and fully warrants the emendation of Bohle, who reads ϕίλα καὶ Μενέλαε: thirdly, that καὶ is here placed between the adjective and its substantive to give pathos, its regular place is before both. Compare in the Odyssey, πάτερ καὶ ζείνει.

ὅτι τάχιστα = ὡς τάχιστα, quam celeberrime, with the aorist κλείσεων.—καὶ κεν παύσῃ, κ.τ.λ.: supply σι not ἐλκος, and compare II. xvi. 15. Here the relative clause is indefinite = "whatever drugs may haply assuage."

δι... ἐβάλε: see II. iii. 347.

παυτάμων = περιβλέπειν παυτῆ, Hesychius: our English "peeping about for."

200—240. ἄρα... ἄριν = "straightway he roused:" see on II. i. 96.

—βαν = ἔβαινεν (Machon with the herald) ἄνα στρατόν = "from bottom to top of the army:" see on II. i. v. 10.

ἀγγέλωσθ' (pluperf. of ἀγγέλω): see Virg. Æn. x. 837.—κυκλόδο' = "into
a circle." The Venetian Scholiast reads κύκλος, in apposition with ἄρωτα.

τοῦ δὲ ἔξελκομενοῖο πάλιν = "of that (arrow) drawn out backwards."—

ἀγέν = ἐδαγηγαν.

Ẃία ὕφειν = "with kindly feelings towards."

κατὰ τέρναία ἔδων, = "got under harness," or, as we say, "got under arms."—χάρμιν, akin to χάρμα, "joy," and so—

"The joy which warriors feel
In foemen worthy of their steel."—Scott.

or, "The rapture of the fight."—Byron.

ἐνδ' ἄν ἐν ... ὁ δὲ, κ.τ.λ. = "Then you could not possibly see the Zous-descended Agamemnon heavy (with slumber);" see on Π. ii. 54.

ταρισχιμένω, supply, τὰ ἄρματα.—μν ... γένα: the latter word is the accusative of closer definition.—ἀκρό κάματος: see Π. iii. 342.—ἐκεῖνον λέερο = Lat. obit = "went on (inspecting)."—θυρούροις, "continued to cheer on."

μεθίσετε ... ἀλλῆς = "relaxing in spirit." The accusative generally follows μεθίσει, and the genitive μεθίσεως (middle). Greek verbs when used partitively govern the genitive: as in French, donnent moi du pain. —ὑπεδόσον = "the false;" not ὑπεδόσεως, from ὑπέδοσ; abstract for the concrete, as the adjective here ἄρωγος accords better with persons than with things.—δοῦναι = Lat. dent.

ἐπίν ... ἐλώμεν=Lat. futurum exactum, "after that we shall have taken."

στυγερὰν πολέμου: so Horace, "bellique (matribus) dat est."

Τύμωροι = "ye armed fighters;" opposed to ἐγχεισμιροι and ἐγχήματος as bow fighting was held in contempt.

οὐ νῦ ἀδελφοὶ = "do you then not respect yourselves?" (middle.)

πολέμει πεσόμεν βοώμεα: genitive of the place over which the motion has taken place: see a former note.

ἰδιῶτι ἀργαμεξί χεῖρα = "hold his hand over you," i.e. to protect you.—οὐλιανὸν ἀλφαῖς = Lat. globum virorum.

γερωσίων ... ὄνοια, not = "old wine," but = "the honourable wine," or that of the seniors.

ἐκτεργα, κ.τ.λ. = "ay, even though others," &c.: see on bk. i. 60.—

πελεόν αἰεὶ = "filled from time to time."

νέφος τείχων. So Euripides, Hecuba, 907, Σάλτριν νέφος, and Herod. viii. 100, νέφος ἀλφαίνας; and Virgil has "nimbus peditum:" so in the New Testament, "a cloud of witnesses."—

ἀπὸ εὐκομῆς, "from the peak." so Virgil, Εκ. xii. 451.

μελαντεραν: either = "blacker to one at a distance than to one near at hand," as Píası understands it, or = "blacker and blacker," and so "blackening."

ἀν κατὰ πόστον = "going down upon the deep."—ἀλασσά = "sea," w. opp. to land, generally; in Homer, often the Mediterranean Sea.—πόστος = "deep sea," (connected with βῶς, βύτος).—πελαγός = ωρών maris, "ocean plain."—root παλαγ., πλατόν = "flat," "plain")

280—300. ἐγχεισε περικυκλιά. Horace has "horrentia pluis agmina," and Milton, "horrent arms."

σφόν μὲν: here σφόν is the accusative, not the dative, as σφόν never proper the ν.: the accusative here with κελέω is unusual without an infinitive mood.
THE Iliad. 4. 133

ψ γάρ = nam sponte suid.
έταρος στέλλοντα (Scholiast, διασώσοντα) = "marshalling his own
la."

πασ, "charioters," not horsemen.

ως δ' ἐστὶ μέσου κλάσεως = "drove the cows into the middle:" so
ibal at Zama, Pyrrhus on several occasions, and the Assyrians
generally. See Xenophon, Cyrop, iii. 3, 60.

1—340. ἦπτος ἐγέμνεν = ἦπτος κατέκειν = "curb their horse.",

esba (middle sense) = "to throw themselves into confusion."—
.. μάχεσθαι = "fight in single combat."

δέ κ', κ.τ.λ. = "but whatever man, from his own chariot, can reach
of another, let him without delay lunge with his lance" (i.e. let
begin the attack in his own chariot, and not wait until he jumps
was often done). Observe the immediate action implied in the
δρέπανα. —νόμον. (this) "plan." —πάλαι πολέμων εἰς εἰδός.—Horace's
ms pugnae." In Attic Greek we should have the article before
; in this its adjectival use.

tοι γονήθαι ἐπιτοῖο = "thus might thy knees do thy bidding."—ὅτι
"to be such;" adverb for adjective τοίος.

εὐθαλισμα κατέκαυσα: the story is told in Iliad vii.

κ' ὑπο πορ, κ.τ.λ. So Pindar, Ol. viii. 17, ἄλλα δ' ἐπ' ἄλλοιν ἔβαν
νῦ, and Livy, "Non omnia eodem Diu dederunt." —Τρώων ὁμήσεις,
rushed upon the Trojans;", gen. after verbs of aiming, &c.
0—360. μάχες καυταυράς: compare the Irish expression, "red-hot
' The fires,' the "blaze," and the "flames" of war, are
non enough expressions in our own language, especially in poetry.
ῳτο γάρ καὶ, κ.τ.λ. = "for you are the first to hear from me about a
uet," i.e. you are the first to be invited: see Iliad ii. 466.

ἀναί ὅδε... παίμαναι = "to eat and to drink." ὅδε connects things
are naturally connected with each other.

os ὀδόντων: so Shakespeare, Richard II.

"Within my mouth you have engadeo my tongue
Doubly port-cullised with my teeth and lips."

also Milton,

"slide through my infant lips.
Driving dumb silence from the portal door."

rve that this "fortress of the teeth" in Homer, has always reference
speech harshly and roughly delivered.

μάλια βάδες = "thou babblest words of wind."

"γνω χωμισίμον = "when he perceived that he was angry." The
ive after γνωρίσκειν is very rare, it is found in Odysse. xxI. 36.

λιν... λέξετο = retractavit, in Latin.

μα δέσι νοὴν (supply ἔμοι) = "has been familiar with friendly pur-
so me," i.e. has cherished friendly sentiments towards me.

0—400. ἄλλα ἴθι: see on Iliad i. 32.

δέ πάντα = "all those things" (demonstrative), i.e. the things said.

ταῦτα = άνεμόλια in ver. 355, suprā.

θ' ἤπτος και ᾧμας, Hendyadis. In England we hear of a man
ving his carriage," or "driving his gig;" in Ireland, we generally
of a man driving "his horse and car."
NOTES ON

ὄπστεθεῖς, from same root as ὅψωμαι, fut. of ὅψω, intensive form, = “keep staring at.”

πολέμια γεφώρας = πολεμικόν, the space between the two armies, whether the πόλεμος should direct his steeps, and not merely his eyes. Compare Virgil’s “belli oras,” and Scott’s “ridges of war.”

οὐ μὲν ἦν Τυδεὺς ἀλώνιον = “ay! Tydeus was not wont in this way.” Pope well remarks, “This is not a cold story, but a warm reproof: while particularising the actions of the father is made the highest incentive to the son. As for the story itself, it is finely told by Statius in the second book of the Thebaid.”

περὶ δ’ ἄλλων φώλι γενέσθαι = “but they tell us he surpassed all others.”

ξέως, the guest friend; properly a stranger, whom Greek sympathies regarded as a friend; hence the word is often used for a friend: the Latin word hostis (connected with hospes by the same root) first designated “the stranger;” which the Roman spirit of war, manifesting itself even in language, converted into an enemy, the enemy of the state, for such became the ordinary meaning of hostis.

ἀντιφέρω: see on II. iii. 15.

Zeis ἐτέρεις, i.e., αἰτόν μὲν δόξαν ἐπικαλόμενοι. See also πῶς ἰδοὺ, “foward on the road;” so the genitives with the suffix θείον ἀλίθον προ = “forwards from Troy.”

λεγετολογ. (where cattle) “repose and pasture;” see on II. ii. 697. ἀγγελιάν ἐπι, “on a message,” or better, with others,—(they sent Tydeus) “onwards (adverbial) on a message;” the accusative not being governed by ἐπι, but being the accusative of the congnate notion: as wesy, “go an errand,” and as Milton, “from them I go this uncouth errand.”

βίος Ἑρωδείης: see on II. ii. 658.

ἄλλα δ' ἐλλακτέων, “no,—that man (feared) not, but kept challenging them to contend with him;” see on II. i. 66.

πάντα δ' ἐλεία: supply ἐλεία, the accusative of the cognate notion.

ἀρα προίπες = “straightway sent forward;” the usual sense of ἀρα with a verb.—ςῖ ἔρημος = ἔρημων ἀρχοῦ.

400—440. μύ ψεούς = Latin ne mentiare, not considered discountenanced by the ancients, who, whether they thought well of themselves, or ill of others, spoke out their thoughts with equal frankness. (Compare the following note.)

πατέρων μεγ' ἔλεον: so Horace, “Tydies melior patre,” Od. i. 15, 18. Here we see Stheolas maintaining his own superiority and that of Tydies to their respective fathers, Capanus and Tydeus: a feeling which finds no sympathy in modern usage.

Ἡμεῖς καὶ Ὁδὲς εἶδος: see Herod. iv. 32.

Οθῆνα... ἐπαντῆλοιο = “seven-gated Thebes.” In the old poetry of most nations, certain phrases come to be appropriated to certain men and certain things, and are applied regularly to them; thus, Thebes is always "the seven-gated" city; Ilion is "the holy" city; Helen is "the fair-tressed" one; Paris is "beautiful as a god;" Menelaus is "good at need;" Agamemnon is "the monarch of heroes;" Hercules is "the Herculean strength." So in the Bible distinctive traits of character are constantly repeated; as, "Jeroboam, the son of Nebat, who made Israel to sin;" the same uniform use of epithets occurs in the Old English ballad poetry; as, "the doughty Douglas;" "merry
id;" "the red gold;" "the gallant knight;" and "the lady
Compare in English history, "Harold Harefoot;" "William
;" "John Lackland;" "Henry Beauleker;" Richard Cœur de
&c.

δώθ. Sthenelus here speaks of himself and Diomedes; hence the
umber.—τείχος "Ares; Thebes was sacred to Ares its tutelary
see Æsch. Theb. 101.

i.e., Tydeus and Caphaneus; the former from a severe wound,
ter from a thunderbolt sent by Zeus.
καλπή, "impious folly," in disobeying the will of Heaven, as
ed by the prophet Amphiaraurus.
a = Latin papa, "good father;" an affectionate address from a
to a senior.
νομι = δτι δρόγγει.—πένθος 'Achamak; objective genitive.
κεν ταιάδρφων περ δέως ελευ, = "dread immediately seized
ight he be ever so stout-hearted;" see note on Iliad iii. 342.
ςδτ, ἐν αἰγαλφ. So Virgil Æn. vii. 528,
"Fluctus uti primo cepit cum albecere vento,
Paulatim sese tollit mare, et altius undas
Erigit, inde imo consurgit ad æthera fundo,"

τσύκτερον = "one after another," i.e., wave on wave: as Horace,

κινήσατο = "has stirred it, in gentleness."
τρ μέκ τά πρώτα κορύφσσαι = "in the deep sea it first crests itself;"
τρ = "it comes to its head" (middle), i.e., towers

κε φαίης = "and you would not perchance fancy:" see Iliad i.

κινήτηκας = "are wont to stand innumerable."
ακινήται (of the eves, "who hear the voice of their lambs"), from
μακ, or μακόμαμ (connected with μακω, old aor. participle), "to
of sheep (Lat. balo), as μακόμαμ, (Lat. mugio): both onoma-

τον = "immeasurably," Newman, who considers it an older form
τροπα, from a lost verb μέτα, Lat. metor.—δμοτον = αλήχρωστον, acc.
netia Scholia.

λησ = "war-cry," the Gaelic "slogan."
ικηθνου = "summoned from many (a land)."

—490. Φῆσε = "Battle-Rout."
† δληγ μέν πρώτα. With this sublime description of Eris, the
Goddess, compare Virgil’s description of Fama, Æn. iv. 176,
va metu primo, mox see attollit in auras, Ingriditur solo, et
inter nubila condit." Compare also Butler’s lines (Hudibras) for
nt description,

"There is a tall, long-sided dame.

Upon her shoulders wings she wears
Like hanging sleeves, lined through with ears,
And eyes, and tongues."

And also Milton, of Satan, Paradise Lost, iv. 985,
"On the other side, Satan alarmed,
Collecting all his might dilated stood,
Like Teneriff, or Atlas unremoved;
His stature reach'd the sky."  

οὐρανῷ ὀστῆρις, "planted in heaven;" local dative.—καὶ τότε, "then."
νεῖκος δομινοῦ="mutual conflict," not "conflict in which all are equal."
—συν ὃ ἐβαλον ὄψις = "together they continued to dash their ox-hide shields:" the verb is imperfect, σὺν is adverbial.
ἐπλησεν ἀλλήλους="approached each other," passive n. of πέλαξα, in a middle sense.—πάλαις δ' ὑπαμαγόν ὑφώπει = "the peal of triumph rises in all its fulness."
ἐνθάδε ὦι ὀλογρηθ ="here went on together the boasting of the heroes destroying, and the groaning of the heroes destroyed." (πέλερ, properly = "continued to be.") Compare Scott's Rokeby,

"Of shout and scream the mingled din
And weapon-clash, and madd'ning cry,
Of those who kill, and those who die."

ἔστ᾿ ἐστε χειμαρρίν ποταμοί, κ.τ.λ. Compare Virgil's beautiful imitation,

"Ant ubi decursu rapido de montibus altis
Dant sonitum spumosī amnes, et in squerae currunt,
Quisque suum populatur iter. Stupeat inscius alto
Accipiens sonitum saxi de verte pastor."

Compare, too, Byron's lines (Giaour),

"Thus—as the stream and ocean greet,
With waves that madden as they meet;
Thus join the bands—whom mutual wrong
And fate and fury drive along."

χειμαρρίν ποταμοί="the winter-flowing streams;" like the Arabian wādys, absolutely dry in summer, but swollen and violent in winter.
ἐς μαγαγχεῖαν = "into the mixing-valley" literally = pross forn συναγχεία, i.e., a place where several mountain glens (έγχει) run together and mix their waters.

συμβάλλων: observe that the dual verb here is joined to the plural subject ποταμοί, the subject being conceived as a pair; the meeting of the two armies is compared to the meeting of two rivers.

πρῶτος . . . . ἔλευ = "was the first to take off (in death):" the adjective is strictly personal in its force. So below πρῶτος ἐβαλε, "was the first to hit:" with an accusative of the patient.

φυλοῦ ἰπποδιακόνως, the accusative of closer definition; so also ὁ θεος ἐν τῷ ἑαυτῷ δέ εἰστιν καλὰ "but the darkness (of death) wrapped that man—(wrapped that man's) eyes."

ἐστὶ δὲ πόρνη, supply ἦτα.

πεδῶν ἑλάβε: genitive of the part seized, after verbs of seizing, touching, &c. The whole would require the accusative.

λαλιμέθεος, for λαλιμέθευος, from λαλάω: see Bii'tman.

τῷ ἄνθετος ἐξεβλάδυη = "peered out from beside the shield."
λὺσε δὲ γυνα = "unnerved his limbs," i.e., deprived him of life and energy.

δόρπ ἑδυνάλητεν, the Scholiast explains by καταβάλλειν; according to Liddell and Scott, "man hung about man," akin to δονόει. Virgil renders it by "legitique virum vir," = "man chooses his man."

οὐ ... ἑπάτταρα ... ἅτεθωκε ἐκδήλωθε = "did not repay the price of his nurture."—ἑπάτταρα by syncope for ἑπατήρα, a notion peculiar to the Greeks, that the generous affection of the Greeks produced the custom and the word, which has no adequate equivalent in any other language. The Jews, however, recognised such a custom: compare Exod. xxi. 17, and Math. xiv. 4.

ἐν εἰμινή = ἐν καθόρο τοῦφ. Venetian Schol.

ἄζωμίνη = "becoming dry," from ἄζω, to dry; but ἄζωμινη "standing in awe of," from ἄζωμαι, "to be awe-stricken."

τόχον ἐπ' = "exactly such."

τοῦ δ' ... ἀκώπτην = "darted at that man": had he succeeded in hitting him, we should have had the accusative case, and not the genitive as here.

420—430. κεκορυθμένος αἰθων χαλκό = Lat. armatus eae, "sheathed in tinseling bronze;" referring to the whole armour, from the greaves to the helmet (κόρων).

ὄπος δὲ Τροίας κεκάδωντο = "and step by step (force of ὄποι). The Trojans gave way:"—κεκάδωντο, = καδώνα from χάδω.

ὑδν ... νόδων = "the illegitimate son," son of a concubine; σκορίας = "son of an uncertain father;" γρήγορος = "son of lawful wedlock," Scholiast.

παρ' ἴππων ἀκύρων = "from amongst the swift mares." Prax had a stud at Abydos.

τὸν δὲ σκότος δοσε κάλυψε: Virgil has "in sæternam clauduntur lumina noctem," Æn. x. 746.

ἀράβησον δὲ τεύχε ἐν' αὐτῷ = "and his harness rang upon him." ἀράβηω, strictly the ringing of metal, and here remarkably applicable, as the τεύχεα were made of bronze, or bell metal.

χώρησαν δ' ὄπο = "and step by step, gave way."

Ἀταλλῶν; always represented by Homer as exercising his highest and noblest attributes, and preserving his divine dignity under all circumstances. While the poet seems to delight in dwelling upon the undignified parts played by the other deities, who espouse the cause of Troy, as Ares, Aphrodite, and Artemis.

Περγάμου ἄκκατιδιών = "looking down from the citadel of Ilion;" see note on Iliad ii. 237.

μοῦρα πέθεσ = "destiny has bound in the bonds (of death)."—χερωμα-δίφ (from χερώμα) = "a stone that can be seized by the hand."—Αἰνώθεν, from Αἴνος in Thesaly, on the Hebrus.

δύος = δύος, Scholiast.

ἀγκλοσσεν (from ἀλος = "to thresh grain"), "dashed to pieces."—θυμον ἄπαντειν, not = "dying;" but = "fainting," as Diores dies by the spear of Pirus in the lines following.

Ὀρχίκης ἄκροκομοι = "Thraces with their hair tied up in a top-knot:" this custom prevailed amongst the ancient Germans, according to Tacitus, and still exists amongst the Tartars, the Africans, and the Ame-
NOTES ON

rican tribes. Compare Spenser’s account of the Irish “glibbe,” in which the hair was plaited and worn instead of a cap.

πελεμίζῃ = “was driven about;” connected with παλάμη, and so “being roughly handled.”

δόνας . . . δινής, supply et ke.—διόπετο = μέμψετο, Scholiast.

δεξιότερος . . . δεξιότατος: the former refers to wounds received at a distance (such as arrow-wounds, &c.), the latter to those received in close hand-to-hand fighting. Here compare Lucretius’s beautiful lines,

“Suave etiam bellii certamina magna tueri
Per campos instructa, tudes parte pericit.”

BOOK 5.

THE ARGUMENT.—The Acts of Diomed.—Diomed, cured by Athens of his wound, and enabled to discern gods from mortals, fights with unremitting fury. Pandarus is killed; Αἰνεας narrowly escapes, by the assistance of Aphrodite and Apollo; Αρες rallies the Trojans; Ηας and Αθηνης descend to aid the Greeks; Aphrodite and Αρες are both wounded, and retire to Heaven in disgrace.

1—50. ένθα aι, here ένθα is temporal, not local: see on Il. i. 202.—

της έκδολος . . . γένοτο: observe, the dependent verb γένοτο is in the optative, as the principal verb δοκει is a past tense: see note on Iliad i. 28.

δοκει = ηδοκει, connecting things naturally connected; but έκει = εκει, aor. 2, “he saw.”

δας . . . πυρ, “kindled a fire.” The present and imperfect tenses of this verb are transitive in Homer; and so φλέγω and its cognates are used by the Attic poets. Compare with this passage Virgil, Αen. x. 270,

“Ardet apex capiti, cristisque a vertice flamma,
Funditur . . . aut Sirius ardor.”

See Livy, i. 39.

άστερ’ ὑπωρικός, Sirius, or the Dog-star, which was visible in Ιονια early in autumn. Compare Iliad x. 27.

λευκομένως Ὑμηγονῦ, “fresh from Ocean’s bath:” see Iliad ix. 242.

So Virgil, of Lucifer,

“Qualis ubi Oceani perfusus Lucifer unda.”

δῶν δὴ oi iudaeis ἡσυχα; the plural subject with a dual verb; the sons being regarded as a pair: see on Iliad iv. 453.

μάχης . . . πάσης = μάχης παυτόλας.

δφ’ ἤπων: Scholiast, ἄφ’ ἄρματος.

κού κακὸν ἄρματον = “and hit him not:” observe the accusative with the verb, when it denotes hitting.

δοστερος ἄρματο: adjective for the adverb, personal = “was the next to rouse himself.”
THE ILIAD. 5.

'ίδανος δ' ἀπέφηυε, κ.τ.λ. Zois thought it very ridiculous in Idaeus to leave his chariot and fly, when he might have fled faster by the help of his horses. Probably he had not time to turn his chariot; by mixing with the crowd on foot, he could better effect his escape: compare the case of Sisera in Judges iv. 15.—περιβήραι: see on II. i. 37.

οδδὲ γὰρ οδδὲ κεν, κ.τ.λ. = “for not even (if he had remained to protect his brother) would (his brother) perchance have escaped from.”

δρινῆθη θυμὸς: “non concitatus, sed perversus est,” Heyne.

θοντον “Ἀρης = “bounding Ares;” from θορεῖν, “to bound,” “to rush.” Compare Thor, the Saxon name for the war-god: whence our Thor-daeg, or Thursday. In Attic Greek we have θοριος “Ἀρης, a form unknown to Homer.

μαμφάνε = μαμύμενος φόνος, i.e. “qui se sædibus contaminat,” Fäsi.

ἐκ’ ἱδοντι ζακαμάδρος: = either “high-banked,” of the mountain-stream Scamander, or “wandering through grassy meads;” see Büttmann’s Lexilogus.

ἐκλιμαν = Lat. inclinaverunt, “drove in.”

πρότου γὰρ ἐπροφθητι = “for to him, who was the first to turn himself” (passive participle in a middle sense).

μεταφρήσατε” = behind the midriff,” literally, and so “in the back;” a local dative.

ἐπα... ἐνέρατο = “straightway did he send to nether gloom;” such is the force of ἐπά when directly qualifying the verb. ἐνέρατο (poetical, and used only of slaying in battle), from ἐναίρω (root ἐνερός = inferi, Lat.); but ἐναρτώ (from ἐναρτά, spolia, Lat.), = “to strip the slain of his arms.”

αἶμονα θηρί: Scholiast, ἐπωσθήμων κυνηγητικής. (αἶμον = βαίμον, δαίμων, “skillful.”)

δευτερίητι, not from δεύτ., “sharp,” but from δεύτη, a species of thorn or beech.—ἐκ Τάρης, the old name of Sardis.

50—100. ἀλλ' ὁ ὁ τότε γε, κ.τ.λ. = “ay, but Artemis, whose joy is in the arrow, then availed him nought;” observe the force of γε in concessives.

δαίμωλα πῶντα = δαίμωλα πάντων (omnis generis).

ἀρχικόως = “the source of woe,” Virgil, Aen. iv. 169,

“Ille dies primus leti, primusque malorum
Causesa fuit.”

Herodotus, v. 97, αὖρι σὲ αἰὲ νῖς ἀρχὴ κακῶν ἐγένοντο Ἐλλησι τε καὶ θᾶρσο

οἱ τ' ἀρτΔ = “and to his own self,” sibi ipsi, Lat.

θέρφατα θεῶν, as declared by Cassandra and Helen, forbidding navigation.

γλωττῆν κάτα δεξιῶν: not, as some read, γλωττῶν κατὰ δεξιῶν, making the government of γλωττῶν depend directly upon βεβλήκει.

δέ πρὸ: see on II. ii. 315.—πόκα = ἐπιμελησί, Scholiast.

Ἰσα φίλοις τέκεσσι = “equally with her own children.” see on II. i. 491.

ἀρτικρή δ' τ' ἀνδόντας, κ.τ.λ., “and right on the bronze cut beneath

the tongue, (and) through the teeth;” see Fäsi.
NOTES ON

ὥρνηρ: see on II. i. 11.—πέτω, = “was honoured;” from τίω, not from τίνω, “to pay (satisfaction).”

αὐτίκαςα — all bloody: see on II. i. 167.

τὸν δὲ . . . ἀλλαξε: see on II. iii. 342.

πορφυρός δὲ ἀνένες: death caused by the effusion of blood, as the old grammarians explain it.

Τυδεῖδυν δὲ ὦ ἄγος ὑπό: see Herod. v. 119; also Livy, xxxix. 31. The ἄν strengthenes negative sentences: the construction here is good Attic Greek = “you could not possibly see” (on what side the Tydid was ranged): see II. ii. 409.

ὁυε γὰρ ὀμηνίαν, κ.τ.λ. = “for he sped along the plain like the winter flood in its fulness.” For χειμάρρης see on Iliad iv. 452; and compare Scott’s lines (The Fire King),

“For down came the Templars, like Cedron in flood,
And dyed their long lances in Saracen blood:

observe, also, that the Cedron brook was a “winter torrent,” though dry in summer. Observe that St. John speaks of it as τὸν χειμάρρης τοῦ Κεδρον, chap. xviii. v. 1. Compare Virgil, Aen. ii. 496,

“Non sic aggeribus ruptis cum spumose annuis
Exit, oppositasque evicit gurgite moles;”

and Lucretius, i. 484,

“Nec validi possunt pontes venientes aquai
Vim subitam tolerare.”

γεφύραι, not “pontes,” as Lucretius has it, for bridges were not known to Homer, but “moles,” (“dams”), as Virgil correctly expresses it in his obvious imitation.

ἐξατίμησης = ἐξαίμνης, Attic.

οὗτ εἰμήρισθη Δίως ὄμμρος = “when the thunder-storm of Zeus, comes on as it is wont, in heaviness:” the force of the aorist here. For ὄμμρος, see II. iii. 4.

πολλὰ . . . ἐργα, (Virgil’s “boumque labores”); i.e. ploughed lands, θώρηκος γυναῖκα = τὸ κούλων τοῦ θόρακος, Scholiast.

ἀντικρό δὲ διέσκευ, “and onwards held its course through (the corset).”

100—150. οὐδὲ ἐ φησι, κ.τ.λ. = “and I think that he will not long bear up against.”

πέινον = “my gentle friend.” Observe therapidity of action implied in the succession of aorists ῥησο . . . καταβήσεα . . . ἐρμασγς.

στρεφεται κείμανος ὑπὸ λειτωτοῦ = “the mail-coat,”

παρείσθης = “stood by,” as a fellow-helper in war = Attic συμπερασμένος στάτης.

ἐκεί φίλαι = “me, even me befriend:” observe that the forms ἔμω, ἔμοι, are more emphatic than the shorter forms, μοῦ, μοι, μέ.

ὅπος δὲ τῷ, κ.τ.λ. = “Now, even now, grant that both I may quickly take off (in death) the hero, and that he may quickly come within the range of my lance:” observe the aorists here; and also the case of hysteron proteron, which Virgil has imitated, Aen. ii. 353, “moriamur et in media arma ruamus.”

φεδών = prose φεδρᾶς.—δηρν (always in a bad sense, like βραδὺ)
“all too long.”—οὖν ἔχεσκε ... Τῦδες, “such as Tydeus was wont to have.” see on ll. ii. 189.

ἐχλών: so Virgil, Æn. ii. 604,

“Adspice, namque omnem, que nunc obducta tuenti
Mortales hebetat visus tibi ... nubem eripiam;”

and Milton, Par. Lost, xi. 411,

“to nobler sight
Michael, from Adam’s eye, the film removed.”

Compare also the cases of Agar and Balaam in the Bible.

ἔνων τεθριπτεῖ: the aorist here has a present force = “I am now after taking away,” and so followed by the subjunctive mood, and not by the optative.

μὴν δειν ἢτε καὶ ἔδρα = “both god and man,” be it one or the other.

In epic, the disjunctives ἢ ... ἢ are joined (as here) with μὲν and δὲ;

very rarely so in the tragedians.

τὴν γ´ οὐδάμεν δεῖ ξαλκῷ, “ay, (remember) to wound that (goddess)

with the keen bronze.”

μεμάδως Τραφέσσι: an anacolouthon for μεμάδα to agree with μὲν.

ἐλευ μένος: see on ll. iii. 342.—οὐ προσαμόνει: supply δ' πομήν.

τὰ δ' ἐρήμα ποσεῖται = “the unsheltered places are thrown into terror,” as opposed to the σταθμοῖς: compare Soph. Philoct. 34, τὰ δ' ἄλλα ἐρήμα, κ' οὕδεν εὖθε' ὑπόστεγον.

ὁδ' ἀνέκ νάτον: see on ll. iii. 248.

ἐρχομένοις = proficiscerebant, Lat., “on setting out” for the war:

observe in this passage οὐκ does not qualify ἐρχομένοις, but the verb ἐκρίνατο.

150—200. τηλυγέτω: see on ll. iii. 175.

ἐπὶ κτεῖται λειτάναι (middle), “to leave behind him for his pos-

sessions,” i.e., to inherit his property.

χρωστικαὶ: collateral relations in default of issue,

ἐξ αἰχίνα δέη = “is wont to break the neck off” (ἐξ is adverbial).

βήσε (transitive) = “dislodged.”

ἀλαπάζοντα = “draining” (the ranks of heroes). Compare Milton,

“And of their wonted vigour left them drained.”

ὅστις δὲ = “whoever this may be that.”

ἵνων μηνίσας: causal gen.; see on ll. i. 65.

ἐπὶ μῆνις = “lasting wrath is upon us,”

Βουλήφορος = “chieftain;” see Introduction to Iliad ii.

τὰ δὲ μαύρατα = οὕτω μαύραται.

νεφέλη εἰλιμένος ἑμων: so Horace, of Apollo, “nube candentes

humeros amictus;” Od. i. 2.

βῆλος . . . . κυκάμενον = “the shaft that is wont to reach its mark,”

rather an adjective than a participle: hence the accent.

ἐφάμην = “I fancied;” see on ll. i. 361.

θεὸς νῦ τις = Attic θεός οὖν τις.

δίκρες ἤτακας ἐστι: = “the horses stood in pairs.” Compare Virgil

“equi biiuges,”—ποιηθέντως, for εἰποιηθέντως; so Latin factus, for pulex; or bene factus, and the French “travaillé.”
200—250. ἀνδρῶν εἰλομένων, gen. absolute = Lat ablative absolute ἀνδρόν, poetical, = ἀνδρόν.

ἀπερέσα αὐτῷ ἔσωσα = “I made the real blood quickly spout forth.”

ημαί τῷ = “on that eventful day;” see on II. ii. 482.

φορέων γάρ = “confering a favour upon.”

τάμια ἀλλήλως φῶς = “an alien man might cut;” observe the optical mood with the verb, there being an ellipse of εις βούθωσεν, or some such expression.

πάρος δ’ ὁδ’ ἔσωσει: here the adverb πάρος is followed by πρὶν, and the construction is that of πρὶν doubled, the usual form.—τῷ τῇ ἀνδρῷ: the Attic dual νᾶ (as here) is very rare in Homer; he generally has νῦν.

Τροία Ἰππός, “the steeds of Troy,” not the Trojan steeds.—σεληνεῖς governed by ζύνθα καὶ ζυθὸ: so in Latin hic locorum, ubi genitium.—κάθο δρέξα = Lat. nuncce excipere. The duties of the παραβάτης (the warrior who stood beside the charioteer), and the charioteer (ἡλιοσκόπος, “the rein-holder”), are here respectively described: hence the term δρέξα = δίσφιξ, of the seat, or chariot which bore the two.—μη τῷ μὲν δεῖσαι: supply δεῖσαι.—μᾶκυς Ἰππόν. Virgil’s “solido … ungula cornu.” Lat. soliceps.

ἐμπορευμένος θυμός = Virgil’s “animo gratissime nostro.”

ἀναθήματος, “immeasurable,” from α’ negative and πέλεθρον (πέλεθρον) “an acre.”

250—300. μη τι φιάσκο’ ἀπέρεσ’ = “utter nothing that tends to fear.”—οὐδὲρ μοι γενναίον = “for it be seems not my high blood;” compare the Irish expression “it is in the breed of him.”—μάχεσθαι = τῷ μάχεσθαι Attic, expressing the substantial notion.

ἄλλα καὶ άυτός = “but even as I am,” i.e., on foot.

αἰ τεν τοῦ τότε κυδὸς ὅρια … τοῦ Ἀττίκου, κτείναι = “if haply (she should now grant me the (warrior) glory of killing.”

ἐξ ἐντιμῶν: in front of the chariot the ἐκτός (“rim”) was raised above the body, into the form of a curvature, which served the purpose of a hook to hang the reins upon, when the charioteer left his vehicle.

ἡ … περ = “that very (breed) which:” genitive by attraction to the foregoing γενείς.

τῆς γενείς ἐκλείπετο (partitive genitive) = “of that breed some (Achilles) stole.”

ἐξ ἐγερέναις = “six were born.” ἐξ is = Lat. ex; but ἐξ = Lat. ex.

μήστορε φόβω = “two that inspired battle-rout.”

αἰ κε τόχομε = “if haply I may hit my mark” (and would that may); see on II. i. 60.

ἄτανον μὲν σφῶ, γ’ διά = “ay—but I believe that you two will restrain yourselves before,—ay (you will not), before that one of you least (γ’ marking the limitation of a particular) having fallen shall have glutted Ἀρες with blood;” compare note on bk. i. 60.

παρέτρεπον = “started aside in panic.”

τῶν κτομένει μεμαχό, δότι τοῦ γ’ ἄντιος ἔλθοι, = “eager to slay the man, ay—whoeuer (he might be, that) should against this man (i.e. Pandarurus);” observe that in the same line the demonstrative article refers in the first case to “that,” and in the second case to “this.”
300—350. μέγα ἔργον = μέγα χρήμα of Herodotus and the Attic writers.

οὐ δὲ δὲν γὰρ ἀνδρεὶς φέροιεν = "ay—(one) which two men could not hear:" here we have the optative without the ἄν, where we might naturally expect to find it. A prose-writer would have added it to represent the condition, ei kal δοῦλοντο.

cal olos, "even alone:" cal is here emphatic.

πρός, adverbial = προσέτι,—προσηπτο... γαλης = "propped himself n the ground:" the verb is middle, and takes a genitive with other ognate verbs of "holding," "clinging," &c.

καὶ νῦ κεν ἑαυτός ἀπόλοιτο = Scholiast ἀντὶ τοῦ ἀπόλετο ἀν.—νῦξ ἑκάλυψε = "dimness wrapped, of faining, not of death-darkness (σκότος).

ἀμφι δὸν φιλον, κ.τ.λ. = "and around her own darling son she oun her white arms" (πήχυς = Lat. ulna = Eng. "forearm"). Observe the metaphor in ἐκείνατo to mark the stream-like gracefulness of ease of her movements: akin to this is the expression ὕπαρ μὲλη o common in Greek poetry, the full force of which is only seen in the immortal works of the Grecian chisel.

πέτλαυο = generally, the outer woollen garment of a woman, corresponding to the φόρας, which was worn by the man.

ἐργος βελλων (objective genitive) = "a defence against missiles."

ὑπέεσχες πολύμοιο = "bore away, by stealth, from the war."

οἱ φρεσοὶ ἐξοίκεια ἔσεθα, either = "he entertained congenial sentiments with himself," or = ἐπιφρέων = "he was of sound mind," i. e., sensible.

Τοῦδεὶ βουλές... ἵππους = "turned his horses in pursuit of Tydides."

Ἐνω = Lat. Bellona. ἐπάζων = δίκων, Scholiast, or, with others = making his way."—ἐπαρ... ἀντετήρησεν, = "bore right on against."

ἐπαρ = εὐθεῖα: the verb governs a genitive here paritively.

θέναρος = "palm of the hand;" from θένω, θείω, "to strike," so the art that strikes,—κόδ ἆποβαλεν = "cast down from herself."

ἡπεπευές = "cajolest," as if from ἦ, προε-ευεν from ἡπεπευῆ, and so to deal unhandsomely or unseemly by one:" see Döderlein.—εἰ δὲ σύ

ἐς τόλμοιο = "but if thou at least wilt engage in war, ay—in sooth I to believe that thou wilt shudder at war, even if you may happen to hear of it, elsewhere (than in the battle-field.)" [Here we have γε qualifying both a single word, and a sentence]. Compare this wounding of Aphrodite, with Milton’s obvious imitation in Paradise Lost, vi. 327,

"Then Satan first
Knew pain, and writhed him to and fro.

A stream of nectarous humour issuing flowed,
Sanguine, such as celestial spirits may bleed."

and see Grote, Hist. vol. i. p. 78.

350—400. ἀλούσσα, "wandering (in mind)," and so distracted. Observe that we have ἀλοῦσ in the Tragic writers, but ἀλοῦσ in Homer, except in Odyssey. Ζ, 332. See Bp. Blomfield’s Gloss. on Æsch. Theb. 187.

*Iris : see II. ii. 103.—καὶ ταξέν Ττάξα, a zeugma with ἐκαλάτω.

χρυσάπωνας ἠτεν Ττάξα = "she asked for the steeds with golden rontals." The ἄμφως, ἀμφωκτήρ (Lat. frontale), was a broad plate of metal (often of gold), which ladies of rank wore above the forehead, as
part of the head-dress (II. xxxii. 468—470). The Muses, Hours, Fates, and the Olympian Goddesses are represented wearing them; and, as here, horses are honoured with them, when drawing the chariots of deities. They were also worn by the Jews and other Eastern nations: see Deut. vi. 8; xi. 18.

κομάσα... δός σε: observe the urgency and immediateness implied in the aorists here.

ἐλθὼς... ἐκ... ὀφθαλμων: not an accusative by attraction, but rather the accusative of the cognate notion: compare Βαρέαν (πλαγῆς) ἔπεισε με.

ὅσ νύν γε καλ., κ.τ.λ. = "who now, at all events, would fight even with father Zeus." γε here qualifies and limits the particular point of time: see on bk. i. 66.

μαστίξα δ' ἄδαν = "lashed them to drive them (on);" the infinitive of the purpose.

ἐκορτο... ἐδος: local accusative with verbs of motion; so Virgil, "devenere locus;" and our own Milton, "arrive the happy isle:" no need to supply πρός or any other preposition.

ἀδελφὴς ἐδος = "the home of the deathless (gods)." Observe that ἐδος generally in Homer = "a solemn seat," i.e. a temple, home of the gods, but ἐδος = "an ordinary seat," a bench, stool, in Homer; its higher meaning is post-Homeric; compare the Homeric ἡμέρα = "ordinary day" (in the feminine) and ἡμέρα (neuter) = day of days, a solemn day: see further on II. ii. 482.

Δώδεκα: from this it would appear that the myth of Aphrodite being "orta mari" was post-Homeric.

ἡ δ' ἀγας, κ.τ.λ. = "but that (goddess) caught to her arms her own daughter."—ἀγας, adverb, probably an old local accusative plural of ἄγας after verbs of motion.

ἐδος τ' ἐκατ', ἐκ τ' ὄδημας, = "she thought the word, and forth she uttered it:" see on II. i. 361. Observe that wherever we find this formula, as a general rule, the name of the person addressed is not mentioned; a sufficient refutation of the old interpretation, "called by her name."

ἐκατηρη, "publicly." Schol. Villiosin, ἐν ὀδε ἀδικοῦσαν, οὖ γὰρ ἔτι, κ.τ.λ., = "for no longer now is the dreadful battle-shout (a battle-shout) of the Trojans and Greeks (merely); no, (it is not,) for now the Greeks are fighting even with the deathless (gods)."

χαλκοῦ... κεράμω, "in a prison-house of bronze." The prison was so called in Cyprus.

τοῖς καὶ ὅθω σῶμα: temporal accusative of duration, as in Latin: to complete the ellipse, supply διὰ in Greek, and per in Latin.

παῖς Ἀμφιτρόους, i.e., Heracles or Hercules.

μὲν... λάβειν ἄγας = "anguish quickly seized him:" see on II. iii. 342; and compare Gray, "Ruin seize thee, ruthless kings," and see below, on ὄνειροι ἐδώκειν.

οὕτωσι: so Herodotus also, for ὃς ὦτὸς = idem, Lat. "the same," in necdīsi balōn, "dashed him on heaps of dead."

ὁνήμων ἐδώκειν: much more energetic than ἐδώκειν ὄνειροι ὄνειροι, as it implies a personality in ὄνειροι: so in Latin, dux alique leto, morti, fugit, because these things, like persons, seize upon the man, and master him; and so, in the present case, what one gives to any one, is a
thing over which he can exercise a mastery and an ascendancy. Compare on Il. iii. 342.

400—450. σχέτλος, not “wretched,” but “reckless,” in Homer.
σιλ 8' ἐπὶ τοῦτον ἄνηκε = “set this one upon thee” (as a dog): so in Lat. immittere aliquem alicui.

δεινάς, Lat. diuturnus, “long-lived.”
οὐδὲ τί μὲν, κ.τ.λ. Compare Burns,

“The lisping infant prattling on his knee,
Does a’ his weary carkin’ cares beguile,
And makes him quite forget his labour and his toil.”

φράσεσθω = “bethink him;” properly, “to say with himself” (middle): see on I. i. 361.—ἰχώ = ἵχωρα, following the analogy of ἰδρω for ἰδρώτα.

Ποσειδών, for Ποσειδώνα.

ἄλθετο χεῖρ = “her hand was healed” (from ἄλθω, hence Lat. allo): the prose form is ἄλθαιναι = Lat. anno.

κεχωλόσεαι = “wilt thou continue to be angry with;” paulo-post future.

ἡ μᾶλα δὴ = “now, in very truth.”

χεῖρα ἄραν = “delicate hand;” in post-Homeric Greek, ἄρασ = “spongy,” observe that ἄρας is = “entreated,” “cursed.”

ἀλλὰ σὺ γ’ ἱμερόνενα = “ay, do thou, I pray, make the endearing works of marriage thy pursuit.” For ἀλλά with the imperative see on Il. i. 32.

περόνη = “a brooch;” for the injuries sometimes inflicted by it, see Eurip. Hecub. 1170; Herod. v. 87; Soph. Ed. Tyr. 1269; Eurip. Phæn. 62. From περόνη came the verb περονδρω, “to pin:” see Iliad xvi. 145; Il. xiii. 397.

ἐπελ οὕτως, κ.τ.λ. = “since the race of the deathless gods is never on an equality with human beings who walk the earth.”—χειμὴν ἐρχομένων = usual ἐπελθόντων: observe that in δύοιν we have not the usual construction with a dative case, but the conjunctives τε, whereby the two like things are placed as it were parallel to each other, as in Lat. similis atque, et, or ac.

Ἀτάλλων Περγάμοι: in the Trojan citadel of Pergamus in Ilion, were temples to Apollo, to Latoa, and to Artemis, who are therefore represented as the three tutelary deities of the citadel.

ὅπι οἱ νῆσος, κ.τ.λ., = “ay, just where his temple was built for him.”

κυδάων = “restored the warrior’s strength and beauty.”

“Ἀρτέμις ἱερέας. Artemis is represented by Homer as the perfect reflection in a female form, of her brother Apollo: the attributes which are applied to the one, are indirectly predicated of the other, as is seen in the epithets of Artemis, ἱερέας, χρυσηλάκατος, τοξοφόρος, κυνοστόβιος, λυκεία and ὀξία (destroyer and preserver). See Müller’s Dionys.

εὐδολος. Virgil, x. 634,

“Tum dea nube cava tenuem sine viribus umbram
In faciem Eione.”

450—500. ἐνόθε κ᾿ ἀρ ἐνδολο “just around the phantom;” such is
the force of ἀρσ when placed between the preposition and its substantive.

λαυσήδ ὁ πτεροβίτη = "and small leathern shields, light as a feather."
Hesiod, v. 91, λαύσηδ ὁμοβόλος πετεροβίτη.
μάχης ἐφόβα: see II. ii. 250.

πρῶτο: observe the accent; in this case it is an adjective: when the accent is on the penult, it is a substantive.—οὖλος = οὐλός, "deadly."
ἀνήρ, ὁ β' = Attic ἄνήρ, ὁ περ.
πῷ δῆ: see on II. i. 295.—οἱ πρῶτοι ἔχοντες = "which you were wont to have of old:" see on II. ii. 189.
φῆς ποὺ = "methinks, you said."
οἱ ὁμοία: a present with the sense of an imperfect or aorist always in Homer. Distinguish ἔρχομαι = "I am coming," ἤκω = "I am come;"
so ἄνερχομαι = "I am going," οἴσχομαι = "I am gone."
γαμβρωτός: here "brothers-in-law."
Δάνυον ἐπὶ δυνήματι, a different river from that in the Troad.
καδῇ κτήματα, as if κατέλιπον had gone before.
φέρον... ἔγνων: so in Latin, ferre et agere. Compare Virgil, En. ii. 347, "rapient incensa feruntque Pergama." φέρω refers to carrying off "things," "chattels," &c.; ἔγνω to the driving off cattle, slaves, women, &c.; both are terms to denote plunder.

τῶν = Lat. tūdē.

ἔρσεα, from ἄρα, "a wife" = Lat. conjunx (from ἀρά = Lat. junco); not to be confounded with ἄρα = "sword."

ἀντικτρέπει: observe the license in the lengthening of the first syllable, which is usually short; and also that this dual participle is joined to a plural verb. Jelf takes it as = σὺ καὶ ἐλλαὶ λαοί; he considers the Scholiast's explanation ὁμιῶ καὶ αἱ γυναῖκες to be too far-fetched.—κόρη = "prey" (that which one happens in with).—νυλεμέως ἔχειν, "hold fast."

τυλεκλειστῶν = "far-famed." Some MSS. read τυλεκληστῶν = "far-summoned;" but τυλεκληστῶν = "summoned from many (a land)."

ὦκε = ὡκεν ἔκτορ; dativus incommodi. — ὡκε = Lat. movorit.

ἐναντίον ἔστων, "stood confronting."

ξυνή ἀνθρή: Virgil's "Flava Ceres," Georg. i. 96.
500—550. ἄξυρμαλ = ἄσυρμαλ, Scholiast.
δ᾽ αὐτῶν = ἄτις αὐτοτιθείμην, i.e. "by their own means."

ἀφ = ἀφ ὑποστηρήσει, Scholiast = "after turning to the right about."

—όπις ὡκτρεφον = "turned round (to face the foe)."

ἀριτεμέα προσποιντε, κ.τ.λ., "approaching safe and sound."

ὅπερ ὅσι Τρῶων, κ.τ.λ. = "and they quailed not in the slightest, either before the violent onsets, or the battle-shouts, of the Trojans."

ἄς τε Κρονίων, κ.τ.λ. = "the very (clouds) which the Cronid, in a breathless calm, hath made to settle in repose upon mounts high-traversing, while sleeps the might of Boreas, and of the other boisterous blasts." Compare Milton's Par. Lost, ii. 489,

"Ascending while the north wind sleeps."

νυμενής: elliptical genitive of time; supply ἐν χρόνῳ, ἐν ἡμέρᾳ.
πεῖλαμα, from φῶς = φῶκα, "to kill;" whence φῶιγμαν, "a (killing) knife."
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ˀudded ἔσετο καὶ τῆς, "but onwards it went, even through this;" καὶ being emphatic here.

ˀόδα ζωτήρος: see on Iliad iv. 135.

ˀφρεάς βήσω = "rich in the means of life." Compare Lat. divus opus. Adjectives denoting plenty, and the contrary, in Latin and Greek, take a genitive case after them.

ˀανδρείαν ἄνακτα = "a monarch among heroes;" local dative, not ἀνδρῶν ἄναξ, which is the distinctive title of Agamemnon = "the monarch of heroes."

550—500. ὁδὸν τοῦ γε λέοντε δῶ = τῶ γε, ὁδὸν λέοντε δῶ, = "ay, those as two lions."

ˀτάφροιν ὑλή = "the thicknesses of a wood;" local dative.

ˀτὸ μὲν ἃπ. . . . τὸ δὲ πεσάντε. Homer uses both the plural and dual of these contracted forms: the use of the singular ὁ μὲν. . . . ὁ δὲ is post-Homeric.

ˀκεκορυσμένος ἄδοτον χαλκός = "sheathed in flashing bronze" of the whole armour: Lat. armatus est conusco.

ˀτὸ προφέρων, = eo animo ut, Lat., i. e., "intending that."

ˀπερὶ γὰρ δὲ ποιμέν λαῶν = "for greatly did he fear for the shepherd of the people" (an image frequent in Holy Scripture).—περὶ adverbial = περισσός. δὲ ποιμέν, so the Latin idiom timere alicui.

ˀμὴ τι πάθη = "lest anything should soon happen him" (mark the force of the aorist, "be after happening to him." This is an euphemism for death; it corresponds to the Latin aliud accidere so frequent in Cicero, and the expression "if anything should happen him," common enough in Ireland, and not uncommon in England.—τὸ μὲν. . . . δειλά, "the two wretched sons of Diocles."—κύμβαχος = Lat. praecip—βρεχμόν (βρέχα). Lat. vinciput.

ˀἐκοινά συνδιοῦν κ.τ.λ. = "having with her the remorseless tumult of war."—ίδιον πολέος πεδίων = "going over an immense plain;" local genitive of the space over which the motion is supposed to pass.

ˀἀνεχάστον = "kept retiring;" force of the imperfect.

600—700. ὁδὸν δὲ κ.τ.λ. = "why—what a spearman and valiant warrior do we admire in the god-like Hector!"

ˀτῷ δὲ αἰεὶ, κ.τ.λ. = "ay—but by that man's side is ever one of the gods, to ward off ruin." in Latin the relative would require the verb in the subjunctive to express the purpose, = qui defendat.

ˀκεῖνος Ἀρης = "Ares, yonder;" adjective for adverb ἀεὶ.


ˀἀμφίβαινε: see Iliad i. 37.—πελεμύχη = "was roughly handled."

ˀΤαλπέλευς ἵππον Ἰππακλείδην. Tlepolemus must be considered a Greek of the mother country: according to Homer no enemy of Troy came from the eastern side of the Ægean Sea; though, according to the Catalogue (bk. ii. 680), Tlepolemus remains the only Greek of the Asiatic colonies on the Achæan side. See Müller's Dorian (Trans.), vol. i. page 120.

ˀαντίδεψ: see on Iliad iii. 15.—πρότερος . . . . κείπε = Lat. prior dictit.

ˀψευδόμενον δὲ σὲ φασὶ: for ψευδοῦται φαντας. As a general rule in Attic Greek we find the principal notion, or the leading fact expressed by the participle, and the result of the fact, or our impression expressed by the verb.
twi προτέρων ἀνθρώπων, “in the times of former men;” the addition of the participle, so common in Attic Greek and in Herodotus, was a further development of the language.

Ἀλλ' ὑδὼν των φαντ—“but what sort of a person do they say:” supply the correlative by τοιοῦτοι εἰσών... ἄλλα.

χήρωσε ὤ ἄγων; so Herodotus vi. 83, Ἀργος δὲ ἄνθρωπος ἔχοντος, and Virgil, Æn. viii. 571, “tam multis viduisset civibus urbem.”

νυξ ἐκάλυψε: not σκοτός (which is “the gloom of death”), but “the dimness (of fainting) wrapped his eyes.”

tῶν πλεθών, “the mob” (see πληθώ below, ver. 676), like the Attic oi πολλοι.

μή δὴ, ἔσπερν—“nay, do not be after leaving me now to be” a prey to the Greeks, i.e., “leave me not now;” the force of the aorist.

κείσαν, “to lie (neglected).”—εὐφρανεῖσθαι, “to gladden;” infinitive of the purpose.

φυτεύω, “the oak” (quercus esculus); not the Latin fagus, which is “the beech tree,” probably from φαγεῖν. See Soph. Trach. 171.

ζωγραφεῖ; here “revived;” elsewhere “to take alive.”

κεκαφρώτα, perf. Epic of κάπτω, “to gasp.”

ἐν ῥήμαν = “in the direction of the ships.”

700—800. ἀντεφέρωντο = “turn themselves to confront” (mid.)

αὐτῶν... ἔχωντων = “from time to time they kept giving way;” observe the force of the imperfect.

τῶν πρῶτον, τῶν δὲ κ.τ.λ. Compare Virgil, Æn. xi. 664, “Quem telo primum, quem postremum, aspera Virgo, Dejicis.”

ἐν δὲ πλῆξιππον = “moreover, too, the driver of the steed;” ἐν is adverbial.

λίμνη κεκλυμένας = “reclining near the lake,” or living on its banks.

οἱ Ἀλεπ. . . . Βωιοτοί. Here we have Boeotians from Boeotia (before their emigration from Thessaly); it was on this account, to save the authority of Homer, that Thucydides assumed the settling of an ἀποδασμός (portion) of the Boeotians before the general emigration from Thessaly, after the Trojan War.

τῶν μέσον ὑπότεττομεν; not mentioned in the Iliad.

πρέσβα: in the Iliad, of a goddess; in the Odyssey, of a mortal.

οἰκίκοιμος, “with eight spokes” (κνῆμα, “legs”).

ἵτω, “the felloe;” see Il. iv. 482.

ἐπίθεσσαρα, “the tire” (of bronze upon a golden felloe), thus placing the harder metal in a position to resist friction, and to protect the softer. Ovid’s description is more ornamental than correct, “Auea summe curvatura rote,” Metam. ii. 107.—δίφορος, “the body of the car.”

ἐν’ ἐγκρετ, “at the top.”

πόλεμων... δακρυβέντα = lacrymabile bellum.

Γοργίη κεφαλῆ = ἐν θύσ Γοργάδοι κεφαλῆ, and so taken in apposition with πελάνων.

ἀμφιβαλόν... τετραφάληπτον; according to Böttman, this is a helmet with a ridge rising from both sides of the tuft, and with four plumes.

πρυλέεσσ’ ἀράμιαν: not—“able to hold the heavy-armed infantry of a hundred cities,” as some interpret; but better “fitted with (i.e. adorned in relief with) the chieftains of a hundred cities;” probably an allusion to Crete, which was ἐκατόμπυλος: see Il. ii. 649.
At the gate

Of Heaven arrived, the gate self-opened wide,
On golden hinges turning;

and, again, in bk. vi. 2,

“till Morn

Waked by the circling Hours, with rosy hand
Unbarred the gates of light.”

The gates of Heaven, according to Homer, are the πυλάεις νέφος,
v. 751.

tάδε καρτερά ἴργα = “these deeds of violence.”

δοσίδιον τε καὶ οἶνον = δὴ τοιοῦτον καὶ τοιοῦτον.

ἀφρονα τοὐσον ἄνεπτες: so Shakspeare, “let slip the dogs of war.”

ἄγνοι μᾶς: Scholiast, ἤγε δῆ.

ἀθώριοι πελάξεων = “deliver to pangs:” see on II. iiii. 312.

δοσον ἡ ἧροείδες ... ἱερ, “all he is wont to see (aorist) until the sight is lost in the grey dim distance.”

Σιωπεῖς ... ἣδε Σκάμβαρος: both being rivers, they are connected by

ἡδέ: see on II. iiii. 214.

συμβάλλετον, κ.τ.λ. This construction of a plural or a dual verb with
a singular noun, when some other noun follows to which it also refers,
is called σχήμα Άλκμαννον, as being frequently used by that poet.

αἰδός, “shame,” taking in also the sense of the post-Homeric word
αιχώνη, “shame done one,” i.e., dishonour; here αἰδός would have
been displaced by αἰχώνη (the more exact term), had that word then
existed. The post-Homeric distiction is as follows: αἰδός, Lat. ver-
cundia, a moral shrinking from dishonour: αἰχώνη, Lat. pudor, dis-
grace, or sense of disgrace, that follows dishonour. Here it is the
abstract for the concrete, the thing for the person possessing it
πολεσκετού, “was wont to engage.”

ἥφαστο, from ἄπτομαι, with a genitive, “to touch;” but ἄπτοι with an
accusative, “to bind;” the middle ἄπτομαι is strictly “I bind myself
to.”

800—910. δύναν .... δουκότα, the adjective for the adverb.

ἐλαύκον, intensive, = “would not allow him.”

ἐκταιμάσασεν: see II. ii. 450.

ἐκαγόνον: that is, the Thesbans; see II. iv. 386.

πάντα ἐνίκα: supply ἄδεια: so νικάν τὰ Ὀλύμπια, and the Latin

Olympia coronari.

κάματος πολυδίψε: see II. i. 165.

ἀτάρ ἐγκε ... γε, κ.τ.λ. Here ἐγκε qualifies the whole statement,
adversatively, as ατάρ stops the application of the previous negative =

“Ay, but if, Aphrodite, the daughter of Zeus, should come to the
war, thou didst bid me wound her with the keen bronze.” Supply

καλέειναι τον ὁμήρεν.

δόει ... ἄνεφρον = “dread, that takes away the heart.”

ἐν” “Ἀρηι πρῶτος = “let Ares be the first against whom” you direct.
μυθοὺς ἄξεσθαι = "and be not in awe of:" see on ll. i. 170.
τυχόν κακόν = "a calamity forged" by man, and not by God.
ἀλλοπρόσωπον: so Horace, of Fortune, "Nunc mihi, nunc ali benigna."

Ἰμματίας: Scholiast, ἃς τῷ ἑπτεῖ. Passive, from μάρτπτο, as Latia vaepide, varpiam, from vario.
ἔφυγεν ἕλκων ὡς = "the oaken axle-tree creaked;" imitated by
Virgil, Georg. iii. 172, "saginus axis instrepata."
ἐξευθένθα δυνάων, Lat. animam eripuit.
δὲν ὑπὲρ διέφυγον = "drove it out of the chariot, so that it spel
harmless beneath (the chariot):" supply δοκεῖ autō.
ἔρημαν ἡ αἰγίνεται ἄφρ = "the dark mist shows itself" (middle).
καλάματος ἡ = ἐκ καλάματος = "after the burning heat (of the air),
—ὁμώ νεφελέσι = "along with clouds," i. e. wrapped in clouds.
θέου ἔσος, αἰτίαν Ὀλυμπίων: see on ll. ii. 482.
tελθητές ἐμέν = τελθητέως.
ἐλλήλων ἱπτητι (objective genitive) = "from our designs against each
other."
ἂν παύτως μαχαίρεσθαι = "through you we are all at enmity."
ταῦτα . . . προῖτοι = "this one you do not attack," literally,
do not fling yourself at.—ἄλλ' ἀνεῖς = "but you indulge her."—ὅπως,
in a bad sense always = "all too long."
μωφίζει = "whine;" properly of the chirping of a young bird.
οἷς ἐπικεφαλίζων = Horace’s "cedere uscum." 
εἴ δέ τεύχω, κ.τ.λ. "Ay—but if thou hadst been sprung from any
other (God), destructive as thou art, even long ago ere this wouldst thou
have been in the better world, lower than the sons of Uranus" (i. e. the
Titans.)
ὁπόσ = the acid juice of the fig-tree, used as a runlet.
ἐπιγόμωνε = "being stirred about."
συνέτρείτω (σο.) = "is wont to circle."
περιπέτεσθαι = "coagulate:" but the common reading περιπέτεσθαι = "is being stirred about," which is (to say the least) useless, as
we have before ἐπιγόμωνα, and here κυκώσατι, fully expressing the
mixing or stirring required.
χόδε γαλῶν = "exulting in his (warrior) beauty and glory."

BOOK 6.

ARGUMENT.—While the Greeks are conquering, Helenus advises
Hector to order a public supplication to Athene in the Pergamus,
to remove Diomed from the battle. While Hector is thus engaged
in the city, Glauceus and Diomed come to the knowledge of the
hospitality that had taken place between their ancestors, and in friendship they exchange arms. Hector executes the orders of Helenus, persuades Paris to return to the battle-field, and takes a tender leave of his
wife Andromache and his son Astyanax.

1—50. οἴδη: Scholiast, ἵμαρθη τῷ τῶν θέους συμμαχίαι—οἷς καὶ
ἐν' ὦσε μάχα = "the fight directed itself to this side and to that."
THE ILIAD. 6.

καλκήρεα δῶρα = "spear-shafts fitted with bronze" = καλκοβάρες
n the Odyssey.—Ἡδύθωσι: so called by the gods; called Scamander by
ten: see II. xx. 73.

πρώτος ἔψεις = "was the first to break through" = primus per-

υριτ, Lat.

φῶς . . . θηκέως = "gave the light of (joy or hope):" so Virgil,

Ο lūx Dardaniei," and Horace, "Lucem reddi tue, dux bone, patriae:" a
common metaphor in all poetry.

τὸν . . . ἐβάλε . . . . φίλος, not = "he struck that helmet-plate,"
but = "he struck or hit that man on his helmet-plate;" the accusa-
tive of nearer definition: this is seen more clearly in the phrase
вер. 11, τὸν δὲ σκέπτος δοσκε καλλίννεν.

φίλος δὲ ἰν ἀφθονοι = "he was the friend of mankind:" notice
the extension of the term, employed by Homer.

πάντας γὰρ φιλέσκειν = "for it was his custom to befriend (or
entertain) all."

ἄλλα οἱ ἕτερις, κ.τ.λ., "ay, but not a single one of those (he enten-
tained) availed him then to ward off the deadly ruin." Somewhat
similar is the lament of the dying Marmion (see Scott).

"Is there none,

Of all my halls have nursed,

Page, squire, or groom, one cup to bring

Of blessed water from the spring,

To slake my dying thirst."—Canto vi.

καὶ μὲν ὑπέλυσε μένος, κ.τ.λ.: a σειγμα = "and of those he unnerved
(in death) the limbs below, and their battle rage."

ἐβρασμὸς δούρι φαεινῷ = "sent to neither gloom with his flashing
lance."

ἀνωτόνων πεδίου = "flying bewildered over the plain;" (gen. of the
space, traversed by the motion.)

ἐξαντ᾽ ἐν πρώτῳ ῥυμῷ = "having broken (the chariot) at the top of
the pole." Scholiast explains by ἄκρο.

"Ἀδραστος . . . ἀλλασσοτε. Compare the mythical Adrastus supple-
ciating Menelaus, with the historical Adrastus suppling Cruces
(Herod. bk. i.)

ἐν ἀριστῷ πατρότα = "in the (house) of my wealthy sire;" supply ὅτι.

πολύκυκτος τε οἶνος = "iron wrought with much difficulty:" hence
we hear so little of it in Homer; it was the last metal the Greeks
learned to work.

50—100. τὰς ἑμελλέ = "was just on the point of."

καταζητέν = Lat. deducendum.

σοι δραστα πετοήται = "you were most excellently treated:" ironi-
cal allusion to the abduction of Helen.

ἀκατόν εὐθείρων χειρῶν δ᾽ ἦμερας (Hendiadys) = "the ruin that shall
descend from our hands." aīp. ἐλεύθ. = Lat. pernicies praecipa.

μηδὲ ἄνω . . . μηδὲ δὲς = "not even (the child) which, whatever
it may be . . . . not even that one (shall escape)." —μηδὲ in both cases
emphatic not connective: δὲ is here, according to Homeric usage, a
viamonstrative, especially after καὶ and γὰρ.

The rebeke of Agamemnon has been often compared with Samuel's
reproof of Saul for sparing Agag; 1 Samuel, xv.
notes on

άκθεστοι = prose form ἀκθέστων, "without sepulchral rites."
αισμα παρεξήγω = "having talked him over to what was fated."
ἐναργεπιβαλλόμενος = "giving himself to the spoils" (middle).
ἐκπλοιο = Lat. secund.
νεκράδες τεκνειάτας, a pleonasm, common in poetry.
συλθοικέτης: here governs a double accusative, as a verb of stripping.
εἵμι . . . . εγκέπληται = voluit incumbit.
Compare,

"The lives of all your loving complices
Lean on your health."

Shakespeare's King Hen. IV. Part ii.

φεύγωνται: this refers to λαόν (in ver. 80).
ἐκείνη = Lat. instat.
χαρίστατος ἢδε μέγατος: see on ἢδε, II. iii. 248.
θάνατι: inf. for imperative θάνατον. Compare the ritual and procession of
the πεντελος with those of the Panathenaea at Athens.
ηδος, διέστατος = "yearlings" (from ἵς, "the year") "ungaunted"
Scholiast explains by ἄκτωρρους.
οἱ κ' ἐδήμαρ = "if haply she may take instant pity on" (and
would that she may): see on II. i. 66; so below (v. 96) αἰ νεί ... 
ἄπωθρος.
100—150. τρικλειστότης, not "summoned afar," but "far-famed."—Bea
= βα, aor. 2 of βαίνει.
διστήνων δε τε παίδες, κ.τ.λ.

"Unhappy are the sires whose sons my force encounter."

Newman.

οὐκ ἂν μαχηταί = "I could not possibly fight with." ἂν always
strengthens the negative sentence.
οὐδα γάρ οὐδέ = "no—for not even."
Διανύσσω τιθηρας = "the nurses of Bacchus," generally called
Bacche. Compare Horace, "Thracia et exitium Lycurgi."
θεόθαλα = "the instruments of sacrifice" (from θῶο).
ἐξε τράμωσ: see on Iliad iii. 342.
θεονέμενος Βοσταλέα. Compare Shamgar, the Judge of Israel, who
slew six hundred men with an ox-joard; see Judges iii. 31.
τοι τείας θεῶντες. Horace, "Deca securum agere ævum," and Milton
Paradise Lost, ii. 553,

"To that new world of light and bliss, among
The gods, who live at ease."

οἷ νύν ψάχνες καρδίν θνονα = "fruges consumere nati," Horace.
ἐλέβθρον πεῖραθ. Compare "Mors ultima linea rerum." Horace, with
whom this book of Homer was evidently a favourite, has drawn more
upon it than upon any other.—οὐ πέρ φυλάων γενεθ. Compare Horace
(Ars Poetica).

"Ut sylva foliis pronos mutantur in aunos,
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata vigentque."

Compare also Aristoph. Aves, 685, and Ecclesiasticus (xiv. 18), "As
of the green leaves on a thick tree, some fall, and some grow: se
the generation of flesh and blood, one cometh to an end and
other is born."

τὰ μὲν . . . ἄλλα δὲ = Attic form τὰ μὲν . . . τὰ δὲ.
150—200. Ἐφήρη: here, the old name of Corinth. In Iliad ii. 659
another Ephyra.

κέρδιστος = "most cunning:" so Horace, "Vater ille Sisyphus."
Σίσυφος Ἀἰαίδης: properly, "the cunning wriggler" (σόφος and

Βελλεροφόντης. His original name was Hipponous: he took this name,
Ἀσάρδων φωνῆς, after the murder of his brother Bellerus, in con-
quence of which he fled to the Court of Prætus; for purification.

The story of Antæus's frantic passion for him presents a marked re-
semblance to that of Potiphar's wife for the patriarch Joseph. Grote
usiers him the mythic son of Poseidon, the family god of the

Ἄνκρα χόλος λάθειν: see on II. iii. 342.
οὖν ἔκουσε = ὧτι τοιοῦτον, ἃς τις οὐущ: Jelf's Greek Grammar.

σεβάστατο γὰρ κ.τ.λ. = "ay, for he had scruples about that in his

σύμματα λυγρᾶ, generally supposed to be picture-writing, like the
exican, and not alphabetical characters: see Introduction to Iliad.

πώεμα πτυχή: see Herod. vii. 239.

ἀμύλου πομῆ = "blameless escort," as opposed to the forbidden

τέμνεις = 1. a piece of ground set apart for the chief, and so a king's

Χθαμαῖα, properly a "she-goat:" this mythic conception is supposed
have arisen from the volcanic character of the country, in which

δοῦλον κατέδων. So Spenser (Faerie Queene) has,
"He could not rest—but did his stout heart eat;"

d Scott has,

"Bitterer was the grief devoured alone."

τὰ Ἀληῖαν. This plain was situated between the rivers Pyramus

d Sinarius in Cilicia. "The plain of the wanderer," literally, from

η. Compare Milton, Par. Lost, vii. 17,

"Lest from this flying steed unreined,

As once Bellerophon, though from a lower clime,

Dismounted, on the Alcian field I fall,

Erroneous there to wander and forlorn.

"Ἀρτεμιδόροι: sudden deaths, especially of women and girls, are

tributed to the arrows of Artemis: see II. vi. 428, and xix. 59.
μηδε γένος πατέρων αἰσχυνέμεν. So Thucydides, bk. i. χρῆ τειχ
κεντρικος ... περισσοθα μὴ αἰσχύναι τὰς προσυνεξίσκοις ἀτέρας, and
Virgil, Æn. iii. 342,
"... in antiquam virtutem animosque viriles
Et pater Æneas, et avunculus excitar Hector."

Oileus γὰρ κ.τ.λ. Æneas, father of Tydeus, father of Diomed. Me-
leager (II. ii. 642) was successor to his father Æneas in Ætolia; his
brother Tydeus married a daughter of Adrastus, king of Argos (and Sicyos,
II. ii. 572), son of Talaus (II. ii. 566). Hence Diomed succeeded to
the principality of Argos, though his father was an Ætolian, Iliad iv. 399.
Tydeas δ’ οὖ μέμνημαι. Verbs of “remembering” generally govern the
genitive case; but in the sense of “commemorating,” “keeping in
mind,” they govern the accusative.
χερας ... λαβέντης, not = “they seized by the hand,” but “they
cought hold of, or held each other’s hands”: “the former sense would
require a genitive case.
πιστοσάντο (middle) = “pledged their troths to each other.”
φηγων = “the oak;” not the Latin fagus, our “beech.”
θεόν = θεον, “they were running;” but θεον = “god.”
αἰθόνοσι = “corridors,” open in front, which led from the court,
αὐλή, into the πρόδρομος, fronting the sun; hence their name.
μυστής αἰλόχωρο, “the won and wedded partners of their bed.”
τέγευε θάλαμοι = “chambers near the roof,” not “roofed.”
Εν τ’ ἐρα ό φι, κ.τ.λ., “and straightway she clung to his hands, and
she thought the word and gave it utterance.” In the lines following
this, as before, there is no name mentioned, and therefore nothing to
warrant the usual translation of ὀνόμας. On other occasions, when
this affectionate formula is used, it begins with χευς δ’ μι ν κατέρες: in
both cases we have the union of the hands, the heart, and the tongue
in this expression of fondness.
a.t κε πηγανθα = “if haply thou wouldst drink it” (and would that
thou mayest): see on ll. i. 66.
ἀνεβά δ’ κεκομέμενι. Hence Horace says, “Laudibus arguitur vini
vinoeus Homerius.” Compare Burns on Scotch drink,
"Thou clears the head o’ doited Lear;
Thou cheers the heart o’ drooping Care;
Thou string the nerves of Labour sair,
At’s weary toil;
Thou even brightens dark despair
Wi’ gloomy smile."

χερας δ’ ἄνιστοι: see Exodus xxx. 20.
οδίε πη ἐστι. Compare Virgil, Æn. ii. 719,
"Me bello e tanto digressum et cede recenti
Atrectare nesfas, donne me flumine vivo
Ablueron."
Purification after touching the dead body was enjoined by the Mosaic
law: see Numb. xix. 11—13.
ἀλλὰ σ’ ἔρξεο, “but go, I pray thee go;” see on ll. i. 32.
ἐς κε, i.e. ἐς τοῦτο δυνατὸν εἶη = “would that it were possible.”
ἐλ κεϊνον γε θοιμυ, κ.τ.λ. = “ay, if I could see that one (yonder)
descended to (the realms) of Hades, I would (then) haply, think that my soul had quite forgotten its joyless woe.”

Σιδηνίσθεν, from Sidon, now Said. See Ηροδοτός (ii. 117) for this voyage of Paris. In early times the Phœnicians were celebrated for merchandise of every description, and their country was the recognised emporium of the East. See Judges xviii. 7, and Herod. i. 1.

300—350. εὐχομένη δ’ ἡράτο = “she prayed aloud.” εὐχομένη is here in its first sense. 

ἀξιόν δ’ ἔχεις = “now, even now, shiver the lance:” see on Ilid i. 18. Notice also the long succession of aorists which follow to denote the rapidity of action.

ἀνένευ = Lat. renuere, “refused,” expressed by the act of throwing the head back, as κατανέω = Lat. annuere, “to nod assent to.”

βεβήκες (pluperfect) = “had gone (mean time).”

Τροι = “the Troad,” and not the city “Troy,” which Homer generally designates “Ilios,” or Ilion.

περικυκτά ἥγα, either “the glorious exploits” of the Trojan war, which were being wrought in embroidery (see Ilid iii. 126—128), or probably, “the offices of dignity” appointed the ἀμφίπολοι (the free attendants) as opposed to the menial offices of the bondswomen.

πταλεμίωσ... ἀμφίβεθη: so in Latin, certamen arderé, bellum flagrare. ἀνα = “rouse thee” (verb); but and = “up” (preposition).

θερηται = “be warmed,” i.e. burned; a keen touch of irony. έθελον δ’ ἄρει προτραπέσθαι = “as I was resolved upon surrendering myself up to anguish:” before θελον supply θαν, the correlative of τόσον preceding, and see further on Ilid iii. 342.

κίνη δ’ ἐπαειμέναι ἄνδρα = “victory changes her men:” hence Ares is called in a former passage ἀλλοπρόσαλος. Compare Virgil, Aen. ii. 367, “Quondam etiam victis reedit in precordia virtus, Victoresque cadunt.”

πάρος ταῦτα ἥγα γενέσθαι = πρὶν ἂ τάξη, κ.τ.λ. 350—400. τοῦτο κ.τ.λ. ἀπετείχεν = “but my present spouse has just neither... nor...”—Jelf.

τῇ καί μυ, κ.τ.λ. = “therefore I doubt not but that he will even reap the fruits of this.”

δίφρο = “a double chair” (to hold two): see Ilid iii. 425. πάνος φρένας ἀμφίβεθην = “toil hath encompassed thy mind.” φέραν is the accusative of closer definition: see also on Ilid iii. 342. πελάμβαν άλλοιμαι = “continue to be sung.” Compare Horace, “inselix tota cantabitur urbe.”

μυρομένη = “dissolved in tears.”

τῇ γάρ ἐμελλε τῇ δὴ ἐμελλε. ἐμελλέω = πολύκειος.

Ἡρλων... Ἡρλων. By anacolouthon, though the grammatical construction requires a genitive, the nominative is so placed as to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind. ὅτι Πλάκη ὀλησυγη = “beneath Placus, abounding in woods.” Thebe, mentioned in the next line, must not be confounded with Boeotian Thebes, which Diomed and his confederacy destroyed.

400—450. ἀλαγυνον ἀστερὶ καλῷ = “like a fair star.” Compare “The star-light smile of children.”
See Shelley—a poet, on whom

"there alone
All stars of Heaven, except the guiding one."

Ἀστευάκτα. Phenomenous name; names derived from a characteristic of the parent were called φεράνυμα. Compare Euryrates, the son of Ajax; Telemachus and Ptolipartus, sons of Ulysses; Nicostratus, son of Menelaus. So with the Jews.

ἐν ν’ ἦτα αἰ φῦ; see on Iliad vi. 253.

οδός ὑλαρής = "and thou pitiest not." odō is here absolute.

ἐμ’ ἐκτορὶν = "me, even me, all desolate," without a share or a lot in anything (observe the emphatic form of the pronoun). It is difficult to realise all the pathos that a Greek would have felt in this single epithet. Moore has well expressed it in those touching lines,

"Oh, grief, beyond all other griefs, when fate
First leaves the young heart lone and desolate
In the wide world, without that only tie
For which it loved to live, or feared to die."

ἰσταν θαλαπῆ: compare Burns (First Epistle to Davie),—

"It warms me, it charms me,
To mention but her name:
It heats me, it beats me,
And set's me a' on flame."

Also compare with this touching address of Andromache, the appeal made by Thermessa to Ajax, in Sophocles.

βουνό ἢτα εἰς ἀναβασι = "with a view to the trailing-footed oxen"—

ἀριστον ὑψος: observe that here ἀριστον stands first in the sentence, as it refers emphatically to what went before. She had lost all that had been nearest and dearest to her,—father, mother, brothers, and city,—but, notwithstanding all this, she sees in her Hector all,—may more than all she had lost. Hector answers this assurance of the tenderest devotion in a strain worthy of both, when, in his prophetic soul, he weighs the downfall of Troy, and the butchery of his family, as affecting him but little compared with the prospect of his wife's wrongs and degradation in bondage.

ὑδὴ θαῦμα = "be not after making," i.e. "make not now."

ταξὶς ὡριων = "near the wild fig-tree." Choiseul-Gouffier reports that near Bouwaiz-backi, a village supposed to be built on the site of ancient Troy, there is a place called Indjuli-dag, i.e., the mountain of the fig-trees. See, however, Dict. Geog. (Dr. W. Smith's.)

ἐκθορὸσ ἦλεον = "is wont to be assailable."

τλε γὰρ τὴ γῆ (see on Iliad i. 60), "say, for thrice in that spot."

Ἀκατεπάλεα: ladies of high rank wore the peplos trailing on the ground: the dress when worn so long as to drag was called σέρμα ("a sweeper").

ἐσσεταν ῥμαρ: see on Iliad ii. 482.

450—500. ὄπλα ἀκτης Ἐκδῆς: see on II. i. 148.

ὁ νεω... πέσων = qui forte occupature sint.

δεσπόζουσαν ἄμματα = "bears thee (to his home) all tears." observe the force of the middle.
THE ILLiad. 6.

_days of bondage:" see on II. ii. 432.

"the day of bondage:"

"the day

_presso_ ἀλής = "at the bidding of another." —θαλέρος (παρακόλητης) =

"full of life and bloom," Moore.

_θυμος_ : observe the sad degradation implied in the frequentative
verb here: the "draw of water" was one of the lowest menials among
the Greeks. The occasional drawing of water was not degrading.

_πόλ'_ ἀδεκαζομένη = Latin, multa reluctans.

_και_ = "slavery," so also in Eurip. Hecuba, and Sophocles, Ajax.

_και ποτε_ τίς εἰπρον = "it may be at times (expected), that one
would say."

_δς_ ἀριστεύει μάχεσθαι = "who used to take the lead in fight." We
frequently find in Homer the infinitive of the verb used for a substan-
tial; in Attic Greek the substantival form was given to this infinitive
by the addition of the article. The construction is sometimes met
with in English poetry,—as in Scott's Marmion, "When first we
practise to deceive."


_τοντοῦ_ ἀνδρός ἀμένων = "capable of repelling."

_δοτε_ ἐπί = "now, even now, grant:" see on II. i. 18.

_τρώεσσι (local dative) = "among the Trojans:"
_prose form _ἐν_ Τρώι. See II. i. 247.

_πατρός_ δ' _δ_ γε _πολλὴν_ ἄμεινον: compare Virgil, _Aen._ xii. 435; Soph.
Ajax, 550. _ὤ_ παῖ, γένοιο _πατρός_ εὑρυχέστερος, κ.τ.λ., and Burns' Lament
_of Mary, Queen of Scots,

"My son! my son! may kinder stars
Upon thy fortune shine;
And may those pleasures gild thy reign,
That ne'er wad blink on mine."

So Campbell,

"Bright as his manly sire the son shall be,
In form and soul; but, ah, more blest than he."

_δακρυδέον_ γελάσασα = "smiling through her tears." The neuter
accusative of the adjective is here used as an _adverb_; this construction is
common with verbs denoting _feeling_ or the expression of feeling.

_χειρί_ τ' _μώ_ κατέρέξου, κ.τ.λ.: see II. i. 361.

_οῦ_ κακόν, _οὐδέ_ μῶν_ ἐσθίον, κ.τ.λ. Compare Horace, _Od._ i. 4, 13,

"Pallida mors sequo pulsat pede pauperum tabernas
Regunque turres."

_ἐντραπελομένη_ (middle and frequentative), "often lingering, and
turning herself round," to look at the husband she was never to see
again: the _ἐν_ in _ἐντραπελομένη_ expresses the notion of "lingering."
With this touching scene compare Byron's description of the last
departure of the Corsair from Medora,

"And then at length her tears in freedom _gushed;_
_Big, bright, and fast, unknown to her they fell._
The tender blue of that large loving eye
Grew frozen with its gaze on vacancy,
Till—oh, how far!—it caught a glimpse of him."

500—527. ἐφάντα, "they thought:" see on ll. i. 361.
οὖθεν Πύρι: see Virg. Geo. iii. 76, seq.; Milton’s Paradise
iv. 857.
ὡς δὴ τῷ τις στθεὶς ἱππος: compare Virg. Aen. xi. 492, and:
spære’s Henry IV. act i. 1, 9,

"Contention, like a horse,
Full of high feeding, madly hath broke loose,
And bears down all before him."

Compare also Ennius’ Imitation in Macrobius.

λοιπόθαι ... ποταμοία. The Venetian Scholiast understand
ellipsis of ἐδαμ. Jelf would make this the material genitive, (ὦθ
wash all the body, and so, in middle, to wash oneself, i.e. to bat
here: νίπτεν, "to wash part of the body only," generally hand,
sometimes the feet: πλάτεν, "to wash things," not persons, gen-
clothes.)

γομβὼν ἱππον = "the pasture of mares:" so Virgil, who imitat:
whole passage,

"Aut ille impastus armentaque tendit equarum."

ἡλίκτορ = "the beaming sun."
ἐντ ἢδε ἐμελαὶ = "when just on the point of."
ὑπὲρ σέδεν, not = "in place of you," but, "on your account."
κρητῆρα στῇσαθαν ἐλεύθερον = "now set up our bowl of freed
observe the force of the aorist and the middle.
ἐκ Τροίς: see on Iliad ii. 237
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