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H O M E R

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D. B. MONRO

HENRY FROWDE, M.A.

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ILIAD, BOOKS XIII—XXIV

WITH NOTES

BY

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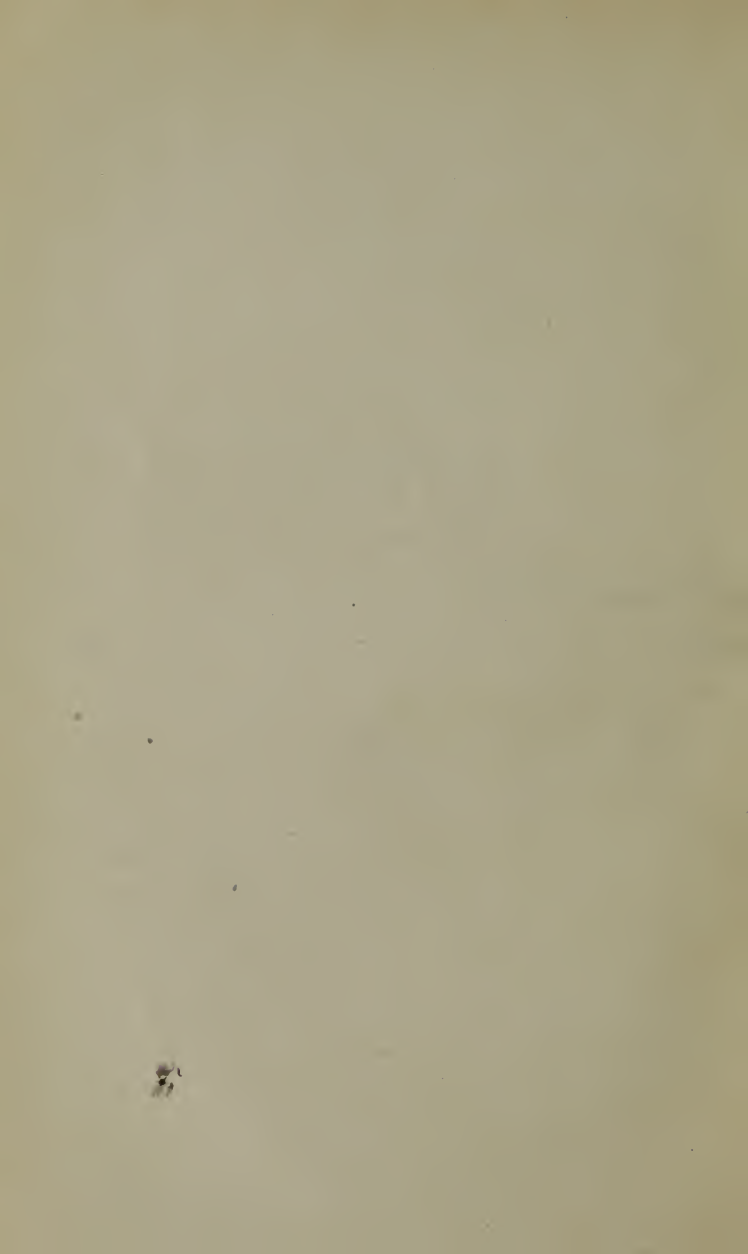
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CONTENTS.



PAGE

ILIAD, Books XIII-XXIV	I
NOTES	203



ΙΛΙΑΔΟΣ Ν.

Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἕκτορα νηυσὶ πέλασσε,
τοὺς μὲν ἕα παρὰ τῆσι πόνου τ' ἐχέμεν καὶ οἷζ' ὄν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
νόσφιν ἐφ' ἱπποπόλων Θρηκῶν καθορώμενος αἶαν
Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰππημολγῶν
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.
ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῶ·
οὐ γὰρ ὅ γ' ἀθανάτων τιν' ἐέλεπετο ὄν κατὰ θυμὸν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

Οὐδ' ἀλαοσκοπιῆν εἶχε κρείων ἐνοσίχθων·
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.
ἐνθ' ἄρ' ὅ γ' ἐξ ἀλὸς ἔξετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δ' ἐξ ὄρεος κατεβήσεται παιπαλόεντος
κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
τρὶς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἴκετο τέκμωρ,
Αἰγιάς· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης
χρῦσεα μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.
ἐνθ' ἐλθὼν ὑπ' ὄχεσφι τιτύσκετο χαλκοποδ' ἵππω,

τοὺς οἳ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβου·
 οὐ γὰρ ἔφαν φεύξεσθαι ὑπέκ κακοῦ· ἀλλ' ἐνοσίχθων
 ῥεῖα μετεισάμενος κρατερὰς ὄτρυνε φάλαγγας. 90
 Τεῦκρον ἐπι πρῶτον καὶ Λήϊτον ἦλθε κελεύων
 Πηνελέων θ' ἦρωα Θόαντά τε Δηϊπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “ αἰδῶς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἐγὼ γε 95
 — μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἶδεται ἡμᾶρ ὑπὸ Τρῶεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,
 δεινόν, ὃ οὐ ποτ' ἐγὼ γε τελευτήσεσθαι ἔφασκον, 100
 Τρῶας ἐφ' ἡμετέρας ἰέναι νέας, οἷ τὸ πάρος περ
 φυζακιῆς ἐλάφοισιν εἰοίκεσαν, αἶ τε καθ' ὕλην
 θῶων παρδαλίων τε λύκων τ' ἦϊα πέλονται *food*
 — αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἐπι χάρμη·
 ὧς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιόν·
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνησὶ τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110
 ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν
 ἦρωσ Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 οὔνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα,
 ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο.
 ἀλλ' ἀκεῶμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115
 ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
 πάντες ἄριστοι ἐόντες ἀνὰ στρατόν. οὐδ' ἂν ἐγὼ γε
 ἀνδρὶ μαχεσσαίμην ὅς τις πολέμοιο μεθείη
λυγρὸς ἐών· ὑμῖν δὲ νεμεσσωμαι περὶ κῆρι.

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2 down

ὦ πέποινες, τάχα δὴ τι κακὸν ποιήσετε μείζου
 τῆδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νέικος ὄρωρεν.

Ἔκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχηα.

Ὡς ῥα κελευτιῶν γαιήοχος ὦρσεν Ἀχαιοὺς. 125

ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἃς οὐτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν
 οὔτε κ' Ἀθηναίη λαοσσοῦς· οἱ γὰρ ἄριστοι *stirring t nations*

κριθέντες Τρῳάς τε καὶ Ἔκτορα δῖον ἔμιμνον,
 φράξαντες δόρυ δουρί, σάκος σάκει προθελύμνω· *serried* 130

ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνήρ·

ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισι· *horns*

the γενόντων, ὡς πυκνοὶ ἐφάστασαν ἀλλήλοισιν· *bent quivering*

ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν

σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

Τρῳες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ

ἀντικρὺ μεμαῶς, ὀλοοῖτροχος ὡς ἀπὸ πέτρης, *rolling stone*

ὄν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὦση, *unfolding bands*

ρήξας ἀσπέτω ὄμβρῳ ἀναιδέος ἔχματα πέτρης·

ὑψὶ δ' ἀναθρόσκων πέτεται, κτυπέει δὲ θ' ὑπ' αὐτοῦ 140

ὑλη· ὁ δ' ἀσφαλέως θέει ἔμπεδον, ἦος ἴκηται

ἰσόπεδον, τότε δ' οὔ τι κυλίνδεται ἐσσύμενός περ·

ὡς Ἔκτωρ ἦος μὲν ἀπείλει μέχρι θαλάσσης

ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν

κτείμων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξι, *passing in* 145

στή ῥα μάλ' ἐγχιμφθείς· οἱ δ' ἀντίοι νῆες Ἀχαιῶν *on them*

νύσσουτες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν *2-edged*

ᾧσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη·

ἤϋσεν δὲ διαπρύσιον Τρῳέεσσι γεγωνῶς·

“Τρῳες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 παρμένετ'· οὔ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί, 150

καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
ἀλλ', οἷω, χάσσονται ὑπ' ἔγχεος, εἰ ἔτεόν με
ᾤρσε θεῶν ᾠριστος, ἐρίγδουπος πόσις "Ἡρης."

ἌΩς εἰπὼν ᾤτρυνε μένος καὶ θυμὸν ἑκάστου. 155

Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἐΐσην,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.

Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' ἐΐσην 160

socket

ταυρείην· τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν

ἐν καυλῷ ἐάγη δολιχὸν δόρυ· Δηΐφοβος δὲ
ἀσπίδα ταυρείην σκέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῷ
ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἦρως
ἄψ ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
ἀμφότερον, νίκης τε καὶ ἔγχεος ὃ ξυνέαξε.

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίηφι λέλειπτο.

Οἱ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὀρώρει.

Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170

Ἴμβριον αἰχμητήν, πολυτίπου Μέντορος υἱόν·
ναῖε δὲ Πήδαιον, πρὶν ἔλθειν νῆας Ἀχαιῶν,
κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
ἄψ εἰς Ἴλιον ἤλθε, μετέπρεπε δὲ Τρώεσσι, 175
ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι.

τόν ῥ' υἱὸς Τελαμώνος ὑπ' οὔατος ἔγχει μακρῷ

νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελή ὥς, *all*
ἢ τ' ὄρεος κορυφῇ ἐκάθεν περιφαινομένοιο *to be seen*
round from

χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση· 180

ὥς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.

Τεῦκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δῦσαι·

"Ἐκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος, 185
 νισόμενον πόλεμόνδε κατὰ στήθος βάλε δουρί·
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἐκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190

Ἐκτορος· ἀλλ' οὐ πη χροὸς εἶσατο, πᾶς δ' ἄρα χαλκῷ
 σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 ὦσε δέ μιν σθένει μεγάλῳ· ὁ δὲ χάσσατ' ὀπίσσω
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί.

Ἀμφίμαχον μὲν ἄρα Στιχίος δῖός τε Μενεσθεύς, 195
 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·

Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς,
 ὥς τε δύ' αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,

ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλήσιν ἔχοντε, jaws 200
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ

τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
 ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὀμίλου

Ἐκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησι. 205

Καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη
 υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊοτήτι,

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.

Ἴδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἑταίρου, ὃ οἱ νέον ἐκ πολέμοιο
 ἦλθε κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ.

Ἦτὸν μὲν ἑταῖροι ἔνειακον, ὁ δ' ἰητροῖς ἐπιτείλας
 ἦϊεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάαν· τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215

hollow - to knee
 N.B. Care of
 the wounds.

εἰσάμενος φθογγὴν Ἀνδραίμονος υἱὶ Θόαντι,
ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι

lofty

Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὡς τίετο δῆμψ·

“Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
οἴχονται, τὰς Τρωσὶν ἀπέιλεον υἴες Ἀχαιῶν;”

220

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤυδα·

“ὦ Θόαν, οὗ τις ἀνὴρ νῦν γ' αἴτιος, ὅσσον ἐγὼ γε
γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
οὔτε τινὰ δέος ἴσχει ἀκήριον οὔτε τις ὄκνω

εἴκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω

225

μέλλει δὴ φίλον εἶναι ὑπερμενεΐ Κρονίῳνι,
νωγύμνους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιοῦς.

ἀλλὰ, Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,

ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·

τῷ νῦν μήτ' ἀπόληγε κέλευέ τε φωτὶ ἐκάστω.”

230

Τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·

“Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν

ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,

ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθίησι μάχεσθαι.

ἀλλ' ἄγε τεύχεα δεῦρο λαβῶν ἴθι· ταῦτα δ' ἅμα χρῆ

235

σπεύδειν, αἶ κ' ὄφελός τι γενώμεθα καὶ δύ' ἔοντε.

συμφερτῇ δ' ἀρετῇ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·

νωῖ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.”

Ἐὼς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ πόνον ἀνδρῶν·

Ἰδομενεύς δ' ὅτε δὴ κλισίην εὔτυκτον ἴκανε,

240

δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε,

βῆ δ' ἴμεν ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίῳν

χειρὶ λαβῶν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,

δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ ἀυγαί·

ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.

245

Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς ἀντεβόλησεν

ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει

shun

see note

οἰσόμενος· τὸν δὲ προσέφη σθένος Ἴδομενῆος·
 “Μηριόνη, Μόλου υἱέ, πόδας ταχύ, φίλταθ' ἑταίρων,
 τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δηϊοτήτα ; 250
 ἤέ τι βέβληται, βέλεος δέ σε τείρει ἀκωκή,
 ἤέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες ; οὐδέ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.”

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἠΰδα·
 “Ἴδομενεῦ, Κρητῶν βουλευφόρε χαλκοχιτώνων, 255
 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,
 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
 ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηγορέοντος.” *overseeing*

Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον ἠΰδα·
 “δούρατα δ', αἶ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δήεις 260 *find*
 ἔσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι· οὐ γὰρ οἴω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν.
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι,
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.” 265

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἠΰδα·
 “καὶ τοι ἐμοὶ παρά τε κλισίῃ καὶ νηϊ μελαινῇ
 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἐστιν ἐλέσθαι.
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν 270
 ἵσταμαι, ὅππότε νεῖκος ὀρώρηται πολέμοιο.
 ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἴω.”

Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον ἠΰδα·
 “οἶδ' ἀρετὴν οἶός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι ; 275
 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἐνθα μάλιστ' ἀρετὴ διαεῖδεται ἀνδρῶν,
 ἐνθ' ὃ τε δειλὸς ἀνὴρ ὅς τ' ἄλκιμος ἐξεφαάνθη·
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη,

οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός, 280

ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἴζει,

ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει

κῆρας δῖομένωφ, πάταγος δέ τε γίγνεται ὀδόντων·

τοῦ δ' ἀγαθοῦ οὔτ' ἄρ τρέπεται χρῶς οὔτε τι λίην

ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285

ἀράται δὲ τάχιστα μιγήμεναι ἐν δαῖ λυγρῆ· *battle*

— οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.

εἷ περ γάρ κε βλεῖο πονεύμενος ἠὲ τυπέλης,

οὐκ ἂν ἐν αὐχέν' ὄπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,

ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε 290

company πρόσσω ἱεμένοιο μετὰ προμάχων δαριστῶν.

ἀλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὧς

ἔσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ·

ἀλλὰ σύ γε κλισίηνδε κιῶν ἔλεν ὄβριμον ἔγχος.”

Ἐὼς φάτο, Μηριόνης δὲ θεῶ ἀτάλαντος Ἄρηϊ 295

καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,

βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.

οἶος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισι,

τῷ δὲ Φόβος φίλος υἱὸς ἄμα κρατερὸς καὶ ἀταρβῆς

ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν· 300

τῷ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μετὰ θωρήσσεσθον,

ἠὲ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε *both parties*

— ἐκλουν ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν· *one*

τοῖοι Μηριόνης τε καὶ Ἰδομενεύς, ἀγοὶ ἀνδρῶν,

ἦϊσαν ἐς πόλεμον κεκορυθμένοι αἴθοπι χαλκῷ. 305

τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ξειπε·

“ Δευκαλίδη, πῆ τ' ἄρ μέμονας καταδῦναι ὄμιλον;

ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσοις,

ἢ ἐπ' ἀριστερόφιν; ἐπεὶ οὔ ποθι ἔλπομαι οὔτῳ *so weak as to*

δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιοῦς.” 310

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἠΐδα·

“ νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἴαντές τε δὺν Τεϋκρός θ', ὃς ἄριστος Ἀχαιῶν
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
 οἳ μιν ἄδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο,
 Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.

will
 drive him to
 satisfy
 315

αἰπὺ οἱ ἐσσεῖται μάλα περ μεμαῶτι μάχεσθαι
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρήσαι, ὅτε μὴ αὐτὸς γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νῆεσσι θοῆσιν.

320

ἄνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἶη καὶ ἔδοι Δημήτερος ἀκτῆν,
 χαλκῶ τε ῥηκτὸς μέγαλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῆϊ ῥήξῃνορι χωρήσειεν

ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πῶς ἐστιν ἐρίζειν.

325

νῶϊν δ' ᾧδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὄφρα τάχιστα
 εἶδομεν ἠέ τῷ εὐχος ὀρέξομεν, ἠέ τις ἡμῖν.”

ἌΩς φάτο, Μηριόνης δὲ θοῶ ἀτάλαντος Ἄρηϊ
 ἦρχ' ἴμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἧ μιν ἀνώγει.

Οἱ δ' ὡς ἴδομενῆα ἴδον φλογὶ εἵκελον ἀλκῆν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,

330

κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν·
 τῶν δ' ὁμὸν ἴστατο νεῖκος ἐπὶ πρύμνησι νέεσσιν.

ὣς δ' ὄθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἤματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους,

335

οἳ τ' ἄμυδις κούης μεγάλην ἰστᾶσιν ὀμίχλην,
 ὥς ἄρα τῶν ὁμόσ' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
 ἀλλήλους καθ' ὄμιλον ἐναιρέμεν ὀξεί χαλκῷ.

ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείρησι
 μακρῆς, ἃς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν

blinded

340

αὐγῇ χαλκείῃ κορύθων ἀπο λαμπομενάων
 θωρήκων τε νεοσμῆκτων σακέων τε φαιινῶν
 ἐρχομένων ἄμυδις· μάλα κεν θρασυκάρδιος εἶη

new-burnished

ὅς τότε γηθήσειεν ἰδὼν πόνου οὐδ' ἀκάχοιτο.]

Τὼ δ' ἀμφὶς φρονέοντε δύω Κρόνου νῆε κραταῖω 345
ἀνδράσιν ἠρώεσσιν ἐτεύχετον ἄλγεα λυγρά.

Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἔκτορι βούλετο νίκην,
κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδέ τι πάμπαν
ἤθελε λαὸν ὀλέσθαι Ἀχαιϊκὸν Ἴλιόθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ νιέα καρτερόθυμον. 350

IV-13. Poss. *Argei*
δύω καὶ οὐκ ὀφθαλμοί
οὐκ ὀφθαλμοί Ζα 40
Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
λάθρη ὑπεξαναδὺς πολίης ἀλός· ἤχθετο γάρ ῥα
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρη,
ἀλλὰ Ζεὺς πρότερος γέγονει καὶ πλείονα ἦδη. 355

τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινε,
λάθρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ εἰοικώς.
τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίτου πολέμοιο *straining*
πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360

ends - t cord
grizzled
Ἔυθα μεσαιπόλιός περ ἐὼν Δαναοῖσι κελεύσας
Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσε.
πέφνε γὰρ Ὀθρουνῆα Καβησόθεν ἔνδον ἐόντα,
ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
ἦττε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην, 365

Κασσάνδρην, ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.
τῷ δ' ὁ γέρων Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατένευσε
δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσίησι πιθήσας.
Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370

Homer's
Palmas
- Othruon
betriodhis
to Cassandora
καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
χάλκεος, ὃν φορέεσκε, μέση δ' ἐν γαστέρι πῆξε.
δούπησεν δὲ πεσών· ὁ δ' ἐπέύξατο φώνησέν τε·
“Ὀθρουνεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
εἰ ἐτεὸν δὴ πάντα τελευτήσεις ὅσ' ὑπέστης 375

Δαρδανίδα Πριάμω· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
καί κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
ἄργεος ἕξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἄμμιν
Ἰλίου ἐκπέρσης εὖ ναιόμενον πτολίεθρον.

380

— ἀλλ' ἔπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
ἀμφὶ γάμῳ, ἐπεὶ οὐ τοι ἐδνωταὶ κακοὶ εἰμεν.”

excellent
wowing - gifts

ἄΩς εἰπὼν ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην
ἦρως Ἰδομενεύς· τῷ δ' Ἀσῖος ἦλθεν ἀμύντωρ
πεζὸς πρόσθ' ἵππων· τῷ δὲ πνείοντε κατ' ὤμων

385

αἰὲν ἔχ' ἠνίοχος θεράπων· ὁ δὲ ἴετο θυμῷ
Ἰδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσειν.
ἦριπε δ' ὡς ὅτε τις δρυὺς ἦριπεν ἢ ἀχερωῖς,

white poplar

390

ἢ ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·
ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κείμε τανυσθεῖς,
βεβρυχῶς, κόνιος δεδραγμένος αἱματοέσσης.

ἐκ δέ οἱ ἠνίοχος πλήγη φρένας, ἃς πάρος εἶχεν,
οὐδ' ὅ γ' ἐτόλμησεν δητίων ὑπὸ χεῖρας ἀλύξας·

395

ἂψ ἵππους στρέψαι, τὸν δ' Ἀντίλοχος μενεχάρμης
δουρὶ μέσον περόνησε τυχῶν· οὐδ' ἦρκεσε θώρηξ
χάλκεος, ὃν φορέεσκε, μέση δ' ἐν γαστέρι πῆξεν.
αὐτὰρ ὅ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,
ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

400

Δητίφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,
Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴση,
τὴν ἄρ' ὅ γε ῥινοῖσι βοῶν καὶ νόροπι χαλκῷ
ιδνωτὴν φορέεσκε, δῶυ κανόνεσσ' ἀραρυῖαν·

405

*σσοφειδ
ab*

daily

τῇ ὑπο πᾶς ἑάλῃ, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέου δέ οἱ ἀσπίς ἐπιθρέξατος αὔσειν *gizuy*
 ἔγχεος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν, 410
 ἀλλ' ἔβαλ' Ἴππασίδην Ὑψήνορα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσε.
 Δηΐφοβος δ' ἔκπαγλον ἐπεύξατο, μακρὸν αὔσας·
 “ οὐ μὰν αὐτ' ἄτιτος κείτ' Ἄσιος, ἀλλὰ ἔφημι
 εἰς Ἀϊδὸς περ ἰόντα πυλάρταο κρατεροῖο 415
 γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὄπασα πομπόν.”

ἌΩς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,
 Ἀντιλόχῳ δὲ μάλιστα δαΐφροσι θυμὸν ὄρινεν·
 ἀλλ' οὐδ' ἀχνύμενός περ ἐοῦ ἀμέλησεν ἑταίρου,
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε. 420
 τὸν μὲν ἔπειθ' ὑποδύντε δῶυ ἐρίηρες ἑταῖροι,
 Μηκιστεύς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.

Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα, ἴετο δ' αἰεὶ
 ἢ ἔτινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι, 425
 ἢ αὐτὸς δουπήσαι ἀμύνων λοιγὸν Ἀχαιοῖς.
 ἔνθ' Αἰσυήταο διοτρεφέος φίλον υἱόν,
 ἦρω' Ἀλκάθοον, γαμβρὸς δ' ἦν Ἀγχίσαιο,
 πρεσβυτάτην δ' ὄπυιε θυγατρῶν, Ἴπποδάμειαν,
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
 ἐν μεγάρῳ· πᾶσαν γὰρ ὀμηλικίην ἐκέकाστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί· τοῦνεκα καὶ μιν
 γῆμεν ἀνὴρ ὠριστος ἐνὶ Τροίῃ εὐρείῃ·

*καταφαίνε
 ἰνὴν καὶ
 ἰνὴν καὶ
 ἰνὴν καὶ*

τὸν τόθ' ὑπ' Ἰδομενῆϊ Ποσειδάων ἐδάμασσε
 θέλξας ὄσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα· 435
 οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτηλον *w. lofty foliage*
 ἀτρέμας ἑσταότα στήθος μέσον οὔτασε δουρὶ
 ἦρως Ἰδομενεὺς, ῥῆξεν δέ οἱ ἀμφὶ χιτῶνα

χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἦρκει ὄλεθρον 440
 δὴ τότε γ' αὖτον ἄϋσειν ἐρεικόμενος περὶ δουρί. *rent*

δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
 ἢ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν *butt - end*
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης·

Ἴδομενεὺς δ' ἔκπαυλον ἐπέυξατο, μακρὸν αὔσας· *leems* 445

“ Δηΐφοβ', ἧ ἄρα δὴ τι ἐτίσκομεν ἀξίου εἶναι *set off*
 τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὔχεται οὕτω
 δαιμόνι, ἀλλὰ καὶ αὐτὸς ἐναντίον ἴστασ' ἐμεῖο,

ὄφρα ἴδῃ οἶος Ζηνὸς γόνος ἐνθάδ' ἰκάνω,
 ὅς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450

Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἀνδρεσσιω ἄνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἐνεικαν
 σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσι.”

Ἔως φάτο, Δηΐφοβος δὲ διάνδιχα μερμήριζεν, 455

ἢ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων
 ἀψ ἀναχωρήσας, ἧ πειρήσαιο καὶ οἶος.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὗρεν ὀμίλου

ἔσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δίῳ, 460

οὐνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὐ τι τίεσκεν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“ Αἰνεία, Τρώων βουληφόρε, νῦν σε μάλα χρῆ
 γαμβρῷ ἀμυνέμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.
 ἀλλ' ἔπευ, Ἄλκαθόῳ ἐπαμύνομεν, ὅς σε πάρος γε 465
 γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα·
 τὸν δέ τοι Ἴδομενεὺς δουρικλυτὸς ἐξενάριξεν.”

Ἔως φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε,
 βῆ δὲ μετ' Ἴδομενῆα μέγα πτολέμοιο μεμηλῶς.
 ἀλλ' οὐκ Ἴδομενῆα φόβος λάβε τηλύγετον ὥς, 470
 ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὔρεσιν ἀλκὶ πεποισθῶς,

ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
 χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθευ·
 ὀφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπητον· αὐτὰρ ὀδόντας
 θήγει, ἀλέξασθαι μεμαῶς κύνας ἠδὲ καὶ ἀνδρας· 475
 ὡς μένεν Ἴδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,
 Αἰνεΐαν ἐπιόντα βοηθόον· αἶε δ' ἑταίρους,

Ἄσκάλαφόν τ' ἔσορῶν Ἀφαρηῆά τε Δηΐπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480

“δεῦτε, φίλοι, καὶ μ' οἶψ' ἀμύνετε· δεΐδια δ' αἰνῶς
 Αἰνεΐαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὅς μάλα καρτερός ἐστι μάχη ἐνὶ φῶτας ἐναίρειν·
 καὶ δ' ἔχει ἦβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλική γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485
 αἰψὰ κεν ἠὲ φέροιτο μέγα κράτος, ἠὲ φεροίμην.”

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἔστησαν, σάκε' ὄμοισι κλίναντες.
 Αἰνεΐας δ' ἐτέρωθεν ἐκέκλετο οἷς ἑτάροισι,
 Δηΐφοβόν τε Πάριον τ' ἔσορῶν καὶ Ἀγήνορα δῖου, 490
 οἷ οἱ ἄμ' ἠγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
 λαοὶ ἔπονθ', ὡς εἶτε μετὰ κτίλον ἔσπετο μῆλα *λαοὶ*
 πίομεν' ἐκ βοτάνης· γάννυται δ' ἄρα τε φρένα ποιμήν·
 ὡς Αἰνεΐα θυμὸς ἐνὶ στήθεσσι γεγῆθει,
 ὡς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ. 495

Οἱ δ' ἀμφ' Ἀλκαθῶ αὐτοσχεδὸν ὠρμήθησαν
 μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὄμιλον
 ἀλλήλων· δύο δ' ἄνδρες Ἀρήϊοι ἕξοχον ἄλλων,
 Αἰνεΐας τε καὶ Ἴδομενεὺς, ἀτάλαντοι Ἀρηΐ, 500
 Ἴεντ' ἀλλήλων ταμέειν χροά νηλεΐ χαλκῷ.
 Αἰνεΐας δὲ πρῶτος ἀκόντισεν Ἴδομενήϊος·
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,

αἰχμὴ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης
 ᾗχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505

Ἴδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς *took away*
 ἦψυσ'. ὁ δ' ἐν κοιλίῃσι πεσῶν ἔλε γαίαν ἀγοστῶ.

Ἴδομενεὺς δ' ἐκ μὲν νέκνος δολιχόσκιον ἔγχος
 ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.

οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι,
 οὐτ' ἄρ' ἐπαίξαι μεθ' ἐὸν βέλος οὐτ' ἀλέασθαι.
 τῶ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
 τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515

τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῶ
 Δηϊφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεὶ.
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,
 υἷὸν Ἐνναλίοιο· δι' ὤμου δ' ὄβριμον ἔγχος

ἔσχεν· ὁ δ' ἐν κοιλίῃσι πεσῶν ἔλε γαίαν ἀγοστῶ. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριλήπυος ὄβριμος Ἄρης *loud-shouting*
 υἱὸς ἑοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,

ἀλλ' ὃ γ' ἄρ' ἄκρω Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσι
 ἦστο, Διὸς βουλῆσιν ἐελμένος, ἔνθα περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525

Οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὠρμήθησαν·
 Δηϊφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 ἦρπασε, Μηριόνης δὲ θεῶ ἀτάλαντος Ἄρηϊ
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530

Μηριόνης δ' ἐξᾠτις ἐπάλμενος, αἰγυπιδὸς ὡς,
 ἐξέρυσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος, *shoulder*
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης,
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 ἐξῆγεν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους 535

ὠκέας, οἳ οἱ ὄπισθε μάχης ἠδὲ πολέμοιο
 ἔστασαν ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τόν γε προτὶ ἄστυ φέρου βαρέα στενάχοντα
 τειρόμενον· κατὰ δ' αἷμα νεουτάτου ἔρρεε χειρός.

Οἱ δ' ἄλλοι μάρναντο, βοῆ δ' ἄσβεστος ὄρωρει. 540

ἔνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ' ἐπὶ οἷ τετραμμένον ὀξείῃ δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.

Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545

οὔτασ' ἐπαίξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἢ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·
 τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἀμφω χεῖρε φίλοις ἐτάροισι πετάσσας.

Ἀντίλοχος δ' ἐπόρουσε, καὶ αἴνυτο τεύχε' ἀπ' ὤμων 550

παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδ' ἐδύναντο
 εἶσω ἐπιγράψαι τέρενα χροῖα νηλεῖ χαλκῷ
 Ἀντιλόχου· περί γάρ ῥα Ποσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν. 555

οὐ μὲν γάρ ποτ' ἄνευ δεῖτων ἦν, ἀλλὰ κατ' αὐτοὺς
 στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
 σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦσιν
 ἢ τευ ἀκουτίσσαι, ἢ ἐ σχεδὸν ὀρμηθῆναι. *i.e. surprised*

Ἄλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον, 560

Ἀσιάδην, ὃ οἱ οὔτα μέσον σάκος ὀξείῃ χαλκῷ
 ἐγγύθεν ὀρμηθεῖς· ἀμενήνωσεν δέ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων, βιότοιο μεγήρας. *slate*

καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκαυστος,
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κεῖτ' ἐπὶ γαίης· 565

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ

αἰδοίωιν τε μεσηγὺν καὶ ὄμφαλοῦ, ἔνθα μάλιστα
 γίγνεται Ἄρης ἀλεγεινὸς οἴζυροῖσι βροτοῖσιν.
 ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δ' ἐσπόμενος περὶ δουρὶ
 ἤσπαιρ' ὡς ὅτε βοῦς, τὸν τ' οὔρεσι βουκόλοι ἄνδρες
 ἰλλάσιν οὐκ ἐθέλοντα βίῃ δῆσαντες ἄγουσιν· *πορμ*
 ὡς ὁ τυπεὺς ἤσπαιρε μίνυυθά περ, οὔ τι μάλα δῆν,
 ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσασ' ἐγγύθεν ἐλθῶν
 ἦρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψε.

570
575

Δηϊπυρου δ' Ἐλενος ξίφει σχεδὸν ἤλασε κόρσην
 Θρηϊκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
 ἢ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
 μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.

580

Ἄτρεΐδην δ' ἄχος εἶλε, βοῆν ἀγαθὸν Μενελάου·
 βῆ δ' ἐπαπειλήσας Ἐλένῳ ἦρωϊ ἄνακτι,
 ὄξυν δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἀνελκε.
 τῷ δ' ἄρ' ὀμαρτήδην ὁ μὲν ἔγχει ὄξυνούεντι
 ἴετ' ἀκουτίσσαι, ὁ δ' ἀπὸ νευρήφιν οἴστῳ.

585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰφί
 θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἴστος.
 ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν ^{σκονελ}μεγάλην κατ' ἀλωῆν
 θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι,
 πνοιῆ ὑπο λιγυρῆ καὶ λικμητῆρος ἐρωῆ,

590

ὡς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
 πολλὸν ἀποπλαγχθεὶς ἐκὰς ἔπτατο πικρὸς οἴστος.
 Ἄτρεΐδης δ' ἄρα χεῖρα, βοῆν ἀγαθὸς Μενελάος,
 τὴν βάλεν ἢ ῥ' ἔχε τόξου ἐύξοον· ἐν δ' ἄρα τόξῳ
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.

595

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλιον ἔγχος.
 καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγήνωρ,
 αὐτὴν δὲ ξυνέδησεν εὔστρεφεί οἶδος ἄωτφ,

handed him

even a sling σφενδόνῃ, ἦν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600

Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
ἦϊε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
σοί, Μενελαε, δαμῆναι ἐν αἰνῇ δηϊοτήτῃ.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
'Ατρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος, 605

Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ
ἔγχος· ὁ δὲ φρεσὶν ἦσι χάρη καὶ ἐέλπετο νίκην.

'Ατρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610

ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκκῳ, *axe-handle*
μακρῷ εὐξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο. *aimed at*

ἦ τοι ὁ μὲν κόρυθος φάλον ἦλασεν ἵπποδασείης

ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615

ῥινὸς ὑπερ πυμάτης· λάκε δ' ὀστέα, τῷ δέ οἱ ὄσσε

πὰρ ποσὶν αἱματόευντα χαμαὶ πέσον ἐν κούρησιν,

ἰδωνώθη δὲ πεσών· ὁ δὲ λάξ ἐν στήθεσι βαίνων

τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·

“λείψετε θην οὔτω γε νέας Δαναῶν ταχυπώλων, 620

Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς,

ἄλλης μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδευεῖς,

ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῷ

Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδέισατε μῆνιν

ξενίου, ὅς τέ ποτ' ὕμμι διαφθέρσει πόλιν αἰπὴν· 625

wantonly ἦ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ

μὰ ψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῆ· *had been entertained*

νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισι

πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας Ἀχαιοῦς.

ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρηος. 630

Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,

ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται·
οἶον δὴ ἄνδρεςσι χαρίζεαι ὑβριστῆσι,

how wonderful

Τρωσίην, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὁμοίτου πολέμοιο.

635

πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.”

Ἐὼς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροῶς αἱματόευντα
 συλήσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ' αὐτ' ἐξαυτῆς ἰὼν προμάχοισιν ἐμίχθη.

640

Ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,
 Ἄρπαλίω, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίζῳ
 ἐς Τροίην, οὐδ' αὐτῆς ἀφίκετο πατρίδα γαίαν·

645

ὅς ῥα τότε Ἄτρεΐδαο μέσον σάκος οὐτάσε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 πάντοσε παπταίνων, μή τις χροῶ χαλκῶ ἐπαύρη.

Μηριόνης δ' ἀπιόντος ἴει χαλκῆρέ' οἰστὸν
 καὶ ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ οἰστὸς
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.

650

ἐξόμενος δὲ κατ' αὐθι φίλων ἐν χερσὶν ἐταίρων
 θυμὸν ἀποπνεΐων, ὥς τε σκώληξ ἐπὶ γαίῃ
 κείτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαίαν.

655

τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
 ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
 ἀχρῦμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,

α 5-576.

ποινὴ δ' οὐ τις παιδὸς ἐγίγνετο τεθνηῶτος.

Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη·
 ξείνος γάρ οἱ ἔην πολέσι μετὰ Παφλαγόνεσσι·
 τοῦ ὃ γε χωόμενος προΐει χαλκῆρέ' οἰστὸν.
 ἦν δέ τις Εὐχῆνωρ, Πολυίδου μάντιος υἱός,

660

ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
ὅς ῥ' εὖ εἰδὼς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε· 665

πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος
νοῦσφ' ὑπ' ἀργαλήη φθίσθαι οἷς ἐν μεγάροισιν,
ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
τῷ ῥ' ἅμα τ' ἀργαλήην θωῆν ἀλέειεν Ἀχαιῶν
νοῦσόν τε στυγερὴν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
ῥῆχ' ἀπὸ μελέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.

ἄΩς οἱ μὲν μάρναντο δέμας πύρρος αἰθομένοιο·
Ἔκτωρ δ' οὐκ ἐπέπυστο δίφιλος, οὐδέ τι ἤδη
ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο 675

λαοὶ ὑπ' Ἀργείων. τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
ἔπλετο· τοῖος γὰρ γαῖήοχος ἐννοσίγαιος
ᾧτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
ἀλλ' ἔχεν ἦ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο,
ῥήξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστῶν, 680

ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
θῖν' ἔφ' ἀλὸς πολιῆς εἰρυνόμεναι· αὐτὰρ ὑπερθε
τεῖχος ἐδέδητο χθαμαλώτατον, ἔνθα μάλιστα
ζαχρηεῖς γίνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.

Ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες, 685

Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί,
σπονδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδ' ἐδύνατο *stayed*
ᾧσαι ἀπὸ σφείων φλογὶ εἴκελον Ἔκτορα δῖον,
οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν
ἦρχ' υἱὸς Πετεῶω Μενεσθεύς, οἱ δ' ἅμ' ἔποντο 690

Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
Φυλεΐδης τε Μέγης Ἀμφίων τε Δρακίος τε,
πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
ἦ τοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν 695

ἐν Φυλάκῃ, γαίης ἀπο πατρίδος, ἄνδρα κατακτάς,
 γυνῶν μητρυνῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο.

οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες·

ναῦφιν ἀμννόμενοι μετὰ Βοιώτων ἐμάχοντο·

700

Αἴας δ' οὐκέτι πάμπαν, Ὀϊλήος ταχὺς υἱός,

ἴστατ' ἀπ' Αἴαντος Τελαμωνίου οὐδ' ἠβαιόν,

ἀλλ' ὥς τ' ἐν νειῶ βόε οἴνοπε πηκτὸν ἄροτρον

ἴσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφι

πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρώς·

705

τὼ μὲν τε ζυγὸν οἶον ἐϋξοον ἀμφὶς ἐέργει *στ. ἀροτρον*

ἰεμένω κατὰ ὦλκα· τέμει δέ τε τέλος ἀρούρης·

ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιιν.

ἀλλ' ἦ τοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ

λαοὶ ἔπουθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο,

710

ὀππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο.

οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Δοκροὶ ἔποντο·

οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·

οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,

οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα,

715

ἀλλ' ἄρα τόξοισιν καὶ εὔστρεφεὶ οἴος ἰώτῳ *well-twisted slings wool*

Ἴλιον εἰς ἄμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα

ταρφέα βάλλοντες Τρώων ρήγνυντο φάλαγγας·

δὴ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι

μάρναντο Τρωσίν τε καὶ Ἔκτορι χαλκοκορυστῇ,

720

οἱ δ' ὄπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης

Τρώες μιμνήσκοντο· συνεκλόνεον γὰρ οἴστοί.

Ἔνθα κε λευγάλέως νηῶν ἀπο καὶ κλισιάων

Τρώες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,

εἰ μὴ Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς·

725

“Ἔκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.

οὐνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα,

persuasive words

γούνεκα καὶ βουλῇ ἐθέλεις περιῖδμεναι ἄλλων· *talk on*
 ἀλλ' οὗ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι. *thyself*
 ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα, 730
 [ἄλλω δ' ὄρχηστύν, ἑτέρω κίθαριν καὶ ἀοιδήν,]
 ἄλλω δ' ἐν στήθεσσι τιθεὶ νόον εὐρύτοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἀνθρωποι, *get*
 καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω. *gain*
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα· 735
 πάντῃ γὰρ σε περὶ στέφανος πολέμοιο δέδηε·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τείχος ἔβησαν,
 οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους· 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
 ἣ κεν ἐνὶ νῆεσσι πολυκλήϊσι πέσωμεν,
 αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἣ κεν ἔπειτα
 παρ νηῶν ἔλθωμεν ἀπήμονες. ἣ γὰρ ἐγὼ γε *reproy*
 δεῖδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἴω."
 Ὡς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων,
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε]
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 750
 "Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,
 αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιώω πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὐτῖς, ἐπὴν εὖ τοῖς ἐπιτείλω."
 Ἡ ῥα, καὶ ὠρμήθη ὄρεϊ νιφόεντι ζοικῶς,
 κεκληγῶς, διὰ δὲ Τρώων πέτετ' ἠδ' ἐπικούρων. 755
 οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
 πάντες ἐπεσσεύοντ', ἐπεὶ Ἔκτορος ἔκλυον αὐδῆν.
 αὐτὰρ ὁ Δηΐφοβόν τε βίην θ' Ἐλένοιο ἄνακτος
 Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον, Ἐρτάκου υἱόν,

φοίτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760
 τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους·
 ἀλλ' οἱ μὲν δὴ νηυσὶν ἔπι πρύμνησιν Ἀχαιῶν
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
 οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
 τὸν δὲ τάχ' εὖρε μάχης ἐπ' ἀριστερὰ δακρυόεσσης 765
 δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠῦκόμοιο,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι,
 ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 ποῦ τοι Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770
 Ἀσιάδης τ' Ἀδάμας ἠδ' Ἄσιος, Ὑρτάκου υἱός ;
 ποῦ δέ τοι Ὀθρυονεύς ; νῦν ὦλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινή· νῦν τοι σῶς αἰπὺς ὄλεθρος.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “ Ἐκτορ, ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάασθαι, 775
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ·
 ἐξ οὔ γὰρ παρὰ νηυσὶ μάχην ἠγείρας ἐταίρων,
 ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσι
 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάῃς. 780
 οἷω Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῆσι τετυμμένω ἐγχείησιν
 ἀμφοτέρω κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
 νῦν δ' ἄρχ', ὅππῃ σε κραδίη θυμὸς τε κελεύει·
 ἡμεῖς δ' ἐμμεμαῶτες ἄμ' ἐψόμεθ', οὐδέ τί φημι 785
 ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεσσι.
 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως·
 βᾶν δ' ἔμεν ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
 ἀμφί τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφήτην

Πάλμυ τ' Ἀσκάνιον τε Μόρυν θ', υἷ' Ἴπποτίωνος,
 οἷ ῥ' ἐξ Ἀσκανίης ἐριβόλακος ἦλθον ἀμοιβοὶ *in to take*
 ἡοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι. *their*
 οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη, *won*
 ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε, *795*
 θεσπεσίῳ δ' ὁμάδῳ ἀλλὶ μίσγεται, ἐν δέ τε πολλὰ
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτὰ φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 ὡς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, *800*
 χαλκῷ μαρμαίροντες ἅμ' ἠγεμόνεσσιν ἔποντο.
 Ἔκτωρ δ' ἠγείτο, βροτολοιγῷ ἴσος Ἄρηϊ,
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἵσθη,
 ῥίνοισιν πυκινήν, πολλὸς δ' ἐπελήλατο χαλκός· *805*
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ.
 πάντη δ' ἀμφὶ φάλαγγας ἐπειράτο προποδίζων,
 εἷ πῶς οἱ εἴξειαν ὑπασπίδια προβιβάντι·
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μάκρα βιβάσθων· *810*
 “δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσαι αὐτῶς
 Ἀργείους; οὐ τοί τι μάχης ἀδαήμονές εἰμεν,
 ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 ἦ θῆν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 ἦ κε πολὺ φθαίῃ εὖ ναιομένη πόλις ὑμῆ *815*
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὁππότε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 θάσσονας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
 οἷ σε πόλινδ' ὄϊσουσι κούιοντες πεδίοιο.” *820*

ἌΩς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
 θάρσυνος οἰωνῷ· ὁ δ' ἀμείβετο φαίδιμος Ἔκτωρ·

white w
 foam
 in lake
 away

big part speak at random 27

“Αἴαν ἀμαρτοεπές, βουγαῖε, ποῖον ἔειπες”

εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο

825

εἶην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,

τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,

ὡς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι

πᾶσι μάλ', ἐν δὲ σὺ τοῖσι πεφήσσαι, αἶ κε ταλάσσης

*as subj
~ τλαω*

μείναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριόεντα

830

δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνοὺς

δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.”

Ἄρα φωνήσας ἠγήσατο· τοὶ δ' ἄμ' ἔποντο

ἠχῆ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν.

Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδ' ἐλάθοντο

835

ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.

ἠχῆ δ' ἀμφοτέρων ἴκετ' αἰθέρα καὶ Διὸς αὐγάς.

sheen

ΙΛΙΑΔΟΣ Ε.

Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
“φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
μείζων δὴ παρὰ νηυσὶ βοή θαλερῶν αἰζηῶν.
ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἴθοπα οἶνου,
εἰς ὃ κε θερμὰ λοετρὰ εὐπλόκαμος Ἐκαμήδη
θερμήνη καὶ λούση ἄπο βρότον αἱματόεντα·
αὐτὰρ ἐγὼν ἔλθων τάχα εἴσομαι ἐς περιωπήν.”

ἌΩς εἰπὼν σάκος εἶλε τετυγμένον υἱὸς ἑοῖο,
κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,
χαλκῶ παμφαῖνον· ὁ δ' ἔχ' ἀσπίδα πατρὸς ἑοῖο.
εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῶ,
στῆ δ' ἐκτὸς κλισίης, τάχα δ' εἴσιδεν ἔργον ἀεικές,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὄπισθε,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν.
ὡς δ' ὅτε πορφύρη πέλαγος μέγα κύματι κωφῶ,
ὀσσομένοι λιγέων ἀνέμων λαιψηρὰ κέλευθα
αὐτῶς, οὐδ' ἄρα τε προκυλίνδεται οὐδετέρωσε,
πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρου,
ὡς ὁ γέρων ὤρμαινε δαϊζόμενος κατὰ θυμὸν
διχθάδι, ἧ μεθ' ὄμιλον ἴοι Δαναῶν ταχυπώλων,
ἦε μετ' Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν.
ὦδε δὲ οἱ φρονέοντι δοῦσατο κέρδιον εἶναι,

5

10

15

20

*place
outlook*

*gross dark
poisiless
boiling
strong
divided*

βῆναι ἐπ' Ἀτρείδην. οἱ δ' ἀλλήλους ἐνάριζον
μαρνάμενοι· λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρῆς 25
νυσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισι.

Νέστορι δὲ ξύμβλητο διοτρεφέες βασιλῆες
παρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῶ,
Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρείδης Ἀγαμέμνων.

πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες
θῖν' ἔφ' ἄλδος πολιῆς· τὰς γὰρ πρώτας πεδίονδε
εἵρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνησιν ἔδειμαν.

30
furthest row.
see note

οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·

in rows
35

τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης
ἠϊόνος στόμα μακρόν, ὅσον συνεέργαθον ἄκραι.

τῷ ῥ' οἳ γ' ὀψείοντες αὐτῆς καὶ πολέμοιο
ἔγχει ἐρειδόμενοι κίον ἀθρόοι· ἄχυντο δέ σφι
θυμὸς ἐνὶ στήθεσσι. ὁ δὲ ξύμβλητο γεραιός,

wishing to see

Νέστωρ, πτήξε δὲ θυμὸν ἐνὶ στήθεσσι Ἀχαιῶν.

40

τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·

“ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
τίπτε λιπῶν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις;

δεῖδω μὴ δῆ μοι τελέση ἔπος ὄβριμος Ἐκτωρ,

45

ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων,

μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,

πρὶν πυρὶ νῆας ἐνιπρήσαι, κτεῖναι δὲ καὶ αὐτούς.

κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελείται.

ὦ πόποι, ἦ ῥα καὶ ἄλλοι εὐκνήμιδες Ἀχαιοὶ

ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς,

50

οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνησι νέεσσι.”

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·

“ἦ δὲ ταυτὰ γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.

alter

τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν

55

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·
οἱ δ' ἐπὶ νηυσὶ θοῆσι μάχην ἀλίαστον ἔχουσι
νωλεμές· οὐδ' ἂν ἔτι γνοίης μάλα περ σκοπιάζων
ὀπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
ὡς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἴκει.
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.”

60

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ Νέστορ, ἐπεὶ δὴ νηυσὶν ἔπι πρύμνησι μάχονται,
τεῖχος δ' οὐκ ἔχραιομε τετυγμένον, οὐδέ τι τάφρος,
ἢ ἐπι πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι,
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
ωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιοῦς.
ἦδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσι μυνεν,
οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.

65

νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης,
ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλα δῖαν,
ὑπὶ δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
νῆξ ἀβρότη, ἣν καὶ τῇ ἀπόσχωται πολέμοιο
Τρῶες· ἔπειτα δὲ κεν ἐρυσάιμεθα νῆας ἀπάσας.
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα.
βέλτερον ὃς φεύγων προφύγη κακὸν ἢ ἐάλῳη.”

75

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·

“ Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
οὐλόμεν', αἴθ' ὤφελλες ἀεικελίου στρατοῦ ἄλλου
σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσι ἄρα Ζεὺς
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.

85

far out
more than

chic

οὕτω δὴ μέμονας Τρώων πόλιν εὐρύαυγίαν
καλλείψειν, ἧς εἶνεκ' οὔζυομεν κακὰ πολλά;
σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ

90

μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο,
ὅς τις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν *speaks to purpose*
σκηπτοῦχός τ' εἴη, καὶ οἱ πειθοίαιτο λαοὶ

τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ξείπες·

95

ὃς κέλευι πολέμοιο συνεστατός καὶ αὐτῆς *is joined*
νῆας εὐσοσέλμους ἄλαδ' ἐλκέμεν, ὄφρ' ἔτι μᾶλλον *victorious*
Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσί περ ἔμπης, *as they are*

ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπη. οὐ γὰρ Ἀχαιοὶ *be destined*
σχήσουσιν πόλεμον νηῶν ἄλαδ' ἐλκομενάων, *fall to our lot*
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.

ἔνθα κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν." *with mischief*

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῆ *hast touched me nearly*
ἀργαλή· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα

105

νῆας εὐσοσέλμους ἄλαδ' ἐλκέμεν νῆας Ἀχαιῶν.
νῦν δ' εἴη ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
ἢ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη."

Τοῖσι δὲ καὶ μετέειπε βοῶν ἀγαθὸς Διομήδης· *search*

"ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—, αἶ κ' ἐθέλητε *110*
πέιθεσθαι, καὶ μή τι κότῳ ἀγάσησθε ἕκαστος,

οὐνεκα δὴ γενεῆφι νεώτατός εἰμι μεθ' ὑμῖν·
πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι,
Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα καλύπτει.

Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, *115*

ᾧ κεον δ' ἐν Πλευρώνι καὶ αἰπεινῇ Καλυδῶνι,
Ἄγριος ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,
πατρὸς ἐμοῖο πατῆρ' ἀρετῆ δ' ἦν ἕξοχος αὐτῶν.

ἀλλ' ὁ μὲν αὐτόθι μείνε, πατῆρ δ' ἐμὸς Ἀργεῖ νάσθη

πλαγχθείς· ὧς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
 Ἀδρήστοιο δ' ἔγημε θυγατρῶν, ναίε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἄλις δέ οἱ ἦσαν ἄρουραι *rows*
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς
 ἐγχείη· τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἔτεόν περ. 125
 τῷ οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμήσαιτε πεφασμένον, ὃν κ' εὔ εἶπω.
 δεῦτ' ἴομεν πόλεμόνδε καὶ οὐτάμενοί περ ἀνάγκη.
 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτήτος
 ἐκ βελέων, μὴ πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται· 130
 ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
 θυμῷ ἦρα φέρουτες ἀφεστᾶσ' οὐδὲ μάχονται."
 ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο·
 βᾶν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 Οὐδ' ἀλαοσκοπιῆν εἶχε κλυτὸς ἐννοσίγαιος, 135
 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἰοικώς,
 δεξιτερῆν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
 γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140
 δερκομένῳ, ἐπεὶ οὐ οἳ ἐνὶ φρένες, οὐδ' ἠβαιαί.
 ἀλλ' ὁ μὲν ὧς ἀπόλοιτο, θεὸς δὲ ἐσιφλώσει·
 σοὶ δ' οὐ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
 ἀλλ' ἔτι που Τρώων ἠγήτορες ἠδὲ μέδοντες 145
 εὐρὺ κοῖσουσιν πεδίου, σὺ δ' ἐπόψεαι αὐτὸς
 φεύγοντας προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων."
 ὥς εἰπὼν μέγ' αὔσεν, ἐπεσσύμενος πεδίοιο.
 ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος,
 τόσσην ἐκ στήθεσφιν ὄπα κρείων ἐνοσίχθων 150
 ἦκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω

*ye must
have
heard*

satisfying

*→ surely
man*

καρδίη, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

Ἦρη δ' εἰσεΐδε χρυσόθρονος ὀφθαλμοῖσι
στᾶσ' ἐξ Οὐλύμπιοι ἀπὸ ρίου· αὐτίκα δ' ἔγνω

155

τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν
αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·

Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδης
ἡμενον εἰσεΐδε, στυγερός δέ οἱ ἔπλετο θυμῷ.

μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἦρη

160

ὄπως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο·

ἠδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,

ἔλθειν εἰς Ἰδην εὖ ἐντύνασαν ἔαυτήν,

decked

εἴ πως ἰμεΐραιτο παραδραθέειν φιλότῃτι

ἢ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιαρὸν τε

χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησι.

165

βῆ δ' ἴμεν ἐς θάλαμον, τόν οἱ φίλος υἱὸς ἔτευξεν

Ἦφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσε

door - ports fitted as on

κλιῖδι κρυπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνώγειν·

ἔνθ' ἢ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.

ἀμβροσίη μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος

170

λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ

fragrant sweet if it was

ἀμβροσίῳ ἐδανῶ, τό ρά οἱ τεθνωμένον ἦεν·

τοῦ καὶ κινυμένιοι Διὸς κατὰ χαλκοβατὲς δῶ

ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἴκετ' ἀὔτμη.

and moved chosen odour

τῷ ρ' ἢ γε χροῖα καλὸν ἀλειψαμένη, ἰδὲ χαίτας

175

πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοῦς

καλοῦς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.

ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἔσαθ', ὅν οἱ Ἀθήνη

worked delicately

ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλὰ·

χρυσείης δ' ἐνετήσι κατὰ στήθος περουᾶτο.

pins 180

ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,

ἐν δ' ἄρα ἔρματα ἦκεν εὐτρήτοισι λοβοῖσι

earrings

τριγληνα μορούεντα· χάρις δ' ἀπελάμπετο πολλή.

κρηδέμνω δ' ἐφύπερθε καλύψατο δία θεάων
 καλῶ νηγατέω· λευκὸν δ' ἦν ἡέλιος ὧς· 185

ποσσι δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῦ θήκατο κόσμον,
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην
 τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπε·

“ἦ ῥά νύ μοι τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190
 ἦέ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῷ,
 οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρῶεσσιν ἀρήγεις;”

Τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 “Ἦρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνιοι,
 αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

Τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἦρη·
 “δὸς νῦν μοι φιλότητα καὶ ἴμερον, ᾧ τε σὺ πάντας
 — δαμνᾷ ἀθανάτους ἠδὲ θνητοὺς ἀνθρώπους.

εἶμι γὰρ ὄψομένη πολυφόρβου πείρατα γαίης, 200
 Ὀκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ με σφοῖσι δόμοισιν ἐὺ τρέφον ἠδ' ἀτίταλλον,
 δεξάμενοι Ῥείας, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθείσε καὶ ἀτρυγέτοιο θαλάσσης·
 τοὺς εἶμ' ὄψομένη, καὶ σφ' ἄκριτα νείκεα λύσω· 205

ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 — εὐνήs καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 εἰ κείνω γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
 εἰς εὐνήν ἀνέσαιμι ὁμωθῆναι φιλότητι,
 αἰεὶ κέ σφι φίλη τε καὶ αἰδοίη καλεοίμην.” 210

Τὴν δ' αὖτε προσέειπε φιλομμειδῆs Ἀφροδίτη·
 “οὐκ ἔστ' οὐδὲ ἕοικε τεδὸν ἔπος ἀρνήσασθαι·
 Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνησιν ἰαύεις.”

Ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
 ποικίλον, ἔνθα τέ οἱ θελκτῆρια πάντα τέτυκτο· 215

new-made

embroidered

ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἴμερος, ἐν δ' ὀαριστὺς
πάρφασις, ἣ τ' ἔκλεψε νόον πύκα περ φρονεόντων.
 τόν ρά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*allurement
 (in appoi. to
 phil etc)*

“τῇ νῦν, τοῦτον ἱμάντα τεῶ ἔγκάτθεο κόλπῳ,
 ποικίλον, ᾧ ἔνι πάντα τετεύχεται· οὐδέ σέ φημι
 ἄπρηκτόν γε νέεσθαι, ὅ τι φρεσὶ σῆσι μενοινᾶς.”

220

ἄΩς φάτο, μείδησεν δὲ βοῶπις πότνια Ἥρη,
 μειδήσασα δ' ἔπειτα ἑῶ ἔγκάτθετο κόλπῳ.

Ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,
 Ἥρη δ' αἰξάσα λίπεν ρίον Οὐλύμποιο,

225

Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίην ἐρατεινῆν
 σεύατ' ἔφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόμενα,
 ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖν·

ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
 Λῆμμον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος.

230

ἔνθ' Ὑπνω ξύμβλητο, κασιγνήτῳ Θανάτοιο,

ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· *N.B. Here use to
 appeal to Sisyph*

“Ὑπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἦδ' ἔτι καὶ νῦν
 πείθου· ἐγὼ δὲ κέ τοι εἰδέω χάριν ἡματα πάντα.

235

κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῶ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃτι.

δῶρα δέ τοι δώσω καλὸν θρόνον, ἀφθιτον αἰεὶ,

χρῦσεον· Ἥφαιστος δέ κ' ἐμὸς παῖς ἀμφιγυήεις *w. skilful art*

240

τεύξει' ἀσκήσας, ὑπὸ δὲ θρήνῃν ποσὶν ἦσει,
 τῶ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.”

Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος Ὑπνος·

“Ἥρη, πρέσβα θεά, θυγάτερ μέγαλοιο Κρόνοιο,

ἄλλον μὲν κεν ἐγὼ γε θεῶν αἰειγενετῶν

ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα

245

Ἔκκεανού, ὅς περ γένεσις πάντεσσι τέτυκται·

Ζηνὸς δ' οὐκ ἂν ἐγὼ γε Κρονίου ἀσπονδίου ἰκοίμην,

taught me
a lesson

οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
ἦδη γάρ με καὶ ἄλλο τεὴ ἐπίνυσσεν ἐφετμή, (πινυσκα)
ἦματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς

250

called to
sleep

ἦ τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
νῆδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μῆσαο θυμῷ,
ὄρσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,

cos

καὶ μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας,
νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινε,

255

to perish

ρίπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
ζήτει· καὶ κέ μ' ἄϊστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
εἰ μὴ Νυξ δμῆτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
τὴν ικόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ.

260

|| ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι."

Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·
"Ὑπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῆσι μένοινας ;
ἦ φῆς ὡς Τρώεσσι ἀρηξέμεν εὐρύοπα Ζῆν
ὡς Ἡρακλῆος περιχώσατο παῖδος ἑοῖο ;
ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων
δώσω ὀπιέμεναι καὶ σὴν κεκληῆσθαι ἄκοιτιν
[Πασιθέην, ἧς αἰὲν ἐέλδεται ἤματα πάντα]."

265

ἌΩς φάτο, χήρατο δ' Ὑπνος, ἀμειβόμενος δὲ προσ-
ηύδα·

270

invincible

"ἀγρει νῦν μοι ὄμοσσον ἀάατον Στυγὸς ὕδωρ,
χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,
τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶϊν ἅπαντες
μάρτυροι ᾧσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἑόντες,
ἦ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων,
Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἤματα πάντα."

275

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
ὄμνυε δ' ὡς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας

τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον, 280
 τῷ βήτην Λήμνου τε καὶ Ἴμβρου ἄστνυ λιπόντες,
 ἡέρα ἐσσημένω, ῥίμφα πρήσσετε κέλευθον.

Ἰδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τῷ δ' ἐπὶ χέρσου
 βήτην, ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη.
 ἔνθ' Ἔπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ἰδέσθαι,
 εἰς ἐλάτην ἀναβὰς περιμήκετον, ἢ τότ' ἐν Ἰδῆ
 μακροτάτη πεφνυῖα δι' ἡέρος αἰθέρ' ἴκανε·
 ἔνθ' ἦσ' ὅζοισιν πεπυκασμένος εἰλατίνοισιν,
 ὄρνιθι λιγυρῇ ἐναλίγκιος, ἦν τ' ἐν ὄρεσσι 290
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδι.

Ἥρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἰδῆς ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεὺς.
ὥς δ' ἴδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν,
 οἶον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃτι, 295
 εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.

στῆ δ' αὐτῆς προπάροιθεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 “Ἥρη, πῆ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις; *thus*
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη· 300
 “ἔρχομαι ὄψομένη πολυφόρβου πείρατα γαίης,
 Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ με σφοῖσι δόμοισιν ἐὺ τρέφον ἢ δ' ἀτίταλλον·
 τοὺς εἶμ' ὄψομένη, καὶ σφ' ἄκριτα νείκεα λύσω·
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.

ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἰδῆς *foot*
 ἐστᾶσ', οἳ μ' οἴσουσιν ἐπὶ τραφερῆν τε καὶ ὑγρῆν.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 μή πῶς μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ 310

οἴχωμαι πρὸς δῶμα βαθυρρόου Ὀκεανοῖο.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, κείσε μὲν ἔστι καὶ ὕστερον ὄρηθηῖναι,
νῶϊ δ' ἄγ' ἐν φιλότῃ τραπέιομεν εὐνηθέντε.

οὐ γάρ πώ ποτέ μ' ᾧδε θεᾶς ἔρος οὐδὲ γυναικὸς 315

θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν,
οὐδ' ὀπότ' ἤρασάμην Ἰξιοιῆς ἀλόχοιο,

ἢ τέκε Πειρίθοον, θεόφιν μῆστωρ' ἀτάλαντον·

οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιῶνης, 320

ἢ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν·

οὐδ' ὅτε Φόινικος κούρης τηλεκλειτοῖο,

ἢ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·

οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,

ἢ ῥ' Ἑρακλῆα κρατερόφρονα γείνατο παῖδα·

ἢ δὲ Διώνυσον Σεμέλη τέκε, χάσμα βροτοῖσιν· 325

οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,

οὐδ' ὀπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,

ὡς σέο. νῦν ἔραμαι καὶ με γλυκὺς ἕμερος αἰρεῖ.”

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 330

εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι

Ἰδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα·

πῶς κ' εἶ, εἴ τις νῶϊ θεῶν αἰειγενετῶν

εὔδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθῶν

πεφράδοι; οὐκ ἂν ἐγὼ γε τεὸν πρὸς δῶμα νεοίμην 335

ἐξ εὐνῆς ἀυστᾶσα, νεμεσσητὸν δέ κεν εἶη.

ἄλλ' εἰ δὴ ῥ' ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ,

ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν

Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·

ἐνθ' ἵομεν κείοντες, ἐπεὶ νῦ τοι εὐαδεν εὐνή.” 340

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν

ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡέλιός περ,
 οὗτε καὶ ὀξύτατον πέλεται φάος εἰσοράσθαι.” 345

Ἡ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·
 τοῖσι δ' ὑπὸ χθῶν δία φύεν νεοθηλέα ποίην,
 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἦδ' ὑάκινθον
 πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργε. *kept them off*
 τῷ ἐνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο 350
 καλὴν χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον ἕερσαι. *glistening*

ᾠς ὁ μὲν ἀτρέμας εὐδε πατήρ ἀνὰ Γαργάρῳ ἄκρῳ,
 ὕπνω καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν·
 βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,
 ἀγγελίην ἐρέων γαιηόχῳ ἐννοσιγαίῳ· 355

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ πρόφρων νῦν Δαναοῖσι, Ποσειδάον, ἐπάμνυε,
 καὶ σφιν κῦδος ὄπαζε μίνυθά περ, ὄφρ' ἔτι εὔδει
 Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυψα·
 Ἥρη δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360

ᾠς εἰπὼν ὁ μὲν ὄχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,
 τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
 αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
 “ Ἀργεῖοι, καὶ δὴ αὐτε μεθίεμεν Ἐκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλη καὶ κῦδος ἄρηται; 365

ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὔχεται, οὔνεκ' Ἀχιλλεὺς
 νηυσὶν ἔπι γλαφυρῆσι μένει κεχολωμένος ἦτορ·
 κείνου δ' οὐ τι λῆνυ ποθῆ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν. *best in ourselves*

ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες· 370
 ἀσπίδες ὄσσαι ἄρισται ἐνὶ στρατῷ ἦδὲ μέγισται
 ἔσσάμενοι, κεφαλὰς δὲ παναίθησι κορύθεοσι
 κρύψαντες, χερσίν τε τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί.

Ἔκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375
 ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος ὦμφ,
 χεῖροιν φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μείζονι δύτω."

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο·
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων 380
 οἰχόμενοι δ' ἐπὶ πάντας Ἀρήϊα τεύχε' ἄμβιβον·
 ἔσθλα μὲν ἔσθλὸς ἔδυνε, χέρηα δὲ χεῖροιν δόσκειν.
 αὐτὰρ ἐπεὶ ῥ' ἔσαντο περὶ χροῖ νώροπα χαλκόν,
 βάν ῥ' ἔμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἀστεροπῆ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαῖ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.

Τρώας δ' αὐθ' ἐτέρωθεν ἐκόσμει φαίδιμος Ἔκτωρ.
 δῆ ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
κνανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ, 390
 ἦ τοι ὃ μὲν Τρώεσσιν, ὃ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὔτε θαλάσσης κῦμα τόσον βοάα ποτὶ χέρσου,
 ποντόθεν ὀρνύμενον πνοιῇ Βορέῳ ἀλεγεινῇ· 395
 οὔτε πυρὸς τόστος γε πέλει βρόμος αἰθομένοιο
 οὔρεος ἐν βήσσης, ὅτε τ' ὤρετο καιέμεν ὕλην·
 οὔτ' ἄνεμος τόστος γε περὶ δρυσὶν ὑψικόμοισι
 ἠπύει, ὃς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
 ὄσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνῇ 400
 δεινὸν αὔσαντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
 τῇ ῥα δῶω τελαμῶνε περὶ στήθεσσι τετάσθην,
 ἦ τοι ὃ μὲν σάκεος, ὃ δὲ φασγάνου ἀγρυροήλου· 405
 τῷ οἱ ῥυσάσθην τέρενα χροῖα. χῶσατο δ' Ἔκτωρ,

note
 singing

after
 εἰς Κουτῶν

ὄττι ρά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ρα πολλά, θοάων ἔχματα νηῶν, 410
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰείρας
 στήθος βεβλήκει ὑπὲρ ἄντυγος ἀγχόθι δειρῆς,
στρόμβου δ' ὡς ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντῃ.
 ὡς δ' ὄθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρυῖς
 πρόρριζος, δεινὴ δὲ θεείου γίγνεται ὀδμῆ 415
 ἐξ αὐτῆς, τὸν δ' οὐ περ ἔχει θράσος ὅς κεν ἴδηται
 ἐγγὺς ἑών, χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός,
 ὡς ἔπεσ' Ἔκτορος ὦκα χαμαὶ μένος ἐν κυνίησι. | 0
 χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἔλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς
 αἰχμάς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περιβήσαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνεΐας καὶ δῖος Ἀγῆνωρ 425
 Σαρπηδῶν τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων.
 τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
 ἀσπίδας εὐκύκλους σκέθου αὐτοῦ. τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο 430
 ἔστασαν ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἱ τόν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
 Ἄλλ' ὅτε δὴ πόρον ἴξον ἐϋρρεῖος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὶ δέ οἱ ὕδωρ 435
 χεῦαν· ὁ δ' ἐμπνύνη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
 ἐζόμενος δ' ἐπὶ γούνα κελαινεφὲς αἶμ' ἀπέμεσεν·
 αὐτίς δ' ἐξοπίσω πλήτο χθονί, τῷ δέ οἱ ὄσσε

*rise - his shield
made him spin
top
rolled round
a round*

νύξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

Ἄργεῖοι δ' ὡς οὖν ἴδον Ἑκτορα νόσφι κιόντα, 440

μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

ἔνθα πολὺ πρότιστος Ὀϊλῆος ταχὺς Αἴας

Σάτνιον οὔτασε δουρὶ μετάλμενος δξυόεντι

Ἦνοπίδην, ὃν ἄρα νύμφη τέκε νηὶς ἀμύμων

Ἦνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445

τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν

οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ

Τρώες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ

Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450

υἷὸν Ἀρηϊλύκοιο, δι' ὦμου δ' ὄβριμον ἔγχος

ἔσχευ, ὁ δ' ἐν κούρησι πεσὼν ἔλε γαῖαν ἀγοστῷ.

Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·

“οὐ μὰν αὐτ' ὅτιω μεγαθύμου Πανθοΐδαο

χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455

ἀλλὰ τις Ἀργείων κόμισε χροῖ, καὶ μιν ὅτιω

αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄϊδος εἴσω.”

Ἄως ἔφατ', Ἀργεῖοισι δ' ἄχος γένετ' εὐξαμένοιο·

Αἴαντι δὲ μάλιστα δαΐφροني θυμὸν ὄρινε,

τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσειν ἄγχι μάλιστα. 460

καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.

Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν

λικριφίς αἴξας, κόμισεν δ' Ἀντήνορος υἷος

Ἀρχέλοχος· τῷ γὰρ ῥα θεοὶ βούλευσαν ὄλεθρον.

τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, 465

νείατον ἀστράγαλον, ἀπὸ δ' ἀμφῷ κέρσε τένοντε·

τοῦ δὲ πολὺ πρότερον κεφαλῇ στόμα τε ῥινές τε

οὔδει πλήντ' ἢ περ κνήμαι καὶ γούνα πεσόντος.

Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·

“φράζεο. Πουλυδάμα, καὶ μοι νημερτὲς ἐνίσπες, 470

leaning
on it

side ways

metaph-
place

ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἕξ,
 ἀλλὰ κασιγνήτος Ἀντήνορος ἵπποδάμοιο,
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐφέκει.”

Ἦ ῥ' εὖ γινώσκων, Τρώας δ' ἄχος ἔλλαβε θυμόν 475
 ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρί,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὑφελκε ποδοῖν.
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·

“ Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
 οὐ θην οἴοισίν γε πόνος τ' ἔσεται καὶ οἰζὺς 480
 ἡμῖν, ἀλλὰ ποθ' ᾧδε κατακτενέεσθε καὶ ὕμμες.
 φράξεσθ' ὡς ὑμῖν Πρόμαχος δεδμημένος εὔδει
 ἔγχει ἐμῷ, ἵνα μὴ τι κασιγνήτιό γι ποιῶν
 δηρὸν ἄτιτος ἔη· τῷ καὶ τίς τ' εὔχεται ἀνὴρ
 γνωτὸν ἐνὶ μεγάροισιν ἀρήϊς ἀλκτῆρα λιπέσθαι.” 485

ᾧς ἔφατ', Ἀργεῖοισι δ' ἄχος γένετ' εὐξαμένοιο·

Πηνέλεω δὲ μάλιστα δαΐφροσι θυμόν ὄρινεν·
 ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωην
 Πηνελέω ἀνακτος· ὁ δ' οὔτασεν Ἰλιονῆα,
 υἱὸν Φόρβαντος πολυμήλου, τόν ῥα μάλιστα 490
 Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὄπασσε·
 τῷ δ' ἄρ' ὑπὸ μήτηρ μούνον τέκεν Ἰλιονῆα.

τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα, *roots*
 ἐκ δ' ᾧσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ *part of the neck*
 καὶ διὰ ινίου ἦλθεν, ὁ δ' ἕζετο χεῖρε πετάσσας 495

ἄμφω· Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὄξυ
 αὐχένα μέσσου ἔλασσειν, ἀπήραξεν δὲ χαμᾶζε
 αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος *like a porcupine-head*
 ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ κώδειαν ἀνασχῶν
 πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ἠὔδα· 500

“ εἰπέμεναί μοι, Τρώες, ἀγανοῦ Ἰλιονῆος
 πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·

οὐδὲ γὰρ ἢ Προμάχοιο δάμαρ Ἀλεγηνορίδαο
 ἀνδρὶ φίλω ἐλθόντι γανύσσεται, ὀππότε κεν δὴ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κούροι Ἀχαιῶν.” 505

Ἦς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
 πάπτηεν δὲ ἕκαστος ὄπη φύγοι αἰπὺν ὄλεθρον.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
 ἦρατ', ἐπεὶ ῥ' ἐκλίνε μάχην κλυτὸς ἐννοσίγαιος. 510

Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἠγήτορα καρτεροθύμων
 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
 Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην· 515

Ἀτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα, ποιμένα λαῶν,
 οὔτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσε
 δηώσας· ψυχὴ δὲ κατ' οὔταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψε.
 πλείστους δ' Αἴας εἶλεν, Ὀϊλῆος ταχὺς υἱός· 520

οὐ γάρ οἱ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση.

ΙΛΙΑΔΟΣ Ο.

Παλίωξις παρὰ τῶν νεῶν.

Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρου ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἳ μὲν δὴ παρ' ὄχεσφι ἐρητύοντο μένοντες,
 χλωροὶ ὑπαὶ δειούς, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
 Ἰδῆς ἐν κορυφῆσι παρὰ χρυσοθρόνου Ἥρης, 5
 στή δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν
 Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα·
 Ἔκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι
 ἦαθ', ὁ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων, 10
 αἴμ' ἐμέων, ἐπεὶ οὐ μιν ἀφανρότατος βάλ' Ἀχαιῶν.
 τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 “ ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
 Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς. 15
 οὐ μὰν οἶδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς
 πρώτη ἐπαύρηαι καὶ σε πληγῆσιw ἰμάσσω.
 ἦ οὐ μέμνη ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῦιν
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἴηλα
 χρύσεον ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιw 20
 ἐκρέμω· ἠλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
 οἴπτασκον τεταγῶν ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται

*mind
wandering*

*faint
 excessive*

γῆν ὀλιγηπελέων· ἐμὲ δ' οὐδ' ὧς θυμὸν ἀνλῆι
 ἀξήχῃς ὀδύνη Ἑρακλῆος θείοιο, 25
 τὸν σὺ ξὺν Βορέῃ ἀνέμφ πεπιθοῦσα θυέλλας
 πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιώσα,
 καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας.
 τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὐτῖς
 Ἄργος ἐς ἰππόβοτον, καὶ πολλὰ περ ἀθλήσαντα. 30
 τῶν σ' αὐτῖς μνήσω, ἵν' ἀπολλήξῃς ἀπατάων,
 ὄφρα ἴδῃ ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,
 ἦν ἐμίγῃς ἐλθοῦσα θεῶν ἄπο καί μ' ἀπάτησας."

ἌΩς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
 καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 35
 "ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθε
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
 σὴ θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μᾶψ ὁμόσαιμι· 40
 μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
 πημαίνει Τρῶάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,
 ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
 τειρομένους δ' ἐπὶ νηυσὶν ἰδῶν ἐλέησεν Ἀχαιοῦς.
 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
 τῇ ἴμεν ἢ κεν δὴ σύ, κελαινεφές, ἡγεμονεύῃς."

ἌΩς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
 ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, 50
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη,
 αἴψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ.
 ἀλλ' εἰ δὴ ῥ' ἔτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
 Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον, 55

ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθη, καὶ εἶπησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἄ πρὸς δῶμαθ' ἱκέσθαι,
 Ἔκτορα δ' ὀτρύνησι μάχην ἐς Φοῖβος Ἀπόλλων,
 αὐτίς δ' ἐμπνεύσῃσι μένος, λελάθη δ' ὀδυνάων 60
 αἰ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτίς ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,

φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσι *Zeus prophesies.*

Πηλεΐδew Ἀχιλλῆος· ὁ δ' ἀνστήσει ὃν ἑταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ 65

Ἰλίου προπάραιθε, πολέας ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα δῖον.

τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα δῖος Ἀχιλλεύς.
 ἔκ τοῦ δ' ἂν τοι ἔπειτα παλίωξι παρὰ νηῶν

αἶεν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
 Ἰλιον αἰπὺν ἔλοιεν Ἀθηναίης διὰ βουλάς.

τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιν' ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἔασω,

πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶ δ' ἐπένευσα κάρητι, 75

ἤματι τῷ ὅτ' ἐμεῖο θεὰ Θέτις ἤψατο γούνων,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

ὥς δ' ὅτ' ἂν αἴζη νόος ἀνέρος, ὅς τ' ἐπὶ πολλῆν 80
 γαίαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσῃ,

“ἐνθ' εἶην, ἢ ἐνθα,” μενοιμήησί τε πολλά,
 ὧς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη

ἶκετο δ' αἰπὺν Ὀλυμπον, ὀμηγερέεσσι δ' ἐπῆλθεν
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85

πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν. *pledged*
 ἢ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήφ

δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θέουσα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
“Ἡρη, τίπτε βέβηκας; ἀτυζομένη δὲ ἔοικας” 90
ἢ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοίτης.”

Τὴν δ' ἡμίβητο' ἔπειτα θεὰ λευκώλενος Ἡρη·
“μή με, θεὰ Θέμι, ταῦτα διείρεο· οἴσθα καὶ αὐτή,
οἶος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής. *harsh*
ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνι δαιτὸς ἔϊσης” 95
ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι
πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὐφρων.”

Ἡ μὲν ἄρ' ὧς εἰποῦσα καθέζετο πότνια Ἡρη,
ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἢ δ' ἐγέλασσε
χείλεσιν, οὐδὲ μέτωπον ἐπ' ὄφρῦσι κυανέησιν
ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·

“νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες·
ἢ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσσον ἰόντες 105
ἢ ἔπει ἠὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίξει
οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσι
κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.

τῷ ἔχεθ' ὅττι κεν ὑμῖ κακὸν πέμπησιν ἐκάστω.
ἦδη γὰρ νῦν ἔλπομ' Ἄρηϊ γε πῆμα τετύχθαι· 110
υἱὸς γάρ οἱ ὄλωλε μάχη ἐνι, φίλτατος ἀνδρῶν,
Ἄσκάλαφος, τὸν φησὶν ὄν ἔμμεναι ὄβριμος Ἄρης.”

Ἦς ἔφατ', αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μηρῶ
χερσὶ καταπρηνέσσω, ὀλοφυρόμενος δ' ἔπος ηὔδα·
“μή νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες, 115
τίσασθαι φόβον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ
κείσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κούρησιν.”

Ἦς φάτο, καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε

what's content you know

with palms in my hands

names - t hantes

ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. ✓ 120

ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος

πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,

εἰ μὴ Ἀθήνη πᾶσι περιδείσασα θεοῖσιν

ᾧρτο διέκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσε,

τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὦμων,

ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα 126

χάλκεον· ἢ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·

“ μαινόμενε, φρένας ἤλέ, διέφθορας· ἢ νύ τοι αὐτως

οὔατ' ἀκουέμεν ἐστί, νόος δ' ἀπόλωλε καὶ αἰδώς.

οὐκ ἄτεις ἄ τέ φησι θεὰ λευκώλενος Ἡρη, 130

ἢ δὴ νῦν πὰρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν ;

ἢ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ

ἄψ ἴμεν Οὔλυμπόνδε καὶ ἀχνύμενός περ ἀνάγκη,

αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι ;

αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135

λείψει, ὁ δ' ἡμέας εἴσι κυδοιμήσων ἐς Ὀλυμπου,

μάρψει δ' ἐξείης ὅς τ' αἴτιος ὅς τε καὶ οὐκί.

τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἔηος·

ἦδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων

ἢ πέφατ', ἢ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ 140

πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.”

ᾧΩς εἰποῦσ' ἴδρυσσε θρόνῳ ἐνι θοῦρον Ἄρηα.

Ἡρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς

Ἰρίν θ', ἢ τε θεοῖσι μετάγγελος ἀθανάτοισι,

καὶ σφεας φωνήσασ' ἔπεα πτερόεντα προσηύδα· 145

“ Ζεὺς σφῶ εἰς Ἰδην κέλετ' ἐλθέμεν ὅττι τάχιστα·

αὐτὰρ ἐπὴν ἔλθητε, Διὸς τ' εἰς ᾧπα ἴδησθε,

ἔρδειν ὅττι κε κείνος ἐποτρύνη καὶ ἀνώγη.”

Ἡ μὲν ἄρ' ᾧς εἰποῦσα πάλιν κίε πότνια Ἡρη,

ἔζετο δ' εἰνὶ θρόνῳ· τῷ δ' αἰζαντε πετέσθη. 150

Ἰδην δ' ἴκανον πολυπίδακα, μητέρα θηρῶν,

εὔρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἤμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο. *fragrant*
 τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωῖν ἰδὼν ἐχολώσατο θυμῷ, 155
 ὅττι οἱ ᾧκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην,
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἀνακτι
 πάντα τὰδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
 παυσάμενόν μιν ἀνωχθι μάχης ἠδὲ πτολέμοιο 160
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἄλα διαν.
 εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπέισεται, ἀλλ' ἀλογήσει,
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση
 μείναι, ἐπεὶ εὔφημι βίη πολὺ φέρτερος εἶναι 165
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
 ἴσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.”
 ὦς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις,
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 ὡς δ' ὅτ' ἂν ἐκ νεφέων πτήται νιφὰς ἢ ἐχάλαζα 170
 ψυχρῇ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὡς κραιπνῶς μεμαυῖα διέπτατο ὠκέα Ἴρις,
 ἀγχοῦ δ' ἰσταμένη προσέφη κλυτὸν ἐννοσίγαιον·
 “ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,
 ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175
 παυσάμενόν σ' ἐκέλευσε μάχης ἠδὲ πτολέμοιο
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἄλα διαν.
 εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπέισσαι, ἀλλ' ἀλογήσεις,
 ἠπιέλει καὶ κείνος ἐναντίβιον πολεμίξων
 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει 180
 χεῖρας, ἐπεὶ σέο φησὶ βίη πολὺ φέρτερος εἶναι
 καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
 ἴσόν οἱ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.”

*fearful not
 does himself*

*born of
 aether*

Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
 “ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἔων ὑπέροπλον ἔειπεν, 185
 εἴ μ' ὀμότιμον ἔοντα βίῃ ἀέκοντα καθέξει.
 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,
 Ζεὺς καὶ ἐγὼ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσω.
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
 ἦ τοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεὶ
 παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἠερόεντα, 190
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλλησι·
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.
 τῷ ῥα καὶ οὐ τι Διὸς βέρομαι φρεσίν, ἀλλὰ ἔκηλος
 καὶ κρατερός περ ἔων μενέτω τριτάτῃ ἐνὶ μοίρῃ.
 χερσὶ δὲ μή τί με πάγχυ κακὸν ὧς δειδισσέσθω·
 θυγατέρεσσιν γάρ τε καὶ νιάσι βέλτερον εἶη
 ἐκπάγλοις ἐπέεσσιν ἐνισσόμεν, οὓς τέκεν αὐτός,
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.”

defiantly
 when we drew
 lots
 will not be

Τὸν δ' ἠμείβετ' ἔπειτα ποδῆνεμος ὠκέα Ἴρις· 200
 “οὕτω γὰρ δὴ τοι, γαιήοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἦ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.
 οἴσθ' ὧς πρεσβυτέροισιν Ἐρινύες αἰὲν ἔπονται.”

reproach

Τὴν δ' αὐτὴ προσέειπε Ποσειδάων ἐνοσίχθων·
 “Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὀππότε ἂν ἰσόμορον καὶ ὁμῆ πεπρωμένον αἴση
 νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210

N.B. I did not
 know goddesses

ἀλλ' ἦ τοι νῦν μὲν κε νεμεσσηθεὶς ὑποείξω·
 ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῷ·
 αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελεῖης,
 Ἥρης Ἐρμείω τε καὶ Ἠφαίστοιο ἀνακτος,
 Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215

ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἵστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται.”

ἌΩς εἰπὼν λίπε λαὸν Ἀχαιῖκὸν ἐννοσίγαιος,
δύνη δὲ πόντον ἰών, πόθεσαν δ' ἦρωες Ἀχαιοί.
καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς· 220

“ ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἔκτορα χαλκοκορυστήν·
ἦδη μὲν γάρ τοι γαιήοχος ἐννοσίγαιος
οἴχεται εἰς ἅλα δῖαν, ἀλευάμενος χόλον αἰπὺν
ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνου ἀμφὶς ἑόντες. 225

ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἢδέ οἱ αὐτῷ
ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε

— χεῖρας ἐμάς, ἐπεὶ οὔ κεν ἀνιδρωτί γ' ἔτελέσθη.
ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν,
τῇ μάλ' ἐπισσεῖων φοβέειν ἦρωας Ἀχαιούς· 230

σοὶ δ' αὐτῷ μελέτω, ἑκατηβόλε, φαίδιμος Ἔκτωρ·
τόφρα γὰρ οἶν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
φεύγοντες νῆάς τε καὶ Ἑλλάσποντον ἴκωνται.
κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
ὥς κε καὶ αὐτίς Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.” 235

ἌΩς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
βῆ δὲ κατ' Ἰδαίων ὄρέων, ἴρηκι ἐοικῶς
ὠκέϊ φασσοφόνῳ, ὃς τ' ὠκιστος πετεηνῶν.
εὐρ' υἷον Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
ἦμενον, οὐδ' ἔτι κεῖτο, νέου δ' ἔσαγειρέτο θυμόν, 240
ἀμφὶ ἔ γινώσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρῶς
παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.

ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
“ Ἔκτορ, νιὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων
ἦσ' ὀλιγηπελέων ; ἦ πού τί σε κῆδος ἰκάνει ; ” 245

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
“ τίς δὲ σύ ἐσσι φέριστε θεῶν, ὃς μ' εἴρειαι ἄνην ;

οὐκ ἄτις ὃ με νηυσὶν ἔπι πρύμνησιν Ἀχαιῶν
 οὐς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς ; 250
 καὶ δὴ ἐγὼ γ' ἐφάμην νέκρας καὶ δῶμ' Ἀΐδαο
 ἤματι τῷδ' ἴξασθαι, ἐπεὶ φίλον αἴϊου ἦτορ." *breathed out*

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 "·θάρσει νῦν· τοῖόν τοι ἀοσητηῆρα Κρονίων *helpm*
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὅς σε πάρος περ
 ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
 ἀλλ' ἄγε νῦν ἱππεῦσιν ἐπότηρνον πολέεσσι
 νηυσὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιῶν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς."

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπορρήξας θεΐῃ πεδίῳ κροαίνων,
 εἰθῶς λούεσθαι ἔϋρρείος ποταμοῖο, 265
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 ὧς Ἐκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. 270

οἱ δ' ὡς τ' ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖωται·
 τὸν μὲν τ' ἠλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠϋγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὧς Δαναοὶ ἦος μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιω ἀμφιγύοισιν·
 αὐτὰρ ἐπεὶ ἴδον Ἐκτορ' ἐποιχόμενον στίχας ἀνδρῶν,

— τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός. 280

Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,
Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκουτι,
ἔσθλός δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
νίκων, ὅπποτε κούροι ἐρίσσειαν περὶ μύθων·
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν· 285

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,
οἶον δὴ αὐτ' ἐξαῦτις ἀνέστη κῆρας ἀλύξας
Ἔκτωρ· ἦ θῆν μιν μάλα ἔλπετο θυμός ἐκάστου
χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290

Ἔκτορ', ὁ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
ὡς καὶ νῦν ἔσσεσθαι οἴομαι· οὐ γὰρ ἄτερ γε
Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοιωνῶν.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες.

(μνωφ)

πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
αὐτοὶ δ', ὅσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
στήομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες,
δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
θυμῷ δεῖσεσθαι Δαναῶν καταδύναι ὄμιλον.”

Ἄως ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο·
οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἴδομενεῖα ἄνακτα, 301
Τεῦκρον Μηριόνην τε Μέγην τ', ἀτάλαντον Ἄρηϊ,
ὑσμίνην ἦρτυνον, ἀριστήης καλέσαντες,
Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
ἦ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

Τρώες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ
μακρὰ βιβιάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν,
δεινὴν ἀμφιδάσειαν ἀριπρεπέ', ἦν ἄρα χαλκεὺς
Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.

fringed
all round

Ἄργεῖοι δ' ὑπέμειναν ἀολλέες, ὄρτο δ' αὐτῇ
 ὄξει' ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' δίστοι
 θρῶσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν χροῖ πήγνυτ' ἀρηιθίων αἰζηῶν, 315
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο λιλαιόμενα χροδὸς ἄσαι.

ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων, *face to face*
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός. *right opposite*
 — αὐτὰρ ἐπεὶ κατ' ἐνώπα ἰδὼν Δαναῶν ταχυπώλων 320
 σείσ', ἐπὶ δ' αὐτὸς αὔσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.

οἱ δ' ὡς τ' ἦε βοῶν ἀγέλην ἢ πῶῦ μέγ' οἰῶν
 θῆρε δῦω κλονέωσι μελαίνης νυκτὸς ἀμολγῶ,
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
 ὡς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν.

Ἔνθα δ' ἀνῆρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης.
 Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνε,
 τὸν μὲν Βοιωτῶν ἠγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριζεν.

ἦ τοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ γαίης ἀπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυῆς Ἐριώπιδος, ἦν ἔχ' Ὀϊλεύς·

Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.

Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
 πρώτη ἐν ὑσμίνῃ, Κλονίου δ' ἔλε δῖος Ἀγήνωρ. 340
 Δηϊόχου δὲ Πάρις βάλε νείατον ὦμον ὄπισθε
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσειν.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ

τάφρω καὶ σκολόπεσιν ἐνιπλήξαντες ὀρυκτῆ
 — ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκη. 345

Ἔκτωρ δὲ Τρώεσσι ἐκέκλετο μακρὸν αὔσας·
 “ νηυσὶν ἐπισσεύεσθαι, ἔαν δ’ ἔναρα βροτόεντα·
 ὃν δ’ ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρῳθι νοήσω, *elsewhere*
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε

— γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.”

ἌΩς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
 κεκλόμενος Τρώεσσι κατὰ στίχας· οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους
 ἠχῆ θεσπεσίῃ· προπάραιθε δὲ Φοῖβος Ἀπόλλων 355

ῤεῖ’ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον *made. a
 bridgeway*
 μακρὴν ἠδ’ εὐρείαν, ὅσον τ’ ἐπὶ δουρὸς ἐρῶῃ
 γίνυεται, ὀππότε ἄνῆρ σθένεος πειρώμενος ἦσι.

τῆ ρ’ οἳ γε προχέοντο φαλαγγηδόν, πρὸ δ’ Ἀπόλλων 360
 αἰγίδ’ ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος Ἀχαιῶν
 ῤεῖα μάλ’, ὡς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,

+ ὅς τ’ ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἀψ αὐτίς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.
 ὡς ῤα σύ, ἦϊε Φοῖβε, πολὺν κάματον καὶ οἴζυν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.

ἌΩς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ’ εὐχετόωντο ἕκαστος·
 Νέστωρ αὐτε μάλιστα Γερῆνιος, οὖρος Ἀχαιῶν, 370
 εὔχετο, χεῖρ’ ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

“ Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
 ἦ βοὸς ἦ οἶος κατὰ πίονα μηρία καίω
 εὔχετο νοστήσαι, σὺ δ’ ὑπέσχεο καὶ κατένευσας,
 τῶν μνήσαι καὶ ἄμνον, Ὀλύμπιε, νηλεὲς ἦμαρ, 375

μηδ' οὕτω Τρώεσσι ξα δάμνασθαι Ἀχαιοῦς.”

ἄΩσ ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεύς,
ἀράων αἰτων Νηληϊάδαο γέροντος.

Τρώες δ' ὡς ἐπύθοντο Διδὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380

οἱ δ' ὡς τε μέγα κῦμα θαλάσσης εὐρυπόροιο *w broad ways*
νηὸς ὑπὲρ τοίχων καταβήσεται, ὀππότη' ἐπέιγγη *bulwarks*

ἴσ ἀνέμου· ἦ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὥσ Τρώες μεγάλη ἰαχῆ κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385

ἔγχεσι ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
μακροῖσι ξυστοῖσι, τά ρά σφ' ἐπὶ νηυσὶν ἔκειτο
ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῶ.

close-joined

Πάτροκλος δ' ἦος μὲν Ἀχαιοὶ τε Τρώές τε 390
τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,

τόφρ' ὅ γ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
ἦστό τε καὶ τὸν ἕτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῶ
φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.
αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησε 395

Τρώας, ἀτὰρ Δαναῶν γένετο ἰαχῆ τε φόβος τε,
ῥῶξεν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρῶ
χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἠΐδα·
“Εὐρύπυλ', οὐκέτι τοι δύναμαι χατέοντί περ ἔμπης
ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν· 400

ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἐγὼ γε
σπεύσομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνω πολεμίζειν.
τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
παιριπών; ἀγαθὴ δὲ παραίφασίς ἐστὶν ἑταίρου.”

Τὸν μὲν ἄρ' ὥσ εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ
Τρώας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο 406
παυροτέρους περ ἑόντας ἀπώσασθαι παρὰ νηῶν·

οὐδέ ποτε Τρῶες Δαναῶν ἐδύνατο φάλαγγας
 ῥηξάμενοι κλισίησι μιγήμεναι ἠδὲ νέεσσιν.

ἀλλ' ὡς τε στάθμη δόρου νήϊον ἐξιθύνει 410

τέκτονος ἐν παλάμησι δαήμονος, ὅς ῥά τε πάσης
 εὔειδῆ σοφίης ὑποθημοσύνησιν Ἀθήνης,

ὡς μὲν τῶν ἐπὶ ἴσα μάχη τέτατο πτόλεμός τε·

ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο νέεσσιν,

Ἐκτωρ δ' ἄντ' Αἴαντος εἰείσατο κυδαλίμοιο. 415

τὼ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδ' ἐδύνατο

οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρήσαι πυρὶ νῆα

οὔθ' ὁ τὸν ἀψ ὤσασθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.

ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,

πῦρ ἐς νῆα φέροντα, κατὰ στήθος βάλε δουρὶ· 420

δούπησεν δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός. touch

Ἐκτωρ δ' ὡς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν

ἐν κονίησι πεσόντα νεὸς προπάροιθε μελαίνης,

Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425

μὴ δὴ πω χάζεσθε μάχης ἐν στείνει τῶδε,

ἀλλ' υἷα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ

τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.”

ἌΩς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῶ.

τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος υἱόν,

Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῶ 431

ναῖ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθείοισι,

τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔρατος ὀξείῃ χαλκῶ,

ἔσταότ' ἀγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησι

νηὸς ἄπο πρύμνης χαμάδις πέσε, λύντο δὲ γυῖα. 435

Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηΐδα·

“Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος

Μαστορίδης, ὃν νῶϊ Κυθηρόθεν ἔνδον ἐόντα a visitor

ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι· from

carpenter's rule

hard stone ggle

X

touch

a visitor from

τὸν δ' Ἔκτωρ μεγάθυμος ἀπέκτανε. ποῦ νύ τοι ἰοὶ 440
ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;”

Ἦς φάθ', ὃ δὲ ξυνέηκε, θέων δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην *behold*
ἰοδόκον· μάλα δ' ὤκα βέλεα Τρώεσσιν ἐφίει.

καὶ ῥ' ἔβαλε Κλείτον, Πεισήνορος ἀγλαὸν υἱόν, 445

Πουλυδάμαντος ἐταῖρον, ἀγανοῦ Πανθοῖδαο,
ἠνία χερσὶν ἔχοντα· ὃ μὲν πεπόνητο καθ' ἵππους·
τῇ γὰρ ἔχ' ἢ ῥα πολὺ πλείσται κλονέοντο φάλαγγες,
Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔ τις ἐρύκακεν ἱεμένων περ. 450

αὐχένι γάρ οἱ ὄπισθε πολύστονος ἔμπεισεν ἰός·
ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι *stamped back*
κείν' ὄχεα κροτέοντες. ἀναξ δ' ἐνόησε τάχιστα

Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
τοὺς μὲν ὃ γ' Ἀστυνώφ Προτιάονος υἱεῖ δῶκε, 455

πολλὰ δ' ἐπότρυνε σχεδὸν ἴσχειν εἰσορόωντα
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη. ✓

Τεῦκρος δ' ἄλλον οὔστὸν ἐφ' Ἔκτορι χαλκοκορυστῇ *book*
αἴνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,
εἷ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460

ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασεν
Ἔκτορ', ἀτὰρ Τεῦκρον Τελαμώνιου εὐχος ἀπηύρα,
ὅς οἱ εὔστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ

ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
ἰὸς χαλκοβαρῆς, τόξον δέ οἱ ἔκπεσε χειρός. 465

Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

“ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
δαίμων ἡμετέρης, ὃ τέ μοι βιδὸν ἔκβαλε χειρός,
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
πρώϊον, ὄφρ' ἀνέχοιτο θαμὰ θρώσκοντας οἰστούς.” 470

Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·

“ὦ πέπον, ἀλλὰ βίον μὲν ἕα καὶ ταρφέας ἰοὺς
 κείσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγῆρας
 αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ σάκος ὦμφ
 μάρναό τε Τρῶεσσι καὶ ἄλλους ὄρνυθι λαοῦς. 475

— μὴ μὰν ἀσπουδί γε δαμασσάμενοι περ ἔλοιεν *middle*
 νῆας εὖσσελμους, ἀλλὰ μνησώμεθα χάρμης.”

“Ὡς φάθ’, ὁ δ’ αὖ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
 αὐτὰρ ὃ γ’ ἀμφ’ ὦμοισι σάκος θέτο τετραθέλυμνον,
 κρατὶ δ’ ἐπ’ ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν 480
 ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῶ,
 βῆ δ’ ἰέναι, μάλα δ’ ὦκα θέων Αἴαντι παρέστη.

“Ἐκτωρ δ’ ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 485

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.

ῥεῖα δ’ ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,
 ἡμὲν ὀτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ, 490

— ἡδ’ ὄτινας μινύθη τε καὶ οὐκ ἐθέλησιν ἀμύνειν,
 ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ’ ἀρήγει.
 ἀλλὰ μάχεσθ’ ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν ὑμέων
 βλήμενος ἢ τυπεὶς θάνατον καὶ πότμον ἐπίσπη, 495
 τεθνάτω· οὗ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ’ ἄλοχός τε σὴ καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.”

“Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 500

Αἴας δ’ αὖθ’ ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·

“αἰδῶς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
 ἢ ἐσαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.

failing a
 grade -
 low grade

4 layers

failing

ἢ ἔλπεσθ', ἦν νῆας ἔλη κορυθαίολος Ἔκτωρ,
 ἐμβαδὸν ἴξεσθαι ἦν πατρίδα γαῖαν ἕκαστος ;
 ἦ οὐκ ὀτρύνουτος ἀκούετε λαὸν ἅπαντα
 Ἔκτορος, ὃς δὴ νῆας ἐνιπρήσαι μενεαίνει ;

by land
505

οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὗ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε.

βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον ἢ ἐ βιῶναι,

510

ἢ δητὰ στρεῦγασθαι ἐν αἰνῇ δηϊοτήτι

or is it for all
grows weary

ᾧδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."

ᾠς εἰπὼν ᾠτρυνε μένος καὶ θυμὸν ἐκάστου.

ἔνθ' Ἔκτωρ μὲν ἔλε Σχεδίου, Περιμήδεος υἱόν,

515

ἀρχὸν Φωκῆων, Αἴας δ' ἔλε Λαοδάμαντα

ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν

first man

Πουλυδάμας δ' ᾠτον Κυλλήνιον ἐξενάριξε,

Φυλείδew ἔταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.

τῷ δὲ Μέγης ἐπόρουσεν ἰδῶν· ὁ δ' ὕπαιθα λιάσθη

520

Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων

εἶα Πάνθου υἱὸν ἐνὶ προμάχοισι δαμῆναι·

αὐτὰρ ὃ γε Κροίσμου στήθεος μέσον οὔτασε δουρί.

δούπησεν δὲ πεσῶν· ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.

τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδῶς,

525

Λαμπετίδης, ὃν Λάμπος ἐγείνατο φέρτατον υἱόν,

Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς,

ὃς τότε Φυλείδαο μέσον σάκος οὔτασε δουρί

ἐγγύθεν ὀρμηθεῖς· πυκινὸς δὲ οἱ ἦρκεσε θώρηξ,

τόν ῥ' ἐφόρει γυάλισιν ἀρηρότα· τόν ποτε Φυλεὺς

530

ἦγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος.

ξείνος γὰρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφήτης

ἔς πόλεμον φορέειν, δηῖων ἀνδρῶν ἀλεωρήν·

ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροῦς ἦρκεσ' ὄλεθρον.

τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασείης

535

top
asos

κῦμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξύνουεντι,
 ῥήξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 — κάππεσεν ἐν κουίησι, νέον φοίνικι φαεινός.
 ἦος ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δέ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ, 540
 στή δ' εὐράξ σὺν δουρὶ λαθῶν, βάλε δ' ὦμον ὀπισθεν·
 αἰχμῆ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἰεμένη· ὁ δ' ἄρα πρηγῆς ἐλιάσθη. *sant*
 τῷ μὲν εἰσάσθην χαλκῆρεα τεύχε' ἀπ' ὦμων
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσε 545
 πᾶσι μάλα, πρῶτον δ' Ἴκεταοινίδην ἐνένιπεν,
 ἴφθιμον Μελάνιππον. ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 βόσκ' ἐν Περκώτῃ, δηῖων ἀπονόσφιν ἐόντων·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυθον ἀμφιέλισσαι,
 ἀψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550
 ναῖε δὲ παρ Πριάμῳ, ὁ δέ μιν τίεν ἴσα τέκεσσι·
 τόν ῥ' Ἐκτωρ ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “οὔτω δῆ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράας οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
 555 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισι
 μάρνασθαι, πρὶν γ' ἠὲ κατακτάμεν ἠὲ κατ' ἄκρης
 Ἴλιον αἰπεινήν ἐλέειν κτάσθαι τε πολίτας.”

till then

buried
about

ἌΩς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς·
 Ἀργείους δ' ὤτρυνε μέγας Τελαμώνιος Αἴας 560
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 αἰδομένων δ' ἀνδρῶν πλέουες σόοι ἠὲ πέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

gave heed
to

ἌΩς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
 ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.

Ἄντιλοχον δ' ὄτρυνε βοῆν ἀγαθὸς Μενέλαος·
 “Ἄντιλοχ', οὗ τις σείο νεώτερος ἄλλος Ἀχαιῶν,
 οὔτε ποσὶν θάσσω· οὔτ' ἄλκιμος ὡς σὺ μάχεσθαι·
 εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.” 570

ἌΩς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν·
 ἔκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρώες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 575

ἀλλ' Ἰκετάονος υἱόν, ὑπέρθυμον Μελάνιππον,
 νισόμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν.
 δούπησεν δὲ πεσών, τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἄντιλοχος δ' ἐπόρουσε κύων ὡς, ὅς τ' ἐπὶ νεβρῷ
 βλημένῳ ἀΐξῃ, τὸν τ' ἐξ εὐνήφι θορόντα 580

θηρητῆρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·
 ὡς ἐπὶ σοί, Μελάνιππε, θόρ' Ἄντιλοχος μενεχάρμης
 τεύχεα συλήσων· ἀλλ' οὐ λάθην Ἐκτορα δῖον,
 ὅς ῥά οἱ ἀντίλος ἦλθε θεῶν ἀνὰ δηϊοτήτα.

Ἄντιλοχος δ' οὐ μείνε θεός περ ἔων πολεμιστής, 585
 ἀλλ' ὅ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἑοικώς,
 ὅς τε κύνα κτεῖνας ἢ βουκόλον ἀμφὶ βόεσσι
 φεύγει πρὶν περ ὄμιλον ἀολλισθήμεναι ἀνδρῶν·
 ὡς τρέσσει Νεστορίδης, ἐπὶ δὲ Τρώες τε καὶ Ἐκτωρ
 ἠχῆ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590

στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἑταίρων.

Τρώες δὲ λείουσιν ἑοικότες ὠμοφάγοισι
 νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
 ὃ σφισιν αἶεν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἄργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595

Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιοι θεσπιδαιῆς πῦρ
 ἐμβάλοισι ἀκάματον, Θέτιδος δ' ἐξαισίον ἀρῆν *lawless*
 πᾶσαν ἐπικρήνεια· τὸ γὰρ μένε μητιέτα Ζεὺς,

- νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
 ἐκ γὰρ δὴ τοῦ ἔμελλε παλιῶξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
 τὰ φρονέων νήεσσιν ἔπι γλαφυρῆσιν ἔγειρεν
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 † μαίνετο δ' ὡς ὄτ' Ἄρης ἐγχέσπαλος ἦ ὀλοὸν πῦρ 605
 οὔρεσι μαίνηται, βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὄσσε
 λαμπέσθην βλοσυρῆσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
 Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μῦνον ἐόντα
 τίμα καὶ κῦδαινε. μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἦμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν.
 — καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρητίζων, 615
 ἧ δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὡς δύνατο ῥῆξαι μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἠὔτε πέτρη
 ἠλίβατος μεγάλη, πολιῆς ἀλὸς ἐγγὺς ἐοῦσα,
 — ἧ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620
 κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν·
 ὡς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεσ' ὡς ὅτε κῦμα θοῆ ἔν νηϊ πέσῃσι
τοῖς ἐπέσιν λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἧ δέ τε πᾶσα 625
 ἄχνη ὑπεκρῦφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
 δειδιότες· τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται·
 — ὡς ἐδαίζετο θυμὸς ἐνὶ στήθεσσι νῆσιν Ἀχαιῶν.
 αὐτὰρ ὁ γ' ὡς τε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
 αἶ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται

μυρίαι, ἐν δέ τε τῆσι νομεὺς οὐ πω σάφα εἰδῶς

— ὀηρὶ μαχέσασθαι ἔλικος βοὺς ἀμφὶ φουῆσιν·
 ἦ τοι ὁ μὲν πρότῃσι καὶ ὑστατίῃσι βόεσσιν
 αἰὲν ὀμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635

βοῶν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότε Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἔκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφῆτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἀνακτος

— ἀγγελίης οἴχνεσκε βίῃ Ἡρακλεΐῃ. 640

τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἠδὲ μάχεσθαι,
 καὶ νόον ἐν πρότοισι Μυκηναίων ἐτέτυκτο·
 ὅς ῥα τότε Ἔκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.

hit himself

στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἀντυγὶ πάλτο, 645

τὴν αὐτὸς φορέεσκε ποδηκεῖ', ἔρκος ἀκόντων·
 τῇ ὅ γ' ἐνὶ βλαφθεὶς πέσεν ὑπτίος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.

Ἔκτωρ δ' ὄξυν νόησε, θέων δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650
 κτεῖν· οἱ δ' οὐκ ἐδύναντο καὶ ἀχνύμενοί περ ἐταίρου
 χραισμεῖν· αὐτοὶ γὰρ μάλα δεΐδισαν Ἔκτορα δῖον.

*facing
in front of*

— Εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο. 655

streamed thither

Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη

τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
 ἀθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχῆς γὰρ ὀμόκλεον ἀλλήλοισι.

Νέστωρ αὐτε μάλιστα Γεργήμιος, οὔρος Ἀχαιῶν,

— λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἀνδρὰ ἕκαστον· 660

“ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἠδ' ἀλόχων καὶ κτήσιος ἠδὲ τοκῶν,

ἡμὲν ὄτεφ ζῶουσι καὶ ᾧ κατατεθνήκασι·
τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων 665
ἑστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε."

X Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ᾧσεν Ἀθήνη
θεσπέσιον· μάλα δέ σφι φόως γένηετ' ἀμφοτέρωθεν,
ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο. 670

"Ἐκτορα δὲ φράσσαντο βοῆν ἀγαθὸν καὶ ἑταίρους,
ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
ἦδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῆσιν.

Οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
ἑστάμεν ἔνθα περ ἄλλοι ἀφέστασαν υἱὲς Ἀχαιῶν· 675

ἀλλ' ὅ γε νηῶν ἴκρι' ἐπέφχετο μακρὰ βιβάσθων,
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμησι,
κολλητὸν βλήτροισι, δυκαιεικοσίπηχου.

ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζει εὐ εἰδῶς, *ride*
ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
σεύας ἐκ πεδίοιο μέγα προτὶ ἄστου δίηται

λαοφόρον καθ' ὁδόν· πολέες τέ ἐθήσαντο
ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
θρόσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
ὡς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685

φοίτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρ' ἴκανεν,
αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλενε
νηυσὶ τε καὶ κλισίησιν ἀμυνέμεν. οὐδὲ μὲν Ἐκτωρ
μίμνεν ἐνὶ Τρώων ὀμάδῃ πύκα θωρηκτῶν·
ἀλλ' ὡς τ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων 690

ἔθνος ἐφορμάται ποταμὸν πάρα βοσκομενάων,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
ὡς Ἐκτωρ ἴθυσε νεὸς κυανοπρόφοιο
ἀντίος αἴξας· τὸν δὲ Ζεὺς ᾧσεν ὀπισθε
χειρὶ μάλα μεγάλῃ, ὤτρυνε δὲ λαὸν ἀμ' αὐτῷ. 695

de cks
jointed
w range
yokes tog.

Αὔτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη.
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ, ὡς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοιισιν ὄδ' ἦν νόος· ἦ τοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ, ἀλλ' ὀλέεσθαι, 700
 Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
 νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοὺς.
 οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
 Ἔκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἐνείκεν 705
 ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαίαν.
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῳεῖς τε
 δῆουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε
 τόξων αἰκὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες, 710
 οὐδέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο *hatchets*
 — καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισι. *bound w black*
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
 Ἔκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν οὐχὶ μεθίει,
 — ἀφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευε·
 “οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκε,
 νῆας ἐλείν, αἰ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν
 αὐτόν τ' ἰσχανάσκον ἐρητύοντό τε λαόν·
 ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.” 725
 Ὡς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·

ἀλλ' ἀνεχάζεται τυτθόν, οἰόμενος θανέεσθαι,

θρήνῃν ἐφ' ἑπταπόδην, λίπε δ' ἔκρια νηὸς εἵσης.

ἔνθ' ἄρ' ὃ γ' ἐστήκει δεδοκημένος, ἔγχρῃ δ' αἰεὶ

730

Τρώας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·

αἰεὶ δὲ σμερδὸν βοόων Δαναοῖσι κέλευε·

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος,

ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

ἢ τίνας φαμεν εἶναι ἀοσητήρας ὀπίσσω,

735

ἢ τί τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;

οὐ μὲν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα,

ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·

ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν

πόντῳ κεκλιμένοι ἐκὰς ἡμεθα πατρίδος αἴης·

740

τῷ ἐν χερσὶ φόως, οὐ μειλιχίη πολέμοιο.”

Ἡ, καὶ μαιμώνων ἔφεπ' ἔγχρῃ δῆξύνοντι.

ὅς τις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιο

σὺν πυρὶ κηλείῳ, χάριν Ἔκτορος ὀτρύναντος,

τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχρῃ μακρῷ·

745

δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

bench
waiting
for them
(δ = χορὴ)

whereby
—
and upon
Luthe's armchair

ΙΛΙΑΔΟΣ Π.

Πατρόκλεια.

*Ὡς οἱ μὲν περὶ νηὸς εὖσσέλμοιο μάχοντο
Πάτροκλος δ' Ἀχιλλῆϊ παρίστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
ἢ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτε δεδάκρυσαι, Πατρόκλεες, ἦὔτε κούρη
νηπίη, ἢ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
δακρνώεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται·

τῇ ἕκελος, Πάτροκλε, τέρειν κατὰ δάκρυον εἴβεις.
ἠέ τι Μυρμιδόνεσσι πιφάνυσκεαι, ἢ ἐμοὶ αὐτῶ,
ἠέ τιw' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;

ζῶειν μὰν ἔτι φασὶ Μενoitιον, Ἄκτορος υἱόν,
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι,
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηῶτων.

ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
νηυσὶν ἔπι γλαφυρῆσιw ὑπερβασίης ἔνεκα σφῆς ;
ἐξαῦδα, μὴ κεῦθε νόω, ἵνα εἶδομεν ἄμφω.”

Τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεες ἱππεῦ·
“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,

5

to take her in her
arms
gown for robe

10

soft · tell ?

15

transpass

constrains

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

smitten (by missiles)
stalked (Corminus).

βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης,

23

οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων,

βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἴστω.

τοὺς μὲν τ' ἰητροὶ πολυφάρμακοι ἀμφιπέπονται,

tend

ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.

irresistible

μὴ ἐμέ γ' οὖν οὐτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις,

αἰναρήτη· τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,

late-ban

αἶ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνης;

νηλεές, οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότα Πηλεΐς,

οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα

πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής.

35

εἰ δέ τινα φρεσὶ σῆσι θεοπροπίην ἀλεείνεις

shrink

καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,

provided out
signified

ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὄπασσον

Μυρμιδόνων, ἦν πού τι φόως Δαναοῖσι γένωμαι.

δὸς δέ μοι ὦμοιιν τὰ σὰ τεύχεα θωρηχθῆναι,

40

αἶ κ' ἐμέ σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο

Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν

τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.

ῥεῖα δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας αὐτῇ

ῥῶσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων." 45

ἌΩς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν

οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ὦ μοι, διογενὲς Πατρόκλεες, οἷον ἔειπες·

take heed?

οὔτε θεοπροπίης ἐμπάξομαι, ἦν τινα οἶδα,

50

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·

ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,

ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι

spoil
preeminent

καὶ γέρας ἀψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·

αἰνὸν ἄχος τό μοι ἐστὶν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55

κούρην ἦν ἄρα μοι γέρας ἕξελον νῆες Ἀχαιῶν,
 δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρείδης ὡς εἴ τι ν' ἀτίμητον μετανάστην.

*will let them go
 their way
 60
 hastily
 & wrath*

ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν
ἀσπερχές κεχολῶσθαι ἐνὶ φρεσίν· ἦ τοι ἔφην γε
 οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπότ' ἂν δὴ
 νῆας ἐμὰς ἀφίκηται αὕτη τε πτόλεμός τε.

τύνη δ' ὅμοιον μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,

65

εἰ δὴ κνάνεον Τρώων νέφος ἀμφιβέβηκε
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,

hard upon

Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσοισι μέτωπον
 ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.

70

water-courses

οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμύναι·

75

οὐδέ πω Ἀτρείδew ὁπὸς ἔκλυον αὐδήσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο
 Τρωσὶ κελεύοντός περιάγνυται, οἱ δ' ἀλαλητῶ
 πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιοῦς.

*sc. ὄψ.
 echoes round*

ἀλλὰ καὶ ὣς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
 πείθεο δ' ὣς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,

80

ὡς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρη
 ἄψ ἀπογᾶσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι

85

send away

Homeric armour not so elaborate as it is usually supposed.
helmet a leather cap w. metal bosses, ~~should~~ made of oschide.
greaves like 2 gaiters (- leather) such - t conclus. drawn from mycenaean
remains. $\delta\alpha\epsilon\eta\tilde{\nu}$ mov. considered 2 plats - metal, 1 for front, 1 for back.
extremists deny $\delta\omega\eta$ $\kappa\upsilon\delta\omicron\varsigma$ $\acute{\alpha}\rho\acute{\epsilon}\sigma\theta\alpha\iota$ $\acute{\epsilon}\rho\acute{\iota}\gamma\delta\omicron\upsilon\pi\omicron\varsigma$ $\pi\acute{\omicron}\sigma\iota\varsigma$ $\text{H}\eta\rho\eta\varsigma$,
this is song
that some passages
are interpolated,
in others
word means
something else.
step in
turn
contend.
battlements
clang
1. in front
2. easily welded
pressed on round
him should be
spinning in
butt raised up by
evil
spare-shaft
stump? t
spear
hollow - pitted
brasses
him
behind t
spear-head
quites
110

16. $\text{I}\lambda\text{I}\Delta\text{O}\Sigma$, II.

$\mu\eta$ $\sigma\upsilon$ γ' $\acute{\alpha}\nu\epsilon\upsilon\theta\epsilon\nu$ $\acute{\epsilon}\mu\epsilon\iota\omicron$ $\lambda\iota\lambda\alpha\acute{\iota}\sigma\theta\alpha\iota$ $\pi\omicron\lambda\epsilon\mu\acute{\iota}\zeta\epsilon\iota\nu$.
90
 $\Gamma\rho\omega\sigma\acute{\iota}$ $\phi\iota\lambda\omicron\pi\omicron\tau\omicron\lambda\acute{\epsilon}\mu\omicron\iota\sigma\iota\nu$ $\acute{\alpha}\tau\iota\mu\acute{\omicron}\tau\epsilon\rho\omicron\nu$ $\delta\acute{\epsilon}$ $\mu\epsilon$ $\theta\acute{\eta}\sigma\epsilon\iota\varsigma$.
 $\mu\eta\delta'$ $\acute{\epsilon}\pi\alpha\gamma\alpha\lambda\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ $\pi\omicron\lambda\acute{\epsilon}\mu\omega$ $\kappa\alpha\acute{\iota}$ $\delta\eta\eta\acute{\iota}\omicron\tau\eta\tau\iota$,
 $\Gamma\rho\omega\alpha\varsigma$ $\acute{\epsilon}\nu\alpha\iota\rho\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, $\pi\rho\omicron\tau\acute{\iota}$ $\text{I}\lambda\iota\omicron\nu$ $\eta\gamma\epsilon\mu\omicron\nu\epsilon\upsilon\epsilon\iota\nu$,
 $\mu\acute{\eta}$ $\tau\iota\varsigma$ $\acute{\alpha}\pi'$ $\text{O}\upsilon\lambda\acute{\upsilon}\mu\pi\omicron\iota\omicron$ $\theta\epsilon\omega\nu$ $\alpha\iota\epsilon\iota\gamma\epsilon\nu\epsilon\tau\acute{\alpha}\omega\nu$

$\acute{\epsilon}\mu\beta\eta\eta$ $\mu\acute{\alpha}\lambda\alpha$ $\tau\omicron\upsilon\varsigma$ $\gamma\epsilon$ $\phi\iota\lambda\acute{\epsilon}\iota$ $\acute{\epsilon}\kappa\acute{\alpha}\epsilon\rho\gamma\omicron\varsigma$ $\text{A}\pi\omicron\lambda\lambda\omega\nu$.
Turn
95
 $\acute{\alpha}\lambda\lambda\grave{\alpha}$ $\pi\acute{\alpha}\lambda\iota\nu$ $\tau\rho\omega\pi\acute{\alpha}\sigma\theta\alpha\iota$, $\acute{\epsilon}\pi\eta\nu$ $\phi\acute{\alpha}\omicron\varsigma$ $\acute{\epsilon}\nu$ $\nu\eta\epsilon\sigma\iota$
 $\theta\acute{\eta}\eta\varsigma$, $\tau\omicron\upsilon\varsigma$ $\delta\acute{\epsilon}$ τ' $\acute{\epsilon}\alpha\nu$ $\pi\epsilon\delta\acute{\iota}\omicron\nu$ $\kappa\acute{\alpha}\tau\alpha$ $\delta\eta\eta\rho\acute{\iota}\alpha\sigma\theta\alpha\iota$.
contend.
 $\alpha\acute{\iota}$ $\gamma\acute{\alpha}\rho$, $\text{Z}\epsilon\upsilon$ $\tau\epsilon$ $\pi\acute{\alpha}\tau\epsilon\rho$ $\kappa\alpha\acute{\iota}$ $\text{A}\theta\eta\nu\alpha\acute{\iota}\eta$ $\kappa\alpha\acute{\iota}$ $\text{A}\pi\omicron\lambda\lambda\omicron\nu$,
 $\mu\acute{\eta}\tau\epsilon$ $\tau\iota\varsigma$ $\omicron\upsilon\nu$ $\Gamma\rho\omega\omega\nu$ $\theta\acute{\alpha}\nu\alpha\tau\omicron\nu$ $\phi\acute{\upsilon}\gamma\omicron\iota$, $\omicron\varsigma\sigma\omicron\iota$ $\acute{\epsilon}\alpha\sigma\iota$,
 $\mu\acute{\eta}\tau\epsilon$ $\tau\iota\varsigma$ $\text{A}\rho\gamma\acute{\epsilon}\iota\omega\nu$, $\nu\omega\acute{\iota}\nu$ δ' $\acute{\epsilon}\kappa\delta\upsilon\mu\epsilon\nu$ $\omicron\lambda\epsilon\theta\rho\nu$,
 $\omicron\phi\rho'$ $\omicron\iota\omicron\iota$ $\Gamma\rho\acute{\omicron}\iota\eta\varsigma$ $\acute{\iota}\epsilon\rho\acute{\alpha}$ $\kappa\rho\eta\delta\epsilon\mu\alpha$ $\lambda\acute{\upsilon}\omega\mu\epsilon\nu$.
battlements
100

$\Omega\varsigma$ $\omicron\acute{\iota}$ $\mu\acute{\epsilon}\nu$ $\tau\omicron\iota\alpha\upsilon\tau\acute{\alpha}$ $\pi\rho\delta$ $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omicron\upsilon\varsigma$ $\acute{\alpha}\gamma\acute{\omicron}\rho\epsilon\upsilon\omicron\nu$,
 $\text{A}\acute{\iota}\alpha\varsigma$ δ' $\omicron\upsilon\kappa\acute{\epsilon}\tau'$ $\acute{\epsilon}\mu\mu\iota\nu\epsilon$ $\beta\iota\acute{\alpha}\zeta\epsilon\tau\omicron$ $\gamma\acute{\alpha}\rho$ $\beta\epsilon\lambda\acute{\epsilon}\epsilon\sigma\sigma\iota$.
 $\delta\acute{\alpha}\mu\nu\alpha$ $\mu\iota\nu$ $\text{Z}\eta\nu\acute{\omicron}\varsigma$ $\tau\epsilon$ $\nu\acute{\omicron}\omicron\varsigma$ $\kappa\alpha\acute{\iota}$ $\Gamma\rho\omega\alpha\varsigma$ $\acute{\alpha}\gamma\alpha\nu\acute{\omicron}\iota$
 $\beta\acute{\alpha}\lambda\lambda\omicron\nu\tau\epsilon\varsigma$ $\delta\epsilon\iota\nu\eta\nu$ $\delta\acute{\epsilon}$ $\pi\epsilon\rho\acute{\iota}$ $\kappa\rho\tau\acute{\alpha}\phi\omicron\iota\sigma\iota$ $\phi\alpha\epsilon\iota\nu\eta$.
clang
105
 $\pi\acute{\eta}\lambda\lambda\acute{\epsilon}$ $\beta\alpha\lambda\lambda\omicron\mu\acute{\epsilon}\nu\eta$ $\kappa\alpha\nu\alpha\chi\eta\nu$ $\acute{\epsilon}\chi\epsilon$, $\beta\acute{\alpha}\lambda\lambda\epsilon\tau\omicron$ δ' $\alpha\iota\epsilon\acute{\iota}$
 $\kappa\acute{\alpha}\pi$ $\phi\acute{\alpha}\lambda\alpha\rho'$ $\epsilon\upsilon\pi\acute{\omicron}\iota\eta\theta'$ $\acute{\omicron}$ δ' $\acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{\omicron}\nu$ $\omega\mu\omicron\nu$ $\acute{\epsilon}\kappa\alpha\mu\epsilon\nu$,
 $\acute{\epsilon}\mu\pi\epsilon\delta\omicron\nu$ $\alpha\iota\acute{\epsilon}\nu$ $\acute{\epsilon}\chi\omega\nu$ $\sigma\acute{\alpha}\kappa\omicron\varsigma$ $\alpha\acute{\iota}\omicron\lambda\omicron\nu$ $\omicron\upsilon\delta'$ $\acute{\epsilon}\delta\upsilon\nu\alpha\nu\tau\omicron$.
1. in front
2. easily welded
pressed on round
him should be
spinning in
 $\acute{\alpha}\mu\phi'$ $\alpha\upsilon\tau\omega$ $\pi\epsilon\lambda\epsilon\mu\acute{\iota}\zeta\alpha\iota$ $\acute{\epsilon}\rho\epsilon\acute{\iota}\delta\omicron\nu\tau\epsilon\varsigma$ $\beta\epsilon\lambda\acute{\epsilon}\epsilon\sigma\sigma\iota\nu$.
 $\alpha\iota\epsilon\acute{\iota}$ δ' $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\epsilon}\omega$ $\acute{\epsilon}\chi\epsilon\tau'$ $\acute{\alpha}\sigma\theta\mu\alpha\tau\iota$, $\kappa\acute{\alpha}\delta$ $\delta\acute{\epsilon}$ $\omicron\iota$ $\acute{\iota}\delta\rho\omega\varsigma$
 $\pi\acute{\alpha}\nu\tau\omicron\theta\epsilon\nu$ $\acute{\epsilon}\kappa$ $\mu\epsilon\lambda\acute{\epsilon}\omega\nu$ $\pi\omicron\lambda\acute{\upsilon}\varsigma$ $\acute{\epsilon}\rho\rho\epsilon\epsilon\nu$, $\omicron\upsilon\delta\acute{\epsilon}$ $\pi\eta$ $\acute{\epsilon}\acute{\iota}\chi\epsilon\nu$.
110
 $\acute{\alpha}\mu\pi\nu\epsilon\upsilon\sigma\alpha\acute{\iota}$ $\pi\acute{\alpha}\nu\tau\eta$ $\delta\acute{\epsilon}$ $\kappa\alpha\kappa\acute{\omicron}\nu$ $\kappa\alpha\kappa\omega$ $\acute{\epsilon}\sigma\tau\acute{\eta}\rho\iota\kappa\tau\omicron$.
butt raised up by
evil

$\text{E}\sigma\pi\epsilon\tau\epsilon$ $\nu\upsilon\nu$ $\mu\omicron\iota$, $\text{M}\omicron\upsilon\sigma\alpha\iota$ $\text{O}\lambda\acute{\upsilon}\mu\pi\iota\alpha$ $\delta\acute{\omega}\mu\alpha\tau'$ $\acute{\epsilon}\chi\omicron\upsilon\sigma\alpha\iota$,
 $\acute{\omicron}\pi\pi\omega\varsigma$ $\delta\eta$ $\pi\rho\omega\tau\omicron\nu$ $\pi\acute{\upsilon}\rho$ $\acute{\epsilon}\mu\pi\epsilon\sigma\epsilon$ $\nu\eta\upsilon\sigma\iota\nu$ $\text{A}\chi\alpha\acute{\iota}\omega\nu$.
 $\text{E}\kappa\tau\omega\rho$ $\text{A}\acute{\iota}\alpha\nu\tau\omicron\varsigma$ $\delta\acute{\omicron}\rho\nu$ $\mu\epsilon\acute{\iota}\lambda\iota\nu\omicron\nu$ $\acute{\alpha}\gamma\chi\iota$ $\pi\alpha\rho\alpha\sigma\tau\acute{\alpha}\varsigma$.
spare-shaft
115
 $\pi\lambda\acute{\eta}\xi'$ $\acute{\alpha}\omicron\rho\iota$ $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$, $\alpha\acute{\iota}\chi\mu\eta\varsigma$ $\pi\alpha\rho\acute{\alpha}$ $\kappa\alpha\upsilon\lambda\acute{\omicron}\nu$ $\acute{\omicron}\pi\iota\sigma\theta\epsilon\nu$,
 $\acute{\alpha}\nu\tau\iota\kappa\rho\acute{\upsilon}$ δ' $\acute{\alpha}\pi\acute{\alpha}\rho\alpha\zeta\epsilon$ $\tau\acute{\omicron}$ $\mu\acute{\epsilon}\nu$ $\text{T}\epsilon\lambda\alpha\mu\acute{\omicron}\nu\iota\omicron\varsigma$ $\text{A}\acute{\iota}\alpha\varsigma$.
 $\pi\acute{\eta}\lambda'$ $\alpha\upsilon\tau\omega\varsigma$ $\acute{\epsilon}\nu$ $\chi\epsilon\iota\rho\acute{\iota}$ $\kappa\acute{\omicron}\lambda\omicron\nu$ $\delta\acute{\omicron}\rho\nu$, $\tau\acute{\eta}\lambda\epsilon$ δ' $\acute{\alpha}\pi'$ $\alpha\upsilon\tau\omicron\upsilon$
 $\alpha\acute{\iota}\chi\mu\acute{\eta}$ $\chi\alpha\lambda\kappa\acute{\epsilon}\eta$ $\chi\alpha\mu\acute{\alpha}\delta\iota\varsigma$ $\beta\acute{\omicron}\mu\beta\eta\sigma\epsilon$ $\pi\epsilon\sigma\omicron\upsilon\delta\alpha$.
 $\gamma\nu\omega$ δ' $\text{A}\acute{\iota}\alpha\varsigma$ $\kappa\alpha\tau\acute{\alpha}$ $\theta\upsilon\mu\acute{\omicron}\nu$ $\acute{\alpha}\mu\acute{\upsilon}\mu\omicron\nu\alpha$, $\rho\acute{\iota}\gamma\eta\sigma\acute{\epsilon}\nu$ $\tau\epsilon$,

Patroclus starts

16. ΙΛΙΑΔΟΣ Π.

ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κείρε
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἴψα κατ' ἀσβέστη κέχυτο φλόξ.
 ὧς τὴν μὲν πρῦμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μηρῶ πληξάμενος Πατροκλῆα προσέειπεν·
 “ ὄρσεο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἰωήν·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
 δύσειο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”

73. baffled his counsils

120

took hold?

125

chariots.
horses

driver
blast

ᾧ Ως φάτο, Πάτροκλος δὲ κορύσσετο νόροπι χαλκῷ.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνε
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτου ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.

legs

135

desked as a
hoar-sail.

ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο,
 βριθὺν μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεὺς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσι.
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγε,
 τὸν μετ' Ἀχιλλῆα ῥηξήνορα τίε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὀμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῆσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρω ἀνέμῳ Ἄρπυια Ποδάργη,
 βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.

140

heavy

145

breaking armed
call. ramble

white-ft

150

↓ storm → wind.

side-harness ἐν δὲ παρηγορήσιν ἀμύμονα Πήδασον ἴει, *harvested w.*
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.
going round Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς 155
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὡς
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἷ τ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
 καὶ τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου *thin* 160.
 λάφοντες γλώσσησιν ἀραιήσιν μέλαν ὕδωρ *disgorging*
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς *is choked*
 στήθεσιν ἄτρομός ἐστι, περιστέρεται δέ τε γαστήρ· *= compressed*
 τοῖοι Μυρμιδόνων ἠγήτορες ἠδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 ῥόωντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἴστατ' Ἀχιλλεύς,
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεύς
 ἐς Τροίην ἠγείτο δίφιλος· ἐν δὲ ἐκάστη
 πενήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι 170
 πέντε δ' ἄρ' ἠγεμόνας ποιήσατο τοῖς ἐπεποίθει
 σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἦρασσε.
 τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
 υἱὸς Σπερχειοῖο, διυπετέος ποταμοῖο·
 ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη, 175
 Σπερχειῶ ἀκάμαντι, γυνὴ θεῶ εὐνηθεῖσα,
 αὐτὰρ ἐπέκλησιν Βώρω, Περιήρεος υἱῶ,
 ὅς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
 τῆς δ' ἐτέρης Εὐδώρος Ἀρήϊος ἠγεμόνευε,
 παρθένιος, τὸν ἔτικτε χορῶ καλὴ Πολυμήλη, 180
 Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης
 ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
 ἐν χορῶ Ἀρτέμιδος χρῦσηλακάτου κελαδεινῆς.

golden spindle

loud cry

αφορ ροσσις

αὐτίκα δ' εἰς ὑπερῶ' ἀναβὰς παρελέξατο λάθρη

guileless
185

Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἷον
Εὐδωρον, περί μὲν θείειν ταχὺν ἠδὲ μαχητήν.

αὐτὰρ ἐπεὶ δὴ τόν γε μογοστόκος Εἰλείθια
ἐξάγαγε πρὸ φώσδε καὶ ἡελίου ἴδεν αὐγὰς,
τὴν μὲν Ἐχεκλῆος κρατερόν μένος Ἄκτορίδαο

helping women in hard
foath child-birth

ἠγάγετο πρὸς δῶματ', ἐπεὶ πόρε μυρία ἔδνα,
τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἠδ' ἀτίταλλον,
ἀμφαγαπαζόμενος ὡς εἴ θ' ἐὼν υἷον ἐόντα.

near
treating kindly

τῆς δὲ τρίτης Πείσανδρος Ἀρήϊος ἠγεμόνευε
Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
ἔγχεϊ μάρνασθαι μετὰ Πηλεΐωνος ἑταίρου.

190

τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
πέμπτης δ' Ἀλκιμέδων, Λαέρκεος υἷος ἀμύμων.
αὐτὰρ ἐπεὶ δὴ πάντας ἄμ' ἠγεμόνεσσιν Ἀχιλλεὺς
στήσεν ἐν κρίνας, κρατερόν δ' ἐπὶ μῦθον ἔτελλε·

195

“Μυρμιδόνες, μὴ τίς μοι ἀπειλᾶων λελαθέσθω,
ὡς ἐπὶ νηυσὶ θοῆσιν ἀπειλεῖτε Τρώεσσι

200

πάνθ' ὑπὸ μνηιθμόν, καὶ μ' ἠτιάσθε ἕκαστος·
σχέτλιε Πηλέος υἷέ, χόλω ἄρα σ' ἔτρεφε μήτηρ,
νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους·
οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν

during 1. for wrath
2. w. gall
(γαλιχολη)
vice milk.

αὐτις, ἐπεὶ ῥά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῶ.
ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράσθε.
ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”

205

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἕκαστου.
μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινοῖσι λίθοισι
δῶματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
ὡς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ·

210

closed

were thronged
stayed together
lent agst

215

ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νεούτων, ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 πάντων δὲ προπάροιθε δὴ ἀνέρε θωρήσουτο,
 Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἕμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέφυγε *coffee lid*
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων
 χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων. *think*
 ἔνθα δὲ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἴνου,
 οὔτε τεφ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 τό ῥα τότε' ἐκ χηλοῖο λαβὼν ἐκάθηρε θειῶ *sulphur*
 πρῶτον, ἔπειτα δ' ἔνιψ' ὕδατος καλῆσι ῥοῆσι,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἴνον. 230
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
 εὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·
 “Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ *v. stony*
 σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. *προφηταί* 235
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἔψαο λαὸν Ἀχαιῶν,
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, *plate*
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνουεσσι 240
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
 θάρσυνον δὲ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἔκτωρ
 εἴσεται ἤ ῥα καὶ οἶος ἐπίστηται πολεμίζειν
 ἡμέτερος θεράπων, ἧ οἱ τότε χεῖρες ἄαπτοι
 μαίνουθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο

sheltering
fr t wind

shall be
fossil
able

war-cry

Mymidons enter the fight

16. ΙΛΙΑΔΟΣ Π.

τεύχεσί τε ξύν πάσι καὶ ἀγχεμάχοις ἐτάροισιν.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεύς.

τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε· 250

νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε

δῶκε, σόον δ' ἀνένευσε μάχης ἔξ ἀπονέεσθαι.

ἦ τοι ὁ μὲν σπέϊσας τε καὶ εὐξάμενος Διὶ πατρὶ

ἂψ κλισίην εἰσηήλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,

στῆ δὲ πάροισ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῷ 255

εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν.

Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες

ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.

αὐτίκα δὲ σφήκεσσιιν ἐοικότες ἐξεχέοντο

+ εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,

αἰεὶ κερτομέοντες, ὀδῶ ἔπι οἰκί' ἔχοντας,

νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι.

τοὺς δ' εἴ περ παρά τίς τε κίων ἄνθρωπος ὀδίτης

κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες

πρόσσῳ πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 260

τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες

ἐκ νηῶν ἐχέοντο· βοῆ δ' ἄσβεστος ὀρώρει.

Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·

“ Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,

ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270

ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος

'Αργείων παρὰ νηυσὶ καὶ ἀγχεμάχοι θεράποντες,

γνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων

ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου, 275

ἐν δ' ἔπεσον Τρώεσσιιν ἀολλέες· ἀμφὶ δὲ νῆες

σμερδαλέον κουάβησαν αὐσάντων ὑπ' Ἀχαιῶν.

Τρώες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,

αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,

*77
fighting hand to
hand.*

*marched
darted forth*

*260
incitate*

*further
265*

πάσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναυφί ποδώκεα Πηλεΐωνα
 μνηστῆρῶν μὲν ἀπορρίψαι, φιλότητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285
 νῆϊ πάρα πρύμνῃ μεγαθύμου Πρωτεσιλάου,
 καὶ βάλε Πυραίχμην, ὃς Παίονας ἵπποκορυστὰς

ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ρέοντος·
 τὸν βάλε δεξιὸν ὤμον· ὁ δ' ὕπτιος ἐν κοιήσιν
 κάππεσεν οἰμῶξας, ἔταροι δὲ μιν ἀμφεφόβηθεν 290
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν

ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβησεν αἰθόμενον πῦρ.
 ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν

Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο 295
 νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλλιάστος ἐτύχθη.
 ὡς δ' ὄτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο

κινήσῃ πυκνὴν νεφέλην στεροπηγερέτα Ζεὺς; 1. powder 2 gatherer
 ἕκ τ' ἔφανευ πάσαι σκοπιαὶ καὶ πρόωνες ἄκροι 300
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,
 ὡς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ

τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή· 305
 οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ.

Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθεΐσης ὑσμίνης
 ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρόν 310
 ἔγχρῃ δ' ὀξύνοντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηνῆς ἐπὶ γαίῃ

κάππεσ'· ἀτὰρ Μενέλαος Ἀρήϊος οὔτα Θόανα 310

flung... his
rushed 285
wildly

tumbled
around him
290

was best
at

unabating
295

1. powder
2 gatherer
w= cleft lightning

nest

beaten
& sharp-pointed

swims

peaks

w handlong
speed

as he
turned
away

by trim

στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλεΐδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
μῦν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῆ
νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψε.
 Νεστορίδαι δ' ὁ μὲν οὔτας Ἄτύμνιον ὀξείῃ δουρὶ
 Ἄντιλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἤριπε δὲ προπάρουθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 Ἄντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς,
 στὰς πρόσθεν νέκνος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῆ
δρῦν ἀπὸ μῦνων, ἀπὸ δ' ὀστέου ἄχρισ ἄραξε·
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν.
 ὧς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνος ἐσθλοὶ ἐταῖροι,
 νῆες ἀκουτισταὶ Ἀμισωδάρον, ὅς ῥα Χίμαιραν
 θρέψεν ἀμαιμακήτην, πολέσιω κακὸν ἀνθρώποισιν.
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὐθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ
 ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 τὼ δ' αὐτὶς ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὔατος αὐχένα θείνε
 Πηνέλεως, πᾶν δ' εἶσω ἔδω ξίφος, ἔσχεθε δ' οἶον
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυτο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχέϊς ποσὶ καρπαλίμοισι
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

watching
hit root.

315 muscle

+ tendons - t ft
scorered

loins

hand to fell
hand 320

toes utterly broken

325

furious

330

killed

was hot w.
blood

335

in vain

should

fore-finger

showered w broken round

340

(t hilt)
held on
swung at his side

pierte

as he was moving into his chariot.

ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
'Ιδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῶ 345

νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
νέρθεν ὑπ' ἐγκεφάλιοι, κέασσε δ' ἄρ' ὅστέα λευκά·
ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
πρῆσε χανῶν· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
ὥς δὲ λύκοι ἄρνεσσι ἐπέχραον ἢ ἐρίφοισι
σίγνται, ὑπέκ μήλων αἰρέυμενοι, αἴ τ' ἐν ὄρεσσι
ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἰδόντες

αἶψα διαρπάζουσιν ἀνάγκιδα θυμὸν ἐχούσας· 355
ὥς Δαναοὶ Τρώεσσι ἐπέχραον· οἱ δὲ φόβοιο
δυσκελάδου μνήσαντο, λάθοντο δὲ θουρίδος ἀλκῆς.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἐκτορι χαλκοκορυστῆ
ἴετ' ἀκουτίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,
ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὤμους, 360

σκέπτει· οἴστων τε ροῖζον καὶ δοῦπον ἀκόντων.
ἦ μὲν δὴ γίγνωσκε μάχης ἐτεραλκέα νίκην·
ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.

Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνη,
ὥς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε, 365

οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἐκτορα δ' ἵπποι
ἐκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.

πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι
ἄξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρματ' ἀνάκτων,
Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων, 370

Τρωσὶ κακὰ φρονέων· οἱ δὲ ἰαχὴ τε φόβῳ τε
πάσας πλήσαν ὀδοὺς, ἐπεὶ ἄρ τμάγεν· ὤψι δ' ἄελλα
σκίδναθ' ὑπὸ νεφέων, ταγύοντο δὲ μῶνυχες ἵπποι 375

w= scattered

galloped

cleft

made it
quite faith

attack
ravenous

tear in
pieces
screaming

Kids

stuck away
from

in bronze
armor.

skill

w= inclining to
other side
trustly

w.e. Trojans
hison from
t bench
in the
regular
fashion

hurricane

cross t

bench

breaking

padding

eagerly

ἄσφορον προτὶ ἄστῳ νεῶν ἄπο καὶ κλισιάων.

Πάτροκλος δ' ἦ πλείστον ὀρινόμενον ἶδε λαόν,
τῆ ρ' ἔχ' ὀμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυβαλλιάζον.

ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι
[ἄμβροτοι, οὓς Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα,]

πρόσσω ἰέμενοι, ἐπὶ δ' Ἔκτορι κέκλετο θυμός·
ἴετο γὰρ βαλείειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.

ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθῶν
ἡματ' ὀπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ

Ζεὺς, ὅτε δὴ ρ' ἀνδρεσσι κοτεσσάμενος χαλεπήνη,
οἷ βίη εἰν ἀγορῆ σκολιάς κρίνωσι θέμιστας,

ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὄπιν οὐκ ἀλέγυτες·
τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ρέοντες,

πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι,
ἐς δ' ἄλα πορφυρέην μεγάλην στενάχουσι ρέουσαι

ἐξ ὀρέων ἐπὶ κάρ, μυυῖθι δέ τε ἔργ' ἀνθρώπων·
ὡς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θέουσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρώτας ἐπέκερσε φάλαγγας,
ἄψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος

εἶα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγνὴν
νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο

κτείνε μεταίτσωσιν, πολέων δ' ἀπετίνυτο ποιμήν.
ἔνθ' ἦ τοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῶ,

στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα·
δούπησεν δὲ πεσών· ὁ δὲ Θέστορα, Ἥνοπος υἱόν,

δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
ἦστο ἄλεις· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν

ἠγία ἠἶχθησαν—ὁ δ' ἔγχεϊ νύξε παραστὰς
γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πείρεν ὀδόντων,

ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἀντυγος, ὡς ὅτε τις φῶς
πέτρῃ ἐπιπροβλήτι καθήμενος ἱερὸν ἰχθύν

upraid.
fell rattling
straight on over
380

is weighed down
385

vengeance

convents
390

headlong
are wasted

off
cut down

back
395

rushing upon

crouching

405

out

ἐκ πόντοιο θύραζε λίνω καὶ ἤνοπι χαλκῶ·
ὡς ἔλκ' ἐκ δίφροιο κεχηνῶτα δουρὶ φαεινῶ,
καὶ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ
μέσσην κακ κεφαλῆν· ἣ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 1
αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην, 415
Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριω τε,

Ἰφέα τ' Εὐῖππὸν τε καὶ Ἀργεάδην Πολύμηλον,
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Σαρπηδῶν δ' ὡς οὖν ἴδ' ἀμιτροχίτυνας ἐταίρους
χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας,

κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
“αἰδῶς, ὦ Λύκιοι· πόσε φεύγετε; νῦν θοοὶ ἔστε.

Ἄντησῶ γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω·
ὅς τις ὅδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργε
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖσε.

Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.

οἱ δ' ὡς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,

ὡς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. ✓ 430

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,

Ἦρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·

“ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,
μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.

διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435

ἣ μιν ζῶν ἐόντα μάχης ἀπο δακρυόεσης

θείω ἀναρπάξας Λυκίης ἐν πτόνι δήμω,

ἣ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἦρῃ·

push down

μετεη really
a kind of hilt.
made of metal.
a. prot. high
de trunk

w. no guide
to their mood
turns
420

will meet

snooked back

"land." This w. appan.
✓ to orig. meaning ὑπε
to divide.

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

440

ἄνδρα θνητὸν ἔόντα, πάλαι πεπρωμένον αἴσῃ,

destined u.a portion

ἄψ ἐθέλεις θανάτοιο δυσηχέος ἔξαναλῦσαι;

ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε,

445

φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος

πέμπειν ὄν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·

πολλοὶ γὰρ περὶ ἄστῃ μέγα Πριάμοιο μάχονται

υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις. ✓

ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ,

450

ἦ τοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ

χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι. ✓

αὐτὰρ ἐπὴν δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν,

πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον ὕπνον,

εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται,

ἔνθα ἐταρχύσουσι κασίγνητοὶ τε ἔται τε

*bury solemnly
stone*

455

τύμβω τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”

Ἄως ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε

αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε

παῖδα φίλου τιμῶν, τὸν οἱ Πάτροκλος ἔμελλε

460

φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

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

ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,

ὃς ῥ' ἠὺς θεράπων Σαρπηδόνος ἦεν ἀνακτος,

τὸν βάλε νεύαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα.

lower part ?

465 ✓

Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ

δεύτερον ὀρμηθεῖς, ὁ δὲ Πήδασον οὐτάσεν ἵππον

ἔγχρῃ δεξιὸν ὤμων· ὁ δ' ἔβραχε θυμὸν ἀίσθων,

*snorted gave up & ghost
shrieking*

καδ' ἔπεσ' ἐν κοίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.

τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἠγία δὲ σφι

cried

470

σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κοίῃσι.

*cried
cried horse*

μη θέλω ναι.

w long pt

τοῦτο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·

σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,

ἀίξας ἀπέκοψε παρήγορον οὐδ' ἐμάτησε·

τῷ δ' ἰθυυθήτην, ἐν δὲ ρύτῃσι τάνυσθεν·τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.

Ἔνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ,

Πατρόκλου δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῆ

ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρυντο χαλκῷ

Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,

ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωίς,ἢ ἐπίτυς βλωθρή, τῆν τ' οὔρεσι τέκτονες ἄνδρεςἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·

ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθείς,

βεβρυχῶς, κόνιος δεδραγμένος αἱματοέσσης.

ἤυτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,αἰθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσι,ὦλετό τε στενάχων ὑπὸ γαμφηλήσι λέοντος,

ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων

κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον·

“Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα

χρῆ

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·

νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.

πρῶτα μὲν ὄτρυνον Λυκίων ἠγήτορας ἄνδρας,

πάντη ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·

αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάραο χαλκῷ.

σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος

ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ

τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.

ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

ἌΩς ἄρα μιν ἐπόντα τέλος θανάτοιο κάλυψεν

1. got into straight side
2 got into their side
tarry

475 to fight out their quarrel

w. turned right

are closed in

tall ship timber

location

breathed hard

480 1. close

2. the thing

white poplar

newly whetted

485

attacking him

- jaws.

490

= be thy desire

495

500

ὄφθαλμοὺς ῥίνας θ'· ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμῆν.
 Μυρμιδόνες δ' αὐτοῦ σθένον ἵππους φυσιώωντας,
 ἱεμένους φοβέεσθαι, ἐπεὶ λίπον ἄρματ' ἀνάκτων.

505

snorting

Γλαῦκῳ δ' αἰνὸν ἄχος γένητο φθογγῆς αἰοῦντι·
 ὠρίνθη δὲ οἱ ἦτορ, ὅ τ' οὐ δύνατο προσαιμῦναι.
 χεῖρὶ δ' ἔλῶν ἐπίεξε βραχίονα· τείρε γὰρ αὐτὸν
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῶ
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.

pressed
510

εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 “ κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμῳ
 εἷς ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν
 ἀνέρι κηδομένῳ, ὡς νῦν ἐμὲ κῆδος ἰκάνει.

515

ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείης ὀδύνησιν ἐλήλαται, οὐδέ μοι αἶμα
τερσηῆναι δύναται, βαρῦθει δέ μοι ὤμος ὑπ' αὐτοῦ·

get dry

ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι
 ἔλθῶν δυσμενέεσσιν. ἀνὴρ δ' ὄριστος ὄλωλε,
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.

520

firmly

ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἐτάροισι
 κεκλόμενος Λυκίοισιν ἐποτρύνῳ πολεμίζειν,
 αὐτός τ' ἀμφὶ νέκυι κατατεθηῶτι μάχωμαι.”

525

ᾧ Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκος ἀργαλέοιο
 αἶμα μέλαν τέρσηνε, μένος δὲ οἱ ἔμβαλε θυμῷ.

530

Γλαῦκος δ' ἔγνω ἦσιν ἐνὶ φρεσὶ γήθησέν τε,
 ὅττι οἱ ὦκ' ἦκουσε μέγας θεὸς εὐξαμένοιο.

πρῶτα μὲν ὤτρυνεν Λυκίων ἠγήτορας ἄνδρας,
 πάντη ἐποιοχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβιάσθων,

*truffles, huge
sticks*

Πουλυδάμαντ' ἔπι Πανθοΐδην καὶ Ἀγήνορα διου, 535

βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν,

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“Ἑκτορ, νῦν δὴ πάγχυ λελασμένοις εἰς ἐπικούρων,

οἳ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης

θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540

κεῖται Σαρπηδών, Λυκίων ἀγὸς ἀσπιστάων,

ὃς Λυκίην εἴρυτο δίκησί τε καὶ σθένει φῖ·

τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχει χάλκεος Ἄρης.

ἀλλά, φίλοι, πάροστητε, νεμεσσήθητε δὲ θυμῷ,

μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν

Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,

τοὺς ἐπὶ νηυσὶ θοῆσιν ἐπέφνομεν ἐγχείησιν.”

ἄΩς ἔφατο, Τρῶας δὲ κατὰ κρηθεὺν λάβε πένθος

ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόληος

ἔσκε καὶ ἀλλοδαπὸς περ ἑῶν· πολέες γὰρ ἄμ' αὐτῷ

λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι·

βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν

Ἑκτωρ χωόμενος Σαρπηδόνοσ· αὐτὰρ Ἀχαιοὺς

ᾧρσε Μενoitιάδew Πατροκλήησ λάσιον κῆρ· -

Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ·

“Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,

οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείουσ·

κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,

Σαρπηδών· ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,

τεύχεά τ' ὥμοιων ἀφελοίμεθα, καὶ τιν' ἐταίρων

αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλείῳ χαλκῷ.”

ἄΩς ἔφαθ', οἳ δὲ καὶ αὐτοὶ ἀλέξασθαι μενάεινον.

οἳ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,

Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,

σύμβαλον ἀμφὶ νέκνι κατατεθηῶτι μάχεσθαι

δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.

535

540

545

550

555

560

565

*upheld**feel shame**irrepressible
ceaseless**utterly
pillar**straight
roughly
eagerly
Patrocles**2 Bk. 12.
438**defend
themselves*

Ζεὺς δ' ἐπὶ νύκτ' ὄλοῃν τάνυσσε κρατερῇ ὕσμίνῃ,
ὄφρα φίλῳ περὶ παιδὶ μάχης ὄλοδς πόνος εἶη.

Ἦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοῦς·

βλήτο γὰρ οὗ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570

υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγέυς,

✓ ὅς ῥ' ἐν Βουδείῳ εὖ ναιομένῳ ἦνασσε

τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιδὸν ἐξεναρίζας

ἐς Πηλῆν' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·

οἱ δ' ἄμ' Ἀχιλλῆϊ ῥήξήνορι πέμπου ἔπεσθαι 575

Ἴλιον εἰς εὐπωλον, ἵνα Τρῶεσσι μάχοιτο. ✓ *abounding in*

τόν ῥα τόθ' ἀπτόμενον νέκνυς βάλε φαίδιμος Ἔκτωρ *hostel.*

χερμαδίῳ κεφαλῆν· ἡ δ' ἀνδιχα πᾶσα κεάσθη

ἐν κόρυθι βριαρῆ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ

κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580

Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοιο, ✓

ἴθυσεν δὲ διὰ προμάχων ἴρηκι εἰοικῶς

ὠκέϊ, ὅς τ' ἐφόβησε κολοιούς τε ψῆράς τε. ✓ *daws starlings*

ὡς ἰθὺς Λυκίων, Πατρόκλεες ἵπποκέλευθε,

ἔσσυο καὶ Τρῶων, κεχόλωσο δὲ κῆρ ἐτάριοιο. 585

καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμέεος φίλον υἱόν,

αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῦ τένοντας. *muscles*

χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.

ὄσση δ' αιγανέης ρίπη ταναοῖο τέτυκται, *throw spear*

ἦν ῥά τ' ἀνὴρ ἀφῆη πειρώμενος ἢ ἐν ἀέθλῳ 590

ἦε καὶ ἐν πολέμῳ, δηῖων ὑπο θυμοραϊστέων,

τόσσον ἐχώρησαν Τρῶες, ὄσαντο δ' Ἀχαιοί.

Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,

ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,

Χάλκωνος φίλου υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595

ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.

τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρὶ

στρεφθεῖς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων

often in Hom. t word simply = "speeding"
not so here.

δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοῦς,
ὡς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστὴν, *armed warrior*
Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
† Ἰδαίου ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμῳ. 605

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν· *under cover
to shield*
ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος. 610

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· *avoided*
πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν *struck in
quivered*

οὐδεὶ ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη *let go to
fury*
ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης. 615

[αἰχμῆ δ' Αἰνεῖαιο κραδαινομένη κατὰ γαίης
ᾤχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] *flashing*

Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε· *danger*
“Μηριόνη, τάχα κέν σε καὶ ὄρηστίην περ ἑόντα

ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤυδα·

“Αἰνεῖα, χαλεπὸν σε καὶ ἴφθιμὸν περ ἑόντα 620

πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα
ἔλθη ἀμννόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχῶν μέσον ὀξείῃ χαλκῷ,
αἰψά κε καὶ κρατερός περ ἑὼν καὶ χερσὶ πεποιθὼς

εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἀἴδι κλυτοπόλῳ.” 625

ἌΩς φάτο, τὸν δ' ἐνέειπε Μενoitίου ἄλκιμος υἱός·

“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἐὼν ἀγορεύεις ;

ὦ πέπου, οὗ τοι Τρῶες ὄνειδείους ἐπέεσσι *i.e. many shall die*
νεκροῦ χωρήσουσι· πάρος τινα γαῖα καθέξει.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630

*to issue - war is in might - hands & words are
but for counsel.*

τῷ οὐ τι χρῆ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.”

ἌΩς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.

τῶν δ' ὡς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη

οὔρεος ἐν βήσσης, ἔκαθεν δέ τε γίγνεται ἀκοιή,

ὡς τῶν ὄρνυτο δοῦπος ἀπὸ χθονὸς εὐρυαδείης

χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιοιτάων,

νυσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα διόν

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κούρησιν

ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους.

οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὡς ὅτε μῦλαι

σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας

ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·

ὡς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον, οὐδέ ποτε Ζεὺς

τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ,

ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα καὶ φράζετο θυμῷ,

πολλὰ μάλ' ἀμφὶ φόνη Πατρόκλου μερμηρίζων,

ἢ ἥδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ

αὐτοῦ ἐπ' ἀντιθέφ Σαρπηδόνη φαίδιμος Ἔκτωρ

χαλκῷ δηῶση, ἀπὸ τ' ὤμων τεύχε' ἔληται,

ἢ ἔτι καὶ πλεόνεσσι ὀφέλλειεν πόνον αἰπύν.

ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

ὄφρ' ἦὺς θεράπων Πηληϊάδεω Ἀχιλῆος

ἔξαυτίς Τρώας τε καὶ Ἔκτορα χαλκοκορυστήν

ὄσαιτο προτὶ ἄστνυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

Ἔκτορι δὲ πρωτίστῳ ἀνάγκιδα θυμὸν ἐνήκεν·

ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους

Τρώας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.

ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθεν

πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ,

κείμενον ἐν νεκῶν ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ

κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.

multiply

w broad ways

635

oxhide shield

w double-plid

wat chful

straight down

640

w-covered

645

650

655

stopped in his life

660

dress tight

οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ ἔντε' ἔλουτο
 χάλκεα μαρμαίροντα, τὰ μὲν κοίλασ ἐπὶ νῆασ
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμοσ υἱός. 665

καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύσ·
 “εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲσ αἶμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῆσι
 χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσον· 670

πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσιν φέρεσθαι,
 “Ὑπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 θήσουσ' ἐν Λυκίησ εὐρείησ πῖοιι δῆμῳ,
 ἔνθα ἐταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675

ἌΩσ ἔφατ', οὐδ' ἄρα πατρὸσ ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐσ φύλοπιν αἰνῆν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρασ
 πολλὸν ἀποπρὸ φέρων λούσεν ποταμοῖο ῥοῆσι
 χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσε· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσιν φέρεσθαι,
 “Ὑπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 κάτθεσαν ἐν Λυκίησ εὐρείησ πῖοιι δῆμῳ.

Πάτροκλοσ δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσασ
 Τρῶασ καὶ Λυκίουσ μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νῆπιουσ· εἰ δὲ ἔποσ Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακῆν μέλανοσ θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸσ κρείσσων νόοσ ἦέ περ ἀνδρῶν·
 [ὄσ τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίωσ, ὄτε δ' αὐτὸσ ἐποτρύνῃσι μάχεσθαι·]
 ὄσ οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν. 690

“Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξασ,
 Πατρόκλεισ, ὄτε δῆ σε θεοὶ θανάτόνδε κάλεσσαν·
 Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχεκλον

out - t
range -
weapons

swift
attendants

Patroclus hurled back from the wall by Apollo.

Apollo sends ¹⁶ Hector into the fight-

καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695
αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην
τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μῶνοντο ἕκαστος.

turned their thoughts to flight (αὐκομαί).

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἴες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῆί θυει·
εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου
ἔστη, τῷ ὄλοα φρονέων, Τρώεσσι δ' ἀρήγων.

very much 700

τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
χείρεσσ' ἀθανάτησι φαεινῆν ἀσπίδα νύσσω.

jutting angle

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ' ὀμοκλήσας ἔπεα πτερόεντα προσηύδα·
"χάξο, διογενὲς Πατρόκλεες· οὐ νύ τοι αἴσα
σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων."

like a fiend. in Rom. t word has also a bad sense; it refers to evil spirits.

ὣς φάτο, Πάτροκλος δ' ἀνεχάξετο πολλὸν ὀπίσσω, 710
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Ἐκτωρ δ' ἐν Σκαιῆσι πύλης ἔχε μώνυχας ἵππους·
δίξε γὰρ ἠὲ μάχοιτο κατὰ κλόνου αὐτὶς ἐλάσσας,
ἦ λαοὺς ἐς τείχος ὀμοκλήσειεν ἀλῆναι.

from εἶλω.

ταῦτ' ἄρα οἱ φρονέουσι παρίστατο Φοῖβος Ἀπόλλων, 715
ἀνέρι εἰσάμενος αἰζηῶ τε κρατερῶ τε,
Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
ὃς Φρυγίῃ ναίεσκε ροῆς ἐπι Σαγαγαρίοιο·

active maternal uncle

τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720
"Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρῆ.

αἶθ' ὅσον ἦσσω εἰμί, τόσον σέο φέρτερος εἶην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσεις.

to thy hurt I shall be t
you wth shield for t
beat miserably
drive

ἀλλ' ἄγε, Πατρόκλω ἔφεπε κρατερώνυχας ἵππους,
αἶ κέν πῶς μιν ἔλῃς, δῶν δέ τοι εὖχος Ἀπόλλων."

ὣς εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἀμ πόνον ἀνδρῶν,

Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἴκτωρ
ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
δύσεθ' ὄμιλον ἰών, ἐν δὲ κλόνου Ἀργείοισιν
ἦκε κακόν, Τρωσὶν δὲ καὶ Ἴκτορι κῦδος ὄπαζεν. 730

Ἴκτωρ δ' ἄλλους μὲν Δαναοὺς ἕα οὐδ' ἐνάριζεν
αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερόνυχας ἵππους.

Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε
σκαίῃ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον 735

μάρμαρον ὀκρῖονθ', ὃν οἱ περὶ χεῖρ ἐκάλυψεν,
ἦκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός, 740

οὐδ' ἀλίωσε βέλος, βάλε δ' Ἴκτορος ἠνιοχῆα,
Κεβριόνην, νόθοι' υἱὸν ἀγακλῆος Πριάμοιο,

ἵππων ἠνὶ ἔχοντα, μετώπιον ὀξείῃ λαῖ. —
ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχευ 745

ὄστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κούρησιν
αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἑοικῶς

κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὄστέα θυμός.
τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεες ἵππευ· 745

“ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὡς ρεῖα κυβιστᾶ.
εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,

πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
νηὸς ἀποθρῶσκων, εἰ καὶ δυσπέμφελος εἶη,

ὡς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.
ἦ ρὰ καὶ ἐν Τρώεσσι κύβιστητῆρες ἕασιν.” 750

ἌΩς εἰπὼν ἐπὶ Κεβριόνη ἦρωϊ βεβήκει
οἶμα λέοντος ἔχων, ὃς τε σταθμοὺς κεραΐζων

ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·
ὡς ἐπὶ Κεβριόνη, Πατρόκλεες, ἄλσο μεμαῶς.

Ἴκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755
τὼ περὶ Κεβριόναο λέονθ' ὡς δηριωθήτην,

ὦ τ' ὄρεος κορυφῆσι περὶ κταμένης ἐλάφοιο,
ἄμφω πεινάουτε, μέγα φρονέουτε μάχεσθον·

battle-rout

stone

rugged

give way from

front - t helmet
crushed into one

diver

tumble

diving for oysters
stormy

ὅτι οὕτως
to see how

rush

plunder

authors' t battle-din.

ὡς περι Κεβριόναο δῶυ μήστωρες αὐτῆς, Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἔκτωρ, 760
 ἴεντ' ἀλλήλων ταμέειν χρόα νηλεί χαλκῶ.

Ἔκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

Ὡς δ' Εὐρός τε Νότος τ' ἐριδαίνετον ἀλλήλουιν 765
 οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,
 φηγόν τε μελίην τε τανύφλοιόν τε κράνεια,

tall growth could tree tapering

αἷ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους 770
 ἠχῆ θεσπεσίη, πάταγος δέ τε ἀγνυμενάων,
 ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες

δήουιν, οὐδ' ἕτεροι μνώοντ' ὄλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὄξέα δοῦρ' ἐπεπήγει
 ἰοί τε πτερόεντες ἀπὸ νευρήφι θορόντες,

πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν 775
 μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κοίης
 κέϊτο μέγας μεγαλωστί, λελασμένος ἰπποσυνάων.

eddy

Ὄφρα μὲν Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, 780
 τόφρα μάλ' ἀμφοτέρων βέλέ' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' Ἥελιος μετενίσατο βουλυτόνδε,

driving

bestrode

beyond measure

moved past ... mark

καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν, 780
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
 Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.

in the afternoon.

battle shout

τρίς μὲν ἔπειτ' ἐπόρουσε θοῶ ἀτάλαντος Ἀρηϊ,
 σμερδαλέα ἰάχων, τρίς δ' ἐννέα φῶτας ἔπεφνεν. 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,

ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνην
 δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·

ἠέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε· 790

met

στῆ δ' ὄπιθεν, πλήξεν δὲ μετάφρενον εὐρέε τ' ὦμω
 χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε. *went round*

τοῦ δ' ἀπὸ μὲν κράτος κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων

αὐλῶπις τροφάλεια, μιάνησαν δὲ ἔθειραι *helmet* 795
 αἵματι καὶ κοινήσι· πάρος γε μὲν οὐ θέμις ἦεν

ἵπποκομον πήληκα μαιίνεσθαι κοινήσιν, *casque*
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον

— ρύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἔκτορι δῶκεν *near* 800
 ἥ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος.

πᾶν δέ οἱ ἐν χείρεσσι ἄγη δολιχόσκιον ἔγχος,
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὦμων *w. a fringe.*
 ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμίοεσσα. *roughly*

λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805

στῆ δὲ ταφῶν· ὄπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ
 ὦμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,

Πανθοΐδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο *excelled*
 ἔγχέει θ' ἵπποσύνη τε πόδεσσί τε καρπαλίμοισι·

† καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810
 πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·

ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἵππευ,
 οὐδὲ δάμασσο· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,

ἐκ χρῶδος ἀρπάξας δόρυ μείλιον, οὐδ' ὑπέμεινε
 Πάτροκλον γυμνὸν περ ἐόντ' ἐν δηϊοτήτι. 815

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς
 ἀψ ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλειύνων. *shunning*

Ἐκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάθυμον
 ἀψ ἀναχαζόμενον, βεβλημένον ὀξείῃ χαλκῶ,

ἀγχίμολόν ρά οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ 820
νεῖατον ἐς κενεῶνα, διαπρὸ δὲ χαλκῶν ἔλασσε·

δοῦπήσεν δὲ πεσῶν, μέγα δ' ἦκαχε λαὸν Ἀχαιῶν. *flank*
distanced

*w. flat
 to hand*
*w. a visor
 lit. w. socket holes
 w. a socket
 w. projecting
 eyes.*

lowest

σειρήματα

ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
 ὦ τ' ὄρεος κορυφῆσι μέγα φρονέουτε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἀμφω· 825

πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὡς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα,
 καί οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·

“ Πάτροκλ', ἣ που ἔφησθα πόλιν κεραϊζέμεν ἀμήν, 830

Τρωιάδας δὲ γυναῖκας ἐλεύθερον ἦμαρ ἀπούρας
 ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,
 νήπιε· τάων δὲ πρόσθ' Ἔκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχεϊ δ' αὐτὸς *are stretch*

Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835

ἦμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῆπες ἔδονται.

ἂ δεῖλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,

ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·

‘ μή μοι πρὶν ἰέναι, Πατρόκλεες ἵπποκέλευθε, 840

νῆας ἔπι γλαφυράς, πρὶν Ἔκτορος ἀνδροφόνοιο

αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.”

ὡς πού σε προσέφη, σοὶ δὲ φρένας ἀφροني πείθε.”

Τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεες ἵππευ·

“ ἦδη νῦν, Ἔκτορ, μεγάλη εὔχεο· σοὶ γὰρ ἔδωκε
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασαν 845

ρῆϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.

τοιούτοι δ' εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,

πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.

ἀλλὰ με μοῖρ' ὀλοῆ καὶ Λητοῦς ἔκτανεν υἱός,

ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850

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

Τοῦ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη *shall live, dying*

ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,

χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.” *prophecy.*

limbs Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855
 ψυχὴ δ' ἐκ ρέθέων πταμένη Ἄϊδόσδε βεβήκει,
 ὄν πότμον γοώωσα, λιποῦσ' ἀνδροτήτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·

“ Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;
 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἠϋκόμοιο, 860
 φθῆγῃ ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ;”

Ὡς ἄρα φωνήσας δόρυ χάλκεον ἐξ ᾠτειλῆς *wound.*
 εἴρυσε λὰξ προσβάς, τὸν δ' ὕπτιον ᾧσ' ἀπὸ δουρός.
 αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
 ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
 ἔετο γὰρ βαλέειν· τὸν δ' ἔκφερον ᾠκέες ἵπποι
 ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

ΙΛΙΑΔΟΣ Ρ.

Μενελάου ἀριστεία.

Οὐδ' ἔλαθ' Ἀτρέος υἱόν, ἀρηΐφιλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτήτι.

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ,
ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ
πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο·

*call
plain*

ὥς περὶ Πατρόκλω βαῖνε ξανθὸς Μενέλαος.

πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσθη,

τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.

οὐδ' ἄρα Πάνθου υἱὸς ἐϋμμελῆς ἀμέλησε

*armed w g d ashen
spears*

Πατρόκλιοι πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ

10

ἔστη, καὶ προσέειπεν ἀρηΐφιλον Μενέλαον·

t. most

“Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄραμε λαῶν,

χάζεο, λείπε δὲ νεκρόν, ἕα δ' ἔναρα βροτόεντα·

οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων

Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην·

15

τῷ με ἕα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,

μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

“Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.

οὔτ' οὔν παρδάλιος τόσσον μένος οὔτε λέοντος

οὔτε σὺνδὸς κάπρου ὀλοόφρονος, οὔτε μέγιστος

boldful

20

θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,

ὅσσον Πάνθου νῆες ἐϋμμελῖαι φρονέουσιν.

οὐδὲ μὲν οὐδὲ βίη Ἵπερήνορος ἵπποδάμοιο
 ἧς ἦβης ἀπόνηθ', ὅτε μ' ὤνατο καί μ' ὑπέμεινε
 καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κιόντα
 εὐφρῆναι ἄλοχόν τε φίλην κεδνοὺς τε τοκῆας.
 ὡς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
 στήης· ἀλλά σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω,
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμέϊο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νῆπιος ἔγνω.”

ἄΩς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσηύδα·
 “νῦν μὲν δῆ, Μενέλαε διατρεφές, ἦ μάλα τίσεις
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις,
 χῆρωςας δὲ γυναιῖκα μυχῶ θαλάμοιο, νέοιο,
 ἀρητὸν δὲ τοκεῦσι γόου καὶ πένθος ἔθηκας.
 ἦ κέ σφιν δειλοῖσι γόου κατὰπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖην καὶ τεύχε' ἐνείκας.
 Πάνθῃ ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δίη.
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδήριτος ἦτ' ἀλκῆς ἦτε φόβοιο.”

ἄΩς εἰπὼν οὕτησε κατ' ἀσπίδα πάντοσ' εἶσην·
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμῇ
 ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὠρνυτο χαλκῶ.
 Ἄτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 ἀψ δ' ἀναχαζόμενοιο κατὰ στομάχοιο θέμεθλα
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρείη χειρὶ πιθήσας·
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκῆ,
 δουπήσεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶ.
 αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι
 πλοχμοί θ', οὐ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο.
 οἶον δὲ τρέφει ἔργος ἀνὴρ ἐριθηλὲς ἐλαίης
 χῶρῳ ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβροχεν ὕδωρ,
 καλὸν τηλεθάον· τὸ δέ τε πνοιαὶ δογέουσι

had joy

made light

cowardly

parents

accursed

without strife

cover part of throat

bound up

huddled up

lonely

innocent

παντοίων ἀνέμων, καί τε βρύει ἀνθεὶ λευκῶ·
 ἔλθων δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου υἱὸν εὐμμελίην Εὐφορβον

root up
trench

'Ατρείδης Μελέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα.

60

'Ὡς δ' ὅτε τίς τε λέων ὄρεσίτροφος, ἀλκί πεποιθώς,
 βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἣ τις ἀρίστη·

τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὀδοῦσι
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει

devours

δηῶν· ἀμφὶ δὲ τόν γε κύνες τ' ἄνδρες τε νομῆς
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν·
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·

65

ὡς τῶν οὐ τιμι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
 ἀντίον ἐλθέμεναι Μελελάου κυδαλίμοιο.

ἔνθα κε ρεία φέροι κλυτὰ τεύχεα Πανθοῖδαο.

'Ατρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ρά οἱ Ἔκτορ' ἐπῶρσε θεῶ ἀτάλαντον Ἄρηϊ.

ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντη·

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων,

ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμῆμεναι ἢδ' ὀχέεσθαι,

ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ·
τόφρα δέ τοι Μελέλαος, Ἀρήϊος Ἀτρέος υἱός,

Πατρόκλῳ περιβὰς Τρώων τὸν ἀριστον ἔπεφνε,
 Πανθοῖδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”

Ἵως εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν,
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας·

πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ

κείμενον· ἔρρει δ' αἶμα κατ' οὐταμένην ὠτειλήν.

βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῶ,

= ἔν. ἡνίκην

grudged

unattainable

drive

meanwhile
bestriding

chew a shadow
over

stripping

85

ὀξέα κεκληγώς, φλογὶ εἵκελὸς Ἐφαιστοιο
 ἀσβέστω· οὐδ' υἷὸν λάθειν Ἀτρέος ὀξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
 “ ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κείμενος ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τίς μοι Δαναῶν νεμεσήσεται, ὅς κεν ἴδηται.
 εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστήωσ' ἕνα πολλοί· 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτώρ.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 ὅπποτ' ἀνήρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι
 ὃν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσήσεται, ὅς κεν ἴδηται 100
 Ἐκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἰόντες ἐπιμνησάμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσάμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη.” 105
 Ἐὖρος ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἐκτώρ.
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρὸν,
 ἐντροπαλιζόμενος ὡς τε λῖς ἠϋγένειος,
 ὃν ῥα κύνας τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο· *inner*
 ὡς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν· 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνουθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων·
 βῆ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ἤυδα.

agst

often turning round

is stiffened w. fear

instantly

downt

The fight over the body of Patroclus.

“ Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

ἌΩς ἔφατ', Αἴαντι δὲ δαΐφροσι θυμὸν ὄρινε·
βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
Ἐκτωρ μὲν Πάτροκλον ἐπεὶ κλυτὰ τεύχε' ἀπήρρα, 125
ἔλχ', ἴν' ἀπ' ὤμοισιν κεφαλὴν τάμοι ὀξείῃ χαλκῶ,
τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δοίῃ.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἠΰτε πύργου·
Ἐκτωρ δ' ἀψ' ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἑταίρων,
ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὅ γε τεύχεα καλὰ 130
Τρωσὶ φέρειν προτὶ ἄστν, μέγα κλέος ἔμμεναι αὐτῶ.

Αἴας δ' ἀμφὶ Μενoitιιάδῃ σάκος εὐρὺ καλύψας
ἑστήκει ὡς τίς τε λέων περὶ οἴσι τέκεσσι, *lioness*
ᾧ ρά τε νῆπι' ἄγοντι συναντήσωνται ἐν ὕλῃ
ἄνδρες ἐπακτῆρες· ὁ δὲ τε σθένει βλεμαίνει, 135
πάν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·
ὡς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.

Ἄτρείδης δ' ἐτέρωθεν, ἀρητίφίλος Μενέλαος,
ἑστήκει, μέγα πένθος ἐνὶ στήθεσσι ἀέξων. *cherish*

Γλαῦκος δ', Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν, 140
Ἐκτορ' ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ·
“Ἐκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο. *fall short in.*
ἦ σ' αὐτως κλέος ἐσθλὸν ἔχει φύξηλιν ἐόντα. *cowardly*
φράζεο νῦν ὅππως κε πόλις καὶ ἄστν σαώσης
οἶος σὺν λαοῖσι, τοῖ Ἰλίῳ ἐγγεγάασιν” 145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἶσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δητίοισιν ἐπ' ἀνδράσι νωλεμῆς αἰεὶ.
πῶς κε σὺ χεῖρονα φῶτα σαώσεας μεθ' ὄμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν' ἅμα ξεῖνον καὶ ἑταῖρον 150
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι,
spoil

ὅς τοι πόλλ' ὄφελος γένητο, πτόλει τε καὶ αὐτῷ,
ζῶς ἐών· νῦν δ' οὐ οἱ ἀλαλκέμεναι κύνας ἔτλης.
τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπέσεται ἀνδρῶν
οἴκαδ' ἔμην, Τροίη δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνεῖη,
ἄτρομον, οἶόν τ' ἀνδρας ἐσέρχεται οἱ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.
εἰ δ' οὔτος προτὶ ἄστυ μέγα Πριάμοιο ἀνακτος 160
ἔλθοι τεθνηὼς καὶ μιν ἐρυσαίμεθα χάρμης, *battle*
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλαστας
στήμεναι ἄντα κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
“Γλαῦκε, τίη δὲ σὺ τοίος ἐὼν ὑπέροπλον ἔειπες; 170
ὦ πόποι, ἦ τ' ἐφάμην σὲ περὶ φρένας ἔμμεναι ἄλλων,
τῶν ὅσσοι Λυκίην ἐριβόλακα ναιετάουσι·
νῦν δέ σευ ὠροσάμην πάγχυ φρένας, οἶον ἔειπες, *blame*
ὅς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομῆναι.
οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175
ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο καὶ ἴδε ἔργον,
ἦε πανημέριος κακὸς ἔσσομαι, ὡς ἀγορεύεις, 180
ἦ τίνα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα
σχῆσω ἀμννέμεναι περὶ Πατρόκλοιο θανόντος.”
Ἔως εἰπὼν Τρώεσσι ἐκέκλετο μακρὸν αὔσας· *aloud*

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ’ ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δῶω
καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.” 185

Ἄως ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
δηΐου ἐκ πολέμοιο· θέων δ’ ἐκίχανεν ἑταίρους
ᾧκα μάλ’, οὗ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών,
οἱ προτὶ ἄστρῳ φέρον κλυτὰ τεύχεα Πηλεΐωνος. 190
στὰς δ’ ἀπάνευθε μάχης πολυδακρύου ἔντε’ ἄμειβεν·
ἦ τοι ὁ μὲν τὰ ἅ δῶκε φέρειν προτὶ Ἴλιον ἱρήν
Τρωσὶ φιλοπτολέμοισιν, ὁ δ’ ἄμβροτα τεύχεα δύνε
Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195
πατρὶ φίλῳ ἔπορον· ὁ δ’ ἄρα ᾧ παιδὶ ὄπασσε
γηράς· ἀλλ’ οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

Τὸν δ’ ὡς οὖν ἀπάνευθεν ἴδεν ἠεφεληγερέτα Ζεὺς
τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
κινήσας ῥα κάρη προτὶ δὴν μυθήσατο θυμόν· 200
“ἂ δειλ’, οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,
ὅς δή τοι σχεδὸν εἶσι· σὺ δ’ ἄμβροτα τεύχεα δύνεις
ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι·
τοῦ δὴ ἑταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε, 205
τεύχεα δ’ οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων
εἶλεν· ἀτὰρ τοι νῦν γε μέγα κράτος ἐγγυαλίζω,
τῶν ποιήνῃ ὅ τοι οὗ τι μάχης ἐκ νοστήσαντι
δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.”

Ἢ, καὶ κυανέησιν ἐπ’ ὄφρῦσι νεῦσε Κρονίων.
Ἔκτορι δ’ ἤρμοσε τεύχε’ ἐπὶ χροῖ, δῦ δέ μιν Ἄρης 210
δεινὸς ἐννάλιος, πλήσθεν δ’ ἄρα οἱ μέλε’ ἐντὸς
ἀλκῆς καὶ σθένεος· μετὰ δὲ κλειτοὺς ἐπικούρους
βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσι 215
τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.
ᾧτρυνεν δὲ ἕκαστον ἐποιοχόμενος ἐπέεσσι,

gentle

because

warlike

appeared

Μέσθλην τε Γλαυκόν τε Μέδοντά τε Θερσίλοχόν τε,
 Ἄστεροπαῖόν τε Δεισήνορά θ' Ἴππόθοόν τε,
 Φόρκυν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα:

neighbouring κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220

οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζω *sealing*

ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον,

ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.

τὰ φρονέων δώροισι κατατρήχω καὶ ἐδωδῆ *neat* 225

λαούς, ὑμέτερον δὲ ἕκαστου θυμὸν ἀέξω. *strengthen*

τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω

ἢ ἐσαυθίτῳ· ἢ γὰρ πολέμου δαριστύς. *sweet converse*

ὅς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπησ

Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἶξῃ δέ οἱ Αἴας, 230

ἤμισυ τῷ ἐνάρων ἀποδάσσομαι, ἤμισυ δ' αὐτὸς

ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται ὅσσον ἐμοὶ περ." ✓

mightily Ὡς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν, *tit. promising*

δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς

νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο, 235

νήπιοι· ἢ τε πολέσσιω ἐπ' αὐτῷ θυμὸν ἀπηύρα.

καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαο·

“ὦ πέπον, ὦ Μενέλαε διοτρεφέες, οὐκέτι νῶϊ

ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.

οὐ τι τόσον νέκυος περιδείδια Πατρόκλιοι, 240

ὅς κε τάχα Τρώων κορέει κύνας ἠδ' οἰωνούς,

ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,

καὶ σῆ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

Ἐκτωρ, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος.

ἀλλ' ἄγ' ἀριστήας Δαναῶν κάλει, ἦν τις ἀκούσῃ." 245

Ὡς ἔφατ', οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος,

miraculously ἠῆσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

Guardian
of Aias (?)

“ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
οἷ τε παρ' Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
δήμια πίνουσιν καὶ σημαίνουσιν ἕκαστος
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ. 250

ἀργαλέον δέ μοι ἐστι διασκοπιᾶσθαι ἕκαστου ἀργαλέον *attend*
ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδωκεν *discern*
ἀλλὰ τις αὐτὸς ἵτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
Πάτροκλον Τρωῆσι κυστὴν μέληθρα γενέσθαι.” 255

ἌΩς ἔφατ', ὄξυ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας·
πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα,
τὸν δὲ μετ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος,
Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντη.
τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἴποι, 260
ὅσσοι δὴ μετόπισθε μάχην ἠγειραν Ἀχαιῶν;

Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' Ἐκτωρ, *pressed*
ὡς δ' ὅτ' ἐπὶ προχοῇσι διπετέος ποταμοῖο *math* *forwards.*
βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι *got t stream*
ῆϊόνες βοόωσιν ἐρευγομένης ἀλὸς ἔξω, *surging* 265
τόσση ἄρα Τρῶες ἰαχῆ ἴσαν. αὐτὰρ Ἀχαιοὶ
ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
φραχθέντες σάκεσιν χαλκήρεσιν· ἀμφὶ δ' ἄρα σφι
λαμπρῆσιν κορύθεσσι Κρονίων ἠέρα πολλὴν
χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἠχθαιρε πάρος γε, 270
ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·
μίσσησεν δ' ἄρα μιν δηῖων κυστὶ κύρμα γενέσθαι
Τρωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὦρσεν ἑταίρους.

Ἦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοῦς·
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τι τ' αὐτῶν 275
Τρῶες ὑπέρθυμοι ἔλον ἐγχεσιν ἰέμενοί περ,
ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
μέλλον ἀπέσσεσθαι· μάλα γὰρ σφεας ὦκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο

rolled
(lit. wheeled)

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280

ἴθυσεν δὲ διὰ προμάχων σὺν εἴκελος ἀλκὴν
 καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς *vigorous & turning to prey*
 ῥηϊδίως ἐκέδασσεν, ἐλιξάμενος διὰ βήσσας·

ὡς υἱὸς Τελαμῶνος ἀγανού, φαίδιμος Αἴας,
going among ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285

οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 ἄστῃ πότι σφέτερον ἐρνεύει καὶ κῦδος ἀρέσθαι.

Ἦ τοι τὸν Λήθιοι Πελασγοῦ φαίδιμος υἱός,

Ἰππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290

Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἰεμένων περ.

τὸν δ' υἱὸς Τελαμῶνος ἐπαίξας δι' ὀμίλου

πλήξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήου· *child u horsehair*
 ἤρικε δ' ἰπποδάσεια κόρυς περὶ δουρὸς ἀκωκῆ, - 295

πληγεῖσ' ἔγχει τε μεγάλῳ καὶ χειρὶ παχείῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς *socket*
 αἱματούεις· τοῦ δ' αὐθι λύθη μένος, ἐκ δ' ἄρα χειρῶν

Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμάζε
 κείσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ, 300

τῆλ' ἀπὸ Λαρίσης ἐριβόλακος, οὐδὲ τοκεῦσι

|| θρέπτρα φίλοις ἀπέδωκε, μινυθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305

τυτθόν· ὁ δὲ Σχεδίου, μεγαθύμου Ἰφίτου υἱόν,

Φωκίων ὄχ' ἄριστον, ὅς ἐν κλειτῷ Πανοπῆϊ

οἰκία ναιετάασκε πολέσσ' ἀνδρεσσιν ἀνάσσων,

τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη

αἰχμὴ χάλκεή παρὰ νεύατον ὦμον ἀνέσχε·

310
 δουπήσεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Αἴας δ' αὖ Φόρκυα, δαΐφρονα Φαίνοπος υἱόν,

ate Ἴπποθόω περιβάντα μέσην κατὰ γαστέρα τύψε·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
ἦφυσ'· ὁ δ' ἐν κοίτησι πεσῶν ἔλε γαῖαν ἀγοστῶ. 315

*took away
palm - t hand.*

χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴππόθοόν τε, λύντο δὲ τεύχε' ἀπ' ὤμων.

Ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, 320

Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν
 κάρτεϊ καὶ σθένει σφετέρῳ· ἀλλ' αὐτὸς Ἀπόλλων

Αἰνεΐαν ὤτρυνε, δέμας Περίφαντι ἐοικώς,

κῆρυκ' Ἡπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι

κηρύσσων γήρασκε, φίλα φρεσὶ μήδεα εἰδώς·

with intent.

325

τῷ μιν εἰσιδάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

“ Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε

Ἴλιον αἰπεινήν; ὡς δὴ ἴδον ἀνέρας ἄλλους

κάρτεϊ τε σθένει τε πεποιστότας ἠγορέῃ τε

*mankhood
undoubtedly
v. scanty.*

330

πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας·

ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι

νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.”

Ἔως ἔφατ', Αἰνεΐας δ' ἑκατηβόλον Ἀπόλλωνα

ἔγνω ἑσάντα ἰδῶν, μέγα δ' Ἔκτορα εἶπε βοήσας·

“ Ἔκτορ τ' ἦδ' ἄλλοι Τρῶων ἀγοῖ ἦδ' ἐπικούρων, 335

αἰδῶς μὲν νῦν ἦδε γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.

ἀλλ' ἔτι γάρ τίς φησι θεῶν ἐμοὶ ἄγχι παραστὰς

Ζῆν' ὑπατον μῆστωρα μάχης ἐπιτάρροθον εἶναι·

defender.

τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἳ γε ἔκηλοι

340

Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα.”

Ἔως φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·

οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

ἔνθ' αὐτ' Αἰνείας Λειώκριτον οὔτασε δουρί,
 υἷον Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345

τὸν δὲ πεσόντ' ἐλέησεν ἀρήφιλος Λυκομήδης,
 στῆ δὲ μάλ' ἐγγυς ἰών, καὶ ἀκόντισε δουρὶ φαεινῶ,
 καὶ βάλεν Ἴππασίδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὅς ρ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350

καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἐλέησεν Ἀρήϊος Ἀστεροπαῖος,
 ἴθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
 ἀλλ' οὐ πῶς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἑσταότες περὶ Πατρόκλω, πρὸ δὲ δούρατ' ἔχοντο. 355

Αἴας γὰρ μάλα πάντας ἐπώχετο πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει
 οὔτε τινα προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῶ βεβάμεν, σχεδρόθεν δὲ μάχεσθαι.
 ὧς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθῶν 360
 δεύετο πορφυρέφ, τοὶ δ' ἀγχιστῖνοι ἐπιπτον *thick as fast*
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γ' ἐμάχοντο,
 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι καθ' ὄμιλον ἀλεξέμεναι φόνου αἰπύν. 365

ᾧ οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
 οὔτε ποτ' ἠέλιου σῶν ἔμμεναι οὔτε σελήνην·
 ἠέρι γὰρ κατέχοντο μάχης ἐπὶ θ' ὅσσον ἄριστοι
 ἕστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
 οἱ δ' ἄλλοι Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοὶ 370

εὔκηλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' ἀυγῆ
 ἠελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
 γαίης οὐδ' ὀρέων· μεταπανόμενοι δ' ἐμάχοντο,
 ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
 πολλὸν ἀφισταότες. τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375

midriff.

w = packed together

thick as fast

*(πετλινυμι)
spread*

*resting at
whiles.*

ἡέρι καὶ πολέμῳ, τείροντο δὲ νηλείϊ χαλκῷ
 ὅσσοι ἄριστοι ἔσαν· δύο δ' οὐ πω φῶτε πεπύσθην,
 ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
 ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
 τῷ δ' ἐπισοσσομένῳ θάνατον καὶ φύζαν ἐταίρων
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὧς ἐπετέλλετο Νέστωρ,
 ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

Τοῖς δὲ πανημερίοις ἔριδος μέγα νεΐκος ὀρώρει
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νωλεμὲς αἰεὶ 385
 γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιι *be spattered*
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.

ὧς δ' ὅτ' ἀνὴρ ταυροῖο βοὸς μέγαλοιο βοεΐην
 λαοῖσιν δῶν ταυνύειν, μεθύουσαν ἀλοιφή· *steeped in blood* 390

δεξάμενοι δ' ἄρα τοί ^{οὐκ} γε διαστάντες ταυνοῦσι
 κυκλός', ἄφαρ δέ τε ἰκμάς ἔβη, δύνει δέ τ' ἀλοιφή *sinks in*
 πολλῶν ἐλκόντων, τάννται δέ τε πᾶσα διαπρό·

ὧς οἷ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἔλκεον ἀμφότεροι· μάλα δὲ σφισιν ἔλπετο θυμός, 395

Τρωσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
 νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἄρης λαοσσός οὐδέ κ' Ἀθήνη *stirring t' nations*
 τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἵκοι·

τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἤματι τῷ ἐτάνυσσε κακὸν πόνον· οὐδ' ἄρα πῶ τι
 ἦδεε Πάτροκλον τεθνηῶτα δῖος Ἀχιλλεύς·

πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων· τό μιν οὐ ποτε ἔλπετο θυμῷ *assault*
 τεθνάμεν, ἀλλὰ ζῶν ἐνιχρῖμφθέντα πύλῃσιν 405
 ἀψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·

πολλάκι γὰρ τό γε μητρὸς ἐπέυθετο νόσφιν ^{secretly} ἀκούων,
ἢ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόημα.

δὴ τότε γ' οὗ οἱ εἶπε κακὸν τόσον ὅσπον ἐτύχθη· 410
μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἑταῖρος.

sharp Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
νωλεμὲς ἐγχαρίμπτοντο καὶ ἀλλήλους ἐνάριζον·
ᾧδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων·

“ὦ φίλοι, οὐ μὰν ἡμῖν εὐκλεὲς ἀπονέεσθαι 415

νῆας ἔπι γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα
πᾶσι χάνοι· τό κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἶη,
εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
ἄστν πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”

ᾧδε δέ τις αὖ Τρώων μεγαθύμων ἀυδήσασκεν· 420

“ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
πάντας ὁμῶς, μή πῶ τις ἐρωείτω πολέμοιο.”

ᾧδε ἄρα τις εἶπεςκε, μένος δ' ὄρσασκεν ἑταίρου.

ὥς οἱ μὲν μάρναντο, σιδήρειος δ' ὄρυμαγδὸς *i.e. ceaseless?*
χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο· 425

ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἔοντες
κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἠνιόχοιο
ἐν κουίησι πεσόντος ὑφ' Ἔκτορος ἀνδροφόνοιο.

ἢ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
πολλὰ μὲν ἄρ μᾶστιγι θοῇ ἐπεμαίετο θείνων, *touched*
πολλὰ δὲ μελιχίοισι προσηύδα, παλλὰ δ' ἀρειῆ· *scolding* 430

τῷ δ' οὐτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
ἠθέλετην ἰέναι οὐτ' ἐς πόλεμον μετ' Ἀχαιοῦς,
ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἢ τ' ἐπὶ τύμβῳ
ἀνέρος ἐστήκη τεθνηότος ἠὲ γυναικός, 435

hanging ὥς μένον ἀσφαλῆως περικαλλέα δῖφρον ἔχοντες,
οὐδὲ ἐνισκίψαντε καρῆατα· δάκρυα δέ σφι
θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν
ἠνιόχοιο πόθῳ; θαλερῇ δ' ἐμιαίμετο χαίτη,

ζεύγλης ἐξερειποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·

“ ἂ δειλὴ, τί σφωὶ δόμεν Πηληϊΐ ἄνακτι
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε. *not was any old*
 ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον; 445
 οὐ μὲν γάρ τί πού ἐστιν οἷζυρῶτερον ἀνδρὸς
 πάντων, ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἔρπει.

ἄλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἐκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἐάσω.
 ἦ οὐχ ἄλις ὡς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῷς; 450
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἠδ' ἐνὶ θυμῷ,
 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἔπι γλαφυράς· ἔτι γὰρ σφισι κῦδος ὀρέξω,
 κτείνειν, εἰς ὃ κε νῆας εὐσσέλμους ἀφίκωνται
 δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.” 455

ἌΩς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἠΰ.
 τὼ δ' ἀπὸ χαιτῶν κοκίην οὐδάσδε βαλόντε
 ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς.
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ' ἀχνύμενός περ ἑταίρου,
 ἵπποισι αἰσσων ὡς τ' αἰγυπιὸς μετὰ χῆνας· 460
 ῥέα μὲν γὰρ φεύγεσκειν ὑπέκ Τρῶων ὄρυμαγδοῦ,
 ῥεῖα δ' ἐπαίξασκε πολὺν καθ' ὄμιλον ὀπάξων. *resting on*

ἄλλ' οὐχ ἦρει φῶτας, ὅτε σεύαιτα, διώκειν·
 οὐ γὰρ πως ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. *such on*
 ὀψὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν 465
 Ἄλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
 στῆ δ' ὄπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·
 “ Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσι ἐθήκε, καὶ ἐξέλετο φρένας ἐσθλάς; 470
 οἶον πρὸς Τρῶας μάχαι πρώτῳ ἐν ὀμίλῳ

drive alright

μῶνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἐκτωρ
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο."

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός·

“Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος . 475

ἵππων ἀθανάτων ἐχέμεν δηῆσιν τε μένος τε,

εἰ μὴ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,

ζῶς ἑών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

ἀλλὰ σὺ μὲν μάστιγα καὶ ἦνία σιγαλόεντα

δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.” 480

ἄΩς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας

καρπαλίμως μάστιγα καὶ ἦνία λάξτετο χερσίν,

Αὐτομέδων δ' ἀπόρουσε· νόησε δὲ φαίδιμος Ἐκτωρ,

αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγυς ἑόντα·

“Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,

ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο

εἰς πόλεμον προφανέντε σὺν ἠνιόχοισι κακοῖσι·

τῷ κεν ἐλποίμην αἶρησέμεν, εἰ σύ γε θυμῷ

σῷ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ

τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηϊ.” 490

ἄΩς ἔφατ', οὐδ' ἀπίθησεν εἰς πάϊς Ἀγχίσιο.

τῷ δ' ἰθὺς βήτην βοέης εἰλυμένῳ ὤμους

αἴησι στερεῆσι· πολὺς δ' ἐπεπλήτα χαλκός·

τοῖσι δ' ἅμα Χρομῖός τε καὶ Ἄρητος θεοειδῆς

ἦϊσαν ἀμφότεροι· μάλα δὲ σφισιν ἔλπετο θυμὸς

αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·

νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτῷ γε νέεσθαι

αὐτῖς ἀπ' Αὐτομέδοντος· ὁ δ' εὐξάμενος Διὶ πατρὶ

ἀλκῆς καὶ σθένος πλήτο φρένας ἀμφὶ μελαίνας·

αὐτίκα δ' Ἀλκιμέδοντα προσηΐδα, πιστὸν ἑταῖρον· 500

“Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,

ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῳ· οὐ γὰρ ἐγὼ γε

Ἐκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,

taming
counselor

brilliant

swift
ast call
to battle

dried &
tough
= horse

plated

☞

☞

πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 νῶϊ κατακτείναντα, φοβῆσαι τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλοίη."

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·

“ Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε, *entirely to = T. 2101015 οὐσι*
 ἧ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἱ περ ἄριστοι,
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεές ἡμᾶρ·

τῆδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα *have pressed*
 Ἔκτωρ Αἰνεΐας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἧ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται *will hurl*
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει.” 515

Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, ~~π~~
 καὶ βάλεν Ἀρήτιοιο κατ' ἀσπίδα πάντοσ' εἵσην·
 ἧ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός, *π* *αι ἴμι.*
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.
 ὡς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζηῖος ἀνὴρ, 520

κόψας ἐξόπιθεν κεράων βοῶς ἀγραύλοιο, *sinews*
 ἵνα τάμη διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν, *stumbling*
 ὡς ἄρ' ὃ γε προθορῶν πέσεν ὑπτίος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα. *stomach*

Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκλυσε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὐδὲ ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης·

καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530
 εἰ μὴ σφω' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὄμιλον ἐταίρου κικλήσκοντος·
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὐτίς
 Ἔκτωρ Αἰνεΐας τ' ἠδὲ Χρομίος θεοειδῆς,

Ἄρητον δὲ κατ' αὔθι λίπον δεδαῖγμένον ἦτορ, *pierced through* 535

κείμενον· Ἀυτομέδων δὲ θεῶν ἀτάλαντος Ἄρηϊ
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΐδα·

“ἦ δὴ μὰν ὀλίγον γε Μεινοιτιάδαο θανόντος
κῆρ ἄχεος μεθέηκα χερείονά περ καταπέφνων.”

Ἦς εἰπὼν ἐς δίφρον ἔλων ἕναρα βροτόεντα
θῆκ', ἂν δ' αὐτὸς ἔβαινε πόδας καὶ χεῖρας ὑπερθευ
αἱματόεις ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.

Ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμινη
ἀργαλή πολύδακρυς, ἔγειρε δὲ νεῖκος Ἄθῆνη
οὐρανόθεν καταβάσα· προῆκε γὰρ εὐρύοπα Ζεὺς
ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
ἦτε πορφυρέην Ἴριν θνητοῖσι ταυύσση

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἦ πολέμοιο,
ἦ καὶ χειμῶνος δυσθαλπέος, ὅς ρά τε ἔργων
ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει,
ὥς ἠ πορφυρέη νεφέλη πυκάσασα ἐ αὐτῆν

δύσσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηΐδα,
ἴφθιμον Μενέλαον—ὁ γὰρ ρά οἱ ἐγγύθεν ἦεν—
εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν·

“σοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος
ἔσσεται, εἴ κ' Ἀχιλλῆος ἄγαυοῦ πιστὸν ἑταῖρου
τείχει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

Τὴν δ' αὖτε προσέειπε βοῆν ἀγαθὸς Μενέλαος·
“Φοῖνιξ, ἄττα γεραιὲ παλαιγενές, εἰ γὰρ Ἀθῆνη

δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
τῷ κεν ἐγὼ γ' ἐθέλομι παρεστάμεναι καὶ ἀμύνειν
Πατρόκλῳ· μάλα γὰρ με θανὼν ἐσεμάσσατο θυμόν.
ἀλλ' Ἐκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει
χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”

Ἦς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθῆνη,

lightened
my heart
& grief

chilly

man
thyself

touched to
& quaked

rust

540

545

550

555

560

565

ὅττι ρά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.

ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσι ἐθήκε,
καὶ οἱ μύτης θάρσος ἐνὶ στήθεσσι ἐνήκεν,
ἢ τε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο

human 570
pleasant desires

ἰσχανά δακέειν, λαρόν τέ οἱ αἰμ' ἀνθρώπου
τοίου μιν θάρσευς πλήσε φρένας ἀμφὶ μελαίνας,
βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.

ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος,

575

ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἔκτωρ
δήμον, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής·

boon companion

τόν ρα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος

αἰξάντα φόβουδε, διαπρὸ δὲ χαλκὸν ἔλασσε·

δούπησεν δὲ πεσών· ἀτὰρ Ἀτρεΐδης Μενέλαος

580

νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.

Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων,

Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων

ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·

[τῷ μιν εἰσάμενος προσέφη ἐκάεργος Ἀπόλλων]·

585

“Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν ;

οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε

μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος αἰείρας

νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,

ἔσθλον ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.”

590

ᾧ φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.

καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν

μαρμαρέην, Ἰδην δὲ κατὰ νεφέεσσι κάλυψεν,

ἀστράφας δὲ μάλα μεγάλ' ἔκτυπέ, τὴν δ' ἐτίναξε,

νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς.

thundered
flashing
shake 595

Πρῶτος Πηνέλεως Βοιωτίας ἦρχε φόβοιο.

βλήτο γὰρ ὦμον δουρὶ πρόσω τετραμμένος αἰεὶ

ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρισ

grazing

αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθῶν.
 Λήϊτον αὖθ' Ἐκτωρ σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῶ, 601
 υἷον Ἀλεκτρυόνος μεγαθύμου, παῦσε δὲ χάρμης·
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῶ
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.

Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
 βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
 ἐν καυλῶ δ' ἐάγη δολιχὸν δόρυ, τοὶ δ' ἐβόησαν
 Τρώες· ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαι
 δίφρῳ ἔφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·
 αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε, 610

when he
orig. left

Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐὔκτιμένης ἔπετ' αὐτῶ—
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἦλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἦλασεν ἵππους·
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἐκτορος ἀνδροφόνοιο—
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
 ὦσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.

bottom.

καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησι 620
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 “μάστιγε νῦν, ἧὸς κε θοὰς ἐπὶ νῆας ἴκηαι·
 γιγνώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”

whip

ἌΩς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλιτρίχας ἵππους
 νῆας ἐπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῶ. 625

Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
 “ὦ πόποι, ἦδη μὲν κε καὶ ὃς μάλα νῆπιός ἐστι
 γνοίῃ ὅτι Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφήη,

ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπησ πάντ' ἰθύνει·
 ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.

ἀλλ' ἄγερ' αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοί.

χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ που δεῦρ' ὀρώοντες ἀκηχέδατ', οὐδ' ἔτι φασὶν

Ἐκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

εἴη δ' ὅς τις ἐταῖρος ἀπαγγεῖλειε τάχιστα
 Πηλεΐδῃ, ἐπεὶ οὐ μιν ὀίομαι οὐδὲ πεπύσθαι

λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἐταῖρος.
 ἀλλ' οὐ πῆ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·

ἠέρι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ' ἠέρος νῆας Ἀχαιῶν,

ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως."

Ἦς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἠέρα μὲν σκέδασεν καὶ ἀπῶσεν ὀμίχλην,

ἠέλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη·
 καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·

“σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδηαι
 ζῶν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν,

ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅτι ρά οἱ πολὺ φίλτατος ὤλεθ' ἐταῖρος."

Ἦς ἔφατ', οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος,
 βῆ δ' ἰέναι ὡς τίς τε λέων ἀπὸ μεσσαύλοιο,

ὅς τ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἀνδρας τ' ἐρεθίζων,
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι

πάννυχοι ἐγρήσσουντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες

ἀντίον ἀΐσσουνσι θρασειᾶων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·

perch

that he will fall upon

rousing to anger.

fat

faggots

some sailing

ἦῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῶ·
ὡς ἀπὸ Πατρόκλοιο βοῆν ἀγαθὸς Μενέλαος 665

away in flight

ἦϊε πόλλ' ἀέκων· περὶ γὰρ διέ μή μιν Ἀχαιοὶ
ἀργαλέον πρὸ φόβοιο ἔλωρ δηΐοισι λίποισιν.
πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
“Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
νῦν τις ἐνηείης Πατροκλήος δειλοῖο 670

gentleness it w= his nature.

μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

Ἦσ' ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὡς τ' αἰετός, ὃν ῥά τέ φασι
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675

thick-leaved

ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πιῶξ *have*
θάμνω ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
ἔσσυτο, καί τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.
ὡς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαιινῶ
πάντοσε διενείσθην πολέων κατὰ ἔθνος ἐταίρων, 680

εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.
τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
θαροσύνοισ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι,
ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·

“Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
λυγρῆς ἀγγελίης, ἣ μὴ ὄφελλε γενέσθαι.

ἦδη μὲν σὲ καὶ αὐτὸν ὀϊομαι εἰσορόωντα
γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
νίκη δὲ Τρώων· πέφαται δ' ὄριστος Ἀχαιῶν,
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690

ἀλλὰ σύ γ' αἰψ' Ἀχιλλῆϊ θέων ἐπὶ νῆας Ἀχαιῶν
εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

Ἦσ' ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας·
δὴν δέ μιν ἀμφασίη ἐπέων λάβει, τῷ δέ οἱ ὅσσε 695

victory = w t Trojans

ask if he will

sickened speechlessness

And sends him to tell Achilles the news

17. ΙΛΙΑΔΟΣ Ρ.

119

full rich

δακρύνοντι πλήσθεν, θαλερῆ δέ οἱ ἔσχετο φωνή. *stopped*
ἀλλ' οὐδ' ὡς Μενελάου ἐφημοσύνης ἀμέλησε,
βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρω,
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μῶνυχας ἵππους.

Τὸν μὲν δάκρυ χέοντα πόδες φέρου ἐκ πολέμοιο, 700
Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἦθελε θυμὸς
τειρομένοις ἐτάροισιν ἀμυνόμεν, ἔνθεν ἀπῆλθεν
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
ἀλλ' ὅ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνήκεν, 705

αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,
στῆ δὲ παρ' Αἰάντεσσι θέων, εἶθαρ δὲ προσηύδα·
“ κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῆσιν,
ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
νῦν ἵεναι μάλα περ κεχολωμένον Ἔκτορι δῖῳ· 710
οὐ γάρ πως ἂν γυμνὸς ἔων Τρώεσσι μάχοιτο.
ἡμεῖς δ' αὐτοῖ περ φραζώμεθα μῆτιν ἀρίστην,
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοὶ
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

Τὸν δ' ἡμίβητε' ἔπειτα μέγας Τελαμώνιος Αἴας· 715
“ πάντα κατ' αἶσαν ἔειπες, ἀγακλεῆς ὦ Μενέλαε·
ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα
νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὀπισθε
νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἔκτορι δῖῳ,
ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720
μίμνομεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένουτες.”

ὣς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
ἔνθι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὀπισθε
Τρωϊκός, ὡς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.
ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἳ τ' ἐπὶ κάπρῳ 725
βλημένῳ αἰτίξωσι πρὸ κούρων θηρητῆρων·
ἔως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες, *until so far*
ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,

Under cover of the Triantes Menelaos & Menon rescue the corpse

ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
ὡς Τρῶες ἦος μὲν ὀμιλαδὸν αἰὲν ἔποντο, 730
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγυίοισιν·
ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοῦς
σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη
πρόσσω αἴξας περὶ νεκροῦ δηριάσθαι.

turned pale w. might

Ἐὼς οἳ γ' ἐμμεμαῶτε νέκυν φέρου ἐκ πολέμοιο 735
νῆας ἐπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄγριος ἦν τε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.

1. roars over it 2. makes it to roar unceasing

ὡς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχημάτων 740
ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·
οἳ δ' ὡς θ' ἠμίλοιο κρατερόν μένος ἀμφιβαλόντες
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
ἠ δοκὸν ἠὲ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
τείρεθ' ὀμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεσσιν· 745

as they reheated putting on rocky

ship's plank

ὡς οἳ γ' ἐμμεμαῶτε νέκυν φέρου. αὐτὰρ ὀπισθεν 750
Αἴαντ' ισχανέτην, ὡς τε πρῶν ἰσχάνει ὕδωρ
ὕληεις, πεδίλιο διαπρύσιον τετυχηκάς,
ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ρέεθρα
ἰσχει, ἄφαρ δέ τε πᾶσι ρόον πεδίονδε τίθησι

whole form stretches out dividing

restrained

πλάζων· οὐδέ τί μιν σθένει ρηγνῦσι ρέουτες· 755
ὡς αἰεὶ Αἴαντε μάχην ἀνέργον ὀπίσσω
Τρῶων· οἳ δ' ἄμ' ἔποντο, δῶ δ' ἐν τοῖσι μάλιστα,
Αἰνεΐας τ' Ἀγχισιάδης καὶ φαίδιμος Ἔκτωρ.

restrained

driving them away

τῶν δ' ὡς τε ψαρῶν νέφος ἔρχεται ἠὲ κολοίων, 755
οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
κίρκον, ὃ τε σμικρῆσι φόνον φέρει ὀρνίθεσσι,
ὡς ἄρ' ὑπ' Αἰνεΐα τε καὶ Ἔκτορι κοῦροι Ἀχαιῶν
οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε τάφρον
φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

= οἳ δ' εἰ = in full unbroken cry

ΙΛΙΑΔΟΣ Σ.

Ὅπλοποιία.

Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
Ἀντίλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.
τὸν δ' εὔρε προπάραιθε νεῶν ὀρθοκραιράων
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν. 5

“ὦ μοι ἐγώ, τί τ' ἄρ' αὐτε κάρη κομόωντες Ἀχαιοὶ
νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπε
Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο
χερσὶν ὑπο Τρώων λείψειν φάος ἡλίοιο. 10

ἢ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δῆϊον πῦρ
ἄψ ἐπὶ νῆας ἵμεν, μηδ' Ἐκτορι ἴφι μάχεσθαι.”

Ἦος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγανοῦ Νέστορος υἱός,
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πεύσειαι ἀγγελίης, ἦ μὴ ὦφελλε γενέσθαι.
κεῖται Πάτροκλος, νέκνος δὲ δὴ ἀμφιμάχονται 20
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἐκτωρ.”

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
ἀμφοτέρησι δὲ χερσὶν ἔλων κόνιν αἰθαλόεσσαν

1. *livine*
2. *fragrant* χεύατο κὰκ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον·
νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.

25

αὐτὸς δ' ἐν κούρησι μέγας μεγαλωστί τανυσθεὶς

κεῖτο, φίλησι δὲ χερσὶ κόμην ἦσχυνε δαίζων.

δμωαὶ δ' ἄς Ἀχιλεὺς ληϊσσοτο Πάτροκλός τε

θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε

ἔδραμον ἀμφ' Ἀχιλῆα δαίφρονα, χερσὶ δὲ πᾶσαι

30

στήθεα πεπλήγοντο, λύθην δ' ὑπὸ γυῖα ἐκάστης.

Ἀντίλοχος δ' ἐτέρωθεν οὐδύρετο δάκρυα λείβων,

χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·

δειδιδε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.

σμερδαλέον δ' ὤμωξεν· ἄκουσε δὲ πότνια μήτηρ

35

ἡμένη ἐν βένθεσσι ἀλὸς παρὰ πατρὶ γέροντι,

κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,

πᾶσαι ὅσαι κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.

ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,

Νησαίη Σπειώ τε Θόη θ' Ἀλή τε βοῶπις,

40

Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια

καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαθή,

Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,

Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,

Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια,

45

Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,

Μαῖρα καὶ Ὠρεΐθυια εὐπλόκαμός τ' Ἀμάθεια,

ἄλλαι θ' αἱ κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.

τῶν δὲ καὶ ἀργύφρον· πλῆτο σπέος· αἱ δ' ἄρα πᾶσαι

50

στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·

“ κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' εὐ πᾶσαι

εἶδεν' ἀκούουσαι ὅσ' ἐμῶ ἐνὶ κήδεα θυμῶ.

ὦ μοι ἐγὼ δειλή, ὦ μοι δυσσαριστοτόκεια,

ἦ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε,

55

ἔξοχον ἠρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὡς γουνῶ ἀλωῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 οἴκαδε νοστήσαντα δόμον Πηληΐου εἶσω. 60

ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἠελίοιο
 ἄχυνται, οὐδέ τί οἱ δύνamai χραισμῆσαι ἰοῦσα.
 ἀλλ' εἰμ', ὄφρα ἴδωμι φίλον τέκος, ἥδ' ἐπακούσω
 ὅττι μιν ἴκετο πένθος ἀπὸ πτολέμοιο μένοντα."

ἌΩς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
 δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο· ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἴρυντο νέες ταχὺν ἄμφ' Ἀχιλλῆα.

τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
 ὀξὺ δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

“ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;
 ἔξαῦδα, μὴ κέθθε· τὰ μὲν δὴ τοι τετέλεστα
 ἐκ Διός, ὡς ἄρα δὴ πρὶν γ' εὐχεο χεῖρας ἀνασχών, 75
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν
 σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα.” *hateful*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ μήτηρ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἔξετέλεσεν” 80
 ἀλλὰ τί μοι τῶν ἠῆδος, ἐπεὶ φίλος ὦλεθ' ἐταῖρος,

Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίον ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ' Ἔκτωρ
 δῆσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,

καλά· τὰ μὲν Πηληΐ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνή· 85
 αἴθ' ὄφελος σὺ μὲν αὐθι μετ' ἀθανάτης ἀλίγησι
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.

νῦν δ' ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὐτίς
 οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγε 90
 ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 πρῶτος ἐμῶ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδew ἀποτίση."

Τὸν δ' αὐτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 "ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἶ' ἀγορεύεις 95
 αὐτίκα γάρ τοι ἔπειτα μεθ' Ἔκτορα πότμος ἐτοίμος."

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐταίρω
 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100

νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν,
 οὐδέ τι Πατρόκλω γενόμεν φάος οὐδ' ἐτάριοισι
 τοῖς ἄλλοις, οἱ δὴ πολέες δάμεν Ἔκτορι δῖῳ, 3
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἶος οὗ τις Ἀχαιῶν χαλκοχιτώνων 105

ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 ὡς ἔρις ἕκ τε θεῶν ἕκ τ' ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι, *strength*
 ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἢ τε καπνός· *green* 110

ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχρῦμένοι περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
 νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
 Ἔκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὀππότε κεν δὴ 115
 Ζεὺς ἐθέλη τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.

οὐδὲ γὰρ οὐδὲ βίη Ἑρακλῆος φύγε κῆρα,
 ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
 ἀλλά ἐ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης. *omish*

*needed me
to ward off
death.*

ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται, 120
 κείσομ' ἐπεὶ κε θάνω· νῦν δὲ κλέος ἔσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων
 ἀμφοτέρησιν χερσὶ παρεϊάων ἀπαλάων
 δάκρυ' ὁμορξαμένην ἄδιον στοναχῆσαι ἐφείην,
 γνοίεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι 125
 μηδέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 "ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον οὐ κακὸν ἔστι,
 τειρομένοις ἐτάροισιν ἀμννέμεν αἰπὺν ὄλεθρον.
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 αὐτὸς ἔχων ὄμοισιν ἀγάλλεται· οὐδὲ ἔ φημι
 δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
 ἀλλὰ σὺ μὲν μὴ πω καταδύσειο μῶλον Ἄρηος,
 πρὶν γ' ἐμὲ δευρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
 ἡῶθεν γὰρ νεῦμαι ἄμ' ἠελίῳ ἀνιόντι
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."

Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐοῖο,
 καὶ στρεφθεῖσ' ἀλίησι κασιγνήτησι μετηῦδα·
 "ὕμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἴ κ' ἐθέλησιν
 νιεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."

Ὡς ἔφαθ', αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν 145
 ἢ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
 ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεΐκαι.

Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρου· αὐτὰρ Ἀχαιοὶ
 θεσπεσίῳ ἀλαλητῷ ὑφ' Ἐκτορος ἀνδροφόνοιο
 φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἴκοντο. 150
 οὐδέ κε Πάτροκλόν περ ἔυκνήμιδες Ἀχαιοὶ

ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
 αὐτὶς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι *ouatook*
 Ἔκτωρ τε Πριάμοιο πάϊς, φλογὶ εἵκελος ἀλκῆν.

Eliad
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκτωρ 155
 ἐλκόμεναι μεμαῶς, μέγα δὲ Τρώεσσι ὀμόκλα *called on*

τρὶς δὲ δὴ Αἴαντες, θούριον ἐπιειμένοι ἀλκῆν,
 νεκροῦ ἀπεστνφέλιξαν· ὁ δ' ἔμπεδον ἀλκὴ πεποιθὼς *firmly*
 ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε *was*
 στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. *160*

ὡς δ' ἀπὸ σώματος οὐ τι λέοντ' αἴθωνα δύνανται *bravery*
 ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,
 ὡς ῥα τὸν οὐκ ἐδύνατο δῶν Αἴαντε κορυστὰ
 Ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίζεσθαι. *truly*

καὶ νῦ κεν εἴρωσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
 εἰ μὴ Πηλεΐωνι ποδῆνεμος ὤκέα Ἴρις

ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

“ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν” 170

den
 Πατρόκλῳ ἐπάμννον, οὗ εἵνεκα φύλοπις αἰνὴ *sucessor*
 ἔστηκε πρὸ νεῶν· οἱ δ' ἀλλήλους ὀλέκουσιν

οἱ μὲν ἀμννόμενοι νέκνος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἡνεμόεσσαν

make efforts
 Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ 175
 ἐλκόμεναι μέμονεν· κεφαλὴν δὲ ἐ θυμὸς ἀνώγει

πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω

Πάτροκλον Τρωῆσι κυσὶν μέλητῆρα γενέσθαι· *spread*
 σοὶ λῶβη, αἶ κέν τι νέκυσ ἤσχυμμένος ἔλθη.” *down & dishon*

shall be brought in dishonoured
 180
 “Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;”
 τὸν δ' αὐτε προσέειπε ποδῆνεμος ὤκέα Ἴρις·

τὸν δ' αὐτε προσέειπε ποδῆνεμος ὤκέα Ἴρις·

“Ἦρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ’ οἶδε Κρονίδης ἠλίγγος οὐδέ τις ἄλλος ^{high-mood} 185
ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“πῶς τ’ ἄρ’ ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχεα κείνοι·
μήτηρ δ’ οὐ με φίλη πρίν γ’ εἶα θωρήσσεσθαι,
πρίν γ’ αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι. 190
στεῦτο γὰρ Ἐφαιστοῖο πάρ’ οἰσέμεν ἔντεα καλά. ^{made promise}
ἄλλου δ’ οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.

ἀλλὰ καὶ αὐτὸς ὅ γ’, ἔλπομ’, ἐνὶ πρώτοισιν ὀμιλεῖ,
ἔγχρῃ δηϊῶν περὶ Πατρόκλοιο θανόντος.” 195

Τὸν δ’ αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·
“εὔ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι κλυτὰ τεύχε’ ἔχονται·
ἀλλ’ αὐτῶς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἳ κέ σ’ ὑποδείσαντες ἀπόσχονται πολέμοιο
Τρώες, ἀναπνεύσωσι δ’ Ἀρήϊοι νῆες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ’ ἀνάπνευσις πολέμοιο.”

Ἦ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀχιλλεὺς ὄρτο δίφιλος· ἀμφὶ δ’ Ἀθῆνη
ὤμοις ἰφθίμοισι βάλ’ αἰγίδα θυσσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δία θεᾶων 205
χρῦσεον, ἐκ δ’ αὐτοῦ δαΐε φλόγα παμφανόωσαν.

ὥς δ’ ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ’ ἵκηται,
τηλόθεν ἐκ νήσου, τὴν δηϊοὶ ἀμφιμάχονται, ^{the warriors}
οἳ τε πανημέριοι στυγερῶ κρίνονται Ἀρηϊ ^{measured themselves}
ἄστεος ἐκ σφετέρου· ἅμα δ’ ἠελίφ καταδύντι 210
πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ’ αὐγὴ ^{numbers}
γίγνεται αἴσσουσα περικτιόνεσσιν ιδέσθαι, ^{shells round}
αἳ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·
ὥς ἀπ’ Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ’ ἴκανε·
στῆ δ’ ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ’ ἐς Ἀχαιοὺς 215

regarded.

μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
 ἔνθα στὰς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη *after off*
 φθέγγεατ'· ἀτὰρ Τρώεσσι ἐν ἄσπετον ὤρσε κυδοιμόν. *uproar*

ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστυ περιπλομένων δηῖτων ὑπο θυμοραϊστέων, *220*
 ὡς τότε ἀριζήλη φωνὴ γένητ' Αἰακίδαο.

οἱ δ' ὡς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσι ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἀψ ὄχεα τρόπεον· ὄσσοντο γὰρ ἄλγεα θυμῶ. *(ορίνθη) mesaged*

ἠνίοχοι δ' ἐκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.

τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,
 τρὶς δὲ κυκήθησαν Τρώες κλειτοὶ τ' ἐπίκουροι.

ἔνθα δὲ καὶ τότε ὄλοντο δυνώδεκα φῶτες ἄριστοι *230*
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς

δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον *235*
 κείμενον ἐν φέρτρῳ δεδαῖγμένον ὀξεί χυλκῶ,
 τὸν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

Ἥλιον δ' ἀκάμαντα βοῶπις πότνια Ἥρῃ
 πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· *240*
 ἠέλιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

Τρώες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 εἰς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι. *245*

ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη
 ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς

*by reason (ὑπο) contrasting about.**dis-maged**mangled**hand by*

ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἄλεγεινῆς.
τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω· 250

Ἔκτορι δ' ἦεν ἑταῖρος, ἱῆ δ' ἐν νυκτὶ γέγοντο,
ἀλλ' ὁ μὲν ἄρ μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·
ὁ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

“ἀμφὶ μάλα φράξεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε
ἄστυδε νῦν ἰέναι, μὴ μίμνειν ἠὼ δῖαν 255

ἐν πεδίῳ παρὰ νηυσὶν· ἐκὰς δ' ἀπὸ τείχεός εἴμεν. = *ἴσμεν*
ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίφ,
τόφρα δὲ ῥήτεροι πολεμίζειν ἦσαν Ἀχαιοί· *to fight with*
χαίρεσκον γὰρ ἐγὼ γε θεῆς ἐπὶ νηυσὶν ἰαύων,
ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260

νῦν δ' αἰνῶς δεῖδοικα ποδώκεα Πηλεΐωνα·
οἶος κείνου θυμὸς ὑπέμβιος, οὐκ ἐθελήσει
μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
ἐν μέσῳ ἀμφοτέροι μένος Ἄρηος *spirit* δατέονται,
ἀλλὰ περὶ πτόλιός τε μαχήσεται ἠδὲ γυναικῶν. 265

ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὦδε γὰρ ἔσται·
νῦν μὲν νυξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
ἀμβροσίῃ· εἰ δ' ἄμμε κυχήσεται ἐνθάδ' ἐόντας
αὔριον ὄρμηθεῖς σὺν τεύχεσιν, εὔ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρῆν 270

ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
Τρώων· αἶ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.
εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ, *shall keep in reserve*
νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστυ δὲ πύργοι *our strength.*

ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυΐαι 275
μακρὰι ἐϋξέστοι ἐξεγμέναι εἰρύσσονται· *buried*
πρωῖ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
στησόμεθ' ἄμ πύργους· τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι. *for*

ἀψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
παντοίου δρόμου ἄσῃ, ὑπὸ πτόλιν ἠλασκάζων·
εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἕασει,
οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
" Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
ὃς κέλευι κατὰ ἄστν ἀλήμεναι αὐτὶς ἰόντας.

ἦ οὐ πω κεκόρησθε ἐελμένοι ἐνδοθι πύργων;
πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290

πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
κτῆματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
κῦδος ἀρέσθ' ἐπὶ νησί, θαλάσση τ' ἔλσαι Ἀχαιοὺς, 295
νῆπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ·

οὐ γάρ τις Τρώων ἐπιπέισεται· οὐ γὰρ ἕασω.
ἀλλ' ἄγεθ' ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν δόρπου ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,
καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι·
τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ' Ἀχαιοὺς.
πρωῖ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
νησὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν' Ἀρηα.

εἰ δ' ἔτεδὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
ἄλγιον, αἶ κ' ἐθέλησι, τῷ ἔσσεται· οὐ μιν ἐγὼ γε
φεύξομαι ἐκ πολέμοιο δυσσηχέος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἣ κε φέρησι μέγα κράτος, ἣ κε φεροίμην.
ξυνοὺς Ἐνυάλιοι, καὶ τε κτανέοντα κατέκτα."

ἌΩς Ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν, 310
νῆπιοι· ἐκ γὰρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη.

Ἔκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιώοντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλήν φράζετο βουλήν.
 δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξῆρχε γόοιο, *loud*
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἠϋγένειος,
 ᾧ ρά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκιῆς· ὁ δὲ τ' ἄχυνται ὕστερος ἐλθὼν, 320
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν, *glans*
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
 ὧς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ
 θαρσύνων ἦρωα Μενοίτιον ἐν μεγάροισι· 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξει·
 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἴσαν.
 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαίαν ἐρεῦσαι *reddin*
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἶμ' ὑπὸ γαίαν,
 οὐ σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνεῖκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σοῖο φονῆος· 335
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσεαι αὐτως,
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τέ καὶ ἡματα δάκρυ χέουσαι, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.”
 Ὡς εἰπὼν ἑτάροισιν ἐκέκλετο δίος Ἀχιλλεύς *2 see κλέωμαι*

ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα

Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα.

οἱ δὲ λοετροχόου τρίποδ' ἴστασαν ἐν πυρὶ κηλέω,^{345- burning}
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαίον ἐλόντες.

γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ·

αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥροπι χαλκῶ,^{gleaming}

καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ,

ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο·<sup>1. m. 350 n
2. mature.</sup>

ἐν λεχέεσσι δὲ θέντες ἔανῶ λιτὶ κάλυψαν ^{soft.}

ἔς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῶ.

παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα

Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες·

Ζεὺς δ' Ἕρην προσέειπε κασιγνήτην ἄλοχόν τε·

“ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἕρην,^{verily & indeed}

ἀνστήσασ' Ἀχιλῆα πόδας ταχύν· ἦ ῥά νυ σεῖο

ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἕρην·

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,

ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδε·^{wisdom}

πῶς δὴ ἐγὼ γ', ἣ φημι θεάων ἔμμεν ἀρίστη,

ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις

κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,

οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάφαι;”

Ἔως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Ἐφραίστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα

ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι,

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.<sup>379
8. on rock-footed
wheeling about</sup>

τὸν δ' εὖρ' ἰδρώοντα ἐλισσόμενον περὶ φύσας

σπεύδοντα· τρίποδας γὰρ ἑξείκοσι πάντας ἔτευχεν

ἑστάμεναι περὶ τοῖχον εὖσταθέος μεγάρου,

χρῦσεα δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν,^{wheels}

Marriage Aphrodite & Hephaestus unknown to Homer.

18. ΙΛΙΑΔΟΣ Σ.

133

ὄφρα οἱ αὐτόματοι ^{δυσ.} θεῖον δυσάιατ' ἀγῶνα *assembly*
ἠδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ιδέσθαι. *handled*
οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὕατα δ' οὐ πω
δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
ὄφρ' ὅ γε ταῦτ' ἐπονεῖτο ἰδυίησι πραπίδεσσι, *intent*

w = fitting on

380

τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος
καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυῆεις· *ι. ἀφίγηκεν ἵσχυρῶς*
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζέ *clapped her hand*
“τίπτε, Θέτι ταυῦπεπλε, ἰκάνεις ἡμέτερον δῶ *in hers.*
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. *resort*
ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θεῖω.”

385

Ὅς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέον· ὑπὸ δὲ θρηῆνυς ποσὶν ἦεν· *footstool*
κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἶπέ τε μῦθον·
“Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.” ...

390

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυῆεις·
“ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησε *ill-will*
κρύψαι χωλὸν ἔοντα· τὸτ' ἂν πάθον ἄλγεα θυμῶ,
εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὠκεανοῖο. -

395

τῆσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά,
πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους *spiral armbands*
ἐν σπῆϊ γλαφυρῶ· περι δὲ ῥόος Ὠκεανοῖο *necklaces*
ἀφρῶ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
ἦδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν. 405

405

ἦ νῦν ἡμέτερον δόμον ἵκει· τῶ με μάλα χρεῶ
πάντα Θέτι καλλιπλοκάμφ ζωάγρια τίνειν. *reward*

for saving a life

ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.”^{1. παντῶν}

stily.

Ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητου ἀνέστη ^{2. giant}
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί. *slender*

φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο·

σπόγγω δ' ἀμφὶ πρόσωπα καὶ ἀμφω χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα, 415

δὴ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἀνακτι

χρῦσαι, ζῶησι νεήνισιν εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ ^{σοῦτε}
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν. 420

αἱ μὲν ὑπαιθα ἀνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων ^{smat}
 πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴζε φαεινοῦ, ^{moved}
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·

“τίπτε, Θέτι ταυύπεπλε, ἰκάνεις ἡμέτερον δῶ
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις. 425

αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἀνωγεν,
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·

“Ἦφαιστ', ἦ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
 τοσσάδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρά, 430

ὅσσο' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,

Αἰακίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν

πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὲ γήραϊ λυγρῶ

κεῖται ἐνὶ μεγάροις ἀρημένος, ἀλλὰ δέ μοι νῦν· 435

υἶδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,

ἔξοχον ἠρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·

τὸν μὲν ἐγὼ θρέψασα φυτὸν ὧς γουνῶ ἀλωῆς,

νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω

lurid

Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς 440
οἴκαδε νοστήσαντα δόμον Πηληΐιον εἴσω.

ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἠελίοιο,
ἄχνηται, οὐδέ τί οἱ δύνamai χραισμήσαι ἰούσα.
κούρην ἦν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,
τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445

ἦ τοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρύμνησιν εἴϊλεον, οὐδὲ θύραζε
εἶων ἐξιέναι· τὸν δὲ λίσσοντο γέροντες

Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
ἔνθ' αὐτὸς μὲν ἔπειτ' ἠγαίνετο λοιγὸν ἀμῦναι, 450
αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἄμα λαὸν ὄπασσε.

πάν δ' ἦμαρ μάρναντο περὶ Σκαιῆσι πύλῃσι·
καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκε.

τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
υἱεὶ ἐμῷ ὠκυμόρφῳ δόμεν ἀσπίδα καὶ τρουφάλειαν *helmet*
καὶ καλὰς κνημίδας ἐπισφυρίοις ἀραρυίας, *ankle-claips*
καὶ θώρηχ'· ὁ γὰρ ἦν οἱ ἀπώλεσε πιστὸς ἐταῖρος 460

Τρωσὶ δαμείσ'· ὁ δὲ κείμενος ἐπὶ χθονὶ θυμὸν ἀχεύων·”

Τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
“θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
αἶ γάρ μιν θανάτοιο δυσσηχέος ᾧδε δυναίμην *loud-roaring*
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὡς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὔτε
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδηται.”

ᾧ εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, *emerald*
παντοίην εὐπρηστον αὐτμὴν ἐξανιείσαι, *strong-coming* 470

ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,

ὅπως Ἕφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.

χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε

καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα

θήκεν ἐν ἀκμοθέτῳ μέγαν ἀκμονα, γέντο δὲ χειρὶ

ραιστήρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην. ✓

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε

πάντοσε δαιδάλλων, περὶ δ' αὐτυγα βάλλε φαεινῆν

τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα.

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πύχες· αὐτὰρ ἐν αὐτῷ

ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν. X

Ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,

ἠελίον τ' ἀκάμαντα σελήνην τε πλήθουσαν,

ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται,

Πληϊάδας θ' Ἰάδας τε τό τε σθένος Ὀρίωνος

Ἄρκτου θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,

ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,

οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

Ἐν δὲ δῶυ ποίησε πόλεις μερόπων ἀνθρώπων

καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,

νύμφας δ' ἐκ θαλάμων δαίδων ὑπο λαμπομενάων

ἠγίνεον ἀνὰ ἄστνυ, πολλὺς δ' ὑμέναιος ὀρώρει·

κοῦροι δ' ὄρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν

αὐλοὶ φόρμιγγές τε βοῆν ἔχον· αἱ δὲ γυναῖκες

ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἐνθα δὲ νεῖκος

ὀρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποιηῆς

ἀνδρὸς ἀποφθιμένον· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι

δῆμῳ πιφάσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι·

ἄμφω δ' ἰέσθην ἐπὶ ἴστορι πέριρα ἐλέσθαι.

λαοὶ δ' ἀμφοτέροισιν ἐπήττων, ἀμφὶς ἀρωγοί·

κῆρυκες δ' ἄρα λαὸν ἐρήττων· οἱ δὲ γέροντες

indestructible

be completed

475

adding

layers

addition

480

stars
constellations

is set round w.

485

was set in
his own
place

birds

490

poor

1. offered.
2. vowed he had
to take a drink.

500

refused
1. bef. t judge
2. on 5 witness

appointed

u. these staves. (bad GK.). 506 etc perhaps to
passage refers to the
litigant's 137 But Scythians
cannot = pleaded their case.

18. ΙΛΙΑΔΟΣ Σ.

ἦατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
τοῖσιν ἔπειτ' ἦισσον, ἀμοιβηδὶς δὲ δίκασον.

κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύνητα εἴποι. 1. sh^d give t fairest
judgment
2. sh^d plead his cause.
best.

*
ack. Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ ἦατο λαῶν
τεύχεσι λαμπόμενοι· δίχα δὲ σφισιν ἦνδανε βουλή, 510
ἢ ἐδιαπραθείειν ἢ ἀνδρα πάντα δάσασθαι,

κτῆσι ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔργειν·
οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο. armed them selves
to meet (t foe).

τῆχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νῆπια τέκνα
ῤύατ' ἐφεσταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας· 515

οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
ἄμφω χρυσεῖω, χρύσεια δὲ εἶματα ἔσθην,

καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥς τε θεῶ περ,
ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπολίζονες ἦσαν. far
was fit
for smaller

οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἶκε λοχῆσαι,
ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,

ἐνθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἴθοπι χαλκῷ.
τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ ἦατο λαῶν,

δέγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.
οἱ δὲ τάχα προγένοντο, δύω δ' ἄμ' ἔποντο νομῆες 525.

τερπόμενοι σύριγξι· δόλον δ' οὐ τι προνόησαν.
οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
ἀργεννέων οἴων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας. making merry
cut off

οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν· 530
εἰράων προπάρριθε καθήμενοι, αὐτίκ' ἐφ' ἵππων

βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἴκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

ἐν δ' Ἔρις ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ, 535

* 54. This line seems to mean that the besiegers
offered to settle the matter by giving 1/2 their goods or being
sacked.

ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφινεὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἠδ' ἐμάχοντο,
 νεκρούς τ' ἀλλήλων ἔρουον κατατεθνηῶτας.

Ἐν δ' ἐτίθει νεῖον μαλακῆν, πείραυ ἀρούραυ,
 εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα διενέουτες ἐλάστρεον ἔνθα καὶ ἔνθα.
 οἱ δ' ὁπότε στρέψαντες ἰκοίατο τέλσον ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
 δόσκειν ἀνὴρ ἐπιῶν· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.
 ἠ δὲ μελαίνειτ' ὄπισθεν, ἀρηρομένη δὲ ἐφέκει,
 χρυσεῖη περ ἐοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βασιλήϊον· ἔνθα δ' ἔριθοι
 ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχούτες.

δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθε
 παῖδες δραγμαέοντες, ἐν ἀγκαλίδεσσι φέροντες,
 ἀσπερχὲς παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναικες
 δεῖπνον ἐρίθοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον.

Ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλωὴν
 καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.
 ἀμφὶ δὲ κνανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 κασσιτέρον· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν,
 τῇ νίσοντο φορηῆς, ὅτε τρυγῶφεν ἀλωήν.
 παρθενικαὶ δὲ καὶ ἠίθειοι ἀταλὰ φρονέοντες

met in battle

follow land

sc. ζεύγεα

soft fresh plowed 540

such as is 3 times plowed marking inner boundary

545

plowed-land

550

along

gathering hand fields

in rows w. bands

555

dressed sheaves 560

laden w. hung

detach vines of vines = 1

565

vintages

(guy) of vines

πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.

τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείη

ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδε

λεπταλή φωνῆ· τοὶ δὲ ρήσσοντες ἀμαρτή

μολπῆ τ' λυγμῶ τε ποσὶ σκαίρουτες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων·

αἱ δὲ βόες χρυσοῖο τέτεύχато κασσιτέρου τε,

μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε

πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆ.

χρῦσειοι δὲ νομῆες ἄμ' ἐστιχώντο βόεσσι

τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο.

σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσι

ταῦρον ἐρύγμηλου ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς

ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.

τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεῖην

ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες

αὐτῶς ἐνδῖεσαν ταχέας κύνας ὀτρύνοντες.

οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων,

ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυῆεις

ἐν καλῇ βήσση μέγαν οἰῶν ἀργεννάων,

σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκοῦς.

Ἐν δὲ χορὸν ποίικιλλε περικλυτὸς ἀμφιγυῆεις,

τῷ ἴκελον οἰόν ποτ' ἐνὶ Κνωσῶ εὐρείη

Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.

ἔνθα μὲν ἠῖθεοι καὶ παρθένοι ἀλφεισίβοιοι

ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῶ χεῖρας ἔχοντες.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας

εἶατ' εὐννήτους, ἦκα στίλβοντας ἐλαίῳ·

καί ρ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας

εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.

οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι

delidati 570

strongly to get in

boys 575

2-3 was
with you
waiting

coming

580

young man

hide

young one

young one

585

kept *any*

tending

fields

590

come
to view to field

much-covered

595

privately (2-3)
(2-3)
(2-3)

apparently used in prep - stuff.

ρεία μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν ^{hands} παλάμησιν 600
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι. *in lines.*
 πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο, *strongly*
 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,
 τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς, 610
 τεύξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν, *braves*
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκε,
 τεύξε δέ οἱ κνημίδας ἐαγού κασσιτέροιο. *plumet / casque*

Αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμψ κλυτὸς ἀμφιγυήεις, *χ 22003 (ισομμ)*
 μητρὸς Ἀχιλλῆος θῆκε προπάραιθεν ἀείρας. 615
 ἣ δ' ἴρηξ ὡς ἄλτο κατ' Οὐλύμπου νιφόεντος, *fallons*
 τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

ΙΛΙΑΔΟΣ Τ.

Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
ῶρνυθ', ἴν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
ἦ δ' ἔς νῆας ἴκανε θεοῦ πάρα δῶρα φέρουσα.
εὔρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον υἱόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5
μύρουθ'· ἦ δ' ἐν τοῖσι παρίστατο διὰ θεάων,
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“ τέκνον ἐμόν, τοῦτον μὲν ἔασομεν ἀχνύμενοί περ
κείσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἐφαιστόιο πάρα κλυτὰ τεύχεα δέξο, 10
καλὰ μάλ', οἷ' οὐ πώ τις ἀνὴρ ὥμοισι φόρησεν.”

Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε *rang loudly*
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15
ὡς εἶδ', ὡς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὄσσε *as 30*
δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἕξεφάανθεν·
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο δαίδαλα λεύσσω,
αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20
“ μήτηρ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν οἷ' ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἀνδρα τελέσσαι.
νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς

δεῖδω μή μοι τόφρα Μενοιτίου ἄλκιμον υἷον
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
 εὐλὰς ἐγγείωνται, ἀεικίσσωσι δὲ νεκρόν—

to life is slain out of him.
 ἐκ δ' αἰῶν πέφεται—κατὰ δὲ χρόα πάντα σαπήη.”

Τὸν δ' ἡμίβητ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων. †

τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα, 30
 μυῖας, αἶ ῥά τε φῶτας ἀρηϊφάτους κατέδουσι· *slain in fight*

κρίται
 ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
 αἰεὶ τῷ γ' ἔσται χρῶς ἔμπεδος, ἧ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς,
 μῆνιν ἀποειπὼν Ἀγαμέμνωνι, ποιμένι λαῶν, 35
 αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσσεο δ' ἀλκῆν.”

Ἦς ἄρα φωνήσασα μένος πολυθαρσῆς ἐνῆκε,
 Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δίος Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὦρσεν δ' ἦρωας Ἀχαιοὺς.

καὶ ῥ' οἱ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἷ τε κυβερνηῆται καὶ ἔχον οἰήϊα νηῶν *steerage*

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτιοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.

τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
 Τυδείδης τε μενεπτόλεμος καὶ δίος Ὀδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καδ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κιόντες. 50

αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.

αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεὺς· 55

“Ατρείδη, ἢ ἄρ τι τὸδ’ ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὃ τε νῶϊ περ ἀχυνμένω κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
 τὴν ὄφελ’ ἐν νήεσσι κατακτάμεν.” Ἀρτεμις ἰφῶ,
 ἡματι τῷ ὄτ’ ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας·
 τῷ κ’ οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὐδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.

1. when
 2 in that

60

“Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.

ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυνέμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλων δαμάσαντες ἀνάγκη·
 νῦν δ’ ἢ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ

65

ἀσκελέως αἰεὶ μεναινέμεν· ἀλλ’ ἄγε θάσσον
 ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιούς,
 ὄφρ’ ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθών,
 αἶ κ’ ἐθέλωσ’ ἐπὶ νηυσὶν ἰαύειν· ἀλλά τιν’ οἴω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
 δῆτιον ἐκ πολέμοιο ὑπ’ ἔγχεος ἡμετέροιο.”

implacably

70

“ὦς ἔφαθ’, οἱ δ’ ἐχάρησαν ἐϋκνήμιδες Ἀχαιοὶ
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.

75

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 [αὐτόθεν ἐξ ἔδρης, οὐδ’ ἐν μέσσοισιν ἀναστάς]:

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,
 ἔσταόςτος μὲν καλὸν ἀκούειν, οὐδὲ ἕοικεν

80

ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ εἶναι.
 ἀνδρῶν δ’ ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.

interrupt

Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
σύνθεσθ’ Ἀργεῖοι, μῦθόν τ’ εὔ γυνώτε ἕκαστος.

give heed.

85

πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,
 καὶ τέ με νεικέεισκον· ἐγὼ δ’ οὐκ αἰτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἐρινύς,

rather
 sing-
 can't
 shut

οἷ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβalon ἄγριον ἄτην,
 ἤματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾶ. 90

πρέσβα Διδὸς θυγάτηρ Ἄτη, ἣ πάντας ἀάται,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
goeth πίλινται, ἀλλ' ἄρα ἦ γε κατ' ἀνδρῶν κράατα βαίνει *entangleth*
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησε.

καὶ γὰρ δὴ νύ ποτε Ζεὺς ἄσατο, τὸν περ ἄριστον 95

ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν

Ἥρη θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,

ἤματι τῷ ὅτ' ἔμελλε βίην Ἑρακληίην

Ἀλκμήνῃ τέξεσθαι ἔϋστεφάνῳ ἐνὶ Θήβῃ.

ἦ τοι ὄ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100

‘κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι,

ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι ἀνώγει.

σήμερον ἄνδρα φόωσδε μογοστόκος Εἰλειθῖναι

ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσι ἀνάξει,

τῶν ἀνδρῶν γενεῆς οἷ θ' αἵματος ἐξ ἐμεῦ εἰσί·’ 105

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·

‘ψευστήεις, οὐδ' αὐτε τέλος μύθῳ ἐπιθήσεις.

εἰ δ' ἄγε νῦν μοι ὄμοσον, Ὀλύμπιε, καρτερὸν ὄρκον,

ἣ μὲν τὸν πάντεσσι περικτιόνεσσι ἀνάξειν,

ὃς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110

τῶν ἀνδρῶν οἷ σῆς ἐξ αἵματος εἰσι γενέθλης·

ὣς ἔφατο· Ζεὺς δ' οὔ τι δολοφροσύνην ἐνόησεν,

ἀλλ' ὄμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.

Ἥρη δ' αἰξασα λίπεν ρίον Οὐλύμπιοι,

καρπαλίμως δ' ἴκετ' Ἄργος Ἀχαιϊκόν, ἔνθ' ἄρα ἦδη 115

ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.

ἣ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς· *mother*

ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἠλιτόμνηνον έόντα, *male with mother told*

Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.

*will be
deceive*

reak

αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα· 120
 ' Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω·
 ἤδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθέυς, Σθενέλοιο πάϊς Περσηϊάδαο,
 σὸν γένος· οὗ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν·
 ὧς φάτο, τὸν δ' ἄχος ὄξυν κατὰ φρένα τύψε βαθείαν· 125
 αὐτίκα δ' εἶλ' Ἄτην κεφαλῆς λιπαροπλοκάμοιο
 χωόμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερόν ὄρκου
 μὴ ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτίς ἐλεύσεσθαι Ἄτην, ἣ πάντας ἀἶται.
 ὧς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας· τάχα δ' ἴκετο ἔργ' ἀνθρώπων. *whirling*
 τὴν αἰεὶ στενάχεσχ', ὅθ' ἐὼν φίλον υἷον ὀρφῶτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέης ἀέθλων. *tasks*
 ὧς καὶ ἐγών, ὅτε δὴ αὐτε μέγας κορυθαίολος Ἔκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρύμνησι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' Ἄτης, ἣ πρῶτον ἀάσθη.
 ἀλλ' ἐπεὶ ἀασάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,
ἄψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα· *make amends*
 ἀλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσσα τοι ἐλθὼν
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς. 141
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρηος,
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὄφρα ἴδῃαι ὃ τοι μενοεικέα δώσω."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 146
 δῶρα μὲν αἶ κ' ἐθέλησθα παρασχέμεν, ὡς ἐπιεικὲς,
 ἣ τ' ἐχέμεν παρὰ σοί· νῦν δὲ μνησώμεθα χάρμης
 αἶψα μάλ'· οὐ γὰρ χρὴ κλοτόπέειν ἐνθάδ' ἐόντας
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
 ὧς κέ τις αὐτ' Ἀχιλῆα μετὰ πρότοισιν ἴδῃται

ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
 ὦδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ μὴ δὴ οὕτως ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ, 155
νήστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν

fasting

Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
 φύλοπις, εὖτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
 ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.

(Odyssseus
 switches
 function of the
 chorus)

ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.

fasting

οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι·
 εἴ περ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἠδὲ κιχάνει 165

fail

δίψα τε καὶ λιμός, βλάβεται δὲ τε γούνατ' ἰόντι.
 ὃς δὲ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἔδωδῆς
 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,

→
 od. as the
 practical man

θαρσαλέου νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170

ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορῆν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἰαυθῆς.
 ὀμνυέτω δὲ τοι ὄρκον ἐν Ἀργείοισιν ἀναστάς, 175
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι·

[ἦ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσίν Ἴλαος ἔστω.

αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
 πιεῖρη, ἵνα μή τι δίκης ἐπιδευὲς ἔχῃσθα. 180

Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλῳ
 ἔσσεαι. οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
 ἀνδρ' ἀπαρέσασθαι, ὅτε τις πρότερος χαλεπήνῃ.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 “χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας· 185
 ἐν μοίρῃ γὰρ πάντα διίκεο καὶ κατέλεξας.

ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
 μμνέτω αὐτόθι τῆος ἐπειγόμενός περ Ἄρηος· *before*
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα *for a time*
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν. 190 *make oath w*
 σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἠδὲ κελεύω· *sacrifice.*

κρινάμενος κούρητας ἀριστήης Παναχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσο' Ἀχιλῆϊ
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195

Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοιμασάτω, ταμέειν Δίι τ' Ἡελίῳ τε.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ἀτρείδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200

ὅπποτε τις μεταπαυσωλῆ πολέμοιο γένηται *pause*
 καὶ μένος οὐ τόσον ἦσιν ἐνὶ στήθεσσιν ἐμοῖσι.

νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι, οὓς ἐδάμασσαν·

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον· ἦ τ' ἂν ἐγὼ γε 205

νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν

νήστιας ἀκμήνους, ἅμα δ' ἠελίῳ καταδύντι
 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.

πρὶν δ' οὗ πῶς ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖν
 οὐ πόσις οὐδὲ βρώσις, ἑταίρου τεθνηῶτος, 210

ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὄξεϊ χαλκῷ
 κείται ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι *w his ft tow.*
t door.

μύρονται· τό μοι οὗ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 216
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220

αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἦς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχενεν, 220 *straw*

ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνησι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων τὰμῆς πολέμοιο τέτυκται.

γαστέρι δ' οὐ πῶς ἔστι νέκυν πενθήσαι Ἀχαιούς· 225

λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;

ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνησι,

νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας·

ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230

μεμνήσθαι πόσιος καὶ ἐδητύος, ὄφρ' ἔτι μᾶλλον

ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμῆς αἰεί,

ἔσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην

λαῶν ὄτρυντὸν ποτιδέγμενος ισχαναάσθω. 235 *hold back*

ἦδε γὰρ ὄτρυντὸς κακὸν ἔσσειται ὅς κε λίπηται

νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθροοὶ ὄρμηθέντες

Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα.”

Ἦ, καὶ Νέστορος υἱας ὀπάσσατο κυδαλίμοιο,

Φυλείδην τε Μέγητα Θόαντά τε Μηριόνην τε

καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον· 240

βᾶν δ' ἴμεν ἐς κλισίην Ἀγαμένονος Ἀτρεΐδαο.

αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·

ἐπὶ μὲν ἐκ κλισίης τρίποδας φέρου, οὓς οἱ ὑπέστη,

αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·

ἐκ δ' ἄγον αἶψα γυναικας ἀμύμονα ἔργα ἰδυίας 245

ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηον.

χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα

thou art

harvest

by fasting

for a day

take w him

weighed

ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
ἴστατο· Ταλθύβιος δὲ θεῶ ἐναλίγκιος αὐδῆν 250
κάπρου ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.

Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἣ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο, *scabbard*
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχῶν *cut off*
εὐχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν ἦτο σιγῇ *by themselves* 255
Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος. *duly*
εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
Γῆ τε καὶ Ἡέλιος καὶ Ἐριῦές, αἱ θ' ὑπὸ γαῖαν *take vengeance on*
ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση, 260
μὴ μὲν ἐγὼ κούρη Βρισητῖδι χεῖρ' ἐπενείκαι,
οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου.
ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίησιν ἐμῆσιν. *untouched*
εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόσσας.” 265

Ἡ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῶ.
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα *wash*
ρίψ' ἐπιδιμήσας, βόσιν ἰχθύσιω· αὐτὰρ Ἀχιλλεὺς
ἀνστὰς Ἀργεῖοισι φιλοπτολέμοισι μετηύδα·

“Ζεῦ πάτερ, ἣ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα· 270
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν
Ἀτρείδης ὦρινε διαμπερές, οὐδέ κε κούρη
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.

νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἄρηα.” 275
Ἵως ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην. *irresistible*
οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος, *it is so that it*
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο, *took up qui dilly*
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο. *speedily* * *took up*

καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

Βρισηῖς δ' ἄρ' ἔπειτ', ἰκέλη χρυσῆ' Ἀφροδίτῃ,
ὡς ἰδὲ Πάτροκλον δεδαϊγμένον ὀξείῃ χαλκῶ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκόκυε, χερσὶ δ' ἄμυσσε *loue*
στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285

εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῆσι·
“ Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῶ,
ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰούσα,
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
ἄψ' ἀνιούσ'· ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290

ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξείῃ χαλκῶ,
τρῆς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
κηδείους, οἳ πάντες ὀλέθριον ἡμᾶρ ἐπέσπον.

οὐδὲ μὲν οὐδὲ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὦκός' Ἀχιλλεύς 295
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν

ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
τῷ σ' ἄμοτον κλαίω τεθνηῶτα, μείλιχον αἰεί.” 300

ἌΩς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάσθη.
αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο
λισσόμενοι δειπνήσαι· ὁ δ' ἠρνεῖτο στεναχίζων·

“ λίσσομαι, εἴ τις ἐμοὶ γε φίλων ἐπιπειθέθ' ἑταίρων, 305
μή με πρὶν σίτιοιο κελεύετε μηδὲ ποτῆτος
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει·
δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης.” *continually*

ἌΩς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεὺς τε γέρων θ' ἱππηλάτα Φοῖνιξ,

Pallas of

Homer.

waits
(see note)

fast
continually

τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
 τέρπετο, πρὶν πολέμου στόμα δύνεμαι αἱματόεντος·
 μνησάμενος δ' ἀδινῶς ἀνευείκατο φώνησέν τε·
 “ ἦ ῥά νῦ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἑταίρων, 315

αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοῖατ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρηα.

νῦν δὲ σὺ μὲν κείσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
 ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320

σῆ ποθῆ· οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
 οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,

ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυν εἶβει
 χήτεϊ τοιοῦδ' υἱός· ὁ δ' ἀλλοδαπῷ ἐνὶ δήμῳ

εἵνεκα ῥιγεδαυῆς Ἑλένης Τρωσὶν πολεμίζω·
 ἢ ἐ τὸν ὅς Σκύρω μοι ἔνι τρέφεται φίλος υἱός, 325

εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.

πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλπει

οἴον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι, 330

ὥς ἂν μοι τὸν παῖδα θοῆ ἐνὶ νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξεις ἕκαστα,
 κτήσιν ἐμῆν δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.

ἤδη γὰρ Πηληϊά γ' οἴομαι ἢ κατὰ πάμπαν
τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι 335

γῆραί τε στυγερῷ, καὶ ἐμῆν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται.”

ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον· 340

μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων,

αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος.

ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς ;

(mid. 2 vol. 200a)
 heaved a deep sigh
 heavily sighed

savoury
 readily

for lack
 baleful

dead & gone

melai.

κείνος ὃ γε προπάρειθε νεῶν ὀρθοκραιράων·
 ἦσται ὀδυρόμενος ἕταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ, τε καὶ ἀμβροσίην ἐρατεινὴν
 στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἴκηται."

ἌΩς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·

fold on
 ἢ δ' ἄρπη εἰκνῖα ταυυπτέρυγι λιγυφώνῃ, 350
 οὐρανοῦ ἐκ κατεπάλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσοντο κατὰ στρατόν· ἢ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἴκοιτο·
 αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
 ᾤχετο, τοῖ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.

thick
 ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραὶ, ὑπὸ ριπῆς αἰθρηγενέος Βορέας, *born in the upper air*
 ὡς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα. *strong-plated*

αἴγλη δ' οὐρανόθεν ἴκε, γέλασσε δὲ πᾶσα περὶ χθῶν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρυντο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 [τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δὲ οἱ ὅσσε 365
 λαμπέσθην ὡς εἴ τε πυρὸς σέλας, ἐν δὲ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὃ δ' ἄρα Τρωσὶν μενεαίνων
 δύσετο δῶρα θεοῦ, τὰ οἱ Ἡφαιστος κάμε τεύχων.]

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἠὔτε μήνης.

ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375

καιομένοιοι πυρός· τὸ δὲ καλεῖται ὑψόθ' ὄρεσφι
 σταθμῶ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὡς ἀπ' Ἀχιλλῆος σάκεος· σέλας αἰθέρι' ἵκανε
 καλοῦ δαιδαλέου· περὶ δὲ τρυφάλειαν αἰείρας 380

κρατὶ θέτο βριαρῆν· ἣ δ' ἀστὴρ ὡς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσειαι, ἄς Ἡφαιστος ἴει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς, *ran free*
 εἰ οἷ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385

τῷ δ' εὔτε περὰ γίγνεται, αἶριε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρῷον ἐσπάσατ' ἔγχος, *spear-case*
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλ्लειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,

Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων 390

Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν·
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινοῦς *† heart-strings*
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 395

χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιιν ἀνόρουσεν,
 Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσι παμφαίνων ὡς τ' ἠλέκτωρ Ὑπερίων, *bright*
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρός ἐοῖο·

“Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
 ἄλλως δὴ φράζεσθε σαωσέμεν ἠνιοχῆα
 ἀψ' Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιοι,
 μηδ' ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”

Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος *housed*
 Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι· πᾶσα δὲ χαίτη 405
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανε·
 αὐδῆεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

“καὶ λίην σ’ ἔτι νῦν γε σαώσομεν, ὄβριμ’ Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
 αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή. 410
 οὐδὲ γὰρ ἡμετέρη βραδυτῆτί τε νωχελίῃ τε *heedless*
 Τρῶες ἀπ’ ὤμοιιν Πατρόκλου τεύχε’ ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἠύκομος τέκε Λητώ,
 ἔκταν’ ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκε.
 νῶϊ δὲ καί κεν ἄμα πνοιῇ Ζεφύροιο θέοιμεν, 415
 ἦν περ ἐλαφροτάτην φάσ’ ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.”

Ὡς ἄρα φωνήσάντος Ἐρινύες ἔσχεθον αὐδῆν.
 τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή. 420
 εἶ νυ τὸ οἶδα καὶ αὐτὸς ὅ μοι μόρος ἐνθάδ’ ὀλέσθαι,
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπησ
 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

Ἡ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

ΙΛΙΑΔΟΣ Υ.

Θεομαχία.

Ὡς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο
 ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμφῷ πεδίοιο·
 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
 κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἢ δ' ἄρα πάντη 5
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 οὔτ' ἄρα νυμφάων, αἳ τ' ἄλσεα καλὰ νέμονται
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
 ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
 ξεστῆς αἰθούσῃσι ἐνίζανον, ἅς Διὶ πατρὶ
 Ἥφαιστοςποίησεν ἰδυίησι πραπίδεσσιν.

Ὡς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
 νηκούστησε θεᾶς, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτοῦς,
 ἴξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν·
 “τίπτ' αὐτ', ἀργικέραννε, θεοὺς ἀγορήνδε κάλεσσας;
 ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
 τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηε.”

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἔγνωσ, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν, 20
 ὧν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχι Οὐλύμποιο
 ἦμενος, ἐνθ' ὀρώων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι

*hungry
high ground **

save

meadows

10

*w= headless
inquired ab
15*

20

ἔρχεσθ' ὄφρ' ἂν ἴκησθε μετὰ Τρῶας καὶ Ἀχαιοῦς,
ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου. 25

εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρῶεσσι μαχεῖται,
οὐδὲ μίνυθ' ἔξουσι ποδώκεα Πηλεΐωνα.

καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
νῦν δ' ὅτε δὴ καὶ θυμὸν ἑταίρου χῶεται αἰνῶς,
δειδῶ μὴ καὶ τείχος ὑπέρμωρον ἐξαλαπάξῃ." 30

ᾧ ἔφατο Κρονίδης, πόλεμον δ' ἀλῖαστον ἔγειρε. *incessant*
βὰν δ' ἴμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·

Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
ἠδὲ Ποσειδάων γαιήοχος ἠδ' ἐριούνης *bigger - level*

Ἑρμείας, ὅς ἐπὶ φρεσὶ πευκαλίμησι κέεασται· 35

Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κνήμαι ῥῶοντο ἀραιαί.

ἔς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ
Φοῖβος ἀκερσεκόμης ἠδ' Ἄρτεμις ἰοχέαιρα
Λητώ τε Ξάνθος τε φιλομμειδῆς τ' Ἀφροδίτη. 40

ᾧ ἦν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,

τῆος Ἀχαιοὶ μὲν μέγα κύδανον, οὐνεκ' Ἀχιλλεὺς
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς·

Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστου,
δειδιότας, ὅθ' ὀρώντο ποδώκεα Πηλεΐωνα 45

τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἄρηϊ.

αὐτὰρ ἐπεὶ μεθ' ὄμιλον Ὀλύμπιοι ἦλυθον ἀνδρῶν,

ᾧρτο δ' Ἔρις κρατερὴ λαοσσόος, αἶε δ' Ἀθήνη,
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,

ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὔτει. 50

αἶε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,

ὄξυ κατ' ἀκροτάτης πόλιος Τρῶεσσι κελεύων,

ἄλλοτε παρ Σιμόεντι θέων-ἐπὶ-Καλλικολώνῃ.

ᾧ ἦν τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες

σύβαλον, ἐν δ' αὐτοῖς ἔριδα ρήγγυτο βαρείαν· 55

matched them

*caused to
break out*

*ni de
= κυκλιος*

boast

*loudly
sounding
loudly*

Ἄρης ἡἄν
Ἀπόλλων Χάουθις
Ἀρτεμις
Ἀφροδίτη

20. ΙΛΙΑΔΟΣ Υ.

greek
Poseidon
Hera
Athene
Hermes
St. Elizabeth

157

δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε

ὑψόθεν· αὐτὰρ νέρθε Ποσειδάων ἐτίναξε

γαίαν ἀπειρεσίην ὄρεων τ' αἰπεινὰ κάρηνα.

πάντες δ' ἔσσειοντο πόδες πολυπίδακος Ἴδης

καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν.

ἔδρυσεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀιδωνεύς, *those below*

δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθε *of thunder-wild*

γαίαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,

called Poseidonius.

οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη

no soundly

σμερδαλέ' ἐυρώεντα, τά τε στυγέουσι θεοί περ·

65

τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.

ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος

ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,

ἄντα δ' Ἐνναλίιο θεὰ γλαυκῶπις Ἀθήνη·

ἥρῃ δ' ἀντέστη χρυσηλάκατος κελαδεινῇ

70

Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·

Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς, *strong*

ἄντα δ' ἄρ' Ἡφαίστοιο μέγας ποταμὸς βαθυδίνης,

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

ᾧ οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75

Ἐκτορος ἄντα μάλιστα λιλαίετο δύναι ὄμιλον

Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει

αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν. *W shield - tough*

Αἰνείαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων

bullet hole

ἀντία Πηλεΐωνος, ἐνῆκε δὲ οἱ μένος ἦψ·

80

υἱεῖ δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν·

τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·

“ Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,

ὡς Τρώων βασιλεῦσιν ὑπίσχεο οἰνοποτάζων,

Πηλεΐδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν ;”

85

Τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπε·

“ Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις,

ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι ;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,
 πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
 ἦ κ' ἐκάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἠδ' ἐκέλευεν 95
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι
 † αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὅς λοιγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει
 πρὶν χροὸς ἀνδρομέοιο διελθήμεν· εἰ δὲ θεὸς περ 100
 ἴσον τείνειεν πολέμου τέλος, οὗ κε μάλα ῥέα
 νικήσει', οὐδ' εἰ παγχάλκεος εὔχεται εἶναι."

Τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

“ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
 εὔχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
 ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἔστιν·
 ἦ μὲν γὰρ Διὸς ἔσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
 ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.”

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.

οὐδ' ἔλαθ' Ἀγχίσαιο πᾶσις λευκώλενον Ἥρην
 ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν· *through*
 ἦ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπε·
 “φράζεσθον δὴ σφῶϊ, Ποσειδάον καὶ Ἀθήνη,
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνείας ὄδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ
 ἀντία Πηλείωνος, ἀνήκε δὲ Φοῖβος Ἀπόλλων.
 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπώμεν ὀπίσσω

*aim straight
 pitiful*

collected by

feeling that

αυτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ
 παρσταιή, δοίη δὲ κράτος μέγα, μηδέ τι θυμῶ
 δενέσθω, ἵνα εἰδῆ ὅ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἳ δ' αὐτ' ἀνεμῶλιοι οἳ τὸ πάρος περ
 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.

120

*good for naught
(lit windy)*

πάντες δ' Οὐλύμποιοι κατήλθομεν ἀντιόωντες
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσι
 σήμερον· ὕστερον αὐτε τὰ πείσεται ἄσσα οἱ Αἴσα
 γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.

*encounter is going
in quest*

125

εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς,
 δεῖσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς."

*allotted as to 1st
thread*

130

*are dangerous
in respect. &
appearing.*

Τὴν δ' ἡμίμβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 "Ἡρῆ, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
 οὐκ ἂν ἐγὼ γ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτεροί εἰμεν]."

135

ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κίοντες
 ἐκ πάτων ἐς σκοπιήν, πόλεμος δ' ἀνδρεσσι μελήσει.

*path
reall*

εἰ δέ κ' Ἄρης ἀρχῶσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,

αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόθι νεῖκος ὀρεῖται
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἴω,
 ἂψ ἴμεν Οὐλυμπόνδε θεῶν μεθ' ὀμήγυριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίηφι δαμέντας."

140

be parted

Ὡς ἄρα φωνήσας ἠγήσατο κvanoχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό· ῥά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλείαιτο,
 ὀππότε μιν σεύαιτο ἀπ' ἠϊόνος πεδίουνδε.

145

thrown up round

ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισιν ἔσαντο·
 οἳ δ' ἐτέρωσε καθίζου ἐπ' ὀφρύσι Καλλικολώνης

150

+

ἀμφὶ σέ, ἦϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.

ruthless
 ὦς οἱ μὲν ῥ' ἐκάτερθε καθήατο μητιόωντες
 βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὤκνεον ἀμφότεροι, Ζεὺς δ' ἤμενος ὕψι κέλευε. 155

*1. ring
2. make*
 Τῶν δ' ἅπαν ἐπλήσθη πεδίων καὶ λάμπετο χαλκῶ,
 ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσι
 ὀρνυμένων ἄμυδις. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνεΐας τ' Ἀγχισιδάδης καὶ δῖος Ἀχιλλεύς. 160

nodding
 Αἰνεΐας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
νευστάζων κόρυθι βριαρῆ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὦρτο λέων ὧς
 σίντης, ὅν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165

ἀγρόμενοι πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων *unheeding*
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθῶων αἰζηῶν *swift in war*
 δουρὶ βάλλῃ, ἔάλλῃ τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας *crouches*
 γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ,
 οὐρῆ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν *loins* 170

glaring
 μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
γλαυκίῶων δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη
 ἀνδρῶν, ἣ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·
 ὧς Ἀχιλῆ' ὄτρυνε μένος καὶ θυμὸς ἀγῆνωρ
 αὐτίον ἐλθέμεναι μεγαλήτορος Αἰνεΐαο. 175

to front battle
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 “ Αἰνεΐα, τί σὺν τόσσον ὀμίλου πολλὸν ἐπελθῶν
 ἔστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
 ἐλπόμενον Τρώεσσι ἀνάξειν ἵπποδάμοισι 180

τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
 οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
 εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.

*1. something in mind
2. lights mind*

ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, *orchard.* 185
 αἶ κεν ἐμὲ κτείνης; χαλεπῶς δέ σ' ἔολπα τὸ ρέξιεν. *comfort myself*
 ἤδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
 ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο μῦνον ἐόντα
 σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
 καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζεο φεύγων. 190
 ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
ληϊάδας δὲ γυναικας ἐλεύθερον ἡμᾶρ ἀπούρας *captives*
 ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 ἀλλ' οὐ νῦν σε ρύεσθαι ὀίτομαι, ὡς ἐνὶ θυμῷ 195
 βάλλεαι· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμείο,
 πρὶν τι κακὸν παθείην· ρεχθὲν δέ τε νήπιος ἔγνω.”

Τὸν δ' αὐτ' Αἰνείας ἀπαμείβετο φώνησέν τε·
 “ Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὧς 200
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἦδ' αἴσυλα μυθήσασθαι. *unseemly*
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας, *famous*
πρόκλυτ' ἀκούοντες ἔπεια θνητῶν ἀνθρώπων·
 ὄψει δ' οὐτ' ἄρ πω σὺ ἐμὸς ἴδες οὐτ' ἄρ' ἐγὼ σούς. 205
 φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἀλοσύδνης· *child of sea*
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὔχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἔστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἕτεροὶ γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ᾧδε διακριθέντε μάχης ἕξ ἀπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὔ εἰδῆς
 ἡμετέρεην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215

κτίσσε δὲ Δαρδανίην, ἐπεὶ οὗ πω Ἴλιος ἱρὴ
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ᾗκεον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων 220
 τοῦ τρισχίλια ἵπποι ἔλος κᾶτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσι. *tender*
 τᾶων καὶ Βορέης ἠράσσατο βοσκομενάων,
 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτη·
 αἰ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
 αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεοῦ οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ρήγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα· 230
 Τρῶος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρεΐψαντο θεοὶ Διὶ οἰνοχοεῦειν
 κάλλεος εἴνεκα οἴο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἄρηος·
 Ἀσσάρακος δὲ Κάπυ, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἔκτορα δίου. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅππως κεν ἐθέλησιν· ὃ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὦς,
 ἔσταότ' ἐν μέσση ὑσμίνῃ δηϊοτήτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνειδέα μυθήσασθαι
 πολλὰ μάλ', οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιο.

*fert.**marsh-
meadows**fruitful
asphodel
surf*

στρεπτή δὲ γλῶσσο^s ἔστι βροτῶν, πολέες δ' ἐνὶ μῦθοι
παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα. *position*
ὄπποῖόν κ' εἶπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις. 250

ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
αἱ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
νεικεῦσ' ἀλλήλησι μέσην ἐς ἄγνιαν ἰούσαι, *time*
πόλλ' ἐτέα τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
πρὶν χαλκῶ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον
γενσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

Ἡ ῥά, καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,
σμερδαλέω· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῆ. 260
Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείη
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαιο,
νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμὸν
ὥς οὐ ῥῆϊδι' ἔστι θεῶν ἐρικυδέα δῶρα 265

ἄνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
οὐδὲ τότε Αἰνείαιο δαΐφρονος ὄβριμον ἔγχος
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
ἀλλὰ δύο μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέροιο,
τὴν δὲ μίαν χρυσέην, τῇ ῥ' ἔσχετο μείλινον ἔγχος.

Δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' εἴσην, *outermost.*
ἄντυγ' ὑπο πρῶτην, ἧ λεπτότατος θέε χαλκός, 275
λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἧ δὲ διαπρὸ
Πηλιάς ἠΐξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
Αἰνείας δ' ἔαλε καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε
δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ

*in its
eager course.*

ἔσθη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔσθη, κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
 ταρβήσας ὃ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσεν ἐρυσσάμενος ξίφος ὄξυ,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἴοι νῦν βροτοὶ εἶσ'· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἢ κόρυθ' ἢ ἑ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δὲ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα,
 εἰ μὴ ἄρ' ὄξυ νόησε Ποσειδάων ἐνοσίχθων·
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνεῖαιο,
 ὃς τάχα Πηλεΐωνι δαμείς Ἀϊδόσδε κάτεισι,
 πειθόμενος μῦθοισιν Ἀπόλλωνος ἑκάτοιο, 295
 νῆπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον. *word off*
 ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ *welcome*
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἀφαντος ὄληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν.
 ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων· *has come to hate* 305
 νῦν δὲ δὴ Αἰνεῖαιο βίη Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον 310
 Αἰνεῖαν, ἦ κέν μιν ἐρύσσειαι, ἦ κεν ἐάσῃς

[Πηλείδῃ Ἀχιλῆϊ δαμῆμεναι, ἔσθλὸν ἔοντα].
 ἦ τοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὄρκους *by many witnesses*
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμαρ,
 315
 μηδ' ὀπότ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
 καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 ἴξε δ' ὄθ' Αἰνεΐας ἠδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.
 320

αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,
 Πηλείδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχάλκον
 ἀσπίδος ἐξέερυσεν μεγαλήτορος Αἰνεΐας·
 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν,
 Αἰνεΐαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰείρας.
 πολλὰς δὲ στίχας ἠρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνεΐας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας, *(ὀρούσας) darting forwards. fr*
 ἴξε δ' ἐπ' ἐσχατιῇν πολυαΐκος πολέμοιο,
 ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.
 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων,
 330

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Αἰνεΐα, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει *relaying to madman*
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
 ἀλλ' ἀναχωρήσαι, ὅτε κεν συμβλήσῃαι αὐτῷ,
 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀΐδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλλεύς θάνατον καὶ πότμον ἐπίσπη,
 θαρσήσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
 οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει."

ὧς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἐξιδεν ὀφθαλμοῖσιν,
 ὄχθησας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὀρώμαι·
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345
 λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων. *Caution.*
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν *his claim is:*
 ἦεν· ἀτάρ μιν ἔφην μὰψ αὐτῶς εὐχετάσθαι. *merely an*
 ἐρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι *idle boast*
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
 ἀλλ’ ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.”

Ἦ, καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·
 “μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,
 ἀλλ’ ἄγ’ ἀνὴρ ἄντ’ ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355
 ἀργαλέον δέ μοι ἔστι καὶ ἰφθίμω περ ἐόντι
 τοσσούσδ’ ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι
 οὐδέ κ’ Ἄρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ’ Ἀθήνη *with*
 τοσσῆσδ’ ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο. *dead force.*
 ἀλλ’ ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐ μέ τί φημι μεθησέμεν οὐδ’ ἠβαιόν,
 ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν’ οἷω
 Τρώων χαιρήσειν, ὃς τις σχεδὸν ἔγχος ἔλθῃ.”

ἌΩς φάτ’ ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
 κέκλεθ’ ὀμοκλήσας, φάτο δ’ ἵμεναι ἄντ’ Ἀχιλῆος· 365
 “Τρῶες ὑπέρθυμοι, μὴ δεῖδτε Πηλεΐωνα.
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 ἔγχῃ δ’ ἀργαλέον, ἐπεὶ ἦ πολὺν φέρτεροί εἰσιν.
 οὐδ’ Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει, *will leave*
 ἀλλὰ τὸ μὲν τελείει, τὸ δὲ καὶ μεσσηγὺν κολουέει. *unfulfilled*
 τῷ δ’ ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν, 370
 εἰ πυρὶ χεῖρας ἔοικε, μένος δ’ αἴθωνι σιδήρῳ.”

ἌΩς φάτ’ ἐποτρύνων, οἱ δ’ ἀντίοι ἔγχῃ ἄειραν
 Τρῶες· τῶν δ’ ἄμυδις μίχθη μένος, ὦρτο δ’ αὐτή. 374
 καὶ τότε ἄρ’ Ἔκτορα εἶπε παραστὰς Φοῖβος Ἀπόλλων·

“Εκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε, *fight as champion*
 ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο, *w. press*
 μή πῶς σ' ἤε βάλῃ ἤε σχεδὸν ἄορι τύψῃ.” *await his onset.*

ἌΩς ἔφαθ', Ἐκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν *throng*
 ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε φρεσὶν εἰμένος ἀλκῆν,
 σμερδαλέα ἰάχων, πρῶτον δ' ἔλεν Ἴφιτίωνα,
 ἐσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,
 ὃν νύμφη τέκε νηΐς Ὀτρυντηΐ πτολιπόρθω *naiad*

Τμῶλφ ὑπο νιφόεντι, Ἰδῆς ἐν πίονι δήμῳ *x* 385
 τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δίος Ἀχιλλεὺς

μέσσην κακ κεφαλῆν· ἢ δ' ἀνδιχα πᾶσα κεάσθη,
 δούπησεν δὲ πεσῶν, ὁ δ' ἐπεύξατο δίος Ἀχιλλεὺς·

“ κείσαι, Ὀτρυντεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν
 ἐνθάδε τοι θάνατος, γενεῇ δέ τοί ἐστ' ἐπὶ λίμνῃ *birth*
 Γυγαίῃ, ὅθι τοι τέμενος πατρῷϊόν ἐστιν,

“ Ἄλλω ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινῆεντι.”

ἌΩς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψε.
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο *clash around w their*
 πρώτη ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα, *over him tires*
 ἐσθλὸν ἀλεξητήρα μάχης, Ἀντήνορος υἱόν, *395*

νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήου.
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς

αἰχμῇ ἰεμένη ρῆξ' ὀστέον, ἐγκέφαλος δὲ *w= scattered*

ἐνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400

Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἰξάντα,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί.

αὐτὰρ ὁ θυμὸν αἴσθε καὶ ἤρυγεν, ὥς ὅτε ταῦρος *lord, Helio.*
 ἤρυγεν ἐλκόμενος Ἑλικώνιου ἀμφὶ ἄνακτα *round to altar*

κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων· 405

ὥς ἄρα τόν γ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ·
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον

Πριαμίδην. τὸν δ' οὐ τι πατὴρ εἶασκε μάχεσθαι,
 οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοι, *youngest*
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
born

δὴ τότε νηπιέησι ποδῶν ἀρετὴν ἀναφαίνων
 θῦνε διὰ προμάχων, ἧος φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκουτι ποδάρκης δῖος Ἀχιλλεὺς
 νῶτα παραίσσοντος, ὅθι ζωστήρος ὀχῆες *buckles*
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ· *overlapped*
 415
 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῆ,
 γνυξ δ' ἔριπ' οἰμώξας, νεφέλη δέ μιν ἀμφεκάλυψε·
 κυανέη, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθεις. *smelt*

Ἐκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαίῃ, 420
 κάρ ρά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
range δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ
 ὀξὺ δόρυ κραδάων, φλογὶ εἵκελος· αὐτὰρ Ἀχιλλεὺς
 ὡς εἶδ', ὡς ἀνεπάλτο, καὶ εὐχόμενος ἔπος ἠῦδα· *smitten*
 “ ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσματο θυμόν, *deeply*
 425
 ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
 “ ἄσσον ἴθ', ὡς κεν θᾶσσον ὀλέθρου πεῖραθ' ἴκηαι.” *goal*

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ· 430
 “ Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὧς
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
 οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείμεναι, 435
 αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
 δουρὶ βαλὼν, ἐπεὶ ἦ καὶ ἐμόν βέλος ὀξὺ πάροιθεν.”

Ἦ ρά, καὶ ἀμπεπαλῶν προῖει δόρυ, καὶ τό γ' Ἀθήνη
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,

breathing

ἦκα μάλα ψύξασα· τὸ δ' ἀψ ἴκεθ' Ἔκτορα δῖον, 440
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσειν. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσε κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.
 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
 ἔγχει χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθείαν.

ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὀμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, *will slay*
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.” *fut. ἐπιείμι.*

ᾧ ὦς εἰπὼν Δρύοπ' οὐτα κατ' αὐχένα μέσσον ἄκοντι· 455
 ἦριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασε,
 Δημοῦχον δὲ Φιλητορίδην, ἧῦν τε μέγαν τε,
 κὰγ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαιίνυτο θυμόν·

αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος, 460
 ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὦσε χαμᾶζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.

Τρῶα δ' Ἀλαστορίδην, — ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πὼς εὐ πεφίδοιτο λαβῶν καὶ ζῶν ἀφείη,
 μηδὲ κατακτείνειεν ὀμηλικίην ἐλεήσας, 465

νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τι γλυκύθυμος ἀνήρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαῶς· ὁ μὲν ἦπτετο χεῖρεσι γούνων
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὐτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπου ἐνέπλησεν· τὸν δὲ σκότος ὄσσε κάλυψε

swooning

θυμοῦ δενόμενον· ὁ δὲ Μούλιον οὔτα παραστὰς
 δουρὶ κατ' οὔς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἑτέροιο
 αἰχμῇ χαλκείῃ· ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κὰκ κεφαλὴν ξίφει ἦλασε κωπήεντι, 475
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

back-bone

Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρώων θάνατον· ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῆλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὔτε
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κείμε ταυνοσθεῖς.

*rageth**parched
dividing**pressing
hard on**it is
tradden out**trampled**hoofs
blood-drops
goes*

αὐτὰρ ὁ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρεω υἱόν,
 ῥίγμον, ὃς ἐκ Θρήκης ἐριβόλακος εἰληλούθει· 485
 τὸν βάλε μέσσου ἄκουτι, πάγη δ' ἐν νηδυί χαλκός,
 ἦριπε δ' ἐξ ὀχέων· ὁ δ' Ἀρηίθοον θεράποντα
 ἀψ ἵππους στρέψαντα μετάφρενον ὀξείῃ δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκῆθησαν δέ οἱ ἵπποι.

᾽Ως δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαῖς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καλεταὶ ὕλη,
 πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει, *roll along*
 ὥς ὃ γε πάντη θῦνε σὺν ἔγχρῃ δαίμονι ἴσος,
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495

τριβέμεναι κρῖ λεγκὸν ἐϋκτιμένη· ἐν ἀλωῇ, *λέστω*.
 ῥίμφα τε *knobbed*, - cf. *λόφος* in *Od.* 4
λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμυκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στεῖβον ὁμοῦ νέκνυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 500
 ἄς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἰ τ' ἀπ' ἐπισώτρων· ὁ δὲ ἵετο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρω δὲ παλάσσετο χεῖρας ἀάπτους.

ΙΛΙΑΔΟΣ Φ.

Μάχη παραποτάμιος.

Ἄλλ' ὅτε δὴ πόρον ἴξον εὐρρείος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκε
πρὸς πόλιω, ἧ̄ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος Ἔκτωρ·
τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἤερα δ' Ἥρη *in flight* 5
πίτνα πρόσθε βαθείαν ἐρυκέμεν· ἡμίσεες δὲ
εἰς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ρέεθρα, *channel*
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ 10
ἔννεον ἔνθα καὶ ἔνθα, ἐλισσόμενοι περὶ δίνας.
ὥς δ' ὅθ' ὑπὸ ῥίπῃς πυρὸς ἀκρίδες ἠερέθονται *flutter up*
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
πλήτο ῥόος κελάδων ἐπιμιξ ἵππων τε καὶ ἀνδρῶν.
Αὐτὰρ ὁ διογενῆς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρικήσιν, ὁ δ' ἔσθορε δαίμονι ἴσος,
φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μήδετο ἔργα, *turning about*
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς 20 *ghastly*
ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
ὥς δ' ὑπὸ δελφίνος μεγακίτεος ἰχθύες ἄλλοι
φεύγοντες πιμπλᾶσι μυχοὺς λιμένος εὐόρμου, *great-bellied fairharned bay*

δειδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβησιν·
ὡς Τρῶες ποταμοῖο κατὰ δεινοῖο ρέεθρα 25

πτῶσπον ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
ζωὸς ἐκ ποταμοῖο δωδέκα λέξατο κούρους,
ποιήν Πατρόκλοιο Μενoitιάδαο θανόντος.

τοὺς ἐξῆγε θύραζε τεθηπότας ἤντε νεβρούς, *amazed*
|| δῆσε δ' ὀπίσσω χεῖρας εὐτμήτοισιν ἱμάσι, *pliant* 30
τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,
δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
αὐτὰρ ὁ ἄψ ἐπόρουσε δαιζέμεναι μενεαίνων·

Ἐνθ' οὖν Πριάμοιο συνήντετο Δαρδανίδαο
ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τὸν ῥά ποτ' αὐτὸς 35

ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξείι χαλκῷ

τάμνε νέους ὄρπηκας, ἵν' ἄρματος ἄντυγες εἶεν
τῷ δ' ἄρ' ἀνώϊστον κακὸν ἦλυθε δῖος Ἀχιλλεύς.

καὶ τότε μὲν μιν Λῆμνον εὐκτιμένην ἐπέρασσε
νησὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ῶνον ἔδωκε· 40
κέiθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,

Ἰμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
ἔνθεν ὑπεκπροφυγῶν πατρώϊον ἵκετο δῶμα.

ἔνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἴσι φίλοισιν 45
ἐλθῶν ἐκ Λῆμνοιο· δυωδεκάτη δὲ μιν αὐτὶς
χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλε

πέμψειν εἰς Ἀΐδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50

ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἰδρῶς
φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55

bank
atonant (no pres.)
Slowness of action (?)

in a night all night shoots

Patris of Homer - Lycæon.

wild fig-tree
unlogged
sold for price

αὔτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
οἶον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπο νηλεῆς ἦμαρ,
Λῆμνον ἐς ἠγαθήην πεπερημένος· οὐδέ μιν ἔσχε
πόντος ἀλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.

ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο
γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω
ἢ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἢ μιν ἐρύξει
γῆ φυσίξοος, ἢ τε κατὰ κρατερόν περ ἐρύκει.”

60

ἄΩς ὄρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,
γούνων ἄψασθαι μεμαῶς, περὶ δ' ἤθελε θυμῷ
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.

65

ἢ τοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δίος Ἀχιλλεύς
οὐτάμεναι μεμαῶς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη, ἰεμένη χροὸς ἄμειναι ἀνδρομέοιο.

take its fill
70

αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

sharp

“ γουνούμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο καὶ μ' ἐλέησον·
ἀντί τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο.

even as a
75 supplicant

πάρ γὰρ σοὶ πρώτῃ πασάμην Δημήτερος ἀκτῆν,
ἦματι τῷ ὅτε μ' εἶλες εὐκτιμένην ἐν ἀλωῇ,
καὶ μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἠγαθήην, ἐκατόμβοιον δέ τοι ἦλφον.

corn

price ~ 100 ovens

νῦν δὲ λύμην τρίς τόσσα πορών· ἦως δέ μοί ἐστιν
ἦδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα

80

πολλὰ παθῶν· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε
μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
ὅς με σοὶ αὔτις ἔδωκε· μινυρθάδιον δέ με μήτηρ
γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,

85

Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
Πῆδασον αἰπήεσσαν ἔχων ἐπὶ Σατυνιόεντι.

τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
τῆς δὲ δῦω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.

foot-soldiers

ἢ τοι τὸν πρότοισι μετὰ πρυλέεσσι δάμασσας,
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὄξείῃ δουρί·

90

νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οἷω
σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἔκτορός εἰμι,

95

ὅς τοι ἐταῖρον ἔπεφνεν ἐνῆέα τε κρατερόν τε."

ἌΩς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὄπ' ἄκουσε·

“ νῆπιε, μή μοι ἄποινα πιφαύσκειο μῆδ' ἀγόρευε·
πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἡμάρ,

100

τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἠδ' ἐπέρασσα·

νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγη, ὅν κε θεὸς γε
Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλλησι,

καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.
ἀλλὰ, φίλος, θάναε καὶ σύ· τίη ὀλοφύρεαι οὕτως ;

105

κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
οὐχ ὀράας οἶος καὶ ἐγὼ καλὸς τε μέγας τε ;

πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή·

110

ἔσσεται ἢ ἠὼς ἢ δειλίη ἢ μέσον ἡμάρ,
ὄπποτε τις καὶ ἐμεῖο Ἄρη ἐκ θυμὸν ἔληται,

ἢ ὅ γε δουρὶ βαλὼν ἢ ἀπὸ νευρήφιν οἴστῳ."

ἌΩς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·
ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζητο χεῖρε πετάσσας

115

ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὄξυν
τύψε κατὰ κληῖδα παρ' ἀνχένα, πᾶν δέ οἱ εἴσω

δῦ ξίφος ἀμφηκες· ὃ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
κέϊτο ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δευε δὲ γαίαν.

half delivered
we thereto
born - t
same mother

evening

bow-string

τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι,
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· 121

“ ἔνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὤτειλῆν
αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ *careless*
ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
οἴσει δινήεις εἴσω ἄλδος εὐρέα κόλπον. 125

θρόσκων τις κατὰ κῆμα μέλαιναν φρίχ' ὑπαίξει *ripple*
ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
φθειρεσθ', εἰς ὃ κεν ἄστνυ κιχέιομεν Ἴλιου ἱρής,
ὕμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κερατίζω.
οὐδ' ὑμῖν ποταμός περ ἐύρροος ἀργυροδίης 130

ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους, *Ritual of the river-*
ζωοὺς δ' ἐν δίνησι καθίετε μώνυχας ἵππους. *god.*
ἀλλὰ καὶ ὧς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
τίσετε Πατρόκλιοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νηυσὶ θοῆσιν ἐπέφνυτε νόσφιν ἐμεῖο.” 135

ᾧς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
ᾧρμηεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων, 140

υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
γεῖνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
τῷ δ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο *facing him*
ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε *for the river.*
Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν, 145

τοὺς Ἀχιλεὺς ἐδάϊξε κατὰ ῥόον οὐδ' ἐλέαιρεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
“ τίς πόθεν εἰς ἀνδρῶν, ὃ μεν ἔτλης ἀντίος ἐλλθεῖν ; 150
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσσι.” +

“ κείσ’ οὕτως’ χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι ποταμοῖό περ ἐκγεγαῶτι.

185 +

φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὸν ῥέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

τίκτε μ’ ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσι,
 Πηλεὺς Αἰακίδης· ὁ δ’ ἄρ’ Αἰακὸς ἐκ Διὸς ἦεν.

τῷ κρείσσω μὲν Ζεὺς ποταμῶν ἀλιμυρῆντων,
 κρείσσω αὐτε Διὸς γενεὴ ποταμοῖο τέτυκται.

flowing into the sea
 190

καὶ γὰρ σοὶ ποταμὸς γε πάρα μέγας, εἰ δύνάται τι
 χραισμεῖν· ἀλλ’ οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι,

τῷ οὐδὲ κρείων Ἀχελῷος ἰσοφαρίζει,

οὐδὲ βαθυρρείταιο μέγα σθένος Ὠκεανοῖο,

195

ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα

καὶ πᾶσαι κρῆναι καὶ φρεΐατα μακρὰ νάουσιν·

ἀλλὰ καὶ ὅς δειδοῖκε Διὸς μεγάλοιο κεραυνὸν

δεινὴν τε βροντὴν, ὅτ’ ἀπ’ οὐρανόθεν σμαραγῆση.”

Ἡ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος,

200 +

τὸν δὲ κατ’ αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,

κείμενον ἐν ψαμάθοισι, δαίανε δέ μιν μέλαν ὕδωρ.

wetted, swarmed +

τὸν μὲν ἄρ’ ἐγγέλλυές τε καὶ ἰχθύες ἀμφεπέροντο,

δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·

making spoil of it + charioted +
 205

αὐτὰρ ὁ βῆ ῥ’ ἰέναι μετὰ Παίονας ἱπποκορυστάς,

οἳ ῥ’ ἔτι πὰρ ποταμὸν πεφοβήατο δινήεντα,

were still in flight since

ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ

χέρσ’ ὑπο Πηλεΐδαο καὶ ἄορι ἴφι δαμέντα.

ἐνθ’ ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε

+

Μνησόν τε Θρασίον τε καὶ Αἴνιον ἠδ’ Ὀφελέστην·

210

καὶ νύ κ’ ἔτι πλέονας κτάνε Παίονας ὦκὺς Ἀχιλλεύς,

εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,

ἀνέρι εἰσάμενος, βαθέης δ’ ἐκ φθέγξατο δίνης·

“ ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ’ αἰσυλα ρέζεις

end

ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.

215

+ εἶ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
ἔξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ρέζε· *famous deeds*
πλήθει γὰρ δὴ μοι νεκῶν ἐρατειῶν ῥέεθρα,
οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα διὰν
στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως. 220

w dire destruction horror
+ ἄλλ' ἄγε δὴ καὶ ἕασον· ἄγῃ μ' ἔχει, ὄρχαμε λαῶν."
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
πρὶν ἔλσαι κατὰ ἄστῃ καὶ Ἔκτορι πειρηθῆναι 225
ἀντιβίην, ἣ κέν με δαμάσσεται, ἣ κεν ἐγὼ τόν."

+ ἌΩς εἰπὼν Τρώεσσι ἐπέσσυτο δαίμονι ἴσος·
καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
"ὦ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230
Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθη
δεῖλος ὀψὲ δύνων, σκίαση δ' ἐρίβωλον ἄρουραν."

late evening + light late setting
+ *swirling*
+ *lay in him*
+ *thick*
+ *well-ground split asunder*
+ Ἡ, καὶ Ἀχιλλεύς μὲν δουρικλυτὸς ἐνθορε μέσσω
κρημνοῦ ἀπαίξας· ὃ δ' ἐπέσσυτο οἴδαμι θυῶν, *sweet down*
πάντα δ' ὄρινε ρέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὐς κτάν' Ἀχιλλεύς·
τοὺς ἐκβαλλε θύραζε, μεμυκῶς ἠὔτε ταῦρος,
χέρσουδ'· ζῶνους δὲ σάω κατὰ καλὰ ρέεθρα,
κρύπτων ἐν δίνησι βαθείησιν μεγάλησι.

+ δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα, 240
+ ὧθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσσι
+ εἶχε στηρίξασθαι· ὃ δὲ πτελέην ἔλε χερσὶν
εὐφυέα μεγάλην· ἣ δ' ἐκ ῥιζέων ἐριποῦσα *reached over*
κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ρέεθρα.
ὄζοισιν πυκνοῖσι, γεφύρωσεν δέ μιν αὐτὸν 245
εἶσω πᾶσ' ἐριποῦσ'· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
ἦϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,

δείσας· οὐδέ τ' ἔλγηε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ

ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο

δίον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

Πηλείδης δ' ἀπόρουσεν ὅσου τ' ἐπὶ δουρὸς ἐρωή,

αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,

ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν

τῷ εἰκὼς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς

σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοιοῦτο λιασθεῖς.

φεῦγ', ὁ δ' ὄπισθε ῥέων ἔπετο μέγαλῳ ὀρυμαγδῷ.

ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου.

ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἠγεμονεύη

χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·

τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι

ὀχλεῦνται· τὸ δὲ τ' ὦκα κατειβόμενον κελαρύξει.

χώρῳ ἐνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·

ὡς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο

καὶ λαιψηρὸν ἐόντα· θεοὶ δὲ τε φέρτεροι ἀνδρῶν.

ὄσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς

στῆναι ἐναντίβιον καὶ γνώμεναι εἴ μιν ἅπαντες

ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο

πλάζ ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα

θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα

λάβρος ὑπαιθα ῥέων, κούρη δ' ὑπέρεπτε ποδοῖν.

Πηλείδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, ὡς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη

ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.

ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανιῶνων,

ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·

ἣ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν

λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.

ὡς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·

growing black
on t surface.

250

makes

+

beneath his
onset

255

maker - channels

guides to water in
its flow

trench hindrances

260

+ murmurs

sloping

!

265

+

dashed upon

+

270

washed away

+

+ to think that

(concessive).

275

beguile

τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε· 280

+

νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι

ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν, *swineherd*
 ὄν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα." *in a storm*

*channel
sweep away*

Ἐὼς φάτο, τῷ δὲ μάλ' ὤκα Ποσειδάων καὶ Ἀθήνη

στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιω ἔϊκτην, 285

χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.

τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

“Πηλεΐδη, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει·

+

τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,

+

Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290

ὡς οὗ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν,

ἀλλ' ὄδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός·

αὐτὰρ τοι πυκινῶς ὑποθησόμεθ', αἶ κε πίθηαι·

μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,

πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι 295

Τρωϊκόν, ὃς κε φύγησι· σὺ δ' Ἐκτορι θυμὸν ἀπούρας

ἄψ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὐχος ἀρέσθαι.”

Τὼ μὲν ἄρ' ὡς εἰπόντε μετ' ἀθανάτους ἀπεβήτην·

αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὠτρυνεν ἐφετμή,

ἔς πεδίου· τὸ δὲ πᾶν πλήθ' ὕδατος ἐκχυμένοιοι, 300

πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν

πλῶον καὶ νέκυες· τοῦ δ' ὑψόσε γούνατ' ἐπήδα

πρὸς ῥόον ἀΐσσουτος ἀν' ἰθύν, οὐδέ μιν ἴσχευ *in his course.*

εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.

οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον 305

χώετο Πηλεΐωνι, κόρυσσε δὲ κῦμα ῥόοιο

ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

“φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ

σχῶμεν, ἐπεὶ τάχα ἄστνυ μέγα Πριάμοιο ἄνακτος

ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310

ἀλλ' ἐπάμνυε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα

*gave him
assurance*

will abate

*obtain t
request - thy
prayer*

*aget t +
stream +*

trans.

+

ὔδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κῦμα, πολλὴν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὅ γε ἴσα θεοῖσι.

stra up

+

boulders

315

φημί γὰρ οὔτε βίην χραισησήμεν οὔτε τι εἶδος,
 οὔτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ιλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν ἄλις χέραδος περιχεύας
 μυρίου, οὐδέ οἱ ὄστέ' ἐπιστήσονται Ἀχαιοὶ
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.

under
slime

silt +

320

αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσι Ἀχαιοί·"

+

+

erecting a barrier

+

Ἥ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσι.

325

πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο
 ἴστατ' ἀειρόμενον, κατὰ δ' ἤρει Πηλεΐωνα·

was ready to
overpower

Ἥρη δὲ μέγ' ἄυσε περιδείσασ' Ἀχιλῆϊ,

μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,

αὐτίκα δ' Ἥφαιστου προσεφώνεεν, ὃν φίλον υἱόν·

330

“ ὄρσοε, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γάρ,
 Ξάνθου δινήεντα μάχη ἠίσκομεν εἶναι·

to be a match
for
we have judged you

ἀλλ' ἐπάμννε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.

+ put forth
clearing

αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστῆος Νότοιο

εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,

+

335

ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,

burn

φλέγμα κακὸν φορέουσα· σὺ δὲ Ξάνθοιο παρ' ὄχθας

δένδρεα κατ', ἐν δ' αὐτὸν ἵει πυρί· μηδέ σε πάμπαν

* plunge him
in fire

μειλιχίοις ἐπέεσιν ἀποτρεπέτω καὶ ἀρειῇ·

μηδὲ πρὶν ἀπόπανε τεδὸν μένος, ἀλλ' ὀπότε' ἂν δὴ

340

φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ·"

got ready
furious

ἄΩς ἔφαθ', Ἥφαιστος δὲ τιτύσκειο θεσπιδαῆς πῦρ.

πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροῦς

+ πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·
 + πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345

summer ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωήν
 αἰψ' ἀγξηράνη· χαίρει δέ μιν ὅς τις ἐθείρη. *tends*
 ὡς ἐξηράνθη πεδίον πᾶν, κὰδ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώωσαν.

+ *lotus* καίοντο πετέλαι τε καὶ ἰτέαι ἠδὲ μυρῖκαι, *willows*
 καίετο δὲ λωτός τε ἰδὲ θρύον ἠδὲ κύπειρον, *wish*
 τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφυκεί· *galingale*

+ *+* τεύρουτ' ἐγχέλυές τε καὶ ἰχθύες οἳ κατὰ δίνας,
 οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355

καίετο δ' ἰς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

+ “Ἡφαιστ', οὗ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρώας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς
 ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;” 360

Φῆ πυρὶ καιόμενος, ἀνὰ δ' ἐφλυε καλὰ ῥέεθρα. *bubbled*

+ *urged* ὡς δὲ λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῶ, *up*
 + *filled w* κνίσην μελδόμενος ἀπαλοτρεφῆς σιάλοιο, *bubbling*
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ζύλα κάγκανα κείται, *up*
 ὡς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέει δ' ὕδωρ· *dry* 365

+ οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' αὐτμῆ
 Ἡφαίστοιο βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἡρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·

+ “Ἡρην, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτίος εἰμι, 370

ὅσσον οἳ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
 ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὔτος· ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἡμάρ,
 μηδ' ὀπότ' ἂν Τροίη μαλερῶ πυρὶ πᾶσα δάηται 375

καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἐφαιστον προσεφώνεεν, ὃν φίλον υἷον·
 "Ἐφαιστε, σχέο, τέκνον ἀγακλέες· οὐ γὰρ ἔοικεν
 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν." 380

ᾧ ὣς ἔφαθ', Ἐφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
 ἄσφορον δ' ἄρα κῦμα κατέσσυτο καλά ῥέεθρα.

Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθην Ἥρη γὰρ ἐρύκακε χωομένη περ·
 ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385

ἀργαλήη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρέϊα χθῶν,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. ἄϊε δὲ Ζεὺς
 ἦμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὄρατο θεοὺς ἔριδι ξυνιόντας. 390 +

ἔνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσε *shield-piercing*
 χάλκεον ἔγχος ἔχων, καὶ οὐεΐδειον φάτο μῦθον·
 "τίπτ' αὐτ', ὦ ^{dog-fly} κυναμῖα, θεοὺς ἔριδι ξυνελαύνεις *shameless fly*
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνήκεν; 395 · terrible
 ἢ οὐ μέμνη ὅτε Τυδεΐδην Διομήδε' ἀνήκας
 οὐτάμεναι, αὐτῇ δὲ πανόψιον ἔγχος ἐλοῦσα 1. *in to sight "all."*
 ἰθὺς ἐμεῦ ὦσας, διὰ δὲ χροῖα καλὸν ἔδαψας; 2. *visible*
 τῷ σ' αὖ νῦν οἴω ἀποτισμένον ὅσσα μ' ἔοργας."

ᾧ ὣς εἰπὼν οὔτησε κατ' αἰγίδα θυσσανόεσσαν 400

|| σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός· - IV. B. *imitation*
 τῇ μιν Ἄρης οὔτησε μιαίφονος ἔγχεϊ μακρῷ. of Zeus' power
 ἢ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχεῖῃ
 κείμενον ἐν πεδίῳ μέλανα, τρηχύν τε μέγαν τε,
 τόν ῥ' ἀνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
 τῷ βάλε θοῦρον Ἄρηα κατ' ἀχένα, λῦσε δὲ γυῖα.
 ἐπτα δ' ἐπέσχε πέλεθρα πεσῶν, ἐκόνισε δὲ χαίτας, *noods*

τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·

“νηπύτι, οὐδέ νύ πώ περ ἐπεφράσω ὅσσον ἀρείων 410
εὖχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.

οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις, *εὐτυχῶς*

ἢ τοι χωομένη κακὰ μῆδεται, οὐνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῶ· 415

continue ally
τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.

τὴν δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,

αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἄτρυγάνη, 420

καὶ δὴ αὖθ' ἢ κυνάμνια ἄγει βροτολογιγὸν Ἄρρη

δηΐτου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.”

ἌΩς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαίρει δὲ θυμῶ,

+ καὶ ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425

τὼ μὲν ἄρ' ἀμφω κείμετο ἐπὶ χθονὶ πουλυβοτείρῃ,

ἢ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευε·

“τοιούτοι νῦν πάντες, ὅσοι Τρώεσσιν ἀρωγοί,

εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,

ᾧδέ τε θαρσαλέοι καὶ τλήμονες, ὡς Ἀφροδίτη 430

ἦλθεν Ἄρρη ἐπίκουρος ἐμῶ μένει ἀντιώσωσα·

τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,

Ἰλίου ἐκπέρσαντες εὐκτίμενον πτολίεθρον.”

ἌΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη·

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435

“Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδέ ἔοικεν

+ ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ

ἴομεν Οὐλυμπόνδε Διὸς ποτὶ χαλκοβατῆς δῶ.

ἄρχε· σὺ γὰρ γενεῆφι νεώτερος· οὐ γὰρ ἔμοιγε

καλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα. 440

νηπύτι, ὡς ἄνοον κραδίην ἔχεις· οὐδέ νυ τῶν περ

μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ

μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι

παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν

μισθῷ ἐπι ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν.

ἦ τοι ἐγὼ Τρῶεσσι πόλιν πέρι τείχος ἔδειμα

εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις εἴη·

Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες

Ἰδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες ὄραι

ἔξέφερον, τότε νῶϊ βίησατο μισθὸν ἅπαντα

Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.

σὺν μὲν ὃ γ' ἠπέιλησε πόδας καὶ χεῖρας ὑπερθε

δῆσειν, καὶ περάαν νήσων ἐπι τηλεδαπάων·

στευτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455

νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,

μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.

τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων

πειρᾷ ὡς κε Τρῶες ὑπερφίαλοι ἀπόλωνται

πρόχυν κακῶς, σὺν παισὶ καὶ αἰδοίης ἀλόχοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

“ ἐννοσίγαι, οὐκ ἄν με σαόφρονα μυθήσαιο

ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἕνεκα πτολεμίξω

δειλῶν, οἳ φύλλοισιν εὐκίκοτες ἄλλοτε μὲν τε

ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,

ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα

παυόμεσθα μάχης· οἳ δ' αὐτοὶ δηριάσθων.”

ᾧ ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα

πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.

τὸν δὲ κασιγνήτη μάλα νεῖκεσε, πότνια θηρῶν,

Ἄρτεμις ἀγροτέρη, καὶ ὄνειδειον φάτο μῦθον·

t. huntress

served
gave orders +
445

unstommed +

spurs +

450 +

+

may be brought
low (titi to
their knees)

full - fire
465 +

lipless

felt shame

+ wild beasts
470 +

“φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμῶλιον αὐτως;
 μὴ σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω
 εὐχομένου, ὡς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.”

475

ἄΩς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
 νείκεσεν ἰοχέαιραν ὄνειδείοις ἐπέεσσι·

480

“πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντί' ἐμῆο
 στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
 τοξοφόρῳ περ' εὔση, ἐπεὶ σε λέοντα γυναιξὶ
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλησθα.
 ἦ τοι βέλτερόν ἐστι κατ' οὖρεα θήρας ἐναίρειν
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἴφι μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' εὖ εἰδῆς
 ὄσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.”

485

Ἡ ῥά, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε
 σκαιῆ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα,
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιώσα
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἰστοί.
 δακρνώεσσα δ' ὑπαιθα θεὰ φύγεν ὡς τε πέλεια,
 ἦ ῥά θ' ὑπ' ἴρηκος κοίλῃν εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἴσιμον ἦεν·
 ὦς ἢ δακρνώεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

490

Λητῷ δὲ προσέειπε διάκτορος Ἀργειφόντης·

“Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νέφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
 εὐχεσθαι ἐμὲ νικῆσαι κρατερῆφι βίηφιν.”

500

ἄΩς ἄρ' ἔφη, Λητῷ δὲ συναίνυτο καμπύλα τόξα
 πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κούρης.

curved

fruitless
in vain

+

+

+

a cleft

+

f.

handy
blows
to any
heart's content

+

ἦ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἦς·
ἦ δ' ἄρ' Ὀλυμπον ἴκανε Διὸς ποτὶ χαλκοβατῆς δῶ, 505
δακρυνόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἐάνος τρέμε' τὴν δὲ προτὶ οἷ
εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἠδὺ γελάσσας·

“ τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων
[μαυριδίως, ὡς εἶ τι κακὸν ῥέζουσαν ἐνωπῆ];”

Τὸν δ' αὖτε προσέειπεν ἔϋστέφανος κελαδεινή·
“ σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νείκος ἐφήπται.”

Ἔως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσεται Ἴλιον ἱρήν· 515

μέμβλετο γάρ οἱ τείχος ἐϋδμήτιο πόληος,
μὴ Δαναοὶ πέρσειαν ὑπέρμυρον ἤματι κείτῳ.

οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες·

καδ δ' ἴζον παρὰ πατρὶ κελαϊνεφεῖ· αὐτὰρ Ἀχιλλεὺς 520 +

Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.

ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἴκηται
ἄστεος αἰθομένιοι, θεῶν δέ ἐ μῆνις ἀνῆκε,

πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφήκεν,

ὥς Ἀχιλλεὺς Τρῶεσσι πόνον καὶ κήδε' ἔθηκεν. 525

Ἔσθήκει δ' ὁ γέρων Πρίαμος θεῖον ἐπὶ πύργου, +

ἐς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ +

Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή +

γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε, +

ὄτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαρούς· 530

“ πεπταμένας ἐγὼ χερσὶ πύλας ἔχει', εἰς ὃ κε λαοὶ +

ἔλθωσι προτὶ ἄστῃ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς +

ἐγγὺς ὄδε κλονέων· νῦν οἶω λοίγι' ἔσεσθαι.

αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσιν ἀλέντες, +

αὐτίς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας· 535 +

+ hastily
foolishly
+ openly⁵¹⁰

has got a hold
among

+

+

+

+

+

+

are taking
hold

it will
end
fatally

+ δείδια γὰρ μὴ οὐλος ἀνὴρ ἐς τείχος ἄληται." *bars*
+ ᾠς ἔφαθ', οἱ δ' ἀνεσάν τε πύλας καὶ ἀπώσαν ὀχῆας
+ αἱ δὲ πετασθεῖσαι τεύξαν φάος· αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἴνα λοιγὸν ἀλάλκοι.

*reached
+
eagerly*

οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
δίψῃ καρχαλέοι, κεκοιμημένοι ἐκ πεδίοιο
φεύγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχει, λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

+ Ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἴες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
ἐν μὲν οἱ κραδίη θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
φηγῶ κεκλιμένως· κεκάλυπτο δ' ἄρ' ἠέρι πολλῆ.

αὐτὰρ ὅ γ' ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένουσι· *w= troubled*
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

+ ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
αἰρήσει με καὶ ὤς, καὶ ἀνάλκιδα δειροτομήσει. 555

εἰ δ' ἂν ἐγὼ ταύτους μὲν ὑποκλονέεσθαι ἐάσω
Πηλεΐδῃ Ἀχιλλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
φεύγω πρὸς πεδίον Ἰλίου, ὄφρ' ἂν ἴκωμαι
Ἰδης τε κνημοὺς κατὰ τε ῥωπήϊα δύω·

ἔσπεριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο 560
ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην·—
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;

*starting
to go*
μὴ μ' ἀπαιερόμενον πόλιος πεδίοις νοήσῃ
καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσι.
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
λίην γὰρ κρατερός περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέ οἱ προπάροιθε πόλεος κατεναντίον ἔλθω·

καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξείϊ χαλκῷ,
 ἐν δὲ ἴα ψυχὴ, θνητὸν δὲ ἔφασ' ἄνθρωποι
 ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει.” 570

“Ὡς εἰπὼν Ἀχιλλῆα ἀλεῖς μένεν, ἐν δὲ οἱ ἦτορ
 ἄλκιμον ὠρμάτο πτολεμίζειν ἠδὲ μάχεσθαι. +

ἦύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο *corpse*.

ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ *bayning*

ταρβεί οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575

εἶ περ γὰρ φθάμενός μιν ἢ οὐτάσῃ ἢ ἐβάλησιν,

ἀλλά τε καὶ περὶ δουρὶ πεπαρμένῃ οὐκ ἀπολήγει +

ἀλκῆς, πρὶν γ' ἢ ἐξυμβλήμεναι ἢ ἐδαμῆναι· *get to close quarters*

ὥς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγήνωρ,

οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασαί τ' Ἀχιλλῆος, 580

ἀλλ' ὅ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,

ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ· *aim*

“ἢ δὴ που μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,

ἦματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων, *lordly*

νηπύτι· ἢ τ' ἔτι πολλὰ τετεύξεσαι ἄλγε' ἐπ' αὐτῇ. 585

ἐν γὰρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,

οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν *meet* +

Ἰλιον εἰρνώμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,

ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστῆς.” 590

Ἡ ῥα, καὶ ὀξύν ἄκοντα βαρείης χειρὸς ἀφήκε, +

καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν. +

ἀμφὶ δέ μιν κνημῖς νεοτεύκτου κασσιτέροιο +

σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε

βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.

Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595

δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

ἀλλά μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,

ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.

αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ· +

αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα εἰκῶς 600
 ἔστη πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 ἦος ὁ τὸν πεδίοιο διώκετο πυροφόροιο, *wheat-bearing*
 τρέψας πὰρ ποταμὸν βαθυδιηέοντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλω δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὡς αἰεὶ ἔλποιο κιχήσεσθαι ποσὶν οἴσι· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
 ἀσπάσιοι προτὶ ἄστν, πόλις δ' ἔμπλητο ἀλέντων.
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μείναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι
 ὅς ~~τ~~ ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο. 610
 ἐς πόλιν, ὅν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

ΙΛΙΑΔΟΣ Χ.

Ἔκτορος ἀναίρεσις.

Ὡς οἱ μὲν κατὰ ἄστῳ πεφυζότες ἤϊτε νεβροὶ
 ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν, +
cooling +
 κεκλιμένοι καλῆσι ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσπον ἴσαν, σάκε' ὤμοισι κλίναντες. +

Ἔκτορα δ' αὐτοῦ μείναι ὀλοῖη μοῖρ' ἐπέδησεν 5
 Ἴλιου προπάροιθε πυλάων τε Σκαιάων.
 αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·
 “τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
 ἔγνωσ ὡς θεὸς εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις. 10 +
 ἦ νύ τοι οὐ τι μέλει Τρώων· πόνος, οὗς ἐφόβησας,
 οἷ δὴ τοι εἰς ἄστῳ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.” doomed to die

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
 γαίαν ὀδᾶξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι. +
 νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
 ῥηϊδίως, ἐπεὶ οὐ τι τίσω γ' ἔδεισας ὀπίσσω. +
 ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη.” 20

Ὡς εἰπὼν προτὶ ἄστῳ μέγα φρονέων ἐβεβήκει,
 σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν, !
 ὅς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο· at full stride

ὥς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσι, 25
 παμφαίνουθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,
 ὅς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·
 ὄν τε κύν' Ὀρίωνος ἐπικλησιν καλέουσι.

λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
 καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.

ᾧμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅ γε κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει
 λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35

ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
 τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 “Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτου
 οἴος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπησ
 Πηλείωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστι, 40

σχέτλιος· αἶθε θεοῖσι φίλος τοσσούνδε γένοιτο
 ὅσσου ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἦ κέ μοι αἶνόν ἀπὸ πραπίδων ἄχος ἔλθοι·
 ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὐνι ἔθηκε,
 κτείνων καὶ περνὰς νήσων ἐπι τηλεδαπάων. 45

καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστνυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῶ, ἦ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
 πολλὰ γὰρ ὄπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.

εἰ δ' ἦδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,
 ἄλγος ἐμῶ θυμῶ καὶ μητέρι, τοῖ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μιννυθαδιώτερον ἄλγος
 ἔσσεται, ἦν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθείς. 55

ἀλλ' εἰσέρχαιο τείχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς. *love + (ἀμερθεῖς)*
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον, *alive*
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ *60*
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱὰς τ' ὄλλυμένους ἔλκηθεισας τε θύγατρας,
 καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτῃ, *sons' wives.*
 ἐλκομένας τε υἱοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. *65*
 αὐτὸν δ' ἂν πύματόν με κύνες πρῶτῃσι θύρῃσι
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῶ *tear +*
 τύψας ἢ βαλὼν ρεθέων ἐκ θυμὸν ἔληται, *about my table*
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς, *+ mad and*
 οἳ κ' ἐμὸν αἶμα πιόντες ἀλύσσοντες περὶ θυμῶ *disappointed*
 κείσονται ἐν προθύροισι. νέω δέ τε πάντ' ἐπέοικεν *gates*
 ἀρηϊκταμένω, δεδαϊγμένω ὀξείῃ χαλκῶ, *may befall him*
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη *in men's sight*
 ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον *secret parts*
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, *75 +*
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."
 Ἡ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ *+*
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἔπειθε.
 μήτηρ δ' αὖθ' ἐτέρωθεν οὐδύρετο δάκρυ χέουσα, *opening*
 κόλπον ἀμειμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· *showed 80 +*
 καὶ μιν δάκρυ χέουσα ἔπεα πτερόεντα προσηύδα·
 "Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
 αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον· *+*
 τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δήϊον ἄνδρα *stand in front*
 τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἴστασο τούτῳ, *85 +*
 σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὗ σ' ἔτ' ἐγὼ γε
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,

richly dowered

+ οὐδ' ἄλοχος πολυδωρος· ἄνευθε δέ σε μέγα νῶϊν
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

ἌΩς τῷ γε κλαίοντε προσαιδήτην φίλον υἱόν, 90

πολλὰ λισσομένῳ· οὐδ' Ἔκτορι θυμὸν ἔπειθον,
ἀλλ' ὅ γε μίμν' Ἀχιλῆα πελώριον ἄσπον ἰόντα.

hole ὦς δὲ δράκων ἐπὶ χειῆ ὀρέστερος ἄνδρα μένησι,
βεβρωκῶς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,

σμερδαλέον δὲ δέδορκεν ἔλισσόμενος περὶ χειῆ· 95

ὡς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας·

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,

Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100

ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἠγήσασθαι

νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὄρετο δῖος Ἀχιλλεύς.

ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.

νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίησιν ἐμήσιν,

αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 105

μή ποτέ τις εἶπησι κακώτερος ἄλλος ἐμεῖο·

“ Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν·

ὦς ἐρέουσιν· ἐμοὶ δὲ τὸτ' ἂν πολὺ κέρδιον εἴη

ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,

sc. ἐμοι (108) ἢ ἐκεν αὐτῷ ὀλέσθαι ἐὺκλειῶς πρὸ πόλης. 110

εἰ δὲ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν

καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τεῖχος ἐρείσας

αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω

καὶ οἱ ὑπόσχωμαι Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ, 115

πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν ἠγάγετο

Τροίηνδ', ἦ τ' ἔπλετο νείκεος ἀρχή, *in 2 parts*

+ δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς

ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθε·

|| Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι

μή τι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσασθαι· 120
 [κτῆσιω ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔεργει·]
 ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός·
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
 οὐδὲ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
 αὐτῶς ὡς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαρίζεμεναι, ἅ τε παρθένος ἠἴθεός τε,
 παρθένος ἠἴθεός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
 Ὡς ὤρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
 ἴσος Ἐνναλίῳ, κορυθαῖκι πτολεμιστῇ, +
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δειυήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·
 Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἦ ἕτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν, lawk
 ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν, timous 140
 ἢ δέ θ' ὑπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκὼς +
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει· often
 ὡς ἄρ' ὁ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ
 τεῖχος ὑπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιῆν καὶ ἐρινεὸν ἠνεμόεντα fig. base 145 +
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνῶ δ' ἴκανον καλλιρρόω· ἔνθα δὲ πηγαὶ
 δοιαὶ ἀναΐσσουσι Σκαμάνδρον δινήεντος.
 ἢ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο· 150
 ἢ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάξῃ, +

ἢ χιόνι ψυχρῆ, ἢ ἐξ ὕδατος κρυστάλλω.

+
thoughts

ἔνθα δ' ἐπ' αὐτάων πλῦνοι εὐρέες ἐγγὺς ἔασι
καλοὶ λαῖνεοι, ὄθι εἴματα σιγαλόεντα

πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατραι

155

τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.

τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων

πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων

καρπαλίμως, ἐπεὶ οὐχ ιερχῆιον οὐδὲ βοεῖην *sacrificial*

σοκ

ἀρ^υύσθην, ἃ τε ποσσὶν ἀέθλια γίννεται ἀνδρῶν,

160

ἀλλὰ περὶ ψυχῆς θεῶν Ἐκτορος ἵπποδάμοιο.

ὡς δ' ὄτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι

ρίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,

ἢ τρίπος ἢ ἔ γυνή, ἀνδρὸς κατατεθνηῶτος·

ὡς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην

165

καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρώντο·

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

“ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος

ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ

Ἐκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρὶ' ἔκην

170

Ἰδης ἐν κορυφῆσι πολυπτύχου, ἄλλοτε δ' αὐτε

ἐν πόλει ἀκροτάτη· νῦν αὐτέ ἐ δῖος Ἀχιλλεὺς

ἄστν πέρι Πριάμοιο ποσσὶν ταχέεσσι διώκει.

ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε

ἢ ἐ μιν ἐκ θανάτοιο σαώσομεν, ἢ ἐ μιν ἦδη

175

Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”

Τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

“ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἶον ἔειπες·

ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένου αἴσῃ,

ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

180

ἔρδ'· ἀτὰρ οὐ τοὶ πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ

earnest
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἦπιος εἶναι·
 ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδὲ τ' ἐρώει."

do not fail
 185

ἌΩς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰξασα.

kept in hand

Ἔκτορα δ' ἀσπερχές κλονέων ἔφρατ' ὠκὺς Ἀχιλλεύς.

ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας·

covert 190

τὸν δ' εἴ πέρ τε λάθησι καταπτήξας ὑπὸ θάμνω,
 ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρη·
 ὡς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.

ὄσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων

ἀντίον αἰξασθαι εὐδμήτους ὑπὸ πύργους,

195

εἴ πῶς οἱ καθύπερθευ ἀλάλκοιεν βελέεσσι,

τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.

ὡς δ' ἐν ὀνείρω οὐ δύναται φεύγοντα διώκειν·

οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·

200

ὡς ὁ τὸν οὐ δύνατο μάρψαι ποσίην, οὐδ' ὄς ἀλύξαι.

πῶς δέ κεν Ἔκτωρ κήρας ὑπεξέφυγεν θανάτοιο,

εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων

ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα ;

λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς,

205

οὐδ' ἔα ἰέμεναι ἐπὶ Ἔκτορι πικρὰ βέλεμνα,

μὴ τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεύτερος ἔλθοι.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,

καὶ τότε δὴ χρύσεια πατὴρ ἐτίθεινε τάλαντα,

ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,

*stretched
laying one out at
length*
 210

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἔκτορος ἱπποδάμοιο,

poised
 ἔλκε δὲ μέσσα λαβῶν· ρέπε δ' Ἔκτορος αἰσιμον ἦμαρ,

ᾧχετο δ' εἰς Αἶδαο, λίπεν δὲ ἐ Φοῖβος Ἀπόλλων.

*sark
fated*

Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

215

“ νῦν δὴ νῶϊ γ’ ἔολπα, δίφιλε φαίδιμ’ Ἀχιλλεῦ,
οἷσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
Ἔκτορα δηῶσαντε μάχης ἄτόν περ ἔοντα. *insatiati*
οὐ οἱ νῦν ἔτι γ’ ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ’ εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
προπροκυλινώμενος πατρὸς Διὸς αἰγιόχοιο.

+ *grovelling*
bel.
ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ’ ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”

+
Ἔως φάτ’ Ἀθηναίη, ὁ δ’ ἐπέιθετο, χαίρε δὲ θυμῷ,
στῆ δ’ ἄρ’ ἐπὶ μελήης χαλκογλώχινος ἐρεισθείς. 225

+
ἦ δ’ ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ’ Ἔκτορα δῖον
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δ’ ἵσταμένη ἔπεα πτερόεντα προσηύδα·

brother
“ ἦθεῖ, ἦ μάλα δὴ σε βιάζεται ὠκύς Ἀχιλλεύς,
ἄστν περί Πριάμοιο ποσὶν ταχέεσσι διώκων· 230
ἀλλ’ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·

kinsmen
“ Δηϊφόβ’, ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὗς Ἐκάβη ἠδὲ Πριάμος τέκε παῖδας· 235
νῦν δ’ ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
ὅς ἔτλης ἐμεῦ εἵνεκ’, ἐπεὶ ἴδες ὀφθαλμοῖσι,
τείχεος ἐξελθεῖν, ἄλλοι δ’ ἔντοσθε μένουσι.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

“ ἦθεῖ, ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
λίσσουθ’ ἐξείης γοννούμενοι, ἀμφὶ δ’ ἑταῖροι, 240
αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·

ἀλλ’ ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
νῦν δ’ ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων

ἔστω φειδωλή, ἵνα εἶδομεν εἴ κεν Ἀχιλλεύς
νῶϊ κατακτεῖνας ἔναρα βροτόεντα φέρηται 245
νῆας ἔπι γλαφυράς, ἦ κεν σῶ δουρὶ δαμήη.”

Ἔως φαμένη καὶ κερδοσύνη ἠγήσατ’ Ἀθήνη·

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
“οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος περ 250
τρὶς περὶ ἄστυ μέγα Πριάμου δῖον, οὐδὲ ποτ' ἔτλην
μείναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνήκε

στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.

ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων·

οὐ γὰρ ἐγὼ σ' ἐκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς

δῶη καμμοίνην, σὴν δὲ ψυχὴν ἀφέλωμαι·

ἀλλ' ἐπεὶ ἄρ κέ σε σὺλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,

νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὡς δὲ σὺ ρέζειν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε·

ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,

ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν

ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα

αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.

παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.

οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δὲ σε Παλλὰς Ἀθήνη 270 +

ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις

κῆδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος·

καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·

ἔζετο γὰρ προῖδὼν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275

ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,

ἅψ δ' Ἀχιλλῆϊ δίδου, λάθε δ' Ἔκτορα, ποιμένα λαῶν.

Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

“ἦμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

pledge us by
+ t gods

255 +

outrageously
withstanding

unforgotten

261

265

270

+

275

κενός
μφαν
επιεικεί

ἐκ Διὸς ἠείδης τὸν ἔμὸν μόνον· ἢ τοι ἔφης γε· 280
 ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπῆς ἔπλεο μύθων,
 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφι ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἔμὸν ἔγχος ἄλευαι 285
 χάλκεον· ὥς δὴ μιν σῶ ἐν χρῶτι πάν κομίσαίαι.
 καὶ κεν ἔλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοι· σὺ γάρ σφισι πῆμα μέγιστον."

Ἡ ῥα, καὶ ἀμπεπαλῶν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ· χώσατο δ' Ἐκτωρ
 ὅττι ῥά οἱ βέλος ὦκ' ἐτώσιον ἔκφυγε χειρός,
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Διήφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
 ἦτεέ μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν· 295
 Ἐκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 "ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·
 Διήφοβον γὰρ ἐγὼ γ' ἐφάμην ἦρωα παρεῖναι·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἀνευθεν, 300
 οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλω, οἷ μὲν πάρος γε
 πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει.

μὴ μὰν ἀσπουδὶ γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἔσσομένοισι πυθέσθαι." 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἶμησεν δὲ ἀλεῖς ὥς τ' αἰετὸς ὑψιπετήεις,
 ὅς τ' εἶσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν
 ἀρπάξων ἢ ἄρν' ἀμαλῆν ἢ πτῶκα λαγῶν· 310
 ὥς Ἐκτωρ οἶμησε τινάσσω φάσγανον ὄξυ.

glib speaker
 trickster

glanced
 off

escape

+

soaring
 +

+

tender
 +

ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι
 χρύσειαι, ἃς Ἑφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμοργῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶ ἴσταται ἀστήρ,
 ὡς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλθεν δεξιτερῇ φρονέων κακὸν Ἑκτορι δίφ,
 εἰσορόων χροῶ καλόν, ὅπῃ εἴξειε μάλιστα.

4 plated
315 +

crest

well-pointed

320

τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῶ χάλκεα τεύχεα,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 φαίνεται δ' ἢ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι,^{class}
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχει δῖος Ἀχιλλεὺς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλνυθ' ἀκωκῆ·
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.

gullet

325

+

wind-pipe

ἦριπε δ' ἐν κοίῃσ'· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεὺς·
 “Ἑκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἔξαναρίζω
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζω νοσφιν ἐόντα,
 νήπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων

330

champion

νηυσὶν ἔπι γλαφυρῆσιν ἐγὼ μετόπισθε λελείμμη,
 ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἦδ' οἰωνοὶ
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

tear 335

+ hideously

Τὸν δ' ὀλιγοδραπέων προσέφη κορυθαίολος Ἑκτωρ·
 “λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
 ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο,
 δῶρα τὰ τοι δώσουσι πατῆρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχουσι θανόντα.”

340

+

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“μή με, κύον, γούνων γουνάξω μηδὲ τοκῆων” 345

as surely as +
+ so
αἶ γὰρ πῶς αὐτόν με μένος καὶ θυμὸς ἀνεῖη
ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἶά μ' ἔοργας,
ὡς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινῆριτ' ἄποινα 20 times over
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, (1. usual) 350
οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι outweigh
Δαρδανίδης Πρίαμος· οὐδ' ὡς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.”

Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ· 355

“ἢ σ' εὖ γινώσκων προτιόσομαι, οὐδ' ἄρ' ἔμελλον
πέσειν· ἢ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμὸς.

φράξω νῦν, μή τοί τι θεῶν μῆνιμα γένωμαι

ἤματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἔσθλων ἔοντ' ὀλέσωσιν ἐνὶ Σκαιῆσι πύλῃσιν.” 360

ᾧσ' ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,

ψυχῇ δ' ἐκ ρεθέων πταμένη Ἀϊδούσδε βεβήκει,

ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἦβην.

τὸν καὶ τεθνηῶτα προσηΐδα δῖος Ἀχιλλεύς·

“τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δῆ 365

Ζεὺς ἐθέλη τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.”

Ἡ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,

+ καὶ τό γ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὦμων τεύχε' ἐσύλα

αἱματόεντ'· ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,

οἳ καὶ θήσαντο φυῆν καὶ εἶδος ἀγητὸν

Ἔκτορος· οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη. || barbarism of Greeks. 370

ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον· deal w.

+ “ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι

Ἔκτωρ ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.”

ᾧσ' ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς.

foresee it
bring wrath
upon thee
Hector
prophesies
Achilles' death

wi thout
wounding
him
+

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380

εἰ δ' ἄγερ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθέωμεν,
 ὄφρα κ' ἔτι γνῶμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἧε μένειν μεμάσσι καὶ Ἔκτορος οὐκέτ' ἐόντος.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385

κείται παρ νῆεσσι νέκυς ἄκλαντος ἄθαπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη·

εἰ δὲ θανόντων περ καταλήθουτ' εἰν Ἀΐδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἐταίρου. 390
 νῦν δ' ἄγ' αἰεῖδοντες παιήονα κοῦροι Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἔκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστρ' ἠεὶ ὡς εὐχετόωντο.”

Ἡ ῥα, καὶ Ἔκτορα δῖον αἰεκέα μῆδετο ἔργα. 395

ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρυγης, βοέους δ' ἐξήπιεν ἱμάντας,

ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰέρας
 μάστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἀέκουτε πετέσθην. 400

τοῦ δ' ἦν ἐλκομένοιο κουρίσαλος, ἀμφὶ δὲ χαῖται
 κυάναει πίτναντο, κάρη δ' ἅπαν ἐν κουίησι
 κείτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν αἰεκίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.

ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα· 405

thrust through

dust

veil

ῥμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
κωκυτῶ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστν.

τῶ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπαντα

410

Ἴλιος ὄφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλώοντα,
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.

+ πάντας δ' ἐλλιτάνενε κυλινδόμενος κατὰ κόπρυν,

ἐξ ὀνομακλήδην ὀνομάζων ἄνδρα ἕκαστον

415

“σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε κηδόμενοι περ

ἐξελθόντα πόληος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,

λίσσωμ' ἀνέρα τοῦτου ἀτάσθαλον ὄβριμοεργόν,

ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει

γῆρας· καὶ δέ νν τῶ γε πατὴρ τοιόσδε τέτυκται,

420

Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι

Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε.

τόσπους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·

τῶν πάντων οὐ τόσπον οὐδύρομαι ἀχνύμενός περ

ὡς ἐνός, οὐ μ' ἄχος ὀξὺν κατοίσεται Ἄϊδος εἴσω,

425

Ἔκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῆσι·

+ τῶ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,

μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.”

ἌΩς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·

Τρωῆσιν δ' Ἐκάβη ἄδινου ἐξήρχε γόοιο·

430

“τέκνον, ἐγὼ δειλὴ· τί νν βείομαι αἰνὰ παθοῦσα,

σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμῶν

εὐχολὴ κατὰ ἄστν πελέσκεο, πᾶσί τ' ὄνειαρ· *aid*

Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὡς

δειδέχατ'· ἦ γὰρ καὶ σφι μάλα μέγα κῆδος ἔσθηα

435

ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

ἌΩς ἔφατο κλαίουσ', ἄλοχος δ' οὐ πῶ τι πέπυστο

Ἔκτορος· οὐ γάρ οἳ τις ἐτήτυμος ἄγγελος ἐλθὼν

ἠγγειλ' ὅτι ῥα οἳ πόσις ἔκτοθι μίμνε πυλάων,

beetling
chafing

+

arrogant
- violent deeds

blooming

+

beast
didn't fare to
as for
saluted

ἀλλ' ἢ γ' ἴστων ὕφαινε μυχῶ δόμου ὑψηλοῖο + 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε. *double-cloak*
 κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα *flowers embroidered*
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσίν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς· *shook*
 ἢ δ' αὐτίς δμωῆσιν ἐϋπλοκάμοισι μετηῦδα·
 “δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται. 450
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα +
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δείδω μὴ δὴ μοι θρασὺν Ἔκτορα διὸς Ἀχιλλεὺς 455
 μῦνον ἀποτμήξας πόλιος πεδίονδε δίηται, *have chased*
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίας ἀλεγεινῆς,
 ἢ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένεις οὐδενὶ εἴκων.” +
 Ὡς φαμένη μεγάραιο διέσσυτο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνας· ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι 1. w^t due rights "banal"
 ἔλκον ἀκηδέστωσ κοίλας ἐπὶ νῆας Ἀχαιῶν. 2. 465 *cruelly*
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε,
 ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε. *breathed forth*
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα, *head-band.*
 ἄμπυκα ^{σποὰ} ^{σπλ} κεκρυφάλόν τε ἰδὲ πλεκτὴν ἀναδέσμων *veil*
 κρηδέμενον θ', ὃ ρά οἱ δῶκε χρυσήν Ἀφροδίτη 470
 ἦματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ

ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.

*husband's sisters
& his brothers
& wives*
ἀμφὶ δέ μιν γαλώω τε καὶ εἰνατέρες ἄλις ἔσταν, *stayed her
from dying*
αἶ ἔ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.

ἦ δ' ἐπεὶ οὖν ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475

*w. deep
softs*
ἀμβλήθη γοώωσα μετὰ Τρωῆσιν ἔειπεν·

“Ἐκτορ, ἐγὼ δύστηνος· ἰῆ ἄρα γιγνόμεθ' αἴσθη
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὑλήεσση
ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
δύσμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι.

+ νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθει γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτως,
ὄν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
ἔσσεαι, Ἐκτορ, ὄνειρα, ἐπεὶ θάναες, οὔτε σοὶ οὔτος.

+ ἦν περ γὰρ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω *marks t
boundar.?*
ἔσσουντ'· ἄλλοι γάρ οἱ ἀπουρίσσουνσιν ἀρούρας.

*t friends
his youth*
ἡμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησι· 490
πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρεϊαί, *hangs his
head*
δευόμενος δὲ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,

+ ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος· *plucking*
τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,
+ χεῖλα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνε. 495
τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξε,

+ χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσπων·
'ἔρρ' οὔτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'
δακρνώεις δὲ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
'Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 500

+ μυελὸν οἶον ἔδεσκε καὶ οἰῶν πίονα δημόν·
αὐτὰρ ὄθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχέων, *playing
like a
child*
+ εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,

εὐνῆ ἔνι μαλακῆ, θαλέων ἐμπλησάμενος κῆρ· *fat things*
 νῦν δ' ἄν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσο πύλας καὶ τείχεα μακρά. +
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν νόσφι τοκῶν
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσονται,
 γυμνόν· ἄτάρ τοι εἶματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν. +
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."
 Ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

ΙΛΙΑΔΟΣ Ψ.

Ἄθλα ἐπὶ Πατρόκλῳ.

ἄΩς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,
οἱ μὲν ἄρ' ἐσκίδναντο ἐῆν ἐπὶ νῆα ἕκαστος,
Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
ἀλλ' ὅ γε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα· 5
“ Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρήρηες ἐταῖροι,
μὴ δὴ πῶ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσουν ἰόντες
Πάτροκλον κλαίωμεν· ὁ γὰρ γέρας ἐστὶ θανόντων.
αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”

ἄΩς ἔφαθ', οἱ δ' ὤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.
οἱ δὲ τρὶς περὶ νεκρὸν ἐϋτριχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἱμερον ὤρσε.
δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
δάκρυσι· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου·
“ χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20
Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.”

Ἦ ῥα, καὶ Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα,
 πρηνέα πὰρ λεχέεσσι Μενoitιάδαο τανύσσας
 ἐν κοίῃς· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λύνον δ' ὑψηχέας ἵππους,
 καδ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρω
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἴγες·
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφή,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο·
 πάντη δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.

Αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες ἑταίρου χωόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴζον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθοιεν
 Πηλεΐδην λούσασθαι ἀπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἠρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὄμοσεν·
 “οὐ μὰ Ζῆν', ὅς τίς τε θεῶν ὑπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ κερήατος ἄσπον ἰκέσθαι,
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῖραι
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ᾧδε
 ἴξεται ἄχος κραδίην, ὄφρα ζωοῖσι μετείω·
 ἀλλ' ἦ τοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 ἠῶθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρὰ τε σχεῖν ὅσσ' ἐπιεικὲς
 νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἠερόεντα,
 ὄφρ' ἦ τοι τοῦτον μὲν ἐπιφλέγη ἀκάματον πῦρ
 θάσπον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.”

Ἦ ῥα, καὶ Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα,
 ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι

prone²⁵ +
 +
 neighing w. head
 aloft
 funeral-feast
 w. 30 trotted out
 +
 bleating +

in curls +

35

winning over
 +

40

+
 +

45

+ shared
 imprudent

50

55

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 οἱ μὲν κακκείοντες ἔβαν κλισίῃνδε ἕκαστος,
 Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
 κείμε βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60
 ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠϊόνος κλύζεσκον. *Note surging*
 εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 νήδυμος ἀμφιχυθείς—μάλα γὰρ κάμε φαίδιμα γυῖα.
 Ἔκτορ' ἐπαίσσων προτὶ Ἴλιον ἠνεμόεσσαν—
 ἦλθε δ' ἐπὶ ψυχῇ Πατροκλήος δειλοῖο, 65
 πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκυῖα,
 καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἶματα ἔστο·
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 “εὐδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
 οὐ μὲν μιν ζῶοντος ἀκήδεις, ἀλλὰ θανόντος· 70
 θάπτε με ὅττι τάχιστα, πύλας Ἀἴδαο περήσω. *that is*
 τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
 οὐδὲ μέ πω μίσησθαι ὑπὲρ ποταμοῖο ἐῶσιν,
 ἀλλ' αὐτως ἀλάλημαι ἀν' εὐρυπυλῆς Ἀΐδος δῶ. *that I may*
 καὶ μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὐτίς 75
 νίσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.
 οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
 βουλὰς ἐξόμενοι βουλευσομεν, ἀλλ' ἐμὲ μὲν κῆρ
 ἀμφέχανε στυγερή, ἣ περ λάχε γιγνόμενόν περ·
 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
 τείχει ὑπο Τρώων εὐηφενέων ἀπολέσθαι.
 ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθηαι·
 μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὄστέ', Ἀχιλλεῦ,
 ἀλλ' ὁμοῦ, ὡς ἐτράφην περ ἐν ὑμετέροισι δόμοισιν,
 εὔτε με τυτθὸν ἐόντα Μενoitίος ἐξ Ὀπόεντος 85
 ἦγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,

cares
+

gained to
wealthy

νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 ἔνθα με δεξάμενος ἐν δώμασιν ἰππότα Πηλεὺς
 ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν·
 ὡς δὲ καὶ ὀστέα νῶϊν ὀμῆ σορὸς ἀμφικαλύπτου
 χρύσεος ἀμφιφορέως, τὸν τοι πόρε πότνια μήτηρ.”

w. g d will
90

urn +

jar +

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “τίπτε μοι, ἠθείη κεφαλῆ, δεῦρ' εἰλήλουθας,
 καί μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὡς σὺ κελεύεις.
 ἀλλά μοι ἄσσον στήθι· μίνυνθά περ ἀμφιβαλόντε.
 ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.”

95
embrace
+
(let. casting
our arms ab.)

ἌΩς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἠύτε καπνὸς·
 ὤχετο τετριγυῖα· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδῶν ἔειπεν·

100

lamenting

“ὦ πόποι, ἦ ρά τίς ἐστι καὶ εἶν Ἀΐδαο δόμοισι.
 ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
 ψυχὴ ἐφεστήκει γοώσά τε μυρομένη τε,
 καί μοι ἕκαστ' ἐπέτελλεν, εἵκτο δὲ θέσκελον αὐτῷ.”

life +

105

wondrous

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἕμερον ὦρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων
 οὐρηάς τ' ὄτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης, θεράπων ἀγαπήγορος Ἰδομενῆος.

110

w. in charge +
manly

οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρηῆς κίον αὐτῶν.
 115 πολλὰ δ' ἀναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον·
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι

ropes
+
sides eyes
across

πίπτου· τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ 120

ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο ^{cutting up} ^{cat up}
 ἐλδόμεναι πεδίωιο διὰ ῥωπήϊα πυκνά. ^{bushwood}

πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὧς γὰρ ἀνώγει
 Μηριόνης, θεράπων ἀγαπήνορος Ἴδομενῆος.

κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλεύς
 φράσσατο Πατρόκλῳ μέγα ἠρίον ἠδὲ οἱ αὐτῷ. ^{tomb} 126

Αὐτὰρ ἐπεὶ πάντη παρακάββαλον ἄσπετον ὕλην,
 ἦατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεύς

αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
 χαλκὸν ζώνυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἕκαστον 130

ἵππους· οἱ δ' ὤρυνντο καὶ ἐν τεύχεσσι ἐδυνον,
 ἀν δ' ἔβαν ἐν δίφροισι παραιβάται ἠνίοχοί τε, ^{fighting-men}

πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
 μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἐταῖροι.

^{covered} ⁺ Ἰθριξὶ δὲ πάντα νέκυν καταεῖνυσαν, ἄς ἐπέβαλλον 135

⁺ κειρόμενοι· ὄπιθεν δὲ κάρη ἔχε δῖος Ἀχιλλεύς
 ἀχύνμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Αἰδόςδε.

Οἱ δ' ὅτε χῶρον ἴκανον ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
 κάτθεσαν, αἶψα δέ οἱ μενοεικέα νῆον ὕλην. ^{gt. store} 140

ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,

⁺ τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθῶσαν
ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον·
 “Σπερχεῖ”, ἄλλως σοὶ γε πατὴρ ἠρήσατο Πηλεὺς,

κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαίαν 145

⁺ σοὶ τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἑκατόμβην,
 πευτήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυῖεις. ^{smoking} ^{w. in intense}

ὧς ἠρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν, 150

Πατρόκλῳ ἠρωῖ κόμην ὀπάσαιμι φέρεσθαι.”

ὣς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἴμερον ὤρσε γόοιο.
 καὶ νύ κ' ὄδυρομένοισιν ἔδυ φάος ἠελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς· 155
 “Ἄτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μῦθοισι, γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστ^α
κῆδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων.” 160
 Ἀντάρ ἐπεὶ τό γ' ἄκουσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας,
κηδεμόνες δὲ παρ' αὖθι μένον καὶ νῆεον ὕλην,
 ποίησαν δὲ πυρῆν ἑκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 πρόσθε πυρῆς ἔδερον τε καὶ ἄμφερον· ἐκ δ' ἄρα πάντων
 δημὸν ἔλων ἐκάλυψε νέκυν μεγαθύμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νῆει.
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεια κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
 ἐννέα τῷ γε ἀνακτι τραπεζῆες κύνες ἦσαν,
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοὺς 175
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα·
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο.
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηεν ἐταῖρον·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. 180
 δώδεκα μὲν Τρώων μεγαθύμων νιέας ἐσθλοὺς
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὐ τι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσι.”

pyre

to whom to
dead =
dearest

owners

made
ready

flayed

+

to consume it +

ᾠς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
ἀλλὰ κύνες μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185

rose-scented ἤματα καὶ νύκτας, φροδόεντι δὲ χρίεν ἐλαίῳ
ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρῦφοι ἐλκυστάζων. *flay him*
or drag him

τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
οὐρανόθεν πεδίουνδε, κάλυψε δὲ χῶρον ἅπαντα,
ὅσσον ἐπέιχε νέκυσ, μὴ πρὶν μένος ἡελίοιο 190

passion up σκῆλει' ἀμφὶ περὶ χροά ἴνεσιν ἠδὲ μέλεσσιν. *sinews +*

Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος·
ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·
στὰς ἀπάνευθε πυρῆς δοιοῖς ἠρᾶτ' ἀνέμοισι,
Βορέη καὶ Ζεφύρῳ, καὶ ὑπίσχετο ἱερὰ καλά· 195

πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθοῖατο νεκροί,
ὔλη τε σεύαιτο καήμεναι. ὦκα δὲ Ἴρις
ἀράων αἴουσα μεταγγελος ἦλθ' ἀνέμοισιν.

stompy + οἱ μὲν ἄρα Ζεφύροιο δυσαέος ἀθροοὶ ἔνδον 200
εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη

βηλῷ ἐπι λιθέῳ· τοὶ δ' ὡς ἴδον ὀφθαλμοῖσι,
πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἔκαστος·
ἢ δ' αὐθ' ἔξεσθαι μὲν ἀνήγατο, εἶπε δὲ μῦθον·
“ οὐχ ἔδος· εἶμι γὰρ αὐτὶς ἐπ' Ὠκεανοῖο ρέεθρα, 205

Αἰθιοπῶν ἐς γαῖαν, ὅθι ρέζουσ' ἐκατόμβας
ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινὸν
ἐλθεῖν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλά,
ὄφρα πυρὴν ὄρσητε καήμεναι, ἣ ἔνι κείται 210

Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.”

Ἡ μὲν ἄρ' ὡς εἶποῦσ' ἀπεβήσετο, τοὶ δ' ὀρέοντο
ἠχῆ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.

skill αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κύμα
πνοῆ ὑπο λιγυρῆ· Τροίην δ' ἐρίβωλον ἰκέσθη, 215

ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,
 φυσῶντες λιγέως· ὁ δὲ πάννουχος ὤκως Ἀχιλλεὺς
 χρυσείου ἐκ κρητῆρος, ἔλῶν δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220 +
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.

ὥς δὲ πατὴρ οὖ παιδὸς οδύρεται ὄστῆα καίων,
νυμφίου, ὃς τε θανὼν δειλοὺς ἀκάχησε τοκῆας, *bride-groom +*
 ὥς Ἀχιλλεὺς ἐτάροιο οδύρετο ὄστῆα καίων,
 ἐρπύζων παρὰ πυρκαϊῆν, ἀδινὰ στεναχίζων. *creeping 225 +*

Ἥμος δ' ἑωσφόρος εἶσι φόως ἐρέων ἐπὶ γαῖαν,
 ὄν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἠώς,
 τῆμος πυρκαϊῆ ἔμαραίνεται, παύσατο δὲ φλόξ.
 οἱ δ' ἄνεμοι πάλιν αὐτῖς ἔβαν οἰκόνδε νέεσθαι
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενευ οἴδματι θύων. 230

Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
κλίνθη κεκμηῶς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν· *lay down +*
 οἱ δ' ἀμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο·
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δούπος ἔγειρεν,
 ἔζετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν· 235

“Ἀτρείδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊῆν σβέσατ' αἴθοπι οἴνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὄστῆα Πατρόκλιο Μενoitιάδαο λέγωμεν

εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240 +
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνευθεν
 ἐσχατῇ καίοντ' ἐπιμιξ' ἵπποι τε καὶ ἄνδρες.

καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῶ
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἀἶδι κεύθωμαι. *jar*
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπεικία τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ *just*
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμείο

behind δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.”

“Ὡς ἔφαθ', οἱ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
πρῶτον μὲν κατὰ πυρκαϊῆν σβέσαν αἴθοπι οἴῳφ, 250

+ ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·
κλαίοντες δ' ἐτάριοι ἐνηέος ὀστέα λευκὰ
ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν·

wounded off *base mt* 255
τορνώσαντο δὲ σῆμα θεμειλιά τε προβάλοント
ἀμφὶ πυρῆν· εἶθαρ δὲ χυτῆν ἐπὶ γαίαν ἔχευαν, *mound earth*
χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς

there we made them sit in wide assembly
αὐτοῦ λαὸν ἔρυκε καὶ ἴζανεν εὐρὺν ἀγῶνα,
νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
ἵππους θ' ἡμίονους τε βοῶν τ' ἴφθιμα κάρηνα, 260
ἦδὲ γυναικάς ἐϋζῶνους πολιόν τε σίδηρον.

Ἴππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
θήκε γυναικα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
καὶ τρίποδ' ὠτώεντα δυωκαϊκοσίμετρον,
τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν. 265

+ ἐξέτέ' ἀδμήτην, βρέφος ἡμίονον κυέουσαν·
αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·

+ *2 handled* τῷ δὲ τετάρτῳ θήκε δύο χρυσοῖο τάλαντα, || *2 talents of gold*
πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε. *ὁ δὲ! (4th επασε)* 270

στη δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“Ἀτρεΐδη τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ἵππησ τὰδ' ἄεθλα δεδεγμένα κείτ' ἐν ἀγῶνι.
εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην. 275

ἵστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δ' ἔπορ' αὐτοὺς
πατρὶ ἐμῷ Πηληΐ, ὁ δ' αὐτ' ἐμοὶ ἐγγυάλιξεν.
ἄλλ' ἦ τοι μὲν ἐγὼ μενέω καὶ μόνυχες ἵπποι·

τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἠνιόχοιο, 280
 ἠπίου, ὅς σφῶϊν μάλα πολλάκις ὕγρον ἔλαιον
 χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῶ.

τὸν τῷ γ' ἐσταότες πενθείετον, οὐδεὶ δέ σφι
 χαίται ἐρρηδέδεται, τῷ δ' ἐστατον ἀχυνμένω κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
 ἵπποισίν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."

nest (ἐρεΐδα).

make ready

ὣς φάτο Πηλεΐδης, ταχέες δ' ἵππῆες ἀγερθεν.
 ὦρτο πολὺν πρῶτος μὲν ἀναξ ἀνδρῶν Εὐμηλος,

Ἀδμήτου φίλος υἱός, ὅς ἵπποσύνη ἐκέκαστο·
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης, 290 +
 ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.

τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
 διογενής, ὑπὸ δὲ ζυγὸν ἦγαγεν ὠκέας ἵππους,

Αἴθην τὴν Ἀγαμεμνονέην τὸν ἑόν τε Πόδαργον· 295

τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
 ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γὰρ οἱ ἔδωκε +
 Ζεὺς ἀφενος, ναῖεν δ' ὅ γ' ἐν εὐρυχόρῳ Σικυῶνι·
 τὴν ὅ γ' ὑπὸ ζυγὸν ἦγε, μέγα δρόμου ἰσχανόωσαν. 300

Ἀντίλοχος δὲ τέταρτος ἐϋτριχας ὠπλίσασθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμιοι ἀνακτος,
 τοῦ Νηληϊάδαο· Πυλοιογενέες δέ οἱ ἵπποι

ὠκύποδες φέρον ἄρμα· πατὴρ δέ οἱ ἄγχι παραστὰς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ·

*speaking w. judgment
 to one who
 himself too w.
 wise.*

“Ἀντίλοχ', ἦ τοι μὲν σε νέον περ ἑόντ' ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ·
 οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλισσόμεν· ἀλλὰ τοι ἵπποι
 βάρδιστοι θέλειν· τῷ τ' οἴω λοίγι' ἔσεσθαι.

τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

310

fleeter

πλείονα ἴσασιw σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μήτιw ἐμβάλλεο θυμῶ
 παντοίην, ἵνα μή σε παρεκπροφύγησιw ἄεθλα.

μήτιw τοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίηφι· 315

μήτιw δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ

+ νῆα θοῆν ἰθύνει ἐρεχθόμενην ἀνέμοισι· *vesced*

μήτιw δ' ἠνίοχος περιγίγνεται ἠνίοχοιο.

ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἴσιw πεποιθῶς

ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, 320

ἵπποιw δὲ πλανώνται ἀνὰ δρόμον, οὐδὲ κατίσχει·

ὅς δὲ κε κέρδεα εἰδῆ ἑλαύνων ἤσσονας ἵππους,

αἰεὶ τέρμ' ὀρόων στρέφει ἐγγύθεν, οὐδὲ ἐ λήθει

+ ὅππως τὸ πρῶτον ταυύση βοέοισιν ἰμᾶσιν, *how far at 1st*

+ ἀλλ' ἔχει ἀσφαλῆως καὶ τὸν προὔχοντα δοκεύει. *to chase his horse 325*

+ σῆμα δὲ τοι ἐρέω μάλ' ἀριφραδές, οὐδὲ σε λήσει.

+ ἔστηκε ξύλον αὖον ὅσον τ' ὄργυι' ὑπὲρ αἴης,

+ ἢ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ,

λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ *on either*

ἐν ξυνοχήσιw ὁδοῦ, λείος δ' ἰππόδρομος ἀμφίς· *side 330*

ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος, *driving*

ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων, *ground*

καὶ νῦν τέρματ' ἔθηκε ποδάρκης διος Ἀχιλλεύς.

τῷ σὺ μάλ' ἐγχερίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,

αὐτὸς δὲ κλιθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ 335

ἢκ' ἐπ' ἀριστερὰ τοῖν' ἀτὰρ τὸν δεξιὸν ἵππον

κένσαι ὀμοκλήσας, εἶξαι τέ οἱ ἠνία χερσίν.

ἐν νύσση δὲ τοι ἵππος ἀριστερὸς ἐγχεριμψθήτω,

ὥς ἂν τοι πλήμνη γε δοάσσηται ἄκρον ἰκέσθαι *seem to*

κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, *graze it 340*

μή πως ἵππους τε τρώσης κατὰ θ' ἄρματα ἄξης·

χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ

ἔσσηται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.

safe in hand

meeting

burning

soft

loose hand

agst

horse

now

be aware

thinking

· εἰ γάρ κ' ἐν νύσση γε παρεξέλασθησθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δίου ἐλαύνου,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ἦ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἔσθλοί.”

ἌΩς εἰπὼν Νέστωρ Νηληϊῖος ἄψ ἐνὶ χώρῃ
 ἔζετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πεύρατ' ἔειπε. *scum* 350

Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσαθ' ἵππους.
 ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλουτο
 πάλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαι
 Ἀντιλόχον· μετὰ τὸν δ' ἔλαχε κρείων Εὐμηλος· 355
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος,
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὐτε
 Τυδείδης ὄχ' ἄριστος ἐὼν λάχ' ἐλαυνέμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς *side by side*
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοίνικα, ὀπάουνα πατρὸς ἐοῖο, 360
 ὡς μεμνέφτο δρόμους καὶ ἀληθείην ἀποεῖποι.

Οἱ δ' ἅμα πάντες ἐφ' ἵπποιν μᾶστιγας ἄειραν,
 πέπληγόν θ' ἱμᾶσιν, ὁμόκλησάν τ' ἐπέεσσιν
 ἐσσυμένως· οἱ δ' ὦκα διέπρησον πεδίλιον
 νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
 ἴστατ' ἀειρομένη ὡς τε νέφος ἠὲ θύελλα,
 χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλιντο πουλυβοτείρῃ,
 ἄλλοτε δ' αἰξασκε μετήορα· τοῖ δ' ἐλατῆρες
 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου 370
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίλιον.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 ἄψ ἐφ' ἄλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
 φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375

αἰ Φηρητιάδαο ποδώκεες ἐκφερον ἵπποι. *drive away*
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
 Τρώϊοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην,
about to mount πνοιῆ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 καὶ γύ κεν ἠ παρέλασσ' ἠ ἀμφήριστον ἔθηκεν,
made it a dead heat εἰ μὴ Τυδέος νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινῆν.
 τοιοῦ δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμόνοιο, 385
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
 οἱ δὲ οἱ ἐβλάβησαν ἄνευ κέντροιο θεόντες. +
 οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
cheating playing a trick on Τυδεΐδην, μάλα δ' ὤκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν· 390
 ἠ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσ' ἐβεβήκει,
 ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἰ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ρυμὸς δ' ἐπὶ γαίαν ἐλύσθη. + *knocked to t ground*
 αὐτὸς δ' ἐκ δίφρου παρὰ τροχὸν ἐξεκυλίσθη,
 ἀγκῶνάς τε περιδρῦθη στόμα τε ρῖνάς τε, + 395
θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὄσσε +
 δακρυόφι πλησθεν, θαλερῆ δέ οἱ ἔσχετο φωνή. +
 Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρός ἐοῖο·
hesitant “ἐμβητον καὶ σφῶϊ· τιταίνετον ὅττι τάχιστα.
 ἠ τοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,
 Τυδεΐδew ἵπποισι δαίφρονος, οἴσιw Ἀθήνη 405
 νῦν ὠρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
 ἵππους δ' Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον,

καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύῃ
 Αἴθῃ θήλυς ἐούσα· τίη λείπεσθε, φέριστοι;
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410
 οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ' ἕμμε κατακτενεῖ ὀξείῃ χαλκῶ,
 αἶ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον. *losing his senses*
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται ὅτι τάχιστα·
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἠδὲ νοήσω, 415 +
 στεινωπῶ ἐν ὁδῶ παραδύμεναι, οὐδέ με λήσει." +

Ἔως ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὀμοκλήν
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἴψα δ' ἔπειτα
 στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.
 ῥωχμὸς ἔην γαίης, ἧ χεიმέριον ἀλὲν ὕδωρ 420 +
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
 τῆ ρ' εἶχεν Μενέλαος ἀματροχίᾳς ἀλεείνων. *crash - wheels*
 Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
 Ἀτρείδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνει· 425
 “Ἀντίλοχ', ἀφραδέως ἱπάξαι· ἀλλ' ἄνεχ' ἵππους·
 στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις·
 μὴ πως ἀμφοτέρους δηλήσεται ἄρματι κύρσας.” *harm*

Ἔως ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε
 κέντρῳ ἐπισπέρχων, ὡς οὐκ αἴοντι ἐοικώς. 430
 ὅσσα δὲ δίσκου οὔρα κατωμαδίιο πέλονται,
 ὅν τ' αἰζήσας ἀφήκεν ἀνὴρ πειρώμενος ἠβης, *t' above a*
 τόσσον ἐπιδραμέτην· αἶ δ' ἠρώησαν ὀπίσσω *quite br. fr t*
 Ἀτρείδεω· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μὴ πως συγκύρσειαν ὁδῶ ἐνι μώνυχες ἵπποι, 435
 δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κουίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 “Ἀντίλοχ', οὗ τις σείο βροτῶν ὀλωότερος ἄλλος.” *malicious*

ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί. 440
 ἀλλ' οὐ μὰν οὐδ' ὧς ἄτερ ὄρκου οἴση ἄεθλον."

ἌΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε
 "μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχυνμένω κῆρ.
 φθήσονται τούτοισι πόδες καὶ γούνα καμόντα
 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος." 445

ἌΩς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.

Ἄργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο

ἵππους· τοὶ δὲ πέτοντο κούιντες πεδίω.

πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450

ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ· *place*

τοιοῦ δ' ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας *- view*

ἔγνω, φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,

ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ *element*

λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἤυτε μήνην. 455

στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

"ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,

οἷος ἐγὼν ἵππους ἀυγάζομαι ἦε καὶ ὑμεῖς ;

ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,

ἄλλος δ' ἠνίοχος ινδάλλεται· αἱ δὲ πον αὐτοῦ 460

ἔβλαβεν ἐν πεδίῳ, αἱ κείσέ γε φέρτεραι ἦσαν·

ἦ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,

νῦν δ' οὐ πη δύναμαι ἰδέειν, — πάντη δέ μοι ὄσσε

Τρωϊκὸν ἄμ πεδίον παπταίνετον εἰσορόωντι·

ἠὲ τὸν ἠνίοχον φύγον ἠνία, οὐδ' ἐδυνάσθη 465

εὔ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·

ἔνθα μιν ἐκπεσέειν δῖω σὺν θ' ἄρματα ᾄξαι,

αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.

ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἐγὼ γε

εὔ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνῆρ 470

Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,

have lost

+
+
+

bag +

+
+
appears

left
t comes

Τυδέος ἵπποδάμου υἱός, κρατερὸς Διομήδης.”

Τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·
“ Ἴδομενεῦ, τί πάρος λαβρεύεαι ; αἰ δέ τ' ἀνευθεν
ἵπποι ἀερσίποδες πολέος πεδίοιο δίενται.

lost bag

475

οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὄσσε·
ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδὲ τί σε χρὴ
λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνουες ἄλλοι.
ἵπποι δ' αὐταὶ ἔασι παροίτεροι, αἱ τὸ πάρος περ,
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε.”

480

reins

Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἠΰδα·
“ Αἴαν, νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα
δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνῆς.

foolish

δεῦρό νυν, ἧ τρίποδος περιδῶμεθον ἠὲ λέβητος,
ἴστορα δ' Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω,
ὀππότεραι πρόσθ' ἵπποι, ἵνα γνώης ἀποτίνων.”

485

ᾧ ὡς ἔφατ', ὄρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσι·
καὶ νῦ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
“ μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
Αἴαν Ἴδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἕοικε.

καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.
ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε

495

ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε πάροιθεν.”

ᾧ ὡς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων,

μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δὲ οἱ ἵπποι
ὑψόσ' ἀειρέσθην ῥίμφα πρήσσοντε κέλευθον.

500

αἰεὶ δ' ἠνίοχον κονίης ραθάμιγγες ἔβαλλον,
ἄρματα δὲ χρυσῶ πεπυκασμένα κασσιτέρῳ τε

ἵπποις ὠκυπόδεσσι ἐπέτρεχον· οὐδέ τι πολλή
 γίγνεται ἐπισσώτρων ἄρματροχιῇ κατόπισθεν 505
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθη.
 στῆ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκίεν ἰδρῶς
 ἵππων ἕκ τε λόφῳ καὶ ἀπὸ στέρνοιο χαμᾶζε. *neck*
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος, *loiter*
 κλῖνε δ' ἄρα μάστιγα ποτὶ ζυγόν· οὐδὲ μάτησεν 510
 ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναιῖκα
 καὶ τρίποδ' ὠτώεντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊῖος ἤλασεν ἵππους,
 κέρδεσιν, οὗ τι τάχει γε, παραφθάμενος Μενέλαον· 515
 ἀλλὰ καὶ ὡς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.

ὅσσοι δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἄνακτα
 ἔλκησι πεδίοιο τιταινόμενος σὺν ὄχεσφι·
 τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
οὐραῖαι· ὁ δὲ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
 χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·

τόσσοι δὲ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπει· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἢ
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης· 525

εἰ δέ κ' ἔτι προτέρω γένητο δρόμος ἀμφοτέροισι,
 τῷ κέν μιν παρέλασ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης, θεράπων ἐὺς Ἴδομενῆος,
 λείπει· ἀγακλῆος Μενελάου δουρὸς ἐρωήν· *spear's throw*
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχος ἵπποι, 530

ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμενος ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτιο πανύστατος ἤλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535

trace
streamed
forth

tail

slowest

“λοῖσθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους·
ἀλλ’ ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὡς ἐπικεικός,
δεύτερ’· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.”

ἌΩς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνεον ὡς ἐκέλευε.
καὶ νύ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540

εἰ μὴ ἄρ’ Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
Πηλεΐδην Ἀχιλῆα δίκη ἡμείψατ’ ἀναστάς· *w claim - right*

“ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ’ ἵππω 545

αὐτός τ’ ἐσθλὸς ἐών· ἀλλ’ ὄφελεν ἀθανάτοισιν
εὔχεσθαι· τῷ κ’ οὐ τι πανύστατος ἦλθε διώκων.

εἰ δέ μιν οἰκτείρεις καὶ τοι φίλος ἔπλετο θυμῷ,
ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
καὶ πρόβατ’, εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550

τῶν οἱ ἔπειτ’ ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
ἢ καὶ αὐτίκα νῦν, ἵνα σ’ αἰνήσωσιν Ἀχαιοί.

τὴν δ’ ἐγὼ οὐ δώσω· περὶ δ’ αὐτῆς πειρηθῆτω
ἀνδρῶν ὅς κ’ ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι.”

ἌΩς φάτο, μείδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεὺς
χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος· 555

καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
“Ἀντίλοχ’, εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.

δώσω οἱ θώρηκα, τὸν Ἀστροπαῖον ἀπηύρων,
χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο 560

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται.”
*a dusting ...
+ is overlaid*

Ἡ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταίρῳ
οἰσέμεναι κλισίῃθεν· ὁ δ’ ὄχετο καὶ οἱ ἔνεικεν,
Εὐμήλῳ δ’ ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων. 565

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ’ ἄρα κῆρυξ

χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαι τ' ἐκέλευσεν
 Ἄργείους· ὁ δ' ἔπειτα μετῆύδα ἰσόθεος φῶς·
 “Ἄντιλοχε, πρόσθευ πεπνυμένε, ποῖον ἔρεξας. 570

ἦσχυνας μὲν ἐμῆν ἀρετὴν, βλάβας δέ μοι ἵππους,
 τοὺς σοὺς πρόσθε βαλών, οἳ τοι πολὺ χείρονες ἦσαν.

+ ἄλλ' ἄγετ', Ἄργείων ἠγήτορες ἠδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσατε, μηδ' ἐπ' ἀρωγῇ, *2 not in gnomon's favor* 575
 μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων·

Ἄντιλοχον ψεύδεσσι βηισάμενος Μενέλαος
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσω ἀρετῇ τε βίῃ τε.

+ *rebutte* εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὐ τινά φημι
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεία γὰρ ἔσται. 580

whip slender Ἄντιλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἠθέμις ἐστί,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἱμάσθλην
 χερσὶν ἔχε ῥαδινήν, ἧ περ τὸ πρόσθευ ἔλαυνες,
 ἵππων ἀψάμενος γαιήοχον ἐννοσίγαιον

+ ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλφ' ἄρμα πεδῆσαι.” 585

Τὸν δ' αὐτ' Ἄντιλοχος πεπνυμένος ἀντίον ἠῦδα·

“ἄνσχεο νῦν· πολλὸν γὰρ ἐγὼ γε νεώτερός εἰμι
 σείο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων. *elder*

hastier οἴσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις. 590

τῷ τοι ἐπιπλήτω κραδίῃ· ἵππον δέ τοι αὐτὸς
 δώσω, τὴν ἀρόμην. εἰ καὶ νύ κεν οἴκοθεν ἄλλο
 μείζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην ἢ σοί γε, διοτρεφές, ἦματα πάντα *sinner*
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595

+ Ἡ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χείρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 + ἰάνθη ὥς εἴ τε περὶ σταχύεσσι ἐέρση

+ λητίου ἀλδήσκουτος, ὅτε φρίσσοσαι ἄρουραι·

growing

bustling

ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς

χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων

ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.

δεύτερον αὐτ’ ἀλέασθαι ἀμείνονας ἠπεροπειεύειν.

οὐ γὰρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·

ἀλλὰ σὺ γὰρ δὴ πόλλ’ ἔπαθες καὶ πόλλ’ ἐμόγησας,

σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμείο·

τῷ τοι λισσομένῳ ἐπιπέισομαι, ἣδὲ καὶ ἵππου

δώσω ἐμήν περ ἐοῦσαν, ἵνα γνῶσι καὶ οἶδε

ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”

Ἡ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρω

ἵππου ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανώοντα.

Μηριόνης δ’ ἀνάειρε δύω χρυσοῖο τάλαντα

τέτρατος, ὡς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615

ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεὺς

Ἀργείων ἀν’ ἀγῶνα φέρων, καὶ ἔειπε παραστάς·

“τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,

Πατρόκλοιο τάφου μνήμ’ ἔμμεναι· οὐ γὰρ ἔτ’ αὐτὸν

ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ’ ἄεθλον

αὐτως· οὐ γὰρ πύξ γε μαχήσεται, οὐδὲ παλαίσεις,

οὐδέ τ’ ἀκουτιστὺν ἐσδύσειαι, οὐδὲ πόδεσσι

θεύσειαι· ἦδη γὰρ χαλεπὸν κατὰ γῆρας ἐπέιγαι.”

Ἔως εἰπὼν ἐν χερσὶ τίθει· ὁ δ’ ἐδέξατο χαίρων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ναὶ δὴ ταυτὰ γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·

οὐ γὰρ ἔτ’ ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες

ὦμῶν ἀμφοτέρωθεν ἐπαίσσονται ἐλαφραί.

εἴθ’ ὥς ἠβώοιμι βίη τέ μοι ἔμπεδος εἶη

ὥς ὅποτε κρείοντ’ Ἀμαρυγκέα θάπτον Ἐπειοὶ

Βουπρασίῳ, παῖδες δ’ ἔθεσαν βασιλῆος ἄεθλα·

silly
youthful
praiseworthy
outset

+

610

615

620

+

625

+

+

630

strongly
lightly
prizes

ἔνθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένετ', οὐτ' ἄρ' Ἐπειῶν
οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.

1 πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνοπος υἱόν,
2 Ἀγκαῖον δὲ πάλη Πλευρώνιον, ὅς μοι ἀνέστη· 655

3 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἐόντα,
4 δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.

οἰοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε, *jealous for victory*
+ πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης, *victory*
+ οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπεται ἄεθλα. 640

+ οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἠνιόχευεν,
ἔμπεδον ἠνιόχευ', ὁ δ' ἄρα μᾶστιγι κέλευεν.
ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
ἔργων τοιούτων· ἐμὲ δὲ χρῆ γήραϊ λυγρῷ
πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἠρώεσσιν. 645

ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέιζε.
τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
ὥς μεν αἰεὶ μέμνησαι ἐνῆεος, οὐδὲ σε λήθω,

+ τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650

ᾧ Ως φάτο, Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
ῥῆξε, ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.

dead thing
+ αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
ἠμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
ἔξέτε' ἀδμήτην, ἧ τ' ἀλγίστην δαμάσασθαι· 655

τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,
πῦξ μάλ' ἀνασχομένω πεπληγέμεν· ᾧ δέ κ' Ἀπόλλων 660
δώῃ καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί,
ἠμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθω·
αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.”

ἄΩς ἔφατ', ὄρνυτο δ' αὐτίκ' ἀνὴρ ἧὺς τε μέγας τε
εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἑπειός, 665

ἄψατο δ' ἡμιώνου ταλαεργοῦ φώνησέν τε·
“ ἄσσον ἴτω ὅς τις δέπας οἴσεται ἀμφικύπελλον·
ἡμίονον δ' οὐ φημί τι· ἀξέμεν ἄλλον Ἀχαιῶν
πυγμῆ νικήσαντ', ἐπεὶ εὐχομαι εἶναι ἄριστος. *am inferior in*
ἢ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι. '1

ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
ἀντικρὺ χροῖα τε ῥήξω σύν τ' ὅστέ' ἀράξω.
κηδεμόνες δὲ οἱ ἐνθάδ' ἀολλέες αὐθι μενόντων, *friends†*
οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα.” 675

ἄΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
Εὐρύαλος δὲ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,
ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο *had fallen*
ἐς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμείωνας. 680

τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο
θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην. †
ζῶμα δὲ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο. † capt ab.
† him
τὼ δὲ ζωσαμένω βήτην ἐς μέσσον ἀγῶνα, 685

ἄντα δ' ἀνασχομένω χερσὶ στιβαρῆσιν ἅμ' ἅμφω
σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἐμιχθεν.
δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
πάντοθεν ἐκ μελέων· ἐπὶ δ' ὄρνυτο δῖος Ἑπειός,
κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν 690
ἔστήκει· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.

ὥς δ' ὅθ' ὑπὸ φοικὸς Βορέω ἀναπάλλεται ἰχθὺς
θίν' ἐν φυκιέντι, μέλαν δὲ ἐκῦμα κάλυψεν, *grinding teeth†*
ὥς πληγεῖς ἀνέπαλτο· ἀτὰρ μεγάλθυμος Ἑπειὸς
χερσὶ λαβῶν ὄρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
ripple

Aias & Odysseus draw a wrestling-match
230 23. ΙΛΙΑΔΟΣ Ψ.

trailing
after +
wandering
in mind

οἷ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσι
αἶμα παχὺ πτύοντα, κάρη βάλλουθ' ἑτέρωσε·
καδ δ' ἀλλοφρονέοντα μετὰ σφίσιιν εἶσαν ἄγοντες,
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἶψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700

δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς,
τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην, *made for standing on fire*
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῖον Ἀχαιοί·
ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκε,
πολλὰ δ' ἐπίστατο ἔργα, τῖον δὲ ἑτεσσαράβοιον. 705

στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν
“ ὄρνυσθ' οἷ καὶ τούτου ἀέθλου πειρήσεσθον.”

ὡς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἀν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.

ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα, 710
ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρήσιν

rafters +

ὡς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἦραρε τέκτων
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.

created
+
weals

τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς, 715

πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὦμους
αἶματι φοινικόεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
νίκης ἰέσθην τρίποδος πέρι ποιητοῖο·

οὔτ' Ὀδυσσεὺς δύνατο σφῆλαι οὔδει τε πελάσσαι,
οὔτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν ἴς Ὀδυσῆος. 720

ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἐϋκνήμιδας Ἀχαιοὺς,
δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

“ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἦ μ' ἀνάειρ', ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”

trick
hollow +
tree

Ὡς εἰπὼν ἀνάειρε· δόλον δ' οὐ λήθετ' Ὀδυσσεύς· 725
κόψ' ὅπιθεν κώληπα τυχῶν, ὑπέλυσε δὲ γυῖα,

καδ δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσσιιν Ὀδυσσεὺς

κάππεσε· λαοὶ δ' αὖ θεῦντό τε θάμβησάν τε. *
 δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 πλησίοι ἀλλήλοισι, μίανθησαν δὲ κοινή.

καὶ νύ κε τὸ τρίτον αὐτίς ἀναΐξαντ' ἐπάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·
 “μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

ὦς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
 καὶ ῥ' ἀπομορξάμένω κοινήν δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740
 ἀργύρεον κρητῆρα, τετυγμένον· ἔξ δ' ἄρα μέτρα *chased*
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἴαν
 πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἦσκησαν,

Φοῖνικες δ' ἄγον ἄνδρες ἐπ' ἠεροειδέα πόντον, *+ cloudy +*
 στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745

υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε *ransom for +*
 Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνήος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,
 ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῶ, 750
 ἡμιτάλαντον δὲ χρυσοῦ λιοισθῆϊ ἔθηκε.

στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὄρυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε.”
 ὡς ἔφατ', ὄρυντο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
 Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσσὶ πάντας ἐνίκα.

[στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.]

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης· ἐπὶ δ' ὄρυντο δῖος Ὀδυσσεὺς

ἄγχι μάλ', ὡς ὅτε τίς τε γυναικὸς ἐϋζώνοιο 760

στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσση

πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει κρόνον

στήθεος· ὡς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὄπισθεν

ἴχνια τύπτε' πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·

κὰδ δ' ἄρα οἱ κεφαλῆς χε' αὐτμένα διὸς Ὀδυσσεὺς 765

αἰεὶ ρίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ

νίκης ἰεμένφ, μάλα δὲ σπεύδοντι κέλευον.

ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς

εὔχετ' Ἀθηναίῃ γλαυκώπιδι ὃν κατὰ θυμόν·

“ κλυθι, θεά, ἀγαθή μοι ἐπίρροθος ἔλθε ποδοῖν.” 770

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,

γυῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεν.

ἄλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαίξεσθαι ἄεθλον,

ἔνθ' Αἴας μὲν ὄλισθε θέων—βλάψεν γὰρ Ἀθήνη—

τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775

οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκὺς Ἀχιλλεύς·

ἐν δ' ὄνθου βοέου πλήτο στόμα τε ρῖνὰς τε·

κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,

ὡς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.

στή δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780

ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·

“ ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ

μήτηρ ὡς Ὀδυσῆϊ παρίσταται ἠδ' ἐπαρήγει.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἠδὺν γέλασαν.

Ἀντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφερ' ἄεθλον 785

μειδιόων, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“ εἰδόσιν ὑμῖν ἑρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν

ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.

Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν,

οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790

ὠμογέροντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ

shuttle
spool +
before t
dust cd
over him +

ποσὶν ἐριδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

Ἔως φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.
τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
“ Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
ἀλλά τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

795

Ἔως εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων.
αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
τεύχεα Σαρπηδοντος, ἃ μιν Πάτροκλος ἀπηύρα.

800

στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ ἄνδρε δὴ περὶ τῶνδε κελεύομεν, ὦ περ ἀρίστω,
τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε,
ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

+

ὀππότερός κε φθῆσιν ἀρεξάμενος χροῖα καλόν,
ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα,
τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
καλὸν Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
τεύχεα δ' ἀμφότεροι ξυνήϊα ταῦτα φερέσθων·
καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.”

810

Ἔως ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδείδης ὦρτο, κρατερὸς Διομήδης.
οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοῦς.

815

ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσην
νύξ', οὐδὲ χροῖ' ἴκανεν· ἔρυτο γὰρ ἐνδοθι θώρηξ·
Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μεγάλοιο

820

αἶεν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῆ.
καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ
πανσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.

αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἦρωσ
σὺν κολεῶ τε φέρων καὶ ἐϋτμήτῳ τελαμώνι. 825

Αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον, *masfire*
ὄν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος·
ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
τὸν δ' ἄγες' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830

“ ὄρνυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε.
εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
ποιμῆν οὐδ' ἀροτῆρ εἶς' ἐς πόλιν, ἀλλὰ παρέξει.” 835

it will furnish it Ὡς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυπόιτης,
ἂν δὲ Λεοντήος κρατερὸν μένος ἀντιθέοιο,
ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
ἔξειῃς δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἐπειός,
ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840

δεύτερος αὐτ' ἀφέηκε Λεοντεύς, ὄζος Ἄρηος·
τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας,
χειρὸς ἀπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυπόιτης,
διεσπ ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ, 845

ἦ δέ θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας,
τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
ἀνστάντες δ' ἔταροι Πολυπόιταο κρατεροῖο
νῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλου.

Αὐτὰρ ὁ τοξευτῆσι τίθει ἰόεντα σίδηρον, 850
καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
ἰστὸν δ' ἔστησεν νηὸς κυανοπρῶροιο

string τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
λεπτῇ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγει
τοξεύειν· “ ὅς μὲν κε βάλῃ τρήρωνα πέλειαν, 855

πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω
ὄς δέ κε μηρίνθοιο τύχη, ὄρνιθος ἀμαρτῶν,
ἦσσαν γὰρ δὴ κείνος, ὁ δ' οἴσεται ἡμιπέλεκκα."

ἌΩς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἀνακτος,
ἄν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἴδομενῆος. 860

κλήρους δ' ἐν κυνέη χαλκήρεϊ πάλλον ἐλόντες, +

Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν· αὐτίκα δ' ἰὸν

ἦκεν ἐπικρατέως, οὐδ' ἠπέιλησεν ἀνακτι *you first thing*

ἄρῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην. +

ὄρνιθος μὲν ἀμαρτε· μέγηρε γάρ οἱ τό γ' Ἀπόλλων· 865

αὐτὰρ ὁ μήριθον βάλε πὰρ πόδα, τῇ δέδεται ὄρνις·

ἀντικρὺ δ' ἀπὸ μήριθον τάμε πικρὸς οἴστος.

ἦ μὲν ἔπειτ' ἦίξε πρὸς οὐρανόν, ἦ δὲ παρείθη

μήριθθος ποτὶ γαίαν· ἀτὰρ κελάδησαν Ἀχαιοί.

σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς 870

τόξον· ἀτὰρ δὴ οἴστων ἔχεν πάλαι, ὡς ἴθυνεν.

αὐτίκα δ' ἠπέιλησεν ἐκηβόλῳ Ἀπόλλωνι

ἄρῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.

ὑψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·

τῇ ῥ' ὄ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875 +

ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἀψ ἐπὶ γαίῃ

πρόσθεν Μηριόναο πάγη ποδός· αὐτὰρ ἦ ὄρνις

ἰστωῖ ἐφεξομένη νηὸς κυανοπρόροιο

αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν. *hung down collapsed*

ὠκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῆλε δ' ἀπ' αὐτοῦ 880

κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.

ἄν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,

Τεῦκρος δ' ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νῆας.

Αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,

κάδ δὲ λέβητ' ἄπυρον, βοδὸς ἄξιον, ἀνθεμόεντα *embossed flowers*

θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἦμονες ἄνδρες ἀνέσταν· *w. +*

ἄν μὲν ἄρ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἴδομενῆος.
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·
 “Ἄτρεΐδῃ· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890
 ἢ δ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·
 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχεαι, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,
 εἰ σύ γε σφ' θυμῷ ἐθέλεις· κέλομαι γὰρ ἐγώ γε.”
 ὣς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρωος 896
 Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

ΙΛΙΑΔΟΣ Ω.

Ἔκτορος λύτρα.

Λῦτο δ' ἀγών, λαοὶ δὲ θεῶς ἐπὶ νῆας ἕκαστοι
ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
ὑπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὑπνος
ἦρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα,
Πατρόκλου ποθέων ἀνδροτητά τε καὶ μένος ἦϋ,
ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πεύρων
τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε
ὑπτίος, ἄλλοτε δὲ πρηγῆς· τοτὲ δ' ὀρθὸς ἀναστὰς
διενέεσκ' ἀλύων παρὰ θῖν' ἀλός· οὐδέ μιν ἦως
φαινομένη λήθεσκειν ὑπεῖρ ἄλα τ' ἠϊόνας τε.
ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
Ἔκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθεν,
τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
αὐτὶς ἐνὶ κλισίῃ πανέσκετο, τὸν δὲ τ' ἔασκεν
ἐν κόνι ἐκτανύσας προπρηγέα· τοῖο δ' Ἀπόλλων
πᾶσαν ἀεικείην ἄπεχε χροὶ φῶτ' ἐλεαίρων
καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε
χρυσείῃ, ἵνα μή μιν ἀποδρύφοι ἐλκυστάζων.

Ἔως ὃ μὲν Ἔκτορα δίον ἀείκιζεν μενεαίνων
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορώοντες,

5 +

achieved

10

roam wildly
+

15

20

keen-sighted

κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργειφόντην.
 ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἕρη.

25

continued +

οὐδὲ Ποσειδάων' οὐδὲ γλαυκώπιδι κούρη,
 ἀλλ' ἔχον ὡς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρῆ
 καὶ Πριάμος καὶ λαὸς Ἀλεξάνδρον ἔνεκ' ἄτης,

lust

ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἴκοντο,
 τὴν δ' ἦνεθ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν.

30

baneful

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
 καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
 “σχέτλιοι ἔστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὕμιν
 Ἐκτωρ μηρὶ ἔκκε βοῶν αἰγῶν τε τελείων ;

+

τὸν νῦν οὐκ ἔτλητε νέκυν περ ἑόντα σαῶσαι,
 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ

35

righteous

καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 ἀλλ' ὀλοῶ Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,

40

harm

ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα
 γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὡς ἄγρια οἶδεν,
 ὃς τ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷξας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν·
 ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 γίγνεται, ἦ τ' ἄνδρας μέγα σίγεται ἠδ' ὀνίνησι.

45

able to + endure

μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ ἐκασίγνητον ὁμογάστριον ἢ ἐκαὶ υἷόν·
 ἀλλ' ἦ, τοι κλαύσας καὶ ὀδυράμενος μεθέηκε·

leaves it alone

τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.

50

senseless

αὐτὰρ ὁ γ' ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάροιο φίλοιο
 ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.
 μὴ ἀγαθῷ περ ἑόντι νεμεσσηθέωμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίξει μενεαίνων.”

Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἕρη·

55

“ εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὄμην Ἀχιλλῆϊ καὶ Ἔκτορι θήσετε τιμῆν. *like*

Ἔκτωρ μὲν θνητός τε γυναῖκά τε θήσατο μαζόν· *+*
αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, *60 +*
Πηλέϊ, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.

πάντες δ’ ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσι *partook ~*
δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.” *+*

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“ Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν· *65 quarrel*
οὐ μὲν γὰρ τιμὴ γε μί’ ἔσσεται· ἀλλὰ καὶ Ἔκτωρ *utterly*
φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·

|| ὥς γὰρ ἐμοί γ’, ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων. *+*

οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. *70 +*
ἀλλ’ ἦ τοὶ κλέψαι μὲν ἐάσομεν—οὐδέ πη ἔστι—

λάβρη Ἀχιλλῆος θρασὺν Ἔκτορα· ἦ γὰρ οἱ αἰεὶ
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.

ἀλλ’ εἴ τις καλέσειε θεῶν Θέτιν ἄσσου ἐμεῖο,

ὄφρα τί οἱ εἶπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς *75*
δώρων ἐκ Πριάμοιο λάχῃ ἀπό θ’ Ἔκτορα λύσῃ.”

Ὡς ἔφατ’, ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα, *+*
μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης *roughly +*
ἐνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνῃ. *+*

|| ἡ δὲ μολυβδαῖνῃ ἱκέλη ἐς βυσσὸν ὄρουσεν, *mounted + 80*
ἢ τε κατ’ ἀγραύλοιο βοῶς κέρας ἐμβεβανῖα *set upon* *lead*
han

ἔρχεται ὠμηστῆσιν ἐπ’ ἰχθύσι κῆρα φέρουσα.
εὖρε δ’ ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δ’ ἄρ’ ἄλλαι *+*
ἦαθ’ ὀμηγερέες ἄλλαι θεαί· ἦ δ’ ἐνὶ μέσσης

κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε *85*
φθίσεισθ’ ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

ἀγχοῦ δ’ ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

ὦς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120
 βῆ δὲ κατ' Οὐλύμπιοι καρῆνων αἰξάσα,
 ἴξεν δ' ἐς κλισίην οὐ υἱέος· ἐνθ' ἄρα τόν γε
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι
 ἔσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον· *flady*
 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. *H* 125
 ἦ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον ἐμόν, τέο μέχρῃς ὀδυρόμενος καὶ ἀχεύων
 σὴν ἔδει κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ
μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
 σκύζεσθαι σοὶ φησι θεούς, ἐξ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “τῆδ' εἴη ὅς ἄποινα φέροι καὶ νεκρὸν ἄγοιτο, *de may be here*
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.” 140
 ὦς οἷ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
 πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
 Ἴριω δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμπιοι
 ἄγγελιον Πριάμφ μεγαλήτορι Ἴλιον εἴσω 145
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν λήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 κῆρύξ τις οἷ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
 ἡμίονους καὶ ἅμαξαν ἐύτροχον, ἠδὲ καὶ αὐτίς 150
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.

μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,

+ ὅς ἄξει ἥός κεν ἄγων Ἀχιλλῆϊ πελάσση.

αὐτὰρ ἐπὶν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155

οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”

sinful

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.

ἴξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόου τε. 160

παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς

+ δάκρυσιν εἶματ' ἔφυρον, ὁ δ' ἐν μέσσοισι γεραιὸς

ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ

κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,

τὴν ῥα κυλιδόμενος καταμήσατο χερσὶν ἐῆσι. 165

θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νοοὶ ὠδύροντο,

τῶν μιμησκόμεναι οἳ δὴ πολέες τε καὶ ἐσθλοὶ
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.

στῆ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἠδὲ προσηύδα

τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170

“θάρσει, Δαρδανίδη Πρίαμε, φρεσὶ, μηδέ τι τάρβει·

οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσομένην τὸδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,

ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.

λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἴκτορα δῖον, 175

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,

οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.

κῆρύξ τίς τοι ἔποιτο γεραιότερος, ὅς κ' ἰθύνοι

ἡμίονους καὶ ἅμαξαν ἐὔτροχον, ἠδὲ καὶ αὖτις

νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180

μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·

τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,

ὅς σ' ἄξει ἥός κεν ἄγων Ἀχιλλῆϊ πελάσση.

(1) closely
or (2) stuck to
the ground
separated up

softly

αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185
 οὔτε γὰρ ἔστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτῆμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”

Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὃ γ' υἱας ἄμαξαν ἐϋτροχον ἡμιονεῖην
 ὀπίσται ἠνώγει, πεῖρινθα δὲ δῆσαι ἐπ' αὐτῆς. *basket 190*
 αὐτὸς δ' ἐς θάλαμον κατεβήσεται κηρώντα *fragrant **
 κέδρινον ὑφόροφον, ὃς γλήνεα πολλὰ κεχάνδει·
 ἐς δ' ἄλοχον Ἐκάβην ἐκαλέσσατο φώνησέν τε·
 “δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε
 λύσασθαι φίλον υἷον ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν λήνη.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνώς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγε
 κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”

ἌΩς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ· 200
 “ὦ μοι, πῆ δὴ τοι φρένες οἴχουθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἠδ' οἴσιν ἀνάσσεις; *
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάριξε· σιδήρειόν νύ τοι ἦτορ. 205

εἰ γὰρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν,
 ὠμηστῆς καὶ ἄπιστος ἀνὴρ ὃ γε, οὗ σ' ἐλεήσει,
 οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν
 ἡμενοὶ ἐν μεγάρῳ· τῷ δ' ὡς ποθὶ Μοῖρα κραταιή
 γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
 ἀργίποδας κύνας ἄσαι ἐὼν ἀπάνευθε τοκῆων,
 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 ἐσθέμεναι προσφῦσα· τότε ἂν τιτὰ ἔργα γένοιτο
 παιδὸς ἐμοῦ, ἐπεὶ οὗ ἐ κακιζόμενόν γε κατέκτα,
 ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215

*fasten a Peed
 be paid on*

ἔσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.” *shinking*

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·
 “ μή μ' ἐθέλουτ' ἰέναι κατερύκανε, μηδέ μοι αὐτῇ
 ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220

ἢ οἱ μάντιές εἰσι θυοσκοοί ἢ ἱερῆες, *sacrifice*
 ψεῦδος κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
 εἴμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἴσα
 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225

βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμόν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην.” +

Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέγωγεν·
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230
 τόσσα δὲ φάρεα λευκά, τόσσους δ' ἐπὶ τοῖσι χιτώνας.

χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
 ἐκ δὲ δὺ' αἰθώνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρηῆκες πόρον ἄνδρες
 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235

φείσατ' ἐνὶ μεγάροισι ὁ γέρων, περὶ δ' ἤθελε θυμῶ
 λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων·

watches “ ἔρρετε, λωβητῆρες ἐλεγχέες· οὐ νυ καὶ ὑμῖν *commands*
 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντας; *Ver* 240
 ἢ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,
 παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὑμμες·

ρήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
 κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε
 πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε 245
 ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀἴδος εἴσω.”

Ἦ, καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω

σπερχομένοιοι γέροντος· ὁ δ' υἷασιν οἷσιν ὁμόκλα,
 νεικείων Ἐλενόν τε Πάριν τ' Ἀγάθωνά τε δίου

Πάμμονά τ' Ἀντίφονόν τε βοῆν ἀγαθόν τε Πολίτην 250
 Δηΐφοβόν τε καὶ Ἴππόθοον καὶ Δίον ἀγαυόν·

ἐννεά τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευε· -
 “σπεύσατέ μοι, κακὰ τέκνα, κατηφόρες· αἰθ' ἅμα πάντες

Ἐκτορος ὠφέλετ' ἀντὶ θεῆς ἐπὶ νηυσὶ πεφάσθαι.
 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους 255 +

Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελείφθαι,
 Μῆστορά τ' ἀντίθεον καὶ Τρωΐλον ἱππιοχάρμη

Ἐκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐφίκει
 ἀνδρός γε θνητοῦ παῖς ἔμμεναι, ἀλλὰ θεοῖο. 259

τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
 ψευσταὶ τ' ὄρχησταί τε, χοροῖτυπήσιν ἄριστοι,

ἀρνῶν ἠδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
 οὐκ ἂν δῆ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,

ταῦτά τε πάντ' ἐπιθείτε, ἵνα πρήσσωμεν ὁδοῖο;”

Ἦς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν 265
 ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἠμιονεῖν

καλὴν πρωτοπαγέα, πείριωθα δὲ δῆσαν ἐπ' αὐτῆς,
 καδ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἠμιόνειον -

πύξινον ὀμφαλόεν, εὐ οἰήκεσσιν ἀρηρός·
 ἐκ δ' ἔφερον ζυγοδέσμον ἅμα ζυγῷ ἐννεάπηχυν. 270

καὶ τὸ μὲν εὐ κατέθηκαν εὐξέστω ἐπὶ ῥυμῷ,
 (πέξῃ) ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,

τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
 ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.

ἐκ θαλάμου δὲ φέροντες εὐξέστης ἐπ' ἀπήνης
 νήεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα, 275

ζεύξαν δ' ἠμιόνους κρατερώνυχας ἐντεσιεργούς,
 τοὺς ῥά ποτε Πριάμφ Μυσοὶ δόσαν ἀγλαὰ δῶρα.

ἵππους δὲ Πριάμφ ὑπαγον ζυγόν, οὓς ὁ γεραιὸς

being angry

causing shame

all unblest

who fights for the car

dancing among yr people

smooth-running new

rings +

yoke-band

ring fastening

pin (on t rest) u. 3 times t-hand

burned v tongue any bound

working in harness

αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστη ἐπὶ φάτῃ. 280

Τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·
 ἀγχιμόλον δέ σφ' ἦλθ' Ἐκάβη τετιηότι θυμῷ,
 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῆφι, *delicious*
 χρυσέφ' ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην· 285

στῆ δ' ἵππων προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τῆ, σπείσον Δὺ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
 ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφέϊ Κρονίωνι 290

Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὀράται,
 αἴτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε οἱ αὐτῷ
 φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων. 295

εἰ δέ τοι οὐ δώσει ἐνδ' ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἰέναι μάλα περ μεμαῶτα.”

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 “ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω· 300
 ἐσθλὸν γὰρ Δὺ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήση.”

+ Ἡ ῥα, καὶ ἀμφίπολον ταμίην ὄτρυν' ὁ γεραῖος
 χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη
basin χέρυμβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο· 305
count yard εὖχετ' ἔπειτα στὰς μέσφ' ἔρκεϊ, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἠῦδα·

“Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἔλθειν ἠδ' ἐλεεινόν,
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ
 φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον, 310

δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας Ἴω Δαναῶν ταχυπώλων.”

ἄΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητιέτα Ζεὺς,
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, *surest bird^s augury*
μόρφου θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν. *dark dusky*
ὄσση δ' ὑφορόφοιο θύρη θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῖο, ἐν κληῖσ' ἀραρυῖα, *bolts appeared*
τόσσο' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἴσατο δέ σφι
δεξιὸς ἀίξας διὰ ἄστεος· οἱ δὲ ἰδόντες
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Σπερχόμενος δ' ὁ γεραιὸς ἐοῦ ἐπεβήσεται δίφρου,
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
τὰς Ἰδαίος ἔλαυνε δαίφρων· αὐτὰρ ὄπισθεν
ἵπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευε
καρπαλίμως κατὰ ἄστν· φίλοι δ' ἅμα πάντες ἔποντο
πόλλ' ὄλοφυρόμενοι ὡς εἰ θάνατόνδε κίοντα.

οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο,
παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν
ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,
αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἠΐδα·

“Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
ἀνδρὶ ἑταιρίσσαι, καὶ τ' ἔκλυες ᾧ κ' ἐθέλησθα,
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
ὡς ἄγαγ', ὡς μήτ' ἄρ τις ἴδη μήτ' ἄρ τε νοήση
τῶν ἄλλων Δαναῶν, πρὶν Πηλεΐωνάδ' ἰκέσθαι.”

ἄΩς ἔφατ', οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης.
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα
ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρῆν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει

to be a comrade
entice and delude

ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης. 345

αἴψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανε,
βῆ δ' ἰέναι κούρω αἰσυνμητῆρι εἰοικώς, *found* *o. l. αἰσυνμητῆρι*
πρῶτον ὑπνῆγῆτη, τοῦ περ χαριεστάτη ἦβη. *1. rich*
2. a shepherd

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρῆξ Ἴλιου ἔλασσαν, +
στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.

τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε *watchful*
“φράξο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
ἄνδρ' ὀρώω, τάχα δ' ἄμμε διαρραίσεσθαι οἴω. 355

ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἶ κ' ἐλεήσῃ.”
ᾧ φάτο, σὺν δὲ γέροντι νόος χύτο, δείδιε δ' αἰνῶς,
ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,
στῆ δὲ ταφῶν· αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθὼν, 360
χεῖρα γέροντος ἔλων ἐξείρετο καὶ προσέειπε· *asked*

“πῆ, πάτερ, ᾧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
οὐδὲ σύ γ' ἔδεισας μένεα πνεύοντας Ἀχαιοὺς,
οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; *enemies* 365

τῶν εἴ τίς σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν +
τουσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δῆ τοι νόος εἴη;
οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
ἀλλ' ἐγὼ οὐδέν σε ρέξω κακά, καὶ δέ κεν ἄλλον 370
σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἐτίσκω.”

Τὸν δ' ἡμίμβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
“οὕτω πῆ τάδε γ' ἐστί, φίλον τέκος, ὡς ἀγορεύεις.
ἀλλ' ἔτι τίς καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα, +
ὅς μοι τοιόνδ' ἦκεν ὀδοιπόρον ἀντιβολήσαι,

~ g¹omen
 αἴσιον, οἶος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
 πέπνυσαί τε νόῳ, μακάρων δ' ἕξ ἔσσι τοκήων.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380 +
 ἥε πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,
 ἧ ἦδη πάντες καταλείπετε Ἴλιον ἱρήν
 δειδιότες· τοίους γὰρ ἀνὴρ ὄριστος ὄλωλε
 σὸς πάϊς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.” 385

Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “τίς δὲ σὺ ἔσσι, φέριστε, τέων δ' ἕξ ἔσσι τοκήων ;
 ὥς μοι καλὰ τὸν οἴτον ἀπότμου παιδὸς ἔνισπες.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
 “πειρᾶ ἐμεῖο, γεραιέ, καὶ εἴρεια Ἔκτορα δῖον. † 390
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὄπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργείους κτείνεσκε, δαΐζων ὄξεί χερσὶν
 ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
 εἶα μάρνασθαι, κεχολωμένος Ἀτρείωνι. 395

τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἠγάγε νηὺς εὐεργής·
 Μυρμιδόνων δ' ἕξ εἰμι, πατὴρ δέ μοί ἐστι Πολύκτωρ.
 ἀφνειὸς μὲν ὃ γ' ἐστί, γέρον δὲ δὴ ὡς σὺ περ ὦδε,
 ἕξ δὲ οἱ νῆες ἔασιν, ἐγὼ δὲ οἱ ἕβδομός εἰμι·
 τῶν μέτα παλλόμενος κλήρω λάχον ἐνθάδ' ἔπεσθαι. 400
 νῦν δ' ἦλθον πεδιδόνδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
 θήσονται περὶ ἄστου μάχην ἐλίκωπες Ἀχαιοί.
ἀσχαλώσι γὰρ οἶδε καθήμενοι, οὐδὲ δύνανται
 ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.”

Τὸν δ' ἠμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής· 405
 “εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος
 εἶς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,

are grieved.

limb from limb ἦ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἦέ μιν ἦδη
ἦσι κυσὶν μελεῖστί ταμῶν προὔθηκεν Ἀχιλλεύς.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης· 410

“ὦ γέρον, οὐ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,

ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ

αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦώς

κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαί

ἔσθουσ', αἶ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415

ἦ μὲν μιν περὶ σῆμα ἐοῦ ἑτάριοιο φίλοιο

ἔλκει ἀκηδέστως, ἦώς ὅτε δῖα φανήῃ, *recedibly*

✓ οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν +

οἶον ἐερσήεις κείται, περὶ δ' αἶμα νένιπται,

οὐδέ ποθι μιάρός· σὺν δ' ἔλκεα πάντα μέμυκεν, + 420

ὄσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.

ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἐῆος

καὶ νέκνός περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι.” +

ἄΩς φάτο, γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο μύθῳ·

fit “ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425

ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς παῖς, εἴ ποτ' ἔην γε,

λήθητ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι·

τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ. *embossed*

ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον, *cup*

αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, 430

ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·

without A. knowing “πειρᾶ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις, +

ὅς με κέλει σέο δῶρα παρέξ Ἀχιλλῆα δέχεσθαι.

τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι 435

συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.

σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,

ἐνδυκῶς ἐν νηϊ θοῇ ἢ πεζὸς ὀμαρτέων·

οὐκ ἂν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιο.” +

Ἦ, καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440
 καρπαλίμως μάστιγα καὶ ἠνία λάζετο χερσίν,
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἦϋ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο, †
 τοῖσι δ' ἔφ' ὕπνου ἔχευε διάκτορος Ἀργειφόντης 445
 πᾶσιν, ἄφαρ δ' ὤϊξε πύλας καὶ ἀπῶσεν ὀχῆας, †
 ἐς δ' ἄγαγε Πριάμον τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἀνακτι *timber*
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν † 450
 λαχυῆεντ' ὄροφον λειμωνόθεν ἀμήσαντες· *soft sedge*
 ἀμφὶ δὲ οἱ μεγάλην αὐλήν ποίησαν ἀνακτι
 σταυροῖσιν πυκνωῖσι· θύρην δ' ἔχε μῦνος ἐπιβλήσ *stables*
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί, *wood to bar*
 † τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455 *push home*
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δὴ ρά τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινε ἐπὶ χθόνα φώνησέν τε·
 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
 Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πομπὸν ὄπασσεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη *greek*
 ἄθάνατον θεὸν ᾧδε βροτοὺς ἀγαπαζέμεν ἄντην·
 τὴν δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠϋκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.” †
 Ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πριάμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
 Ἰδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων 470
 ἵππους ἡμιόνοὺς τε· γέρων δ' ἰθὺς κίεν οἴκου,

τῇ ῥ' Ἀχιλεὺς ἴζεσκε δίφιλος. ἐν δέ μιν αὐτὸν
 εὐρ', ἔταροι δ' ἀπάνευθε καθήατο· τῷ δὲ δὴ οἶω,
 ἦρως Αὐτομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,
 ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς 475
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.

τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
 δεινὰς ἀνδροφόνους, αἶ οἱ πολέας κτάνου νῆας.

blindness ὡς δ' ὄτ' ἂν ἀνδρ' ἄτη πυκινὴ λάβη, ὅς τ' ἐνὶ πάτρῃ 480
 φῶτα κατακτεῖνας ἄλλων ἐξίκετο δῆμον,

ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὡς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε 485

“ μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὡς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ·

Old age! | καὶ μὲν που κείνου περιναίεται ἀμφὶς ἑόντες 490
 τείρουσ', οὐδέ τίς ἐστὶν ἀρῆν καὶ λοιγὸν ἀμῦναι.
 ἀλλ' ἦ τοι κείνός γε σέθεν ζώοντος ἀκούων

χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἤματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔ τινα φημι λελεῖφθαι.
 πεντήκοντά μοι ἦσαν, ὄτ' ἤλυθον νῆες Ἀχαιῶν 495
 ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,

τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστῃ καὶ αὐτούς,
 τὸν σὺ πρόην κτεῖνας ἀμννόμενον περὶ πάτρης, 500

Ἔκτορα· τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν
 λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεοῦς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

μνησάμενος σοῦ πατρός· ἐγὼ δ' ἔλεεινότερός περ,
 ἔτλην δ' οἷ' οὐ πώ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνουιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ἌΩς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἕμερον ὦρσε γόοιο·
 ἀψάμενος δ' ἄρα χειρὸς ἀπόσατο ἦκα γέροντα.

τῷ δὲ μνησαμένω, ὁ μὲν Ἔκτορος ἀνδροφόνουιο *rolling*
 κλαῖ' ἀδινὰ προπάροιθε ποδῶν Ἀχιλλῆος ἔλυσθεις, 510

αὐτὰρ Ἀχιλλεὺς κλαίειν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.

αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δίος Ἀχιλλεὺς,
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἕμερος ἦδ' ἀπὸ γυίων,

αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτείρων πολλίον τε κάρη πολλίον τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ ἄ δεῖλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,

ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 νιέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου, ἄλγεα δ' ἔμπης
 ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοί περ·

οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο. *chilling + profit*
 ὧς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, *+* 525

ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσί.
 δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει

δώρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἔαων. *jars blessings*

ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος, *+ chances upon*
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530 *+*

ᾧ δὲ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκε,
 καὶ ἐκακῇ βρῦβρωσι ἐπὶ χθόνα διὰν ἐλαύνει, *huge hunger*

φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὧς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα

ἐκ γενετῆς· πάντα γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535

from the hour - birth

ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,
καὶ οἱ θνητῶ ἔόντι θεῶν ποίησαν ἄκοιτιν.

ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι
παιδῶν ἐν μεγάροισι γονὴ γένητο κρειόντων,

ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε 540

γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης

ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.

καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· *boundeth*
ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει *to t. n. thereof*

καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545

τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.

αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,

αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.

ἄνσχεο, μῆδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·

οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος, 550

οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθησθα."

Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·

“μὴ πῶ μ' ἐς θρόνον ἴζε, διοτρεφές, ὄφρα κεν Ἐκτωρ

κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα

λύσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555

πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλλθοις

σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας

[αὐτόν τε ζῶειν καὶ ὄρᾶν φάος ἡελίοιο].”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560

Ἐκτορά τοι λύσαι, Διόθεν δέ μοι ἄγγελος ἦλθε

μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.

καὶ δέ σε γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,

ὅττι θεῶν τίς σ' ἦγε θοᾶς ἐπὶ νῆας Ἀχαιῶν.

οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν, 565

ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὄχηα

ρέϊα μετοχλίσσειε θυράων ἡμετεράων.

~ all-
intimately
fate +

+
+ farther
up

unabatingly
+

+

push back

τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω
καὶ ἰκέτην περ ἑόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.” 570

Ἔως ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέιθετο μύθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὧς ἄλτο θύραζε,
οὐκ οἶος, ἅμα τῷ γε δύω θεράποντες ἔποντο,
ἦρως Ἀυτομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα
τί' Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα, 575
οἱ τόθ' ὑπὸ ζυγόφιν λύου ἵππους ἡμιόνους τε,
ἔς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
κάδ δ' ἐπὶ δῖφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.

κάδ δ' ἔλιπον δύο φάρε' ἐϋννητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
δμῶας δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν,
μὴ ὁ μὲν ἀχυνμένη κραδίῃ χόλου οὐκ ἐρύσαιτο
παῖδα ἰδών, Ἀχιλῆϊ δ' ὀριυθείῃ φίλον ἦτορ, 585
καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.

τὸν δ' ἐπεὶ οὖν δμῶαι λούσαν καὶ χρίσαν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σὺν δ' ἔταροι ἦειραν ἐϋξέστην ἐπ' ἀπήνην. 590

ῥῶμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηεν ἐταῖρον·
“ μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθηαι
εἰν Ἄϊδός περ ἔων ὅτι Ἐκτορα δῖον ἔλυσα
πατρὶ φίλῳ, ἐπεὶ οὗ μοι ἀεικέα δῶκεν ἄποινα.
σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσος ἐπέοικεν.” 595

Ἦ ῥα, καὶ ἔς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς,
ἔξετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη, 596
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
“ υἱὸς μὲν δῆ τοι λέλυται, γέρον, ὡς ἐκέλευες,

+ 580
might shroud

ekain

κεῖται δ' ἐν λεχέεσσ'· ἄμα δ' ἠοῖ φαινομένηφιν 600
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἠὔκομος Νιόβη ἐμνήσατο σίτου,
 τῆ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβώοντες.

+

τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·
 φῆ δοιῶ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα καὶ δοιῶ περ ἐόντ' ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῆ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.

+

ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.
 νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι *ἐννὰς* *abode* 615
 νυμφάων, αἷ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο, *speed*
 ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει. *broodeth*
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιέ, *soon*
 σίτου· ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα,
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.” 620

+

Ἦ, καὶ ἀναίξας οἷν ἄργυφον ὦκὺς Ἀχιλλεύς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἀμφεπον εὔ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείράν τ' ὄβελοῖσιν,
 ὄπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. *some dit on a*
 Αὐτομέδων δ' ἄρα σίτου ἐλὼν ἐπένευε τραπέσῃ *table* 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὄνειάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἣ τοι Δαρδανίδης Πρίαμος θαύμας' Ἀχιλλῆα,
 ὄσσοις ἔην οἴός τε· θεοῖσι γὰρ ἄντα ἐφκει 630
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,

εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,

τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

“λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἤδη

635 +

ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες·

οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν

ἐξ οὔ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,

αὐλλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.

yard

640

νῦν δὴ καὶ σίτου πασάμην καὶ αἴθοπα οἶνον

λαυκανίης καθέικα· πάρος γε μὲν οὐ τι πεπάσμην.”

throat +

Ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσε

δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ

πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,

645

χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

+

αἰ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,

αἰψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.

τὸν δ' ἐπικερτομέων προσέφη πόδας ὤκυν Ἀχιλλεύς·

“ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν

650

ἐνθάδ' ἐπέλθῃσι βουληφόρος, οἳ τέ μοι αἰεὶ

βουλὰς βουλευούσι παρήμενοι, ἧ θέμις ἐστί·

τῶν εἴ τίς σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν,

αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,

καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται.

delay

655

ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,

ποσσῆμαρ μέμονας κτερεῖζέμεν Ἔκτορα δῖον,

ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω.”

Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·

“εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἔκτορι δῖῳ,

660

ᾧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.

οἴσθα γὰρ ὡς κατὰ ἄστνυ ἐέλμεθα, τηλόθι δ' ὕλη

ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

+
 ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός, 665
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴ περ ἀνάγκη."

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·
 σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας." 670

Ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
 ἔλλαβε δεξιτερήν, μή πως δαίσει' ἐνὶ θυμῷ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πικνὰ φρεσὶ μῆδέ' ἔχοντες,
 αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης ἐϋπήκτου· 675
 τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρῃος.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 εὔδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 ὄρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
 νηῶν ἐκπέμψειε λαθῶν ἱεροῦς πυλαωρούς.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 "ὦ γέρον, οὗ νύ τι σοὶ γε μέλει κακόν, οἶον ἔθ' εὔδεις
 ἀνδράσιν ἐν δηΐοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας· 685
 σείο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
 παῖδες τοὶ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
 γνώη σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί."

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρον, κήρυκα δ' ἀνίστη.
 τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνους τε, 690
 ῥίμφα δ' ἄρ' αὐτὸς ἔλαυε κατὰ στρατόν, οὐδέ τις ἔγνω.

Ἄλλ' ὅτε δὴ πόρον ἴξον ἐϋρρείος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 Ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν, 695

οἱ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
ἀλλ' ἄρα Κασσάνδρη, ἱκέλη χρυσῆ Ἀφροδίτῃ,
Πέργαμον εἰσαναβάσα φίλον πατέρ' εἰσενόησεν
ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην
τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσι·
κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·

700

calling through t city

“ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἔκτορ' ἰόντες,

εἴ ποτε καὶ ζῶντι μάχης ἔκ νοστήσαντι

705

χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δῆμῳ.”

Ἄς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ

οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἴκετο πένθος·

ungovernable

ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

+

πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ

710

τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον αἶξασαι,

owned

ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

καὶ νύ κε δὴ πρόπαν ἦμαρ ἐς ἥλιον καταδύντα

Ἔκτορα δάκρυ χέοντες οὐδύρουτο πρὸ πυλάων,

εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα·

make way for t mules

715

“εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα

ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”

Ἄς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα

inlaid

τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς

720

θρήνων ἐξάρχους, οἳ τε στονόεσσαν ἀοιδὴν

mournful

οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναικες.

τῆσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

Ἔκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·

“ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, κὰδ δέ με χήρην

725

λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,

ὄν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι, οὐδέ μιν οἶω

ἦβην ἴξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται· ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νῆπια τέκνα, 730
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῆσι,
 καὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αὖ, τέκος, ἣ ἔμοι αὐτῇ
 ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,

struggling

ἀθλεύων πρὸ ἄνακτος ἀμειλίχου. ἦ τις Ἀχαιῶν
 ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
 χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἔκτωρ
 ἢ πατέρ', ἠὲ καὶ υἷόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἔκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.

battle

οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαῖ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστρ, 740
 ἄρητὸν δὲ τοκεῦσι γόου καὶ πένθος ἔθηκας,
 Ἔκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα." 745

ἌΩς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο·

“Ἔκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 ἦ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴση. 750
 ἄλλους μὲν γὰρ παῖδας ἐμὸν πόδας ὤκυσ Ἀχιλλεὺς
 πέρυασχ', ὃν τιμ' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
 ἐς Σάμον ἐς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι, 755

+

Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
 κεῖσαι, τῷ ἴκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖσι βέλεσσιν ἐποιχόμενος κατέπεφνεν.”

- ἄΩς ἔφατο κλαίονσα, γόον δ' ἄλιαστον ὄρινε. 760
 τῆσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
 “Ἐκτορ, ἐμῶ θυμῶ δαέρων πολὺ φίλτατε πάντων,
 ἣ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὄφελλον ὀλέσθαι.
 || ἦδη γὰρ νῦν μοι τόδ' ἔεικοστὸν ἔτος ἐστὶν 765
ἐξ οὗ κείθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον· *slighting*
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων, *sister-in-law*
 ἢ ἐκυρή—ἐκυρὸς δὲ πατήρ ὡς ἦπιος αἰεὶ—, 770 —
 ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες, *rebuking*
 σῆ τ' ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσι.
 τῷ σέ θ' ἅμα κλαίω καὶ ἐμ' ἄμμορον ἀχνημένη κῆρ· *unhappy*
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἦπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.” 775
 ἄΩς ἔφατο κλαίονσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων. †
 λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 “ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῶ
 δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
 πέμπων μ' ὦδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ ἡώς.” *attack*
 ἄΩς ἔφαθ', οἱ δ' ὑπ' ἀμάχησιν βόας ἡμιόνοους τε
 ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
 ἐννήμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην· *shining on mortals*
 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἡώς, 785
 καὶ τότ' ἄρ' ἐξέφερον θρασὺν Ἐκτορα δάκρυ χέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός.
 [αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τ' ἐγένοντο,] 790
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνω

πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὄστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.

καὶ τὰ γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·

grave
 αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὑπερθε
 + πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·

ρίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ ἦατο πάντη,
 μὴ πρὶν ἐφορμηθεῖεν εὐκνήμιδες Ἀχαιοί. 800

χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο, διοτρεφέος βασιλῆος.

ᾠς οἷ γ' ἀμφίεπον τάφον Ἔκτορος ἵπποδάμοιο.

NOTES.



BOOK XIII.

THE narrative of the thirteenth and two following books of the Iliad consists of incidents by which the main course of events in the poem is for a time arrested, or rather turned in the opposite direction. The agency of Zeus, by which alone the promised humiliation of the Greeks can be brought about, is removed, and other agencies, chiefly that of Poseidon, restore to them their natural superiority over the Trojans. When Zeus awakes to the changed condition of things the lost ground has to be gradually recovered. Thus the catastrophe which was impending at the end of the twelfth book is still impending at the end of the fifteenth.

The thirteenth book was anciently known under the title *Μάχη ἐπὶ ταῖς ναυσίν*. These words would properly describe the whole episode now in question; but as books XIV and XV received other titles, the phrase was restricted to book XIII. The narrative may be analysed as follows:—

Zeus now turns his eyes away from the battle, and Poseidon comes to the aid of the Greeks. He encourages the two Ajaces, then other heroes. The Trojans under Hector find their onset checked (ll. 1-205).

Idomeneus now becomes the principal figure, with Meriones as his *θεράπων* or companion in arms. Both heroes place themselves on the left wing, where they are most needed (ll. 206-344). The poet here pauses to dwell on the spectacle of the two armies urged forward by the two great 'sons of Κρόνος,' Zeus and Poseidon (ll. 345-360). Then follows what may be called the *Aristeia* of Idomeneus. He slays several warriors of subordinate rank—Othryoneus, Asius, Alcaethous. Over the body of the last a general combat arises, in which Idomeneus engages Aeneas. At length he retires, wearied but not conquered, and leaves the battle to younger heroes (ll. 361-525). It is carried on by Meriones, Antilochus and (especially) Menelaus (ll. 526-672).

The scene then changes again to the centre, where Hector is still

pressing on to the attack, while the defence is maintained by the Telamonian and Locrian Ajax, supported by the contingents from Boeotia, Attica, Locris and Phthia. The Trojans are like to give way. On the advice of Polydamas Hector goes off to the left wing, where he finds Paris alone bearing the brunt of the fighting. The two brothers hasten to the centre, and Hector is challenged by Ajax (ll. 673-837).

The main subject of the poem, the anger of Achilles, is kept in view, as in most of the earlier books, not only by his absence from the field, but also by at least one express mention. This is in the speech of Poseidon (ll. 95-124), in which the wrong done by Agamemnon is put forward as a motive, or at least an excuse, for the conduct of the Greek army (*οἱ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι νηῶν ἀκνύοντων, ἀλλὰ κτείνονται ἀν' αὐτάς*). Again, as Lachmann himself pointed out, although the observation told against his theory, all the books in this part of the Iliad (i. e. from the eleventh onwards) agree in the circumstance that the three chief heroes, Agamemnon, Ulysses, and Diomedes are disabled, and continue to be so throughout the remaining battles. Another point of agreement in these books is to be found in the absence of the gods: see especially the notice as to Ares in 13. 521 ff. (*Διὸς βουλήσιν ἐελμένος, ἔνθα περ ἄλλοι ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο*).

The actors in this book are not materially different from those of the two preceding: except that Sarpedon and Glaucus, who are so conspicuous in the twelfth book, now disappear. On the other hand, Idomeneus and Menelaus now take a larger part of the action. The distinction between the centre and the left wing, which we noticed as running through books XI and XII, is still observed.

Of the various flaws that critics have seen in the texture of the narrative one of the most obvious meets us at the very outset. The sudden indifference of Zeus comes as a surprise: there is nothing to make it natural for him to turn his eyes away to the blameless people of the north. Moreover, it contradicts a later passage (ll. 345-360), in which Zeus and Poseidon are described as working against each other. Most critics accordingly pronounce this passage to be an interpolation. Possibly we ought rather to reject the first lines of the book (1-9), which are open to suspicion on independent grounds¹.

¹ Viz. as mentioning nations of which Homer elsewhere shows no knowledge. It is perhaps worth noticing that in the next lines Poseidon is not said to have seen that Zeus had turned away his eyes. He was watching the battle (l. 11), and saw the Greeks being worsted. And his arrival in the Greek army was so far secret that he left his chariot behind in the deep sea off Tenedos.

The separation between the battle in the centre—where Hector is—and the battle on the left is carried out, on the whole, with greater consistency than before. It is true that Deiphobus first appears in Hector's neighbourhood (l. 156), and afterwards on the left (l. 402); and that the same thing may be shown for Antilochus and Deipyrus (comparing ll. 91-93 with ll. 479, 480). But it must not be forgotten that we have to do with a mere poetical artifice, devised for the purpose of grouping the combatants in a picturesque way. We must not expect a degree of accuracy which would be without poetical value.

There is more reason to suspect some passages in the last part of the book (ll. 673 ff.). The list of tribes given in ll. 685-700 is unlike Homer. Their names are not familiar in the Iliad (*Ἰάονες* and *Φθῶοι* do not occur elsewhere, *Λοκροί* only in the Catalogue, *Ἐπειοί* in the interpolation II. 670-762). In the same passage the statement as to the ships of Ajax (l. 681) is at variance with II. 7: and the use of *μετά* with a gen. (l. 700) is suspicious. It is strange to be told in l. 687 that the Greeks could not repulse Hector, and in l. 723 that on account of the Locrian archers the Trojans were on the verge of a miserable defeat (*ἔνθα κε λευγαλέως κ.τ.λ.*). This impending rout brings Polydamas on the scene, and here again the thread of the story is difficult to follow. Polydamas, in his usual character of cautious adviser, urges Hector to call the leaders together, and consult whether to make a concentrated attack on the ships or to retire (ll. 740-744). Hector goes to the left wing, and there finds Paris alone upholding the battle, all the other chiefs being killed or wounded. The dialogue which follows is a conventional rebuke of Paris (as in 3. 39 ff.), and quite unsuited to the present occasion. The sequel, too, is unexpected. The brothers leave the left wing to itself: no more is heard of the proposed consultation: and Ajax and Hector—who have been face to face all through the book—formally defy each other to mortal combat. Throughout these incidents the help of Poseidon is no more heard of.

Whatever may be thought of individual points, it is manifest that the conclusion of the book is inferior in force and naturalness to the part which we have called the *Aristeia* of Idomeneus.

One curious contradiction remains to be noticed. The Paphlagonian chief Harpalion, son of Pylaemenes, is killed by Meriones, and his body is followed to the camp by his weeping father (l. 658). But in the fifth book (ll. 576 ff.) Pylaemenes himself was killed by Menelaus. The difficulty has been met in various ways, by ancient as well as modern scholars. The true explanation doubtless is that in subordinate incidents and details, which the poet does not derive from any tradition, but puts in as they are needed to complete his picture, we are not to look for the exactness of a historian.

2. **τούς** includes the Greeks, who are indirectly implied by the word **νηυσί** in l. 1.

3. **πάλιν**, lit. 'backwards.' This is not geographically correct: to a spectator on Mt. Ida, Thrace must have been nearly in the same direction as the Greek camp. The poet, however, only means that Zeus averted his eyes from the battle.

4. **ἐπί**, 'over,' governs **αἶαν**, as in 14. 227 **σεύατ' ἐφ' ἱπποπόλων Θρηκῶν ὄρεα νιφόεντα**. For **ἱπποπόλος**, 'having to do with horses,' cp. **αἰ-πόλος**, 'goat-herd,' **ὄνειροπόλος** (1. 63).

5, 6. The difficulty here is to distinguish the proper names from the epithets. The best ancient critics seem to have read **Ἀγαυῶν** as the name of a Thracian tribe, **ἱππημολγῶν**, as an epithet. Modern editors take the reverse view (**ἀγαυῶν ἱππημολγῶν**), which is probably right, since **ἀγαυός** is a very common adjective in Homer. If so, **γλακτοφάγαν** is also probably an epithet of the Hippemolgi, explaining the name. The **Ἄβριοι** are to be recognised under the form **Γάβριοι** in a fragment of the Prometheus Unbound of Aeschylus:

ἔπειτα δ' ἤξεισ δῆμον ἐνδικώτατον
βροτῶν ἀπάντων καὶ φιλοξενώτατον,
Γαβρίους, ἴν' οὔτ' ἄροτρον οὔτε γατόμος
τέμνει δίκηλλ' ἄρουραν, ἀλλ' αὐτοσπόροι
γύαι φέρουσι βίοντον ἄφθονον βροτοῖς.

If the reading **Γαβρίους** is right, we must suppose either that Aeschylus read **Γαβρίων** in Homer, or that he identified Homer's **Ἄβριοι** with some **Γάβριοι** of his own time. Notice how he has amplified the Homeric description and made it more marvellous. Some ancient critics took **ἀβίων** as an epithet, explaining it to mean 'not using the bow' (**βιός**), or 'without violence' (**βία**). The passage shows some real knowledge of the countries to the north of Greece. The description 'living upon mares' milk' agrees with the ancient accounts of the Scythians, and is applicable at this day to the Kalmucks. The **Ἄβριοι** answer in character to the **Ἀργιππαῖοι** of Herodotus (4. 23). The tendency to idealise distant nations appears again in the Hyperboreans, who are unknown to Homer (see Hdt. 4. 32).

10. **ἀλαοσκοπήν**, 'blind watch,' *i. e.* failure to watch: an oxymoron like our 'fight shy.' The irony lies in professing to add a mere qualification (as if *blind* watch were a kind of watch), when a wholly different or opposite thing is meant. See § 60.

12. **Σάμου Θρηϊκίης**, 'the Samos of Thrace': the other **Σάμος** (or **Σάμη**) being Cephallonia. The compound **Σαμοθράκη** is post-Homeric. Notice that the historical Samos is not mentioned in Homer. The fitness of Samothrace as a point of view for overlooking the Troad is the subject of a well-known passage in Mr. Kinglake's *Eothen*, ch. 4.

15. ἔξετ' ἰών, 'had gone and seated himself': ἔξετο is an Aor., here equivalent to our pluperfect.

20. ὀρέξατ', 'strode.' τέκμωρ, in its literal sense, 'end.'

21. Αἰγιάς. Several places of the name were sacred to Poseidon, but no one is known that will suit this passage, which evidently contemplates a place under Samothrace.

22. ἄφθιτα αἰεί, an unusual hiatus, excused by the frequency of the phrase ἄφθιτος αἰεί.

The passage which follows has suggested some difficulties. Why should Poseidon go round by Αἰγαί? Why should he take his chariot, which he had to leave half-way, when his object was to reach the Greek camp as quickly and as secretly as possible? The explanation doubtless is the same as in the case of the arming of Agamemnon before his ἀριστεία (see on 11. 16), viz. that it serves an artistic purpose. The interference of Poseidon gives a new direction to the course of the story: accordingly his entrance is marked by a special piece of description.

27. βῆ δ' ἐλάαν, a construction on the model of βῆ δ' ἰέναι, βῆ δὲ θέειν, &c. These phrases are properly used only of going *on foot* (βαίνω).

ἰπ' αὐτοῦ, 'by reason of him,' 'at his coming.'

28. ἄνακτα, 'their master.'

29. There is little to decide between γηθοσύνη, the reading of Aristarchus, and γηθοσύνη. The latter is supported by 21. 390, and many similar uses of the Dat. (§ 38, 3).

διίστατο, 'divided,' so as to make a way: cp. 24. 96 ἀμφὶ δ' ἄρα σφι λιάζετο κύμα θαλάσσης.

36. πέδας, 'shackles' or 'hobbles.'

38. νοστήσαντα ἄνακτα, 'the return of their master.' For this use of the Aor. Part. cp. 1. 545 μεταστρεφθέντα δοκεύσας, 'watching for his turning': also ἐς ἥλιον καταδύντα, 'till sun-set.'

41. ἄβρομοι αὐίαχοι. It has been usual to take the α- of these compounds in the intensive sense, on the ground that elsewhere (3. 2 ff. and 4. 429 ff.) the Greeks march silently, the Trojans with clamour. But the Trojans are here represented as advancing with the intense ardour (μεμαῶτες) which causes silence: in fact, the description of the Greeks in 3. 8, 9 has come to apply to them. αὐίαχος is for ἀ-φίαχος, the φ being vocalised, as in ταλα-ύρινος, ε-ῦαδε.

42. Here and in several other places the MSS. vary between παρ' αὐτόθι (or παραυτόθι) and παρ' αὐτόφι. The latter can hardly stand for 'beside them,' viz. the ships, since this would require a Fem. For παρ' αὐτόθι cp. 23. 147, also κατ' αὐτόθι (10. 273., 21. 201), &c.

45. εἰσάμενος, 'putting on the likeness.' δέμας, Acc. § 37, 4.

47. σαώσετε. The Fut. has a hortatory force: 'it will be your part to save.'

52. περιδείδια, 'fear for them,' see on 5. 566.

53. The double Art. (ὃ γ' ὅ) is harsh, but both uses are Homeric: ὅ γε is substantival, but *explained by* a Noun ("Ἐκτωρ") later in the sentence (§ 47, 2, a). ὁ λυσσώδης is a kind of exclamation, the Art. expressing contempt (§ 47, 2, g). Cp. Od. 18. 114 τοῦτον . . . τὸν ἀναλτον, Il. 2. 275 τὸν λωβητῆρα.

56. αὐτῷ, the Acc., in spite of σφῶϊν, because taken closely with the Inf. ἐστάμεναι. See on 2. 113.

57. ἐρωήσαιτε, 'drive' or 'force back': elsewhere the Verb ἐρώω is always Intransitive, but the Transitive force appears in ἀπερωεύς, 8. 361.

60. κεκοπῶς. The Pf. of Verbs of *striking* apparently has an intensive force. There was an ancient variant κεκόπων, a form like κεκλήγοντες (16. 430., 17. 756).

63. αἰγίλιπος, a word of unknown meaning (§ 57, 2).

64. Join πεδίλοιο διώκειν (§ 39, 3, b).

66. τοῦιν, Gen. in a partitive sense, 'first of them.'

68. The clause ἐπεὶ τις κ.τ.λ. has no apodosis expressed. The intended apodosis, 'let us be encouraged to fight,' is suggested by Il. 73-75, which however is grammatically part of the protasis. See on 3. 59., 6. 382.

70. οὐδ' ὃ γε Κάλχας ἐστί should not be separated by a colon or dash (—) from the preceding lines: the sense is, 'since it is a god who is bidding us fight, and not Calchas.'

71. ἴχνια, 'the outlines,' 'fashion.' The notion seems to be that Poseidon began to assume his own form as he departed.

72. Join ρεῖ' ἔγνων, cp. 15. 490 ρεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή. The scholiasts take ρεῖα with ἀπιόντος, comparing 1. 90 ρεῖα μπεισάμενος.

73. καὶ δ' ἐμοὶ αὐτῷ κ.τ.λ. is put as another reason for recognising the presence of a god, and at the same time expresses the encouragement which is the main point of the speech.

78. ὦρορε, sc. θεός. Most editors suppose ὦρορε to be intransitive; but the assumption of an ellipse seems less harsh, especially as θεὸς ὦρορε is a recurring phrase (Od. 4. 712., 23. 222).

79. ἔσσυμαι expresses the *state* of eager excitement: § 26, 2.

82. χάρμη, the 'joy,' or perhaps literally the 'brightness' or 'glow,' of the combat; hence simply = 'battle.'

83. τόφρα, 'meanwhile.' τοὺς ὀπιθεν, 'the others behind,'—not simply 'those behind,' as in Attic.

88. ὑπ' ὀφρύσι. The Gen. is commoner in this use; but cp. 18. 244 ἔλυσαν ὑφ' ἄρμασιν. The difficulty of bringing the forms ὀφρύων, ἄρμάτων into the hexameter has something to do with the unusual syntax.

96. μαρναμένοισι is emphatic, 'if you but fight.'

σασόμεναι, 'for the hope that you will save.'

98. εἶδεται, 'seems,' 'is like to be.' ἡμαρ, in a vague sense, as in the phrases ἐλεύθερον ἡμαρ 'freedom,' δούλιον ἡμαρ, ἡμαρ ὀρφανικόν (Il. 22. 490): 'the time seems to be come for you to be subdued.' Cp. 15. 719 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε νῆας ἐλείν.

99. θαῦμα, in sense the Predicate: 'a great marvel is this that I see.'

101. Τρῶας ἰέναι, Inf. after θαῦμα τόδε ὀρώμαι = 'this is wonderful.' The *Acc. c. Inf.* is not used with ὀρώω.

103. ἥϊα, 'food.' The origin of the word is unknown.

104. αὐτως gives emphasis to ἠλάσκουσαι, 'seeking to escape and nothing more.' οὐδ' ἐπι χάρις explains αὐτως, 'there is no spirit in them.' For ἐπι cp. 1. 515 οὐ τοι ἐπι δέος.

108. κακότητι, 'by the fault.' μεθμοσύνησι, 'slackness,' 'neglect.' The Plur. of abstract Nouns is often used in the same sense as the Sing.

109. οἱ κείνῳ ἐρίσαντες κ.τ.λ. The notion that the rest of the Greeks were angry with Agamemnon for his treatment of Achilles appears here and in the next book (14. 49-51). In this place it is put forward as an excuse for the defeat of the Greeks: cp. 6. 326 ff., where Hector makes a similar excuse for the cowardice of Paris.

110. κτείνονται, in a peculiar Middle sense, 'suffer themselves to be killed.'

115. ἀκείωμεθα, 'let us set it right,' 'heal the breach,' viz. between us and Agamemnon (not the quarrel with Achilles).

τοι has an affirmative force, 'surely,' 'after all'; see on 9. 158. Some ancient authorities had τε, which would suit the gnomic character of the sentence (§ 49, 9); cp. 15. 203 στρεπταὶ μὲν τε φρένες ἐσθλῶν.

116. οὐκέτι softens the rebuke, as though he said 'you are going too far in slackening.'

118. μαχουσαίμην, 'quarrel with,' 'complain of,' cp. 5. 875.

μεθείη, Opt. § 34, 1, a.

119. λυγρός, lit. 'woeful,' 'pitiably,' hence 'contemptible,' a 'coward.'

περὶ κῆρι, 'with my whole heart'; lit. 'all over the heart,' or perhaps 'beyond measure with my heart.' See *Hom. Gr.* § 186, n. 2.

120. ὦ πέπονες, a familiar form of address, 'good friends': see the note on 5. 209.

τι is adverbial, nearly = 'methinks,' 'perchance'; cp. 8. 282., 9. 197., 19. 56., 20. 184 (La R.).

121. ἐν φρεσὶ θέσθε, cp. 15. 561, where αἰδῶ θέσθ' ἐνὶ θυμῷ is explained by ἀλλήλους αἰδεῖσθε, and 15. 661. αἰδῶς, as used in Homer, includes all sensitiveness to the blame of others, νέμεσις all sense of wrong-doing: thus the two words together express such rudiments of 'moral sense' as were then recognised. Cp. Od. 2. 64 νεμεσσήθητε καὶ αὐτοί, ἄλλους τ' αἰδέσθητε περικτίνας ἀνθρώπους.

124. ὄχῆα, cp. 12. 455.

128. λαοσσόος, 'urges on of armies': -σόος is to σέωω as χῶος to χεύω (χέψω), θόος to θέω, &c.

οἱ γὰρ ἄριστοι is best taken as a Relative clause (sc. εἰσί), cp. l. 313 δὲ ἄριστος (sc. ἐστί).

130. προθελύμνῳ, 'overlapping,' *i. e.* so close that each shield overlapped the next (as in the Roman *testudo*); see on 9. 541.

132. The φάλος was a ridge of metal (hence λαμπρός), in which the plume of horse-hair was set.

133. νεύοντων, with κόρυθες (of the warriors), 'as they nodded.'

ὧς = ὅτι οὕτως, cp. 4. 157.

134. ἐπτύσσοντο, 'bent to the strain,' as they were brandished (σειόμενα). Some understand it of the serried mass of spears, which presents the appearance of folds or layers (Ebeling's *Lex.* s. v.).

135. ἰθὺς φρόνεον, cp. 16. 697 φύγαδε μνώοντο, 'turned their thoughts to flight.' So ἀντικρὺ μεμαῶς in l. 137.

136. προὔτυψαν, 'charged forwards.'

137. ὀλοοίτροχος, 'a boulder,' 'rolling stone.' This first part of the word is usually connected with εἶλω (for φέλω), Lat. *volvo*. In the absence of any trace of an Adj. ὀλοός *rolling*, this must remain doubtful. Buttmann (*Lexil. s. v.*) derived it from ὀλοός *destructive*, which gives a satisfactory sense.

138. στεφάνης, 'the brink' or 'crest' of the rock.

139. ἀναιδέος, 'unfeeling,' 'unconscionable,' that has not a thought of the mischief it will do: or simply 'monstrous' in size. ἔχματα, 'the fastenings,' 'holding ground,' *i. e.* the earth, &c., that holds the stone.

141. ἀσφαλῆως, 'unswervingly,' 'in unbroken course.'

143. εἶος μὲν, 'so far,' *i. e.* until he reached the Greek lines (cp. l. 145 ἀλλ' ὅτε . . .). The form 'he boasted so far, but when he reached . . .' is the regular Homeric way of saying 'he boasted until he reached, and then . . .': cp. 15. 277., 17. 277, and so with ὕφρα μὲν (15. 547), and τόσον μὲν (4. 130, &c.).

146. ἐγχριμφθείς 'pressing close on them.'

147. ἀμφιγύοισιν, probably 'two-edged,' *i. e.* with a leaf-shaped head (see Helbig, *das hom. Epos*, p. 245).

148. πελεμίχθη, 'was sent reeling.'

151. παρμένετ', 'stay by me.'

152. πυργηδόν, 'in close column'; for πύργος cp. 4. 334.

158. προποδίζων, 'advancing foot by foot,' one foot in front of the other; πρό having the same force as in προθέλυμνος (l. 130) and πρόκροστος (14. 35).

ὑπασπίδια, adverbial Acc., 'under cover of the shield.'

162. ἐν καυλῷ, *i. e.* where the head of the spear is joined to the shaft.

166. νίκης, 'for (the loss of) his victory,' Gen. § 39, 5.

175. ἄψ, 'back,'—the first time being when he went as a suitor.
 177. ἔγχει. Elsewhere Teucer fights only with his bow.
 178. μελίη ὤς. When ὤς goes with a single word it almost always follows it, and is treated for metrical purposes as if it began with a consonant,—as was originally the case (ὄς for γός, Sanscr. *yas*).

185. τυτθόν, 'by a little.'

190. ὀρέξατο, 'made a thrust at.'

191. οὐ πη χροός εἶσατο, lit. 'nowhere in the flesh did he go straight' (to the mark): cp. II. 358 ὅθι οἱ καταείσατο γαίης, and the recurring phrase διαπρὸ δὲ εἶσατο, 'went right through.' εἶσατο expresses the *straight course* taken (nearly=ἴθυσε): cp. Od. 22. 89 Ὀδυσῆος εἶεσατο, 'went (straight) at Ulysses.' It takes a Gen. of the aim, but in this place it is better to construe χροός with οὐ πη.

192. οὔτα, 'pierced'; usually of wounding a *person*.

197. ἀλκῆς, here equivalent to 'battle': cp. 5. 732 μεμανῖ' ἔριδος καὶ ἀυτῆς. Editors generally put a full stop at ἀλκῆς, understanding κόμισαν from the preceding clause. It is better to consider the sentence Ἴμβριον αὐτ' Αἴαντε κ.τ.λ. as interrupted by the simile, and taken up again in l. 201 ὥς ῥα τὸν. . . Αἴαντε κ.τ.λ. Cp. 13. 427-434., 14. 409-412., 16. 401-404., 17. 306-309.

198 ff. The comparison was imitated by Aeschylus (Glauc. fr. 30):

εἶλκον δ' ἄνω λυκηδόν, ὥστε διπλοὶ
 λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.

κυνῶν ὕπο, 'from the protection of the dogs.'

202. Mutilation of the dead seems to have been thought excusable when a special revenge was desired, cp. 16. 345., 18. 176. In historical Greece it was considered the mark of a barbarian: cp. the speech of Pausanias, Hdt. 9. 79 νεκρῶ λυμαίνεσθαι . . . τὰ πρέπει μᾶλλον βαρβάρουσι ποιέειν ἤπερ Ἑλλησι.

204. σφαιρηδόν, 'like a ball,' *i. e.* as though he were playing at ball.

ἐλιξάμενος, 'wheeling round' (towards the Trojans).

δι' ὀμίλου, with ἦκε.

207. υἱωνοῖο, viz. Amphimachus, since Poseidon was the father of the Ἀκτορίωνες (II. 750). But it is unlike Homer to leave this to be understood. The Gen. is to be taken with ἐχολώθη.

210 ff. This incident is not made as clear as is usual in Homer. The name of the companion who has been wounded (l. 211) is not given, and there is nothing to show why Idomeneus is going to his tent in quest of armour (l. 214).

211. οἶ is an 'ethical Dative' (§ 38, 1): 'a companion whom he had found coming.'

217. Πλευρῶνι, Καλυδῶνι are locatival Datives.

222. οὐ τις ἀνὴρ, 'no man' (but a god).

223. ἐπιστάμεθα, 'we know how,' a modest word, implying also readiness to fight, as the next lines show.

224. ἀκήριον, 'without heart,' with δέος. Properly it is the person who is 'disheartened,' but the epithet is transferred to the feeling which causes him to be so: cp. 5. 812.

225. ἀνδύεται, lit. 'emerges from,' hence 'shirks,' 'gets out of': the opposite of δύναι (πόλεμον, &c.). Cp. the Attic use (which may be imitated from Homer), Plat. Theaet. 154 C μὴ ἀναδύου τὰ ὠμολογημένα: Demosth. 109. 12 ἄχρι τοῦ θορυβῆσαι καὶ ἐπαινέσαι σπουδάζοντες, ἐὰν δὲ δέη τι ποιεῖν ἀναδύομενοι.

226. μέλλει. Cp. 2. 116 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι.

229. μεθιέντα, 'one giving way' = μεθιέντα τινά. For this use of the Part. see on 2. 234, 291., 6. 268., 14. 63.

233. μέληθηρα, 'sport,' 'play.'

234. ἐπ' ἡματι τῷδε, 'for this day,' 'while this day last': ἐπί as in ἐφ-ημέριος.

235. δεῦρο ἴθι, as 3. 130. ταῦτα, 'this business,' referring especially to the fetching of the arms (§ 45).

237. συμφερτή δ' ἀρ-τή πέλει, lit. 'brought together it becomes prowess,' *i. e.* union makes prowess. ἀρετή is in sense the Predicate, to which συμφερτή is made to agree: cp. 11. 801 ὀλίγη δέ τ' ἀνάπνευσις, 'a little (space) is a breathing space': and the common idiom αὕτη δίκη ἐστί, 'this is the custom,' ἢ θέμις ἐστί, &c. λυγρῶν, see on l. 119.

247. ἐγγὺς ἐτι κλισίης, 'while (Idomeneus was) still near the tent.' μετά, 'after,' in quest of: so in l. 252 μετ' ἐμέ.

252. τευ, probably Masc., 'on a message about some one,' as 3. 206 σεῦ ἔνεκ' ἀγγελίης (see the note *a. l.*). ἀγγελίης goes with ἤλυthes as a Gen. of space, § 39, 3, *h*. It implies an uncompleted task: 'have you come on, in the course of, a message'?

αὐτός, *i. e.* of my own wish, without being sent for.

253. ἦσθαι, 'to sit idle.'

257. κατεάξαμεν. The use of the Plur. when a person really means himself only is not common in Homer: cp. 11. 3. 440., 15. 224., Od. 1. 10., 16. 442., 19. 344. In the next line βαλῶν is attracted by the Sing. ἔχεσκον.

260. δέ at the beginning of a speech is very rare. Perhaps we should read δούρατά γ', with some MSS.

καὶ ἓν καὶ εἴκοσι, 'one or if you like twenty,' *i. e.* any number. The first καὶ emphasises the two numerals: the use of καὶ—καί for 'both—and' is not Homeric.

261. παμφανώνοντα, a fixed epithet, which seems to show that the wood used was polished in some way.

262. οὐ γὰρ δῖω, 'I have no mind': as we say, 'no notion of.'

263. ἐκὰς ἰστάμενος πολεμίζειν, 'to fight standing aloof,' *i. e.* with

missiles only: cp. 17. 374 ἀλλήλων ἀλεείνοντες βέλεα στονόεντα πολλὸν ἀφισταύτες. Only the πρόμαχοι can win the spoils of an enemy.

267. παρά τε κ.τ.λ. These words are used elsewhere (1. 329., 10. 74) to describe the *outside* of a tent, and are therefore not quite in place here.

273. λήθω, 'I am unobserved by'; the sense is, 'whoever else might not know my prowess, you at least, whose θεράπων I am, should know it.'

275. οἶδ' ἀρετὴν οἶός ἐσσι, 'I know as to prowess what you are,' the Acc. *de quo*, § 37, 7: cp. 8. 535.

λέγεσθαι, 'to recount,' 'set forth at length,' cp. 1. 292.

276. λεγοίμεθα, 'were to be chosen,' 'mustered.' There seems to be an intentional play on two senses of λέγομαι: cp. Od. 4. 451, 453.

279. τοῦ κακοῦ. The Art. marks the contrast, § 47, 2, *d*.

χρῶς, 'his colour.'

280. ἀτρέμας ἦσθαι, 'so that he can sit quietly.'

283. κήρας, 'fates,' forms of death. οὔομένω, 'looking forward to,' 'boding.' The use of οὔομαι with an Acc. is common in the Odyssey.

285. The form ἐπειδάν, here found in all the MSS., is not Homeric: we may read ἐπεὶ δὴ, ἔτεϊ τὸ, or ἐπεὶ κε (cp. Od. 11. 221).

πρῶτον, 'when *once* he takes his place,' from the moment when the ambush is set.

ἑσίζηται. We expect rather the Aor., which would be ἐσ-ἕζηται (cp. Imper. ἕζεο, Part. ἕζόμενος).

286. δαί, Dat. of δαί-ς, by Hypaeresis for δαί-ι.

287. δνοιτο. The commentators generally supply τις, but there is no good analogy for this. We expect a description of an imaginary spectator, as in 4. 540 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὑνόσαιτο μετελθών, ὅς τις ἔτ' ἀβλητος . . . διενέουι κατὰ μέσσον, or Od. 1. 229 ὅς τις πινυτός γε μετέλθοι. It is possible that some such clause has fallen out of the text.

288. βλεῖο, Opt. of ἐβλή-μην, the Homeric 2 Aor. Mid. (§ 3). βάλλω implies that the weapon is *θηροζωη*, τύπτω that it is held in the hand.

291. δαριστύς properly means *friendly* intercourse or companionship; the use here is therefore ironical, as in 17. 228 ἡ γὰρ πολέμου δαριστύς. Cp. 7. 241 δηῖω μέλπεσθαι Ἄρηϊ, and the note on 13. 10.

292. λεγώμεθα, see on l. 275. ὦς, l. 178.

293. ὑπερφιάλως, 'in scornful fashion,' or perhaps 'impatiently,' his ill-humour breaking out. The word ὑπερφιάλος is generally taken as = ὑπερφυής, lit. 'over-grown': cp. σιάλος from σύς.

294. ἔλευ, 'get for yourself.' The meaning 'choose' is later than Homer.

301, 302. According to Strabo the Homeric Ἐφύροι were the people of Κραννών, and the Φλεγύες the people of Γυρτώνη—both in Thessaly, and exposed to invasion from the neighbouring Thracians,

the favourites of Ares (Od. 8. 361). Neither name occurs in the Catalogue.

307. πῆ τ' ἄρ, § 49, 3.

308. δεξιόφιν and ἀριστερόφιν may be either Locatives or Genitives.

309. ἔλπομαι with a Pres. Infin. means properly 'I comfort myself,' trust (that something *is* the case). οὐ ποθι ἔλπομαι is = ἔλπομαι ὅτι οὐ ποθι (as οὐ φημι is often equivalent to 'I deny').

οὕτω has a vague reference: the meaning seems to be 'I do not think the Greeks are anywhere so weak as to be especially in need of help.' Cp. 7. 198 ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε, and Od. 9. 419 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νῆπιον εἶναι. Most commentators take οὕτω to be = 'so much as on the left': but this is harsh, and the other interpretation is well supported by passages such as those quoted.

310. δεύεσθαι πολέμοιο, lit. 'fall short of war,' *i. e.* fail in what is needed for war: cp. 17. 142 μάχης ἄρα πολλὸν ἐδέυεο.

312. ἀμύνειν, Inf. of purpose, 'are there to defend'; cp. 1. 814 χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν, also 9. 688., 15. 129.

315. πολέμοιο may be construed with ἐσσύμενον (cp. 11. 717 ἐσσυμένους πολεμίζειν), or with ἄδην ἐλώωσι, 'will drive him to his fill,' 'keep him going till he has enough'; cp. 19. 423 ἄδην ἐλάσαι πολέμοιο, Od. 5. 290 ἄδην ἐλάαν κακότητος. ἄδην is the reading of Aristarchus: others wrote ἄδην. It is probably from the root *sa*; see on 19. 402.

316. This line is not found in good MSS., and is clearly superfluous.

319. ὅτε μή is nearly = εἰ μή.

For the Opt. in l. 320 and l. 322 see § 34, 1, a.

326. ἔχε, 'hold thy way,' 'bear to the left.' νῶϊν is an ethical Dat. 'show us the way.'

333. ὁμὸν . . . νέϊκος, 'common' or 'mutual strife,' explained by ὁμός' ἦλθε μάχη in l. 377; cp. ἄμυδις in the simile (l. 336), and again l. 343.

340. ταμείχροας. For the place of the epithet in the Relativial clause cp. 14. 172 τό βᾶ οἱ τεθυωμένον ἦεν, 15. 389 τὰ βᾶ σφ' ἐπὶ νηυσὶν ἔκειτο ναύμαχα κολληέντα.

343. ἐρχομένων, 'as they came,' Gen. governed by κορύθων, &c.

345. ἀμφίς, 'opposite ways,' cp. 2. 13 ἀμφίς . . . φράζονται.

346. ἐτεύχετον. The MSS. generally have τετεύχετον, following Aristarchus: but this form is impossible. The true reading is preserved by the scholia, and on the margin of Ven. A. It is an irregular form for ἐτευχέτην (which could not be used in hexameter verse).

352. Τρωσὶν δαμναμένους = ὅτι ὑπὸ τῶν Τρώων ἐδάμναντο, construed with ἦχθετο as an Acc. of the *thing* or *matter* of vexation, § 37, 7.

358, 359. This highly wrought metaphor is suggested by the Homeric use of τανύω and kindred words to express the 'tension' or 'strain' of an equal combat. The contest in which the two armies are joined (ὁμὸν

νείκος, see the note on l. 333) is spoken of as a piece of rope (*πείραρ*), passed over both by the two gods (*ἐπαλλάξαντες*), and drawn tight (*τάνυσσαν*), by which accordingly they are knit together inseparably. For the notion of a god *stretching* or *drawing tight* a battle cp. 11. 336 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, 14. 389 δὴ ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ, also 16. 662., 20. 101. This is the main idea of the passage: a farther touch is given by *πείραρ ἐπαλλάξαντες*, a play between the literal sense, 'end of a rope,' and the abstract sense which we have in *δλέθρου πείρατα*, 'the ends of destruction' (= utter destruction), *πείραρ διζύος*, 'crisis of woe' (Od. 5. 289); cp. *τέλος θανάτοιο*, *τέλος πολέμου*, *τέλος μύθου*, &c. The same double use of *πείραρ* is seen in 7. 102 *νίκης πείρατ' ἔχονται*, 'the ends of victory are held' = 'victory is controlled,' and 12. 79 *δλέθρου πείρατ' ἐφήπται* = 'destruction is made fast, secured' (cp. 2. 13 *κῆδε' ἐφήπται*).

Most editors take *ἐπαλλάξαντες* to be 'swaying to and fro': but this would require a different Tense. The sense of 'passing the rope over the two sides' (so as to *join* them), which is adopted by La Roche, is satisfactory in every way.

For *τοί* in l. 358 it is probable that Aristarchus read *τώ*, and this reading has the advantage of making it clear that it is the two gods, not the armies, that draw tight the 'rope' of war. (Mr. Leaf in the *Journal of Philology*, xvi. 157.)

360. Note the play in *ἄλυτον—ἔλυσε*.

361. *μεσαιπόλιος*, 'half-grey': *μεσαι-* seems to be a Locative form (like *χαμαί*, *πάλαι*), so that the literal meaning is 'half-way to grey.'

363. *ἔνδον ἰόντα*, = *ἐπιδημοῦντα*, 'a visitor in (Troy) from' &c.: cp. 15. 438., Od. 16. 26.

364. *μετὰ κλέος*, 'after the report of war,' *i. e.* brought by the news, cp. 11. 227 *μετὰ κλέος ἵκετ' Ἀχαιῶν*.

372. *πῆξε*, 'he planted it' (the spear).

376. *ὁ δ' ὑπέσχετο* belongs in sense to the relational clause, = 'and for which he promised.'

381. *συνόμεθα*, 'agree' (*συνήμι*). The regular Homeric form would be *συνήμεθα*, § 13. *ἐπὶ νηυσί*, 'by the ships,' *i. e.* in the camp.

382. *ἔεδνωταὶ κακοί*, hard to satisfy in our character as receivers of the price for the bride. The verb *ἔεδνόω* is used in the Middle of the *father*, with the meaning 'to give away for a price' (*ἔεδνον*), as Od. 2. 53 *ὡς κ' αὐτὸς ἔεδνώσαιτο θύγατρα*. For this use of verbs in -*οω* cp. *μισθοῦμαι I lend for hire*, *λυτροῦμαι I ransom*.

385. *κατ' ὤμων*, 'over his shoulders,' close behind him.

393. *βεβρυχώς*, *δεδραγμένος*, § 26.

395. *ἀλύξας*, with *στρέψαι*, the Aor. Part. expressing exact coincidence: wheeling the horses would have been equivalent to escape. We

might rather have expected ἀλύξαι στρέψας, 'to escape by wheeling'; but στρέψαι is better, as giving the *particular* thing which his terror prevented him from doing (οὐκ ἐτόλμησεν).

397. περόνησε, properly 'pinned,' 'fastened with a brooch' (περόνη): the use of such a word for a spear-thrust may be a piece of grim playfulness.

407. δινωτήν, 'rounded,' 'made of round pieces': Dat. of *material*, as Od. 19. 56 δινωτήν ἐλέφαντι καὶ ἀργύρῳ (of a couch, cp. Il. 3. 391).

The κανόνες are in all probability the bars or straps that served to hold the shield: the left arm passing behind one, and the hand grasping the other (see Helbig, p. 229). Mr. Leaf has shown (*J. H. S.* iv. p. 289) that in Homeric times the shield usually hung from the neck by a baldrick (τελαμών): the use of ὄχανα, handles by which it was held on the left arm, having been introduced, according to Hdt. 1. 171, by the Carians. He accordingly supposes that the two κανόνες served to attach the ends of the baldrick to the shield. But the κανόνες are mentioned as a special feature of the shield; which may accordingly be meant to be exceptional in having both baldrick and handles; as was the case with the shields on an Egyptian relief figured in Helbig (*l. c.*).

409. ἐπιθρέξαντος, 'as it grazed (the shield) in its course': ἐπί must here have the sense of passing *over*.

423. Ancient critics were divided between the readings στενάχοντε and στενάχοντα. The analogy of similar passages (8. 334., 13. 538., 14. 432) is in favour of the Acc. Sing. The objection of Aristarchus was that Hypsenor is now dead: but this is hardly clear, though the wound is doubtless mortal.

424. οὐ λῆγε μένος μέγα, 'slackened not in fierceness': λῆγε is probably Intransitive, and μένος an Acc. of reference, § 37, 4.

426. δουπήσαι, 'to fall,' a sense which is apparently derived from the formula δούπησεν δὲ πεσών.

431. ὀμηλικίην, in the collective sense, the body of ὀμήλικες.

434. τὸν τόθ' κ. τ. λ., resumption of the sentence which left off with the name Ἀλκάθοον, l. 428. Note that the words fit on equally well to the end of the parenthesis, τὸν referring to ἀνὴρ in l. 433.

439. οἱ is a true Dat. (§ 38, 1),—not governed by ἀμφί, which is used adverbially.

χιτῶνα χάλκεον is apparently a periphrasis for the *thorax*. (See the note on 4. 133.) The *chiton* proper was worn under the thorax, and was not a piece of armour; but the word is used loosely, as in the epithet χαλκο-χίτωνες, 'in garb of brass.' Cp. also Il. 3. 57 λάϊνος χιτῶν, 'a shirt of stones,' = 'death by stoning' (Helbig, p. 198).

443. οἱ, again an ethical Dat., 'his panting heart shook': cp. 1. 200 δεινὸν δὲ οἱ ὕσσε φάανθεν, 'her eyes appeared terrible.'

444. ἀφίει μένος, 'let go the fury' of the spear, *i. e.* allowed it to rest.

The Ἄρης spoken of here as controlling the μένος of the spear is not the personal god (who was in Olympus, and did not even know what was passing, ll. 521 ff.), but the 'spirit of war' that is always present in battle, and is thought to inspire weapons as well as men.

446. ἦ ἄρα κ.τ.λ. 'surely we may reckon it a fair set-off.' τι is adverbial, see on l. 120. ἄξιον, 'an equivalent,' 'a good price,—three for one': cp. 14. 471 Προθοήγορος ἀντὶ πεφάσθαι ἄξιος.

450. Κρήτη, 'for Crete,' the Dat. proper.

456. ἐταρίσσαιτο, 'should take as comrade.'

460. This quarrel of Aeneas with Priam is not elsewhere noticed.

461. Join ἐσθλὸν μετ' ἀνδράσιν, cp. 17. 590 ἐσθλὸν ἐνὶ προμάχοισι.

464. κῆδος, the grief due to a kinsman. ἰκάνει, 'reaches,' 'touches.'

470. φόβος, 'flight,' as elsewhere.

τηλύγετον, a word of unknown etymology (see on 5. 153), probably meaning 'tender' or 'caressed,' hence in the contemptuous sense, 'a spoiled boy,' 'minion.' Idomeneus, on the contrary, was μεσαιπόλιος (l. 361).

473. νῶτον, Acc. of 'part affected,' φρίσσω being properly Intrans.

477. βοηθῶν, 'swift to the battle-call,' to be taken with ἐπιόντα as a predicate (=swiftly).

481. μ' οἶψ, for μοι οἶψ.

485. ὀμηλική, a collective Noun, here used as a predicate = 'one of the ὀμηλική': cp. 11. 213 δῆμον ἐόντα, 'being one of the δῆμος.'

τῷδ' ἐπὶ θυμῷ, 'with this spirit,' 'keeping the spirit that we have'; ἐπί somewhat as in 4. 175 ἀτελευτήτω ἐπὶ ἔργῳ.

491. οἶ, governed by ἅμα, as 1. 251 οἶ οἶ πρόσθεν ἅμα τράφεν.

493. ἐκ βοτάνης, 'after feeding': ἐκ expresses coming *straight* from.

499. ἀλλήλων, governed by τιτυσκομένων, which again is governed by χαλκός (l. 497). Cp. 6. 3.

504. κατὰ γαίης, 'down to the earth.'

507. γύαλον. The thorax consisted of two γύαλα, breast-plate and back-plate, joined at the side and over the shoulder: see on 4. 133.

διά, with ἦφυσε, by Tmesis.

512. ὀρμηθέντι, with ἐπαίξαι and ἀλέασθαι, implying *coincidence* (see on l. 395): the quick movement (ὀρμή) might be either charging forwards (ἐπαίξαι), or springing aside (ἀλέασθαι). The two infinitives follow ἔμπεδα ἦν, 'were not sound so as to,' 'had not the sureness for.'

515. τρέσσαι is a similar Inf.: 'for taking to flight,' = 'so that he could escape by flight.'

516. βάδην, 'step by step,' 'at a foot's pace.'

521. τι, 'at all.' βρι-ήπυος, 'mightily shouting' (βρι- as in ὄβριμος, βρι-αρός).

524. ἐελμένος, 'confined.'

525. ἐεργόμενοι, 'suffering themselves to be debarred,' cp. l. 110.
530. αὐλῶπις, 'with tubes for eyes,' *i.e.* eye-holes (Helbig, p. 205). This seems better than the explanation given on 5. 182.
532. πρυμνοῖο, the upper arm, the part next the shoulder.
542. τετραμμένον, with Ἄφαρῆα (not λαμόν).
543. ἐπι—ἰάφθη, 'fell over' or 'with' him. ἰάφθη is probably from a root *φαπ-*, expressing violent motion, seen also in the reduplicated Present *ιάπτω*. It only occurs here and in 14. 419.
545. μεταστρεφθέντα δοκεύσας, 'watching for his turning away,' as 8. 340 ἐλισσόμενόν τε δοκεύει, also 16. 313. For the use of the Aor. Part. cp. 13. 38.
546. φλέβα, 'artery.'
552. παναίολος, an epithet generally applied to light or flexible parts of the armour. It expresses the play of light on a shifting surface: see on 12. 167, 208.
556. ἀνευ, 'away from'; in this sense ἀνευθεν is more usual.
558. ἐλέλικτο, 'shook,' 'quivered': cp. 22. 448 τῆς δ' ἐλελίχθη γυῖα (of shaking in terror). Or perhaps 'kept wheeling,' *i.e.* turning this way and that; cp. 8. 340 ἐλισσόμενόν τε δοκεύει, also 18. 372 and 12. 49 (note). On the forms with ἐλελ- see *Hom. Gr.* § 53.
559. σχεδὸν ὄρμηθῆναι, 'to attack, charge, in hand to hand conflict,' *i.e.* to make a sudden *thrust* (opp. to ἀκοντίσσαι).
562. ἀμενήνωσεν, 'deadened the force of'; cp. 5. 887.
563. βιότοιο μεγῆρας, 'begrudging it the taking of life.' The spear is balked of its natural prey, the life of an enemy. For the personification see on 2. 444. The words might also be referred to Adamas, 'grudging him longer life'; but this does not fit the context so well. μεγαίρω is used of *disappointing* an effort, as 23. 855 μέγηρε γὰρ οἱ τό γ' Ἀπόλλων, 'refused success in this.'
- βιότοιο is a gen. of *material*, § 39, 4.
569. Ἄρης, in the half-impersonal sense, 'the fate of war'; see the note on l. 444.
570. ἔπηξεν, sc. Μηριόνης.
- ἰσπόμενος, 'giving way' to the force of the blow: cp. 12. 398.
571. ἤσπαιρε, 'plunged,' 'struggled.'
577. Θρηϊκίῳ. Thrace was famous for swords, cp. 23. 808.
584. ὁμαρτήδην, 'together,' 'at the same moment,' cp. ὁμαρτήσαντε (12. 400).
585. δίστῳ, with ἀκοντίσσαι by Zeugma.
590. ἐρωῆ, the 'swing' or impulse from the winnower.
592. ἀποπλαγχθείς, 'glancing off,' cp. 11. 351.
597. παρακρεμάσας, 'letting it hang at his side.'
- τὸ δ' ἐφέλεκτο μείλιον ἔγχος 'and (meanwhile) the ashen spear was trailed after him.' The Art. marks *contrast*.

600. σφενδόνη, in Apposition to ἄωψ, explaining it: 'wool that was a sling,' = the woollen band taken from a sling.

οἱ ἔχε, 'held for him,' handed him, (Agenor). ποιμένοι λαῶν, added to explain οἱ, as in 21. 249 ἵνα μιν παύσειε πόνοιο δῖον Ἀχιλλῆα.

602. θανάτοιο τέλοσδε, 'to the end, consummation, of death.'

608. ἔσχεθε, 'held,' *i. e.* resisted (the spear).

611. εἶλετο, 'got out.' ὑπό, 'from under.'

612. ἀμφί, 'set upon,' *i. e.* with a double head which the handle (πέλεκκος) was let into. The battle-axe appears in the Iliad only here and in 15. 711.

615. ἄκρον, sc. φάλον, 'at the edge,' where the plume started.

616. πυμάτης. In a projecting object πύματος (like πρυμνός) denotes the end from which it starts (the root &c.), ἄκρος the point. The passage suggests that the nose was not protected by the helmet (Helbig, p. 207); cp. 5. 290 ff.

621. ἀκόρητοι, 'though you never have enough,' *i. e.* good warriors as you are.

622. οὐκ ἐπιδευεῖς, sc. εἰσί, 'there is no lack,' see on 9. 225. Perhaps we should read ἐπιδευές, sc. ἐστι. Contraction is rare in the declension of the adjectives in -ης.

The apodosis comes at l. 628 νῦν αὐτ' κ.τ.λ.

623. ἦν (λάβην), cognate Acc. οὐδέ τί . . . ἐδείσατε, 'and have not feared,' without being deterred by.

626. κουριδίην, see on 5. 414.

627. μάψ, 'wantonly.' αὐτῇ is emphatic: 'you carried off even her who had entertained you.'

630. Ἄρηος is best taken with σχήσεσθε, see on l. 315.

633. οἶον δῆ introduces a fact as an example, to support what has been said: it is especially used after an exclamation, as 15. 286 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι, οἶον δῆ αὐτ' ἐξαυτίς ἀνέστη κ.τ.λ.: Od. 5. 182 ἦ δῆ ἀλιτρός γ' ἐσσί . . . οἶον δῆ τὸν μῦθον ἐπεφράσθησ' ἀγορεύσαι: see also Il. 17. 587., 21. 55., Od. 11. 429., 18. 221. In this place the tone is ironical: 'for a sample of your wisdom and power, you do the will of violent men.'

635. φυλόπιδος πολέμοιο, like νεῖκος πολέμοιο (l. 271).

638. ἔξ ἔρον εἶναι, a phrase elsewhere found only in the formula ἐξ ἔρον ἔντο (l. 469, &c.).

649. ἐπαύρη, 'lay hold of,' 'get at,' cp. 11. 391.

650. ἀπιόντος, Gen. with ἴει as a verb of aiming, § 39, 5.

653. ἐξόμενος δὲ κατ' αὐθι, = καθεζόμενος αὐθι.

657. ἀνέσαντες, 'seating,' 'placing' (root ἔδ-).

658. πατήρ, viz., Pylaemenes: but he was already slain by Menelaus (5. 576). The ancient critics thought that the two lines 658, 659 which contain the contradiction must be interpolated: and certainly they are

not necessary for the connexion of the passage. But considering the number of subordinate figures in Homeric battles the wonder rather is that this should be the only contradiction of the kind.

667. **φθίσθαι**. The Aor. Inf. is used as with **θέσφατόν ἐστι** (Od. 4. 562).

669. **θωήν**, 'penalty,' for refusing to serve.

676. **τάχα δ' ἄν . . . ἔπλετο** is subordinate in sense,—part of what Hector did not know: 'so that soon victory (**κῦδος**) would have been with the Greeks.'

678. **πρὸς δέ**, 'and besides.'

679. **ἔχεν**, 'kept on,' fought in the same direction.

682. **θῖν'**, *i. e.* **θῖνα**: cp. 1. 350, Od. 6. 236.

685. **Ἰάονες**. This is the only place in Homer where this famous name occurs. Apparently it is = **Ἀθηναῖοι**, cp. l. 689.

ἔλκεχίτωνες, 'with long trailing *chiton*.' In archaic art, according to Helbig (p. 116), the long *chiton* is generally a mark of old age or high position, but was worn by all as a festival dress.

686. **Φθῖοι**, a name only found here.

687. Join **σπουδῆ ἐωὼν ἔχον**, 'were hard put to it trying to keep him from the ships.'

689. The structure of this sentence is irregular. The poet intended to say that the leaders of the Athenians were Menestheus, who was their chief, then Pheidias, &c.; but after the announcement of the subject (**οἱ μὲν Ἀθηναίων προλελεγμένοι**) he goes on with a parenthesis about Menestheus (**ἐν δ' ἄρα τοῖσιν . . . Μενεσθεύς**), and then completes his list in a fresh clause (**οἱ δ' ἄμ' ἔποντο κ. τ. λ.**). Cp. the anacoluthon in 11. 833 ff. **ιητροὶ μὲν γὰρ . . . τὸν μὲν . . . ὁ δὲ . . .**, where (as in the text) a subject is divided between two clauses, the *first* of which is grammatically a parenthesis. Cp. also 8. 268–271 (with the note), 16. 401.

691. **Ἐπειῶν**, sc. **ἦρχον**, repeated from **ἦρχε**, l. 690.

692. In the Catalogue the **Ἐπειοί** have four leaders (2. 620 ff.), none of whom occur here: while Meges is there said to have been banished to Dulichium, and to be leader of the ships from that place and the Echinades.

693. **Medon** and **Podarces** appear in the Catalogue as commanders of two different contingents, both however from southern Thessaly (2. 704, 727). There is a slight contradiction involved in the statement that Medon dwelt in **Φυλάκη**, since the force from that place, according to 2. 695, was commanded by Podarces.

700. **ναῦφιν** is an ablatival Gen., § 39.

μετά with the Gen. is extremely rare in Homer.

701 ff. These lines explain why **Ajax** son of Oileus was not leading the Locrians, as we should have expected him to do: see the note on 2. 527–529.

704. ἀμφί, with κεράεσσι, = 'at the root of both horns.'

σφιν is the ethical Dat., = 'their (horns),' § 38, 1.

706. ζυγὸν οἶον, 'the yoke only,' *i.e.* they were as close as the yoke would allow them to be.

707. τέμει, sc. ἄροτρον. The form τέμω only occurs here. Possibly it means 'touches,' 'reaches,'—the sense that we find again in the Reduplicated Aor. ἔτετμον.

τέλσον, the end or head ridge of the field, as 18. 544, 547.

708. μάλα strengthens παρβεβαῶτε.

711. κάματος expresses the main idea, ἰδρῶς is subordinate: hence the phrase γούναθ' ἴκοιτο fits κάματος only.

712. οὐδέ is here = ἄλλ' οὐκ.

719. In the Catalogue the Locrian Ajax is λινοθῶρηξ (2. 529).

726. ἀμήχανός ἐσσι, the personal construction, § 36, 2: cp. 1. 546.

παραρρητοῖσι, 'the words of persuasion.' For this sense of the verbal adjective cp. εὐκτά, 'boasting' (14. 98), φυκτά, 'escape' (16. 128).

728. περιίδμεναι, 'to know beyond,' to excel in knowledge.

729. αὐτός, 'of yourself,' at your own will and pleasure: cp. 3. 66 ἐκῶν δ' οὐκ ἄν τις ἔλοιτο. For the sentiment cp. 4. 3.

731. The line is wanting in most MSS.

734. καί emphasises πολέας: the τε, as in the preceding line, marks the sentence as general (gnomic), § 49, 9.

καυτός, for καὶ αὐτός, as 6. 260. For the sense cp. Od. 6. 185 μάλιστα δέ τ' ἔκλυον αὐτοί.

736. γάρ is used by anticipation, introducing the ground of the advice given in l. 740: cp. 2. 803.

περί, with δέδηγε, as 12. 35 ἀμφὶ . . . δεδήει τεῖχος.

737. κατὰ—ἔβησαν, Tmesis, 'have passed over.'

742. See on 9. 235.

743. ἔπειτα is used in the second of two clauses expressing alternatives, meaning '(if not) then'; so 24. 356 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἢ μιν ἔπειτα . . . λιτανεύσομεν: cp. also Od. 20. 63 (Hentze).

745. τὸ χθιζόν, Art. as in l. 794 ἰοὶ τῆ προτέρῃ, § 47, 2, *d.*

ἠποστήσονται, lit. 'weigh back' (ἴστημι as 19. 247, &c.): hence 'make good,' 'make full payment for.'

749. The line is wanting in Ven. A. and some other MSS.

752. ἀντιῶ, Fut., 'will deal with,' 'see to.'

754. The comparison of Hector to a snowy mountain is a violent hyperbole, unlike the Iliad, and is especially inappropriate where he is described as rushing swiftly through the battle.

762. οἱ μὲν refers to the last mentioned, Adamas and Asius, οἱ δέ in l. 764 to Deiphobus and Helenus, by the figure called Chiasmus.

765. τὸν δέ. The Art. marks the antithesis: 'but him (the other)

they found, to wit Paris,' = 'but instead they found Paris': cp. I. 20, and see § 47, 2, *a*.

770. *ποῦ τοι*, *Dat. ethicus*, as if Paris had charge of them.

772. *κατ' ἄκρης*, 'from its highest point,' 'from top to bottom,' utterly. Cp. Virgil's imitation, *Aen. 2. 290 ruit alto a culmine Troja*.

773. Here *τοι* is the Particle, 'surely.'

775. The clause *ἐπεὶ τοι*— has no apodosis; see on 3. 59.

αἰτιάσθαι, Inf. with *θῦμος* (*ἔστί*), 'you have a mind for blaming.'

776. *ἄλλοτε κ. τ. λ.*, = 'this is not a time when I am likely to shrink. *ἔρωῆσαι*, 'to recoil,' cp. I. 57: for the tense with *μέλλω* cp. I. 226.

779. *δέ* of the apodosis. *ὀμιλέμεν*, see on II. 502.

787. *ἔσσύμενον*, with indefinite Subject, 'for one that is all eager': cp. 2. 234., 6. 268.

793. *ἀμοιβοί*, 'taking their turn,' replacing others who had gone home.

796. *ὑπὸ βροντῆς*. The thunder is imagined to cause the wind.

799. *κυρτά*, 'curling.' *φαληριόωντα*, 'rising in a ridge' or 'crest.'

ἐπί, here adverbial, 'after,' 'behind.'

805. *σείετο*, 'shook to and fro': apparently the helmet did not fit closely.

806, 807. *προποδίζων, ὑπασπίδια*, see I. 158.

810. *αὐτως*, = without following up your threats by action.

812. *Διὸς μάστιγι*, see the note on I2. 37.

814. *ἄφαρ . . . εἰσί*, lit. 'are straightway,' 'are (ready) at once,' *i. c.* you will speedily find that we too have hands to defend ourselves.

817. *σχεδὸν ἔμμεναι ὀππότε*, 'the time is at hand when —.'

820. *πεδίω*, 'over the plain,' § 39, 3, *b*.

824. *ἀμάρτοεπές*, 'blundering in speech,' cp. 3. 215.

825. *οὕτω γε . . . ὥς*, 'as surely — as.'

829. *πεφήσεαι*, 'shalt be slain,' from the root *φεν-*.

BOOK XIV.

THE fourteenth book is entitled *Διὸς ἀπάτη*— 'the beguiling of Zeus'—from the contrivance by which the aid of Poseidon is secured to the Greeks for a little while longer, and the critical moment once more postponed. The agent in this last effort is Here. The story is as follows:—

The sudden noise of the battle is heard by Nestor, who is still with Machaon, and also by the three wounded chiefs, Agamemnon, Ulysses,

and Diomede. They come forth from their tents, and resolve to do what they can in spite of their wounds to stir up and direct the defence. Poseidon encourages Agamemnon and the rest of the army (ll. 1-152).

At this point Here resolves upon a new and bold device. She furnishes herself with the magic girdle of Aphrodite, obtains the aid of "Γηρας, and lulls Zeus to sleep on Mount Ida (ll. 153-353).

On hearing of this Poseidon again encourages the Greeks, who under the guidance of the wounded kings arm themselves afresh for the final struggle. Hector, on encountering Ajax, is struck down by him with a stone, and compelled to retire. The Trojans are driven back across the rampart (ll. 354-522).

The anger of Achilles and his consequent absence are mentioned in two places, a speech of Agamemnon (l. 50), and a speech of Poseidon (l. 366). These references make us feel that he is uppermost in the thoughts of the Greeks.

Much difficulty has been felt in reconciling the part now played by Here with the action of Poseidon in the preceding book. If Poseidon has been watching for the moment when the eye of Zeus is withdrawn, and at once takes advantage of his opportunity, how comes it that Here, who is watching with no less interest (14. 153), does not also act? And when she does act, after much scheming and preparation, what really new result is attained? These considerations led Hermann to condemn a large part of the thirteenth and fourteenth books as an interpolation. By striking out 13. 39-14. 152 he made the action of Here follow immediately on the coming of Poseidon to the Greek camp.

On the other hand it has been pointed out by Nutzhorn¹ that this backwardness on the part of Here is justified by the earlier part of the Iliad. In the eighth book Here and Athene come down to the battlefield in spite of the command of Zeus, and are called back and rebuked by him. It is natural that a new attempt should be made by a different god, and that Here should wait a little before she is sufficiently encouraged by Poseidon's success. And this form of the episode has dramatic value in other ways. In the first place it is so contrived as to give variety to the poem. The thwarting of the will of Zeus (which is the ground idea) arises in an unexpected quarter. Poseidon is a new figure, and his presence leads to a series of new situations. In the second place the scenes of the episode are of gradually increasing interest. We see Poseidon first with Ajax and Idomeneus, and again, as the danger grows more pressing, with the three greater chiefs. Then the intervention of Here marks a new stage in the development of the action. Without

¹ *Entstehung der hom. Gedichte*, p. 160.

some such new element there would be a want of the sense of gradation or 'thickening of the plot' which is essential to dramatic effect.

If it is objected that the action of the two gods leads to no tangible result, the answer is that the poet's object is to raise expectations, not to satisfy them. The episode does not end with any definite event, precisely because it is an episode. Why does the victory of Menelaus over Paris, or the irresistible career of Diomedes, lead to no solid advantage for the Greek cause? The reason lies in the poetical unity of the Iliad as a whole, which does not tolerate the appearance of a satisfying conclusion before the true conclusion is reached. In this case, accordingly, it is essential that Zeus should awake in time to turn the course of events back into its proper channel¹.

It must still be admitted that the situation at the opening of the fourteenth book does not quite harmonise with the end of the thirteenth. There is indeed an excellent formal transition: the noise of battle described in the last lines of book XIII is heard by Nestor in his tent. But what he sees, and presently relates to the wounded chiefs, is the storming of the rampart and disorderly flight of the Greeks,—not the comparatively successful resistance which is now being made by the help of Poseidon. We seem to be taken back to the end of the twelfth book, when the fortunes of the Greeks were at their lowest point. But in Nestor's view the main fact evidently is that the Trojans have carried the Greek fortification. Moreover, the poet wishes to find a motive for the action of the wounded kings. And the dark colours in which the state of things is now painted belong to the general heightening of the interest in the fourteenth as compared with the preceding book.

The last part of the book tells us how the Trojans were driven back across the palisade and ditch, the chief event being the combat of Hector and Ajax. This is introduced with curious abruptness (l. 402 *Αἴαντος δὲ*

¹ When the rational sequence of events is neglected, we can generally see that it is sacrificed to some dramatic necessity. At the very beginning of the Iliad we are met by the insuperable difficulty that there is no sufficient reason why Achilles should have allowed Briseïs to be taken from him (see the note on Il. i. 221). So in the present instance we might ask, not only why Here is so slow to act, but also why Athene and other gods who take the Greek side do not act at all. A modern scholar (Bischoff, in the *Philologus*, vol. xxxiv. p. 20 f.) has pointed out with perfect justice that the sleep of Zeus gave them time to secure all that they desired,—the victory of the Greeks and the destruction of Troy. It seems very unlikely, when we think of it, that they should have thrown away the opportunity. The true explanation is that the story is not, and cannot be, free from improbability. The poet is satisfied if the improbabilities do not jar upon his hearers, or injure the general effect of his work.

πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ), as though the meeting of the two heroes had been already described. Lachmann accordingly conjectured that we have here the latter part of a 'lay' which begins in the eleventh book, and breaks off there with a meeting of Ajax and Hector (II. 557 ff.). An equally good point of junction is obtained without going further back than the end of book XIII, where Ajax challenges Hector, and Hector replies with confident words. It is harsh, however, to suppose that even this meeting is still fresh in the mind of the hearer. Perhaps the difficulty is best got over by supposing the loss of one or two lines before l. 402.

The last fifteen lines of the book (ll. 508-522) do not stand well after ll. 440-507. Both passages describe the series of individual victories which marked the retreat of the Trojans: but evidently there is not room for two such descriptions, each with its own beginning and end (cp. l. 442 ἔνθα πολὺ πρῶτιστος κ.τ.λ. with l. 509 ὅς τις δὴ πρῶτος, and again the concluding l. 507 πάπτηνεν δὲ ἕκαστος κ.τ.λ. with l. 522 ἀνδρῶν τρεσσάντων, κ.τ.λ.). It seems probable, therefore, that one of the two passages is an interpolation.

1. πίνοντά περ. This takes us back to the scene in Nestor's tent, where Nestor and Machaon drink the *κυκείων* of Pramnian wine: see esp. II. 641 ff. ἔμπης = the Attic ὄμως.

3. ὅπως ἔσται τάδε ἔργα, *i. e.* 'what is to be done': cp. l. 61.

8. εἴσομαι, Fut. of οἶδα Join ἐλθὼν ἐς περιωπήν.

14. ὀρινομένους, 'driven,' 'in rout,' cp. 9. 243.

16. πορφύρη, 'is stirred,' 'troubled': πορφύρεος was applied originally to any turbid, murky colour. κωφῶ, *i. e.* making no plash; 'noiseless,' 'sullen.'

17. ὀσσομένον, 'looking for,' awaiting with dread.

18. αὐτως, *i. e.* 'doing no more,' explained by οὐδ' ἔργα τε κ.τ.λ.

19. κεκριμένον, 'decided,' 'settled.'

26. νυσσομένων, 'as they pierced each other,' Mid. The Gen. depends on χαλκός, cp. 13. 499. We might have had the Dat. agreeing with σφι, but the other construction is more characteristic of Homer.

31. πρῶτας, 'furthest forward,' *i. e.* furthest from the sea, as in 15. 654, 656 (but otherwise in l. 75, *q. v.*). The clause is subordinate in sense to αὐτὰρ . . . ἔδειμαν, the two clauses together meaning 'they built the wall by the sterns of the ships which they drew furthest towards the plain' (in prose, ἄς πρῶτας εἴρυσαν, τούτων ἐπὶ ταῖς πρύμναις ἔδειμαν). This is said to explain how there were ships that were 'far from the battle,' so that the wounded heroes could be met πὰρ νηῶν ἰνιόντες (l. 28). Some commentators accent πρυμνηῶσιν, from the oxytone Adj. πρυμνός, and take it to mean 'the hindmost ships,' *i. e.* those furthest

landwards, *πρώτας* being = 'nearest the sea.' But *πρυμνή ναῦς* can only mean the stern of a ship: cp. l. 51.

35. *προκρόσσας*, 'row after row,' cp. *προθέλυμνος* (13. 160). The passage is evidently imitated in Hdt. 7. 188 *αἱ μὲν δὴ πρώται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων' ἄτε γὰρ τοῦ αἰγιαλοῦ ἐόντος οὐ μεγάλου, πρόκροσσαι ὤρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτῶ νέας*. Some (as Stein *a. l.*) take *πρόκροσσαι* of the vertical position of the files of ships, standing out like battlements. But a single row of ships drawn up in the usual way would answer to this description. *κρόσσαι* (the word is only found in the Plur.) seems to be applied to objects placed in a row, *e. g.* to the successive courses of stones in the pyramids (Hdt. 2. 125).

36. *στόμα*, the bay or opening, formed by the space between the two headlands (*ἄκραι*); cp. Od. 10. 90. The headlands were Rhoeteum and Sigeum.

40. *πτῆξε*, 'smote with dismay'; elsewhere Intransitive.

45. The reference may be to 8. 182 *ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς*.

46. *μὴ ἀποnéεσθαι*, 'that he would not return': *μῆ* (instead of *οὐ*) as with Verbs of *swearing*, see on 6. 133.

49. As to this anger of the Greeks see on 13. 109.

50. *ἐμοί* is construed with the whole phrase *ἐν θυμῷ βάλλονται χόλον* (= *κεχολωμένοι εἰσί*).

53. *ἔτοῖμα*, 'fulfilled,' turned into fact: cp. Od. 8. 384 *ἤμὲν ἀπειλήσας βητάρμονας εἶναι ἀρίστους, ἠδ' ἄρ' ἔτοῖμα τέτυκτο*.

54. *παρατεκτῆναιτο*, 'order otherwise': *παρά* repeats the idea already expressed by *ἄλλως*. Note that it does not here imply change *for the worse*.

59. *ὀπποτέρωθεν*, 'from which side,' *i. e.* whether from their own or the enemy's.

60. *ὡς* = *ὅτι οὕτως*, cp. 13. 133.

62. *ῥέξει*, 'is likely to do.' *νόος* is emphatic, being contrasted with *πόλεμον* in the next clause.

63. *βεβλημένον*, indefinite, cp. 13. 787.

67. *ἔλποντο δέ κ.τ.λ.*, 'which they hoped would be.'

71, 72. *ὄτε* is temporal in both places: 'I knew when—and I know (it) now when —.' The change to *ὅτι* in l. 72, made in most editions, is harsh and unpoetical; the two clauses are evidently meant to be parallel.

73. *ἔδησεν*, cp. Od. 4. 380 *πεδάα καὶ ἔδησε κελεύθου*.

75. *πρώται*, explained by *ἄγχι θαλάσσης* as 'the furthest' in the direction of the sea, *i. e.* the nearest to the sea. Cp. l. 31, where *πρώται* (*πεδίονδε*) has the opposite meaning because it is used from the opposite point of view.

νήες is Nom. by the attraction of the clause ὄσαι κ.τ.λ.

77. ὕψι, 'in deep water,' 'afloat.' ἐπ' εὐνάων, 'at anchor'; the εὐναί being blocks of stone thrown out as anchors at the bows, while the stern was fastened to the shore by the πρυμνήσια: see on I. 436.

78. καὶ τῆ, 'even in it.' The suggestion that the Trojans may fight by night is ironical; such a thing was unknown in Homeric warfare.

79. ἀπάσας, *i. e.* the other ships as well.

80. οὐ νέμεσις, 'it is no matter for νέμεσις,' 'no blame.'

ἀνὰ νύκτα. Night is thought of as a *space* of darkness.

81. βέλτερον ὄς, 'it is better (with him) who —,' *i. e.* it is better when one &c.: cp. Od. 15. 72.

84. οὐλόμενε, 'miserable man!' see on I. 2.

στρατοῦ, with σημαίνειν, which elsewhere governs the Dat.

89. διζύομεν, Impf., 'we have been suffering.'

90. τίς τε, 'some or other,' § 49, 9.

91. διὰ στόμα ἄγοιτο, 'suffer to pass through his mouth': see on 2. 250.

95. νῦν, *i. e.* 'as it is,' since you *have* uttered such a speech.

ἄνοσάμην, 'I blame'; properly 'I have blamed' (like ἔπλετο, 'has come to be,' 'is'). The idiom is common in Attic, as ἤσθην, 'I am pleased,' ἐπήνεσα, 'I approve.'

98. εὐκτά, 'boasting,' see on 13. 726.

ἔμπτῃς, 'still,' see on I. 1: the meaning is, 'have (more) cause to boast, though they are (already) victorious.'

99. ἐπιρρέπη, 'turn the scale,' 'be decided as our lot'; the metaphor which is turned into a symbolical act in 8. 69-74.

101. ἀποπαπτανέουσι, 'will look about them away' (from the war), *i. e.* look out for escape, and so give up the fight.

104. καθίκεο, 'hast hit,' 'touched.'

*108. ἀσμένῳ is in sense the predicate: 'it would be welcome to me.' So in prose, βουλομένῳ μοί ἐστι, &c.

113. γένος is Acc., see on 5. 544.

119. αὐτόθι, 'where he was,' 'at home.'

121. θυγατρῶν, partitive Gen., (one) 'of the daughters.'

123. ὄρχατοι, 'rows,' *i. e.* plantations.

ἀμφίς, 'round' the fields, *i. e.* separating them: cp. 3. 115.

125. μέλλετε, see on 13. 226.

ἀκουέμεν, 'to have heard.' Homeric language does not distinguish the *fact* of hearing from the *impression* that remains with the hearer; cp. Od. 15. 403 νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις, also Il. 20. 204., 24. 543., Od. 3. 193., 11. 458. The Pf. ἀκήκοα, which would be the proper tense to express the *result* of hearing, is not found in Homer.

ἔτεόν (sc. ἐστι) is construed as a substantive, 'truth.' The principle is the same as in οὐκ ἀγαθὸν πολυκοιρανίη (2. 204), &c.

126. οὐκ ἄν with the Opt. is a gentle form of request ; see on 2. 250.
 γένος, Acc. of reference with κακόν.
127. πεφασμένον, 'set forth,' uttered : cp. 18. 295 νοήματα φαῖν' ἐνὶ δῆμῳ, Od. 4. 159 ἐπεσβολίας ἀναφαίνειν.
130. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465., 16. 122, &c.
132. θυμῷ ἦρα φέροντες, 'doing the pleasure of, giving way to, their temper,' *i.e.* 'in waywardness' : see on l. 50.
135. ἀλαοσκοπήν, see on 13. 10.
141. δερκομένῳ, 'as he beholds,' Dat. with κῆρ γηθεῖ, notwithstanding the Gen. Ἀχιλλῆος : see on 9. 636.
142. ὣς connects a wish with a state of things : here 'may he as surely perish' (as he exults over our defeat).
145. κονίσουσιν, 'will make dusty' : cp. the common phrase κονίοντες πεδίοιο, 'raising (a track of) dust *in* the plain.' κονίω has a Transitive meaning here.
154. στᾶσα, 'taking her station.'
 ἐξ Οὐλύμποιο, with εἰσεῖδε, is further defined by ἀπὸ ρίου, 'looked forth from Olympus, from a peak.'
158. εἰσεῖδε. The clause here becomes independent, instead of carrying on the construction with ἔγνω (l. 154).
 στυγερός implies either hate or fear : in this place they need not be distinguished ; Here 'sickened' on beholding Zeus.
162. ἐντίνασαν, Acc. because it goes with ἔλθειν, 'to array herself and go' : see on 2. 113. For ἔ αὐτήν it would be more correct to write ἔ' αὐτήν : the form ἐέ (for ἐφέ) is here required by the metre.
165. χεῦη, Subj., expresses Here's purpose where she is herself the agent, in contrast to ἰμείροιτο, an expected consequence of her action. The use, however, is irregular, the poet forgetting that the whole depends on a Past Tense (φαίνεται in l. 161) ; see § 34, 2, c.
167. ἐπήρσε, 'fitted,' 'made to close.'
168. κρυπτῆ, 'secret' or 'private,' explained by the clause τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν, = 'one that no other god could open.'
170. ἀμβροσίη, here imagined as a kind of cosmetic : cp. 19. 38, where it preserves the body of Patroclus.
171. λίπ', *i.e.* λίπα, an adverb with ἀλείψατο.
172. ἰδανῶ, a word of unknown meaning, which only occurs here. It may be = 'eatable,' from root ἔδ- (so Brugmann) : if so, it should be written ἰδανός. The derivation from σφαδ (ἀνδάνω) is untenable.
 τό ρά οἱ τεθυαμένον ἦεν, 'sweet-scented oil that she had' ; 13. 340.
173. τοῦ, Gen. with αὔτη, 'from it when stirred.'
174. ἔμπης, 'even' (though stirred in the palace of Zeus).
176. πλοκάμους, 'plaits' (not 'locks' of hair), cp. 17. 52 πλοχμοί θ' οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο. This artificial mode of dressing the hair is seen in the oldest Greek statues and vase paintings. The free

style characteristic of the best period of Greek art is not found before the fifth century B. C. (Helbig, p. 164).

φαεινούς, 'shining,' viz. with oil.

177. ἐκ κράατος, *i. e.* hanging down from the head.

178. ἱανόν, see on 3. 385.

179. ἔξυσσε, 'smoothed'; ἀσκήσασα, 'having wrought it': the two words = 'wrought to due smoothness,' cp. 4. 110 ἀσκήσας . . . ἤρασε.

180. ἐνετήσσι, 'clasps,' 'brooches.' κατὰ στήθος, 'on the breast,' *i. e.* at a point on it: κατὰ with Acc. as in κατ' ὤμων (used of a wound in the shoulder), κατ' ἀσπίδα, &c. See Helbig, p. 200 of the second ed.

182. ἔρματα, 'ear-rings.'

183. τρίγλυθα, of three drops or beads, see on 8. 164.

μορόντα, probably 'consisting of berries,' *i. e.* clustering, from μίρον, 'a mulberry.'

184. The κρηδέμνον appears to have been a kind of mantle, covering the back of the head and the shoulders, but leaving the face free (Helbig).

185. νηγατέω. The meaning of this word is unknown; see on 2. 43.

190. πίθοιο, Opt. equivalent to a gentle Imperative, see on 4. 93.

191. τό γε = 'therefore,' 'at the idea that,' § 37, 1.

196. τετελεσμένον, 'accomplished,' *i. e.* that can be accomplished.

199. δαμνά, 2 Sing. Mid. cf δαμνάω. But we should perhaps read δάμνασαι, which is metrically better.

203. 'Ρείας, Gen. with δεξαμένη, as 1. 596.

205. ἀκριτα, lit. 'undistinguished,' as in 7. 337, hence 'involved,' 'with measureless issues.'

206. ἀλλήλων, governed by εὐνήs καὶ φιλότητος.

208. κείνω, with ἀνέσαιμι (see on 13. 657).

213. ἰαύεις, cp. 9. 325 (with the note), 18. 258.

214. κεστόν ἱμάντα, a thong or band of pierced work; probably not a piece of dress, but simply a charm. It was placed in the bosom (cp. 1. 219) simply as the easiest way of carrying it safely (Helbig, p. 156). Cp. 3. 371, where the band of the helmet is πολύκεστος ἱμάs.

215. θελκτήρια πάντα, 'all manner of seduction': for πάντα cp. 1. 5.

217. πάρφασιs is in apposition to φιλότηs ἕμεροs and ὀαριστύs: 'these things are the persuasion (means of persuasion) which beguiles' &c. For the concrete sense cp. γένεσιs (1. 201), ἀνάπνευσιs (11. 800), &c.

221. ἄπρηκτον, 'without accomplishment,' in the active sense. ὄτι with ellipse of the antecedent; (in respect of) whatever &c.

225. ἀΐξασα, 'with a swift movement,' 'shooting down.'

226. Πιερίην, east of Mt. Olympus. Ἡμαθίην, the later Macedonia.

228. ἀκροτάταs κορυφάs, in apposition, explaining ἔρεα: a common construction in Homer, see 1. 284, also 2. 145, 8. 48.

230. Note that Lemnos and its king take no part in the war.

240. ποσίν, 'for the feet'; ὑπό being adverbial, 'under it.'
248. ὅτε μή, see on 13. 319.
249. ἄλλο is used adverbially with ἐπίνυσσεν (§ 37, 1), 'taught me in another matter,' *i.e.* once already gave me a lesson. Some MSS. have the reading of Zenodotus, τεῖη ἐπίνυσσεν ἐφετηῆ, 'taught me by reason of, on the occasion of, a behest of thine.' For ἄλλο cp. τόδε in l. 298.
252. ἔλεξα, 'laid to rest.'
253. νήδυμος, see on 2. 2.
256. χαλέπαινε ριπτάζων = 'showed his rage by hurling.'
258. αἴστον, as a predicate with ἔμβαλε πόντω, 'would have cast me so that I had perished.'
265. ἦ φῆς, 'dost thou indeed think?' ὦς—ὡς—, 'will as surely—as he was angered about (περι-) Heracles.'
271. ἀάατον, an obscure word, found in the Od. with a different scansion (ἀᾶτος). It is probably derived from ἀάω (which shows the same variation of quantity), and means 'not to be done foolishly against,' not to be treated with ἀτη, befooling.
- 272, 273. So in 9. 568 Althaea beats the earth in calling Hades and Persephone to witness. The gods of the nether world, however, are beneath sea and land alike, cp. 8. 478 οὐδ' εἶ κε τὰ νεύατα πείραθ' ἴκηαι γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε κ.τ.λ. Accordingly a victim sacrificed in taking an oath by them might be thrown into the sea, as in the case of Agamemnon's oath, 19. 267; see on 3. 310.
282. ἔσσαμένω is subordinate to πρήσσαντε.
284. Λεκτόν, in apposition, see on l. 228.
286. πάρος Διὸς ὅσσε ιδέσθαι, 'before he met the gaze of Zeus,' *i.e.* came into his presence: cp. 15. 147 ἐπὶν ἔλθητε Διὸς δ' εἰς ὦπα ἴδησθε. Commentators generally take ὅσσε as subject.
288. ἀήρ is the lower misty region, αἰθήρ the bright upper air.
290. ἐναλίγκιος, *i.e.* taking the shape.
- ἐν ὄρεσσι belongs in sense to the principal clause; see on 13. 340.
291. χαλκίδα, so called from its bronze colour. The divine name is the one which has a good meaning, see on 1. 403.
295. περ strengthens the whole phrase οἶον ὅτε πρῶτον—, 'even as when first.'
298. τόδε is adverbial, 'thus,' 'this time,' § 37, 1. Cp. Hdt. 5. 76 τέταρτον τοῦτο ἐπὶ τὴν Ἀττικὴν ἀπικόμενοι.
308. τραφερήν, 'dry land,' lit. 'solid' (τρέφω as in 5. 903).
314. τραπέομεν, 'let us take our pleasure': see the note on 3. 441.
316. περιπροχυθείς, 'shed all round,' cp. ἀμφεκάλυψε (l. 294).
- 317-327. These lines are probably an interpolation. Such a piece of genealogical learning is unlike Homer, and doubtless comes from some later versifier of the Hesiodic school.
317. Ἴξιόνιης ἀλόχοιο, Dia.

321. Φοίνικος κούρης, Europa, daughter of Agenor.

332. τὰ δὲ προπέφανται ἅπαντα is subordinate in sense, 'on the top of Ida, where all is open to view.' τὰ, 'the place' (vaguely).

The clause εἰ νῦν κ.τ.λ. has no grammatical apodosis. The intended apodosis—'we should be seen'—is sufficiently implied in τὰ δὲ προπέφανται, and its place is taken by the new sentence πῶς κ' ἔοι κ.τ.λ., which draws out the notion further.

337. ἔπλετο, 'has come to be': so in l. 340, εὔαδεν, 'has pleased.'

342. τό γε, adverbial with δειδίθι, 'have not this fear.'

τινά is here *Acc. de quo* (§ 37, 7), 'fear not as to any one of gods or men, that he will see.' Cp. Od. 22. 39, 40—

οὔτε θεοὺς δέισαντες οἱ οὐρανὸν εὐρὺν ἔχουσιν,

οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι.

345. Join ὀξύτατον εἰσοράασθαι, 'most keen for beholding.'

φάος blends the notions of 'light' and 'eye-sight.'

347. τοῖσι, 'for them,' ὑπό being adverbial.

349. ἔεργε, 'kept them off' (the ground).

354 ff. This message serves as a transition from the scene on Mt. Ida to the field of battle.

357. πρόφρων, 'with your will,' *i. e.* as much as you desire.

360. ἐν φιλότῃτι, with εὐνηθῆναι.

363. μέγα, with ἐκέλευσε, 'aloud.'

369. ὀτρυνώμεθα, 'bestir ourselves.'

370—387. Exception has been taken, not without reason, to the scene described in these lines. Poseidon puts himself at the head of the Greeks, and urges them to make a general exchange of arms,—the best warriors taking the largest shields &c. and giving inferior weapons to the less brave men. Such a proceeding is exceedingly improbable in itself—any exchange of arms being exceptional—and especially if it is to be imagined as carried out in the crisis of a battle. The difficulty is considerably diminished if (with Causer and others, quoted in Hentze's *Introduction* to the book, p. 63) we strike out ll. 376, 377, 381, 382, thus getting rid of the idea of an exchange, and reducing the incident to a general putting on of the best arms within reach.

371. ἀσπίδες, Nom., cp. l. 75.

376, 377. It is evident that these two lines come in awkwardly, after the natural close of the speech.

377. ὁ δέ. The subject is the same, but the Art. marks the contrast between the acts, § 47, 1. There seems to be a play of sound in the two verbs δότω—δύτω.

381. ἄμειβον, 'changed,' *i. e.* directed the exchange.

382. χέρεια, = χερείονα, like πλέες for πλέονες (see on 2. 129).

386. τῷ . . . μιγῆναι, 'to meet it' (the sword).

οὐ θέμις, 'it may not be,' it is not to be thought of.

389. τάνυσσαν, see on 13. 358-360.
391. ὁ μὲν, *i. e.* Hector, the *last* mentioned, by Chiasmus (13. 762).
392. The sea rises and dashes on the shore in sympathy with Poseidon as the god of the sea.
395. πόντος in Homer always means the deep sea.
399. μάλιστα, 'more than all,' qualifies μέγα βρέμεται.
403. οἶ is *Dat. ethicus* (§ 38, 1): Ajax 'was turned (so as to be) in a straight line for him,' so that he (Hector) had him right in the line of his throw.
404. τῆ ῥα, with ἀκόντισε (l. 402), 'shot his spear at the place where —.'
- τελαμῶνε, 'the two baldricks,' which both passed over the right shoulder. The shield in Homeric times hung from the neck; cp. 13. 407.
409. τόν governed by βεβλήκει in l. 412, where the sentence is taken up again: see on 13. 197.
410. τὰ ῥα πολλά, 'one of the many which,' as Od. 5. 422 (κῆτος) οἶά τε πολλά τρέφει κλυτὸς Ἀμφιτρίτη: Od. 6. 150 εἰ μὲν τις θεὸς ἔσσι τοῦ οὐρανὸν εὐρὺν ἔχουσιν.
411. ἐκυλίνδeto, 'were rolling about.'
- τῶν ἐν αἰέρας repeats χερμαδίῳ, — 'with one of these in his hands.'
413. ἔσσευε, 'sent spinning.' περὶ δ' ἔδραμε, sc. Ἐκτωρ.
419. ἔγχος, his second spear, cp. l. 402. ἰάφθη, see 13. 543.
428. αὐτοῦ, with πάροιθεν.
436. ἀμπνύνθη, 'came to himself': see on 5. 697.
449. τῷ, *Dat.* with ἦλθεν ἀμύντωρ.
452. ἔσχεν, 'held on,' 'kept its way.'
455. πηδῆσαι, 'has leaped.'
456. κόμισε, 'has received.'
457. αὐτῷ σκηπτόμενον, 'taking it for his staff': αὐτῷ is emphatic, the staff 'as it was,' ready to his hand; he would need no other on the way to Hades.
461. καρπαλίμως, with ἀκόντισε.
463. λικριφίς, 'sideways.'
465. συνεοχμῷ, 'the joining' (συν-έχω).
466. νείατον, 'the last,' in this case the highest.
474. γενεῖν, 'in descent,' 'kinship,' *i. e.* he had a family likeness.
477. ὁ δ' ὕφελκε, = ὑφέλκοντα, 'as he was dragging him away.'
- ποδοῖν, *Gen.*, 'by the feet.'
479. ἰόμωροι, 'arrow-heroes,' mere archers: see on 4. 242.
482. εὔδει, ironically of death.
484. ἀπίτος, 'unpaid.' The long ι is against all analogy, see 13. 414. The common reading is καὶ κέ τις, but there is also MS. authority for καὶ τέ τις and καὶ τις. With this evidence we are entitled to restore

the τε (see § 49, 9), and the Homeric order καί τις τε (cp. Lat. *quisque*).

485. ἀρῆς ἀλκτῆρα. The phrase recurs in 18. 100, 213. In all three places Aristarchus read Ἄρω, Zenodotus ἀρῆς : the MSS. generally give ἄρεως here and in 18. 213, but ἀρῆς in 18. 100. ἀρῆς is supported by the recurring phrase ἀρῆν ἐτάροισιν ἀμύνειν (12. 334., 16. 512, &c.).

491. Ἑρμείας, as god of herds (*νόμος, ἐπιμήλιος*).

493. θέμεθλα, the 'root' or 'bed' of the eye.

498. αὐτῆ, 'as it was,' helmet and all : cp. 8. 24., 9. 194.

499. φῆ κώδειαν, 'like a poppy-head' : on φῆ see 2. 144.

500. πέφραδε, 'bade them mark it,' not quite the same as ἔδειξε.

503. οὐδέ γὰρ ἦ marks a contrast to πατρὶ καὶ μητρί = 'for (as they will not, so) neither will —.'

504. ἀνδρὶ ἐλθόντι = 'by her husband's coming,' the Dat. being instrumental.

508-522. The appeal to the Muses in l. 508 and the list of Trojans slain by Greek chieftains are both indications that we have reached an important turning-point in the story.

516. Ἀτρεΐδης, viz. Menelaus.

522. ἀνδρῶν τρεσσάντων, 'when men have taken to flight,' Gen. Abs. For τρέσαι, 'to run away,' cp. Hdt. 7. 231 ὄνειδος τε εἶχε ὁ τρέσας Ἀριστόδημος καλεόμενος.

BOOK XV.

In this book the reaction in favour of the Greeks is suddenly brought to an end ; the position of the armies is soon restored to that which they occupied when Poseidon interfered ; and finally the Trojans press on to the Greek ships, and all but set fire to one of them. Thus the decisive moment is reached which is to bring Patroclus again to the field.

The action is simple in its general outline. It begins with scenes on Ida and Olympus, which show us the gods submitting with much ill-humour to the will of Zeus. The rest of the book traces the gradual progress of the Trojan attack : except that the poet turns aside for a few lines in the middle of the book to describe Patroclus hastening back to Achilles with the object of urging him to come to the rescue of the Greeks. The digression serves to mark the last stages of the Greek defence, and to allay the impatience with which we are now awaiting the crisis of the poem. The argument is as follows :—

Zeus awakes, and seeing the position of affairs rebukes Here and sends her to Olympus, to bid Iris and Apollo come to him. Ares, hearing of the death of his son Ascalaphus, is about to go down to avenge him, but is restrained by Athene (ll. 1-148).

Iris is sent by Zeus to Poseidon, who makes his submission (ll. 149-219). Apollo is next charged to restore Hector to strength, and drive the Greeks back to the sea. Hector accordingly returns to the battle. The Greeks on the advice of Thoas fall back: Apollo leads on the Trojans, levelling the rampart. The Greeks prepare to defend the ships, while the Trojans attack with their chariots (ll. 220-319).

Patroclus leaves Eurypylos to return to Achilles (ll. 390-404).

The battle is in suspense, while Ajax and Hector are opposed. Ajax is aided by Teucer with his arrows, also by Menelaus and Antilochus. At length the will of Zeus prevails, and the Greeks are forced back from the outer line of ships (ll. 405-652).

The final conflict is engaged within the camp. Ajax leaps from one ship to another, encouraging the Greeks to defend the tents. Hector fastens upon the ship of Protesilaus, and calls for fire. Ajax is forced back from the deck to the stern, but continues to repel the Trojans who endeavour to set fire to the fleet (ll. 635-746).

The references in this book to the main subject of the Iliad are unusually full. In the opening dialogue Zeus declares to Here his resolution to fulfil the prayer of Thetis (ll. 74-77). The promise which Zeus gives to Apollo,—that when the Greeks have been driven to the Hellespont he will himself bethink him of ways by which they may recover from their distress (ll. 234, 235),—may be regarded as a vague foreshadowing of the action of Patroclus and Achilles. Then we have the passage about the return of Patroclus (ll. 390-404). Again, in the final attack, Zeus is represented as looking for the flame of a burning ship, as the sign that the prayer of Thetis has been fulfilled (ll. 596-600).

The connexion with the immediately preceding books is maintained by the absence of the three wounded kings, and the confinement of the gods to Olympus, except under the direct commands of Zeus. The reference to Ares in the thirteenth book is taken up again (l. 110), evidently for the purpose of bringing out this element in the situation. The chief actors are the same—first Hector and Ajax, then Antilochus, Menelaus, and Teucer: but Ajax, son of Oileus, does not appear.

Hentze observes (in his *Introduction* to the book, p. 94) that perhaps there is no part of the epic which in regard to arrangement of incidents and internal connexion (*Motivierung*) has raised so many difficulties as this. And certainly there is no part of his commentary which places before us a greater number of views and suggestions, proceeding from

scholars who seek either to smooth away discrepancies by striking out passages as interpolated, or to use these discrepancies as proof of different date or authorship. The following are some of the chief points which have been discussed :—

1. When Hector returns to the battle (ll. 262–280), Thoas advises the Greeks to retreat. The ‘multitude,’ he says, should return to the ships, while the best warriors withstand Hector. Yet the following lines indicate that the whole army keeps up the fight; cp. l. 312 Ἀργεῖοι δ’ ὑπέμειναν ἀολλέες, also the mention of arrows, which were not the weapons of the chiefs (l. 313), and the comparison to a herd attacked by wild beasts (l. 323). The contradiction perhaps would disappear if we knew how an army in Homeric times would effect its retreat behind fortifications. We may infer that it would fall to the chiefs to cover the movement; but some support from the λαός might still be needed.

2. When Hector and the Trojans a second time pass the Greek rampart, they do so with their chariots (l. 385), for which Apollo has smoothed the way. Then ensues a battle in which the Trojans attack in chariots, while the Greeks mount on their ships (οἱ μὲν ἀφ’ ἵππων, οἱ δ’ ἀπὸ νηῶν ὑψι μελαινάων ἐπιβάντες). And when Hector and Ajax meet they fight over a ship (μῆς περὶ νηός, l. 416). Yet in the same context we hear of squadrons (φάλαγγες, l. 408 and l. 448), masses of men (ἀολλέες, l. 494), and hand to hand fighting (l. 510), as though both armies were in the open field. So, a little later, the Greeks protect their ships with a ‘barrier of bronze’ (l. 566),—language which would not naturally be applied to men posted *on* the ships. Probably, however, the difficulty arises from a too narrow interpretation of the phrases ἀφ’ ἵππων and ἀπὸ νηῶν. The Homeric ‘horseman’ did not keep to his chariot, but mounted and dismounted as the occasion required; nevertheless he would be said to fight *from* a chariot. So doubtless in the defence of a line of ships drawn up on shore, which was evidently a recognised branch of tactics, we may presume that the defenders would be said to fight *from* the ships: but it does not follow that they were all on board. The analogy of the chariot rather suggests that in this kind of fighting the art lay in the use of the ship as a post of vantage or of retreat. As such it was superior in size and stability, as we see from the use of much larger spears (ναύμαχα)¹: while the chariot had the advantage in the power of movement.

3. In the passage relating to Patroclus (ll. 390–404) it is said that he remained with Eurypylos as long as the Greeks and Trojans fought about the wall, but when he perceived the Trojans rushing at it, and the

¹ Helbig is of opinion that these spears were only used in the species of fighting now in question, not in naval battles properly so called. See on l. 389.

cry and flight of the Greeks, he hastened to Achilles. Here, apparently, fighting about the wall (τείχεος ἀμφεμάχοντο) is distinguished from attacking it (τείχος ἐπεσσυμένους). It may be that the text is in fault, and that we ought to read νηυσὶν ἐπεσσυμένους, as elsewhere (cp. l. 593). But the words as they stand are intelligible if we take them with the next clause (ἀτὰρ Δαναῶν γένητο λαχὴ τε φόβος τε), and regard it as expressing the main point:—‘when he perceived that the Trojan attack had ended in their victory and the flight of the Greeks.’

4. The same passage raises a doubt which affects the whole question of books XIII–XV. As the story is told, the Trojans are represented as having *twice* passed the Greek rampart, first at the end of book XII, again in book XV. At which of these points did Patroclus leave the tent of Eurypylus? Taken by itself the language now used would be understood of the first time that the rampart was stormed:—or, rather, it implies that such an event had only happened once. In the context, however, it can only refer to the immediately preceding description of the Trojan advance (cp. l. 384 ὡς Τρῶες . . . κατὰ τεῖχος ἔβαινον with l. 395 τεῖχος ἐπεσσυμένους ἐνόησε Τρῶας). The inference drawn by many scholars is that in the original poem there was only one storming of the rampart, consequently that the whole episode of the interference of Poseidon and Here is a later addition. The alternative hypothesis—surely a more probable one—is that the poet has not felt it necessary to remind his hearers that the rampart had been already stormed. As a step in the course of events that success had been cancelled by the intervention of Poseidon and Here. The language used favours this view. When it is said that Patroclus waited so long as the Trojans and Greeks

τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,

the words seem intentionally wide, and intended to cover everything that happened before the attack reached the ships.

5. The last stage of the Greek defence is reached when they are driven from the outer line of ships, as is related in ll. 592–654. The first words of this passage have been objected to. They tell us that the Trojans ‘rushed upon the ships’—whereas the attack upon the ships had then been going on for some time. This however involves no contradiction. The tense is the imperfect (νηυσὶν ἐπεσεύοντο), which does not imply a *new* event, and the words are to be read with the next clause—Διὸς δ’ ἐτέλειον ἐφειτμάς, κ.τ.λ. A later writer would say that ‘the attack which was going on began to prevail’: Homer makes this into two clauses,—‘the attack went on, the Trojans prevailed.’

It would seem, on the whole, that the difficulties now in question arise from our ignorance of the conditions of Homeric warfare, or from the tendency to lay undue stress on isolated expressions. For cases in which there is some reason to suppose interpolation see the notes on ll. 63 ff., l. 214, ll. 263–268, ll. 668–673.

3. παρ' ὄχεσφιν. The chariots had been left on the other side of the trench before the *τειχομαχία*, see 12. 76 ff.

10. ἀπινύσσω, 'lying senseless.'

13. δεινά qualifies the phrase ὑπόδρα ἰδών, = 'with a fearful scowl.'

14. κακότεχνος, with δόλος.

17. ἐπαύρηαι, ἰμάσσω. Subj. of deliberation (§ 29, 3), though grammatically the clause is dependent.

18. The want of a caesura might be easily cured by reading ὅτε τε κρέμω, but possibly the unusual rhythm is intended to answer to the sense, by suggesting the idea of *swinging* in the air.

22. παρισταδόν, nearly = παραστάντες, 'at close quarters'; cp. l. 105 ἄσσον ἰόντες. The opposite word is ἀποσταδόν (l. 556).

λάβοιμι, Opt. § 34, 1, b.

23. ἴκηται, the Subj. after a past Tense generally implies that the event is still future (§ 34, 2, c). Either this is meant here—of course ironically,—or the Opt. ἴκοιτο should be read.

24. ἀνίει, 'let go its hold of,' 'left.'

33. ἦν is cognate Acc., § 37, 2.

37. τό, § 47, 2, b: see on 1. 340. ὅς τε, Masc. by attraction to the predicate ἔρκος.

41. μή is the negative used in swearing: it belongs only to the words δι' ἐμὴν ἰότητα. Cp. 10. 330., 19. 261 (note).

45. παραμυθησαίμην, without ἄν, because the Opt. expresses *concession*, 'I am ready to advise,' § 30, 4. But in 9. 417 καὶ δ' ἂν . . . παραμυθησαίμην = 'I should advise.'

58. πανσάμενον, Acc. because it goes with ἰκέσθαι, 'that he cease from war and go,' see on 14. 162.

63 ff. The next few lines give a picture that does not answer to the course of events. The Greeks never reach the ships of Achilles; the *παλίωξις* does not begin with the death of Hector (see 15. 601 ff.),—on the contrary, the death of Hector causes a long pause in the war; finally, the taking of Troy lies quite outside the action of the Iliad, and certainly cannot fix the point at which Zeus will cease his anger (1. 72 τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ πάυω χόλον). It is clear that ll. 64-71 are an interpolation. The *παλίωξις* is suggested by l. 601.

66. Ἰλίου, § 19, 3.

71. This may refer to the Wooden Horse, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ (Od. 8. 493).

*Ἴλιος is elsewhere Fem.; we may read αἰπύν, as Faesi suggests, comparing 19. 97 Ἥρη θήλυς ἰούσα.

80. The use of ἄν in a simile is irregular, § 33, 1, b.

82. εἶην, Opt. of wish. μενοιήησι πολλά, 'forms many desires,' of going from place to place.

86. δεικανόντο, 'welcomed,' 'pledged,' see on 4. 4.

87. Θέμιστι, with δέκτο, 'took for Themis,' *i. e.* in compliment to her.

90. βέβηκας, 'art afoot': the Pf. expresses simply the *attitude* of walking (§ 26), either coming or going. See on Il. I. 221.

97. πιφάσκειται, 'puts forth,' allows to be seen as his deeds; cp. 12. 280 πιφασκόμενος τὰ ἄ κῆλα.

103. ἰάνθη, 'softened,' 'cheered.'

νεμεσσηθείσα, 'in self-rebuke,' checking the rebellious temper; see on l. 211.

105. ἄσπον ἰόντες, see on I. 567.

109. ἔχετε, Imper.

110. ἔλπομαι, see on l. 288.

111. See 13. 518 ff.

116. ἰόντ', *i. e.* ἰόντα, see on l. 58.

124. διὲκ προθύρου, *i. e.* following Ares, who had already left the hall of Zeus.

128. αὐτως, *i. e.* without being the better for them.

129. αἰδώς has a vague meaning, 'sense of fitness,' 'discretion' (in a moral sense): see on 13. 121.

130. οὐκ αἶτις, 'hast thou not heard'; for the tense see the note on ἀκουέμεν, 14. 125.

136. κυδοιμήσων, 'to drive in wild confusion.'

153. θυόεν νέφος, cp. 14. 350.

154. πάροιθε Διός, with στήτην.

155. For σφωὶν Heyne rightly proposed σφωε: so Cobet, *Misc. Crit.* p. 258.

οὐδὲ ἐχολώσατο, *i. e.* was right well pleased, § 59.

162. The combination εἰ οὐκ (= εἰ μὴ) is regular in Homer, but only when the verb is in the Indicative: cp. Il. 4. 160., 9. 435., 20. 129.

164. μὴ ταλάσση, construed with φραζέσθω, 'let him take heed,' as with a verb of fearing.

167. ἴσον is adverbial, 'alike,' 'on equal terms,' see on I. 187.

171. αἰθρηγενέος, 'born of clear skies,' because the north wind comes with clear weather.

185. ἀγαθός περ ἑών is put in apologetically, like our 'with all respect.'

189. πάντα, with τριχθά, as in phrases with numerals, such as δέκα πάντα, 'ten in all' (19 247).

191. παλλομένων, partitive Gen., 'of us when we drew lots': cp. Hdt. 3. 128 παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαίος.

194. οὐ βέομαι, 'I will not live': βέομαι or βέομαι is 2 Aor. Subj. from the root *giv*, Gr. βι- (βί-ος). The true form is perhaps βίομαι (cp. πίομαι), which is preserved in the MSS. of the Homeric hymn to Apollo, l. 528. For the Subj. with οὐ see § 29, 6.

Διὸς φρεσίν, 'by the mind of Zeus,' *i.e.* at his will. Perhaps the literal meaning is 'by means of the φρένες—the vital organs—of Zeus': to 'live with the heart' of another being a phrase for absolute dependence (cp. our 'not able to call his soul his own').

196. δειδισσέσθω, 'threaten,' 'bully,' see on 2. 190.

197. The Datives θυγατέρεσσιν and υἰάσι are construed with βέλτερον εἶη, though in sense they belong rather to the Inf. ἐνισσόμεν: 'it were better (more fitted) for his daughters and sons, to scold them,' = 'better to scold his daughters and sons.' See on 7. 409. The reference is doubtless to Athene and Ares, who were also in the battle. The Opt. without *κεν* expresses *concession*: 'let him, if he likes, scold.'

202. φέρω is Subj., 'am I to bear?'

203. μεταστρέψεις, Intrans.

204. Ἐρινύες, see on 9. 456. ἔπονται, 'attend upon,' 'are at the service of.'

207. This line is referred to in Pind. Pyth. 4. 494 ἄγγελον ἔσλδν ἔφα [sc. Ὅμηρος] τιμὰν μεγίσταν πράγματι παντὶ φέρειν.

209. ἄν is out of place here, as the meaning is general, not referring to a future case. The original doubtless was ὁππότε (φ)ἰσόμορον.

ὁμῆ πεπρωμένον αἴση is an epexegetis of ἰσόμορον: lit. 'destined with like portion,' *i.e.* 'one to whom a like fortune is given.'

211. νεμεσσηθείς, 'with self-rebuke,' *i.e.* repenting of his purpose of resisting Zeus. For this sense of νεμεσάομαι cp. Od. 2. 64 νεμεσσήθητε καὶ αὐτοί, ἄλλους δ' αἰδέσθητε κ.τ.λ. So νεμεσίζομαι in Od. 1. 263., 2. 138.

212. θυμῷ, 'in my heart,' *i.e.* in earnest, not with words only.

214. This line is doubtless an interpolation, suggested by the θεομαχία of book XX—the only place where Hermes and Hephaestus are ranked as enemies of Troy.

215. πεφιδήσεται, Fut. with αἶ *κεν*.

224. ἡμέτερον, cp. 13. 257.

ἐπύθοντο, of hearing the actual noise: cp. 20. 61-66.

227. ἔπλετο, cp. 14. 95.

νεμεσσηθείς, see on l. 211.

228. χεῖρας, with ὑπόειξε, an unusual construction.

230. τῆ, 'therewith,' is the reading of the best MSS.: others have τήν. The construction with the principal verb is generally preferred to that of the participle.

240. νέον, 'newly,' *i.e.* lately. ἔσαγείρετο, 'was collecting again,' 'recovering.'

242. νόος, 'the purpose'; Zeus here acts without instruments, by his mere will.

245. ἦσ', *i.e.* ἦσαι.

247. Join τίς θεῶν; 'who of the gods?'

ἄντην, 'face to face'; = 'who is speaking to me and asking?'

248. οὐκ αἴεις; 'art thou not aware?' see on l. 130.

252. αἶον, 'breathed out.'

258. ἱππεύσιν, the Dat. with ἐποτρύνω is unusual.

263-268. This simile has been already used in 6. 506-511 to describe the return of Paris to the field. It is less appropriate here as a description of the movements of a commander in rallying his forces (ἐποιοχόμενον στίχας ἀνδρῶν, l. 279). But perhaps the poet meant it to apply only to Hector's rush to the scene of action, from the ford of Xanthus where he had been carried (14. 433 ff.). If so we should write in l. 270 ὄτρυνέων ἱππῆας—a reading mentioned by the scholiasts.

273. ἠλίβατος, only used as an epithet of πέτρῃ. It probably meant 'without moisture' (λείβω, λιβάς, &c.), being related to ἀλίβας, 'a skeleton,' as ἄδμητος to ἀδάμας, ἀκάματος and ἄκμητος to ἀκάμας. Cp. our phrase 'dry as a bone.'

274. αἴσιμον, 'fated,' 'their lot.'

275. ὑπὸ ἰαχῆς, 'because of, roused by, their cry.'

276. εἰς ὁδόν, with ἐφάνη (which implies motion).

277. ἦος μὲν, 'so far,' explained by αὐτὰρ ἐπεὶ κ.τ.λ, to be = 'till they saw Hector': cp. 13. 143.

282. ἄκοντ., 'with the lance,' *i. e.* in wielding it.

284. περὶ μύθων, lit. 'over words,' for superiority in the play of words; as Od. 8. 225 ἐρίζεσκον περὶ τόξων. The reference is probably not to the serious debate of the Agora, in which the elders took the chief part: cp. Hdt. 6. 129 ὡς δὲ ἀπὸ δείπνου ἐγένοντο οἱ μνηστήρες ἔριν εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον.

287. οἶον εἴ, see on 13. 633.

288. ἔλπετο, lit. 'was comforted,' 'was pleased to think.' This is the original sense of ἔλπομαι, cp. Lat. *voluptas*.

297. πρῶτον, with ἀντιάσαντες.

299. θυμῷ, with δείσεσθαι.

301. For this use of ἀμφί see on 3. 146-148.

305. ἡ πληθύς, Art. of contrast, cp. 2. 278.

309. ἀμφιδάσειαν, 'thick all round,' viz. with tassels, cp. αἰγίδα θυσσανόεσσαν (l. 229).

310. ἐς φόβον ἀνδρῶν, in a concrete sense = 'to the scene of flight'; cp. ἐς πόλεμον φορέειν (l. 533).

316. ἐπαυρεῖν, 'to reach,' 'take hold of,' cp. 11. 391.

320. κατ' ἐνώπα ἰδών, 'looking in the face,' 'placing himself face to face with.' ἐνώπα is an Acc. Sing., like the simple ὦπα in the phrases εἰς ὦπα ἰδέσθαι, &c.

321. τοῖσι δέ, apodosis, the δέ repeating the αὐτὰρ of l. 320.

326. ἀνάκιδες, 'without making a defence,' 'helpless.'

328. κεδασθείσης ὑσμίνης, 'the close order of battle being now broken,' cp. l. 303 ὑσμίνην ἤρτυνον.

330. τὸν μὲν, viz. Arcesilaus, the *last* mentioned (13. 762).
 Lines 333-336 are repeated from 13. 694-697.
344. καὶ σκολόπεσσιν is subordinate in sense to τάφρω, 'the trench with its palisade'; hence ὀρυκτῆ is construed with τάφρω only.
350. λελάχωσι, Subj. with οὐ as an emphatic negative, § 29, 6.
354. ἔχον, 'guided.'
357. ἐς μέσσον, *i. e.* of the trench, so as to fill it up.
 γεφύρωσεν, 'embanked'; γέφυρα in Homer means a mound or dam, not a bridge.
360. πρὸ δ' Ἀπόλλων, sc. ἔβαινε, understood from προχέοντο.
362. ψάμαθον, sc. ἐρείπη, or a similar verb understood out of ἔρειπε.
363. ἀθύρματα, 'a plaything,' *i. e.* of the sand.
364. ἀθύρων, 'playing': we should make this the principal verb, 'amuses himself with levelling it again.'
365. ἦϊε, an epithet of unknown meaning.
369. εὐχετόωντο. We expect a Participle, answering to κεκλόμενοι, see § 58, 1, also the notes on 3. 79., 8. 347.
371. χεῖρ', *i. e.* χεῖρε.
372. ἐν Ἀργεῖ περ, 'in Argos,' not merely here: the point being that they did not start without the promise of return from Zeus.
382. καταβήσεται, 1 Aor. Subj.: so in l. 384 κατὰ τεῖχος ἔβαινον, 'passed over the wall.'
389. ναύμαχα, Nom. from the attraction of the clause τά . . . ἔκειτο. Naval battles are unknown in Homeric times; 'ship-fighting' weapons, however, were needed for such a defence as the Greeks were now making.
- κολλήεντα, 'made with clinchers,' *i. e.* of pieces clinched together: cp. l. 678.
391. τείχεος, Gen. because ἐμφεμάχοντο here means 'fought about,' *i. e.* disputed the possession of.
393. λόγοις, 'with talk': the word λόγος occurs only here and in Od. 1. 56.
394. ἀκέσματα, with ὀδυνάων, 'as means of healing the dark pains.'
409. μιγήμεναι, 'to get among.'
410. στάθμη, 'a rule.'
412. σοφίης, 'art': the word only occurs here, and the Adj. σοφός is post-Homeric.
415. ἄντ', *i. e.* ἄντα. This line should follow the preceding one closely.
418. The force of γε is to show that ἐπέλασσε is to be taken strictly, 'brought up to the ship, but no further.'
426. στείνει, 'press,' 'hard struggle.'
428. ἀγῶνι, 'gathering,' or 'place of gathering'; this is the original sense of ἀγῶν, cp. 24. 141 ἐν νηῶν ἀγύρει.

438. ἔνδον ἕοντα, see on 13. 363.
441. ὠκύμοροι, 'swift in bringing fate': generally it means 'suffering a swift fate,' 'short-lived.'
443. παλίντονον, see on 8. 266.
447. πεπόνητο, 'was busied.'
450. ἱεμένων, partitive Gen., with οὗ τις.
456. εἰσορώοντα, 'keeping him in view,' watching the battle.
460. ἀριστεύοντα, 'as he was proving himself the ἀριστεύς,' the hero of the day.
465. ἐπὶ τῷ ἐρύονται, 'as he (Teucer) was drawing it on him (Hector).'
467. ἐπικείρει, 'cuts short,' brings to naught.
468. ὃ τε, 'in that,' 'in respect that,' § 48, 2: the snapping of the string is a proof that a god is working against him.
473. μεγήρας, 'taking up a grudge': cp. 13. 563.
476. μὴ ἔλοιεν, deprecatingly, 'let us at least hope that they will not take': see on 8. 512.
484. βλαφθέντα, 'broken down,' 'failing': cp. 16. 331.
489. Διόθεν, 'by power from Zeus'; this is the only Adverb in -θεν formed from the name of a person.
490. Διὸς ἀλκή, 'the valour that is from Zeus.' ἀνδράσι, 'among men'; *i. e.* it is easily seen in man when Zeus gives or takes away valour.
491. κῦδος ὑπέρτερον, 'the glory of overcoming' (cp. 12. 437).
492. οὐκ ἐθέλησιν, 'refuses,' a single notion, hence οὐκ is admissible.
496. This passage was often imitated, *e. g.* by Callinus, 1. 6:—
 τιμῆν τε γὰρ ἔστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι
 γῆς πέρι καὶ παίδων κουριδῆς τ' ἀλόχον
- where τιμῆν τε καὶ ἀγλαόν is an amplification of the Homeric οὐ οἱ ἀεικές. Cp. also Tyrt. x. 1 ff., Simonid. fr. 105.
502. ἄρκιον, 'sure': see on 2. 393, and cp. 13. 773 νῦν τοι σῶς αἰπὺς ὄλεθρος.
505. ἐμβαδόν, 'on foot.'
508. γε emphasises ἐς χορόν, contrasting it with μάχεσθαι.
510. ἢ αὐτοσχεδίῃ μῖξι is in Apposition to τοῦδε, so that the Comparative has both constructions: cp. Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον ἢ ὄθ', κ.τ.λ.
511. ἢ—ἢέ, 'either—or.' ἕνα χρόνον, 'once for all.'
513. ὦδ' αὐτως, 'thus without change,' thus hopelessly.
517. πρυλέων, 'champions,' see on 11. 49.
520. ὑπαιθα, 'from before him' (lit. under).
528. ὄς, sc. Dolops.
530. γυάλουσιν ἀρηρότα, 'well-fitted with its plates,' *i. e.* consisting of (two) plates well fitted together.
536. κύμβαχον, 'the head' or 'top.'

537. αὐτοῦ, 'from him' (Dolops). Some refer it to κύμβαχον.
 543. ἐλιάσθη, 'gave way,' 'sank' (headlong).
 544. εἰσάσθη, from εἶμι, 'made a move forward,' cp. l. 415.
 545. κασιγνήτοισι, 'kinsmen'; Melanippus was cousin to Hector.
 547. ὄφρα μὲν, 'for a time,' *i. e.* 'till the time came,' referring to αὐτὰρ ἐπεὶ κ.τ.λ., cp. 13. 143.

555. περὶ ἔπουσι, 'deal with,' 'handle.'

556. ἀποσταδὸν μάρνασθαι, 'to fight holding aloof, without coming to close quarters,'—here perhaps a euphemism for declining battle, like our 'fight shy' (§ 60): but cp. 17. 375.

557, 558. πρὶν γ' ἢ—ἢέ—. The speech continues in the ironical vein: 'we cannot decline battle before we either slay or are slain,' meaning 'we cannot decline at all, but must either' &c. There is a somewhat harsh change in the clauses ἢέ—ἢέ—, since Ἀργείους must be understood as Object to κατακτάμεν and again as Subject to ἐλέειν. However the main antithesis, 'slay or be slain,' is clearly given by the verbs κατακτάμεν—κτάσθαι.

561-564. These lines are repeated from 5. 529-532.

566. ἐν θυμῷ ἐβάλοντο, 'took to heart,' 'gave heed to.'

569. οὐ τις νεώτερος, = οὐ τις τῶν νεωτέρων: σείω is governed by θάσσων in the next line; 'none of the younger warriors is swifter or so mighty.'

571. εἰ . . . βάλοισθα, a form of wish, here equivalent to an exhortation, cp. 10. 111, 222. The ending -σθα is very rare in the Opt., see § 2.

575. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'from before the spear-throw.'

580. βλημένῳ, Aor. 'which has just been struck.'

581. ἐτύχησε βαλῶν, = τυχήσας ἔβαλε (12. 189), 'has hit his mark (ἐτύχησε) and so wounded.'

587. ἀμφὶ βόεσσι, 'over the oxen,' in an attack on them; cp. l. 633 βοὸς ἀμφὶ φονῆσι.

598. ἐξάισια, 'not according to αἶσα,' 'undue,' 'monstrous.' Or perhaps simply 'out of the ordinary course,' turning aside the natural order of events. With the former interpretation the word is one of the few traces of the poet's sympathy for the Greeks.

599. πᾶσαν is emphatic, 'accomplish to the full.'

602. ὀρέξειν. The MSS. vary between this form and the Aor. ὀρέξαι: the context seems to require a Future Infinitive.

605-637. In this description of Hector's attack we may distinguish three successive stages, each illustrated by a striking comparison. First his furious onset is met by unbroken ranks, compared to a rock beaten upon by wind and waves (ll. 605-622). Then he fills them with terror, as a great wave falling upon a ship makes the sailors tremble (ll. 623-629). At length he breaks in, as a lion dashes into a herd of oxen, and slays one, while the rest are put to flight (ll. 630-638).

609. μαρναμένοιοι, 'as he fought,' Gen. with κροτάφοισι.

614. ὑπὸ Πηλεΐδαο βίηφι, 'at the hands of the son of Peleus' (Πηλεΐδαο βίη = Πηλεΐδης).

618. ἴσχον, 'held their ground.'

620. κέλευθα, 'coming'; the Plur. has the force of an abstract.

625. ὑπὸ νεφέων, 'rising up under the clouds,' as 16. 374 ὕψι δ' ἄελλα σκίδναθ' ὑπὸ νεφέων. The picture suggested is that of the wave seen against the clouds as it is about to fall.

626. Most MSS. have ἀήτης, but ἀήτη was the reading preferred by the ancient critics, and is found in Ven. A. δεινός with a Fem. substantive is defended by the similar use of κλυτός (Il. 2. 742., Od. 5. 422); but the word is suspicious on another ground, viz. that it usually lengthens a preceding vowel, as if δφεινός (*Hom. Gr.* § 394).

628. τυτθόν, 'by a little,' 'hardly.'

630. ὃ γε, Hector: the form of the sentence is changed after the simile (l. 637 ἐφόβηθεν ὑφ' Ἐκτορι), so that ὃ γε has no verb. This anacoluthon is softened by the Nom. λέων at the beginning of the simile: see § 58, 4.

631. εἰαμένῃ, 'flat-lying land,' cp. 4. 483.

634. πρώτῃσι καὶ ὑστατίησι, *i.e.* now with the foremost, now with the hindmost.

635. ἴμοστιχάει, 'ranges himself with.'

640. ἀγγελίης, according to some ancient grammarians a Nom. = ἄγγελος, but see on 3. 206.

641. τοῦ . . . ἐκ πατρός, 'from him as his father.'

642. ἀρετάς, cognate Acc. with ἀμείνων.

645. πάλτο, 'he was thrown against,' 'let himself be dashed against.'

646. ποδηνεκέα, in the relational clause, see on 13. 340.

647. βλαφθείς, 'caught,' see on 6. 39., 16. 331.

653. εἰσωποί, 'facing'; they (the Greeks) were now behind the first line of ships, and therefore had them in sight as they looked towards the Trojans. That this is the meaning seems to be shown by the next words, περὶ δ' ἔσχεθον ἄκραι νῆες, 'the furthest ships encircled them.'

656. αὐτοῦ, 'where they were.'

662. ἐπὶ μνήσασθε, Tmesis.

666. μηδὲ τρωπᾶσθε, return to a finite Verb: cp. 1. 369.

668-673. These lines were condemned by Aristarchus, on the ground that no darkness has been mentioned. The distinction that is made in 11. 672, 673 is also unsuited to the context, since all except Ajax had fallen back (ἀφέστασαν, l. 675).

670. ἰμὲν—καί, for ἡμὲν—ἠδέ. πρὸς, 'in the direction of.'

677. ναύμαχον, see on l. 389.

678. βλήτρουσι, 'clamps,' or 'clinchers,' for fastening the several pieces together: cp. κολλήεντα, l. 389.

679. κελητίξειν, 'to ride,' cp. Od. 5. 371, where Ulysses bestrides a plank κέληθ' ὡς ἵππον ἐλαύνων. It is evident from these passages that riding was known as a show performance, but it does not seem to have been in ordinary use: see on 10. 513.

680. συναίρεται, Aor. Subj., 'has harnessed together': for this sense of the word see on 10. 499.

681. σεύας, 'urging on their way.'

δίηται, 'drives at speed': so διώκω.

684. ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, 'passes in turn to (ἐπαμείβεται) now one, now another,' cp. 6. 339 νίκη δ' ἐπαμείβεται ἄνδρας.

οἱ δὲ πέτονται, 'while they still fly on.'

685. ἐπί, as in ἐπώχετο (l. 676).

690. αἶθων, 'dark red.'

695. χειρί. This immediate personal agency is not elsewhere ascribed to Zeus: cp. l. 242, where it is his *mind* which influences events.

705. Πρωτεσίλαον. As he was the first to be slain in the war (2. 701 ff.), so his ship is the first to be set on fire.

709. ἀμφίς, 'apart.' The MSS. have οὐδέ τ' ἄκόντων, but τε has no force here, § 49, 9: read οὐδ' ἔτ'.

713. μελάνδετα, 'bound with black,' with black (*i. e.* iron) bands to secure the hilt.

714. ἀπ' ὤμων, viz. when the warrior was not using his sword at the moment.

716. οὐχί is a form which only occurs here and in 16. 762. Zenodotus read οὐκ ἐμεθίει. Aristarchus rejected the form ἐμεθίει, but we do not know what he read: perhaps οὐ τι.

719. ἡμαρ, in a wide or metaphorical sense, 'day of requital'; see on 13. 98. For ἄξιον cp. 13. 446.

720. νῆας ἱλεῖν explain ἄξιον ἡμαρ, the requital of taking the ships.

721. θέσαν, cp. 1. 2 ἄλγε' ἔθηκε. κακότητι, cp. 13. 108.

729. θρηῖνον, probably (as Mr. Leaf suggests) the bridge or gangway over the hold, connecting the after and fore decks.

730. δεδοκημένος, 'on guard,' 'at bay.'

735. ἄοσητηῖρας, 'helpers,' 'comrades.' The root is *sek*, Gr. ἔπ-ομαι, Lat. *sequor*, *socius*.

736. τεῖχος ἀρειον, as 4. 407, 'a wall built for war.'

738. ἑτεραλκεία, = ἑτέραν ἀλκὴν διδόντα, 'giving fresh help,' able to furnish a reserve force: see the note on 7. 26. δῆμος does not properly mean the actual body of men (λαός), but the district which they belong to

740. κεκλιμένοι, 'hard upon,' cp. 5. 709 λίμνη κεκλιμένος Κηφισίδι.

741. ἐν χερσί, 'in the strong hand': cp. 16. 630.

οὐ μελιχίη, 'not in lukewarmness.'

742. ἔφεπε, 'went to work,' plied his spear.

744. *χάριν*, Acc. describing the sum or result (§ 37, 3), 'the pleasure of Hector who had commanded it,' *i.e.* yielding compliance to Hector's command.

BOOK XVI.

WITH the sixteenth book the story of the Iliad returns once more into its main channel. The sense of expectancy roused by the vicissitudes and delays of the preceding books is fully satisfied; and from this point to the end of the poem the march of events is not sensibly interrupted. The argument of the book is simple; it is as follows:—

Achilles allows Patroclus to go with the Myrmidons to the aid of the Greek army, warning him not to pursue the Trojans too far. Meanwhile Ajax is at length forced to retreat, and a Greek ship is set on fire (ll. 1-129).

Patroclus, wearing the armour of Achilles, falls upon the Trojans, and forces them back from the burning ship. After some resistance he drives them across the trench, slaying many (ll. 130-418).

The Lycian chief Sarpedon comes to the rescue. Zeus wishes to save his life, but yields to Here, and suffers fate to take its course. Sarpedon is slain by Patroclus. His companion Glaucus is healed by Apollo of the wound which he received in the *τρηχομαχία*, and defends the body. The battle which follows ends with the flight of the Trojans. Zeus commands Apollo to send Sleep and Death to carry the body of Sarpedon home to Lycia (ll. 419-683).

Patroclus forgets the warning of Achilles and pursues the Trojans to the city wall. Hector is encouraged by Apollo to attack him. Patroclus slays Hector's chariot-driver, Cebriones: a long battle follows over his body. At length Patroclus is disarmed by Apollo, and slain by Euphorbus and Hector (ll. 684-857).

The sixteenth book is in some respects the most important in the Iliad. The episode which it relates—the *Patrocleia* or story of the victorious career and death of Patroclus—is of the highest tragic interest, and is also the poetical device by which the *dénouement* or 'untying of knots' in the story of the Iliad is brought about. The 'knots' or dramatic problems which meet us in the earlier part of the poem are mainly two, *viz.* (1) what is to be the result of the defeat which Zeus is bringing upon the Greeks? and (2) how is the wrath of Achilles to be appeased? In the natural course of things the victory of

the Trojans would mean the destruction of the Greek army, except Achilles and his men. The poet's task is to find a different issue from the position which he has created,—one that shall be at once interesting in itself, consistent with the memories or legends of the war, in harmony with the character of his hero, and springing naturally out of the previous circumstances. The story of the sixteenth book fulfils these requirements. The intervention of Patroclus at the supreme moment saves the Greeks: the death of Patroclus brings the wrath of Achilles to an end, quenched in the stronger passion of grief for his friend. Thus the book constitutes the pivot upon which the plot of the Iliad hinges. It opens an escape from the difficulties which up to that point have been closing round the Greeks; and it prepares the way for the events of the remaining books,—the victory of the Greeks, the reconciliation with Achilles, and the final appeasing of his spirit.

Along with the cardinal importance of the Patrocleia in relation to the structure of the Iliad, we have to notice its value in other ways for the development of the story. The agents and forces which it brings into play do not merely give a new turn to events, and lead to new combinations; they bring about a change in the whole position and circumstances of the hero. Achilles, who has been losing our sympathies by his arrogance and indifference to the distress of his countrymen, suddenly becomes an object of the profoundest compassion. Such a change, amounting to a *περιπέτεια* or complete reversal of fortune, has always been recognised as the most powerful source of dramatic effect. Moreover, the *ἀριστεία* of Patroclus forms an excellent prelude to the later battles. Coming after the defeat and humiliation of the other Greek chiefs, and before the final manifestation of the prowess of Achilles, it has the effect of an additional grade in a scale, a middle platform, by which the chief hero is set aloft, out of reach of all comparison with other warriors.

It remains to consider the means by which the leading incidents of the sixteenth book, the sending forth of Patroclus, and his death, are brought into connexion with the preceding narrative. Why is it, in the first place, that Achilles allows Patroclus to come to the aid of the Greeks, but will not aid them himself? And again, what is the necessity or ground for the determination of Zeus that Patroclus shall be slain? In regard to the former question it must be admitted that it is difficult to account for the action of Achilles on an intelligible principle, and still more difficult to trace any such principle in the text of Homer. What we do find in Homer is the art by which this want of motive is disguised. The sending of Patroclus in place of Achilles is first heard of in the eleventh book, where Nestor suggests a reason for it. 'If,' he says, 'Achilles is held back by fear of some warning given from Zeus, let him send thee forth' (II. 794 ff.). This is duly

repeated by Patroclus (16. 36 ff.), and Achilles at once answers that that is not the reason of his holding aloof from the war. But he gives no reason which does not equally tell against sending Patroclus. His answer is virtually the confession of the poet that there is no reason. Yet the two speeches (16. 20-100), though they do not logically account for the action of Achilles, nevertheless furnish it with a tolerable poetical motive. That is to say, the entreaty of Patroclus, and the reason which he gives, are sufficient to prepare us for what follows and to remove the sense of harshness which entire absence of motive would involve.

On the question of the death of Patroclus it is worth observing, that the poet takes pains to lead up to it, and even to suggest a cause which will bring it about. When Achilles first sends Patroclus to enquire as to the wounded Machaon, we are told that 'it was the beginning of evil for him' (11. 604). And when Patroclus addresses his entreaty to Achilles, 'he was destined to entreat death and fate for himself' (16. 44, 45). Then we have the more definite warning of Achilles, which we know will be disregarded, against pursuing the Trojans to the city (16. 91 ff.), with the reason given, that 'a god may step in—Apollo loves them right well.' These intimations serve not only to lay stress on the death of Patroclus as a crisis in the story, but also to soften the causeless nature of the event.

Among the subordinate actors of this book we have especially to notice the Lycian leaders, Sarpedon and Glaucus. These were prominent in book XII, but are not heard of in the intervening books XIII-XV. The fortunes of Sarpedon form in several ways the counterpart to those of Patroclus. The sense of being determined by an irresistible fate is the leading *motif* in both. Ajax, who is so prominent in the last books, is now in the background; but this is because he is especially a hero of defence.

4. αἰγίλιπος, an unexplained word.

7. δεδάκρυσαι, 'art in tears,' § 26.

22. τοῖον, referring to μὴ νεμέσα, 'such that you should not condemn me.' βεβίηκεν, 'holds in its power,' 'constrains.'

23-27 repeat Nestor's words, 11. 658-662; and similarly ll. 36-45 are a repetition of 11. 794-803. The events of books xii-xv are ignored.

30. φυλάσσεις, 'cherish,' used like τρέφω in Attic poets (e.g. Soph. Aj. 1124 ἢ γλωσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει).

31. αἰναρέτη, Voc., 'accursed in thy heroism.'

περ emphasises ὀψίγονος in contrast to Ἀχαιοῖσιν: Patroclus ironically asking if Achilles, in now leaving the Greeks to perish, is doing a service to some later generation.

33 οὐκ ἄρα ἦν, = 'is not, as we thought he was'; cp. 8. 163.

35. ὅτι, 'because,' gives the ground of the assertion just made; (I know that) 'the sea is your true mother, since you are so hard of heart.' Cp. the note on 4. 32, also *Hom. Gr.* § 269 (2).

36. θεοπροπίην ἀλεείνεις, 'shrink from a divine warning,' cp. 11. 794.

40. ὤμοιῖν, with θωρηχθῆναι, as l. 64 ὤμοιῖν τεύχεα δῶθι.

43. 'A little is a breathing-space,' *i.e.* a little space is enough to enable men to recover breath. ὀλίγη is Fem. by attraction to ἀνάπνευστις: see on 11. 801.

50, 51. Achilles does not necessarily mean that Thetis has told him nothing (cp. 9. 410-416): he only denies that anything she may have told him is the reason of his refusing to fight. So in the New Testament: 'Neither hath this man sinned nor his parents,' = 'it is not that this man hath sinned' (Prof. Packard, in the *Trans. of the Amer. Phil. Assoc.* 1876).

53. τὸν ὁμοῖον, 'his peer,' the Art. is used as with words of comparison, § 47, 2, *d.*

ἀμέρσαι, 'to do a mischief to,' 'spoil.' The literal sense of ἀμέρδω seems to be 'to dull,' 'to bedim,' hence 'to impair,' 'deprive of possessions or rights.'

54. ὃ τε, Art. as a Relative, referring to ἀνὴρ.

προβεβήκη, 'stands forth,' is pre-eminent.

55. τό refers to the following sentence, the meaning being αἰνὸν ἄχος ἐστὶν ὅτι κούρην κ.τ.λ.

57. πόλιν, Lyrnessus, according to 2. 690 ff.

59. μετανάστην, 'a sojourner' (= the Attic μέτοικος): ἀτίμητον, because such a one could have no rights or assured position. The Acc. is governed by ἐκ (χειρῶν) ἔλετο: ἐξείλετο takes a double Acc. (15. 460., 17. 678).

60. προτετύχθαι ἐάσομεν, 'we will let them go their way,' *i.e.* put them away from us. The common explanation is 'let them have happened before,' *i.e.* 'treat them as past and done with'; but this is not the exact force of the expression. The Inf. προτετύχθαι is not = ὥσπερ προτετυγμένα, but = ὥστε προτετυγμένα εἶναι. And it is more natural to take πρό = 'forth,' 'away'; cp. προ-ίαψε (1. 3), προβέβηκε (of stars far on their course, 10. 252), πρὸ ὁδοῦ ἐγένοντο, 'had got forward on the way' (4. 382), &c.

οὐδ' ἄρα πως ἦν, = 'it may not be,' see on l. 33.

61. ἦ τοι, = Attic καίτοι, 'though I did think.' ἔφην need not refer to any actual speech; cp. however 9. 650-655.

62. ἀλλ' ὁπότ' ἂν δῆ, 'but only when': this form is more emphatic than the Inf. after πρίν.

66. ἀμφιβέβηκε, 'has settled round'; elsewhere ἀμφιβαίνω with a Dat. means 'to bestride' (a fallen warrior).

68. κεκλίαται, see on 15. 740.

69. ἐπὶ πάσα βέβηκε, 'has all come upon them'; the 'whole city' put for 'all the citizens,' as δῆμος (15. 738).

71. ἐναύλους, 'channels,' 'water-courses.'

72. This is one of the passages which Grote regarded as inconsistent with the Embassy of book ix. But Achilles does not refer to a reconciliation, such as Agamemnon then offered; he rather means that if Agamemnon 'were of gentle mind' to him, *i.e.* behaved as a good friend generally, such mischief would not arise. For this meaning of ἦπια εἰδείη cp. Od. 15. 557 ἀνάκτεσιν ἦπια εἰδώς (of Eumaeus), also Il. 4. 361 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἄ τ' ἐγὼ περ.

74. Here, as in the earlier books (v-viii), Diomede is recognised as the chief warrior after Achilles.

75. μαίνεται, 'rages unchecked,' said of a victorious career, cp. 8. 111.

76. οὐδέ πω ἔκλυον, 'I have not yet heard,' *i.e.* he has not yet come to the rescue.

78. περιάγνυται, 'echoes round.'

80. ἀλλὰ καὶ ὧς, 'even so,' *i.e.* although it is Agamemnon's own fault that the Trojans are so triumphant. This is the leading thought of the speech, as we see from ll. 61-64 ἦ τοι ἔφην γε . . . τὴν δ' κ.τ.λ. = 'I did resolve not to help the Greeks, but —.' Thus ἀλλὰ καὶ ὧς—in substance repeats l. 60 ἀλλὰ τὰ μὲν προτετύχθαι κ.τ.λ.—'Agamemnon has done a grievous wrong, but I will send him help.'

81. ἔμπεισε, 'throw yourself.' πυρός, Gen. of *material*, § 39, 4.

83. μύθου τέλος, the final, decisive word.

θείω, Subj. of purpose, § 29, 1.

84-86. As Grote pointed out, Achilles has already (in book ix) rejected the very things which he is now anxious to secure. But this is only part of the change of temper which he proclaims. And now the danger is (as Phoenix warned him, 9. 601-605) that the Greeks will be victorious without him, and thus he will sacrifice his revenge and the gifts of Agamemnon as well. Patroclus therefore is only to relieve the immediate danger, and to leave him to do the rest on his own terms (ἐπὶ δώροισι, 9. 602). Afterwards, indeed (19. 147 ff.), Achilles treats the gifts with as much disdain as ever: but the change is equally true to nature. Grief for Patroclus then fills his mind with the same absorbing force which the wrath had exercised. The present passage may be defended as showing him in a calmer mood, when the glory and rewards of victory have their natural place in his thoughts. Possibly, however, the lines 84-86 are interpolated. They come in awkwardly between the introductory πείθεο κ.τ.λ. and the injunction itself. They may have been suggested by the words ἀτιμότερον δέ με θήσεις in l. 90, which some rhapsodist wished to make more explicit.

97. αἶ γὰρ κ.τ.λ. The wish has the tone of a curse (like Nestor's

ἐν πυρὶ δὴ βουλαί τε γενοίετο κ.τ.λ., 2. 340), = 'I do not care if Trojans and Greeks both went to perdition, and you and I were left to take the city of Troy.'

99. νῶϊν can only be a Nom., as σφῶϊν in Od. 23. 52.

ἐκδύμεν is 2 Aor. Opt.: cp. δύη (for δῦ-ιη) in Od. 18. 348., 20. 286.

104. φαεινῆ. The adj., at the end of the line, belonging to a substantive in the next line, is against Homeric usage.

106. φάλαρα, 'cheek-pieces,' or, according to Helbig (p. 212), 'bosses' or 'knobs' on the side of the helmet.

108. ἀμφ' αὐτῷ πελεμίξαι, 'to shake it (the shield) from its place round him (from covering his body).' πελεμίξω means 'to cause to reel.' In the Mid. it is applied to the movement of a man who loses his footing and staggers backward.

111. 'Evil was buttressed up by evil': the different evils formed a mutually supporting mass, which resisted all remedy.

114 ff. At the end of the fifteenth book Ajax has retreated to the stern of a ship (15. 729): but this detail is now ignored.

115. Join αἴχμης ὀπισθεν, 'behind the spear-head.'

παρὰ καυλόν, lit. 'past the shaft,' *i.e.* just where it ends, just at the point.

122. ἐκ βελέων, 'out of range.'

124. ἄμφεπεν, 'was busy with,' 'took hold of.'

127. ἰωήν, the 'rush' or 'blast.'

128. μὴ ἔλωσι, 'they must not take!' expressing fear that they will, § 29, 5. The clause is grammatically independent.

φυκτά, 'means of fleeing,' 'flight': see on 13. 726.

129. ἀγείρω, Aor. Subj., expressing conditional purpose, § 31, 1.

131-139, nearly the same as 3. 330-338.

140-144. These lines were rejected by Zenodotus. Apparently they are intended to account for the circumstance that the spear of Achilles is not lost with the rest of his armour: cp. 19. 387 ff., where the four lines describing the spear (ll. 141-144) recur.

142, 143. The play of sound in the words πῆλαι and Πηλιάδα is evidently intentional.

145. ζευγνύμεν, Inf. with irregular ῥ, cp. τιθήμεναι, 23. 83, 247.

150. ἄρπυια, a personification of the storm-wind, imagined as a semi-divine being in the form of a mare.

152. παρηορήσιν, 'the side harness': the παρήορος was a spare horse, fastened to one of the yoke-horses or to the yoke itself.

154. ἔπετο, 'kept up with,' played his part with.

157. περὶ φρεσίν, 'about,' *i.e.* filling, the φρένες.

160. ἀπὸ κρήνης, with λάψοντες. This use of ἀπό is rare: but cp. l. 226, also 1. 598.

162. ἄκρον, 'on the surface.'

φόνον αἵματος, 'life-blood' (of their prey). φόνος is 'slaughter,' then, in a concrete sense, 'slaughter-stuff,' 'blood-shed.' αἵματος is a kind of Gen. of *material*,—'φόνος consisting of αἷμα'—, like ἀνέμοιο θύελλα, νέφος ἀχλύος. In such phrases it is the *wider* notion that is put in the Gen.

163. περιστένεται, 'is choked,' 'chock-full': the verb only occurs here and in 21. 220 στεινόμενος νεκύεσσι, said of the river choked with dead. The point here is that the wolves, though gorged, are still ravenous.

172. σημαίνειν, with ἰγεμόνας ποιήσατο. A distinction is intended between σημαίνειν, 'to lead' (the divisions), and ἦνασεν.

177. ἐπὶ κλησιν, 'in name,' *i. e.* his surname was 'son of Borus.'

180. χορῶ καλή, 'beautiful in the dance.'

187. μογοστόκος, for the derivation see on 11. 270.

188. πρό is adverbial, 'forth to the light.'

199. κρίνας, 'ordering them,' cp. 2. 446 κρίν' ἄνδρας κατὰ φύλα κατὰ φρήτρας.

200. μὴ λελαθέσθω, Aor. Imper. with μὴ, contrary to the rule which obtained in later Greek: cp. 4. 410.

202. ὑπό, of time, 'during,' here and in 22. 102.

203. χόλω, 'with gall,' in the literal sense.

207. μ', for με, a second Acc. after ταῦτα ἐβάξετε: cp. 9. 59.

πέφανται, 'is set before you,' see on 11. 734.

208. ζῆς, for ἦς, a form only found here. Read perhaps οἷης (ο -).

211. ἄρθεν, 'were fitted,' 'closed': cp. ἀρτύνη δὲ μάχη.

214. ἄραρον is here Intrans., or rather it is = ἀλλήλους ἄραρον, which is used in this sense in 12. 105.

218. προπάροιθε, 'in the forefront' (not of *time*).

221. ἀνέωγε, with Acc. of the covering taken off, as with ἀποκαλύπτω, &c.

227. οὔτε τεφ κ.τ.λ. The form of the clause is changed, so that οὐδέ τις ἄλλος (1. 225) does not construe with it: see § 58, 1.

ὅτε μὴ, like εἰ μὴ, 'unless,' 'except.'

231. μέσφ' ἔρκει. The tent, like every house, had its court-yard in front, where the altar of Zeus ἐρκείος was.

234. Σελλοί. There was an ancient variant ἀμφὶ δέ σ' Ἐλλοί, probably giving the true form of the name, of which Ἐλλάς, Ἐλλην, &c. are derivatives. But Σελλοί is at least as old as Sophocles (cp. Trach. 1167).

235. ὑποφῆται, = προφῆται, givers of oracles. σοί, 'for thee,' as *thy* prophets.

243. ἐπίσθηται, Subj. 'shall know,' *i. e.* 'shall be found to be able.'

245. ἐγὼ περ, 'I' (not he alone), 'I myself.'

259. αὐτίκα, *i. e.* immediately after they set out on their march (ἔστιχον, cp. 2. 287 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος). The parenthesis

ὄφρ' ἐν Τρωσί . . . ὄρουσαν anticipates the description which follows in ll. 259-276. Perhaps we should read αὐτίκα δῆ.

260. ἔθοντες, 'after their wont'; see on 9. 540.

262. τιθείσι, sc. the children, by provoking the wasps.

263. τίς τε, § 49, 9.

264. οἱ δέ, apodosis.

265. πᾶς πέτεται. The slight anacoluthon caused by the change to the Sing. gives a certain liveliness of style: cp. the use of ἕκαστος in apposition to a Plural.

272. καὶ θεράποντες,—(he) 'and his followers,' = 'and whose followers too are the bravest,' put in by way of afterthought.

273, 274. Patroclus here repeats the language of Achilles, I. 411, 412.

280. ὀρίνθη, 'was shaken' (with terror).

281. ἐλπόμενοι, in Apposition to φάλαγγες, by a construction *ad sensum*: cp. 18. 604. For the meaning see on 15. 228.

παρὰ ναῦφι, = παρὰ νεῶν, the next line implying motion *from* the ships.

287. ἵπποκορυστάς, 'wearing helmets (with plumes) of horse-hair,' see on 2. 1.

300. αἰθήρ, properly upper air, here includes the high clouds which break up 'from the face of the sky' (οὐρανόθεν) and leave it clear. See on 8. 558.

302. ἐρωή, 'recoil'; there was no sudden giving way in the war.

304. προτροπάδην, 'in downright flight,' lit. 'turning right away' (in the direction of their retreat): πρό as in l. 60.

308. αὐτίκ' ἄρα, with στρεφθέντος, 'at the moment when he turned away.'

312. στέρνον, with οὔτα (l. 311), not with γυμνωθέντα.

παρ' ἀσπίδα, 'past the shield,' uncovered by it.

314. ἔφθη ὀρεξάμενος, 'was first in delivering a blow,' with an Acc. of the part wounded; so in l. 322, and 23. 805. It appears to be a construction *ad sensum*, ἔφθη ὀρεξάμενος being = ἔβαλε.

321. τοῦ δ'—ῶμον. After ὁ μὲν (l. 317) we expect ὁ δὲ (Θρασυμήδης), but the form of the clause is changed. τοῦ may be taken with ἔφθη (cp. 11. 51 φθὰν δὲ μέγ' ἱππήων), or perhaps with ῶμον.

322. πρὶν οὐτάσαι, 'before he (Maris) gave the blow.'

323. ῶμον, with ἔφθη ὀρεξάμενος, cp. l. 314.

324. ἄχρῖς, *i. e.* close by the shoulder.

329. ἀμαιμακέτην, 'of monstrous size,' see on 6. 179. The word is predicative, = ὥστε ἀμαιμακέτην εἶναι.

331. βλαφθέντα. The word describes any failure or break-down: here probably 'hustled,' 'entangled,' and so put at a disadvantage. Cp. 15. 484, 647.

333. ὑπεθερμάνθη, 'was hot with blood'; ὑπό = 'by reason of.'

338. *καυλόν*, here the hilt of the sword.
340. *ἔσχεθε*, 'held on,' *i. e.* was not cut through.
341. *παρηέρθη*, 'swung (loose) at his side'; cp. *παρήγορος*.
343. *ἐπιβησόμενον*, Aor. Part. (Indic. *ἐπεβήσετο*), see on 5. 46.
350. *πρήσε*, 'blew out,' 'made to spirt'; cp. I. 481.
352. *ἐπέχραον*, 'assail,' Aor. of similes. The Pres. is not found: it would be *χραίω* (for *χραφ-γω*, like *καίω, δαίω*). For the form cp. *δάηται*, 2 Aor. Subj. of *δαίω, βυρν*.
353. *αἶ τε* refers to *ἄρνεσσιν* and *ἐρίφοισι*, instead of following *μήλων* in Gender. For similar change between Fem. and Neut. cp. 5. 140., II. 245.
354. *ἀφραδίησι*, 'heedlessness.' *διέτμαγεν*, 'have been scattered.'
358. *ὁ μέγας*, to distinguish him from Ajax son of Oileus, the last mentioned (in l. 330): § 47, 2, *d.*
361. *σκέπτετο*, 'watched' (= Attic *ἔσκοπεῖτο*).
362. *ἑτεραλκία νίκην*, 'victory by other strength' (than their own), see on 15. 738.
363. *σάω*, Impf. as if from a Pres. *σάωμι* (= *σαώω*): see § 8, 2.
364. *οὐρανὸν εἴσω*, 'towards the sky,' *i. e.* spreading over it. *εἴσω* in Homer does not necessarily mean 'within.'
365. *αἰθέρος ἐκ δίης*, 'coming out of the clear upper air.' This phrase does not contradict *ἄπ' Οὐλύμπου*: the cloud seems to come out of the cloudless sky, and the overclouding spreads from the top of the mountain.
- τείνη*, so l. 567 *Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσσε*: cp. also 17. 547.
- 367-383. The narrative here is not free from difficulty. It has been asked (1) why is the trench mentioned while nothing is said of the wall? (2) how is Hector able to cross the trench, when the other chariots are stopped by it (l. 369)? (3) what has become of the space levelled by Apollo, through which the Trojans have already passed (15. 355 ff.)? On the two last points it may be enough to point out that the trench is not represented as a complete or insuperable barrier. It is only said that *many* chariots broke down in it (l. 370), and that this caused fatal disorder (l. 377). The omission of the wall is less intelligible. As it was a mere palisade (12. 36), perhaps the hearer in Homeric times would understand that when once passed by an attacking army it would no longer be a serious obstacle.
367. *οὐδὲ κατὰ μοῖραν*, 'in no regular fashion,' *i. e.* in hideous disarray: § 59.
369. *οὐς*, after *λαόν*, is a construction *ad sensum*: cp. l. 281. There seems to be a play of sound in *ὄρυκτῆ—ζρυκε*.
371. *ἄξαντ'*, *i. e.* *ἄξαντε*, the Dual being used distributively for each pair of horses. So for *ἄρματ' ἀνάκτων* the original reading doubtless was *ἄρμα φανάκτων*, the Sing. being used as in l. 351 *ἄνδρα ἕκαστος*.

πρώτῳ ῥυμῶ, the foremost point, where the yoke was fastened. It is evident that traces were not used; cp. 6. 38.

374. ἄελλα, the whirl of dust.

375. ὑπὸ νεφέων, see on 15. 625.

τανύοντο, 'strode out,' *i. e.* galloped: cp. Od. 6. 83.

378. ἄξοσι, *sc.* of their own chariots.

381. This line is wanting in the best MSS.

384. βέβριθε, 'is loaded,' 'oppressed,' *viz.* by the rain, cp. 5. 91 ὄτ' ἐπιβρίση Διὸς ὄμβρος.

388. θεῶν ὄπιν, 'the regard of the gods.'

389. τῶν, 'of these men'

390. κλιτῦς, 'slopes,' such as would be cultivated.

392. ἐπὶ κάρ is obscure. The corresponding adjective ἐπικάρσιος is used in Od. 9. 70 of ships driven by a wind that comes suddenly from a new quarter (αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι), probably = 'athwart their course.' In later Greek it means 'crosswise,' 'at right angles' to whatever is the main direction in the case. Here the notion may be that the streams leave their channels and 'cut across' the slopes of the hills. The word κάρ is probably connected with κείρω: cp. ἐπικείρω, 'to cut short,' used (*e. g.*) in l. 394 of intercepting a retreat. The explanation 'headlong' (from κάρη, *head*) has little point in the two Homeric passages, and is at variance with the later use.

μινύθει, *Intrans.*, 'are wasted.'

394. Patroclus had cut his way through the Trojans and passed the trench before them (ll. 377-380): he now cut off their retreat.

395. πόλῃος, with ἐπιβαινέμεν, 'to set foot in the city.'

397. This line is probably an interpolation. The mention of the river is out of place, and μεσηγύς gives a good sense if taken absolutely, 'in the mean space,' *i. e.* 'between them and the city': cp. 11.

573. τείχεος is the wall of the city; they remained outside.

398. ποιήν, 'the price of bloodshed,'—used ironically of payment in kind.

400. See on l. 312.

401. ὁ δὲ Θέστορα κ.τ.λ. The sentence is interrupted by a parenthesis about Thestor, and resumed in l. 404 ὁ δ' ἔγχεῖ νύξε κ.τ.λ., in the form of a clause answering to the parenthesis. Cp. 13. 689, 690 (with the note).

403. ἀλείς, 'crouching.'

405. αὐτοῦ ὀδόντων, 'the teeth of the man.'

406. δουρὸς ἰλών, 'taking him by the spear.'

407. ἱερόν, perhaps in the original sense, 'goodly,' 'mighty' (*Sanscr. ishīras*): see on 5. 499.

419. ἀμιτροχίτωνας, 'having a dress without μίτρη,' *i. e.* simply wearing no μίτρη. The μίτρη was a broad belt worn about the loins,

over the *thorax*; so that ἀμτροχίτωνες cannot refer to the *chiton* proper—with which the μίτρη had no connexion—but is used like χαλκοχίτωνες, ‘clothed in brass’ (Helbig, p. 201).

428. ἀγκυλοχέilai, ‘with crooked beak.’ But the derivation from χείλος is unsatisfactory: probably we should read ἀγκυλοχῆλαι, ‘with crooked claws’ (Wackernagel in *K. Z.* xxix. 125).

430. κεκλήγοντες, found here and in 17. 756, is a ‘metaplastic’ participle, *i.e.* it implies a Pres κεκλήγω, related to the Pf. κέκληγα as ἀνώγω, πεπλήγω to ἄνωγα, πέπληγα. There was an ancient variant κεκληγῶτες, with which we may compare τετριγῶτας (2. 314).

432–458. These lines have been suspected because Here is not now on Mount Ida with Zeus (15. 78 ff.). Cp. the note on ll. 666 ff.

433. ὃ τε, ‘in that.’ μοι, *Dat. ethicus*.

435. Join φρεσὶν ὀρμαίνοντι, cp. 10. 4 πολλὰ φρεσὶν ὀρμαίνοντα.

438. δαμάσσω, *i.e.* suffer him to be vanquished.

441. πεπρωμένον αἴση, lit. ‘destined with a portion,’ see on 15. 209. Note that αἴσα, μοῖρα, &c. do not mean death except by a euphemism, like our word ‘fate.’

449. τοῖσιν, *viz.* the immortals.

454. Join πέμπειν Θάνατον φέρειν μιν; the place of μιν obeys the general rule that enclitics follow the first word in the sentence. Cp. 21. 347 χαίρει δέ μιν ὅς τις ἐθείρη. Some take μιν with πέμπειν, ‘send him for Death to carry’; though apparently supported by l. 681, this involves a use of the Acc. with the Inf. that is not Homeric.

467. οὔτασεν, here of a *throw*, contrary to the general rule.

458. ἔβραχε, used of the *crash* of armour, &c., here denotes the harsh snort or roar of the horse: μακῶν is applied to any animal’s cry of pain.

470. διαστήτην, ‘parted,’ ‘wheeled asunder,’ *i.e.* with their hinder quarters, since their necks were still fast in the yoke (La R.): cp. l. 371 as to the absence of traces.

472. τοιοῖο is Neut.; ‘this (state of things).’

474. ἀΐξας, ‘with a quick movement,’ making a dash: cp. 8. 88 φασγάνῳ ἀΐσων.

475. ἰθυσθήτην, ‘were turned right,’ the opposite of διαστήτην. τάνυσθεν, ‘got into straight order,’ out of the entanglement of reins; or perhaps ‘got into their stride,’ cp. the Impf. τανύοντο, ‘galloped’ (l. 375). ῥυτήρσι, ‘reins’ (not *traces*).

476. τῶ, the two combatants. ἔριδος πέρι, ‘to fight out their quarrel,’ see on 7. 301.

481. ἔρχαται, ‘are closed in,’ ‘are packed,’ from ἔργω: cp. 5. 89.

ἀδινόν, ‘close,’ ‘tight’: cp. πυκινὰ φρένες: the notion apparently being that the heart, midriff, &c. are solidly packed together in their places. For the different meanings of the word see Buttman,

Lexil. s. v. Others (as Mr. Leaf on 2. 87) make the primary notion to be 'quick, restless motion'; here accordingly 'throbbing.'

482-486 repeated from 13. 389-393.

487. ἀγέληφι, Dat. 'amid the herd,' = ἐν εἰλιπόδεσσι βόεσσιν.

491. μενείαινε, 'was full of mettle'—'showed fight.'

492. πολεμιστὰ μετ' ἀνδράσι, 'warrior (chief) among men'; μετ' ἀνδράσι implies comparison, like the Gen. in δία θεάων, δία γυναικῶν.

494. ἐέλδέσθω, 'be thy desire.'

θοός has a wide meaning,—a man of action, spirit, &c.: cp. l. 442.

500. νεῶν ἐν ἀγῶνι, see on 15. 428.

504. αὐτῷ, sc. the spear.

506. ἵππους, viz. the horses of Sarpedon.

507. ἐπεὶ λίπον, 'when they (the horses) had parted from,' cp. l. 371.

Aristarchus read λίπεν (so Ven. A. and other good MSS.), taking it as an Aor. Pass. = ἤρημάθησαν, 'when the chariot was bereft of its masters.'

509-531. This passage is rejected by Hentze as an interpolation, inserted to reconcile the account of the battle over the body of Sarpedon with the wounding of Glaucus in the *τειχομαχία* (12. 387 ff.). It is true that in the preceding speech (16. 497) Sarpedon takes no notice of the wound, which in 12. 392 he is expressly said to have observed. But unless 12. 290-429 is condemned on other grounds (see the introduction to book xii), this contradiction cannot have much weight.

510. αὐτόν is emphatic: he was himself suffering from a wound.

512. τείχεος, with ἐπεσσύμενον, as in 12. 388.

515. πάντοσ', *i. e.* πάντοσε: Verbs of *hearing* take an adverb of motion to a place, as 11. 21 πύθετο γὰρ Κύπρονδε μέγα κλέος.

516. ἀνέρι. The Dat. with Verbs of *hearing* is rare in Homer, and only used in prayer to a god,—doubtless to indicate that the hearing is a favour to the suppliant.

517. ἀμφί, 'on both sides,' *i. e.* all over.

519. τερσήναι, 'to get dry' (also τερσήμεναι, Od.): cp. φερέω, Inf. φορήμεναι, φορῆναι.

αὐτοῦ, the wound.

522. οὗ παιδός, so Aristarchus: the MSS. have ᾧ παιδί. The Dat. is more usual with ἀμύνω.

531. εὐξαμένοιο, Gen. with ἤκουσε, in spite of οἱ: see on 14. 26. In this place εὐξαμένοιο is nearly = εὐχῆς, so that the construction may be compared with Od. 4. 767 θεὰ δέ οἱ ἔκλυεν ἀρῆς.

540. ἀποφθινύθουσι may be Intrans. (as in 5. 643), since θυμόν may be an Acc. of respect. So 1. 491 φθινύθεσκε φίλον κῆρ.

542. εἴρυτο, 'upheld.' δίκησι τε καὶ σθένει ᾧ, cp. Aesch. fr. 298:

ᾧπον γὰρ ἰσχὺς συζυγοῦσι καὶ δίκη,

ποία ξυνωρὶς τῶνδε καρτερωτέρα;

544. νεμεσσήθητε, see on 15. 211.

548. κατὰ κρήθεν, an obscure phrase, perhaps 'down from the head' (κάρη), *i.e.* from head to foot, completely. There was also a reading κατ' ἄκρηθεν, = κατ' ἄκρης (13. 772).

554. λάσιον κῆρ, explained as 'shaggy breast'; but this use of κῆρ is strange, see on 2. 851.

558. According to the account in 12. 397 ff. this is not correct. Sarpedon tears down a breast-work, but it is Hector who πρώτως ἐσήλατο τεῖχος Ἀχαιῶν (12. 438).

559. εἰ with the Opt. expressing wish: see 15. 571.

561. αὐτοῦ, emphatic, 'the leader himself,' opp. to his arms.

574. ἰκέτευσε, 'had come as suppliant' (ἰκέτης, lit. one that comes).

581. ἐτάροιο, 'objective' Gen. with ἄχος.

587. ἀπὸ τοῖο, *i.e.* from the neck.

589. ῥιπή, 'the throw,' *i.e.* the range.

591. δηῖων ὕπο, 'because of, under stress of, enemies.'

598. μιν, sc. Glaucus. κατέμαρπτε, 'was coming up with.'

600. ὦς, = ὅτι οὕτως, 'that a brave man had thus fallen': cp. 23. 648.

602. Cp. 5. 506 μένος χειρῶν ἰθὺς φέρον.

609. ὑπασπίδια, 'under cover of the shield,' cp. 13. 158.

612. πελεμίχθη, 'staggered,' 'quivered'; see on 13. 148.

613. ἀφίει μένος, see on 13. 444.

614, 615. These two lines, which repeat 13. 504, 505, are omitted here by nearly all the MSS.

617. ὀρχηστὴν, 'a dancer,' a contemptuous way of accounting for the nimbleness with which Meriones had avoided the spear (l. 610).

621. ὅς κε, after πάντων, used distributively.

628. ἐπέεσσι, with χωρήσουσι, 'will not give way before words.'

630. ἐπέων δ' ἐνὶ βουλήῃ. The sentence takes this form because the phrase τέλος πολέμου suggests τέλος μύθου (9. 56., 16. 83). Thus, instead of the simple point that the issue of war lies in deeds, not words, we get the conceit that as the issue of war lies in deeds, so the issue of words lies in counsel, *i.e.* it is only an issue of words that is settled by counsel. Cp. Ion, fr. 63 (Nauck): βουλή μὲν ἄρχει, χεῖρ δ' ἐπεξεργάζεται.

635. τῶν, with δοῦπος, which also governs χαλκοῦ τε ῥίνου τε—'a noise of them, the noise of brass.'

636. βοῶν, 'shields.' Aristarchus proposed to omit the τ' after βοῶν, doubtless on the ground that ῥινόυ and βοῶν are not distinct, both words referring to the shields.

637. νυσομένων, with τῶν, 'piercing one another'; cp. 14. 26.

638. φράδμων, 'watchful,' acute.

642. περιγλαγέας, 'overflowing with milk.'

646. αὐτούς, 'the men' implied in ὑσμίνης.

649. αὐτοῦ, explained by ἐπ' ἀντιθέῳ Σαρπηδόνι.

650. δηώση, ἔλθται, Subj. of deliberation, though depending on a past tense, § 34, 3. Possibly we should read δηώσει' and ἔλοιτο, like ὀφέλλειν in l. 651. If anything were meant by a change of mood it should be that the Opt. expressed the less immediate alternative, whereas the reverse is the case.

653. ὄφρα, properly 'until': 'thought it to be better *until* he should drive back,' seems to mean 'thought it better that he should go on *so far as* to drive back,' *i.e.* that he should *at least* drive back. See on 4. 465.

657. ἔτραπε, 'turned,' sc. his chariot.

658. ἰρὰ τάλαντα, 'the heavenly scales,' cp. 8. 69 ff. No *visible* sign is meant here; the phrase is a concrete way of representing the decisive influence of Zeus.

660. βεβλαμμένον does not necessarily mean 'dead,' but 'struck down,' the powers of life 'thrown out of gear': cp. l. 331.

661. ἀγύρει, 'the gathering-place.'

662. ἐτάνυσσε, see on 13. 359.

666-683. This digression has been suspected on the ground that Apollo is not now on Mt. Ida with Zeus. We have seen that in the corresponding passage, ll. 432-458, the same question arises as to the presence of Here. It is difficult to know how much weight should be given to inconsistencies of this kind, which may be due to the vague notions of the poet as to the nature and powers of the gods. In this place it is clear that l. 684 does not fit on smoothly to l. 665. And we expect some account of the fate of Sarpedon's body. Still it seems by no means improbable that these two passages were interpolated in order to bring the Homeric story of Sarpedon into harmony with local legend, as well as with monuments or places which were associated with his name.

667. εἰ δ' ἄγε, a formula in which εἰ is (practically at least) a mere interjection: see on 1. 302., 6. 376.

κάθηρον takes a double Acc., like Verbs of *taking away*: cp. 18. 345., 21. 122.

668. ἐκ βελέων, see on 14. 130: not to be taken with ἐλκών; the sense being, 'go, and when out of range of weapons cleanse,' &c.

670. ἔμβροστή, thought of as an unguent; so 19. 38, cp. 23. 186.

671. φέρεσθαι, in the Middle sense, 'to carry with them'; cp. φέρειν in l. 454.

686, 687. These lines are not quite consistent with 647 ff., where the question is whether Patroclus is to be slain at once, or to drive the Trojans further towards the city. Here it is implied that if Patroclus had refrained from the pursuit the will of Zeus would have been of no

effect. The difficulty perhaps arises (as in the instance discussed under ll. 666 ff.) from the want of a clear conception of divine power.

688. τε is here gnomic, § 49, 9.

689, 690. These two lines are wanting in Ven. A and other good MSS.: they recur in 17. 177, 178.

697. φύγαδε μνώοντο, 'turned their thoughts to flight,' cp. 5. 252.

698-711. This scene does not harmonise very well with the rest of the narrative. It is clear from ll. 713, 714 that the Trojans are still in the plain, and Apollo is with them (ll. 720, 728). It is hardly possible that Patroclus should have already tried to scale the wall. Moreover the passage is almost entirely made up of lines that occur elsewhere: thus l. 698 = 21. 544, l. 699 = 11. 180; and ll. 702-711 are closely parallel to 5. 436-444.

702. ἀγκῶνος, an angle or 'bend.'

708. πέρθαι, 'to be sacked,' a non-thematic Aor., § 3.

714. λαούς, Acc. before ἀλῆναι.

720. μιν, with προσέφη.

723. στυγερῶς ἀπερωθήσειας, 'you would shrink back in fearsome fashion,' *i. e.* you would suffer for shrinking back. Cp. Od. 21. 374 τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι, also Od. 4. 672 ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.

735. τόν οἶ is the reading of the MSS., but involves the neglect of the digamma in *φοι*. Modern editors (following Bentley) write ἄκριόνθ' ὄν οἶ. A better change perhaps would be τὸν οὐ, 'a stone which his hand did *not* quite cover.'

736. οὐδὲ δὴν χάζετο, 'did not long give way from,' an ironical way of saying 'was not long of reaching': cp. 11. 539 μίνυθα δὲ χάζετο δουρός. The best MSS. generally have ἄζετο, 'respected': but this word always takes an Acc. φωτός, the man struck, *viz.* Cebriones.

740. σύνελεν, lit. 'took together,' 'crushed into one': cp. Od. 20. 95. ἔσχεν, 'held,' *i. e.* withstood the blow.

742. αὐτοῦ, 'just there,' emphasising πρόσθε ποδῶν = 'before his feet as he stood.'

ἔρνευτήρι, 'a diver,' cp. 12. 385.

745. κυβιστῆ, 'tumbles,' 'throws somersaults': cp. 18. 604.

746. καὶ πόντῳ, *i. e.* as well as on land (ἐν πεδίῳ, l. 749).

747. τήθεα, 'oysters.' They are not thought of here as delicacies, but as possible means of satisfying the hunger of a crew at sea.

748. δυσπέμφελος, 'rough,' 'stormy' (*sc.* ποντός).

752. οἶμα, the 'rush' or 'spring.'

756. δηρινθήτην, Aor., 'joined battle.' Their combat does not lead to anything decisive, but is merged in the general battle of ll. 764-776.

758. μέγα φρονέοντε, 'with high spirit.'

762. κεφαλῆφιν, Gen., 'by the head.'

766. πελεμιζέμεν, with ἐριδαίνετον, 'contend in tossing about, swirling.'

767. τανύφλοιον, 'with well stretched bark,' *i. e.* smooth and stiff (Helbig, p. 134).

768. τανυήκας, 'long-pointed,' epithet applied elsewhere to a sword.

775. μαρναμένων, 'as they fought,' governed by χερμάδια and ἀσπίδας.

777. μέσον οὐρανὸν ἀμφιβεβήκει, 'bestrode, stood high in, mid heaven.' No precise point of time is meant: nevertheless it is hard to reconcile this passage with 11. 84 ff., where the Aristeia of Agamemnon takes place about the time of the midday meal.

779. μετενίσετο, 'moved past': μετά as in μεταβαίνω, &c.

781 ff. Notice the change from the position described in ll. 760 ff., where Hector and Patroclus contended for the body of Cebriones. Hector now seems to be in a different part of the field: cp. ll. 818, 820.

789. δεινός, with emphasis, 'in terrible fashion.'

ἴοντα, 'as he went': τέν does not go closely with ἴοντα.

792. στρεφεδίνηθεν, a strong expression, 'went wheeling round.'

793-804. There is some difficulty in reconciling this account with the passages in the next book which represent Hector as spoiling Patroclus of his armour (see 17. 125, 187, 205). And l. 805 τὸν δ' ἄτη φρένας εἶλε κ.τ.λ. follows more naturally on ll. 791, 792 (στρεφεδίνηθεν δέ οἱ ὄσσε), the bewilderment being an effect of the blow given by Apollo, not of the loss of armour. But if the lines in question are condemned, we must also reject l. 815 and l. 846. And we expect some reference to the armour, which was the armour of Achilles himself, and if not taken off as the passage relates, must have been pierced by the weapons of Euphorbus and Hector.

803. τερμίοεσσα, commonly explained as 'reaching to the feet,' from τερμῖς a foot (Hesych.). But the word would mean 'furnished with a τερμῖς,' and Mr. Leaf suggests that this τερμῖς—lit. 'end' or 'fringe'—was the 'appendage, apparently of leather, which we frequently find hanging from shields in vase-paintings' (*J. H. S.* iv. p. 286). However this may be, it is clear that 'fringed' is the most probable meaning of τερμίοεις.

805. ἄτη, 'blindness,' *i. e.* bewilderment.

811. πρῶτ' ἐλθών, 'having come for the first time,' 'being just come.' διδασκόμενος, 'learning,' as a beginner.

823. ἐβίησατο, 'overpowers.'

825. ἀμφί, 'over,' of the *object* of a contest. The Gen. is rare with ἀμφί, but is found in this use with περί.

827. πεφόνοντα. This word is proparoxytone according to Aristarchus, and in the MSS., though it is an Aor. Participle.

830. *κεραϊζόμεν*, the MS. reading, was changed by Bekker to *κεραϊξέμεν*, to suit *ἄξειν* in l. 832. If the Pres. is retained we must translate 'you thought you *were* laying waste our city,' as though the slaughter caused by Patroclus was equivalent to laying waste the city.

834. *ὄρωρέχεται*, Pf. Mid. of *ὀρέγω*, 'are astretch,' *i.e.* are put to their full stride.

835. *ὃ σφιν ἀμύνω*. The Art. *ὃ* is used as a Relative, with a causal force, = 'in that I —.'

852. *βέη*, 'shalt live,' see on 15. 194.

857. *ἀνδροτήτα* is the reading of nearly all MSS., here and in 22. 363., 24. 6. If the meaning is 'manhood' we may conjecture that the true form, required by the metre, is *ἀδροτήτα*. Such a form, with *ἀδρ-* instead of *ἀνδρ-* (for the original *ἀνρ-*), would be parallel to *ἄβροτος* instead of *ἄμβροτος* (for *ἀμρ-*). Another trace of this *ἀδρ-* may be found in the phrase *Ἐνναλίφ ἀνδρειφόντη* (2. 651, &c.), in which the metre clearly points to the form *ἀδρι-φόντης* (or *ἀδρο-φόντης*), 'man-slaying.'

BOOK XVII.

THE seventeenth book relates the course of the battle which followed upon the fall of Patroclus, down to the time when the news of that disaster was brought to Achilles. The main subject is the contest over the body of Patroclus, which the Greeks, though driven back to the lines of their camp, succeed at last in recovering. The ancient title *Μενελάου ἀριστεία* is very partially applicable. Menelaus is brought into prominence by the absence of so many of the greater chiefs, but Ajax is still the chief support of the defence. The argument is as follows:—

Menelaus defends the body of Patroclus, and kills Euphorbus, but retreats on the approach of Hector, calling Ajax to his aid. Hector seizes the armour, and retreats (ll. 1–139). Glaucus upbraids him, upon which he puts on the armour of Patroclus, and exhorts the Trojan allies. Ajax and Menelaus call upon the Greek leaders (ll. 140–261). The Trojans at first have the advantage, and gain possession of the body, but Ajax repulses them (ll. 262–318). Then Apollo encourages Aeneas, assuring him that Zeus is siding with the Trojans. The Greeks are exhorted by Ajax to close their ranks over the body. The centre of the battle is shrouded in mist (ll. 319–399).

Achilles does not yet know of the death of Patroclus (ll. 400-411).

The battle is still obstinate (ll. 412-423).

The horses of Achilles weep for his loss (ll. 424-440). Zeus pities and promises to save them, though Hector is to be victorious for that day (ll. 441-455). Automedon, the driver of the chariot, is joined by Alcimedon. Hector and Aeneas advance to attack them, but they call upon the Ajaces and Menelaus, who come to their aid, and Hector and Aeneas retreat (ll. 456-542).

The contest over the body again waxes fierce: Athene comes down to encourage Menelaus: Apollo rebukes Hector. Then Zeus gives victory to the Trojans (ll. 543-596). Idomeneus is nearly killed by Hector. Ajax begs Menelaus to seek out Antilochus, and send him to tell Achilles of their loss and peril (ll. 597-699). Menelaus and Meriones take up the body of Patroclus and carry it out of the battle, while the Ajaces keep the Trojans at bay (ll. 700-761).

The narrative of the seventeenth book, it is evident, holds a place of secondary importance in relation to the main story of the Iliad. Its interest lies chiefly in the enhanced value which it gives to the events of the preceding and succeeding books. Patroclus having led the Greeks far across the plain of Troy, it becomes necessary to bring them back, on the one hand to show the immediate effect of his fall, and on the other hand because the fullest room has to be left for the impending victories of Achilles. Again, the book serves to prepare us for the scene in which Achilles hears of the death of his friend. This, the critical moment in the history of the wrath is intentionally delayed, obviously with the view of raising expectation to the highest pitch. The poet even stops in the middle of the desperate battle over Patroclus to tell us that Achilles had not yet heard the tidings (ll. 400-411). The successive steps taken by Ajax and Menelaus (ll. 628-693), and the shock which the message gives to Antilochus (ll. 694-700), have the same poetical purpose.

It is doubtless owing in the main to the subordinate character of the incidents, rather than to any want of poetical skill, that they do not exhibit the rapid and simple movement of the preceding book. In some cases, however, it is not improbable that the effect has been marred by interpolation. Hentze has called attention to the number of places about the middle of the book in which the poet gives a short general description of his main subject, in the form which marks either the entrance upon a digression or the return from one. Thus we have—

(1) l. 366 *ὡς οἱ μὲν μάργαντο κ.τ.λ.* (introduces description of darkness over the battle—mention of Antilochus).

(2) l. 384 *τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὑρῶρει κ.τ.λ.* (return to main subject).

- (3) l. 400 *τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
ἤματι τῷ ἐτάνυσσε κακὸν πόνον.*
(digression—Achilles has not yet heard the tidings).
- (4) l. 412 *οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
νωλεμὲς ἐγχερίμπτοντο κ.τ.λ.*
- (5) l. 424 *ὡς οἱ μὲν μάρναντο κ.τ.λ.* (introduces incident of the horses of Achilles).

The repetition of these forms at such short intervals certainly breaks upon the continuity of the story, and critics have naturally sought to reduce their number. Lachmann got rid of four by striking out ll. 366–423, and some recent writers reject the fifth as well, viz. l. 424 with the incident which it introduces. On the whole the arguments for rejecting ll. 366–388 seem to have most weight. The passage about Antilochus and Thrasymedes, ll. 377–383, can hardly be genuine (see the note *a. l.*), and the preceding description, ll. 366–376, is connected with that digression, is itself of little value, and may well be only an exaggerated repetition of the shorter mention of the darkness at l. 270. The other passages—the reference to Achilles (ll. 400–411), and the incident of Automedon and the horses (ll. 424 ff.)—serve at least to deepen the impression of the Patrocleia.

In the latter part of the book the chief passages suspected are ll. 459–542 (the sequel of the passage about the horses), and ll. 543–592 (where Athene and Apollo encourage the two sides). The points at issue are briefly noticed in the notes.

The most marked characteristic of the battles in this book is the 'cloud' or thick mist which covers the centre of the field, where the body of Patroclus is. It is described in three different places, ll. 268 ff., 366 ff., 644 ff., but (as has been said) the genuineness of the second of these is doubtful. The last contains the famous prayer of Ajax (l. 647 *ἐν δὲ φάει καὶ Ὀλεσσον*), in answer to which the cloud is rolled away. It is not easy to understand the meaning of this marvellous feature. At first it is represented as a protection from the Trojan attack (l. 272), as in 5. 506 *ἀμφὶ δὲ νύκτα θούρος Ἄρης ἐκάλυψε μάχῃ Τρῶεσσιν ἀρήγαν*: but generally it seems merely to increase the toil of the combatants, as in the parallel case of Sarpedon (16. 568 *ὄφρα . . . μάχης ὀλοὸς πόνος εἶη*). Poetically, therefore, as a mark of divine sympathy, it heightens the interest of the battle: and it adds at the same time to the sense of delay and expectancy which belong to this part of the story. Another characteristic—subserving a like object—is the number of prophecies. Zeus foretells the victory of Hector, and his speedy death (ll. 201–208): also the escape of the horses of Achilles, and the term of the Trojan success (ll. 451–455). We may add the dying prophecy of Patroclus (16. 851–854). These intimations are rightly placed in the part of the Iliad where the hearer begins to

look forward to the end, and so to realise the course of the story as a whole.

2. Πάτροκλος δαμείς, 'that Patroclus had fallen'; it is this *fact* that is the logical subject to ἔλαθε.

17. μή σε βάλω is in form independent, 'see that I do not strike you,' but is practically a subordinate clause, dependent on ἕα. It is a good illustration of the way in which μή with the Subj. comes to be used in Final clauses: 'do this, let not that happen' = 'do this lest that happen.'

19. οὐ μὲν καλόν, 'nay, it is not well.' ὑπέρβιον, Adverb.

21. μέγιστος is in sense the predicate, = 'whose spirit is greatest.'

22. περὶ σθένει βλεμεαίνει, 'swells with the fulness of strength.' The phrase σθένει βλεμεαίνει (without περὶ) occurs in 8. 337: hence περὶ is to be taken as an adverb, = 'exceedingly.'

24. The slaying of Hyperenor is mentioned in 14. 516, but without the details which Menelaus now fills in.

25. ὤνατο, 'made light of': this form occurs only here.

28. εὐφρῆναι, 'has gladdened.'

31. μηδ' . . . ἐμείο is subordinate in sense, 'instead of standing up against me,' § 57. Accordingly πρὶν in the next line goes with ἰέναι.

32. So Hesiod, Op. 216 παθὼν δέ τε νήπιος ἔγνω. Cp. Liv. 22. 39 neque eventus modo hoc docet,—stultorum iste magister est.

35. ἐπευχόμενος δ' ἀγορεύεις, 'and (over whom) thou dost utter boasting speech.'

37. ἀρητόν, 'prayed about' (*i.e.* against), 'accursed.' Many MSS. have ἄρητον, 'unspeakable,' but the word is not Homeric in this sense.

42. ἀδήριτος, 'unfought,' since πόνος implies battle.

ἢ τε—ἢ τε, cp. 11. 410. ἀλκῆς and φόβοιο, are governed by πόνος, the Gen. being used to express a vague connexion or description: 'whether the struggle end in (take the side of) victory or flight.' This Gen. appears when two alternatives are opposed; as Od. 1. 24 οἱ μὲν δυσσομένου Ἵπείρονος οἱ δ' ἀνύοντος.

44-46. Repeated from 3. 348-350.

47. ἀναχαζομένοιο, governed by στομάχοιο.

51. Χαρίτεσσιν ὁμοίαι, 'like (the hair of) the Graces.'

52. πλοχμοί, 'plaits,' cp. 14. 176.

54. ἀναβέβροχεν, Pf. of ἀναβρέχω, is the reading of Zenodotus. Aristarchus read ἀναβέβρυχεν, a form that can hardly be explained.

58. βόθρου, 'the trench,' in which the olive was set.

59. τοῖον, Masc., used predicatively, = 'thus': cp. 16. 164.

65. δηῶν, 'rending,' 'making havoc of it.'

70. φέροι, 'would have carried off,' Opt. with κεν used as the Indic. with ἄν in Attic, § 30, 6.

71. ἀγίασατο, 'had grudged': cp. *μεγαίρω* (13. 563).

73. Μέντη. In the Catalogue *Εὐφημος* is the only leader of the *Κίκονες*. The name *Mentes* recurs in the *Odyssey*.

75. ἀκίχητα, Neut. Plur. used in a half abstract way, 'without hope of attainment': cp. *φυκτά*, 'escape' (16. 128).

76-78. Repeated 10. 402-404.

83. πύκασε φρένας ἀμφὶ μελαίνας, 'covered (lit. packed close) the midriff (till it was) black on both sides': cp. 10. 271 *πύκασεν κάρη ἀμφιτεθείσα*, and see on 1. 103.

89. The -φ of *ἀσβέστω* must be scanned as one syllable with *οὐδ'*. Perhaps we should read *οὐδ' υἷα λάθ'*.

93. *νεμσήσεται*, Aor. Subj., see § 29, 5.

98. *πρὸς δαίμονα*, 'against a higher power.' This use of *πρὸς* is very rare in Homer, and indeed only found in this book (11. 104, 471). Cp. *ποτὶ ῥόον*, 1. 264.

100. *μ', ἰ. ε. μοι*, § 51, 5.

νεμσήσεται, Fut. or perhaps Subj. (§ 29, 6).

102. *πυθοίμην*, 'learn of,' 'discover.'

105. *φέρτατον*, 'the most tolerable.'

112. *παχνοῦται*, 'is stiffened,' chilled with fear.

115. *παπταίνων*, with Acc. 'looking about for,' so 4. 200.

121. *νέκυν περ*, his body at least (since we cannot save himself).

προφέρωμεν, 'bear forth' (from the battle).

122. This line recurs 1. 693 and 18. 21. It is here premature, as we have not yet heard that Hector has taken the arms (1. 125). Moreover it gives a false opposition to the emphatic *νέκυν περ* of 1. 121.

133. *λέων*, 'a lioness': Homer uses *λέων* (Masc.) for both sexes.

135. *ἐπακτῆρες*, 'hunters.'

139. *μέγα πένθος ἀέξων*, 'letting his sorrow swell in his heart.' The phrase occurs several times in the *Odyssey* (11. 195, &c).

141. *ὑπόδρα*, 'with a scowl,' see on 1. 148.

142. *ἔδευέο*, 'dost fall short in': Impf. with *ἄρα*, see on 16. 33.

143. *αὐτως*, 'for naught,' lit. 'with nothing more,' nothing for the *κλέος* to rest upon.

147. *περί*, 'about,' in defence of: Gen. as in 1. 157.

οὐκ ἄρα with Impf., as in 1. 142.

χάρις, 'matter of thanks,' the phrase is one like *οὐ νέμεσις*, 'it is no blame,' see on 9. 316.

149. *πῶς κε σαώσεας*, 'how should you save,' *i. e.* how can we expect you to save. *μεθ' ὄμιλον*, 'amid the throng,' 'through the press of battle': *μετά* as 2. 143.

155. *ἔμην* is best taken as an Inf., 'will listen as to going,' = 'will be persuaded to go.' The clause is conditional in form, with *implied* apodosis, 'if any one will go, (let him)': see on 6. 150.

πεφήσεται, Fut. Pf. of φαίνομαι, only found here: cp. 11. 147 ἀναφαίνεται αἰπὺς ὄλεθρος.

161. χάρμης, 'from the battle,' ablative Gen., as 5. 456.

163. λύσειαν, 'would release,' deliver up.

164. τοίου, *i.e.* great enough (to induce them to exchange).

165, = 16. 272.

167. κατ' ὄσσε ἰδών, 'looking him in the eyes.'

173. ὠνοσάμην, see on 14. 95.

176-178, = 16. 688-690.

181. ἀλκῆς is most naturally taken with μεμαῶτα, cp. 13. 197 μεμαῶτε θούριδος ἀλκῆς. Some take it with σχήσω, and perhaps it should be regarded as belonging to both.

183-185, = 8. 172-174., 15. 485-487.

187. ἐνάριξα, with double Acc., *person* and *thing*, cp. 15. 343.

197. γηράς, Aor. Part., as if from an Indic. ἐγήρᾶν.

198. ἀπάνευθεν, with κορυσσόμενον in l. 199.

202. σχεδὸν εἰσι, so Aristarchus: most MSS. have σχεδόν ἐστι.

204. ἐνήέα, 'gentle.'

205. οὐ κατὰ κόσμον, because it was against the due order of things that Hector should win the armour of a mightier hero (Achilles).

207. ὅ is adverbial, = 'in that,' 'because.' τοι, *Dat. ethicus*, 'take for you' = 'do you the service of taking in charge.' The negative goes with the whole phrase νοστήσαντι δέξεται, 'never will Andromache take your armour on your return from battle.'

210. ἤρμοσε, Intrans., as in 3. 333., 19. 385.

213. ἰνδάλλετο, 'showed himself,' 'filled all eyes.'

214. Aristarchus read μεγαθύμω Πηλείωνι, and so Ven. A: the other MSS. have μεγαθύμου Πηλείωνος, which is probably right. There is no instance of ἰνδάλλομαι with a Dative meaning 'to seem like.'

221. γάρ refers forward to the main point of the speech, l. 227 τῷ τις νῦν κ.τ.λ.; 'since I did not call you hither—let every one now,' &c.

πληθὺν διζήμενος, 'because I wanted a host of men,' *i.e.* merely for the pleasure of having them here.

224. ὑπό, 'from before.'

225. δώροισι, 'by gifts,' *i.e.* by exacting gifts.

226. θυμὸν ἀέξω, *viz.* with food and drink: cp. 261 μένος μέγα οἶνος ἀέξει: also 19. 161-170.

228. 'For that is the sweet converse of war,'—an oxymoron, since ὄαριστός properly means 'social meeting': see on 13. 291.

229. καὶ τεθνηῶτά περ, 'though already slain,' so that there is the less to do.

231. The division of a single suit of armour is difficult to understand.

233. βρῖσαντες, 'pressing on,' throwing their weight into the attack: cp. l. 512.

236. ἐπ' αὐτῷ, emphatic, 'over it as it lay.'

237. Ajax appeals to Menelaus as commander in the absence of Agamemnon. From the same point of view in l. 249 Menelaus couples himself with Agamemnon as giver of feasts to the chiefs.

239. αὐτῶ περ, 'ourselves,' *i.e.* without the body of Patroclus.

240. It matters little whether we read (here and in l. 242) περί δειδία or περιδειδία. The meaning in either case is 'I fear about.' The Gen. is used with περί of the object of a contest.

243. It seems best here to take νέφος as Object after καλύπτει: 'Hector spreads the cloud of war over the whole field.' This construction is supported by 14. 359 μαλακὸν περὶ κῶμα κάλυψα, cp. 14. 343 νέφος ἀμφικαλύψω, also 17. 132. It is possible to take νέφος as Nom., with Ἔκτωρ in Apposition (like 11. 347 νῶϊν δὴ τότε πῆμα κυλίνδεται ὄβριμος Ἔκτωρ): but the metaphor is a harsh one.

250. δῆμια, 'at the public cost,' the γερούσιος οἶνος (4. 259) provided by the people. Cp. the note on 18. 301 (καταδημοβορηῆσαι).

254. αὐτός, 'of himself,' without waiting for exhortation.

256. ὀξύ, 'clearly.'

259. ἀνδρείφοντη, see on 16. 857.

260. ἦσι φρεσίν, *i.e.* by his own powers of memory.

264. κύμα, 'the waves' (of the sea), the Sing. in a collective sense; see on 1. 482. βέβρυχεν, 'roar,' *i.e.* dash with a roar. ποτὶ ῥόον, 'against the stream' of the river.

ἄκραι ἡϊόνες, 'projecting points of beach,' sandy headlands: cp. Od. 6. 138 ἐπ' ἡϊόνας προῦχούσας.

265. ἅλως, in its proper sense, 'the salt water.'

ἔξω, 'forth' (from the sea).

268. φραχθέντες, 'making themselves a screen' of shields: cp. 15. 566 φράξαντο δὲ νῆας ἔρκει χαλκεία.

Join ἀμφὶ κορύθεσσι, taking σφιν as a true Dat., 'about their helmets.'

272. μίσησεν, 'hated,' 'could not bear that —'; Aor. of the *access* of feeling.

277. ἐρύοντο, Impf., 'sought to drag off.'

καὶ τοῦ, 'that same,' the dead body. The commentators join καὶ Ἀχαιοί, against the order of the words: the contrast with Τρῶες is sufficiently marked by emphasising τοῦ.

278. ἐλέλιξεν, 'wheeled,' *i.e.* rallied; cp. l. 283, also *Hom. Gr.* § 53.

283. ἐλιξάμενος, 'wheeling,' turning to bay. διὰ βήσσας, with ἐκέδασσε.

285. βεῖα with ἐκέδασσε. For μετeisάμενος see on 13. 90.

290. ἀμφί, 'on both sides,' *i.e.* of both feet, nearly = ἀμφοτέρους: cp. 18. 414 ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρε.

294. αὐτοσχεδίην, originally a Fem. adjective, sc. πληγῆν, 'a blow given at close quarters.'

295. ἤρικε, 'was shattered': Aor. of ἐρείκω with Intrans. meaning.

297. αὐλόν, the sheath or 'tube' by which the head of the spear was fastened to the shaft: cp. Od. 9. 156 αἰγανέας δολιχαύλους. In prehistoric weapons this part is made of bone or horn.

300. αὐτοῖο, emphatic, 'where it (the body) lay,' cp. l. 236.

302, 303, = 4. 478, 479.

309. τόν takes up Σχεδίον in l. 306: cp. 13. 197 (note).

310. ἀνέσχε, 'came out.'

314, 315. Repeated, 13. 507, 508.

321. ὑπὲρ Διὸς αἴσαν, 'beyond the portion (*i. e.* destiny) decreed by Zeus.'

324. Ἡπυτίδη, a patronymic taken from his calling: cp. 7. 384 ἠπύτα κῆρυξ.

325. φίλα φρεσὶ μήδεα εἰδώσ. Knowledge and feeling are not clearly distinguished: 'whose heart was ready with kindly wisdom.' See on 6. 351.

327. πῶς ἂν κ.τ.λ., 'how can you deliver Troy'? Apollo begins by assuming that Aeneas thinks the gods hostile, this being the most polite way of accounting for his inactivity.

εἰρύσσαισθε, Plur. meaning 'you and the Trojans.'

328. ὡς δὴ ἴδον κ.τ.λ. Apollo goes on to tell Aeneas that others have not been hopeless, even with the gods against them; then that the gods are not really adverse; finally he puts plainly what he had begun by hinting, l. 332 ἀλλ' αὐτοὶ κ.τ.λ.

330. καί, 'even.' ὑπερδέα, 'very scanty,' by Hypphaeresis for ὑπερδέα: cp. ἐνδεής.

331. βούλεται, 'wishes rather,' cp. 1. 112.

334. μέγα, with βοήσας, 'with a loud shout.'

338. ἔτι, with εἶναι, which is in sense the main verb.

γάρ, cp. l. 221.

340. μηδ' . . . πελασαίατο, *i. e.* 'let us hope that they will not bring': see on 15. 476.

354. εἶχε, 'was able,' cp. 16. 110 οὐδέ πη εἶχεν ἀμπνεύσαι.

ἔρχατο, 'were packed together,' formed a barrier, cp. l. 268.

359. μάλα, with ἀμφ' αὐτῷ βεβάμεν, 'to take their stand well over him.'

361. ἀγχιστῖνοι, 'thick and fast,' cp. 5. 141. The word does not come from the Superl. ἀγχιστα, but from ἀγχι, through a verb ἀγχίζω: cp. προμνηστῖνοι, 'one after another.'

363. ἀναιμωτί, 'without bloodshed,' *i. e.* without some loss.

366-376. As to these lines see the introduction, p. 323.

368. μάχης ἐπὶ θ' ὄσων, = ἐφ' ὅσον τε μάχης, 'over so much of the

battle as,' 'over that part of it in which —.' This seems to have been the reading and interpretation of Aristarchus. It leaves the τε unexplained, for there is no parallel for ἐπί θ' ὄσον = ἐφ' ὄσον τε. The MSS. have μάχης ἐπί θ' ὄσσοι, Eustathius ἐπι ὄσσοι (so Wolf and Bekker). The simplest reading would be ἐπὶ ὄσσον, with hiatus after ἐπί, as in ἐπίορκος, ἐπίψομαι.

372. ὄξεϊα, 'undimmed.'

373. γαίης, Gen. of *place* after a negative, § 39, 3, a.

μεταπαυόμενοι, lit. 'ceasing by turns,' with intervals of rest.

377-383. These lines seem to be an interpolation. They were probably meant to reconcile the statement that all the ἄριστοι were in the middle of the battle over Patroclus with the subsequent mention of Antilochus.

381. ἐπισσομένω, 'looking out for,' watching against.

384. πανημερίοις. This word often means, 'for the *rest* of the day'; but even in this limited sense it is not appropriate here.

ὀρώρει, 'was astir,' raged.

387. παλάσσετε, Sing., perhaps because the parts of the body enumerated are thought of as a mass (= μέλεα); or because γούνατα is the most prominent in the list.

μαρναμένουν Dual, generally explained of the two opposed sides. Possibly it is distributive, referring to the several *pairs* of combatants; see on 16. 370. Some good MSS. have μαρναμένοισιν.

The text of this passage, however, can hardly be sound. The combination καμάτω τε καὶ ἰδρῶ παλάσσετε is defended on the ground that ἰδρῶ contains the governing notion (κάματος τε καὶ ἰδρῶς = 'the sweat caused by toil'). But (1) in other places where the phrase occurs (13. 711., 17. 745) κάματος is evidently the important word; and (2) ἰδρῶ παλάσσετε, 'was bespattered with sweat,' is an extremely harsh expression. On the whole it seems probable that ll. 384-388 were added along with ll. 377-383, in order to mark the return to the main subject.

390. λαοῖσιν, 'his men.' μεθύουσιν, in the literal sense, 'dripping,' 'soaked.'

392. κυκλόσε, 'in a ring,' *i. e.* pulling it every way as they stand round.

ἱκμάς, 'the moisture.' ἔβη, 'passes from' the skin.

398. ἄγριος is emphatic, explained by the following clause: hence the Asyndeton.

401. ἐτάνυσσε = 'brought to a height': see the note on 13. 359.

402. Πάτροκλον τεθνηῶτα expresses the *thing* known—that P. was dead.

404. τό, 'wherefore' (cp. 19. 213, &c.). Some take it to refer to the Inf. τεθνάμεν, as in l. 406 τό refers to ἐκπέσειν. This would leave τό μιν κ.τ.λ. without connexion with the preceding clause.

405. ἐνιχρῖμφθέντα πύλησιν. Achilles had forbidden Patroclus to advance near the city; but he may be supposed to see that the injunction had been disobeyed.

406. Achilles did not suppose that he had been slain, nor again (οὐδὲ τό) that he would take Troy: hence he expected him to return.

407. οὐδὲ σὺν αὐτῷ, 'nor with himself,' = nor even with him.

408. τό γε, that he should not take Troy. νόσφιν, 'apart,' secretly.

410. δὴ τότε γ' οὐ οἱ ἔειπε, = 'then indeed (it turned out that) she had not told him'; *i.e.* a thing had come to pass which she had never told him. At the beginning of book XVIII Achilles is represented as foreboding the death of Patroclus, and remembering a prophecy of Thetis which pointed to it.

416. γαῖα χάνοι, a form of wishing for death—not implying an earthquake, as Virgil seems to have understood, *Aen.* 4. 24 *sed mihi vel tellus optem prius ima dehiscat*: see on 4. 182.

417. ἄφαρ, 'at once,' *i.e.* without doubt.

418. εἰ μεθήσομεν, 'if we are to give up.'

424. σιδήρειος, 'hard as iron,' *i.e.* unyielding, ceaseless.

431. ἀρειῆ, 'scolding,' harsh words.

437. ἐνισκίμψαντε, lit. 'sticking fast,' *i.e.* stiffening their necks, with heads bent to the ground. So of a spear, l. 528 οὐδεὶ ἐνισκίμψθη.

440. ζεύγλης, 'the yoke-cushion,' *i.e.* one fastened under the yoke, where it rests on the horse's neck. Such a cushion would confine the mane, but only so long as the horse's head was in the usual position.

443. ἀνακτι, 'as your master.'

445. ἔχητον, Subj. after the Aor. δόμεν, because the fulfilment of the purpose is still future, § 34, 2, *c.*

450. καὶ τεύχεα, 'so much as the arms.'

αὐτως, 'as it is,' without better reason (than the arms).

453. σφίσι, viz. the Trojans, implied in Ἔκτωρ.

454. This purpose of Zeus is carried out with tolerable exactness, as the Trojans are driven back by Achilles just before they reach the ships, and the sunset immediately follows (ll. 240). See on II. 193, 194.

459-542. This passage, which forms a sequel to the incident of the horses weeping for their charioteer, has been pronounced spurious by some critics. It certainly seems unlikely that at the height of the contest over Patroclus the two chief Trojan warriors should be tempted away by the hope of seizing the horses: and the more so as Hector has already made the attempt, and has been warned by Apollo that they are not within his reach (ll. 75-78). The same may be said of Ajax and Menelaus, whose absence at the call of Automedon amounts to stopping the main action of the book. The words which mark its renewal (l. 543 ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κ.τ.λ.) seem hardly sufficient. On the other hand the Trojans are not fighting in the close

order of the Greeks (l. 564), so that the movements of individual heroes are freer: and the attempt of Automedon to join in the fighting offers a new opportunity to Hector.

460. ἵπποις, 'with the chariot,' Dat. in the comitative use, § 38, 3.

462. ὀπάζων, 'pressing on' (in pursuit).

464. ἱερῶ, cp. the note on l. 407.

465. ἐπίσχειν, 'to direct,' 'drive aright.'

471. οἶον, 'in respect that thus —'; see on l. 633.

475. γάρ shows that this question gives the reason for the following Imperative ἀλλὰ σὺ κ.τ.λ.

476. δμῆσιν τε μένος τε, taken with ἐχέμεν in somewhat different senses (by Zeugma): 'to hold (*i.e.* exercise) the taming and control the fiery temper.'

477. εἰ μῆ, 'except': ἄλλος εἰ μῆ = ἄλλος ἤ.

479, 480. ἀποβήσομαι, because the παραιβάτης leaves the chariot as soon as he reaches an antagonist whom he wishes to engage. See on 5. 226, 227, where the same lines occur, and II. 49.

481. βοηθόον, 'swift at the call to battle'; elsewhere an epithet applied only to warriors.

486. τῶδε, = 'here.' ἐνόησα, 'I perceive,' Aor. as l. 95.

487. ἠνιόχοισι, used loosely, to include the παραιβάτης: for κακοῖσι means 'unwarlike.'

488. The best MSS. have τῶ or τῷ, but the Dual gives a better connexion.

489. The MSS. are divided between ἐθέλεις and ἐθέλοισ. The Indic suits the context best, since Hector would not speak as if the willingness of Aeneas were doubtful.

ἐφορμηθέντε γε νῶϊ, 'our onset,' governed by τλαῖεν. The construction is 'endure us so as to fight,' = 'endure to fight with us.'

499. ἀμφί, with πλήτο, see on l. 83.

502. ἐμπνέοντε μεταφρένω, cp. l. 385 πνέοντε κατ' ὤμων.

506. ἦ κ'—ἀλοῖη, change to independent construction.

509. τὸν νεκρόν, Art. of contrast, to νῶϊν δὲ ζῶοισιν κ.τ.λ.

οἱ περ ἄριστοι, = τοῖς ἀρίστοις οὔσι: cp. I. 230.

510. βεβάμεν. Inf. of purpose, 'for them (the ἄριστοι) to bestride it.'

512. ἔβρισαν; 'have pressed,' 'thrown themselves': cp. l. 233.

514. θεῶν ἐν γούνασι κεῖται. The origin of this famous phrase is obscure. The most probable account is that resting on the lap was symbolical of complete power and possession. Objects were dedicated to the gods by being placed on the knees of their statues, which were sitting figures; cp. 6. 273 τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν.

522. ἵνα, the mass of sinew, called in Od. 3. 449 τένοντας αὐχενίους.

524. μ'άλ' ὀξύ, with κραδαινόμενον as a predicate, 'right keen as it was.'

526-529, = 16. 610-613.

531. μεμαῶτε, with σφῶε, 'in their eager rush' (with their swords).

538. Μενουτιάδαο θανάτος, with ἄχος, 'my grief for the death of—.'

539. μεθέηκα, 'I have let go,' 'lightened.'

540. Join ἐς δίφρον θῆκε.

543 ff. The descent of Athene from Olympus can hardly have been at the bidding of Zeus, who is on Mt. Ida, as we hear directly afterwards (l. 594). Moreover, the change in the mind of Zeus (l. 546 ἐὴ γὰρ νόος ἐτρέπετ' αὐτοῦ) is inconsistent with l. 596, where he still gives victory to the Trojans. Zenodotus rejected ll. 545, 546. There is, however, a further and somewhat marked contradiction between the words of Menelaus about Hector (l. 565) and those of Apollo in l. 587. Hence many reject the whole scene, ll. 543-592.

547. πορφυρέην. This word contains the point of the comparison; cp. πορφυρέη νεφέλη in l. 551. Hence it must mean 'dark,' 'turbid,'—an epithet that may be due rather to association with the ideas of storm and gloom than to the violet and indigo among the colours of the rainbow. For its use as a τίρας πολέμοιο cp. 11. 27. The sentiment which looks upon it as a sign of hope and comfort is foreign to Greek imagery.

558. ἔλκῃσουσι, 'are to drag about, tear.' The Fut. with εἴ κεν is rare; but see 5. 212., 15. 213.

564. θανόν, 'his death.' ἐσεμάσασατο, 'has touched to the quick.'

571. καὶ ἐργομένη μάλα περ χρῶς, an unusual order, for καὶ μάλα περ χρῶς ἐργομένη: cp. 1. 217 καὶ μάλα περ θυμῷ κεχολωμένος.

573. ἀμφὶ μελαίνας, see on l. 83.

575. Ἡετίωνος, not the father of Andromache, since his sons were all killed by Achilles, 6. 423.

577. The substantive εἰλαπιναστής defines ἑταῖρος (as in the combinations βοῦς ταῦρος, &c.), 'a companion who is a giver of feasts.'

587. οἶον δῆ, 'considering how,' see on 13. 633.

589. νεκρόν, sc. Podes, cp. l. 581. σὸν δ' ἔκτανε is paratactic, § 57.

594 ff. In this overclouding of Ida, accompanied by thunder, we may trace the original notion of the aegis as the 'storm-cloud' of Zeus.

599. ἐπιλίγδην, shearing away the surface; the word explains ἄκρον, cp. Od. 22. 279 λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.

609. δίφρω, the chariot, as the next line shows, of Meriones. It was a matter of course that Idomeneus, having failed to wound Hector, should retreat to a chariot.

611. αὐτῷ, 'the master,' Meriones.

612. The sentence here returns to the main subject, Idomeneus, to explain why it was not his own chariot.

τὰ πρῶτα λιπὼν, 'when he originally left,' i. e. at the beginning of the day.

613. ἐγγυάλιξεν, would have 'put in their hands,' 'presented them with.'

615. 'Came as φάος,' *i.e.* his coming was salvation.

617. τὸν βάλ' κ.τ.λ. Takes up the sentence begun at l. 610, τὸν also referring to αὐτός in the preceding line.

618. πρυμνόν can hardly be put for ἄκρον, as the commentators say. It is not elsewhere applied to a spear, but might possibly mean the thick part of the head. Düntzer reads πρυμνούς.

621. ἐκ πεδίοιο, with ἔλαβεν: cp. 16. 668.

627. ὃ τε, after οὐδ' ἔλαθ' Αἴαντα Ζεὺς, = 'Ajax perceived that Zeus—'; cp. 1. 537 οὐδέ μιν Ἥρη ἠγνοίησεν ἰδοῦσ' ὅτι κ.τ.λ.

ἑτεραλκεία, 'by strength not their own,' see on 7. 26., 15. 738.

631. ἀφήη. The MSS. show great variety here,—ἀφείη, ἀφείη, ἀφίει, ἀφήει, &c. The Subj. is required by the general Homeric rule, § 33, 1, c.

633. αὐτως, 'merely,' without doing anything more.

639. σχήσεσθαι, 'will be held back,' checked in his course.

ἐν νηυσὶ πεσέεσθαι, 'that he will fall upon the ships,' of a hostile attack, as in 13. 742: see on 9. 235.

647. καὶ points to ὄλεσσον as one of two alternatives: 'let it be in the light if you destroy us' (as well as if you save us): cp. 5. 685 ἐπειτά με καὶ λίποι αἰών, = 'then I am content to die or live.'

657 ff. This simile has already been used in book XI to describe Ajax, ll. 659-664 being identical with 11. 550-554.

658. ὅς τ' ἐπέι κ.τ.λ. The sentence is not finished grammatically: it is interrupted by the description οὔ τέ μιν κ.τ.λ., and resumed at 664 ἠῶθεν δ' κ.τ.λ.

659. βοῶν, Plur. with an indefinite sense: 'the fat of some ox.'

666. περί, see on line 240.

667. πρὸ φόβοιο probably means 'away in flight,' πρὸ being used as in πρὸ ὁδοῦ ἐγένοντο (see on 16. 60).

671. ἐπίστατο, 'it was his character'; cp. 14. 92 ὅς τις ἐπίστατο ἦσι φρεσὶν ἄρτια βάζειν: and the similar use of οἶδα, as 16. 73., 17. 325.

676. πτώξ, 'the hare'; lit. the animal that crouches (πήσσω): used as an adjective in 22. 310 πτώκα λαγών.

677. ἀμφικόμφ, 'with leaves all round,' 'full-foliaged.'

681. ἴδοιτο, so Aristarchus, and the best MSS.: ἴδοιο is also an ancient reading. The change to the Third Person is not more harsh than in 16. 586: cp. also 17. 705. Some supply ὅσσε as Nom. to ἴδοιτο: but this is not according to Homeric usage.

685. εἰ δ' ἄγε, see on 16. 667.

686. μῆ with the Ind. ὤφελλε because it is an expression of wish.

689. Τρώων, 'belongs to, is with, the Trojans': cp. 3. 457.

692. εἰπεῖν, αἶ κε σαώσῃ, 'say to him if he will save,' *i.e.* ask if he will: see on 7. 375 (*H. G.* § 294).

694. κατέστυγε, 'sickened': cp. 14. 158 *στυγερός δέ οἱ ἐπλετο θυμῷ*.
 699. ἔστρεφε, 'guided about,' *i.e.* kept at hand wherever they were wanted in the battle.

703. ἔνθεν, = ἀφ' ὧν (ἐταίρων).

705. ὃ γε. For the change to the Third Person see on l. 681.

710. ἰέναι, in the Future sense, 'will go forth.'

717 ff. So, according to the *Aethiopsis* of Arctinus, when Achilles himself fell, the body was carried by Ajax, while Ulysses kept the Trojans back.

720. ὁμώνυμοι, 'even as we have one name.'

723. ἐπί, 'thereat,' in rage at seeing it.

727. ἕως μὲν, 'so far,' 'until' (the time given in the next clause): see on 13. 143.

728. ἐλίξεται, Aor. Subj., of what happens repeatedly.

732. κατ' αὐτούς, 'over against them,' *i.e.* at the point for attacking them, cp. 1. 484 *κατὰ στρατόν* (of the ship arriving) 'off the camp.'

τῶν δέ, apodosis.

735-741. These lines are condemned by some critics, perhaps rightly. The words ὡς οἱ γ' ἔμμεμαῶτε νέκυν φέρον come well in l. 746, after the simile of the mules, but less appropriately here, where the preceding lines describe the Ajaces, not those who carried the body.

736. ἐπὶ τέτατο, 'was intense, was at its height, behind them,' cp. 14. 389 *ἔριδα πτολέμοιο τάνυσσαν*, and the note on 13. 358 ff.

737. πόλιν, governed by ἐπεσσύμενον (cp. 12. 143, 15. 395, Od. 6. 20), rather than by φλεγέθει, which is elsewhere Intrans.: cp. 21. 13.

739. ἐπιβρέμει, lit. 'roars on to,' *i.e.* the wind drives on to the fire with a loud blast.

741. ἐρχομένοισιν, 'as they retreated.'

742. ἀμφιβαλόντες, 'putting on,' 'arming themselves with'; we expect the Middle (cp. 5. 738), but the Participle *βαλόμενος* is impossible in hexameter verse.

747. ἰσχανέτην, 'held back' (the Trojans); the same as l. 752 *μάχην ἀνέεργον ὀπίσσω Τρώων*.

748. τετυχηκῶς, nearly = *τετυγμένος*, 'fashioned,' 'made to be':— 'whose form stretches out dividing the plain.' *διαπρύσιον*, from *διαπρό*, see on 11. 275.

749. ἀλεγεινά, 'grievous,' 'cruel,' the cause of distress (*ἀλέγω*).

750. πεδίονδε τίθησι, 'sets,' causes to flow, 'towards the plain.'

751. πλάζων, 'thrusting it aside,' *i.e.* out of its course.

755. τῶν has no construction except the attraction of *ψαρῶν* and *κολοιῶν*: see on 4. 433.

756. οὐλον, lit. 'thick,' close in the texture, hence 'in full, unbroken, cry.' Here, as in 16. 430, the ancient texts were divided between *κεκλήγοντες* and *κεκληγῶτες*. The Part. is construed *ad sensum*, νέφος ψαρῶν

being = ψῆρες. Cp. Od. II. 15 *Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε, ἠέρι καὶ νεφελῇ κεκαλυμμένοι.*

761. *Δαναῶν*, with *τεύχεα*, 'of the Greeks as they fled.'

BOOK XVIII.

THE eighteenth book consists of two parts. The first consists mainly of scenes which serve to show us the effect upon the mind of Achilles of the news that his companion has fallen. The second relates how the armour which was lost with Patroclus is replaced by new armour, the work of Hephaestus. The two parts are connected by the presence of Thetis, first with her son, then in the house of Hephaestus. The argument is as follows:—

1 Antilochus brings the news of the death of Patroclus. Thetis hears the cry of her son, and comes with the Nereids. She promises to obtain new armour for him (ll. 1-147).

2 The body of Patroclus is near falling into the hands of the Trojans, when Iris, sent by Here, bids Achilles go and show himself at the trench (ll. 148-238). Here brings on sunset (ll. 239-242).

3 Assembly of the Trojans: Polydamas advises retiring into the city (ll. 243-314).

4-5 Lament of Achilles over the body of Patroclus (ll. 315-355). Dialogue of Zeus and Here (ll. 356-378).

6 Thetis goes to Hephaestus, who promises to make new armour for Achilles (ll. 369-477). The shield is fully described (ll. 478-617).

The scene at the beginning of the book, in which Thetis and Achilles are the actors, is the necessary complement of the Patrocleia. While the death of Patroclus is the external event upon which the plot of the Iliad hinges, it is the effect of that event on the mind of Achilles that is the ultimate source of interest,—the true crisis of an epic of which the 'wrath of Achilles' is the true subject. It is in this dialogue that the change of purpose resulting from the death of Patroclus is enacted, as it were, before the eyes of the hearer. Achilles makes his confession to Thetis, repents bitterly of his quarrel (l. 107 *ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀτόλοιο, κ.τ.λ.*), and desires only to return to the field, in order to avenge his friend (l. 114 *νῦν δ' εἴμ' ὄφρα φίλης κεφαλῆς ὀλετήρα μιχέω*). Thus the situation created in the first book by the quarrel and all its consequences is finally brought to an end.

The relation of this passage to the events of the first book is further

emphasised in the working out of the scene. The appearance of Thetis at once reminds us that it is the second time that she has come at the call of her son. Her complaint on hearing his voice strikes again the key-note of the Iliad—the shortness and unhappiness of the life to which the hero is destined. The dialogue which follows is evidently meant to recal the former meeting, to contrast it with the new state of things, and thus to place before us the main outlines of the story, the crisis of which we have now reached. We see that the prayer of Thetis, which up to this time has been the motive force behind the action of the poem, can be so no longer. The boon that she obtained from Zeus has turned to bitterness (l. 80 ἀλλὰ τί μοι τῶν ἡδῶς;), and Achilles has to go back to her for counsel and help. In doing so he reveals the change which, as has been already pointed out (p. 307), is the true dramatic περιπέτεια, viz. the change from anger against Agamemnon to grief and thirst for vengeance. Of this new situation the remaining events are the natural and obvious consequence. The scene therefore has a double value, first as being in itself—i. e. simply as an event—the turning point or catastrophe of the story, and secondly from the way in which it brings the last part of the poem into palpable relation to the beginning.

The interval between the meeting of Thetis with Achilles and her arrival at the house of Hephaestus is filled by incidents of a subordinate character. The changes of scene are frequent, and there is little interdependence between the action that goes on at different places. The Trojan assembly, the lament of Achilles, the dialogue of Zeus and Here, and the making of the new armour are more or less contemporaneous. Moreover, the transitions from one to another are not made with the smoothness that belongs to the Homeric manner. Partly on these grounds, and partly owing to difficulties of detail, the genuineness of much of this part of the book has been seriously contested. The following are the questions most worth notice:—

(1) The circumstances which lead to the appearance of Achilles on the rampart do not tally with the picture given in book XVII of the rescue of Patroclus. Though Lachmann exaggerates the differences in detail¹, it must be allowed that the two passages cannot be easily read as parts of a connected story. The passage in book XVII loses somewhat in point if it is not the account of a *final* rescue. Again, there is no apparent reason why the sending of Iris to Achilles should be secret (ll. 168 and 185), since Zeus certainly did not wish the body to fall

¹ He makes a curious mistake in saying that in the seventeenth book the two Ajaces are represented as carrying the body of Patroclus on their backs (*Betrachtungen*, p. 79). The only discrepancy is that the carrying of the body (by Menelaus and Meriones) is not expressly noticed in book XVIII.

into the hands of the Trojans. On the other hand, it may be thought that the last lines of book XVII (especially the words *πολέμου δ' οὐ γίγνεται ἔρωή*) are a hint that Patroclus is not yet safe. We may compare the end of book XV, where the last stage of the Greek defence runs over into the next book (ll. 101 ff.), just as the last stage of the contest over Patroclus is made to do here. And the interference of Here may be regarded as in defiance of the injunctions of Zeus, repeated in book XIV, and not withdrawn till book XIX. For difficulties of language see the notes on ll. 151, 168, 192, 209, 231. The interpolation (if it is one) doubtless extended from *αὐτὰρ Ἀχαιοί* in l. 148 to the same words in l. 231.

(2) If the appearance of Achilles is an addition, the scene of the Trojan assembly must be condemned with it. Further reason has been found in the two speeches, which are generally regarded as below the Homeric level. See the notes on ll. 245, 259, 272, 274, 294. Bergk and others reject the whole passage about the Trojans, ll. 243-315. But possibly the original text contained the three lines 243, 244, 314. After a day of fighting we expect some notice of both the armies.

(3) The short dialogue between Zeus and Here (ll. 356-368) must also be struck out if the appearance of Achilles is not part of the original story. It has however been condemned on its own merits by nearly all critics ancient and modern. Wolf gives it as a decisive instance of a passage inserted by the supposed *διασκευασταί*, for the purpose of connecting two originally distinct rhapsodies (*Prolegomena*, c. xxx). It can hardly be thought to have much value of that kind, since the journey of Thetis makes a much more natural transition from the Troad to Mount Olympus. But it may fairly be regarded as a specimen of the kind of accretion to which the Homeric poems were liable during the period of oral transmission.

It will be seen that these three passages all turn on the notion that the contest over the body of Patroclus was ended by Achilles showing himself to the Trojans over the rampart of the Greek camp. It can hardly be maintained that this incident is necessary to the story, and all the three passages can be detached without violence from the context. It seems possible, therefore, though it cannot quite be proved, that we have in them a series of additions to the original text.

The difficulties that have been felt in regard to the latter part of the book are mainly chronological. It has been argued that Thetis does not reach Olympus till the day after the Patrocleia, consequently that the making of the arms occupies a whole day, during which the two armies are idle¹. It is true that several events are placed in the interval after Thetis leaves Achilles (ll. 148-368), and that one of them is the sunset (l. 239): but we may suppose that the poet, in returning to

¹ Bekker, *Hom. Blätter*, ii. p. 232.

Thetis, goes back to the beginning of that interval, and that the journey of the goddess takes no appreciable length of time. Thus the making of the arms will occupy the time from the scene between Thetis and Achilles to the dawn of the next day.

The book ends with a digression that takes our thoughts wholly away from the story of the Iliad. The divine pictures with which Hephaestus adorns the shield of Achilles do not illustrate anything in the context in which they are placed, and indeed have no relation to history or legend. They are representations of common ever-present objects; the great phenomena of nature—earth and sea, sun, moon and stars—then the various events and occupations that make up the round of human life. The passage, therefore, has properly no dramatic interest. It comes in as a sort of interlude, like some of the choral odes of Euripides, to fill a pause in the action of the poem. For the history of the earliest Greek art it is obviously a document of first-rate importance. *

Within the last few years—even since the first edition of this book was published—archaeology has thrown much new light upon the character of the art represented in the Homeric poems. The discoveries of Schliemann at Mycenae have been followed up by other finds, which have revealed the traces of a pre-historic civilisation of which the coasts and islands of the Aegean were the seat. To this civilisation the term 'Mycenaean' has been applied. The date of it is still a matter of dispute, but the evidence seems to show that it covered a period of several centuries, and that the age of the *Iliad* and *Odyssey*—an age of Achaean chiefs, united more or less closely in an Achaean nationality—falls within that period, and probably towards the end of it. This appears, in the first place, from the general correspondence in geographical area between the sites of Mycenaean remains and the Homeric Catalogue of the ships. The eastern districts of European Greece—Argolis, Attica, Boeotia, Thessaly—with Laconia and Crete, hold the chief place in both lists. Again, the fortified citadels of which we find the foundations and even the walls at Tiryns, at Mycenae, at Hissarlik, answer to the Homeric palaces, such as those of Priam and his sons on the acropolis (ἐν πόλει ἄκρη). In historical Greece the acropolis was generally reserved for the temples of the gods. And the plan and structure of the palaces offers many points of comparison. In the poems, as in the existing remains, we find the αὐλή or enclosed court, with its porticoes, and the altar of Zeus ἑρκείος in the middle; the μέγαρον, with the central ἑστία surrounded by pillars, against one of which the mistress of the palace may be seen leaning as she spins (Od. 6. 307); and even such details as the bronze plating of the walls, the frieze of blue (θρίγκος κινάριοι), the door-sills of wood or stone. Finally, in the arts of design, with which we are especially concerned in the eighteenth book of the

* Poet's description is ² of a ¹ work he has seen. He probably saw groups of figures which he interprets & elaborates. Sometimes his interpret.^s seem wrong (l. 509).

Iliad, we find remarkable coincidences between Homer and the Mycenaean objects, both in *technique* and in style of treatment.

In respect of *technique* the most striking feature is the inlaid metal work, and the use of metal, especially gold, of different colours. On a dagger-blade found in one of the graves at Mycenae there is a picture of a lion-hunt, formed by various metals inlaid on a thin bronze plate (Schuchardt, p. 230 of the translation). The lions and the men are inlaid in gold, the trousers and shields of the men in silver, the shield-straps and other accessories in a black substance. On a second dagger-blade from the same grave there are three lions inlaid in gold, with manes of a somewhat redder gold: some lines are given by means of a lighter gold. In another grave was found a dagger-blade with a representation of ducks hunted by cats, in a river in which plants of papyrus are growing—doubtless an Egyptian subject. The cats, the bodies of the ducks and the plants are inlaid in gold, the wings of the ducks are silver, the fish are of a dark substance. On one of the ducks a drop of blood is given in red gold. Another dagger-blade is ornamented with flowers, each with three inlaid stamens, and there are similar flowers on the gold plate covering the hilt (*Ibid.* p. 264). There is also a cup of silver, ornamented with inlaid gold-work representing flower-pots with lotus-plants (*Ibid.* p. 240).

These objects find their counterpart in several pictures of the Homeric shield. There is a vineyard (561-565), with dark-coloured grapes, poles of silver, a ditch round it of cyanus (blue paste), and a fence of tin: there is a herd of oxen (573-578), wrought of gold and tin, with four herdsmen all of gold: and a dance of youths, with golden daggers hanging by silver belts (598). Again, in the ploughing scene the earth as it is turned up by the plough is shown 'dark-coloured, though of gold' (*χρυσείη περ ἑοῦσα*).

Moreover, in choice of subjects and in the manner of treatment there is a remarkable agreement between the Mycenaean remains and the shield of Achilles. All the pictures, as has been said, are taken from incidents of everyday life. The siege represented on the shield (509 ff.) finds a parallel at Mycenae in a representation of warriors fighting outside a city, on the walls of which women and children are seen with uplifted hands. Similarly the lion-hunt already mentioned may be compared with the scene of two lions carrying off a bull from the herd. The details are different, but the *genre* of the design is evidently the same.

Finally, the correspondence may be traced in the way in which the various scenes of the shield are arranged. We do not indeed know exactly what the arrangement was. It is not difficult to devise a probable scheme, but no one scheme proposed is clearly the right one. We can see, however, that the composition of the scenes is governed by the principle of balance and symmetry. The city at peace, with its

wedding and its law-suit, is contrasted with the city at war, represented doubtless in a corresponding number of scenes. The pictures of country life appear to be intended to illustrate the seasons of the year. The same principle is splendidly exemplified by the two gold cups, of the best period of Mycenaean workmanship, found in 1889 at Vapheio near Sparta (Schuchardt, p. 350). On each cup is a beautiful design, in *repoussé* work, representing a group of bulls. On one cup the bulls are wild: of the three shown in the design one has been caught in a net, in which he is struggling fiercely, another has just tossed a man on his horns, a third is rushing away at headlong speed. On the other cup the bulls are tame: three of them are standing or feeding together, and another is being led away with a rope fastened to one of its hind feet. In style and subject, but above all in the ethical contrast which governs the composition, these cups breathe the very spirit of Homeric art.

The absence of mythological subjects is the most striking feature of the Shield. It may be added that among the occupations depicted no form of seafaring life has a place. Ships of war, maritime commerce and fishing are alike wanting. The reason has been pointed out by Helbig. There was then no commerce which could be placed side by side with agriculture in a picture of Greek life. The most considerable traders were the Phoenicians. The great commercial and colonising movement of the Ionians was post-Homeric.

It is worth notice that in the Hesiodic 'Shield of Heracles'—an imitation of the Homeric shield—there are several mythological scenes (the Centaurs and Lapithae, Perseus and Gorgons, &c.), and a scene of fishing in a bay.

2. ἄγγελος, with ἦλθε, 'came as messenger.'

3. ὀρθοκραιράων, 'with upright horns,' also an epithet of oxen. As applied to ships it describes the two ends rising in a curve (Helbig).

8. θυμῷ, in the locative sense, 'bring to pass griefs in my heart,' = grieve me at heart. For the sentiment cp. Od. 9. 507 ff., 13. 172 ff. ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει κ.τ.λ.

13. σχέτλιος, 'perverse'; explained by ἦ τ' ἐκέλευον κ.τ.λ. 'though I enjoined on him.'

33. ὁ δ' ἔστυνε, 'while he (Achilles) groaned.'

34. This is the only reference to suicide in the Iliad; but cp. Od. 4. 539, 10. 50, 11. 277.

39-49. The ancient critics condemned this passage, with its long list of unimportant names, as being Hesiodic in character. Cp. Hes. Theog. 243-262. The repetition of the words κατὰ βένθος ἄλδος Νηρηίδες ἦσαν (l. 38 and l. 49) seems to mark the limits of an interpolation.

50. καί belongs to the whole clause, as in τοῖσι δὲ καὶ μετέειπε —.

54. δυσαριστοτόκεια, ἐπὶ κακῷ τὸν ἄριστον τεκοῦσα (Schol.).

55. ἦ τ' κ.τ.λ. The sentence is finished grammatically by the two

clauses τὸν μὲν—τὸν δ'—, but in sense the former of these is parenthetical: 'after I had brought him up, shall not receive him back.'

60. νοστήσαντα, Aor. Part., see on 13. 38.

67. ῥήγνυτο, 'parted': cp. 13. 29 θάλασσα δίστατο.

68. θαμειαί is predicative, 'in close array.'

71. ὄξύ, 'shrill,' making a contrast to βαρὺ στενάχοντι.

75. The prayer here attributed to Achilles is that which he begs Thetis to make to Zeus: 1. 409 τοῦς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς κτεινομένους.

77. ἀεκήλια, lit. 'unquiet' (ἔκηλος).

85. ἔμβαλον, 'cast,' alluding to the unwillingness of Thetis.

88. νῦν δ' ἵνα κ.τ.λ. The ellipse is easily supplied from the wish of the preceding lines: 'but now (it has so happened—you have become the wife of Peleus) in order that —.'

90. οὐδ'—ἄνωγε, 'does not bid,' = 'bids me not to —.'

93. ἔλωρα, Plur., used in an abstract sense, 'the spoiling,' *i.e.* slaying. Cp. Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλω τῷ ἑταίρω τὸν φόνον καὶ Ἔκτορα ἀποκτενεῖς.

95. οἱ ἀγορεύεις, 'with what you say,' *i.e.* if you do as you say.

96. ἐτοῖμος, 'at hand.'

99. κτεινομένῳ, 'in his death struggle.'

100. δῆσεν, 'needed,' *i.e.* has come to need. The form must be referred to δέω (δίδημι), 'to bind,' whence the impersonal δεῖ (9. 337),—not to δεύω, 'to come short,' Aor. ἐδέυσε. The word may be taken impersonally here, 'there has come to be need.'

ἀρής, see on 14. 485.

101 ff. νῦν δ' ἐπεὶ κ.τ.λ. The sentence is taken up again at l. 114 νῦν δ' εἴμ' ὄφρα κ.τ.λ., where the main point of the speech comes in, the resolution to go forth against Hector.

νέομαι may be either Pres. with future meaning (cp. εἶμι), or Fut., formed like τελέω, καλέω. See on 23. 76.

110. ἀέξεται, 'grows,' 'mounts up.'

112. See on 16. 60, where this characteristic phrase first occurs.

116. τελέσαι, 'to bring it (κῆρα) to pass.'

117. Heracles is always spoken of in the Iliad as a mere mortal. So the Dioscuri, see on 3. 243.

121. ἀροίμην, Opt. of *wish*, as ἐφείην (l. 124).

125. γνοῖεν δ', 'and may they know,' as a consequence of the wish already expressed. This shows how an Opt. of *wish* may pass into one of *end*.

128. ἐτήτυμον goes best with οὐ κακόν ἐστι (as La R.): 'this is of a truth no evil thing.' Most editors put a stop at ἐτήτυμον: but there is no good parallel for ταυτὰ γ' ἐτήτυμον (sc. ἐστί, or εἶπες); and the point required by the context is not that Achilles has spoken *truly*, but that

what he proposes to do is *good*—*ἐτήτυμον οὐ κακόν ἐστι*. For *ἐτήτυμον* = 'really,' cp. 13. 111 *εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτίως ἐστὶν ἤρως Ἀτρεΐδης*, h. Apoll. 64 *αἰνῶς γὰρ ἐτήτυμόν εἰμι δυσσηχῆς ἀνδράσιν*, Archil. fr. 64. The word seems to mean 'real,' 'genuine,' rather than 'true as an assertion' (*ἀληθής, νημερτής*).

133. *αὐτῷ*, emphatic, 'to him as well.'

134. *μή* with Aor. Imper., see on 4. 410.

136. *νεύμαι*, see on *νέομαι*, l. 101.

148 ff. As to the scenes which follow—the message of Iris to Achilles, the appearance of Achilles by the trench, and the assembly of the Trojans—see the introductory remarks (p. 338).

150. 'The ships and the Hellespont,' put vaguely for the Greek camp. The flight of the Greeks did not go beyond the trench.

151. *οὐδέ κε—ἐρύσαντο*. The apodosis begins at l. 166 *εἰ μὴ κ.τ.λ.* the original protasis is repeated in substance in l. 165 *καὶ νύ κεν εἶρυσσέν τε κ.τ.λ.* Another reading is *οὐδ' ἄρα*, with which we must translate 'had not saved Patroclus' (viz. at the time now in question).

152. *ἐκ βελέων*, 'out of range of weapons,' cp. 14. 130.

153. *λαός τε καὶ ἵπποι*, *i. e.* foot and chariots.

155. The picture of the body of Patroclus carried by Menelaus and Meriones is now dropped or forgotten; see 17. 722 ff.

158. *ἔμπεδον*, 'in unshaken course.'

159. *ἐπαΐξασκε*, 'dashed on'; cp. 7. 240.

161. *σώματος*, 'a carcase': see on 3. 23.

167. *θωρήσσεσθαι*, 'to bid him arm.' Achilles in fact does not arm (188 ff.); but this need not affect the language used here, especially as the line is a recurring one (cp. 11. 715).

168. The place of *μιν* is unusual: see *Hom. Gr.* § 365 (ed. 2).

172. *ἔστηκε*, cp. 13. 333 *ὄμῶν ἴστατο νεῖκος*.

175. *ἐπιθύουσι*, 'make it their aim,' 'make efforts.'

178. *σέβας*, properly 'awe': 'let it be felt in your mind a shocking thing (*nefas*) that—'

180. *σοὶ λῶβη*, sc. *ἔσται*. *ἔλθῃ*, 'shall be brought in,' cp. 17. 160 *εἰ δ' οὗτος προτὶ ἄστυ . . ἔλθοι τεθνηώς*. It is not clear, however, how the dead body is to be recovered in the case supposed.

182. *γάρ* in a question indicates going back to the *reason* of what has been said. Here we might translate, 'nay, but which of the gods —?' See on 10. 61.

188. *τ' ἄρ'*, § 49, 3: cp. l. 8.

191. *στεύτο*, 'showed herself ready,' see on 2. 597, 3. 83.

192. The Gen. with *οἶδα* should not be explained by the Attraction of *τεῦ* in the dependent clause. In the passages usually quoted in support of this explanation, as 10. 416 *φυλακὰς δ' ἄς εἶρεαι*, the attracted word is not in a distinct clause. The reason for the Gen. rather is that

οὐ τευ οἶδα does not mean 'I do not know (generally) of any one,' but 'I do not know as to any one *whether I can wear his arms.*' Cp. II. 657 οὐδέ τι οἶδε πένθεος, ὅσσον ὄρωρε: and similar uses with γινώσκω (4. 357), πυνθάνομαι (I. 257), &c.

The peculiarity of this passage is the use of the direct Interrogative. Apparently the speaker begins as if he meant to say 'I do not know any one's arms, which I could put on' (οὐ τευ τεύχεα, τά κε δύοιμι), and changes abruptly to the direct question—'whose arms can I put on?' If the indirect form had been retained we should probably have had the Opt.; cp. 5. 192 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.

198. αὐτως, 'as you are.'

199-201, = II. 799-801., 16. 41-43.

205. ἔστεφε, 'set close,' *i. e.* 'covered (his head) with.'

206. αὐτοῦ, 'himself,' 'his figure.'

209. οἱ τε refers back to ἄστεος, as implying 'citizens.' This, however, is a harsh construction, and probably we should read οἱ δέ, as Heyne proposed.

210. ἐκ implies that the city is their base,—not necessarily that they fight from the walls.

211. πυρσοί, 'signal-fires.'

212. Join ὑψόσε γίγνεται, 'rises aloft': ἀΐσσουσα, 'shooting forth,' is added as a description.

213. ἀρῆς, see on 14. 485.

215. στή ἰών, 'went and took his stand': ἰών is used as an Aor. Participle. ἀπὸ τείχεος, 'clear of the wall,' *i. e.* not on it.

οὐδ' ἐς Ἀχαιοὺς μίσηγετο, 'but not so far as to join the Greeks': who must be supposed not to have been driven back to the trench.

218. ᾤρσε, sc. Achilles; the clause about Athene being parenthetical.

219. σάλπιγξ. We do not hear of a trumpet in any Homeric battles. This simile (supposing it is not a later addition) would show that it was known, although not ordinarily employed *in the field.*

220. Join ὑπὸ δητίων περιπλομένων, 'by reason of enemies compassing about'; cp. 16. 591.

224. ὄσσοντο, 'looked for,' implying dread (as 14. 17 ὀσσόμενον ἀνέμων κέλευθα): 'their hearts were filled by images of pain.'

230. For δέ καὶ see on l. 50.

231. ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσι, 'over their own chariots and spears,' *i. e.* in the confusion of the flight. The expression is a somewhat harsh one; cp. Thuc. 7. 84 περὶ δὲ τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, κ.τ.λ.—perhaps a reminiscence of this passage.

240. νέεσθαι, 'to go,' with πέμψεν (not ἀέκοντα).

244. ὑφ' ἄρμασιν, Dat. in spite of ἔλυσαν,—partly perhaps because of the metrical form of the Gen.: cp. 13. 88.

245. μέδεσθαι. The Pres. Inf. after πάρος is very rare.

246. ὄρθῶν is predicative,—‘of men standing up.’ This was a signal mark of alarm and confusion.

248. δηρὸν δὲ κ.τ.λ. is subordinate in sense, ‘after long ceasing from battle.’

250. πρόσσω καὶ ὀπίσσω, *i.e.* on all sides, cp. ἀμφί (l. 254).

252. μύθοισιν, ‘in speeches,’ *i.e.* in the council.

257. οὗτος = Lat. *iste*, § 45.

259. χαίρεσκον. The Iterative is somewhat strange, since the Trojans had only spent one night near the ships.

On ἰαύων, ‘spending the night,’ see on 9. 325.

262. οἶος has a Causal force: ‘so overweening is the man’s spirit (that) he will not consent.’

264. ‘Divide the rage of Ares,’ fight with equal fire (ὁμῶς μεμάασιν).

265. περί, here of the assailant: cp. 9. 327 ἀνδράσι μαρνάμενος ὀάρων ἕνεκα σφετεράων (for *their* wives).

272. Τρώων with πολλούς.

αἶ γὰρ κ.τ.λ., ‘would that it may so happen away from my hearing,’ *i.e.* ‘may I never hear of such a thing.’ This is of course a way of wishing that it may never happen.

ὦδε = ‘as I say.’ ἀπ’ οὐατος is in sense the predicate (= ἀπ’ οὐατος εἶη τὸ ὦδε γενέσθαι ταῦτα); cp. 22. 454 αἶ γὰρ ἀπ’ οὐατος εἶη ἐμεῦ ἔπος.

274. νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ‘during the night (remaining) in the Agora we shall keep in reserve our strength.’ This seems to be the only possible meaning of the obscure phrase. εἰν ἀγορῇ implies that they were neither to disperse nor to take the field. σθένος is generally explained as = ‘our forces’ (*die Heeresmacht*, Hentze); but there is no trace of such a use in Homer. For σθένος ἔχειν, in the sense of ‘checking the exercise of strength,’ cp. 21. 308 σθένος ἀνέρος ἀμφότεροί περ σχῶμεν: also the phrase σθένος οὐκ ἐπιεκτόν (8. 32, 463), and similar uses of μένος, as 12. 166 σχήσειν ἡμέτερόν γε μένος.

279. περὶ τείχεος, ‘for the wall,’ as περὶ πτόλιος (l. 265).

280. ἂψ πάλιν κ.τ.λ., an explanation of τῷ δ’ ἄλγιον: hence the asyndeton, which also serves to bring out the contrast ἐκ νηῶν—ἐπὶ νῆας.

281. ἡλασκάξων, ‘scouring idly to and fro’: cp. 2. 470 of flies αἶ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσι.

286. ἀλήμεναι, ‘to let ourselves be cooped up.’

288. γάρ refers really to the second of the clauses πρὶν μὲν—νῦν δὲ—, the sense being ‘for whereas of old Troy had great possessions, now it has lost them through the siege.’ μέροπες ἄνθρωποι in the Nom. only here: the irregular metre is probably due to the more familiar μερόπων ἀνθρώπων.

293. The connexion is, ‘after we have suffered so much by being shut up in Troy, now when I have a chance of driving the Greeks into

the sea you wish to retreat to the city.' In most editions there is a comma at Ἀχαιοῦς, so that l. 295 is the apodosis to the clause ὅτε περ —. But the passage gains in effect if we regard νῦν δ' ὅτε as without a grammatical apodosis (see on l. 88 and l. 101). The apostrophe νήπιε, κ.τ.λ. fills the blank, finishing the passage in a somewhat abrupt way: 'now when Zeus gives deliverance (you wish to throw it away),— nay, do not let such counsel be heard.' The words μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ are evidently the climax of the speech, which it is in Homer's manner to introduce with a sudden transition: see on 3. 406., 4. 37, 351., 12. 244.

295. ταῦτα, *ista*, § 45. φαῖνε, 'utter,' 'publish,' cp. 14. 127.

299. ἐγρήγορθε, 'be awake,' Imper. Mid. of ἐγρήγορα. Analogy requires the form ἐγρήγαρθε, cp. διέφθορα, διέφθαρμαι.

300. ὑπερφιάλως ἀνιάζει, 'is vexed beyond bearing,' finds his possessions too great a weariness to him. The point of the sarcasm is that only a person who is tired of his possessions would wish to be longer besieged (referring to ll. 288 ff.).

301. καταδημοβορήσαι, 'to make public feast with.' So δημοβόρος βασιλεύς (1. 231) is 'a public-feasting king,' one whose only function is to eat at the public cost.

306. Hector repeats the words of Polydamas (l. 278), giving them a new force: Achilles will suffer, not merely (as Polydamas promised) by failing to take Troy, but by meeting Hector himself.

308. ἢ κε φέρησι—ἢ κε φεροίμην, 'whether he shall bear away the victory, or I may bear it away myself.' The Subj. is used for the alternative on which the emphasis falls; the sense being, 'I will meet him, let him be ever so victorious.' So in Od. 4. 692 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη the sense is 'he *will* hate some (though he *may* love some).' For the Mid. φεροίμην cp. 13. 486.

309. κτανέοντα is probably not a Fut. Part.: the regular Fut. of κτείνω is κτενέω, and the Fut. Part. is only used in Homer with Verbs of motion (like the Lat. Supine in -um). κτανέω may be a distinct Present, with desiderative force.

317. ἐπί, with θέμενος (Tmesis).

319. ᾧ, 'from whom,' a 'true' Dat.

ὑπό, with ἀρπάση, 'snatch from under,' *i.e.* from the possession of.

321. μετ' ἴχνια, 'following the track,' further explained by ἐρευνῶν.

341. καμόμεσθα, 'have gained by our toil.'

344. ἀμφὶ πυρί, 'over the fire'; ἀμφί because the feet of the tripod surround the fire.

345. λούσειαν ἄπο, with double Acc., see on 16. 667.

350. λίπ', *i.e.* λίπα, 'richly,' 'thickly,' see on 10. 577.

351. ἐννεώροιο, 'of nine seasons,' *i.e.* years. This is the most obvious rendering, and is supported by Od. 11. 311. But the meaning which

suits all the places is 'mature,' 'in season' (see Merry and Riddell on Od. 10. 14): hence the true form (as Mr. Raper has suggested) may be *ένν-ωρος*, = *έν ώρα* (cp. *ένδιος*, *έννυχος*): the *νν* being due to the original *γ* of *ώρα*, Engl. *year*. Such a word might easily be confused with the form *έννέωρος* from *έννέα*.

357. *έπρηξας*, 'thou hast accomplished it,' 'succeeded.'

και έπειτα, lit. 'afterwards (if not at first),' hence 'at length.'

358. *ή ρά νυ κ.τ.λ.*, 'the Greeks must be thy own children,' ironically said.

362. *μέλλει*, 'is likely to,' meaning that such a thing is quite in the ordinary course. *βροτός άνδρί* = 'one mere man for another.'

367. *ράψαι*, 'to bring about'; so *ύφαίνω*, *τεκταίνομαι*, &c.—metaphors from the most familiar industries of the time.

Lines 356-368 are probably an interpolation. The dialogue interrupts the course of the story with an abrupt double change of scene: whereas the change from the Greek camp (l. 355) to the house of Hephaestus (l. 369) is smoothed, in the Homeric way, by the passage of Thetis from the one to the other. Moreover, there is nothing to indicate that the return of Achilles was especially the work of Here, or that it was against the desire of Zeus.

369. The narrative goes back to the point at which Thetis left Achilles.

372. *έλισσόμενον*, 'wheeling about,' in busy movement.

375. Join *σφι έκάστω*, 'for them each one,' and *ύπό (θήκεν) πυθμένι*.

376. *θειον άγώνα*, 'the assembly of the gods,' see on 7. 298, also 15. 428.

378. *τόσσον . . ού πω προσέκειτο*, *i.e.* were finished *except* that the ears were not yet put on: see on 4. 130 and 13. 143.

379. *ήρτυε*, 'was fitting on,' explained by *κόπτε δέ δεσμούς*, 'was forging the fastenings.'

382. *Χάρις*, a personification of the beauty which belonged to the work of Hephaestus: cp. 14. 183 *χάρις δ' άπελάμπετο πολλή*. In the *Odyssey* this notion takes the more definite form of the marriage of Hephaestus and Aphrodite.

386. *πάρος*, with the Pres. Indic., 'before this thou hast not been a frequent comer.'

392. *δδε*, lit. 'as things are here,' *i.e.* 'here at once,' 'to join us.'

395. This is evidently another version of the myth told in Il. 1. 590-594, where the fall of Hephaestus is brought about by Here, though in a different way, and is connected with the Sinties and the island of Lemnos.

401. The *πόρπη* was a brooch (= *περόνη*). The *έλιξ* was probably a kind of brooch or clasp, formed of spiral work (whence the name). The

κάλυξ seems also to have been a fastening of some sort (Helbig, p. 191). The ὄρμος was a chain long enough to fall down over the breast.

405. ἴσαν, *i.e.* *ἴσαν*, 'knew.'

407. ζῳάγρια, 'ransom for life.'

410. αἴητον is a very obscure word, probably one of those which only survived in the conventional epic language.

414. 'His face on both sides.' ἀμφί is adverbial, not governing πρόσωπα: cp. 17. 290, also 6. 117 (note).

417. ὑπό, Adv. 'underneath.'

ἀνακτι, 'for their master,' *i.e.* supporting him.

418. εἰοικυῖαι, an anomalous form, for εἰκνῖαι (*Ἐφικνῖαι*).

420. θεῶν ἀπο ἔργα ἴσασι, 'they have skill in working that is of the gods.' Cp. Od. 6. 18 χαρίτων ἀπο κάλλος ἔχουσαι (also Od. 6. 12., 8. 457). ἔργα, 'woman's work,' cp. Od. 20. 72 ἔργα δ' Ἀθηναίη δέδαε κλυτὰ ἔργάζεσθαι.

421. ἔρρων. The original meaning is obscure, but some kind of painful or helpless movement is evidently implied: see on 8. 239.

422. πλησίον ἔνθα, 'near to where —.' Θέτις, sc. ἴξε.

426. θαμίξεις, see l. 386.

426, 427, = 14. 195, 196: also Od. 5. 89, 90. The lines represent a formula of intercourse = 'what can I do for you?'

429. ὄσαι, after τις, = τῶν ὄσαι, 'of all that —.'

431. ἐκ πασέων, 'above, more than, all': so in the next line.

435. ἀρημένος seems to mean 'vexed' or 'broken down,' and to be connected with the ἀρή noticed on 14. 485.

ἄλλα δέ μοι νῦν, sc. ἄλλγ' ἔδωκεν (l. 431). But the ellipse is very harsh.

437-443 are repeated from ll. 56-62, and 444, 445 from 16. 56, 58.

446. ἐφθιεν, the only instance of the form φθίω. Apparently it is Impf., not Aor. Cp. 1. 491 φθινύθεσκε φίλον κῆρ.

447. θύραζε, 'forth,' 'out'; see on 5. 694.

450. We should gather from this passage that the sending out of Patroclus was the immediate result of the embassy of book IX.

458. υἱεῖ ἐμῷ ὠκυμῶρῳ. The unusual Synizesis (-φ ὠ- as one syllable) may be avoided by reading υἱ' ἐμῷ ὠκυμῶρῳ (with two MSS).

464. ὦδε, 'as surely': cp. 13. 825 εἰ γὰρ ἐγὼν οὔτω γε —, ὡς —.

465. ἰκάνοι, Opt. because the principal Verb is an Opt., § 34, I, a.

467. ἀνθρώπων πολέων, 'of the many' (who will see it): cp. Od. 9. 352 πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο ἀνθρώπων πολέων; (= 'and many might do so'). θαυμάσσεται may be Aor. Subj., implying purpose; cp. 3. 287.

470. χοάνοισιν, 'melting-pots,' 'crucibles.'

471. παντοίην, *i.e.* of all degrees of strength.

473. ὅπως κ.τ.λ. This clause takes the place of the alternative to σπεύδοντι: instead of μὴ σπεύδοντι or μὴ παρέμμεναι (or some equivalent phrase) the poet uses words which logically cover every case. The reason evidently is that there are not *two* alternatives, but various degrees (παντοίην αὐτήν, l. 471).

481. αὐτοῦ, the *body* of the shield (opposed to ἄντυξ and τελαμών).

πτύχες. The five 'coats' or 'layers' were circular plates of metal, successively diminishing in size in such a way as to form concentric rings,—the fifth or smallest being visible as a complete circle, in the centre of the shield. On this central plate, and the four rings surrounding it, the pictures were wrought. The description begins with the innermost circle and proceeds outwards.

485. τείρεα, 'constellations.' The Art. makes a contrast to the sun and moon: 'and the starry signs too —.'

ἔστεφάνωνται, 'is set round with.'

488. αὐτοῦ, 'in the same space,' always in the north.

δοκεύει, 'watches,' as an animal expecting to be attacked. Orion is imagined as a hunter.

490 ff. The two cities now described probably occupy the next ring of the shield. They are evidently typical of the two conditions of peace and war. The city at peace is represented in two scenes, a marriage procession (491-496), and a law-suit (479-508).

491. γάμοι, the Plur. of *indefiniteness*: the picture represented marrying and feasting by means of one marriage-feast. So in the next line νύμφας and θαλάμων, though we need not suppose more than one bride in the actual scene.

492. ὕπο, 'by the guidance of.'

495. ἔχον, 'kept up,' as l. 105 καταχῆν ἔχε.

499. εὔχετο, 'maintained,' 'claimed credit for.'

500. πιφάυσκων, 'setting forth the case,' assuring all men that it was so.

ἀναίνετο μηδὲν ἐλέσθαι, 'refused to take anything.' The phrase is usually translated 'denied that he had received anything,' but, as Mr. Leaf has lately pointed out (*J. H. S.* viii. 122 ff.), ἀναίνομαι means 'refuse,' not 'deny'; and besides the poet would hardly choose to represent a suit arising out of homicide—the most interesting chapter of primitive law,—where the dispute had nothing to do with the homicide itself, but was a mere question whether certain money had been paid or not. It gives a much better picture if we suppose the case to belong to the period when the obligation to accept a money payment was coming to be recognised, but might still be disputed in particular circumstances.

μηδέν, the only instance of this form in Homer: the Homeric words are οὐ τις, μή τις. The use of μή (instead of οὐ) is for the sake of emphasis, as with Verbs of swearing.

501. ἐπὶ ἴστωρι, 'with a daysman'; properly ἴστωρ is one who *knows*, i.e. witnesses, the agreement by which he is called on to decide: see 23, 485-487. So in the case of an oath (e.g. 7. 411 ὄρκια δὲ Ζεὺς ἴστω) a god is called to witness it, and is expected to know and punish its violation. Thus the word comes to mean an arbiter or referee.

πεῖραρ ἐλέσθαι, 'to take an ending, decision.'

502. The scene here changes to the actual trial. The chief difficulty is to reconcile the ἴστωρ to whom the parties wished to resort with the γέροντες or Elders who now give judgment. The true explanation seems to be that quoted by Hentze from A. Hofmeister, viz. that the ἴστωρ finds the case too grave for him to decide alone, and accordingly brings it before the Elders. This is not expressed in the passage, but perhaps is implied by the description of the people taking sides, and so making the matter one of public concern. Mr. Leaf adopts this view, and (among other illustrations) traces an interesting parallel with the trial of Orestes in the *Eumenides*, where Athene acts as ἴστωρ, and lays the case before the court of the Areopagus.

505. σκήπτρα, the indefinite Plural, referring to what was done several times. Each elder received a sceptre in turn from one of the heralds, and held it in his hand while he spoke: see on 1. 234.

506. τοῖσιν, 'with these,' Dat. in the *comitative* use, § 38, 3.

ἤϊσσον, 'started up.'

δίκαζον, 'gave judgment.'

507, 508. These lines have been much discussed. The main question is whether the two talents of gold represent the *ποινή* in dispute—in which case 1. 508 is to be understood of the *disputants*, and *δίκην εἶποι* = 'plead his cause,'—or form a kind of prize, to be given to that one of the *elders* whose decision (*δίκη*) is most approved. The latter interpretation is accepted by Sir Henry Maine (*Ancient Law*, p. 375), who compares the Roman procedure, and points out that in primitive times the agreement under which two parties resorted to a judicial decision took the form of a wager, and the stake went, as 'fees of court,' to the judge. The language of the passage is clearly in favour of this view. The two talents are connected with the description of the elders giving judgment, not with the *ποινή*,—which was a sum *claimed*, but not an object to be produced in court. Moreover, the sum is too small for the 'were-gild' of a man: cp. 23. 269, where the two talents serve as the fourth prize of the chariot-race. And the words *δίκην ἰθύντατα εἶποι* apply properly to a judge: so *δίκη ἰθεῖα* (Hes. Op. 36), 'righteous judgment'; cp. Il. 16. 387 οἱ . . σκολίας κρίνωσι

θέμιστας, and Hes. Op. 221 σκολίης δὲ δίκης κρίνωσι θέμιστας. The chief difficulty urged on the other side is that there would have to be some way of deciding which of the elders gave the best judgment. But this difficulty would not arise in practice. Homeric debates end without any formal voting: either some one opinion is adopted by the 'evident sense' of the assembly, or else no decision at all is arrived at.

509 ff. The two armies are probably ^{one army of} both besiegers (not besiegers and besieged, as has been thought). The artist of the shield could only give the notion of *surrounding* a city by showing it between two sets of assailants (see the examples given by Helbig, p. 305). The words δίχα δὲ σφισιν ἦνδανε βουλή need not refer to the two armies (as though each supported one of the two proposals). They only imply an assembly in which the usual alternatives (cp. 22. 117-121) were supposed to be debated, perhaps with envoys from the besieged.

513. ὑπεθωρήσοντο, 'armed themselves to meet' (the enemy): ὑπό as in ὑπαντιάζω, ὑπομένω, ὑποκρίνομαι. The usual explanation, 'armed in secret,' cannot be supported by a good parallel.

515. ἐφισταότες, Masc. because the boys and old men are in the poet's mind: cp. 2. 137.

519. ἀμφίς, 'standing out,' not mixed with the crowd.

ὑπολίζονες, 'smaller under' (them), ὑπό as in ὑποδμῶς, ὑποβού-
κολος, ὑφηγίος, — words implying a lower position. Editors generally write ὑπ' ὀλίζονες, taking ὑπό as an Adverb with ἦσαν.

520. εἶκε, lit. 'gave way,' 'made room for,' hence 'was fit for.' The Pres. εἶκω (φείκω), 'to yield,' is probably the same verb as the Pf. ἔοικα, 'to be fit' or 'like' (Curt. GZ. 5th ed. p. 663). This passage shows the transition of meaning: cp. 22. 321.

523. Join ἀπάνευθε λαῶν, 'away from the main body.'

527. τά, i.e. the herds.

528. τάμνοντ' ἀμφί, 'cut off' (so as to drive them away): cp. Od. II. 402 βοῦς περιταμνόμενον ἦδ' οἰῶν πῶεα καλά (= 'making raids').

531. εἰράων, 'the place of assembly,' where the debate (l. 510) was supposed to be going on.

ἐφ' ἵππων βάντες, 'mounting their chariots.'

533. στησάμενοι, 'setting (the battle) in array.'

537. ποδοῦιν, Gen. 'by the feet.'

539. ὠμίλειν, *versabantur*: the actions and movements of the groups were like those of living men.

541 ff. At this point a fresh set of subjects begin, doubtless on a new ring of the shield. The chief occupations and pleasures of country life are illustrated, and apparently arranged in the order of the Seasons. Spring is represented by ploughing (ll. 541-549; Summer by reaping (ll. 550-

560); Autumn by the vintage (ll. 561-572): and Winter by cattle and sheep feeding, with a hunting incident (ll. 573-589).

544. **τέλσον**, a word which only occurs here and in 13. 707, clearly means the 'headlands' or boundary of the field at the end of the furrows.

548. The dark colour given to the gold points to the use of an enamel (Helbig, p. 303).

550. **τέμενος**, a 'close,' exempt from common occupation. Cp. the **τέμενος** given by the Lycians to Bellerophon (6. 194), and Sarpedon (12. 313), and by the elders of Calydon to Meleager (9. 578). Many MSS. have the reading **βαθυλήϊον**, 'deep in standing corn'; but this epithet could hardly apply to the whole **τέμενος**, and the character of the **τέμενος** as a domain attached to the kingly position (**τιμὴ βασιληΐς**) is clearly shown from the passages quoted (Mr. Ridgeway in the *J. H. S.* vi. p. 336).

552. **δράγματα**, 'handfuls,' the stalks of corn grasped by the left hand at each stroke of the sickle: cp. the Part. **δεδραγμένος**.

μετ' ὄγμον, 'along the furrow,' as the reaper *followed* it.

553. **δέοντο**, 'bound': Cobet reads **δίδεντο**.

555. **δραγμαεύοντες**, 'gathering the handfuls.'

556. **πάρεχον**, 'handed on,' kept supplying the binders.

560. **δεῖπνον**, 'for the mid-day meal' (not 'supper,' as in Attic): see on 8. 53.

πάλυνον, lit. 'sprinkled,' as Od. 10. 520 **ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν**, of sprinkling into a libation. Hence it may mean to 'grate' or 'shred,' in making some kind of broth or pottage.

562. **μέλανες**, 'dark,' in contrast to the other gold (cp. l. 548).

563. **ἑστήκει**, sc. **ἄλῃ**, 'was set up, supported.' The Dat. **κάμαξι** is instrumental or comitative (§ 38, 3), cp. 6. 243.

570. **λίνον δ' ὑπὸ καλὸν ζεῖδε**. These words are generally understood of the Linus-song, or dirge in honour of **Λίνος**, which the boy 'sang to the accompaniment' (**ὑπό**) of his lyre. The subject of the song, a beautiful youth cut off by an untimely death, belongs to a type represented in most mythologies. It is more than doubtful, however, whether this is the true account of the passage. Zenodotus read **λίνος**, *i. e.* the linen string of the lyre, which 'sang sweetly, in answer' to the touch of the player; and this view—which is equally tenable with the reading **λίνον**, taken as a Neut. Nom.—is strongly supported by Od. 21. 411 **ἢ δ' ὑπὸ καλὸν ἄεισε, χελιδόνι εἰκέλη αὐδὴν** (said of the bow-string tried by the hand of Ulysses). In any case **καλόν** is an Adv. (1. 473).

571. **ῥήσσοντες**, 'beating the ground'; **ῥήσσω** is generally taken to be another form of **ῥήγνυμι**, but this is doubtful.

573. **ὀρθοκραϊράων**, see on l. 3 (where it is applied to ships).

575. κόπρου, 'the farm-yard.'

583. λαφύσσετον, for λαφυσσέτην, a form which is impossible in hexameter verse: cp. ἐτεύχετον (13. 346).

584. ἐνδίεσαν, 'set on,' 'hounded on.'

αὔτως, 'without doing more,' *i.e.* without attacking the lions themselves.

585. δακέειν, 'in regard to biting,' *i.e.* shrank from biting the lions. The construction is like 7. 409 οὐ γὰρ τις φειδῶ νεκύων . . . πυρὸς μελισσόμεν, 'there is no grudging as to the dead for soothing them with fire,' = as to soothing the dead with fire.

590 ff. This dance probably occupied a ring of the shield. According to Pausanias the work of Daedalus was a relief in white marble that was still shown at Cnossus in his time. The figures of the dance are supposed to have represented the windings of the labyrinth in which Ariadne guided Theseus. ποίκιλλε is a word which only occurs here. Elsewhere ἐτίθει or ποίησε is used of the different scenes.

593. ἀλφεισίβοιαι, 'oxen-earning,' *i.e.* purchased with oxen by their suitors.

594. καρπῶ, Sing. used distributively: 'holding their hands (each) on a wrist.' Cp. 13. 783., 16. 371. 621., 24. 647.

596. εἶατο, from ἔννυμι, Pf. Mid. εἶμαι.

600. ἄρμενον ἐν παλάμῃσιν, 'well-fitted (for holding) in his hands': so in Od. 5. 234 (of an axe).

601. περήσεται, Aor. Subj. πειράομαι does not elsewhere take an Acc., hence τροχόν should be regarded as an *Acc. de quo*, § 37, 7.

602. ἐπὶ στίχας ἀλλήλοισι, lit. 'in rows as regards each other,' *i.e.* forming themselves into answering lines,—in contrast to the simple movement in a circle of l. 599 ff.

604-606 = Od. 4. 17-19.

τερπόμενοι, in apposition to ὄμιλος, cp. 16. 281.

The words μετὰ δέ σφιν . . . φορμίζων are not in any MS. of the Iliad. They were inserted by Wolf from the passage of the Odyssey, chiefly on the authority of Athenaeus (V. p. 181). No trace of them is to be found in the ancient scholia. The picture of the dance and the two tumblers is simpler and more intelligible without the player on the lyre. If the words are not inserted we must read ἐξάρχοντες (or possibly ἐξάρχοντε) in l. 606. In the other case ἐξάρχοντος is better, taken as a Gen. absolute (sc. αἰθοῦ).

613. κασιτέροιο. The use of *tin* is strange, since it is too soft a metal for such a purpose. See Helbig, p. 196.

BOOK XIX.

THE chief subject of this book is the 'renunciation of wrath'—*μήνιδος ἀπόρρησις*—which Achilles has to make in the Greek assembly before he can again take his place in their ranks, and exact the vengeance for which he is thirsting. There are four scenes, divided as follows:—

Thetis brings the new arms to Achilles (ll. 1-39).

Achilles calls the Greeks to an assembly, declares his quarrel at an end, and presses for immediately taking the field. Agamemnon repeats his offer of gifts as atonement. Ulysses warns against going into battle hungry (ll. 40-276).

The gifts are brought to Achilles in his tent. Briseis laments over Patroclus. Achilles refuses food and drink, but Athene strengthens him with nectar (ll. 277-355).

The Greeks arm and sally forth. The arming of Achilles is described. The horse Xanthus foretells his death (ll. 356-424).

In this book, as in the last, the narrative stands in the closest relation to the events with which the story of the Iliad begins. Just as the meeting of Achilles and Thetis, which is the first and most important incident of book XVIII, recalls their former meeting in book I, so the assembly described in this book takes us back to the assembly which was the scene of the quarrel between Achilles and Agamemnon. The 'wrath' which was then kindled in the sight of the Greek army has its counterpart in an equally public 'renouncing of wrath,' and reconciliation of the two chiefs.

The speeches now put into the mouth of Agamemnon contain a reference evidently intended to connect the present position of affairs with the Embassy to Achilles in book IX. The gifts then offered to Achilles by way of atonement are again pressed upon him by Agamemnon, and his attitude towards the offer is essentially the same as it was then, namely, one of complete indifference. He does not refuse the gifts, for he has formally renounced his quarrel with Agamemnon; but he makes it clear that they are nothing to him. See the note on 16. 84-86.

Mr. Grote and those who with him regard the Embassy to Achilles as an addition, inconsistent with the original plan of the Iliad, are necessarily led to maintain that the passages in book XIX which refer to it, viz. ll. 140, 141, 192-195, and 243, are interpolations. But ll. 192-195, at least, cannot be spared, unless we also strike out the passages which describe the gifts being brought to Achilles, ll. 238-249, 278-281. Homer would not make Ulysses go to the tent of Aga-

memnon and fetch the gifts without being first commanded by Agamemnon to do so; and this command is given in ll. 192-195. It is significant, too, that Ulysses is not told what gifts he is to fetch. He simply goes to bring 'the gifts,' and he finds everything ready to his hand, in a way that would be unintelligible unless the episode of book IX had preceded.

These considerations seem to show that if book XIX has been tampered with in order to bring it into harmony with book IX, the changes made must have been greater than Mr. Grote supposed. Among later theories the most plausible is that of Hentze, who would leave out ll. 140-302 (except ll. 270-277), so as to make the final apostrophe of Achilles—*Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἀνδρῶσσι διδοῖσθα*—follow directly on the main speech of Agamemnon. Hentze urges with much show of reason that after the appeal for immediate action which Achilles has made (l. 68 *ἀλλ' ἄγε θάσσον ὄτρυνον πόλεμόνδε κ.τ.λ.*), the long speeches about the gifts, and on the question whether the army ought to breakfast before taking the field, are tasteless and out of place. This however is a line of argument which we must be careful in applying to Homer. We certainly find speeches made by Homeric heroes at critical moments, when a single word would seem to be more than enough. In such cases a conventional license is given. The speech is allowed to be long enough to give room for a sufficient picture of the situation; and the improbability is tolerated for the sake of the artistic effect. Now in the present instance the aim of the poet is to bring out the lofty impulsiveness, mingled with grief and desire of vengeance, which now characterises Achilles, and he does this by contrasting him, first with the neutral type represented by Agamemnon, then with the patience and practical wisdom of Ulysses. The debate about the expediency of sending out the army without food would doubtless seem to a Greek hearer to be a very fit occasion for the exhibition of these qualities. And in regard to the gifts it is to be considered that the acceptance of them by Achilles would probably be regarded as binding him anew to the cause of Agamemnon. Achilles might himself be willing to return to the war, even without gifts (*ἄτερ δῶρον*, like Meleager in the story told by Phoenix, see 9. 598-604); but the morality of the time may have recognised them as a pledge of goodwill which the other chiefs could not safely neglect. In any case the presentation of the gifts tends to exalt the hero (cp. 9. 605), and has the character of a solemn overt act cementing the reconciliation.

Many short passages in this book have been rejected by critics as later interpolations. The most important is the passage in which Achilles is made to speak of his son Neoptolemus, whom he had left in the island of Scyros. Some critics content themselves with leaving out l. 327, in which the name Neoptolemus occurs; others reject ll.

326-337, so as to get rid of all mention of Scyros. The latter view is supported by peculiarities of language in the passage (see the notes on ll. 326, 331, 332), and the complete silence of the rest of the Iliad as to the marriage of Achilles. The Scyros adventure was told in the Cyclic poem called the *Cypria*, and the coming of Neoptolemus from Scyros was an incident of the *Little Iliad*. The present passage may have been suggested by either of these poems, or may have come from some common source.

The dialogue between Achilles and the horse Xanthus (ll. 404-424) has been suspected, on the ground that the chariot is not heard of in the next book. But the Homeric chariot, when it has once brought the warrior to the field, has little to do except to wait in case he should be wounded, or hard pressed by an enemy. The scene contains one of the prophecies that are a feature of this part of the poem, and the miraculous incident of the horse speaking—one of a kind that is rare in the Iliad—gives additional emphasis and solemnity.

8. τοῦτον, Lat. *-istum*, implies some degree of impatience.

15. ἔτρεσαν, 'they turned and fled'; cp. 14. 522, also Od. 6. 138 τρέσσαν δ' ἄλλυδις ἄλλη (of Nausicaa's maidens).

17. δεινόν is an Adv. qualifying ἐξεφάνθεν (not an Adj.).

19. τετάρπετο, a reduplicated 2 Aor., § 4.

22. οἷα is predicate with ἔμην, 'such as it is like the works of immortals are.' ἄνδρα should perhaps be ἀνδρί, as in 18. 362 μέλλει βροτὸς ἀνδρὶ τελέσσαι (Nauck).

24. υἱόν, Acc. governed by καθδύσαι in the next line.

26. μὴ ἐγγείωνται, 'lest they have engendered.'

27. 'The life is slain out of him,' *i.e.* is taken by slaying. The clause is parenthetical.

σαπήνη, sc. νεκρός, χροά being Acc. of 'part affected,' § 37, 4.

32. κῆται is read by Ven. A.: other MSS. have κείται. The regular Homeric Subj. would be κείεται (cp. ἐφθιτο, Subj. φθίεται), becoming κέεται, which is probably the true reading here.

35. ἀποιπών (ἀπο-φειπών), 'declaring at an end,' 'renouncing.'

38, 39. It is probable that some primitive process of embalming is in the poet's mind: see on 16. 670.

42. ἀγῶνι, see on 15. 428.

43. οἷ τε, sc. ἦσαν. ἔχον, 'wielded.'

49. ἔχον, 'bore,' 'suffered from'; so in l. 52.

50. πρώτη, 'the foremost part.'

56. τι expresses doubt or hesitation, which here is of course ironical, = 'can we say that it has been well?' Cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι = 'this seems perhaps best.'

ἀρειον 'well (and not ill)': Compar. as in l. 63.

57. This is one of the places in which it is difficult to decide between *ὅτε*, 'when' and *ὅ τε*, 'in that,' 'in respect that' (§ 48, 2). The latter suits *τόδε*, which gains by being taken as an antecedent to the Relational clause: cp. Od. 20. 333 *νῦν δ' ἤδη τόδε δῆλον ὅ τ' οὐκέτι νόστιμός ἐστι*: also the combination *τὸ—ὅτι* (Il. 5. 406, &c.), *τοῦτο—ὅτι* (Il. 15. 207), *τὸ—δ* (Il. 19. 421., 20. 466).

60. *ἐλόμην*, 'gained her' (as a prize).

62. *ἐμεῦ ἀπομηνίσαντος*, 'from the time of my great anger'; *ἀπό* expresses that it was an *utter* quarrel, see on 2. 772.

63. *κέρδιον*, 'profitable for the Trojans' (not for me). The Comparative expresses this contrast, not a higher degree of the quality 'profitable.'

65. *προτετύχθαι ἕασομεν*, see on 16. 60.

70. *ἔτι*, 'once more,' as before the quarrel.

71. *ιαίνειν*, *i. e.* 'to bivouac,' see on 9. 325.

77. *αὐτόθεν ἐξ ἔδρης*, 'without moving from his seat'; so in Od. 13. 56 *αὐτόθεν ἐξ ἔδρῶν*, opposed to *ἀνὰ δ' ἴστατο*. Two of the old texts which were used by Aristarchus (those of Massilia and Chios) had instead of ll. 76, 77 the two lines—

*τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων
μῆνιν ἀναστανάχων καὶ ὑφ' ἔλκεος ἄλγεα πάσχων.*

The text of Zenodotus had the first of these lines only. The great difference in the two versions of l. 77, and the fact that both were unknown to Zenodotus, make it probable that both are spurious,—are in fact two different attempts to explain the obscure words at the beginning of Agamemnon's speech.

79, 80. Aristarchus understood these lines as Agamemnon's plea for indulgence in speaking from his seat, and apparently took *ὑββάλλειν* (*i. e.* *ὑποβάλλειν*) as meaning 'to prompt,' to put up some one else to speak for one. 'It is a goodly thing to listen to one standing,'—*i. e.* it is well for a speaker to stand (which I cannot do on account of the wound)—'and it is not fitting to speak through the mouth of another'—so that I am driven to speak *ἐξ ἔδρης*. This explanation is evidently very forced, and is only tenable at all on the assumption that Agamemnon was *not* standing. If we reject l. 77 the lines are naturally taken as an appeal for silence: 'it is well to listen to him who stands up (to speak), and unseemly to interrupt.' With l. 79 so understood cp. Od. 1. 370 *μηδὲ βοητὺς ἔστω, ἐπεὶ τό γε καλὸν ἀκούμεν ἐστὶν αἰοῖδου*: and for *ὑββάλλειν*, 'to take up,' 'interrupt,' see on Il. 1. 292, where the Adv. *ὑποβλήδην* has this force.

82. *βλάβεται*, 'breaks down,' see on 16. 331.

83. *ἐνδείξομαι*, 'will declare the matter.'

84. *σύνθεσθε*, cp. 1. 76 *σὺ δὲ σύνθεο*, 'give heed.'

85. *τοῦτον*, Lat. *istum*, 'that word of yours' (§ 45), refers to the

foregoing speech of Achilles. 'The Greeks have already said all this that you say now.' For this use of *οὗτος* cp. ll. 187, 213.

89. *αὐτός ἀπήύρων*, 'took by my own act,' see I. 356.

90. *διά*, with *τελευτᾶ*, 'brings to the end.'

91-93. *Διὸς θυγάτηρ* is predicate. Note the shifting play of personification: Ate—moral blindness—is first a *thing* put into the soul by Zeus, Fate and the Erinyes, and then suddenly becomes a living agent. She goes with soft tread 'along the heads of men,' *i. e.* she enters men's minds before they are aware of her deadly power. So the Erinyes is *ἡεροφοῦπις*, 'moving in mist' (like 'the pestilence that walketh in darkness'). Cp. Shelley, *Adonais* xxiv:

Out of her secret Paradise she sped
Through camps and cities rough with stone, and steel,
And human hearts, which to her aery tread
Yielding not, wounded the invisible
Palms of her tender feet where'er they fell.

ἀάται, Mid. in a transitive sense, 'infatuates.'

94. *ἕτερόν γε*, 'one at least' (if not both himself and Achilles).

95. *Ζεὺς ἄσατο*, so Aristarchus: the MSS. have *Ζῆν' ἄσατο*, sc. *Ἄτη*. The transitive sense may be defended by the use of *ἀάται* in ll. 91, 129.

103. *μογο-στόκος* (so divided), probably 'staying labour' (root *stek*); see II. 270.

105. *τῶν ἀνδρῶν γενεῆς*, 'one of the race of those men.'

οἱ θ' αἵματος ἔξ ἐμεῦ εἰσί, 'who are of blood from me.' So in I. 111 *οἱ σῆς ἔξ αἵματος εἰσι γενέθλης*, 'who are of blood from thy stock,' joining *σῆς ἔξ εἰσι γενέθλης*: cp. Od. 13. 130 *τοί πέρ τοι ἐμῆς ἔξ εἰσι γενέθλης*. The Gen. *αἵματος* is partitive, in the wide sense of 'belonging to'; cp. 20. 241 *ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι*, and Od. 4. 611 *αἵματος εἰς ἀγαθοῖο*.

107. *αὔτε* indicates the relation of promise and fulfilment: 'you will not, when the time comes round, crown your word with fulfilment.'

110. *ἐπ' ἡματι τῷδε*, 'with this day,' as the event of this day. See on I3. 234.

113. *ἐπειτα*, 'thereupon,' *i. e.* therein.

115. *ἤδη*, 'knew of,' 'knew that there was.'

117. *ἔστήκει*, 'was on,' 'was running' as we say, with a different metaphor.

118. *ἡλιτόμηνον*, 'of the wrong month' (*ἀλιτεῖν*).

120. *ἀγγελέουσα*. The Fut. Part. is properly used in Homer only with verbs of motion. Perhaps *προσηύδα* has this force: 'addressed herself to Zeus with the news.'

126. *λιπαροπλοκάμιο*, 'with plaits shining (with ointment)': cp. 14. 176.

131. ἔργ' ἀνθρώπων means especially 'tillage,' as in 16. 392. In the heroic age this comprehended all settled life.

140. ὄδε παρασχέμεν, 'am here to furnish,' as 9. 688 εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν.

141. χθιζός is incorrect, at least according to our mode of dividing time, since the Embassy was in the night before last. But possibly Homer reckoned the day from sunset to sunset, as the Jews still do.

147, 148. The construction here is mainly a question of stopping. Recent editors put a comma after ἐθέλησθα, and again after ἐχέμεν, and read πάρα (=πάρεστι):—'Gifts it is for thee, if thou wilt, to offer, as is becoming, or to withhold them'; or (taking the Inf. for the Imperative) 'Gifts, if thou wilt, do thou offer,' &c. It seems better, with the older editors, to join ἐθέλησθα παρασχέμεν, and to read ἐχέμεν παρὰ σοί (with the MSS.): 'Gifts if you choose to offer, as is meet, or to keep them with you, (do so): but now' &c. The ellipse of the grammatical apodosis is quite Homeric: cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς κήομεν ὕστερον αὐτε μαχησόμεθ' κ.τ.λ. See also on 6. 150. The presumption is in favour of the interpretation which requires the fewest stops. For παρὰ σοί = 'in thy keeping' cp. Od. 11. 175 ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας ἦέ τις ἦδη ἀνδρῶν ἄλλος ἔχει.

ἦ τε is nowhere else used exactly as in this passage, = 'or.' Perhaps the true reading is εἶ τ'.

149. κλοτοπεύειν, a word only found here, said to mean 'to make fine speeches'; but this is a mere guess from the context.

151. ὡς κέ τις . . ἴδεται is best taken after μνησώμεθα χάρμης: 'that so men shall see Achilles,' &c. Some take ὡς κέ τις—ὡδέ τις as correlatives: 'as each one of you shall see Achilles . . so let him' &c. But this separates the three lines too much from the rest of the speech.

158. ὀμιλήσωσι, 'meet' (in combat).

163. ἄκμηνος, 'unfed,' a word that occurs in this book only (ll. 207, 320, 346).

169. γυῖα, 'in his limbs,' Acc. of 'part affected.'

172. ὄπλεσθαι, 'to make ready,' found here and at 23. 159.

176. μή after Verbs of swearing, cp. 15. 36.

τῆς is governed by εὐνής, 'her bed': see on 9. 133.

180. δίκης ἐπιδευές, 'a falling short in right,' failure to receive what is due.

181. ἐπ' ἄλλω, 'with another,' 'in another case.'

183. ἀπαρέσασθαι, 'to make his peace again with.' The Acc. βασιλῆα is to be taken as subject to ἀπαρέσασθαι, and ἄνδρα as object (the same construction as σε ἀρεσάσθω in l. 179): 'it is no matter for blame (*i. e.* it is only right) that a king should make atonement to a man when he is the beginner in the quarrel.' χαλεπαίνω is

'to storm,' 'chafe,' χαλεπήναι (Aor.) 'to lose one's temper,' 'break out in strife.' Some editors take βασιλῆα ἄνδρα together: the rhythm is against this. Heyne takes ἀπαρέσασθαι = δυναρεστῆν: 'it is only natural that a king (viz. Achilles) should show displeasure when one provokes him.' But this would be a mere truism. The form of the line reappears in the conventional ἄνδρ' ἀπαμύνασθαι ὅτε τις πρότερος χαλεπήνῃ (Il. 24. 369., Od. 16. 72., 21. 133).

186. ἐν μοίρῃ, 'in fitness,' 'duly.'

187. ταῦτα, *ista*, 'what you propose,' cp. l. 175.

189. Aristarchus read αὔθι τέως, the best MSS. have αὔθι τέως περ. Here the form τέως, which had crept in instead of the original Homeric τῆος, spoiled the metre, and so led to further corruption. We have first to reject περ (with Aristarchus), and then to change αὔθι into αὐτόθι (Bekker) or αὐτοῦ.

193. κούρητας, used here and in l. 248, apparently = κούρους.

194. ἐνικέμεν is an exceptional form in Homer; elsewhere ἦνικα is the Tense-form used, § 5, 3.

195. χθιζόν, here an Adv.: but perhaps we should read χθιζοί (so the passage is quoted in Strab. X. 467).

202. ἦσιν. The usual Homeric form is ἔη.

205. ὀτρύνετον, 'you two,' viz. Agamemnon and Ulysses.

208. τεύξεσθαι, the Fut. to show that this is not properly part of the *command*: cp. 6. 70 ἄνδρας κτείνωμεν, ἔπειτα δὲ . . συλήσετε. But the Opt. τισαίμεθα shows that the clause is grammatically dependent on ἀνώγοιμι. See § 34, 1, a.

212. ἀνὰ πρόθυρον τετραμμένος, *i. e.* with his feet pointing through the doorway.

213. ταῦτα, 'your theme,' viz. food, cp. ll. 85, 187.

216. We may read Πηλῆος, scanning υῖέ as an iambus (cp. 4. 473., 6. 130, &c.), or Πηλέος υῖέ (---).

218. προβαλοίμην, 'may surpass,' 'should be found to surpass'; lit. 'throw myself in front'; cp. 6. 68 ἐνάρων ἐπιβαλλόμενος.

221. τε marks a general statement, § 49, 9. So Od. 1. 392 αἰψά τέ οἱ δῶ ἀφνειὸν πέλεται, and Hes. Theog. 86 ὁ δ' ἀσφαλῆως ἀγορεύων αἰψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε (Düntzer).

222. καλάμην, 'the straw.' War is a harvest in which there is much cutting down, but little ingathering of fruit. In this fine metaphor the slaughter in war is compared to the work of the sickle, the word χαλκός applying to both. ἄμητος δ' ὀλίγιστος is an ironical under-statement, a way of saying that in war there is *nothing* answering to the ἄμητος of the husbandman:—it is a harvest that is all cutting down, no storing up of what is cut. The ἄμητος is clearly not the slaughter (as L. & S.) To understand it of the booty is logical, but somewhat impairs the poetical effect.

223. ἐπὴν κλίνῃσι τάλαντα Ζεὺς, 'when Zeus strikes the balance,' *i.e.* decides the issue; cp. the symbolical weighing of opposing champions, 8. 69 ff.

225. γαστέρι, *i.e.* by fasting.

227. πότε κέν τις ἀναπνεύσειε πόνοιο; 'when can a man have a breathing-space from the toil' (of fighting)? This parenthetical question simply dwells on the notion implied in πολλοὶ καὶ ἐπήτριμοι—that there can be no respite (and therefore no time for fasting or ceremonious mourning of any kind). Some make it refer to the 'hardship' of fasting: but this is a post-Homeric sense of πόνος, and does not give so good a connexion of thought.

229. νηλέα, for νηλέα (Nom. νηλέης), by hyphaeresis: cp. ἀκλέας, ὑπερδέα, also αἶδεο for αἰδέεο.

ἐπ' ἡματι, 'for the day,' *i.e.* on the day only. δακρῦσαντας, Aor. because it means 'performing the weeping,' regarded as a single act.

230. περὶ λίπωνται, 'are left over from': περὶ as in περίειμι, &c.

234. λαῶν, with τις.

235. ἦδε γὰρ ὄτρυντὺς κακὸν ἔσσειται ὅς κε λίπηται, 'for this call to arms will be ill for him who shall stay behind,' *i.e.* after this call to arms it will go hard with him who shall stay behind. The commentators generally take ἦδε ὄτρυντὺς to be the ἄλλη ὄτρυντὺς of the preceding line. But surely ἦδε can only mean 'this present,' opposed to any future or distant one; cp. 7. 358 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

247. στήσας, 'having weighed.' πάντα, 'in all.'

254. ἀπὸ τρίχας ἀρξάμενος, 'cutting off hair as the beginning of the rite.' ἀρχεσθαι is applied to any preliminary rite, and as the rite is in this case cutting off hair ἀπάρχεσθαι is equivalent to ἀποτέμνειν, and is construed accordingly: see on 1. 471 (ἐπαρξάμενοι δεπάεσσι).

255. ἐπ' αὐτόφιν, generally explained 'by themselves,' 'withdrawn into themselves' (Leaf), as 7. 195 (εὐχέσθε) σιγῇ ἐφ' ὑμείων. But this reflexive use of αὐτός is very questionable, and ἦσθαι ἐφ' ἑαυτῶν can hardly be made to mean 'to sit withdrawn into themselves.' Probably the true reading (as Nauck suggests) is αὐτόθι, and ἐπ'—ἦατο means 'sat by' (Lat. *adsistebant*).

258-260. The chief deities called upon to witness oaths are Zeus, the Sun, and the Earth. In 1. 197 Agamemnon mentions only Zeus and the Sun. The three are named together in the similar passage, 3. 104, and a ram is allotted to each. The avenging powers 'beneath the earth' appear in the prayer 3. 276-279, but the name Erinyes is only given to them here.

261. μὴ ἐπενεῖκαι, 'that I never laid hand'; for μὴ with the Inf. in oaths cp. 1. 176 μὴ ποτε . . ἐπιβήμεναι. The Nom. ἐγώ however is

unexplained: and as the formula ἵστω νῦν is elsewhere (10. 329., 15. 36) followed by μή with the Indicative, and the form ἐνεῖκαι does not elsewhere occur (cp. l. 194), it is probable that the true reading here is ἐπένευκα (so La Roche).

262. εὐνῆς is governed by κεκρημένος in the sense of 'desiring.'

πρόφασιν is adverbial, as in l. 302, = 'professedly.' The πρόφασις is the ostensible ground, whether it be the true ground (as here), or not.

265. ὅτις σφ' ἀλίπηται, 'to whoever offends,' to every one who offends. σφ' for σφέ, Acc. Plur.

271. οὐκ ἂν κ.τ.λ., 'else surely Atrides would not have stirred.'

273. ἀμήχανος, lit. 'impracticable,' 'with whom no contrivance is of avail,' hence 'perverse,' 'unconscionable': cp. 13. 726 ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.

ἀλλά ποθι κ.τ.λ., 'but, it seems, Zeus wished' = 'unless Zeus had wished.'

276. αἰψηρήν, 'speedy,' i. e. so that it separated speedily.

290. ὡς introduces a reflexion founded on the fact just mentioned: 'even as for me evil always waits upon evil,' 'showing how evil waits upon evil.'

δέχεται, used without an object, 'waits for its turn,' is ready to carry on the series.

293. τοὺς μοι μία, see on 3. 238.

294. κηδείους, 'much cared for,' beloved.

298. κουριδίην, see on 5. 414.

ἄξειν, 'that he would carry me'; the change of subject is somewhat harsh, but the name of Achilles is the chief word in the previous clause.

δαίσειν γάμον, 'to give a marriage-feast': Od. 4. 3 δαινύντα γάμον πολλοῖσιν ἐτήσιν.

302. πρόφασιν, as in l. 262, does not imply that the mourning for Patroclus was a mere pretence, but only that it was the immediate occasion: so in ll. 338, 339.

305. ἐπιπέιθεθ', for ἐπιπέιθεται, 'listens to my prayer.'

306. πρίν, 'sooner,' sc. than sunset; this is expressed by a fresh sentence (l. 308), cp. 16. 62., 24. 699.

312. τέρποντες, Pres., 'seeking to comfort'

313. πόλεμου στόμα, 'the open gulf of war.' The word is applied to any opening, e. g. a bay between headlands (14. 36). War is perhaps thought of as an open space, an abyss, into which a man may fall and be lost. But we must not press the metaphor too closely.

314. μνησάμενος, 'bethinking himself,' viz. of Patroclus.

ἀνενείκατο, 'fetched a sigh.'

315. ποτε, nearly = 'many a time,' like τις = 'many a one.' ἔθηκας, 'hast served.'

321. σῆ ποθῆ, 'with longing for thee': so l. 336 ἐμὴν ἀγγελίην, 'news of me.'

οὐ πάθοιμι, without ἄν or κεν, § 31, 4.

322. τοῦ πατρός, 'my father' (instead of you): the Art. marks the contrast, as in Od. 2. 134 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ κ.τ.λ.

324. ὁ δ' . . . πολεμίζω. This combination of the Art. with the First Person is only found here: but cp. the similar use with ὅς, 15. 257, &c.

325. ῥιγεδανῆς, 'to be shuddered at,' 'abhorred.'

326. τόν has no construction: the Acc. is used as though the last sentence had been in the form τὸν πατέρι ἀποφθίμενον πυθοίμην.

φίλος υἱός is construed with the Relational clause: cp. 13. 340, &c.

330. τε is not in place here (§ 49, 9): we should probably read σὲ δ' ἔτι, 'that you would yet.'

There is some reason to regard the lines which speak of Neoptolemus (ll. 326-333) as interpolated: see p. 355. The construction of l. 326 is defective, and l. 327 has been generally condemned. The place of the μοι in l. 326, and the neglect of the *F* of ἔκαστα (l. 332), are also suspicious. The expectation of Achilles that Patroclus would return without him (ll. 329, 330) does not agree with 18. 10, where he says that he ought to have known that Patroclus must die first.

337. ἀγγελίην ὅτε, 'the news (which there will be) when' &c.: cp. 8. 229 εὐχῶλαι ὅτε δὴ φάμεν, 'the boasts (which we made) when we said.'

344. κείνος, with deictic force, 'yonder he sits.'

351. Either κατ-έπαλτο (πάλλω), 'hurled herself down from,' or κατ-επ-άλτο, 'leaped down to him from.'

357. Διός, here in the original sense, 'heaven.'

358. αἰθρηγενέος, see 15. 171.

361. κραταιγύαλοι, 'with stout γύαλα,' *i. e.* breast and back pieces.

362. γέλασσε, 'was brightened': this is perhaps the literal meaning of γελάω.

364. The narrative here goes back to the arming of Achilles, which must have been over before his followers left the camp.

365-368. These four lines were rejected by Aristarchus, on the ground that it is absurd to represent Achilles as gnashing his teeth.

366. ἐν δέ οἱ ἦτορ δὴν ἄχος, 'grief entered his heart': cp. 11. 268 ὀδύναι δύνον μένος Ἀτρεΐδαο, Od. 18. 348 δὴν ἄχος κραδίην.

375. This simile comes awkwardly after the simple comparison in l. 374 σέλας γένετ' ἥτε μήνης. The use of ἄν in l. 375 is unusual in Homeric similes, § 33, 1, b.

ἐκ πόντιο, 'out at sea': the light is seen *from* the sea.

380. *περί*, with *θέτο*.

383. *ἕει θαμείας*, 'set thick': cp. 18. 612 *ἐπὶ δὲ χρύσειον λόφον ἤκε*.

385. *ἐφαρμόσσειε*, 'if the armour would fit'; the verb is intransitive, as 17. 210 *Ἐκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ*. Cp. 1 Sam. xvii. 39 'And David said unto Saul, I cannot go with these; for I have not proved them.'

386. Cp. Xen. Cyr. 2. 2. 14 *ἐμοὶ δοκεῖ τὰ τῶν ὄπλων φορήματα πτεροῖς μάλλον εἰκέναι ἢ φορτίῳ*.

388-391 = 16. 141-144.

392. *Ἄλκιμος*, apparently a shorter form of the name *Ἄλκιμέδων* (16. 197), like *Πάτροκλος* for *Πατροκλέης*, *Ἐκατος* for *Ἐκατηβόλος*.

395. *κολλητόν*, 'well put together.'

396. *ἐφ' ἵπποῖν*, 'on to the chariot': Gen., cp. 18. 531.

399. *πατρός*, since they had been given to Peleus, 16. 381.

401. *ἄλλως*, 'in another fashion,' *i.e.* better than you did for Patroclus.

φράζεσθε, 'bethink you how.'

σῶσέμεν, Aor. in *-σον*, § 9, 3.

402. *ἔωμεν* may be the 2 Aor. Subj. of *ἴημι*, used in the sense of *μεθίημι*, 'let go from,' 'cease.' But more probably it is from the root *sa*, Greek *ά-*, meaning 'to have enough,' which we have in *ἄδην*, and Lat. *sa-tur*, *sa-tis*: cp. 1. 423 *ἄδην ἐλάσαι πολέμοιο*. Thus *ἔωμεν* would be for *ἄομεν* or *ἤομεν*, formed like *βήομεν* (Curt. Verb. ii. 69).

404. *ζυγόφι*, for the Gen., 'from under the yoke.'

πόδας αἰόλος, 'with glancing feet.' The word *αἰόλος* is especially used of the effect of quick movement.

418. *ἐρινύες*, the powers that punish violation of divine laws. So Heraclitus said that if the Sun went out of his due course the Erinyes as the helpers of justice would find him out (fr. 29 Bywater).

421. *ὄ*, 'that' = *ὄτι*, § 48, 2.

423. *ἄδην ἐλάσαι πολέμοιο*: cp. 13. 315.

BOOK XX.

THE next three books, XX-XXII, bring the action of the Iliad to the culminating point. The grief of Achilles for Patroclus, which the preceding book has shown us in its effects on the quarrel with Agamemnon, is now translated into deeds in the field. He goes forth to avenge his friend; and the battle ends with the death of Hector.

In the events which follow three stages may be distinguished, corresponding to the three books of our text: (XX) preliminary incidents in which Aeneas has a leading part; (XXI) the fighting by the river, and combat with the river-god himself, and (XXII) the final combat with Hector. The argument of book XX is as follows:—

Zeus holds an assembly of all the gods, and grants them permission to take part in the war. They descend and range themselves accordingly (ll. 1-75).

Aeneas is urged by Apollo to single combat with Achilles. The gods retire to watch events. Achilles and Aeneas meet. In the combat which follows Aeneas is on the point of being slain, but is saved by Poseidon (ll. 75-352).

Achilles and Hector exhort their followers: Hector withdraws before Achilles (ll. 353-380).

Achilles slays many Trojans. Hector seeks to avenge the death of Polydorus, and is about to be slain, when he is rescued by Apollo. Still Achilles rages unchecked (ll. 381-503).

The plan of the book brings out one of the contradictions which are the stumbling-blocks of critics, but which really lie deep in the nature of epic poetry. Achilles is burning to avenge his friend; he ought therefore to seek out Hector and bring his quarrel to a speedy issue. Instead of this he is drawn away into a slaughter of Trojan rank and file, with incidents which occupy two books. The reason is that the poet has to fill his canvas. The death of Hector must not stand by itself in the picture, but form the climax of the last and greatest of the days of battle. The difficulty is met, as Hentze has well pointed out, by the Olympian assembly at the beginning of the book. The gods that are friendly to Troy are again left free to act, and their interference brings about the due 'retardation' in the course of events. The scene is of use at the same time in recalling the former assembly in book VIII, in which Zeus imposed the restraint which he now removes.

The 'battle of the gods' (*θεομαχία*), from which the book has had the misfortune to take its title, has long been condemned as spurious. The passage announces with great circumstance the breaking out of 'war in heaven,' but no actual conflict follows. What we expect after the speech of Zeus is that the gods should descend to the plain of Troy, and there kindle fresh strife between the opposed armies. Doubtless this was all that was intended by l. 31; but not unnaturally the words *πόλεμον ἀλίστων ἔγειρε* suggested warfare between the gods themselves, Hence an interpolator bethought him of bringing all the chief gods on the scene, several of whom—as Hermes, Hephaestus, Leto, Artemis—do not take part in the war on either side. The extent of the interpolation

is not certain. The most natural limits are ll. 33-75, but parts of this passage may be genuine.

A little further on (ll. 112-155) we find a sort of council held by the gods who are ranged on the Greek side, to whom Here speaks of the danger of Achilles and the need of giving him encouragement. This seems quite out of place here, especially when Zeus had just proclaimed as his motive of action the fear that Achilles would carry everything before him and anticipate fate by the utter destruction of the Trojans. The passage may have been inserted to account for the comparative inactivity which takes the place of the expected *θεομαχία*. A more important question is raised by the next two hundred lines (ll. 156-352), in which Achilles and Aeneas play the chief part. The arguments which Kammer has urged against the genuineness of this episode seem conclusive. It opens with the meeting of the two heroes, which the poet describes as though it came about accidentally, when the two armies approached each other, thus ignoring the encouragement already given to Aeneas (l. 79), and the main impulse of Achilles, his desire to be avenged on Hector. The death of Patroclus seems for the time to be forgotten, and the whole character of the speeches is out of keeping with the fierce and rapid movement which distinguishes books XIX-XXII. Poseidon, who is elsewhere a relentless enemy of the Trojans, now rescues Aeneas, and foretells the glory of his house. It is this prophecy, indeed, which forms the chief interest of the episode. Evidently it has a local source, and is intended to point to some dynasty, ruling in the Troad and claiming to be descended from Aeneas, to which Poseidon may have stood in the relation of family patron-god. Hence if the passage had been undoubtedly Homeric we should have had a strong argument for the connexion of the poem with the actual scene of the Trojan war, the later Aeolis. As it is, we are rather led to conclude that the local traditions of the Troad were not well known to the author of the Iliad.

The remainder of the book, at least from l. 381 *ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε κ.τ.λ.*, satisfies every requirement of epic art. We feel that this Achilles is the Achilles of the Iliad, and that his deeds are bringing us by swift stages to the crisis which is to be reached by the death of Hector.

3. *θρωσμῶ πεδίοιο*, cp. II. 56.

4. *Θέμιστα*, see 15. 87.

5. *κρατὸς ἀπ'*, to be taken with *κέλευσε*.

18. *ἄγχιστα δέδηε*, 'most nearly blazes up,' *i. e.* is on the point of blazing up (Heyne, Faesi). This seems the most natural sense: but the phrase is a strange one.

21. *ὦν ἔνεκα*, 'on what account,' epexegetis of *βουλήν*.

26. *οἶος*, 'alone,' without the help of any god.

27. ἔξουσι, 'they (the Trojans) will keep back, withstand.'
30. ὑπέρμορον, so Aristarchus: the MSS. generally have ὑπὲρ μόρον, but ὑπέρμορον is supported by the corresponding plural ὑπέρμορα (Il. 2. 155).
31. ἀλίσστον, 2. 420.
32. δίχα, 'two ways,' divided.
34. ἐριούνης, 'giver of blessings' (ὀνίνημι).
35. ἐπὶ . . κέκασται (Tmesis), 'excels,' cp. 24. 535 πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο.
42. κύδανον, 'gloried': Intrans. only here.
45. ὅθ' may be either ὅτε, 'when' or ὅ τε (= ὅτι), 'because.'
48. According to Aristarchus the apodosis begins at αὐε δ' Ἀθήνη: cp. 1. 193 ἦλθε δ' Ἀθήνη. But the shouting of Athene is a mere incident of the combat now suddenly stirred up, and it is this combat which is contrasted with the former panic of the Trojans (l. 44 ff.). Hence it is better to make the apodosis begin at ὦρτο δ'.
50. αὐτεῖ, instead of αὐτεύουσα, § 58, 1.
53. θέων is best taken with ἐπὶ Καλλικολώνη: the Callicolone or 'Fairhill' being an outlying height near the river Simois, to which Ares rushed from time to time in order to be nearer the battle. Commentators mostly join πὰρ Σιμόεντι θέων, but the Dat. is against this, whether παρά means 'to the side of' or 'along.' The reading of Aristarchus was θεῶν, so that Ares would stand 'on the gods' fair hill.'
55. ῥήγγυντο seems to mean 'caused to break out.' ἐν αὐτοῖς, 'among them,' viz. the two armies. Some take it in the reflexive sense, 'among themselves': but this use of αὐτός is extremely doubtful.
62. μὴ κ.τ.λ. This clause should not be taken as dependent on δείσας, but on ἄλτο καὶ ἴαχε.
- 63-65. Cp. the imitation in Virgil, Aen. viii. 243-246.
65. στυγέουσι, 'dread,' see 14. 158.
67. The *F* of ἀνακτος is neglected: but the passage is doubtless spurious, see p. 365.
72. Ἑρμῆς, the contracted form, not elsewhere found in the Iliad.
77. τοῦ, with αἵματος, 'with his blood.'
78. ταλαύρινον, 'with shield of stout bull's hide,' cp. 5. 289.
83. ἀπειλαί, 'boastings,' boastful offers.
85. πολεμίξεν. Most MS. have πολεμίζεν, but A has πτολεμίξεν. The Fut. Inf. is usual after a verb of *promising*.
87. ταῦτα, Lat. *ista*; explained by the next line, ἀπτία . . μάχεσθαι.
95. τίθει φάος is metaphorical, = 'gave him success.'
99. ἄλλως, *i. e.* apart from the aid of a god, 'in any case.'
101. ἴσον τείνειεν πολέμου τέλος, 'stretched even the decision of

war,' *i. e.* pulled evenly at each end of the line. The metaphor of a rope is a favourite one; see on 13. 358. We should say, using a different figure, 'held the balance evenly between us.'

101, 102. οὐ κε is the reading of A: most MSS. have οὐ με. In the next line νικήσει' is Bentley's restoration for the vulgate νικήσει. The Fut. is clearly out of place in speaking of a purely imaginary case. The adoption of the Opt. does not necessarily involve reading οὐ κε: see on 19. 321.

108. ἰθὺς φέρε, 'bear right on,' 'aim straight before you.'

109. λευγαλέοις, 'pitiful,' fit for one who is λευγαλέος.

ἀρειῆ, 'scolding.'

114. ἄμυδις στήσασα, 'bringing together': cp. 13. 336.

θεούς, viz. the gods who were on the same side.

117. ὄδε, 'here.'

120. αὐτόθεν, 'from where he is,' hence 'at once.'

ἔπειτα, = 'failing this, then,' *i. e.* as the next best thing, cp. 13. 743.

121. παρσταίη, Opt. of gentle command: 'it were well that some one should stand by.'

125. ἀντιώντες, Fut. Part. of ἀντιάζω.

126. πάθησι, Subj. after κατήλθομεν, because it refers to what is still future: § 34, 2, c.

129. οὐ after εἰ is not uncommon in Homer: cp. 15. 162.

131. χαλεποὶ φαίνεσθαι, 'are dangerous in respect of appearing,' *i. e.* their appearing is dangerous.

135. This verse is wanting in many MSS.

136. ἔπειτα, *i. e.* if there is not to be a strife of gods, cp. l. 120.

138. ἄρχωσι, so Aristarchus and the best MSS.: but Zenodotus read ἄρχησι. The plural is defended on the ground that it is used as if the subject had been Ἄρης καὶ Ἀπόλλων. But there is no parallel for such an anomaly. Probably ἄρχησι is the true reading, changed to suit ἴσχωσι καὶ οὐκ εἰῶσι in the next line.

140. παρ' αὐτόθι, 'on the spot,' 'at once,' cp. 13. 42., 23. 147. The MSS. have παρ' αὐτόφι.

142. ἴμεν, here in the Fut. sense, 'will go.'

145. ἀμφίχυτον, lit. 'thrown up (*i. e.* built of earth) round him,' a round earth-work.

147. τὸ κῆτος, 'the sea-monster,' the one sent by Poseidon, in revenge for the faithless treatment which he and Apollo suffered from Laomedon king of Troy. This *defining* use of the Art. is very rare in the Iliad

151. ἐτέρωσε, viz. on the Trojan side.

152. ἀμφὶ σέ κ.τ.λ., *i. e.* the group of which Apollo and Ares were the chief. For this use of ἀμφί see 3. 146.

ἦϊε is an epithet of unknown meaning.

154. βουλὰς is emphatic, opposed to πολέμοιο.

156. τῶν introduces ἀνδρῶν ἡδ' ἵππων, marking the transition from gods to men.

158. The meeting of Achilles and Aeneas is introduced as if they had not been already mentioned: for the formula cp. 13. 499.

161. The Aor. Participle ἀπειλήσας describes the forward movement of Aeneas expressed by ἐβεβήκει: 'strode on with (a word or gesture of) defiance.'

162. κόρουθι, comitative Dat., § 38, 3.

ἀτὰρ ... ἔχε, a fresh sentence, though logically parallel to νευστάζων, § 58, 1.

166. ἀγρόμενοι πᾶς δῆμος. For the Plur. with a Collective Noun cp. 18. 604 ὄμιλος τερπόμενοι. πᾶς δῆμος = the whole people of the δῆμος, like πᾶσα πόλις: the local sense of δῆμος being the older one.

168. ἐάλη, 'gathers himself together,' 'crouches.'

173. φθίεται, Subj. answering to ἐ-φθι-το, § 13, A.

178. τόσσον, 'so much,' qualifies the whole phrase ὀμίλῳ πολλὸν ἐπελθῶν, 'coming far on in respect of the throng,' *i. e.* far to the front of the battle.

179. ἔστης, 'hast taken a position' (not 'stopped'): cp. 17. 342 πολὺ προμάχων ἐξάλμενος ἔστη. For the Aor. cp. 21. 561.

181. τιμῆς, with ἀνάξιν, 'wilt be master of the dignity': cp. Od. 24. 30.

183. ἀεσίφρων, probably 'smitten in mind,' from the root seen in the Aor. ἄσα, cp. Od. 21. 296 φρένας ἄσασεν οἴνω, Il. 16. 805 τὸν δ' ἄτη φρένας εἶλε, Od. 21. 301, 302. If so, it ought to be written ἀασίφρων, a form given by Hesych. Others take it from ἄημι, 'to blow,' hence 'light-minded,' cp. Il. 3. 108 φρένες ἠερέθονται. This makes a good opposition to ζυπεδος. The force of the line is that Priam is still able to rule, and if he were not, has sons to whom to hand over the kingdom.

186. εὐλοπα, 'I comfort myself,' flatter myself.

195. ρύεσθαι, 'that he (Zeus) is sheltering you.'

ἐνὶ θυμῷ βάλλεται, 'the thought is passing in thy mind.'

196-198 = 17. 30-32.

202. αἴσυλα, 'unseemly.' The word, however, is out of place here: the conjunctions ἡμὲν—ἡδέ imply some opposition between the terms which they connect. Hence we should probably read αἴσιμα (Düntzer).

204. πρόκλυτα, 'sounded far and wide,' 'famous.'

ἀκούοντες, 'having heard,' cp. 14. 125.

207. ἀλοσύδνης, usually explained as 'daughter of the sea' (Curt.), but this is quite uncertain.

210. ἕτεροί γε, 'one pair or the other.'

212. ὧδε, 'as we are,' without a serious result.

213. εἰ δ' ἐθέλεις κ.τ.λ. There is no apodosis, except the story to be told in 215 ff.: see the note on 6. 150.

215. αὖ has no obvious force: possibly it has crept in from l. 219. We might read ἄρ, with some inferior MSS.

216-218. A parallel to this piece of history may be found in Sicily. The Sicel chief Ducetius τὰς μὲν Νέας, ἥτις ἦν αὐτοῦ πατρίς, μετώκισεν εἰς τὸ πεδίον, καὶ . . ἔκτισε πόλιν ἀξιόλογον, ἣν . . ὠνόμαξε Παλικήν (Diod. xi. 88. 6).

229. ἄκρον ἐπι ῥηγμῖνος, 'along the top of the surf.' With this reading ἄκρον is taken substantively. But probably Ahrens was right in proposing ἐπὶ ῥηγμίνα, with hiatus after the caesura: cp. l. 227, also 16. 162 ὕδωρ ἄκρον. The word ῥηγμίς here seems to mean 'the breaking waves' generally, not merely the line of breakers along the beach.

230. Τρώεσσιν, 'for the Trojans,' cp. 13. 452 ἔμ' ἔτικτε πολέσσ' ἄνδρεσσιν ἄνακτα.

234. ἰνηρέϊψαντο, 'snatched up.' The word cannot be derived from ἐρείπω; the true form is doubtless ἰνηρέϊψαντο, from a verb-stem ἄρηπ-, identical with ἀρπ- in ἀρπάζω. Cp. the phrase in the Od. (I. 241, &c.) Ἄρπυῖαι ἰνηρέϊψαντο, 'the snatchers (winds that seize and carry off) have snatched away' (Fick, *Odyssee*, p. 2).

235. οἶο, used as if Ganymede were the grammatical subject of the sentence: § 44.

246. ὀνείδεα, Nom. 'words of reviling we have both at command.'

247. ἑκατόζυγος, 'of a hundred benches,' such a ship being then an impossibility.

248. μῦθοι, 'speeches,' *i. e.* things to say.

249. νομός seems to be used almost in its literal sense of 'portion allotted': so πολλὸς νομός = 'much room allowed,' 'great license.' The meaning 'pasture' is doubtless secondary, arising from the word being frequently used of 'right' or 'share' of pasturage; much as κλήρος, 'a lot,' came to mean a piece of land.

252. ἀλλήλοισι, Dat. with νεικεῖν (not ἐναντίον).

253. ἔριδος πέρι, 'over a quarrel,' see 7. 301., 16. 476.

255. ἐτεά τε καὶ οὐκί, 'true and untrue.'

256. ἀλκῆς, with ἀποτρέψεις.

260. μέγα, Adv. with μύκε, 'rang aloud.'

265. 'The gifts of the gods are not easy as regards yielding,' *i. e.* do not easily yield: cp. l. 131 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.

269. ἔλασσε, sc. Αἰνείας (not ἔγχεος).

αἱ δ' κ.τ.λ. 'but there were still three': for the Art. here and in l. 271 τὰς δύο, see § 47, 2, *d.*

The four lines 269-272 were rejected by Aristarchus, as inconsistent with the description of 18. 481, which says nothing of layers of different metals. Moreover the words χρυσοῦς γὰρ ἐρύκακε δῶρα θεοῖο occur in 21. 165, and are there applied to the whole shield.

275. ὑπο, 'under,' 'close to.' πρῶτην, 'outermost,' the very rim,

—where the shield was thinnest, there being only one layer of bronze with the corresponding layer of hide.

280. ἰεμένη, 'in its eager course,' cp. 13. 563.

ἀμφοτέρους κύκλους, the layers of bronze and hide.

282. κὰδ δ' ἄχος οἶ. Bentley read κὰδ δ' ἀχλύς.

285-287 = 5. 302-304. οὐ . . φέροιεν, § 31, 4.

289. ἤρκεσε, 'would have warded off': the main sentence being conditional (ἐνθα κεν . . βάλε), the κεν need not be repeated.

296. χραισμήσει, sc. Ἀπόλλων.

298. ἔνεκ' ἀλλοτρίων ἀχέων, *i. e.* in a quarrel not his own: ἄχος (Lat. *dolor*) is used for the resentment which makes a quarrel.

301. κεχολώσεται. The Fut. Ind. is sometimes used in Final clauses, but rarely in Homer with μή.

303. ἄφαντος is predicative, 'perish and leave no sign.'

306. ἤχθηρε, 'has come to hate': cp. 3. 415 τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα.

307. This celebrated prophecy may be taken as evidence that at the time when it was composed (as to which see the introduction to the notes on this book) there was a dynasty reigning in the Troad (possibly on the supposed site of Troy), and claiming to be descended from Aeneas. The story of the escape of Aeneas to Mount Ida is perhaps a subsequent amplification: it is known to have been related by the later epic poet Arctinus in his poem the Ἰλίου πέρις.

311. Αἰνεῖαν, *Acc. de quo*, § 37, 7, 'consider as to Aeneas whether you will protect him or' &c.

ἑάσῃς is found in one good MS., and is more in accordance with Homeric usage than the common reading ἑάσεις.

313. πολέας ὄρκους, 'by many witnesses'; ὄρκοι being the 'objects sworn by,' there may be many to one oath (Buttmann, *Lexil.* s. v. ὄρκος, § 5).

315. ἐπί with ἀλεξήσειν (Tmesis). 'That we will not ward off' is an under-statement, really meaning that they would bring it about.

317. See on 21. 376, where this line recurs with a different reading.

322. ὁ δέ, the subject is the same, see § 47, 1.

325. ἔσσευεν, 'sent flying.'

329. πόλεμον μέτα, 'to mix in the war.'

332. ἀτέοντα (scanned — — ο), 'playing the madman.'

335. συμβλήσειαι. The Fut. with ὅτε κεν is doubtful, but perhaps admissible when used of an event sure to happen. But Cobet's conjecture ξυμβλήσειαι is very probable: cp. Od. 17. 471 ὀππύτ' ἀνήρ . . βλήεται.

342. μέγ' ἔξιδεν, 'looked with wide open eyes.'

345. τόδε, 'here.'

347. ἦ ῥα . . ἦεν, 'is' (though I thought not).

348. αὐτως, 'merely': 'that his claim was a mere boast.'

353. ἐπὶ στίχας ἄλτο, 'leaped, flung himself, along the ranks.'

357. ἐφέπειν, 'to deal with,' 'take in hand.'

359. στόμα. The metaphor is obscure: comparing 19. 313 we should translate 'face' or 'edge' rather than 'mouth.'

362. στιχὸς διαμπερές, 'through a rank,' *i. e.* through the line of men which I find in my way. It would make better sense if we could read στίχας, but there is no warrant for an Acc. with διαμπερές. This is perhaps one of the cases where the right word—here the gen. plur. στιχῶν—cannot be used in hexameter verse.

365. φάτο δ' ἵμεναι, 'said that he would go.' This is the common interpretation: but φάτο properly means 'thought,' and the form ἵμεναι (with long ι) or ἴμμεναι—whichever we adopt—is anomalous.

370. τελείει may be Pres. or Fut.—probably the former, as κολουεί.

377. ἐκ φλοίσβοιο, 'from amid the press of battle' (instead of meeting him in front, as a πρόμαχος).

δέδεξο, Pf. of *attitude*, § 26, 2.

382. Ἴφιτίωνα, a chief not mentioned in the Catalogue.

385. Ἰδδη was a place in Lydia, according to the Schol. the Sardis of history.

394. ἐπισσώτροις, 'with the tires of their wheels.'

δατέοντο, lit. 'divided up,' made 'mince meat of,' an exaggerated phrase apparently meaning that they gashed or disfigured the body.

397-400 = 12. 183-186.

403. αἴσθε, 'gasped forth'; 16. 468 ὁ δ' ἔβραχε θυμὸν ἀίσθων.

404. Ἐλικώνιον. Poseidon is so called from Ἐλική in Achaia. He was also worshipped under this name at Mycale (Hdt. 1. 148), where the Panionion or common sanctuary of the Ionians was consecrated to him. ἀμφί, 'in the precinct of,' round the altar; or (generally) in the assembly of which Poseidon was the centre, cp. 1. 152.

405. τοῖς, sc. κούροις. The dragging of the bull was a feature of the sacrifice, a sort of game proper to the feast.

408. οὐ τι εἶασκε, 'would not suffer,' *i. e.* sought to forbid.

409. νεώτατος γόνιοι, 'the youngest born.'

414. παραίссοντος, Gen. with νῶτα, 'in his back as he sped past.' Some inferior MSS. have παραίссοντα, in agreement with τόν. This gives a more usual construction: but the Gen. avoids the awkwardness of putting together two words (νῶτα παραίссοντα) which seem to agree and do not.

ᾄθι . . θῶρηξ, see on 4. 132, 133.

418. λιασθείς, 'turning,' sinking to the ground, as 1. 420 λιαζόμενον ποτὶ γαίῃ.

424. ἀνεπάλτο, 'started up to meet him': see on 19. 351. If we read ἀνεπάλτο, from ἀναπάλλω, it means 'bounded in the air,' viz. in excitement.

425. ἐσεμάσσοτο, 'has touched to the quick,' cp. 17. 564.

427. πτολέμοιο γεφύρας, see on 4. 371.

431-433 = ll. 200-202.

435. ταῦτα refers properly to the speech of Achilles, l. 429, which is taken up in l. 436: 'as for your threat of slaying me, it rests with the gods whether I, weaker as I am, shall slay you.'

437. πάροιθεν, 'in front,' *i. e.* at the point. The expression has the humour of a colloquial phrase.

439. πάλιν, 'back from.'

449-454. This speech has already occurred in 11. 362-367.

458. ἤρύκακε, 'stayed in his course.'

463. Τρῶα δ' κ.τ.λ. The parenthesis here is of a marked type: it begins with δ μὲν (with a change of subject, the Art. referring to a preceding *accusative*), and the corresponding δ δέ takes up again and concludes the original sentence. Cp. 16. 401 ὁ δὲ Θέστορα—ὁ μὲν ἦστο—ὁ δ' ἔγχεῖ νύξε, = ὁ δὲ Θέστορα, ὃς ἦστο, νύξε. Also 8. 268 αὐτὰρ ὃ γ' ἦρως, ἐπεὶ τινα βεβλήκοι—ὁ μὲν ὕλεσκεν—αὐτὰρ ὁ δύσκεν. In this case the parenthesis is so long that the first words (ὁ μὲν ἀντίος ἦλθε κ.τ.λ.) have to be taken up again (ὁ μὲν ἤπτετο κ.τ.λ.) before the final apodosis.

464. λαβῶν is commonly taken with γούνων, so as to give the meaning 'seizing Achilles by the knees.' The order of the words however makes this all but impossible: and moreover Tros is not allowed actually to clasp his conqueror's knees: cp. l. 469, where he is said to be *ιέμενος λίσσεσθαι*. Hence we must recur to the ancient interpretation (Eust.), and join πεφίδοιτο λαβῶν, 'spare him, when he had made him prisoner.' For this use of λαβῶν cp. 21. 36 ἦγε λαβῶν. The reason for adding it here is evidently that the poet had not told us yet what had brought Tros to the necessity of begging for his life.

470. κατ' αὐτοῦ, 'pouring from it' (the liver).

476, 477 = 16. 333, 334.

478. ἴνα, here in the local sense.

479. χειρός, the arm as far as the elbow is included.

481. πρόσθ' ὀρώων, 'seeing before him,' immediately expecting.

482. αὐτῇ πῆληκι, 'with the helmet on it,' as it was, § 83, 3.

483. ἔκπαλτο, 'was flung from,' 'scattered forth from.'

484. Πείρω, implies a Nom. Πείρας, or perhaps Πειρέας. Elsewhere (2. 844., 4. 520) there is a Thracian chief Πείροος, so perhaps we should read Πειρόου here.

486. νηδύϊ. The best MSS. have πνεύμονι, but this is inconsistent with μέσσον: cp. 13. 397 δουρὶ μέσσον περόνησε τυχάν . . μέση δ' ἐν γαστέρι πῆξεν.

491. βαθεῖα, *i. e.* not a mere fringe or outside.

494. κτεινομένους ἐφέπων, 'busy with them being slain,' *i. e.* busy with slaying them.

497. λέπτ' ἐγένοντο, 'it becomes peeled grain': the verb follows the predicate in number.

499-502 = II. 534-537.

503. ἀάπτους, see on II. 169, where the same line occurs.

BOOK XXI.

THE largest part of the twenty-first book is taken up with the 'battle by the river' (*μάχη παραποτάμιος*), which is the last episode in the story of Achilles before his final combat with Hector. The incidents of the book are of a more romantic cast, and involve more distinctly supernatural agency, than in any other part of the Iliad. They are as follows:—

Achilles pursues the routed Trojans to the ford of the Scamander, and slays many, defying the river to protect them. He slays Lycaon, then Asteropaeus. The River-god is roused to anger. Finding his stream choked with dead, he rises in a flood against Achilles. Poseidon and Athene give Achilles fresh strength. Scamander calls upon Simois, and Achilles is like to be swept away, when Here calls Hephaestus to his aid. The fire of Hephaestus overpowers the flood; Scamander is forced to yield (ll. 1-384).

War breaks out among the gods. Ares attacks Athene, who fells him with a stone, then strikes down Aphrodite. Poseidon challenges Apollo, but he declines combat. Here assails Artemis, who complains to Zeus. Finally Apollo goes to Troy, and the other gods return to Olympus (ll. 385-520).

Achilles pursues the Trojans to the city, and almost takes it. But Apollo encourages Agenor to meet his attack; then himself takes Agenor's form, and so leads Achilles away from the gate (ll. 520-611).

In the battle with the Scamander the epic narrative rises with its theme, and attains a vividness, rapidity of movement, and imaginative force, which have never been surpassed in poetry. Whether it also possesses the clearness and smoothness of construction which usually belong to Homer may be disputed. Critics have found various points difficult to determine: when Achilles is fighting on the bank, and when he is in the bed of the river; whether he is on the side next the Greek camp, or on the further side, where the Trojans are flying to the city; whether the river is enraged by the taunts of Achilles (l. 136), or by the slaying of the Trojans his worshippers (l. 146), or because his

stream is choked with dead (l. 218). Some of these questions will perhaps be solved by further study. For instance, the different reasons given for the action of the river are not contradictory, and doubtless are intended to produce a sense of gradually rising anger, bursting forth at length in uncontrollable violence. Other difficulties, it may be suspected, have their source in the bold and impetuous style of the passage, which leaves little room for fulness and consistency of detail¹.

The *θεομαχία* which follows (ll. 385-520) is generally believed to be an interpolation. The grounds for this opinion are certainly strong. The episode is of no great poetical merit, and it has the defect, regarded as a piece of supernatural dramatic machinery, of being without obvious bearing on human affairs—a mere interlude, and that on a different stage. Moreover, it seems to be a rule with Homer that a digression is only introduced to fill a necessary pause or interval in the action of the story. But in this case there is no such pause: on the contrary, Achilles is still just where we left him, and his career goes on exactly as we should expect it to do.

The last part of the book is evidently meant to bring the scene of action close up to the walls of Troy. The incident of Agenor effects this purpose, and also serves as a natural prelude to the final combat.

1. *πόρον*, the ford or crossing-place of the Scamander. Half of the Trojans succeeded in escaping to the city, while Achilles cut off the retreat of the rest, and so forced them into the deep part of the river.

2. Every river is the 'offspring of Zeus' (*διπτερής*, l. 268), because fed by his rain (*Διὸς ὄμβρος*).

5. *μαίνετο*, 'raged unchecked': cp. 16. 74, also 8. 111 (note).

6. *πεφυζότες*, 'in flight,' an irregular form of the Pf. Part.

7. *ἐρυκέμεν*, 'to check their flight.' This sending of a mist leads to no result; perhaps the words *ἤερα . . ἐρυκέμεν* are an interpolation.

11. *ἕννεον* may be either for *ἕ-νεον* (like *ἔλλαβε*, &c.), or from the Compound *ἐν-νέω*. *περὶ δίνας*, 'round and round in the eddies,' cp. 1.

317 *ἔλισσομένη περὶ καπνῶ*.

12. *ἠερέθονται*, 'flutter up,' 'rise in a swarm.'

13. *φλέγει* may be Intrans., as *φλεγέθω*: see on 17. 738.

22. *μεγακήτεος*, 'great-bellied,' a common epithet of ships.

27. *λέξατο*, 'collected,' 'mustered.'

¹ Wilamowitz says of the first book of the *Odyssey* (which he attributes to a compiler): 'Diese Exposition will a geben, und falls man sich nur in die nötige Entfernung von dem Detail stellt, so gibt es sie vortrefflich' (p. 11). But the hearer of poetry, like the spectator of a work of art, must always place himself at the right point of view. Whatever is invisible from that point is without value for criticism.

31. The στρεπτός χιτών, as Mr. Leaf shows (Il. 5. 113), was a stout pleated doublet, worn under the θώρηξ. The ἱμάντες here mentioned were doubtless the straps used to fasten the χιτών.

36. ἄλωής, here 'an orchard.'

40. ἐπέρασσε, 'sent him for sale' (πέρ-νημι).

Λήμων, Acc. of the *terminus ad quem*, which is comparatively rare in Homer, § 37, 6.

45. οἷσι φίλοισι, 'with his friends': Instrumental Dat. in the 'comitative' use, § 38, 3.

48. νέσθαι, Inf. after πέμψειν (not ἐθέλοντα).

52. ὑπό, 'beneath him.'

53. ὀχθήσας δ', apodosis to τὸν δ' ὡς (l. 49).

54. τόδε, 'here,' in my sight.

56. ὑπό, 'from under,' 'up from.'

57. οἶον, 'to see the way that,' pointing to an *examp[le]*, cp. 15. 287 οἶον δὴ αὐτ' ἐξαυτίς ἀνέστη κήρας ἀλύξας Ἔκτωρ, 'even as Hector has' &c.

58. πεπερημένος, from περάω. The regular form would be πεπρημένος, which should perhaps be read here.

59. πόντος ἁλός, perhaps with a trace of the original meaning of the words, 'the pathway of the salt sea.'

62. ὁμῶς, 'as well' (as from Lemnos).

65. περὶ θυμῷ, 'with all his heart.'

68. οὐτάμεναι, the proper word for the *thrust* of a weapon.

70. ἄμεναι, 'to glut its desire.'

74. αἶδεο, 'have regard to'; αἰδώς is the sense of shrinking from a forbidden act, such as the killing of a suppliant would be. This is again insisted upon in the epithet αἰδοῖος in the next line.

75. ἀντί, 'as good as,' equivalent to: cp. 8. 163 (note).

76. πρώτῳ. Cp. Od. 6. 175 ἀλλά, ἄνασσ', ἐλέαιρε' σὲ γὰρ κακὰ πολλὰ μογήσας ἐς πρώτην ἰκόμην, also Od. 7. 301., 8. 462.

79. ἑκατόμβιον, sc. ἄνον: cp. Od. 15. 452 ὁ δ' ὑμῖν μυρίον ἄνον ἄλφοι.

80. νῦν δὲ λύμην κ.τ.λ. This clause is subordinate in the thought; 'now, when I had been released—and it is but the twelfth day &c.—now (I say)' &c.

83. μέλλω που, 'I must surely': cp. 13. 226.

89. δειροτομήσεις, *i. e.* slay in cold blood, cp. l. 555.

95. οὐχ ὁμογάστριος. This is one of the traces of the ancient system of reckoning kinship through the mother, which, as we know from Herodotus, survived in historical times among the Lycians.

101. τι qualifies φίλτερον, 'it was, I might say, more to my mind.'

104. Ἰλίου, for Ἰλίοο, § 19, 3.

105. καὶ emphasises πάντων, 'no not of all.' After a negative οὐδέ

is more regular, but cp. Od. 1. 19 καὶ μετὰ οἴσι φίλοισι, 'not even amid his friends.'

106. ἀλλά, φίλος, κ.τ.λ. The tone of the speech changes abruptly into one of sadness and compassion: Achilles sees in the death of Lycaon a reflexion of the untimely death of Patroclus, and the fate which is soon to overtake himself. Such transitions of feeling belong to his character, which is conceived by the poet as one in which reason is entirely under the dominion of impulse.

110. ἐπι, 'is assigned, attached to,' *i. e.* I too am not exempt.

τοὶ calls attention to something general and obvious: 'surely you know that —.'

111. δείλη, 'evening,' elsewhere: δείελος. (l. 232), and δείελον ἡμαρ. Perhaps we should write δείελος here.

114. αὐτοῦ, 'on the spot,' straightway.

120. ἦκε φέρεσθαι, 'sent flying': or perhaps 'sent to be carried down' (by the river).

122. μετὰ with the Dat. Plur. is generally used of *persons*: hence μετ' ἰχθύσι may have a contemptuous force, 'with the fish for company.'

123. ἀπολιχμήσονται takes an Acc. of the *thing* taken away (αἶμα) the *person* (σέ), and the *part* (ὠτειλήν). But some MSS. have ὠτειλῆς.

ἀκηδέες, 'paying no rites of burial' = ἀκηδέστωσ.

126. φρήξ' ὑπαίξει, 'will dart beneath the ripple,' the surface of the ruffled sea.

127. ὅς κε φάγησι, 'which has eaten,' *i. e.* after devouring the flesh. Some take ὑπαίξει to mean 'will dart up to,' and ὅς κε φάγησι, 'which shall eat,' *i. e.* in order to eat. But the picture of the fish disturbed while feeding on the body is much more natural.

129. κεραιζών, 'destroying.'

131. δηθά, with the Pres. ἱερεύετε has the force of *jamdudum*: 'have long sacrificed.'

144. ἀντίος ἐκ ποταμοῦ, 'facing him from the river,' *i. e.* with the river behind him: cp. 20. 377 ἐκ φλοίσβοιο δέδεξο.

146. δαίκταμένων, 'slain in combat' (δαῖς): we might write δαῖ κταμένων. The Gen. with κεχόλωτο, § 39, 5.

150. ὄ, = ὄτι: 'who are you that you have dared?' Cp. l. 488.

156. Asteropæus, as a late comer, is not mentioned in the Catalogue: though, as Mr. Leaf points out (on 2. 848), he must have arrived before the time at which the Catalogue is placed in the poem.

162. Πηλιάδα μελίην, cp. 16. 143.

δούρασιν ἀμφίς, 'with spears from both hands,' with both his spears at once. We must understand some word meaning 'attacked,' out of ἀνέσχετο μελίην in the preceding clause.

163. περιῶξις, used here for ἀμφιδέξις, a word that the metre does not admit.

joke

166. χειρός, 'arm,' cp. II. 252 κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθεν.

167. ἦ δ', sc. αἰχμή, understood in δόρυ.

αὐτοῦ, 'his body.' ὑπέρ = 'passing over,' as 20. 279 ὑπὲρ νότου ἐνὶ γαίῃ ἔστη.

169. ἰθυ-πτ-ίωνα, 'straight-flying': the termination is the same as in Ὑπερίων, Κρονίων.

172. μεσσοπαγές, 'half driven home,' buried to the middle. The best MSS. have μεσσοπαλές, 'brandished by the middle,' which does not suit ἔθηκε. Mr. Leaf translates it 'quivering up to the middle': but πάλλω when used of a spear always describes the movement caused by the act of poisoning before the throw is made.

174. Asteropæus now wishes to use the spear of Achilles, but cannot pull it out of the ground. Apparently he has no sword.

177. μεθήκε βίης, 'let go his force,' relaxed his efforts.

178. ἐπιγνάμψας, 'by bending'; he tried to bend it till it should break.

180. Cp. 4. 525, 526.

184. τοι marks the lesson to be enforced: 'it is hard, you see.'

185. παισίν, Plur. of generality, 'with a son of Zeus': see ll. 190,

499. ἐκγεγαῶτι, 'for one that is the offspring.'

186. φῆσθα, Impf., 'you said just now.'

γένος, Acc. (as γενεήν in the next line) = 'in respect of descent.' Hence construe ποταμοῦ ἔμμεναι (not γένος ποταμοῦ).

190. κρείσσων μὲν κ.τ.λ. This clause is subordinate in thought to the next: 'therefore as Zeus is mightier than rivers, so the offspring of Zeus is mightier,' &c.

ποταμῶν, a Plur. of *generality*, 'mightier than any river.'

202. δίαινε κ.τ.λ. parallel in sense to κείμενον: 'lying on the sand and wetted by the dark stream.'

204. κείροντες is a more general word, qualified by ἐρεπτόμενοι: 'plucking at the fat and so making spoil of it.'

206. ἔτι πεφοβήατο, ἐπεὶ εἶδον is a condensed form = 'were still in flight, having taken to flight when they saw.'

215. ἀνδρῶν, Gen. after περί, 'beyond all men.'

217. μέγμερα, 'famous deeds.' The demand of the Scamander—'if you must kill Trojans, chase them on to the plain first'—is ironical, the thing being practically impossible.

220. ἀΐδήλως, 'in all-consuming fashion.'

221. ἄγη μ' ἔχει. The phrase is elsewhere used of admiration, as in Od. 3. 227., Ib. 243. Here it is rather 'astonishment,' unless it is taken to be ironical, as is very possible. The tone of the speech is one of *repressed* indignation, which breaks out afterwards.

223. ταῦτα, 'what you ask,' viz. in l. 217. Achilles puts his refusal into the form of a modified compliance: 'I will stop, as you bid me, but not till I have driven the Trojans into the city.'

225. Ἐκτορι, 'against Hector,' πειρηθῆναι ἀντιβίην being = 'to fight.'

226. δαμάσσεται, Aor. Subj.

230. εἰρύσαο, 'hast maintained,' cp. I. 126.

232. δείελος, 'evening,' perhaps 'the evening sun' (cp. Od. 17. 606 δείελον ἡμαρ), since ὀψὲ δύων applies properly to the sun.

234. οἴδαμι θύων, 'boiling with his swollen waters.'

235. κυκώμενος, 'swirling.'

237. θύραζε, 'forth.' Cp. Italian *fuori*, from Lat. *foris*.

240. δεινόν, Adv. with κυκώμενον : cp. 19. 17.

242. εἶχε, 16. 110.

244. διώσεν, 'split asunder,' made a gap in.

ἐπέσχε, 'reached over,' cp. l. 407.

245. γεφύρωσεν, 'dammed,' cp. 15. 357. μιν αὐτόν, 'the river itself,' the whole river.

247. πεδίοιο, with πέτεσθαι.

249. ἀκροκελαινίων, 'darkling on the surface,' cp. l. 126 μέλαιναν φρέκα.

252. τοῦ θηρητήρος, 'the one called the hunter.' The Art. implies that the θηρητήρ is a particular kind of eagle : cp. 20. 181 τιμῆς τῆς Πριάμου, and the commoner use with words of comparison, Αἴας ὁ μέγας, &c. (§ 47, 2, d). There was also a reading μελανόστου, recognised by Aristotle.

254. εἰκώς. The Pf. Participle generally has the long stem in the Masc., the shorter in the Fem. : εἰδώς ἰδυῖα, ἀρηρώς ἀραρυῖα, &c., and so εἰκοώς (εἰκώς only here), Fem. εἰκνῖα.

255. ὕπαιθα τοῖο λιασθείς, 'turning to one side from before him' (the river).

257. ὀχετηγός, 'maker (lit. leader) of channels,' one who makes channels for irrigation.

258. ὕδατι ῥόον ἡγεμονεύη, 'guides the water in its flow': construed like ὀδὸν ἡγείσθαι τινι, 'to lead one in the way.'

262. προαλεῖ, 'overhanging,' 'sloping.'

καὶ τὸν ἄγοντα, 'even the man who is guiding it': the Art. with καί as in I. 340.

267. φοβέουσι, 'are causing him to flee,' *i.e.* are taking part in the war of elements that is raging against him.

269. πλάζε, 'dashed upon.'

271. ὑπ-έρεπτε, 'snatched from beneath,' 'washed away.'

273. ὧς expresses astonishment : 'to think that —.'

ἐλεινόν, with με, 'in my piteous case.'

274. πάθοιμι is concessive : 'I am ready to suffer.'

275. τόσον αἴτιος, 'so much to blame,' *i.e.* no one is particularly to blame, except my mother.

279. ἔτραφε, Intrans., see on 2. 661.
281. εἴμαρτο, 'it is fated' (though I thought otherwise): the Plpf. is used like the Impf. with ἄρα.
283. ἔναυλος, properly a channel or 'bed,' cp. l. 312; here 'a stream.' ἀποέρση, 'sweeps away,' see 6. 348.
χειῶνι, 'in a storm.'
286. ἐπιστώσαντο, 'gave him assurance.'
288. τρέε, 'shrink back': the word always implies an *act* of shrinking or flight (not merely the feeling of fear).
291. ὧς κ.τ.λ., to be taken with l. 288.
292. λωφήσει, 'will abate.' εἴσει, 'shalt find it out.'
295. Ἰλιόφι must here be a 'true' Gen., 'the walls of Ilios.' Some take it as a Locative, but the order is against this. Probably we should read Ἰλίου, as in 15. 66., 21. 104 (§ 19, 3).
296. ὅς κε φύγησι, 'so many as escape.'
303. ἀν' ἰθύν, 'in his course,' 'as he strove towards his aim.'
305. ἔληγε τὸ δν μένος, 'slackened in his fury,' see on 13. 424.
306. κόρυσσε, 'crested,' raised in a crest.
308. ἀμφοτέροί περ, 'both together' (if one is not enough).
312. ὕδατος, with ἐμπίπληθι.
317. οὔτε τὰ κ.τ.λ., 'nor again': the Art. emphasises the arms as specially important in the enumeration.
319. χέραδος, an Acc. Neut., according to the best authorities.
322. αὐτοῦ, 'where he falls.'
323. τυμβοχόης is the reading of the ancient grammarian Crates. Aristarchus read τυμβοχοῆσ(αι), 'to raise a funeral mound.' But the -αι of the First Aor. Inf. is never elided in Homer; and the Acc. and Gen. with χρεώ is a very common construction (9. 75, &c.).
ὄτε μιν θάπτωσιν is covered by the negative, the meaning being 'he will need no mound at his burial' (because he will have no burial). Hence the use of ὄτε with Subj. without ἄν or κεν (§ 33, 1, d).
325. μορμύρων, cp. 18. 403.
326. πορφύρεον, 'troubled,' cp. 17. 547, also πόρφυρε (l. 551).
327. κατὰ ἤρεε, Impf. 'was ready to overpower.'
332. ἤϊσκομεν, Impf. of continuance in the past, 'we have always judged Xanthus to be a match in battle for you,' to be your fit antagonist; in allusion to the natural enmity of fire and water.
336. Join ἀπὸ κίαι, 'burn up.' The Opt. expresses the more remote intention (ἄρσουσα being the immediate purpose): § 34, 2, a.
337. φορέουσα, 'carrying with it,' spreading.
338. ἐν δ' αὐτὸν ἔει πυρί, 'plunge the river bodily in fire.'
μηδέ σε κ.τ.λ. = 20. 108, 109.
342. τιτύσκειτο, 'got ready.' The common meaning 'to aim' is derived from this more general sense.

344. The line is wrongly repeated from l. 236; here κατ' αὐτόν has nothing to refer to.

346. νεοαρδέ' ἄλωήν, 'freshly watered orchard.'

347. μιν is governed by ἐθείρη, 'tills.' For the order cp. H. G. § 365.

353. οἱ κατὰ δίνας, sc. ἦσαν: cp. II. 535 ἀντυγες αἱ περὶ δίφρον.

356. ἴς ποταμοῖο, perhaps not a mere periphrasis for ποταμός.

358. φλεγέθοντι agrees with σοί (not πυρί).

360. ἐξελάσειε, Opt. of *concession*, § 30, 4.

τί μοι κ.τ.λ., 'what part have I in—?'

362. ἐπειγόμενος, 'urged,' exposed to the force of

364. ἀμβολάδην, 'throwing up the water,' boiling.

367. βίηφι, Gen.

369. ἔχραε, 'has attacked,' 'fallen upon,' cp. 16. 352. ῥόον is object to κήδειν, cp. Od. 21. 68 οἱ τὸδε δῶμα ἐχράετ' ἐσθιέμεν.

374-376 = 20. 315-317: but most MSS. here have καιομένη, καίωσι (instead of δαιομένη, δαίωσι).

386. ἄητο, lit. 'blew,' *i. e.* was stirred, was furious.

388. σάλπιγξεν, 'rang as with a trumpet': see 18. 219.

392. ῥινοτόρος, 'piercer of shields.'

395. ἄητον is generally explained as from ἄημι, 'blowing,' hence 'fierce,' 'vehement.' If so it should be oxytone, ἀητόν. See the note on αἴητον, 18. 410.

397. πανόψιον, generally translated 'in the sight of all,' either as an Adv. or agreeing with ἔγχος. The word is probably corrupt.

400. οὔτησε, 'struck a blow' (not necessarily inflicting a wound).

411. ὅτι κ.τ.λ. expresses the ground of the assertion οὐδέ νύ πῶ περ' ἐπεφράσω: 'you cannot have bethought you how much mightier I am, if you match yourself' &c.

412. ἐρινύας, 'the curses,' Od. 11. 280. ἔξαποτίνοισ, 'pay (*i. e.* suffer) to the full.'

τῆς μητρός, viz. Here. The Art. is used as in 19. 322.

421. ἡ κυνάμυια, Art. expressing *dislike*, § 47, 2, g.

431. ἀντιώσω, Fut. of ἀντιάω.

437. αἰσχιον, a Comparative of contrast between two *opposites*, *i. e.* it means, not 'more αἰσχρόν,' but 'αἰσχρόν instead of καλόν.' So in l. 486 ἀγροτέρας ἐλάφους = 'wild (not tame) stags.' Cp. 19. 56, 63.

441. ἔχες, 'have had,' sc. in helping the Trojans.

450. μισθοῖο τέλος, 'the fulness of payment,' *i. e.* the performance when the full time had come.

ἐξέφερον, 'were bringing,' *i. e.* should have brought.

451. βιήσατο, 'did violence,' *i. e.* robbed us of the hire.

453. σύν, with δήσειν, by Tmesis. Several MSS. have σοί, which was adopted by the older editors. But there seems to be no point in limiting part of the outrage to Apollo.

454. *περάαν*, 'would send for sale,' see on l. 40.
455. *στεῦτο*, see 3. 83. Such mutilations were regarded in later Greek history as characteristically 'barbarous.'
460. *πρόχνη*, for *πρό-γνη*, 'forward on knee,' abased to the ground.
463. *εἰ δὴ πτολεμίξω*, 'if I am to make war,' cp. I. 294.
- 464-466. These lines repeat in a somewhat simpler form the famous comparison of 6. 146-149.
466. *ἀκήριοι*, 'lifeless,' see on 5. 812.
467. *αὐτοί*, 'by themselves.'
469. *μιγήμεναι ἐν παλάμησι*, 'to engage in the hands of,' *i. e.* to come to a hand-to-hand fight with.
473. *ἐπέτρεψας*, 'hast yielded,' sc. by flying.
μέλεον, 'idle,' because not founded on actual fighting: cp. 23. 795
μέλεος εἰρήσεται αἶνος.
475. *μῆ . . ἀκούσω*, 'let me not hear,' cp. I. 26.
482. *μένος*, with *ἀντιφέρεσθαι*, as in l. 411 *μένος ἰσοφαρίζεις*. We cannot distinguish sharply between the literal sense 'to meet in combat' and the metaphorical 'to match oneself, rival.'
487. *εἰ δ' ἐθέλεις κ.τ.λ.* The apodosis—'do so'—is omitted as self-evident: for the other examples of this form see on 6. 150.
488. *ὅτι μοι κ.τ.λ.* suits the general sense of the preceding clause: 'you wish to know which is stronger, since you offer me battle.'
490. *τόξα*, 'bow and arrows,' including quiver, &c. So in l. 502.
491. *αὐτοῖσιν*, 'with these as they were,' going no further for weapons.
495. *χρηράμῳ*, 'a cleft': a second Acc., in apposition to *πέτρην*: cp. I4. 228.
499. *πληκτιζέσθαι*, 'to come to blows.' *ἀλόχοισι*, see on ll. 185, 190.
503. *στροφάλιγγι κονίης*, 'the whirl of dust.' The phrase belongs to descriptions of battles (16. 775); here it has a mock-heroic effect.
504. *θυγατέρος*, with *τόξα*.
513. *ἐξ ἧς*, 'of whose doing.' *ἐφῆπται*, 'has got a hold among.'
517. *ὑπέρμορον*, see on 20. 30.
524. *ἔθηκε*, sc. *καπνός*, the smoke—more properly the fire.
530. Most MSS. have *ὄτρυνέων*, but the Pres., implying that he called to the watchers as he descended, seems more vivid: cp. 9. 709.
534. *ἀναπνεύσωσιν ἀλίντες*, 'recover breath by crowding into the city,' *i. e.* reach the city, and so recover breath.
535. *ἐπανθέμεναι*, so Aristarchus: the MSS. have *ἐπ' ἀψ θέμεναι*.
536. *ἄλθται*, 2 Aor. Subj. of *ἄλλομαι*, only found here.
537. *ἄνεσάν τε κ.τ.λ.* The general statement, 'opened the gates,' is put before the detail, though that is earlier in time: for the so-called Prothysteron, or *ὑστερον πρότερον*, cp. I. 251., 5. 118.

538. τεύξαν φάος, 'wrought deliverance,' cp. 16. 95 ἐπήν φάος ἐν νήεσσι θήης.

539. ἀντίος, 'to meet' Achilles. So in l. 542 ὁ means Achilles. Join Τρώων λαιγόν (like λαιγόν Ἀχαιῶν in l. 134): ἀλαλακεῖν does not govern an Acc. and Dat.

546. φῶτα . . υἰόν, cp. 4. 194.

551. πόρφυρε, 'was troubled': see on 14. 16.

555. δειροτομήσει, see l. 89.

558. πρὸς πεδίον, 'in the direction of the plain,' *i. e.* away from the city. Ἰλήϊον is a form that only occurs here, and has not been satisfactorily accounted for. It cannot well be the Adj. of Ἰλιος, or of Ἴλιος (10. 415, &c.), but presupposes a Noun Ἰλαίς. An ancient variant is Ἰδῆϊον, explained as the plain 'at the foot of Mt. Ida,' *i. e.* the part of the Trojan plain on the side furthest from the sea. The chief objection to this is that the Adj. of Ἰδη is Ἰδαῖος.

560. ἐσπέριος δ' κ.τ.λ. This may be the apodosis to l. 556 εἰ δ' ἂν ἐγὼ κ.τ.λ. Or we may suppose the apodosis to be forgotten, or omitted as self-evident: cp. l. 487.

561. τίη διελέξατο, Aor. in impatient questions, cp. 2. 323.

563. ἀπαιερόμενον, 'starting to go.'

567. Here the apodosis is supplied in sense by the clause καὶ γάρ κ.τ.λ., which sufficiently indicates what is meant. Join οἱ κατεναντίον ἔλθω.

568. This contradicts the later fancy of the invulnerability of Achilles.

575. φοβεῖται, of flight, as always.

576. φθάμενος, has 'begun by' wounding it, *i. e.* has so far the advantage that he has wounded it.

578. ξυμβλήμεναι, 'get to close quarters,' *i. e.* reach the hunter with its teeth or claws.

588. εἰρυνόμεσθα, probably Fut., like ἐφέψεις.

592. μιν, sc. κνήμην. But some MSS. read ἀμφὶ δέ οἱ, and the Dat. is more in accordance with Homeric use.

593. πάλιν ὄρουσε, 'rebounded off again.'

600. αὐτῷ, the *real* man: cp. 14. 474., 23. 66.

609. πεφεύγοι. One or two good MSS. have πεφεύγει, which fits ὅς τ' ἔθανε better. There is still more doubt in 8. 270 as to βεβλήκοι, the only other instance of a Pf. Opt. of this form. In neither place does the Opt. give a perceptibly different meaning from the Indic.: § 34, 1, β.

BOOK XXII.

WITH the twenty-second book of the Iliad the last of the four great days of battle comes to an end. The two mightiest champions are at length brought face to face: the death of Hector deprives the Trojans of all hope of deliverance; and the vengeance of Achilles is accomplished. As we approach this climax the march of events becomes so simple and direct that it is hardly necessary to analyse it. Hector at first resolves to make a stand outside the Scaean gate. Then he flies before Achilles, and is pursued three times round the city. Finally the gods resolve that his fate can no longer be postponed. Athene deludes him with the expectation of succour, and then helps Achilles to slay him. Achilles despoils him of armour, and drags the body behind his chariot to the camp. This outline is filled up by several passages of dialogue, which serve chiefly to bring out the character of the two antagonists. In vain Priam and Hecuba, from the walls of the city, entreat Hector to seek shelter with the other Trojans (ll. 25-97). He puts aside the thought of purchasing safety by submitting to terms (ll. 98-130). His proposal that each combatant should promise to grant burial to his fallen enemy is fiercely rejected by Achilles (ll. 248-272). His dying prayer for the same boon is received with like bitter contempt (ll. 330-366). After his death Achilles summons the Greeks to return for the burial of Patroclus (ll. 377-394). The book ends with the laments of Priam (ll. 405-429), Hecuba (ll. 430-436), and Andromache (ll. 437-515).

The poetical attraction of the book, to a modern reader, centres in the figure of Hector, whose character, as drawn out in successive speeches and incidents, appeals profoundly to our sympathy. The student of the Iliad, however, has to consider the value of this portraiture in relation to the main subject. It would undoubtedly be a mistake in art to allow Hector to take away our interest from the chief hero at the supreme crisis of the poem. What, then, is the relation which we find between the two characters that now occupy the stage? Evidently it is one of the most complete contrast. Achilles, the Greek hero, the ideal of a youthful warrior, is fighting victoriously, and with the aid of friendly gods, in the cause of private friendship. Hector, the champion of the enemy, with inferior prowess, and therefore with little hope of success, is devoting himself as a matter of duty to the defence of his country. His conduct, too, is essentially chivalrous, and in conformity with the rules which were afterwards recognised in civilised Greece, while Achilles represents mere primitive savagery. Here we have a moral contrast, not unlike those which are often made the source of interest in Greek drama. We may compare the *Antigone*, in which

duty to a brother involves disobedience to the state: or the *Philoctetes*, in which just resentment for private wrongs stands in the way of public interest. In the *Iliad*, indeed, there can hardly be said to be an ethical problem. On every ground of morality Hector seems to us to stand infinitely higher. The question, then, is: are we to infer that the larger share of sympathy would be given to Hector by the original hearers of the *Iliad*? The poet does not help us much here, because his dramatic instinct led him to divide the interest between the two great antagonists: but we can hardly doubt that in his intention the chief place remained with Achilles, and that it was in order to heighten the glory of Achilles that he portrayed the noble despair of Hector. If so, we are driven to suppose that the moral superiority which impresses us was not recognised as such by the contemporaries of Homer, or at least that it was not felt to have more than a secondary value, as an element of dramatic effect. And this view is confirmed by the repulsive piece of treachery by which Athene brings about the death of Hector, as well as the barbarous mutilation of the dead which follows.

The soliloquy spoken by Hector while Achilles is advancing (ll. 98-130) is rejected by Hentze, on the ground that it is inconsistent with the vivid simile by which his unconquerable spirit has just been described (ll. 93-97; cp. especially l. 96 ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει with l. 98 ὀχθήσας δ' ἄρα κ.τ.λ.). The change of mood is certainly abrupt, and perhaps the whole speech is somewhat below the level of Homeric art. Another doubtful passage is the dialogue in heaven between Zeus and Athene (ll. 167-188), which closely resembles the dialogue between Zeus and Here about the death of Sarpedon (16. 432-458), and also recalls that between the same speakers in 18. 356-368. All three passages are suspected; and in this case the scene is open to the definite objection that it anticipates, and consequently spoils, the fine description of Zeus weighing the fates of Achilles and Hector in the balance (ll. 208-213).

After Hector is slain, Achilles addresses the Greeks in a speech which has provoked much criticism. First he proposes at once to attack Troy, and see whether the Trojans will make any defence (ll. 381-384); then he remembers that Patroclus lies unburied (ll. 385-390); finally he bids the Greeks return with the body of Hector, singing a paean of victory (ll. 391-394). But instead of the solemn procession which this implies, he drives his chariot at full speed to the camp (l. 400), dragging the body behind it. In all this, however, there is surely no greater inconsistency than we expect from the wayward character of Achilles: see the note on 16. 84. The poet wished to show that grief for Patroclus was now the ruling motive in his hero's mind. Perhaps, too, he wished to explain why the Greeks did not follow up their victory by an assault on the city. Fick maintains that the original *Iliad* ended with l. 394; and certainly the words of ll. 393, 394 (ἡράμεθα μέγα κῦδος κ.τ.λ.)

make a fine conclusion. But it is difficult to think that an ancient hearer would have been satisfied without some mention of the burial of Patroclus.

4. *σάκε' ὄμοιοι κλίναντες*, in the attitude of readiness to receive an attack; cp. II. 593., 13. 488.

5. *μείναι*, Inf. of *consequence*, 'for remaining,' so that he remained.

10. *σὺ δ' ἀσπερχές μενεαίνεις* is parenthetical (§ 57)—'in the hot fury of your pursuit.' *σὺ* is repeated to mark the opposition to the preceding clause: 'you have not recognised me—(on the contrary) you pursue with unslackened ardour.' So in l. 12 *σὺ δὲ δεῦρο λιάσθης* = 'while you have turned aside hither.'

11. *πόνος*, of the 'distress' of battle, as elsewhere.

13. *οὐ τοι μόρσιμος*, 'I am not fated for you,' *i. e.* fate does not give me to you to kill.

15. *ἔβλαψας*, 'thou hast foiled me,' spoilt my career: cp. 15. 484.

17. 'Before reaching' is of course ironical, as they would never reach Troy.

19. *ῥηϊδίως*, 'with a light heart.'

23. *τιταινόμενος*, 'at full stride,' cp. 16. 375 *τανύοντο δὲ μώνυχες ἵπποι*.

24. *λαιψηρά*, with *πόδας καὶ γούνατα*, the second Noun fixing the gender; cp. 17. 387.

26. *παμφαίνοντα* (cp. 5. 6) is to be taken closely with *ἐπεσσύμενον*: 'glittering as he rushed on.'

27. *ὀπώρας*, Gen. of *time within which*, § 39, 2.

29. *ἐπικλησιν*, cognate Acc. with *καλέουσι*, § 37, 2.

34. *ἀνασχόμενος*, 'raising' (his hands): put for *χεῖρας ἀνασχόμενος* (Od. 18. 100).

ἐγγώνει, cp. 12. 337.

38. *τοῦτον*, *istum*, especially used of an enemy: cp. 19. 2.

41. *σχέτλιος*, 'hard,' 'relentless one,' said of Hector. Most commentators refer it to Achilles, both here and in l. 86, where it is similarly used. But *σχέτλιος* is especially a word of *friendly* complaint: so Achilles uses it of Patroclus (18. 13), Diomedes of Nestor (10. 164), &c.

43. *κείμενον*, 'left lying,' sc. unburied.

47. *Τρώων*, 'among the Trojans,' partitive Gen.

49. *μετὰ στρατῶ*, *i. e.* in the hands of the Greeks.

50. *χαλκοῦ*, Gen. of *price*. *ἀπολυσόμεθα*, for the Mid. cp. 1. 13.

51. *ᾠπασε*, 'gave with,' see on 9. 146.

52. *εἰν Ἀΐδαο δόμοισι*, sc. *εἰσί*.

54. *ἄλλοισι*, see on 2. 191.

57. *κῦδος*, 'glory,' = victory, cp. 15. 491.

59. φρονέοντα, = ζώντα (cp. 19. 335)—alive and therefore knowing what evils are impending.

60. οὐδῶ, lit. 'threshold': not however thought of as a door-way (so that the metaphor would imply that Priam was only entering upon old age), but as a 'stepping-ground,' 'landing,' which he had fairly reached.

62. ἐλκηθείσας, 'dragged away,' cp. ἐλκηθμός (6. 465).

63. θαλάμους, cp. the description of Priam's palace, 6. 244 ff.

64. ἐν αἰνῇ δηϊότητι, 'in the fell havoc.' The word has a vague meaning: cp. Od. 12. 257 χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊότητι (of the men in the grasp of Scylla).

66. πρώτῃσι θύρῃσι, = 'just outside the door,' cp. 8. 411.

69. τραπεζῆας, 'eating from the table,' domesticated.

70. περὶ θυμῶ, 'to the fulness of their hearts,' cp. 21. 65.

71. πάντα, Nom., as in l. 73.

72. ἀρηϊκταμένῳ, Dat. because it means 'if he falls in battle': see on 2. 113.

73. κεῖσθαι, cp. l. 43. ὅπτι φανήη, 'whatever may present itself, befall him in the sight of men': see on 11. 734. Some take it to mean 'whatever is shown, exposed to view,' φαίνω being used as in Od. 18. 67 φαῖνε δὲ μηρούς.

80. ἔνιενένη, 'throwing back,' 'opening.'

82. τάδε αἶδεο, 'be moved by (do not be callous to) this sight.'

83. αὐτήν, nearly 'in my turn.'

86. σχέτλιος, 'relentless,' 'unkind,' must be understood as in l. 41, of the obduracy of Hector.

οὐ ἔτι, 'I shall no more bewail,' *i. e.* no more have the hope of duly bewailing.

88. πολύδωρος, see on 6. 394. μέγα, with ἀνευθε.

94. κακὰ φάρμακα, 'poisonous herbs.' Virgil's *coluber mala gramina pastus* (Aen. 2. 471).

95. περὶ χειρῇ, 'round (inside) his hole.'

100. ἀναθήσει, 'will fasten upon me': cp. Od. 2. 86 μῶμον ἀνάψαι, also Il. 5. 492 (note).

101. ἡγήσασθαι, 'to lead, direct': see 18. 254 ff.

102. ὑπό, 'during,' as 16. 202 πάνθ' ὑπὸ μηνιθμόν. The literal sense will suit if night is regarded as a *space* of darkness: cp. 2. 57 (note).

107. πιθήσας, 'obeying,' *i. e.* giving way to confidence in: cp. Od. 13. 143 βίη καὶ κάρτεϊ εἴκων.

109. ἄντην, 'facing' (Achilles). This is the important word, the meaning being that it is better to face Achilles, whether the consequence is victory or death.

κατακτείναντα, al. κατακτείναντι. Aristarchus gave both readings; the Acc. is more correct when the Participle is taken closely with the

predicate,—‘to kill and so return’; see on l. 72. In the next line, however, Aristarchus wrote **αὐτῷ**, and this is the reading of the best MSS. If it is right, the Dat. is to be accounted for by the desire of bringing the Pronoun into apposition with **ἐμοί** in l. 108, so as to show that Hector means himself. The Acc. **αὐτόν** would naturally mean Achilles. Aristarchus seems to have thought it also possible to take **αὐτῷ** as = **ὑπ’ αὐτοῦ**, but this can hardly be defended.

110. **κεν** has nearly the force of ‘else,’ as in Od. 4. 546. This is the only place where it goes with an Inf.

111. **εἰ δὲ κεν κ.τ.λ.** There is no apodosis, the sentence being broken off abruptly at l. 122 **ἀλλὰ τίη κ.τ.λ** : cp. 21. 556–562, 567–570.

113. **αὐτός**, ‘in person,’ not through a herald or messenger.

116. **ἧ τε**, ‘which thing,’ Fem. by attraction of the predicate **ἀρχή**.

117. **ἀμφίς**, ‘in two parts’ : cp. 2. 13., 12. 434. Some take it to mean ‘separately,’ sc. that the treasure brought by Paris was not to count in the division of the Trojan possessions : but this is less natural.

119. **Τρωσὶν ὄρκον ἔλωμαι**, ‘take an oath from the Trojans,’ *i. e.* impose on them the taking of an oath : cp. Od. 4. 746 **ἐμεῦ δ’ ἔλετο μέγαν ὄρκον**.

120. **ἄνδιχα**, ‘in two parts,’ sharing it between besiegers and besieged. This seems to have been the usual compromise ; cp. 18. 511.

123. **μή μιν ἐγὼ μὲν . . . ὁ δὲ μ’ οὐκ ἐλεήσει**. The real object of the fear is given by the apodosis, the sense being ‘I fear that after I have approached him he will not pity me.’ Hence we expect **ἐλεήση**.

125. **αὐτως**, ‘just,’ without more effort.

126. **ἀπὸ δρυὸς οὐδ’ ἐπὶ πέτρης** is a proverbial phrase, the original application of which was doubtless forgotten. The meaning seems to be ‘with anything that comes to hand,’ ‘at haphazard.’ It occurs in an entirely different connexion in Od. 19. 163 **οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ’ ἀπὸ πέτρης** = ‘you are of flesh and blood.’ Cp. Hes. Theog. 35 **ἀλλὰ τίη μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρην** (= not to the purpose).

127. **ᾠαρίζεσθαι**, lit. ‘to keep company’ (from **ᾠαρ**) : hence = Lat. *conversari*.

129. **ὅττι τάχιστα**, ‘as soon as may be,’ to be taken with the preceding Imper., as in the parallel passages (*e. g.* 15. 146). There was a variant **ὄφρα τ.**, which perhaps ought to be adopted here, as it is found in similar passages whenever a Subj. follows (4. 269, &c.).

132. **κορυθ-αἴκι**, ‘darting with helmet,’ cp. **κορυθαίολος**.

134. **ἀμφί**, ‘round him,’ of the armour generally : so **περί** in 13. 245.

140. **οἴμησε**, ‘swoops down.’

141. **λεληκώς**, ‘screaming’ ; see § 23, 3.

143. **τρέσε**, ‘shrank away,’ ‘fled,’ see on 11. 546., 19. 15.

145. **σκοπιήν**, ‘the look out place’ ; not that of 2. 792 ff., which was some way from the city. **ἑρινέον**, 6. 433.

146. ὑπέκ, 'away from under,' getting further out as he went on.

ἀμαξιτόν, 'the waggon-track,' leading to the washing-place.

148. Σκαμάνδρου, with πηγαί, 'two springs of the Scamander,' *i. e.* two of the sources from which it is fed. Some take Σκαμάνδρου with ἀναίτσοοσι, supposing it to be meant that the springs had an underground connexion with the river. But such a marvel as this would surely have been described in more explicit language. The passage has played an important part in all controversies about the site of Troy. The 'two sources' were identified by the French traveller Lechevalier with a group of springs which he found near the village of Bunarbashi; and his discovery was thought to tell decisively against placing the site of ancient Troy at Hissarlik (*Novum Ilium*). But the Bunarbashi springs do not satisfy all the conditions. The contrast of hot and cold, on which so much stress is laid in the Homeric account, is entirely wanting, all the springs being of the mean temperature of the locality (63° Fahr.). Moreover, Lechevalier's theory obliges us to give the name Σκάμανδρος to the small stream which is formed by the springs, whereas Homer's Scamander must be the Menderé, which is the chief river of the Troad. On the other hand, the Menderé does in fact take its rise from two springs, one of which is warm, but they are on Mount Ida, thirty miles away¹. It is possible that the poet may have heard of these springs, and have confused them with some such washing-place as he describes outside the walls of the city. Dr. Schliemann finds the Homeric πηγαί in a cavern just under Hissarlik, with three springs and a conduit of high antiquity (*Troy*, p. 64). For the purposes of controversy these springs may be fairly set against those of Bunarbashi; but they are equally without the characteristic contrast of a hot and a cold spring.

153. ἐπ' αὐτάων, 'at them.' πλουνοί, 'washing troughs.' Cp. the description in the *Odyssey* (7. 85 ff.).

157. φεύγων, 'one flying.' The Part. is used like a substantive, or as if = φεύγων τις: cp. 2. 234., 6. 268., 24. 528.

159. ἱερήϊον, beast for sacrifice, 'festal ox.'

160. ἀρνύσθην, 'sought to win,' strove for.

ποσσίν, 'for speed of foot.'

ᾶ τε, Plur. by the attraction of the predicate ἀέθλια.

162. τέρματα, 'the goal,' *meta*; cp. 23. 309, &c.

163. τὸ δέ, 'and it, the prize'; the Art. anticipates the word ἀέθλον, already suggested by ἀθλοφόροι.

κείται, 'is set out'; κείται serves as Pf. Pass. of τίθημι.

164. ἀνδρός, with ἀέθλον, 'prize belonging to, in honour of, a man,' sc. at his funeral.

171. For the altar of Zeus on Mount Ida see 8. 48.

¹ See the account of Prof. Virchow, *Landeskunde der Troas*, p. 33.

179-181, = 16. 441-443; and 182-184 = 8. 38-40.

185. μηδέ τ' ἔρωι, 'do not fail,' see on 2. 179.

188. κλονέων ἔφεπε, 'kept in hand as he drove him on': the phrase would naturally be used rather of attack on a *body* of men: cp. 11. 496.

191. τόν, the dog, grammatically construed as object to λάθησι (§ 58, 4), but placed before the clause εἴ πέρ τε κ.τ.λ., to show that it is the main subject of the sentence. Hence θέει needs no fresh Nom.: 'he, even if it hides from him, yet hunts it out with unflinching course.'

193. οὐ λήθε, 'could not hide from.'

194. πυλάων may go with ὀρμήσειε, and also with ἀντίον ἀίξασθαι, which expresses the same idea: 'start for, making a rush towards.'

197. προπάροιθεν, not necessarily of time, 'coming in front.'

198. ποτὶ πτόλιος, 'on the side of the city,' keeping next it. It is difficult to reconcile the description of Hector's successive attempts to reach the gate with the statement that he was pursued three times round the walls (l. 165). One would suppose that Hector, if he could keep away from Achilles at all, would be able to approach the walls at any point. However the poet's conception evidently is that the speed of the two heroes was so nicely balanced that Achilles, having once got nearer the walls, was able to prevent Hector from passing across his course and reaching them.

199. ἐν ὀνείρω, κ.τ.λ., 'in a dream he (viz. the dreamer) is not able.' The subject to δύναται is suggested by ἐν ὀνείρω (= ὀνειρώσσω, 'one dreaming').

201. οὐ δ' ὄς, § 48, 1.

202. ὑπεξέφυγεν, 'escaped,' viz. during his flight before Achilles when Apollo came and gave him strength for the last time.

205. λαοῖσιν, 'to his men,' the Greeks. ἀνένευε, properly 'threw back his head,' i. e. made signs of forbidding, see on 6. 311. Achilles was between Hector and the walls, and the Greek army might therefore have attacked Hector on the other side, had not Achilles signed to them not to do so. This is mentioned as another reason why Hector escaped as he did: hence there should not be a full stop at the end of l. 204.

208. ἀλλ' ὄτε δὴ τὸ τέταρτον κ.τ.λ. The connexion requires that this should follow more closely upon l. 165 ὡς τῷ τρίσι κ.τ.λ. Probably much of the intervening text is interpolated—esp. the scene in heaven (ll. 167-187), and the obscure ll. 202-207, if not also the similes (ll. 189 ff., and ll. 199 ff.).

209-212. These lines are a repetition of 8. 69-72, except that Hector and Achilles are put for the Greeks and Trojans. The passage was known in later times as the ψυχοστασία, or 'weighing of the souls.' It suggested to Aeschylus a famous passage in the play which he wrote on the subject of Memnon. The final combat between Memnon and

Achilles was accompanied by a scene enacted on the *θεολογείον* (above the stage), in which the souls of the two heroes were weighed against each other by Zeus.

213. ὄχητο εἰς Ἄϊδαο. It is not clear whether this is said of the lot (Ἔκτορος αἴσιμον ἡμᾶρ), or of Hector himself. On the former view it is an exaggerated way of describing the sinking of the lot—more exaggerated than 8. 73 αἰ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν. If Ἔκτωρ is the Nom., 'he was gone' is put for 'he was condemned to go.' We may compare 9. 413 ὄλετο μὲν μοι νόστος, 'my return is (as good as) lost,' 13. 772 νῦν ὄλετο πᾶσα κατ' ἄκρης Ἴλιος. But these instances are in *speeches*, where such a boldness of expression is more natural.

217. μέγα κῦδος, = victory. Ἀχαιοῖσι, 'for the Greeks.'

218. ἄτος, 'not to be satisfied,' is for ἄ-ατος, which is probably the true form in Homer: see on ἄδην, 13. 315.

219. πεφυγμένον, *i. e.* in a state of safety from, cp. 6. 488.

220. πολλὰ πάθει, 'were to give himself much trouble.'

221. προπροκυλινδόμενος. The compound προκυλινδομαι means 'to roll on,' 'roll forward'; as in 14. 18, where it is said of a wave 'falling over.' The second πρό seems to mean 'before' (Zeus). But in Od. 17. 525 προπροκυλινδόμενος must mean 'rolling on and on.'

222. ἄμπνυε, 'take breath.' The form points to a Pres. πνύω, or Aor. ἔπνυον (like ἔκλυον). Elsewhere we find only the Mid. ἄμπνυτο (or ἔμπνυτο): hence Cobet (*Misc. Crit.* p. 348) proposed ἄμπνυο here.

229. ἠθείε, see on 6. 518, where Paris so addresses Hector.

234. γνωτῶν, 'kinsmen,' especially brothers, cp. 14. 485., 17. 35.

235. νοέω, 'my mind is,' nearly = δοκεῖ μοι. In this sense νοέω, φρονέω, &c. take an Aor. (not Fut.) Inf.: see on 3. 98.

237. ἄλλοι δ' ἔντοσθε μένουσι, § 57.

241. τοῖον, 'to such a degree.'

247. καί implies that Athene led the way with the *same* guile with which she had spoken. κερδοσύνη, 'craftiness'; κέρδος and its derivatives in Homer imply *cunning* or *skill* rather than actual gain.

251. δίον, here = 'fled.'

254. ἐπιδώμεθα, 'grant to each other for it,' *i. e.* allow to be called as witnesses to the compact.

255. ἐπίσκοποι, another word for 'witnesses': see on 18. 501.

256. ἔκπαγλον, 'outrageously,' in unseemly fashion. It is generally applied to persons, probably with the notion of 'overweening,' 'ungovernable.'

257. καμμονίην, 'withstanding,' 'holding one's ground,' a euphemism for victory.

261. ἄλαστε, 'unforgotten,' because eternally hateful.

265. φιλήμεναι, a non-thematic form, § 8, A, 2.

266. 'There will be no treaty between us before one or other falls'; an ironical way of saying that there can be no treaty.

267, = 20. 78.

268. παντοίης ἀρετῆς, 'prowess of every sort': cp. Hector's words, 7. 237 ff.

271. δαμάα, Fut. § 12, 3.

272. ἐτάρων, 'for my comrades,' § 39, 1.

277. δίδου, λάθε δέ, = διδοῦσα ἔλαθε, § 27.

280. ἰεΐδης, Plupf. of οἶδα; used with ἄρα like the Impf. ἦ τοι ἔφησ γε, 'though you thought so': see on 3. 215.

281. ἀρτιεπής, 'glib speaker,' the opposite of ἀμαρτοεπής (13. 824): cp. ἀρτίπος, 'sound of foot.'

ἐπίκλοπος μύθων, 'trickster in speech': cp. Od. 21. 397 ἐπίκλοπος τίξων, 'cunning about the bow.'

ἐπλεο, 'you have become,' = you prove to be.

284. στήθεσφιν, here for the Gen. στηθέων.

286. ὡς κομίσαιο, 'would that you may receive it.'

293. κατηφήσας, 'cast down in heart': so στή δὲ ταφάν (16. 806, &c.).

ἄλλ', for ἄλλο: it was usual to have two spears.

295. ἦτεε explains ἐκάλει, hence the asyndeton.

300. We should probably read οὐδ' ἔτ' ἀνευθεν, as τε is not in place, § 49, 9.

304. ἀσπουδί, 'without an effort,' tamely.

308. οἴμησεν, cp. l. 140. ἀλείς, 'gathering himself together.'

310. πτώκα, 'cowering' (πτήσσω): πτώξ is also used as a substantive to denote the hare (17. 676).

313. ἀγρίου, to be scanned ἀγρίοο, § 19, 3.

κάλυψε, 'spread as a covering': cp. 5. 507.

316. θαμειάς, used predicatively, 'set thick': cp. 18. 68., 19. 383.

319. ἀπέλαμπε, 'light shone,' a kind of impersonal verb.

321. εἰσορόων, not strictly 'looking at,' but (as the next words show) 'looking towards,' to see how to reach it. εἷξετε is impersonal, as 18. 520 ὅθι σφίσιν εἶκε λοχῆσαι.

322. ἄλλο τόσον is adverbial: cp. 23. 454 τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, 'over the rest of his body': and for τόσον μὲν—δέ = 'all except,' see on 4. 130.

324. φαίνετο, 'it showed,' was visible.

ἀπ' ὤμων αὐχέν' ἔχουσι, 'hold the neck apart from the shoulder'; cp. 8. 325 ὅθι κληῖς ἀποέργει αὐχένα τε στηθὺς τε. We should rather say 'connect' the neck and shoulder: but cp. also 13. 706 τὸ μὲν τε ζυγὸν . . ἀμφὶς ἔεργει (of oxen).

325. λαυκανίην was probably the reading of Aristarchus. The Acc. is to be explained by apposition to αὐχένα, the λαυκανίη or gullet (24. 642) being part of the neck: see on 8. 48., 14. 228. This is not quite

satisfactory, because *λαυκανίην* is so placed as to go with the principal Verb (*φαίνεται*), rather than with the clause *ἢ κληίδες κ.τ.λ.* Perhaps, however, it might be *attracted* into agreement with *αὐχένα* (§ 58, 4). Most MSS. have *λαυκανίης*, which may be taken as a local partitive Gen., meaning 'at the part of the gullet where the neck meets the collar-bone' (viz. the lowest exposed part). For such a Gen. with *φαίνεται* we may compare 17. 372 *νέφος δ' οὐ φαίνεται πάσης γαίης.*

328. *ἀσφάραγον*, 'the wind-pipe.'

333. Join *τοῖο ἀοσσητήρ*, 'for him a champion' (15. 254). *ἀνευθεν*, 'in the background,' explained by *νηυσὶν ἔπι κ.τ.λ.*

336. *ἄϊκῶς*, 'hideously': elsewhere we only find the form *ἀεικίης*.

339. Join *κύνας Ἀχαιῶν*: so *Τρώων κύνες*, 13. 831., 17. 241.

340. *δέδεξο*, 'accept,' cp. 19. 10.

342, 343, = 7. 79, 80.

345. *γούνων* and *τοκήων* go with *γουνάζεο*, which has the sense of 'entreat by,' sc. by appeal to. The history of this Gen. seems to be that the verb *γουνάζομαι*, lit. 'to clasp the knees' (in supplication), came to mean generally 'to supplicate,' but retained the construction of a verb of *taking hold*: and this was extended to anything appealed to by the suppliant. Here of course actual clasping is not intended. Cp. Od. 10. 66 *τῶν ὑπιθεν γουνάζομαι*.

346-348. *αἶ γάρ . . ὥς κ.τ.λ.* This is a regular Homeric form of asseveration, meaning 'as surely as I wish that —, so surely shall —': cp. 18. 464 *αἶ γάρ μιν θανάτοιο δυσηχέος ᾧδε δυναίμην νόσφιν ἀποκρύψαι . . ὥς οἱ τεύχεα καλὰ παρέσσεται*: and see on 8. 538 ff., 13. 825 ff.

347. *οἶα*, = *ὅτι τοιαῦτα*, 'after the things you have done to me.'

348. *ἀπαλάλκοι*, Opt., § 34, 2, *b*.

349. *εἰκοσινήριτα* evidently means 'twenty-times over,' *i. e.* twenty-fold the usual ransom. The second part of the word has not been satisfactorily explained: it is otherwise known in Homer only as the name of a mountain, *Νήριτον* in Ithaca.

350. *στήσωσι*, 'weigh.'

351. *ἐρύσασθαι*, 'to outweigh,' *i. e.* to give your weight in gold.

ἀνώγοι. The change to the Opt. marks that Achilles is no longer thinking of a ransom such as he would expect, but is making a mere supposition.

354. *κατὰ δάσονται*, 'shall divide among them,' feast on as prey.

356. *προτιόσσομαι*, 'I watch, mark with foreboding.' *ᾄσσομαι* is especially used of looking in a meaning way, seeing with anxiety, dislike, &c.: cp. 14. 17.

358. *μήνιμα*, 'cause of wrath.'

361-364, = 16. 855-858; and 365, 366 = 18. 115, 116.

371. *ζνουτητί*, 'without a wound,' *i. e.* without giving one.

381. εἰ δ' ἄγετε, the apodosis: see on 16. 667.
 σὺν τεύχεσι πειρηθέωμεν, = 'make an attack,' cp. 5. 220.
382. ἔτι, 'further,' as the next step.
383. πόλιν ἄκρην, 'the acropolis': to abandon it was to desert the city entirely. Cp. 24. 383 ff.
389. καταλήθονται, 'men forget,' to be taken closely with εἰν Ἀΐδαο: 'if the dead forget their dead, so will not I.'
391. παίηονα, a song of thanksgiving, cp. 1. 473.
395. μῆδετο, 'bethought him of,' put in practice.
397. ἐς σφυρὸν ἐκ πτέρνης, 'from the heel to the ankle.' Thus the strap passed through, or rather perhaps behind, the sinew of the heel.
401. τοῦ . . . κονίσαλος, 'there was dust from (raised by) him as he was dragged along'; Gen. as κλαγγή βιοῦτο (1. 49), κύματα παντοίων ἀνέμων (2. 397), &c.
409. κωκυτῶ of women, οἰμωγῆ of men; cp. the use of κώκυσεν and ἄμωξεν in ll. 407, 408.
 εἶχοντο, 'were possessed by,' given up to.
410. τῶ . . . ὡς εἰ —, 'the case (state of things) as [it would be] if —'; see on 11. 467. Cp. Virgil's imitation, Aen. 4. 669 *Non aliter quam si immisissis ruat hostibus omnis Carthago*, &c.
411. ὀφρυόεσσα, 'beetling': ὀφρύς, cp. 20. 151.
 κατ' ἄκρης, cp. 13. 772.
412. ἀσχαλῶντα, 'chafing,' cp. 2. 293.
416. κηδόμενοι περ, 'though concerned for me.' This is the reading of Aristarchus. The best MSS. have κηδόμενόν περ, 'in my great sorrow.'
418. λίσσωμαι, Subj. of *purpose* or *will*, § 29, 1. τοῦτον, *istum*, § 45.
419. ἱλικίην, 'my time of life,' cp. 20. 465 ὀμηλικίην ἐλεήσας.
420. τοιούσδε, 'such a one as I am.'
425. οὗ ἄχος, 'sorrow for whom,' § 39, 1.
431. τί νυ βείομαι, 'how shall I live?' *i. e.* what is to become of my life? Subj. like τί πάθω; τί γένωμαι; &c. (§ 29, 3). For the form see on 15. 194.
433. πελέσκειο, 'didst come and go about the city.'
435. δειδέχατο, 'saluted,' paid court to.
438. Ἔκτορος may be construed with ἄλοχος or (better) with πέπυστο.
- ἐτήτυμος, 'sure,' *i. e.* authentic: she first heard only the wailing (1. 447), and feared the worst (1. 455 ff.).
441. δίπλακα, 'double cloak': so 3. 126, where Helen is embroidering pictures of the war.
- θρόνα, 'flowers.' ἔπασσε, 'embroidered.'
443. ἔμφι πυρί, 18. 344.

448. ἐλελίχθη, 'shook.' κερκίς, 'shuttle.'

450. ἴδωμ' may stand for ἴδωμι or (better) ἴδωμαι : § 29, 1.

452. ἀνὰ στόμα, *i. e.* as though it would come out at my mouth.

454. ἀπ' οὔατος, see on 18. 272.

455, 456. μὴ . . . δίηται, 'lest he have chased.'

457. ἀλεγεινῆς, 'unhappy,' because the cause of his death.

461. παλλομένη κραδίην, 'her heart beating,' cp. l. 452.

463. παπτήνασα, Aor., 'sending a glance.'

465. ἀκηδέστως, cp. 21. 123.

466, = 5. 659., 13. 580.

467. ἐκάπυσσε, 'breathed out': cp. 15. 252 φίλον αἶον ἦτορ.

468. δέσματα, 'head-gear.'

469. ἄμπυκα, a 'diadem' of metal, hence the epithet χρυσάμπυκες, applied to the Muses (Hes. Theog. 916), and Seasons (Hom. h. VI. 5).
κεκρύφαλον, a coif or hood.

πλεκτὴν ἀναδέσμην, 'plaited band,' probably a thick band passing round the head behind the ears, represented on some Etruscan monuments of the archaic style (Helbig, pp. 157-160).

470. κρήδεμνον, 14. 184.

474. Join εἶχον ἀπολέσθαι, 'stayed her from perishing.'

475. ἔμπνυτο, so Aristarchus, the MSS. have ἄμπνυτο. See on 11. 359.

476. ἀμβλήδην, 'uplifting her voice': cp. Od. 1. 155 ἀνεβάλλετο καλὸν αἰεῖδεν, 'began the song'; so also ὑποβλήδην (Il. 1. 292), 'taking up,' 'interrupting.' Some explain 'with sudden bursts,' or 'with deep sobs' (Mr. Leaf), comparing ἀμβολάδην (21. 364). But the frequentative meaning of ἀμβολάδην is given by the form of the adverb: cp. ἐπιστροφάδην, ἐπιτροχάδην.

477. γιγνόμεθ', Impf. with ἄρα, 'it seems that we were.'

ἰῆ αἴση, 'with, under, a like fate': an instrumental Dat., § 38, 3.

484. νήπιος αὐτῶς, 'an infant and no more,' 6. 400.

487 ff. The passage which follows, with its moralising on the sorrows of an orphan, was condemned by Aristarchus. It certainly does not apply very well to one whose grandfather was still alive and reigning; and the return to the particular case of Astyanax at l. 500 is exceedingly abrupt. The style and tone of thought are rather Hesiodic than Homeric. Aristarchus obelised ll. 487-499. Most editors reject ll. 500-504 also: and certainly they are somewhat pointless without the preceding description, and may have been added (as Mr. Leaf suggests) to connect the *locus communis* about orphanage with the context.

488. τούτω γε, *isti*, the Pronoun here expressing *pity*.

489. ἀπουρίσσουσιν, 'will mark off' (and so occupy, seize).

491. ὑπεμνήμυκε, 'hangs his head,' Pf. of ὑπ-ημύω, apparently for ὑπ-εμήμυκε (Attic reduplication).

πάντα, adverbial Neut. Plur., = 'completely.'

494. τῶν with τις, 'one or another of them.'

ἐλεησάντων, 'if they take pity.'

τυτθόν, 'a little bit,' for an instant.

496. ἀμφιθαλής, 'rich on both sides,' *i. e.* (according to the ancients) with father and mother both living.

504. θαλέων, 'with θάλαα, fat things,' Neut. Pl. of θάλυς, an adj. found in the Fem. (δαῖτα θάλειαν, Il. 7. 475).

505. πάθησι, 'he must suffer,' Subj. of *confident prediction*, § 29, 4.

506, 507. Cp. 6. 402, 403.

509. αἶδλαι refers to the play of light; 'with shining scales.'

510. κέονται, thematic 3 Plur. of κείμαι, found here and in Od. II. 341., Ib. 232.

513. οὐδὲν σοί γ' ὄφελος. It is not clear whether this means that the garments will be of no use to Hector,—and therefore may be burnt,—or that the burning will be of no use, since he will not be laid in them (ἐγκείσται) on the pyre, and therefore will not take them with him to Hades. The latter seems more correct, especially if (as is probable on other grounds) we read αὐτός for αὐτοῖς.

514. κλέος εἶναι, 'to be a glory,' *i. e.* so that they may do honour.

BOOK XXIII.

THE two remaining books of the Iliad form a kind of epilogue, relating the burial of the two chief heroes who have fallen in the course of the poem,—Patroclus, the friend of Achilles, and Hector, his great rival.

The twenty-third book describes the burial of Patroclus, and in particular the Funeral Games (ἄθλα ἐπὶ Πατρόκλῳ), which are held in his honour. Thus it falls into two parts:

I. The Burial. Achilles makes the Myrmidons pass round the body, and commands the funeral feast (Il. 1–58). The shade of Patroclus appears to him, and entreats speedy burial (Il. 59–110). Wood is brought, the body is placed on the pyre, Boreas and Zephyrus come at the prayer of Achilles to make it burn (Il. 111–225). Next day the bones are gathered and the mound raised over them.

II. The Games. There are eight contests, but three of these (as we shall see) are probably not part of the original list:—

1. Chariot-race, described at length (Il. 257–652).
2. Boxing-match (Il. 653–699).
3. Wrestling, between Ajax and Ulysses (Il. 700–739).
4. Foot-race—Ajax the less, Ulysses, Antilochus (Il. 740–797).

Diomedes
Epeios.
Dionysos.
Odysseus

- [5. Tournament with spears between Diomede and Ajax (ll. 798-825).
 6. Throwing the iron weight (ll. 826-849).
 7. Archery contest (ll. 850-883).]
 8. Throwing the spear; Achilles gives the prize without a contest to Agamemnon (ll. 884-897).

The two last books have been regarded by many scholars as additions to the original Iliad, such as may be accounted for partly by the natural desire to linger over the final scenes of a story, and partly by the importance attached in common belief to the due performance of funeral rites. The grounds for this opinion are to be found, in the first instance, in the relation of the two books to the general structure of the poem, and to each other. The following points are worth notice:—

1. Neither of the books in question can be said to be necessary to the poetical completeness of the Iliad. The events of the twenty-second book bring the story to a conclusion, which—to a modern reader at least—leaves nothing to be desired. The anger of Achilles is appeased, his vengeance is satisfied, the danger to the Greeks has passed away. Hence, as Mr. Grote argued, ‘the death of Hector satisfies the exigencies of a coherent scheme, and we are not entitled to extend the oldest poem beyond the limit which necessity prescribes’ (*Hist. of Greece*, Pt. I, ch. xxi).

2. The two books do not stand well together. They seem to represent two different ways of bringing the poem to an end. It was urged as an argument against the Doloneia, that the night in which it is placed is already sufficiently occupied by the Embassy to Achilles (vol. i. p. 353). So in this case, while there might have been room (artistically speaking) for one last book—either the Funeral Games or the Ransoming of Hector,—there is not room for both. A second episode, which fills nearly the same space on the poetical canvas, tends to disturb the effect of the first.

3. This want of unity is accentuated by difference of style and tone. The narrative of the Funeral Games is cheerful and animated, the incidents in more than one place approaching the character of comedy. The twenty-fourth book is pathetic, and full of solemn and touching eloquence. The sudden return from the lighter vein to the gravest manner of the Iliad is certainly awkward, and unlike the art of Homer.

We turn now to the consideration of the twenty-third book, with the view of ascertaining how far the incidents and the language are consistent with the belief in its genuineness as part of the original Iliad.

The narrative is composed with evident reference to the preceding books. The burial of Patroclus was the first thought of Achilles in the moment of his victory (22. 386). In two places (ll. 20-23, and 180-183) he refers to his promise to slay twelve Trojan youths on the

funeral pyre (18. 333 ff.), and his intention to throw the body of Hector to the dogs (22. 335, 348, also 261 ff.).

On the other hand, there are indications that the agreement is of a superficial kind. The body of Patroclus seems to be no longer in the tent of Achilles (19. 211), but on the beach, where all the Myrmidons pass round it in procession (ll. 13-15). The line ἦ ῥα καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα (22. 395) is repeated in l. 24, but applied in a pointless way. The same may be said of ll. 17-18, which repeat 18. 316-317, but are not followed by any such solemn lament as they announce (ἐξῆρχε γόοιο).

Further, the connexion of the narrative is unsatisfactory. It is not easy to see why the solemn farewell address to Patroclus—χαῖρέ μοι, ὦ Πάτροκλε, κ.τ.λ.—comes in twice (l. 19 and l. 179). The preparations for the funeral feast are described (ll. 29-34); but Achilles is taken away to banquet in the tent of Agamemnon. The ghost of Patroclus appears to Achilles and begs for speedy burial (ll. 65-107); but the incident does not hasten the burial in any way. Moreover, it is based on the notion, of which there is no other trace in the Iliad, that the souls of the unburied are forbidden to cross the Styx. The funeral procession is formed by the Myrmidons (ll. 122-134), but presently the whole Greek army seems to be present: the lament, we are told, would have lasted till sundown, if Achilles had not asked Agamemnon to dismiss the host (ll. 154-162). Meanwhile Hector's body is protected by the gods, though we do not yet hear of further outrage offered to it (see the note on l. 187). The account of Iris carrying the prayer of Achilles to the two winds, Boreas and Zephyrus (ll. 198-212), is somewhat strange, as Iris elsewhere acts only as messenger of the gods. Apart from this, it forms an awkward digression, during which the main action—the burning of the body of Patroclus—is at a stand-still.

Several of these difficulties may be removed by rejecting particular lines or passages; but taken together they point rather to general weakness in the construction of the narrative.

The description of the Games, which occupies the rest of the book, is open in part to criticism of the same kind. Thus, Nestor addresses a long speech to his son Antilochus (ll. 306-348); but the advice which he gives has no effect on the issue. In the boxing-match (ll. 653-699) Epeius begins by rude boasting, which by all the rules of poetical justice ought to ensure his defeat; but he is victorious. These are defects which seem to be characteristic of the book. In one place, however, the evidence points rather to interpolation, to which a narrative made up of distinct unconnected events is peculiarly liable. The three contests described in ll. 798-883, viz. the duel in armour, the throwing of the iron weight, and the archery, are in all probability later additions. The original list is pretty clearly indicated (see the

note on l. 638), and the account of the three additional contests is full of singularities.

The language of the books shows several traces of comparative lateness. Chief among these are the post-Homeric uses of the Article (ll. 75, 257, 295, 303, 348, 376, 465, 525), and of the Prepositions (ll. 671, 703, 742). In these respects the usage approaches most nearly to that of book X (see vol. i. p. 354). The use of *vũn* in the sense of 'now' is peculiar to books X and XXIII. Similarly the form *τιθήμεναι* (ll. 83, 247) is to be compared with *τιθήμενος* (10. 34).

In respect of vocabulary there is not so much of a decisive kind. Several words and phrases are common to this book and the *Odyssey*: e.g. *ἀπόπροθι* (l. 832), *ἀληθείη* (l. 361, also 24. 407), *ἀτέμβω* (ll. 445, 834, also in the doubtful line 11. 705), *ὕγρον ἔλαιον* (l. 281), *ἐπεικία τοῖον* (l. 246, cp. *Od.* 3. 321 *μέγα τοῖον*, &c.), *ἐπ' ἠεροειδέα πόντον* (l. 744), *περιπλομένους ἐνιαυτούς* (l. 833), *εἶδωλα καμόντων* (l. 72). Among the *ἅπαξ λεγόμενα* we may notice *ἠωσφόρος*, 'the morning star,' *κηδεμόνες*, 'friends' or 'backers,' *τοξευτής* (for *τοξότης*), *περιδάμεθον* (1 Dual), and the Comparative *ἀφάρτεροι*, 'swifter.'

Though it is doubtful whether the account of the 'Funeral Games' is part of the original *Iliad*, there can be no question of its interest, both as a picture of Homeric or nearly Homeric times, and as a fine piece of descriptive poetry. Schiller has gone so far as to say that any one who has lived to read the twenty-third book of the *Iliad* cannot complain of his lot in the world. As a composition it is full of life and picturesque effect. The monotony which might have been expected in a long list of similar incidents is skilfully avoided. The picture of Achilles in his new position as host and president of the Games, is singularly stately and life-like. Here and there, especially in the attractive scene between Antilochus and Menelaus, the poet shows independent power of imagining and delineating character. As an epilogue or concluding chapter the book has the essential merit of repose and harmony. The satisfaction of Achilles in his victory over Hector, and in the payment of due rites to his friend, is felt as an undertone through the narrative. The reconciliation with Agamemnon, which is the true conclusion of the 'wrath,' is once more brought into relief. A special honour paid to him as 'king of men' forms the last incident of the day, and may be fairly regarded as striking the key-note of the whole poem.

7. ὄχεσφι is for the Gen., 'from under the chariot.'

8. αὐτοῖς, 'as they are,' without taking them out, § 38, 3.

9. ὃ γὰρ γέρας ἐστί, 'for that is the due honour,' cp. 12. 344.

16. τοῖον, 'so good,' i. e. one who deserved so much sorrow.

μήστωρα φόβοιο, cp. 5. 272.

20. The reference is to 18. 334 ff.
21. ὤμᾱ δάσασθαι, Neut. Plur., because κρέα is meant.
27. ὑψηχέες, perhaps 'neighing with head aloft,' cp. Virg. Aen. 11. 496 *arrectisque fremit cervicibus alte* (Hentze).
29. τάφον δαίνυ, 'gave the funeral feast'; so Od. 4. 3 δαινύντα γάμον.
30. ἀργοί, 'shining,' *i. e.* sleek; elsewhere an epithet of dogs in the sense of 'swift.'
- ὀρέχθρον, probably a Frequentative from ὀρέγω, 'to stretch out'; hence 'plunged,' moved convulsively. The ancients generally took it to mean 'bellowed.' In any case it seems to be a description of oxen being slaughtered (σφαζόμενοι): so ἀμφὶ σιδήρω, 'with the iron in their flesh,' cp. περὶ δουρί (13. 441). This is the only place where a knife of iron is mentioned.
34. κοτυλήρυτον, 'that might be taken up in cups,' *i. e.* deep enough to dip a cup in: from ἀρίω, 'to draw water.'
36. εἰς Ἀγαμέμνονα, 'to Agamemnon's tent.'
- 40, 41, nearly = 18. 344, 345.
43. ὅς τίς τε, the indefinite Relative, seems out of place here. The line, however, is evidently an old formula. The meaning may be, 'Zeus, or by whatever name the highest of the gods is to be called'; cp. Aesch. Ag. 160 Ζεὺς, ὅς τίς ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένω, where the idea is presented in a refined form.
48. στυγερῆ, 'importunate,' hateful because it is regardless of circumstances: cp. Od. 7. 216 οὐ γάρ τι στυγερῆ ἐπὶ γαστέρι κύντερον ἄλλο.
50. ἀξέμεναι, Lor., § 9, 3: so in l. 111.
- ἔσσα, after ἔχοντα, 'what it is fitting the dead should have when he passes down to the shades of darkness.'
53. θᾶσσον, cp. 21. 437. ἔπ' ὀφθαλμῶν, 'away from before our eyes.'
55. ἐφοπλίσσαντες. Bentley proposed to read ἐφοπλίσσαντο on account of *φέκαστοι*, and this is supported by one good MS. (*viz.* D), and by Eustathius.
63. νήδυμος ἀμφιχυθείς, 14. 253.
64. Ἔκτορ', probably Ἔκτορα.
65. ἦλθε δ', apodosis: cp. 1. 194.
66. αὐτῷ, 'the real man,' *i. e.* the body.
69. λελασμένος, Pf., of the *condition* of forgetfulness.
70. ἀκίδεις, Impf., 'thou wast not neglectful of me in life.'
71. ἔττι τάχιστα might be taken with either clause, but the parallels are in favour of taking it with the Imperative θάπτε: see on 22. 129. περήσω is a Subj. of *purpose*, § 29, 1. Such a Subj. is not uncommon after an Imperative: cp. 6. 340 ἐπίμεινον Ἀρήϊα τεύχεα δύω.

75. τὴν χεῖρα, 'your hand,' a post-Homeric use of the Art.

ὄλοφύρομαι, generally taken as = 'I entreat': but there is no other example of this sense. Aristarchus took it as an Aor. Subj. expressing *purpose* (like *περήσω* in l. 71): 'give me your hand, I will lament,' *i. e.* that I may lament over our parting. This suits the next words, οὐ γὰρ ἔτ' αὐτίς κ.τ.λ., and the answer of Achilles, ll. 97, 98. Cp. also 24. 328 φίλοι δ' ἅμα πάντες ἔποντο πόλλ' ὄλοφυρόμενοι ὡς εἰ θάνατόνδε κίοντα.

76. νίσσομαι, a Pres., which in this use is equivalent to a Fut.

79. ἀμφέχανε, 'has opened its maw for me.'

λάχε, 'had me given to it,' became my fate: cp. 20. 128.

80. μοῖρα, sc. ἐστί.

81. εὐηφενέων, see on 11. 427. The word occurs as a proper name, *Εὐηφένης* (Wilamowitz, *Hom. Unters.* p. 323).

83. τιθήμεναι. The η is irregular; cp. *τιθήμενον* (10. 34).

86. ὕπο, 'by reason of.'

88. ἀμφ' ἀστραγάλοισι, 'over (the game of) knucklebones.'

91. ὡς, refers back to ὡς ἐτράφην περ, l. 84.

92. This line is perhaps interpolated from Od. 24. 74. The golden jar belongs to a later part of the history, about which the Iliad is silent.

94. ἠθείη, see on 6. 518.

97. ἀμφιβαλόντε ἀλλήλους, 'casting (our arms) about each other.' The commoner construction (but only found in the Odyssey) is *χείρας ἀμφιβάλλειν τινί*. We should rather expect the Mid.; cp. 17. 742.

99. ὠρέξατο, 'stretched forth to grasp': Dat. as in l. 102.

χερσὶ συμπλατάγησε, 'clapped his hands.'

101. τετριγυῖα, 'squeaking'; of the cry of a bat, Od. 24. 6-9.

103. τις, with ψυχῆ, 'there is a sort of life,' lit. 'breath.'

104. εἶδωλον, 'a semblance' of the bodily form.

φρένες, 'midriff,' the physical organ of life and thought, the condition of *real* life. The clause ἀτὰρ κ.τ.λ. is parenthetical.

110. ἐλεινόν, perhaps an Adv., with *μυρομένοισι*, cp. 22. 408.

112. πάντοθεν ἐκ κλισιῶν, with ὤτρυνε.

ἐπὶ . . ὀρώρει, cp. Od. 3. 471 ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο οἶνον οἰνοχοεῦντες, also 14. 104 ἐπὶ . . ὄρονται. Some derive these forms from the root *var* (ὄρ-άω, Lat. *vereor*, Germ. *wahren*), comparing ἐπίουρος, 'watcher over.' This gives a very satisfactory sense: but the Attic reduplication is against an original *F*. The alternative is to suppose that ἐπὶ ὄρομαι, 'I bestir myself over,' acquired the special sense, 'I look after, am in charge of.'

116. This line may be meant to imitate the galloping of the mules: it has the same peculiar rhythm as the famous Od. 11. 598 αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδές, viz. three trochaic caesuras in succession: but the jingling effect produced by the repetition of the sound -αντα is without a parallel in Homer.

120. διαπλήσσοντες, 'cutting up,' cutting in pieces.
121. ἔκδεον, so that the mules dragged the wood, cp. 17. 742 ff.
δατεύντο, 'cut up,' trampled into mire: cp. 20. 394.
125. ἔλδόμεναι, 'making for,' eager to reach.
132. παραιβάται. This term for the warrior who 'stands beside' the driver of the chariot occurs only here: but cp. 11. 104.
135. καταείνυσαν, 'covered,' as with clothing.
138. πέφραδε, 'had pointed out to them' to put him down there.
142. τρέφε, Impf. = 'had been cherishing.'
144. ἄλλως ἠρήσατο, 'vowed to another purpose,' *i. e.* made a vow which looked for a different event.
147. παρ' αὐτόθι, 'beside the very spot': cp. 13. 42.
148. ἐς πηγάς, 'into the springs,' *i. e.* so that the blood should flow into them.
151. ὀπάσαιμι, Opt. of *concession*, 'I may as well give,' 'I am ready to give,' § 30, 4.
156. γάρ indicates that this clause gives the reason for the request which follows. This is again divided into two clauses γόοιο μὲν—, νῦν δ'—, the second of which is the important one. For the double Dat. σοὶ μύθοισι see on I. 150.
157. πείσονται, Plur., with the collective Noun λαός, cp. 15. 305.
ἔστι καὶ ἄσαι, 'it is possible to be sated'; euphemism meaning that they have had enough.
160. κήδειος, Adj., elsewhere κήδειος: so χρύσειος and χρύσεος, &c.
οἳ τ' ἀγοί, sc. εἰσιν, 'those who are chiefs': cp. 8. 524 μῦθος δ' ὅς μὲν νῦν ὑγιής, εἰρημένος ἔστω, also 19. 43., 20. 500., 21. 353.
163. κηδεμόνες, 'mourners,' those to whom he is κήδειος.
164. ἔνθα καὶ ἔνθα, 'each way,' *i. e.* in length and breadth.
167. ἄμφεπον, 'made ready,' cp. 7. 316 τὸν δέρον ἀμφί θ' ἔπον.
169. δρατά, 'flayed' (δείρω).
171. κλίνων, because the ἀμφιφορεύς was made with a pointed end, so that it could not stand upright.
173. ἐννέα κ.τ.λ. This is in sense a subordinate clause = 'of the nine house-dogs which he had,' § 57.
- τραπεζῆς, cp. 22. 69.
177. σιδήρεον, 'iron-like': the word unites the notions 'invincible' and 'unrelenting'; cp. 17. 424.
νέμοιτο, 'consume,' as l. 182 πῦρ ἐσθίει.
182. τοὺς, the Art. repeats υἱέας: cp. 16. 56-58.
184. ἀμφεπέοντο, 'were busy upon': said of fish, 21. 203.
186. ῥοδόεντι, 'rose-scented': the statement of Pausanias (ix. 41, 7) that oil of roses served to keep wood from rotting is perhaps only a fiction suggested by this passage.
187. ἀποδρῦφοι, 'scrape off the skin': the line recurs in 24. 21,

where it is connected with the dragging of Hector's body round the tomb. Here it is quite out of place: indeed there is nothing to show even what is the subject of the sentence.

190. πρίν can only mean 'before the burial of Hector'; but there is nothing in the context to suggest this.

191. σκήλειε, 'should parch up,' a form referred to σκέλλω, which however should give 1 Aor. ἔσκειλα.

192. οὐδὲ ἐκαίετο, 'was not like to burn.'

195. Βορέη, a spondee, as in 9. 5: we should probably read Βορρέη, cp. the Attic form Βορράς.

198. σεύαίτο, 'should be stirred to burn,' started burning. So l. 210 ὄρησθε καήμεναι.

200. Ζεφύριοι ἔνδον, like Διὸς ἔνδον (20. 13).

205. οὐχ ἔδος, 'it is not (a time) to sit,' see on 11. 648.

214. ἴκανον ἀήμεναι, 'came blowing': generally compared with βῆ ἰέναι, ὤρτο πέτεσθαι, &c.: but in all these phrases the governing verb implies the *beginning* of motion. Perhaps we should read ἀήμενοι.

217. ἄμυδις, 'together,' *i. e.* both blowing on the same point.

ἔβαλλον, 'beat upon': lit. 'threw at,' as though the blasts were missiles. Others (as L. and S.) translate 'threw the burning embers together,' viz. by blowing from different sides.

219. ἀμφικύπελλον, 'two-handled,' see on 1. 584.

222. παιδός may be taken either with ὀδύρεται or with ὅστιά; so ἑτάριοι in l. 224.

226. φῶς ἐρέων, cp. Od. 13. 94 ἔρχεται ἀγγέλων φάος.

230. Because the north and west winds come from Thrace, it has been argued that the poet's standpoint is the coast of Asia Minor. On the other hand, in this very passage the dawn is described as coming over the sea (l. 227 ὑπεῖρ ἄλα κίδναται ἡώς), which therefore must lie to the eastward. We must either find some place which satisfies both conditions—such as the island of Chios—or else regard this class of arguments as in their nature indecisive.

232. ἐπὶ ὄρουσεν, 'fell upon him.'

233. οἱ δ' ἄμφ' Ἀτρεΐωνα, 'Agamemnon and those about him': see the note on 3. 146. This line is subordinate in sense to l. 234 (§ 57): 'when the other chiefs gathered round Agamemnon, their approach roused Achilles.'

237. κατὰ σβέσατε, 'quench,' Tmesis.

243. φιάλη, not a saucer-shaped vessel, as in later Greek, but a jar or urn (Helbig, p. 266).

244. Ἄϊδι, a locative Dat., § 38, 2, so that Hades is here used as the name of a *place*; see on 1. 3.

246. ἐπιεκέα τοῖον, 'just befitting': τοῖον in this use is not found elsewhere in the Iliad, but is common in the Odyssey.

247. *πιθήμεναι*, Inf. for the Imperative,—here the Third Person, for we cannot well take *Ἀχαιοί* as a Voc.

ἐμείο δεύτεροι, ‘behind me,’ after my death.

251. *βαθεῖα* is predicative, ‘had fallen (and lay) deep.’

254. = 18. 352.

255. *τορνῶσαντο*, ‘rounded off.’

θεμείλια, ‘groundwork,’ ‘basement,’ cp. 12. 28. Mr. Leaf compares the description of the tomb of Alyattes, Hdt. 1. 93 *ἡ κρηπίς* (= *θεμείλια*) *μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς.*

257. *πάλιν κίον*, ‘moved away.’ It is unnecessary to take *κίον* as an Impf., ‘were going’ = ‘were about to go’; the line is evidently a piece of commonplace (cp. 24. 801).

258. *αὐτοῦ*, ‘where they were.’

ἀγῶνα, ‘assembly,’ see on 7. 298. The word denotes both the place of meeting and the audience.

262. *ποδώκεσιν* is not quite appropriate as an epithet of charioteers, *ἱππεύσιν*. The Townley Schol. mentions the reading *ἵπποισιν*, which may be right.

263. *ἄγεσθαι*, ‘for the (winner) to take away.’

264. *ὠτώεντα*, ‘furnished with handles’: the correct form, as Heyne pointed out, is *οὐατόεντα*.

266. *ἀδμήτην*, the fact that the horse had not yet been worked enhanced its value: so the caldron is *ἄπυρος*, ‘innocent of the fire,’ and ‘white as at first’ (*αὐτως*).

269. The *τάλαντον* in Homer is of very much less value than in historical times; cp. 1. 751, where half a talent of gold is worth less than a fat ox.

270. *ἀμφίθετον*, ‘two-handled,’ see on 1. 584.

273. *δεδεγμένα*, ‘awaiting,’ § 26, 2.

274. *ἐπὶ ἄλλω*, ‘over another.’ *εἰ ἀεθλεύοιμεν*, Opt., § 30, 6.

275. *τὰ πρῶτα*, ‘the first prize,’ as 1. 538.

276. *περιβάλλετον*, ‘excel’: *βάλλω* in composition often has a very vague sense.

280. *τοίου γὰρ κ.τ.λ.*, ‘they have lost the fair renown of (having) so good a charioteer.’ We need not regard *κλέος ἡνίοχοιο* as a periphrasis like *βίη Πριάμοιο*.

283. *πενθείετον*, see § 8, B, 1.

284. *ἐρηρέδαται*, ‘rest on the ground,’ because they keep their heads sunk in grief. Cp. 19. 405 *ἤμυσσε καρῆατι, πᾶσα δὲ χαίτη . . . οὔδας ἵκανεν*.

285. *στέλλεσθε*, ‘make ready’ for the start.

287. *ταχέες*, predicative = ‘quickly.’

ἄγερθεν, ‘assembled,’ is the reading of the best MSS.: others have *ἔγερθεν*, which was read by Aristarchus, and has some support from *ῶρτο* in the following lines (288, 290, 293). See on 7. 434.

291. Τρωφούς, 'of the breed of Tros,' see 5. 265 ff. The capture of the horses of Aeneas is told in 5. 432 ff.

295. τὴν Ἀγαμεμνονέην, the Art. of *contrast*, § 47, 2, *d*: 'Aethe—that one Agamemnon's—and (the other) his own.'

299. εὐρυχώρω, 'with wide dancing grounds.' Sicyon was under Agamemnon, hence Echepolus was bound to serve in the war.

300. ὃ γε, Menelaus. ἰσχανόωσαν, 17. 572.

305. μυθεῖτ' εἰς ἀγαθά, 'spake to good purpose,' cp. 9. 102 εἰπεῖν εἰς ἀγαθόν.

φρονέων νοέοντι καὶ αὐτῶ, 'speaking with judgment to one who had understanding of his own.' So φρονέων in l. 343.

309. τέρματα, 'turning-point,' Lat. *meta*.

310. τ', probably for τοι, as 1. 170 σ' ὄτω. But the reading is uncertain, the Syrian palimpsest having τῶ γ' οἶω.

311. ἀφάρτεροι, 'swifter.'

αὐτοί, 'the drivers.'

314. παρεκπροφύγησι, 'give you the go-by.' Mr. Paley remarks that the word seems borrowed from the language of racing.

317. ἐρεχθομένην, 'torn,' 'vexed.'

320. ἐπὶ πολλόν, 'over a wide space,' *i. e.* takes a wide turn.

ἐνθα καὶ ἔνθα, 'this way and that,' *i. e.* all round the *meta*.

321. ἵπποι δὲ κ.τ.λ. is generally taken as the apodosis: but this is unsatisfactory, since it merely carries on the description of the unskilful driver. Some take δς μὲν demonstratively, 'the one': but there is no parallel to this in Homer. Probably then the apodosis to δς μὲν κ.τ.λ. is intentionally left to be understood from the context: 'if a man lets his horses take a wide turn, and straggle about,—(you know what happens).' Thus the whole period will be of the common type seen in 1. 135 ἀλλ' εἰ μὲν—, εἰ δὲ κε μὴ—, ἐγὼ δὲ κεν—, with the difference that instead of the unexpressed consequent being εἶ ἔχει or the like, it is the opposite idea.

322. κέρδεα εἰδή, 'has artful devices in his mind,' εἰδέναι as 2. 213.

323. στρέφει ἐγγύθεν, the opposite of ἐπὶ πολλόν ἐλίσσεται.

324. ὅπως κ.τ.λ., 'just as he has pulled them straight from the outset with the ox-hide reins'; he sees at once the right course, draws the reins accordingly, and keeps the τέρμα steadily in view. τανύση describes the act of tightening the reins at starting, necessary to secure a steady course. Some take οὐδέ ἐ λήθει closely with ὅπως κ.τ.λ., translating 'he does not fail to see *how he must* stretch his horses.' But the point is, not that he pulled his horses straight at first, but that he keeps them straight till he rounds the turning-point. And it is better to take the phrase οὐδέ ἐ λήθει as a mere parenthesis: see on l. 649.

325. ἔχει ἀσφαλῶς, 'holds them in an unswerving course.'

τὸν προῦχοντα, 'the one who is in front.'

326. σῆμα seems here to mean an object which Antilochus is to recognise by description, and which it will be useful for him to know.

327. ὄσον τ' ὄργυια, sc. ἐστί, 'to the length of a fathom.'

328. τὸ μὲν κ.τ.λ., a parenthetical clause: see on 20. 463.

329. ἐρηρέδαται, 'are set firm' (on the ground).

330. ξυνοχῆσιν, 'meeting,' place where tracks met: perhaps the two parallel tracks of the race-course are meant, but this is not made clear. ἱππόδρομος, a space suited for chariots.

331. σῆμα here means a tomb, 'monument.'

334. ἐγχρίμψας, lit. 'crushing (the chariot) hard against,' a natural hyperbole for 'driving as close as possible.' So ἐγχριμψήτω in l. 338. Cp. l. 381, where καταθέντε means only 'putting close.' Actual touching, as Nestor goes on to explain, would be fatal.

335. δίφρω, the body of the chariot, ἐϋπλέκτω, *i. e.* composed of plaited work of leather. This may refer either to the platform on which the driver stood (as Mr. Leaf thought, see his note on Il. 5. 727), or to the breastwork in front (Helbig, p. 102).

336. ἐπ' ἀριστερά, *i. e.* inwards. τοῖν, 'the pair': but Heyne's conj. τοῖον is very plausible, cp. l. 246. τόν, § 47, 2, *d.*

337. εἶξαι κ.τ.λ., 'slacken his reins.'

339. ἄκρον ἰκέσθαι, 'to reach the surface,' *i. e.* just to reach and no more. κύκλου, with πλήμνη.

340. ἐπαυρεῖν, 'to get hold of,' strike upon: used by a touch of irony of a weapon striking, II. 391.

343. πεφυλαγμένος, 'on your guard.' φρονέων as in l. 305.

345. ἔλθῃσι, 'shall overtake.' οὐδὲ παρέλθῃ, 'or pass you.' The Subj. is used as in simple sentences with οὐ, § 29, 6.

346. εἴ κεν with Opt., § 34, 1, *b*: here κεν shows that the condition 'if you have passed the turning-point' still subsists.

348. The horses of Laomedon are the breed given to Tros, see 5. 265-269. ἐνθάδε γε = 'among those bred in Troy,' cp. 21. 279.

350. πείρατα, the final or essential points.

352. ἐν ἐβάλλοντο, 'cast in.' A helmet was generally used, cp. 3. 316., 7. 176. The lot settled their places at the start.

358. Commentators are divided on the question whether μεταστοιχί means 'in rank, side by side,' or 'in file,' one behind the other. The latter view is the more natural, since μετά = 'after,' and στοῖχος in Attic means 'a file.' It also accounts more fully for the necessity of drawing lots (though this might be explained by the advantage of an *inside* place), and it suits the language of ll. 354-356 (esp. ὕστατος). Starting in file would of course be unfair, but might be necessary for want of room on the course. The line recurs in the foot-race, l. 757, where the excuse of want of room could not apply: accordingly Aristarchus rejected it there, as wrongly repeated from this place. On the whole

the notion of a narrow course, with not more than room to pass, answers best to the description of the race; see esp. ll. 419, 427.

359. σκοπόν, a watcher, 'umpire.'

361. μεμνῆτο, Opt. of μέμνημαι, apparently formed like the Attic τρυγῶμι from τρυγάω, &c. Analogy would lead us to expect either μεμνήτο (cp. 24. 745 μεμνήμην), or μέμνοιτο (cp. μέμνη). The umpire was to 'remember,' i. e. to observe and be able to report, which chariots duly passed the turning-point. δρόμους, 'the courses' of the several chariots: as to the Acc. with μέμνημαι see on 6. 151. The MSS. have δρόμου, 'the running': but δρόμους was read by Aristarchus.

362. ἵπποιν, Dual, used distributively, see 16. 371.

363. ἰμάσιν, perhaps 'the reins.'

365. νόσφι νεῶν, 'away from the ships': the other end of the course was somewhere on the plain, cp. l. 374. The fortification round the camp is now forgotten.

373. πύματον δρόμον, 'the last part of the course.' It is a question whether the chariots had to go round the course more than once. The νύσσα was far off (l. 359), and nothing is said of a second turning-point, or of the number of 'laps.' Hence it is probable that the short ἵππόδρομος, with its double νύσσα, was a later arrangement. The change is one that would naturally be made in the interest of the spectators.

374. ἐπί with the Gen. expresses direction 'towards,' see on 3. 5.

375. τάθη δρόμος, 'the running was strained,' i. e. the speed was raised to the highest pitch: cp. l. 518.

376. ἔκφερον, apparently a technical word, 'drew away.'

379. ἐπιβησομένοισιν, Participle of the Homeric Aorist ἐπεβήσето, see on 5. 46., 16. 343. It is generally explained as a Fut., 'about to mount.' But the Fut. Participle is not used in Homer except after verbs of motion (cp. the Latin Supine in -um). And in this place the expression 'seemed to have mounted' is only a little bolder than 'seemed to be about to mount.'

381. θερμετο, Sing., with μετάφρενον as the important word.

καταθέντε, cp. l. 334.

382. ἀμφήριστον, 'a matter to dispute over': Virgil's *ambiguumve relinquat* (Aen. 5. 326).

387. ἐβλάφθησαν, see on 16. 331.

388. ἐλεφηράμενος, 'playing a trick on,' governs Τυδείδην.

392. ἤξε, 'broke': the Homeric form is ἕαξε.

393. ἀμφὶς ὁδοῦ, 'apart in respect of their track.' For the Gen. cp. πρὸ ὁδοῦ ἐγένοντο, 'got forward on the way.'

398. παρατρέψας, 'turning them aside,' 'making them swerve,' i. e. so as to pass the broken down chariot.

403. ἔμβητον, 'come on,' lit. 'step on.' τυταίνετον, 'draw.'

408. καρπαλίμως, with κιχάνετε.

409. λείπεσθε, 'suffer yourselves to be left behind': see on 13. 110.

413. ἀποκηδήσαντε, 'having given up caring,' for want of an effort: the Dual because the horses are the main subject, though by using the First Person φερώμεθα, Antilochus associates himself with his team, in fact speaks as if he were part of it. On the same principle ἵπῳ in Homer = 'a chariot,' including the driver. Some explain the Dual of Antilochus and his team regarded as two parties: see on 5. 487. But this is very artificial, especially as Antilochus clearly means ἀποκηδήσαντε to refer to the horses only.

415. ταῦτα, explained by the Inf. παραδύμεναι: cp. 17. 406.

419. κοίλης, 'hollowed out,' sunk; as Hom. h. Cer. 177 κοίλην κατ' ἀμαξιτόν. The roads of a primitive country are apt to be of this character; and in winter to become mere water-courses.

420. ῥωχμός (ῥήγ-νυμι), 'a break.'

ἀλέν, 'confined': the winter flood, at some point where it had no sufficient outlet, had carried away part of the road.

421. ὄδοιο is partitive, 'had broken away (part) from the road.'

βάθυνε, 'had let down,' caused it to sink.

422. ἀματροχιάς, 'running abreast': Menelaus wished the chariots to keep to single file in the narrow place, and therefore was making no attempt to pass those in front. Antilochus, on the contrary, forced the pace, and got abreast of Menelaus, who then had to fall behind in order to avoid a collision in the dangerous narrow place.

424. ἐδίωκεν, 'pressed on.'

427. παρελάσσεις. This form is not Homeric: we should read either παρελάσσαις (with one good MS.), an Opt. to be understood in the concessive use, § 30, 4; or (with Schol. V) εὐρύτερη παρελάσσαι, 'it will presently be broader for passing.'

428. ἄρματι, 'with the car.'

431. οὔρα, 'the range.'

κατωμαδίοιο, 'thrown κατωμάδον' (15. 352), *i.e.* with the arm raised above the shoulder.

433. ἐπεδραμέτην, 'ran on,' *i.e.* ran ahead, gained.

ἠρώησαν, 'slackened,' see on 2. 179.

439. ὀλοώτερος, 'more mischievous,' cp. 22. 15.

440. ἔρρε, 'away!' ἔτυμον, Adv., 'truly.' φάμεν, Impf., 'we have been saying.'

441. οὐδ' ὤς, *i.e.* even though you have come in first.

444. φθήσονται καμόντα, 'will sooner be wearied out,' 'give way.'

445. ἀτέμβονται, 'are impaired in.'

450. ἵππους, 'a chariot,'—which proves to be Diomedes's.

452. τοῖο anticipates ὁμοκλητῆρος, § 47, 2, *a*: we might translate 'and while he (*or* the man) was still far off, he heard the shouting

driver and recognised him.' We ought not to translate 'heard him shout,' which would be *δμοκλήσαντος*.

454. ἄλλο τόσον, see on 22. 322. φοῖνιξ, 'bay.'

459. ἄλλοι, 'other' than before. παροίτεροι, 'in front.'

460. αὐτοῦ, 'where they were,' = left behind.

461. κεῖσε, 'to that point,' viz. the *νύσσα*.

462. τὰς is generally taken as a Relative, *νῦν δέ* being the apodosis; but this is not necessary: see on 1. 125.

πρῶτα, 'before,' opposed to *νῦν*: see on 2. 572., 9. 34.

περὶ *τέρμα βαλούσας*, 'rounding, taking the turn round, the post.'

Mr. Leaf thinks that this *τέρμα* must be the one at the starting-point, since 'at the distant *νύσσα* the horses could not be distinguishable.' If so, the *τέρμα* of the next sentence (l. 466) is a different one, which involves a somewhat harsh ambiguity. But Idomeneus does not need to distinguish the horses. If he followed them with his eye from the start he could tell which passed the *νύσσα* first.

468. ἐξηρώσαν, 'have swerved from the course,' see on 2. 179.

471. Ἀργείοισιν, here in the strict sense, of the city of Argos.

474. λαβρέυει, 'talk big': *λαβρός* is applied to a violent wind (2. 148), a swollen wave (15. 625), &c.

πάρως, 'beforehand,' *i.e.* before you are sure. For *αἰ δέ τ'* we should doubtless read *αἰ δ' ἔτ'* (cp. 22. 300).

476. Idomeneus was *μεισιπόλιος* (13. 361), so that 'not the youngest' is a litotes, § 59.

480. αὐταί, 'the same,' 'the very horses.'

483. The *τε* seems to connect *ἄλλα δεύει* with the two preceding epithets, the sentence changing from the Vocative form to a finite verb (compare § 58, 1).

485. *περιδώμεθον*, 'let us wager': the only First Person Dual in Homer.

486. ἴστορα, 'witness.'

494. ῥέξοι, Opt., because the speaker is making a mere supposition, not looking forward to actual cases: cp. Od. 6. 286.

496. οἱ δέ, 'the men,' implied in ἵππους, 'chariots,' cp. l. 252.

500. μάστι, Dat. of a form *μάστις*: cp. *μήτι*, l. 315.

504. ἐπέτρεχον, 'ran behind.'

505. ἐπισσώτρων, with *γίγνετο*, 'no deep chariot rut was made (as the mark) of the tires': so rapidly the chariot skimmed over the dust.

510. μάτησεν, 'loitered.'

513. ἔλυνεν ὑπό, 'loosed from under' (the yoke).

515. κέρδεσιν, 'artful devices,' cp. 22. 247 (note).

517. ἀφίσταται, 'is separated from,' 'is clear of.'

518. *τιταινόμενος*, 'straining,' at the top of his speed, cp. 22. 23.

519. τοῦ, sc. the horse's. ὁ δέ, 'the wheel.'

521. θέοντος is Gen. absolute, 'as he courses'; or possibly it is governed by ἄγχι.
523. τὰ πρῶτα, 'the time before,' viz. when he first fell behind.
ἐς, 'up to,' as much as.
524. ὀφέλλετο, 'waxed great,' i.e. showed itself great: cp. our colloquial 'came out strong.'
527. Zenodotus read ἡ ἀμφήριστον, as in l. 382.
529. δουρὸς ἔρωήν, 'a spear's throw': for the Acc. cp. 10. 357 ἄπεσαν δουρηκεές.
531. ἥκιστος (al. ἡκιστος), 'feeblest': the Positive is only found in the adverb ἥκα, 'faintly.'
533. πρόσσοθεν, 'before him': the word only occurs here.
536. λοῖσθος, predicative, 'is last to drive.'
538. δεύτερα, 'the second prize,' in apposition to ἀέθλιον.
542. δίκη, 'with a claim of right.' δίκη, 'the setting forth of right,' in the mouth of a suitor is only a *plea*, though in the mouth of a judge it becomes a decision.
546. ὄφελεν, 'he ought to have,'—his ill fortune must be taken to be his own fault.
547. τῷ κ', 'in that case,' if he did that: cp. 19. 61. Most MSS. have τό κεν, but τό in this use means 'wherefore,' § 47, 3 *fn*.
551. ἔπειτα, i.e. after the prizes now won have been given.
558. οἴκοθεν, 'from my own store': cp. 7. 364.
559. ἐπιδοῦναι, 'to give besides,' into the bargain.
561. χεῦμα, a casting. ἀμφιδεδίγηται, 'is carried round.'
568. σκῆπτρον, as a sign that he was to speak, cp. 18. 505.
571. 'You have tarnished the fame of my prowess, and brought my horses to disaster.' ἀρετή is a general word for powers and accomplishments. In l. 578 (ἀρετῇ τε βίῃ τε) it is used to include 'rank' or 'position'; somewhat as we use 'quality': cp. 9. 498 (of the gods) τῶν περ καὶ μείζων ἀρετῇ τιμῇ τε βίῃ τε.
574. ἐς μέσον, 'in the middle,' i.e. as between both.
μηδ' ἐπ' ἀρωγῇ, 'not in view of aid,' not as partisans of either: cp. 18. 502 ἀμφὶς ἀρωγί.
577. ὅτι κ.τ.λ. The second of the two clauses is the important one, the sense being 'because, though his horses are inferior, he is of higher rank himself.'
579. δικάσω, 'declare what is right,' make my claim: see on l. 542.
μ', for μοι.
580. ἰθεῖα, 'justice' (sc. δίκη): cp. 18. 508 δίκην ἰθύντατα εἴποι, also 16. 387 οἱ βίῃ εἰν ἀγορῇ σκολιάς κρύνωσι θέμιστας.
581. ἡ θέμις ἐστί, means that in such a case Menelaus is justified in demanding the oath.
583. ἔχε is the reading of the MSS. Editors before La Roche give

ἔχων, from Eustathius. The change to the finite verb is quite Homeric (§ 58, 1), and there is no difficulty in taking the clause αὐτὰρ—ἐλαυνες as a parenthesis.

587. ἄνσχεο, 'bear' (with me) : cp. 1. 586 ἀνάσχεο κηδομένη περ.

588. πρότερος, 'elder,' cp. 15. 166 γενεῇ πρότερος.

589. νέου ἀνδρός, with τελέθουσι, lit. 'what manner of transgressions are brought about (in the transgressions) of a young man,' *i.e.* what kind of offences a young man is led to commit. The Gen. is used as often with γίγνεσθαι and similar verbs : see on l. 505.

590. νόος, 'his purpose' : for the whole line cp. 10. 226.

592. καί, with ἄλλο μείζον : thus there is an asyndeton, 'the horse I won,—(nay) whatever else you should ask for,' &c.

595. ἐκ θυμοῦ, 'out of thy good-will,' the opposite of ἐνθύμιος (Od. 13. 421) : cp. Il. 1. 562 ἀπὸ θυμοῦ.

ἄλιτρός, 'a sinner,' with reference to the false oath which Antilochus would have had to make : hence the words amount to an indirect confession of being in the wrong. The drift of the speech is judicious evasion of the question whether he had won fairly or not. δαίμοσιν, 'with, in the sight of, the gods.'

598. ὡς εἴ τε ἔέρση, 'as the dew,' *i.e.* as the refreshing caused by it : cp. κόμαι χαρίτεσσιν ὁμοίαι 17. 51.

602. ὑποείξομαι χωόμενος, 'will give way in,' *i.e.* from, my anger.

603. παρήγορος, 'hanging loose,' erratic, see on 7. 156.

ἄεσιφρων, cp. 20. 183.

604. νεοίη, a word which only occurs here, evidently means 'youthful temper.' The alliteration makes it likely that the words come from an old proverb.

607. ἀλλὰ σὺ γὰρ κ.τ.λ., 'but inasmuch as —' : see on 13. 736.

615. τέτρατος ὡς ἔλασεν, 'fourth, even as he came in' (fourth).

621. αὐτως, 'without asking more,' for nothing.

627. Instead of the common formula πόδες καὶ χεῖρες, in apposition to γυῖα (as in l. 772, also 5. 122., 13. 75, &c.), the second word is turned into an independent sentence, § 58, 1.

628. ἐπαΐσσονται ἐλαφραί, 'pounce lightly on their mark.'

ὦμων, with ἀμφοτέρωθεν; 'on either side of my shoulders.'

631. Join βασιλῆος ἄεθλα, 'the prizes in honour of the king' : so l. 748 ἀέθλια οὐ ἑτάριοιο, and 22. 164 ἀεθλον ἀνδρὸς κατατεθηῶτος.

635. ἀνέστη, as we say 'stood up to,' cp. l. 677.

638. οἰοισιν ἵπποισι, 'in the chariot-race only.' This implies that the list of contests—πύξ, πάλη, πόδεσσι, δουρί, ἵπποισι—is a complete one. They are the same as the contests enumerated by Achilles (Il. 621, 622), and probably therefore formed the πένταθλον of the heroic age.

639. πλήθει πρόσθε βαλόντες. These words can only mean 'getting

them in front by force of numbers,' sc. by being two against one: cp. 17. 330 *πλήθει τε σφετέρω*. The advantage which this gave them is described in ll. 641, 642.

ἀγασσάμενοι, 'roused to emulation,' put on their mettle: cp. 7. 41 *οἱ δέ κ' ἀγασσάμενοι κ.τ.λ.*, where it means 'piqued by the challenge.' The word may express simple wonder, as in the formula *μῦθον ἀγασσάμενοι*, or indignation—the feeling that 'this is too much.'

640. *οὔνεκα* must mean 'because' (not 'wherefore,' as La R.). The sense seems to be that the sons of Actor were roused to a last effort because the greatest prize still remained (*αὐτόθι* = not carried off by Nestor). But the line is weak and obscure.

641. *ἔμπεδον*, *i.e.* undisturbed by having to use the whip.

648. *ἐνήεις*, cp. 17. 204.

649. *τιμῆς* is generally construed with *σὲ λήθω*, regarded as = *λανθάνη*: but this (as Mr. Leaf observes) does violence to the Greek. Moreover, *οὔδ' σε λήθω* simply repeats *μέμνησαι* in a negative form, and a clause of the kind is generally a mere parenthesis. It is better to explain *τιμῆς* by the attraction of the following Relative: see the examples given on 6. 396, esp. Od. 8. 74. *ῆς* may be analogous to the Gen. of *price* (so Hentze). Some explain it as attracted to the antecedent *τιμῆς*, but this attraction is not Homeric.

654. *ταλαεργόν*, 'sturdy worker'; not exactly 'enduring work,' which would be *ταλάεργος* (proparox.).

655. *ἀδμητήν*, see on l. 266.

660. *ἀνασχομένω*, 'raising,' sc. their hands, cp. 22. 34.

661. *καμμονίην*, cp. 22. 257.

670. *ἐπιδεύομαι*, cp. 17. 142. The sense is, 'if I am inferior in battle, is not that all the more reason why I should be superior in boxing?'

675. *οἷ κε ἐξοίσουσι*, 'who shall in the case intended,' = 'in order that they shall.'

679. *ὄς*, viz. Mecisteus. *δεδουπότος Οἰδιπόδαο*, 'when Oedipus had fallen': cp. the formula *δούπησεν δὲ πεσών*, also 13. 426 *αὐτὸς δούπησαι ἀμύνων λοιγὸν Ἀχαιοῖς*, where *δούπησαι* is = 'to fall in battle': and so probably here. It has been thought that *δεδουπότος* refers to some special incident of the death of Oedipus; but this seems unlikely. It is clear that the story of his blindness, &c. is unknown to Homer.

680. *ἐς τάφον*, with *ἦλθε*, 'came for the funeral rites.'

683. *παρακάββαλε* should mean 'laid ready to his hand,' as in l. 127.

684. *ἱμάντας*, thongs wound about the hand.

688. *χρόμαδος*, 'grinding' of teeth.

690. *παπτήναντα*, 'when he peered out.' The Aor. must refer to a particular occasion or act which gave his antagonist a chance.

691. *αὐτοῦ*, 'where he stood'; he could not even stagger back.

692. ὑπὸ φρικός, 'at the coming of the ripple': see on 7. 63, 64. ὑπό is used vaguely of conditions or accompaniment. Βορέω, 'of,' *i.e.* raised by, the north wind: cp. 7. 63.

ἀναπάλλεται, 'tosses itself,' 'leaps up': cp. 21. 126.

693. θίν' ἐν φυκίοεντι, 'on a beach full of sea-weed,' *i.e.* in the shoal water along the beach. The point of the simile is the leap in the air, followed by sudden disappearance.

698. ἀλλοφρονέοντα, 'wandering in mind': cp. the use of ἄλλως = 'idly' (Od. 14. 124), and ἀλλότριος (Od. 20. 347): also Lat. *aliena mens*.

701. δεικνύμενος, 'offering,' inviting them to contend for it.

702. ἐμπυριβήτην, 'made to stand (lit. stride) over the fire.'

703. ἐνὶ σφίσι, 'to each other,' when they saw it produced.

705. τεσσαράβοιον, 'worth four oxen'; but in the Odyssey (1. 431) a female slave is worth twenty oxen. It is natural that captives should be cheap in time of war: but after due allowance has been made for this, the difference points to a considerable change of circumstances.

707. πειρήσεσθον, Dual: only one pair of wrestlers was admitted.

709. κέρδεα εἰδώς, cp. 1. 322.

712. ἀμείβοντες, 'rafters,' like wrestlers because locked together above, and leaning towards each other.

714. τετρίγει, 'creaked,' with the strain upon them.

720. ἔχεν, 'held firm.'

721. ἀνίαζον, 'began to vex,' 'try the patience of.' There was an ancient variant ἔυκνήμιδες Ἀχαιοί, with which ἀνίαζον must be Intrans., with the meaning 'grew impatient.'

725. ἀνάειρε, Impf., 'proceeded to lift.'

δόλου, 'the trick' to be used in the circumstances: explained by the next words κόψ' κ.τ.λ. For the asyndeton, see on 5. 805, 819.

726. κώληπα, 'the hollow of the knee,' which Ulysses on being lifted struck with his heel, and so brought Ajax down.

728. θηεῦντό τε θίμβησάν τε = θεώμενοι ἐθάμβησαν.

730. οὐδέ τ' αἶρειν should probably be οὐδ' ἔτ' αἶρειν.

731. ἐν δὲ γόνυ γνάμψεν, 'bent in his (Ajax)' knee.'

735. ἐρείδεσθον, 'strive,' lit. press against each other. There is also a reading ἐρίζεσθον, 'contend.' τρίβεσθε, 'let yourselves be worn out.'

743. Σιδόνες, distinguished from Φοίνικες: the latter, who are not elsewhere mentioned in the Iliad, are always the sailors or merchants who bring the works of art; while Σιδόνες (Σιδονίη, &c.) is the name of the nation that produced them (Il. 6. 290, 291).

745. στήσαν, 'landed,' as Od. 19. 188 στήσε δ' ἐν Ἀμνισῶ, sc. νῆα.

746. υἱος, Gen. with ὄνον, 'the price, ransom, for —.'

748. ἀέθλιον, read ἀέθλια, cp. Od. 21. 4.

757. Rejected by Aristarchus, see on 1. 358.

758. ἀπὸ νύσσης, 'from the starting-point.' Here (as in Od. 8. 121, where the words recur) there is no mention of a turning-post, which is the meaning of νύσσα in ll. 332, 338. τέτατο δρόμος, 'the running was at their highest speed': cp. l. 374 ἀψ' ἄλδς . . . τάθη δρόμος.

759. ἔκφερε, 'drew ahead,' cp. l. 376.

761. στήθεός ἐστι, sc. ἄγχι. The loom was vertical: the κανόνες, horizontal rods, to which the lower ends of the threads of the warp (μίτος) were attached. The weaver had to stand close to the warp in order to pass the spool (πηρίον) across it (Leaf *a. l.*).

764. ἕχνια, 'the footsteps' of Ajax. πάρος κόνιν ἀμφιχυθῆναι, 'before the dust (raised by Ajax) had time to rise and cover him' (Ulysses).

767. μάλα, with σπεύδοντι, 'when (already) striving right well.'

768. πύματον δρόμον, as in l. 371.

769. ὃν κατὰ θυμόν, *i. e.* to himself: see on 6. 524.

773. ἐπαΐξασθαι, 'to rush at, pounce on': the best MSS. have the Aor. ἐπαΐξασθαι, but μέλλω in this sense takes the Fut. Inf.

777. ἐν, with πληῖτο.

778. ὡς ἦλθε φθάμενος, like l. 615 τέτρατος ὡς ἔλασεν.

787. ἔτι καὶ νῦν, 'even to this day,' *i. e.* it is no fable.

791. ὦμογέροντα, 'in green (*i. e.* early) old age.'

792. ἐριδῆσασθαι, 'to rival,' a form only found here.

'Αχαιοῖς, with ἀργαλέον, 'hard for the Greeks to contend' (with Ulysses). The sense is that *though* Ulysses is beginning to be an old man, he is still swifter of foot than all except Achilles.

798-883. The three contests which follow,—the duel in armour, the throwing of the σόλος, and the archery,—seem to be later additions: see the note on l. 638. The language is generally weak, and several of the incidents are very confused and improbable.

804. This line appears to have been wanting in the text of Aristarchus, though it is necessary to the construction of the sentence.

805. φθῆσιν ὀρεξάμενος, 'shall be first to reach'; with an Acc. χροῖα, as in 16. 314, 322.

806. διὰ τ' ἔντεα καὶ μέλαν αἶμα, 'passing through armour and dark blood': a phrase which properly belongs to a description of walking over a field of battle (10. 298, 469).

807. The Thracian sword appears unexpectedly here after the armour of Sarpedon has been announced as the prize (ll. 798-800). For Thrace as a place from which swords come, cp. 13. 577.

809. ξυνίγια elsewhere (1. 124) is the 'common stock' of the army. Here it must mean that the arms (of Sarpedon) were to be held in common by the two combatants.

810. The offer of a feast to the combatants is also a singularity of this contest.

813-816. The language is somewhat awkwardly adapted from 3.

340-343, and 6. 120, 121. Thus the pointless ἀμφοτέρω is substituted for ἀμφοτέρων (6. 120), which there means 'the two armies.'

821. κῦρε, 'was like to reach.'

822. The assembly declares them equal, but Achilles gives the prize to Diomedes.

826. αὐτοχόωνον seems to mean 'just as it left the melting-pot,' *i. e.* not wrought. Contrary to the rule observed in the other contests, it is the only prize.

832-835. The general sense evidently is that the σόλος will furnish iron for the needs of his shepherds and ploughmen for five years. The language however is obscure. In l. 832 οἱ must mean the winner, but this is not given in the context. ἀπόπροθι, 'far off,' viz. in the country, cp. Od. 4. 757. It is not clear what difference the distance of the lands would make: perhaps it is meant that a city would furnish implements ready made. ἔξει χρεώμενος, 'will have and use,' 'will keep in use.' In the last clause, οὐ μὲν κ.τ.λ., the negative goes with ἀτεμβόμενος, 'it will not be for lack of iron that your shepherd or ploughman will go to the town.' παρέξει, either 'he' (the owner) or 'it' (the σόλος) will furnish &c.

840. γέλασαν κ.τ.λ., implies a *bad* throw; but it is unlike Homer to leave this unexpressed.

843. The language is taken from Od. 8. 189, 192, where σήματα means marks put to show the distance thrown by the several competitors.

847. ἀγώνος, probably 'the assemblage,' as elsewhere.

851. ἡμπέλεκκα, single axes, the πέλεκυς being double.

855. For the change to *oratio recta* see on 4. 303 (where as in this place it follows the word ἀνώγει). There is no other example of a speech beginning in the middle of a line.

857. The offer of a prize for cutting the string seems absurd. Such an incident is only intelligible as a surprise, giving an opportunity for the feat of hitting the bird as it flies away. Virgil tells the story in this way, see Aen. 5. 485 ff.

863. ἠπέιλησεν, 'vowed,' so in l. 872. This sense of the word is not found elsewhere.

868. παρείθη, 'fell loose,' from παρήμι.

870. χειρός, sc. of Teucer: with the reading in the text we must assume that there was only one bow, which the competitors used in turn. But the ancients were divided on this point. The Massilian edition read ἐπεθήκατ' οὔστὸν | τόξω· ἐν γὰρ χερσὶν ἔχεν, κ.τ.λ., which allows Meriones to have his own bow, as well as his own arrow. Other variants are given in the Scholia.

871. ὥς ἴθουνεν, generally taken to mean 'while Teucer was aiming' (so Hentze and Leaf): but this use of ὥς is strange, and the change of

subject very harsh. Schol. B. gives *ἕως ἴθουνεν*, which removes the first of these objections: but *ἕως* scanned as a monosyllable is doubtful. If *ὡς ἴθουνεν* is right we must adopt a reading which allows each hero to have his own bow, and then explain *ἔχεν πάλαι ὡς ἴθουνεν*, 'was holding it ready as he had directed it,' *i.e.* had placed it aright, and was keeping it so. For this use of *ὡς* cp. l. 324 *ὅπως τὸ πρῶτον τανύση* (with the note); also 24. 27 *ἔχον ὡς σφιν πρῶτον ἀπήχθετο*. The alternative is to read *ὡς ἰθῦνοι*, with Voss and others.

879. *σὺν λίαςθεν*, 'sank together,' collapsed.

πυκνά, 'close,' not predicative, but an ordinary epithet of plumage.

880. *ἀπ' αὐτοῦ*, 'from where he stood,' cp. 16. 117. The story is still very confused: the arrow passing through the bird, the return of the bird to settle on the mast, the arrow falling at the feet of Meriones—all the incidents are pointless as well as improbable.

886. *ἤμονες*, 'throwers' of the spear.

890. *ἴδμεν γάρ*, 'as we know,' see on 13. 736.

897. *δίδου*, Impf., cp. 6. 192, and see § 27.

BOOK XXIV.

THE subject of the twenty-fourth book is the ransoming of the body of Hector (*λύτρα Ἔκτορος*) and his burial. The story is told as follows:—

After the funeral games are over, Achilles continues to outrage the body of Hector. The gods are offended, and desire that the body should be given back for burial. Thetis is sent for, and bears the message to her son (ll. 1–140).

Zeus sends Iris to Priam, to bid him go to the Greek camp and ransom the body. Hecuba in vain seeks to prevent him from going. He calls upon his sons to get ready a wagon, and load the ransom upon it. After due libation and prayer, Priam and his herald Idaeus set out (ll. 141–328).

Hermes is sent by Zeus to conduct Priam on his way. He appears in the form of a Myrmidon soldier, and guides Priam past the sentinels, and so to Achilles (ll. 329–467).

Then follows the scene in the tent of Achilles. Priam makes his appeal: Achilles is moved to pity, and consents to accept the ransom. After placing the body of Hector on the wagon he presses Priam to eat meat, and makes ready a sleeping-place for him. Priam asks for a truce, for the burial, which Achilles grants (ll. 468–676).

Hermes comes to warn Priam to return, and guides him as far as the ford of the Scamander. He is first seen by Cassandra: then met by the

Trojans at the gate. The body is placed on a bier, and due lamentation performed, led by Andromache, Hecuba, and Helen. Then follows the burial (ll. 677-804).

The relation of the twenty-fourth book to the rest of the Iliad has already been touched upon in discussing the twenty-third book (p. 397). The main difficulty, it was pointed out, lies in the parallelism of the two books, each of which seems to bring the poem to a close in its own way; and the most obvious inference is that both books are later additions. If, again, the twenty-third book is pronounced to be post-Homeric—for which there seemed to be considerable ground—it becomes still more difficult to maintain the genuineness of the twenty-fourth. For it is unlikely that the burial of Hector would be described at length if the burial of Patroclus had been passed over in silence. On the other hand, the incidents of the book, especially the meeting in the tent of Achilles, and the reconciliation brought about between Achilles and Priam, are pre-eminently fitted for the closing scene of the Iliad. On this point we may quote the judgment of a great poet. Writing to a friend, Shelley says: 'I congratulate you on your conquest of the Iliad. You must have been astonished at the perpetually increasing magnificence of the last seven books. Homer there truly begins to be himself. The battle of the Scamander, the funeral of Patroclus, and the high and solemn close of the whole bloody tale in tenderness and inexpiable sorrow, are wrought in a manner incomparable with anything of the same kind' (*Letters from Italy*, xlv). In the face of such testimony can we say that the book in which this climax is reached,—in which the last remaining discords of the Iliad are dissolved in chivalrous pity and respect,—is not the work of the original poet, but of some Homerid or rhapsodist?

The discussion of a critical question of this kind raises several issues, which it is well to keep distinct. First, can the poem have come to an end at an earlier point, such as the death of Hector, or the burial of Patroclus? Again, is there anything that may have led some later poet to feel the need of a more satisfactory conclusion? And finally, are there any traces in the incidents, or in the style and language, which bear out such a supposition? On the first of these questions something has been already said (p. 397). The victory of Achilles, with the complete revenge which he takes for his friend, must have left little for the ordinary Greek hearer of the Iliad to desire. That Patroclus should have a splendid funeral was a necessity in Greek eyes: but the poet has taken pains to show that this was the first thought of the conqueror (ll. 22. 385-390: see the remarks on p. 385). What then gave rise to the sequel which we have in the two last books? In the case of book XXIII,

the answer is easy. The author of that book has merely drawn out the suggestion of the passage of book XXII just quoted. He has shown us in detail what we already knew. But the twenty-fourth book does much more than this. It redresses a wrong to which the poet has so far shown himself indifferent, namely the savage and unjust treatment of Hector. And with the atonement offered to a noble enemy it raises our thoughts, for a time at least, above the fierce passions of the moment, and even above the strife of Greek and Trojan. The bereavement of Priam, the loss of Patroclus, the impending fate of Achilles himself, are seen in their profound tragic meaning, as examples of the infinite sadness of human things. *Sunt lacrymae rerum, et mentem mortalia tangunt*. In all this are we to recognise the hand of a 'Homerid,' or is it here that Homer—in Shelley's words—truly begins to be himself?

The problem is really an ethical one. To a Greek of the age of Pericles, as to a modern reader, the whole conduct of Achilles towards his fallen enemy must have seemed barbarous and inexcusable. The atonement now made comes in lame and ineffectual fashion, like the Prayers of the ninth book, to repair the wrong that has been done. But of this view of the matter the twenty-second book shows no trace. The outrage done to the body of Hector, and the refusal of funeral rites, are related without any apparent suspicion that they are a blot on the character of the hero. The moral superiority of Hector, as has been already observed (p. 384), does not seem to attract the sympathy of the poet. In the twenty-fourth a different spirit prevails. The gods are offended by the cruelty of Achilles, and oblige him to give up the body of Hector for burial. There is room, therefore, for the conjecture that the story of the 'Ransoming of Hector' really represents a sensible advance upon the very elementary morality of the Homeric times, and reflects rather the feeling of an age in which mutilation of an enemy was no longer approved, and the duty of granting a truce for the burial of the slain was taking its place in Hellenic religion,—an age, moreover, in which the civic virtues of a Hector would be sure of sympathy.

The main incident of the book—the expedition of Priam into the camp of the enemy—cannot have been suggested by anything in the preceding books, and indeed is unlike the manner of the Iliad. But the framework of the narrative shows traces of imitation. The periods of twelve days (l. 31), and nine days (l. 784) remind us of similar periods in the first book (l. 107, 493, and l. 53). The account of Achilles dragging Hector about the funeral pyre is a repetition of the treatment described in the twenty-second book. The laments put into the mouth of Hecuba, Andromache and Helen, are too like those of the same book (22. 430 ff., 477 ff.). At the same time we find characters and *motifs* that do not belong to the Iliad. Such are, the part played by Hermes as 'guide of men,'—a function which he has in the Odyssey: the prominence

of Cassandra (ll. 699 ff.): the twenty years that are said (l. 765) to have elapsed since the Rape of Helen (implying an interval of ten years before the beginning of the Trojan war): the mention of Niobe (ll. 602-617), of the Judgment of Paris (ll. 29, 30), of Troilus (l. 257), of the Μοίραι (in the plural number, l. 49). The prayer for a sign (ll. 292 ff.) has parallels in the Odyssey, not in the Iliad. Some of these passages may be interpolated (see the notes on ll. 29-30, 614-617, 720-723): but taken together they point to a somewhat different date.

The language of the twenty-fourth book shows many coincidences with that of the Odyssey. We may note especially the number of lines and half-lines which do not occur elsewhere in the Iliad, but in the Odyssey have a fixed or conventional character.

1. 8. ἀνδρῶν τε πολέμους ἀλεγυνά τε κύματα πείρων (three times in the Odyssey).

29. ὅτε οἱ μέσσαυλον ἴκοντο (Od. 10. 435).

33. σχέτλιοί ἐστε, θεοί, δηλήμονες (Od. 5. 118).

38. καὶ ἐπὶ κτέρεα κτερίσαιεν (three times in Od.).

56. εἴη κεν καὶ τοῦτο (Od. 15. 435).

73. ὁμῶς νύκτας τε καὶ ἡμῶν (four times in Od.).

99. μάκαρες θεοὶ αἰὲν ἔόντες (four times in Od.).

124. ἐντύνοντ' ἄριστον (Od. 16. 2).

189, 266. ἄμαξαν ἐύτροχον ἡμιονείην (Od. 6. 72).

200. ὧς φάτο, κῶκυσεν δὲ (Od. 2. 361).

211. ἀπάνευθε τοκῆων (Od. 9. 36).

230-231, = Od. 24. 276-277.

256, 494. Τροίη ἐν εὐρείῃ (three times in Od.).

774. ἐνὶ Τροίῃ εὐρείῃ (three times in Od.).

262. ἀρνῶν ἠδ' ἐρίφων (three times in Od.).

283. ἀγχιμόλον δέ σφ' ἦλθε (five times in Od.; ἀ. δέ οἱ ἦλθε is a formula of the Iliad).

309. δὺς μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἠδ' ἐλεεινόν (Od. 6. 327).

320. οἱ δὲ ἰδόντες

γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη (Od. 15. 163-164).

323. ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου (three times in Od.).

333. αἴψα δ' ἄρ' Ἑρμείαν νιδὸν φίλον ἀντίον ἠΰδα (Od. 5. 28).

339-345, = Od. 5. 43-49; ll. 340-342 also = Od. i. 96-98.

348. πρῶτον ὑπηνήτην, τοῦ περ χαριεστάτη ἦβη (Od. 10. 279).

353. φάτο φώνησέν τε (Od. 4. 370 ἔπος φ. φ. τ.).

369. ἀνδρ' ἀπαμύνασθαι ὅτε τις πρότερος χαλεπήνη (twice in Od.: a variation on ll. 19, 183 ἀνδρ' ἀπαρέσασθαι ὅτε κ.τ.λ.).

376. δέμας καὶ εἶδος ἀγητός (Od. 14. 177).

382. ἀνδρας ἐς ἀλλοδαπούς (twice in Od.).

407. ἀληθείην κατάλεξον (six times in Od.).

476. ἔσθων καὶ πίνων (twice in Od.).

484. ἐς ἀλλήλους δὲ ἴδοντο (Od. 18. 320).
 633. ἐς ἀλλήλους ὀρώωντες (Od. 20. 373).
 492. (ἀπὸ) Τροίηθεν ἰόντα (three times in Od.).
 507. ὡς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὄρσε γόοιο (Od. 4. 113).
 546. πλούτῳ τε καὶ νιάσι (Od. 14. 206).
 567. βεῖα μετοχλίσσειε (Od. 23. 188).
 588. ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἦδὲ χιτῶνα (twice in Od.).
 597. ἕξετο δ' ἐν κλισμῷ (Od. 4. 136).
 604. ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβῶοντες (Od. 10. 6).
 633. αὐτὰρ ἐπεὶ τάρπησαν (three times in Od.).
 635, 636, = Od. 4. 294-295., 23. 254-255.
 644-647, = Od. 4. 297-300., 7. 336-339 : 1. 647 also = Od. 22. 497.
 673. οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο (Od. 4. 302).
 749. φίλος ἦσθα θεοῖσιν (Od. 24. 92).
 759. οἷς ἀγανοῖς βελέεσσιν ἐπιχοόμενος κατέπεφνε (five times in Od.).
 765-766, = Od. 19. 222-223., 24. 310.
 802. (δαίνυντ') ἐρικυδέα δαῖτα (four times in Od.).

The most noticeable words common to this book and the Odyssey are, πῆξις, ἀνάρσιος, δηλήμων, ἀεικείη, λύσις, γονή (offspring), ἐξεσίη, αἰσυνμητήρ, τετράκυκλος, θουσκοός, πείρινς, φωριαμός, ἐνδυκέως (also 23. 90), φαεσίμβροτος, ἐύσκοπος, πανδαμάτωρ, also δαΐφρων 'prudent'; the verb ἀγαπάω; and the phrases γλαυκῶπις κούρη (of Athene), ἀγκὰς ἐλόντα, μελεῖστί ταμών, ἄντιτα ἔργα, ἀμείβετο μύθῳ. To these have to be added some peculiarities of grammar, such as the use of the *defining* Article (ll. 388, 801, also in books X and XXIII, see p. 399); ἐπί c. Acc. of *extent*, without a verb of motion (ll. 202, 535, cp. 10. 213); διὰ νύκτα (1. 363); ἐν with abstract words (1. 568, see *H. G.* § 220); the Opt. in the First Person with κεν (1. 664); and, in respect of metre, the neglect of 'Position' (ll. 324, 795), the toleration of Hiatus (*H. G.* § 382), and τέως (υ - in 1. 658): also the formula ἀλλ' ἄγε μοι τόδε εἰπέ (ll. 197, 656, so 10. 384, 405, and four times in the Od.). On the whole the weight of argument seems to be in favour of the opinion that the twenty-fourth book is somewhat later than the bulk of the Iliad, and was designed to furnish a conclusion in harmony with the feeling of a more advanced civilisation than that which the original poet represented.

1. ἕκαστοι, Plur. meaning 'each company.'
2. ἰέναι, Inf. of consequence, as in βῆ δ' ἰέναι, πέμπε νέεσθαι, &c.
3. ὕπνου, as well as δόρπιοι, is governed by μέδοντο, the Inf. ταρπῆμεναι being epexegetical, 'to take pleasure therein.'
6. ἀνδροτήτα, see on 16. 857.
7. ἦδ' ὄποσα κ.τ.λ., sc. 'remembering,' understood out of ποθέων by a kind of Zeugma.

8. πτολέμους, expegetic of ὄποσα : cp. Od. 8. 182 πολλὰ γὰρ ἔτλην, ἠνδρῶν τε πτολέμους κ.τ.λ. Thus πείρων is added with reference to κύματα only: 'and grievous waves which he passed through.'

13. λήθεσκειν, *i. e.* the dawn found him watching for it: being the time when he dragged Hector round the tomb.

15. δέ marks the apodosis, as the change to the Indic. δησάσκειο shows. ἔλκεσθαι, 'for being dragged,' that he might be dragged.

18. τοῖο, governed by χροῖ. The construction ἀπέχειν τινί τι is found in Od. 20. 263, where however the Dat. is a Personal Pronoun.

20. πάντα, Masc., sc. Πάτροκλον.

22. μενεαίων, 'in his rage': the usual meaning of μένος is rather 'spirit,' eagerness to fight.

27. ἔχον, Intrans., 'they kept on being.'

28. ἄτης, so Aristarchus read, others ἀρχῆς, 'the beginning made by Paris.' There is a similar doubt as to the reading in 3. 100 and 6. 356.

29. νείκεσσε, 'flouted.' Lines 25-30 were rejected by Aristarchus. There is no other trace in Homer of the 'judgment of Paris,' and the reference to it in ll. 27-30 is vague and indirect, unlike the manner of Homer.

31. ἐκ τοῖο does not refer to any event given in the context, but means 'from the time when all this began,' *i. e.* the death of Hector. Cp. 1. 493.

35. νέκυν περ, 'even dead'—much less to bring him back alive.

οὐκ ἔτλητε, 'you had not the heart,' *i. e.* resolution: meaning that they yielded to mere caprice.

38. ἐπὶ κτέρεα κτερίσαιεν, lit. 'burn his favourite possessions over him,' hence generally 'perform due funeral rites.'

41. ἄγρια οἶδεν, cp. 2. 213 (with the note).

42. ὅς τ' ἐπεὶ ἄρ κ.τ.λ. The sentence is not finished: cp. 17. 658 ὅς τ' ἐπεὶ ἄρ κε κάμησι κ.τ.λ., also 8. 230 ἄς ὑπότ' ἐν Λήμνῳ κενεαυχέες ἠγοράασθε.

45. This line was rejected by Aristarchus. It occurs in Hesiod, Op. 318, where it is more in place. The αἰδώς which does harm cannot be thought of here.

46. μέλλει, see on 18. 362.

47. ὁμογάστριον, *i. e.* whole brother. Instances of half-brothers, the sons of different mothers, are frequent in Homer.

48. κλαύσας, 'having performed the lamentation': μεθέκειν, 'he leaves it alone,' puts it from him.

49. τλητόν, Act. in sense, 'able to endure.' μοῖραι, the Plur. of this personification is only found here. Cp. the κατακλώθες, Od. 7. 197.

52. κάλλιον, Comparative used as 19. 56 ἄρειον.

53. μή with the First Person expresses warning: 'see that we are not provoked to indignation.'

54. 'Senseless earth,' viz. the dead body.

56. εἴη κεν, 'may stand good,' 'may be as-thou sayest.'

57. εἰ . . . θήσετε, 'if you (gods) mean to give like honour to Achilles and Hector.' Note the change to the Plur.

58. μαζόν, in apposition to γυναῖκα, as the part to the whole.

65. ἀποσκύδμαινε, 'quarrel utterly': ἀπό as in ἀπομηνίω (see on 2. 772).

68. ἡμάρτανε δῶρων, 'failed in gifts,' neglected to offer them.

71. κλέψαι ἑάσομεν, 'we will give up taking by stealth.'

81. κέρας, explained by the scholiasts as a sheath of horn placed behind the hook, to prevent the fish biting through the line: cp. Od. 12.

253. ἐμβεβαυῖα, 'set upon,' 'fastened into.' The piece of lead is added to make the hook sink. See the postscript, p. 432.

83. ἀφθιτα, 'fading,' that cannot come to nought.

96. λιάζετο, 'gave way,' made room for them: cp. 13. 29 γηθοσύνη δὲ θάλασσα δίστατο.

97. ἐξαναβάσαι, 'mounting (the beach) out of (the sea).'

102. εὐφρηνε, 'gladdened her,' gave her welcome.

ῶρεξε, 'reached it to her,' gave it back to her.

106. τοῦ, Art. as a Rel. with Antecedent understood: cp. 20. 21 ἔγνωσ . . . ὦν ἕνεκα ξυνέγειρα.

111. αἰδῶ καὶ φιλόττητα τεήν, 'reverence and love towards thee.' Cp. αἰδοῖός τε φίλος τε (Od. 5. 88), and similar phrases.

118. ἰόντι, for ἰόντα, Acc. before the Inf. λύσασθαι: cp. 15. 116.

124. ἀριστον, in Attic with ᾤ: hence perhaps we should read ἐντύ-νοντ' ἀριστον.

131. βέη, see on 15. 194.

139. τῆδ' εἴη ὅς κ.τ.λ. The Opt. is concessive: 'he may be here who may bring the ransom and take away the dead,' *i. e.* 'I am content to see some one come with ransom,' &c. τῆδε = 'here,' as 17. 512. For the form of the sentence cp. 14. 107 νῦν δ' εἴη ὅς . . . ἐνίσποι. Most commentators put a colon at τῆδ' εἴη, making ὅς ἄποινα φέροι subordinate to ἄγοιτο; but this is harsh and un-Homeric.

149. κήρυξ τίς οἱ ἔποιτο, the exception is introduced with an Asyndeton: 'let none other go with him, (only) a herald may follow,' &c.

154. ὅς ἄξει, originally ὅς *f'* ἄξει, as in l. 183 ὅς σ' ἄξει.

160. ἐνοπήν, generally of battle-cry.

163. ἐντυπάς, 'closely,' lit. 'beating himself into' the cloak. For the form of the Adverb cp. ἀγκάς. The common explanation is, 'so that the form (τύπος) of the body showed through the garment.' But this implies a use of τύπος which is not to be traced in Homer, and indeed is due to familiarity with the later art of coining money.

165. καταμήσατο, 'scraped up': cp. ἐπαμήσατο, of collecting leaves (Od. 5. 482).

172. κακὸν ὄσομένη, 'boding evil.' τόδε, § 37, 1.
190. πείρινθα, a basket which formed the body of the waggon.
192. κέδρινον, pannelled with cedar. γλήνεα, see on 8. 164.
202. ἔκλεο, for ἐκέλεο, cp. ἀποαίρεο (I. 275), μυθεία (Od. 2. 202), &c.
ἐπί c. Acc. of *extent over* is not generally used in the Iliad except with a verb of *motion*: cp. 10. 213., 23. 742.
206. αἰρήσει καὶ ἐσόψεται, an apparent ὕστερον πρότερον, the more important being placed first: = 'shall catch thee coming within his sight.' Cp. 21. 537.
207. 'The man is bloodthirsty and faithless, he will not pity thee,' a paratactic way of saying 'he is *so* bloodthirsty and faithless *that* he' &c.
ὠμηστῆς, elsewhere of animals of prey.
208. ἀνευθεν, 'in absence,' as 22. 88 ἀνευθε δέ σε μέγα νῶϊν κ.τ.λ., cp. also 22. 508 νόσφι τοκῆων.
209. τῷ δ' ὥς ποθι κ.τ.λ. The sentence is unfinished in form: 'even as it was fated that he should be the prey of dogs, (so it has come to pass).' The commentators make ὥς demonstrative: but this is less satisfactory.
213. τότε ἂν τιτά. The best MSS. have ἄντιτα (as Od. 17. 51), but the ἂν can hardly be omitted here.
216. ἀλεωρῆς, 'shrinking aside,' cp. 13. 436 οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι. Elsewhere it is used of things that *protect* (12. 57., 15. 533).
219. ὄρνις κακός, 'a bird (*i.e.* a sign) of ill omen.'
223. On the combination νῦν δὲ—γὰρ see on 12. 326.
226. κατακτείνειε, Opt. of concession, 'I am content that he should slay.'
230. ἀπλοῖδας, 'single': opposed to δίπλαξ (3. 126., 22. 441).
235. ἐξεσίην, 'on a message' (ἐξίημι); Acc. § 37, 1.
239. For ἐλεγχείες we should probably read ἐλέγχεα (as 2. 235, &c.): see on l. 354.
241. ὀνόσασθε, 'have you complained?' *i.e.* have you not thought it (sorrow) enough?
242. ὀλέσαι, with ἄλγε' ἔδωκεν, 'the grief of losing.'
243. ῥηῖτεροι ἐναίρέμεν, personal construction (as in English), 'easier to slay.'
250. βοῆν ἀγαθόν, treated as a single word.
260. ἐλέγχεα πάντα, 'all reproaches,' *i.e.* none that is not a living reproach. The Art. is used to mark the contrast to τοὺς μὲν κ.τ.λ.
262. ἐπιδῆμοι, 'among your own people,' instead of robbing strangers (ἄλλοδαποί, Od. 3. 74).
267. καλήν πρωτοπαγέα, cp. 5. 194 δίφροι καλοὶ πρωτοπαγεῖς.
269. The yoke (ζυγόν) is ὀμφαλόεν, *i.e.* furnished with an ὀμφαλός, a knob or boss in the middle, and has οἴηκες, probably hooks or rings for the reins to pass through.

270. ζυγόμεσμον, 'the yoke-fastening,' the cord or thong which attached the yoke to the end of the pole.

272. πέξη, apparently the wedge-shaped head in which, according to Helbig (p. 150, ed. 2), the pole usually ended.

The κρίκος was a ring attached to the middle of the yoke, and the ἔστωρ a peg near the end of the pole. The yoke was got into its place on the pole by slipping the ring over the peg, and was then secured by the ζυγόμεσμον, which also passed round (and was kept in place by) the ὀμφαλός of the yoke.

274. ἐξείης κατέθησαν. These words must be intended to explain what was done with the rest of the nine cubits of ζυγόμεσμον. Mr. Leaf conjectured that the end was fastened to the body of the waggon, serving as a stay for the pole, ἐξείης being a corruption of the word for the part to which it was attached. This view is adopted by Helbig, who observes that the pole of an ancient carriage was very liable to break, so that in the case of a waggon intended for a heavy load some such additional strength must have been needed.

ὑπὸ γλωχίνα, 'passing under a hook': Acc. § 42, 3.

281. ζευγύσθη, Mid. 'were yoking their horses.'

285. ὄφρα λείψαντε κιοίτην, = 'that they might pour a libation before going.'

294. δεξιόν is predicative: '(ask for) one to appear on the right.'

296. οὐ after εἶ is not uncommon in Homer: see on 15. 162.

304. χέρνιβον, the basin into which the water for hand-washing (χέρνιψ) was poured; elsewhere called λέβης (Od. 1. 137, &c.).

πρόχοον, the vessel *from* which the water was poured.

315. τελειότατον, the surest to bring fulfilment, cp. 8. 247.

316. μόρφνον θηρητήρα, 'the dark one, the hunter'; cp. 21. 252 μέλανος τοῦ θηρητήρος.

περκνόν, another word for dark colour (Od. 7. 126).

318. κληῖσι, 'with bolts.' The best MSS. have ἐϋκλήϊς, the reading of Aristarchus; but ἐϋ κληῖσ' was also ancient, and is more Homeric.

325. δαΐφρων, 'prudent': elsewhere in the Iliad δαΐφρων is applied to warriors.

326. ἵπποι, the verb is understood out of ἔλκον ἀπήνην, l. 324.

329. πόλιος κατέβαν, 'had gone down from the city.'

333. The use of Hermes as the messenger of Zeus is not elsewhere found in the Iliad, but is regular in the Odyssey. This line recurs in Od. 5. 28.

335. ἐταιρίσαι, 'to serve as ἐταῖρος.'

ὄκ' ἐθέλησθα, 'whom it pleases thee (to hear)': Dat. used of a god, cp. 16. 516.

338. Πηλείωνάδε, the only instance of this -δε with the name of a person. We might have had the Gen., as in 'Αἰδόςδε. For the Acc. cp. 23. 36 εἰς Ἀγαμέμνονα, 'to A.'s tent.'

339-345, = Od. 5. 43-49 : ll. 340-342 also = Od. 1. 96-98.

347. αἰσυμνητήρι, 'a prince': so Aristarchus. The word occurs in Od. 8. 258 in the form αἰσυμνήται, apparently = 'stewards of games.' Some of the best MSS. read αἰσυητήρι, which is supported by the proper name Αἰσυήτης.

348. πρῶτον ὑπνήτην, 'bearded newly.'

354. φραδέος, Nom. φραδής, 'watchful,' one of the very few instances in Homer of a simple Adj. in -ής : cp. l. 239, also 4. 235 (ψευδέσσι).

355. διαρραίεσθαι, 'will be dashed in pieces.'

356. ἐφ' ἵππων, 'on our chariot,' leaving the mule-waggon.

ἔπειτα, 'if not, then': see on l. 743.

358. σὺν χύτο, Tmesis. γέροντι, a 'true' Dat., § 38, 1.

360. αὐτός, of his own motion, without being entreated.

367. ὀνείατα, 'goodly things,' elsewhere only used of a feast.

τίς ἂν δῆ τοι νόος εἴη ; 'what would be your device (for escape) ?'

368. οὔτε—δέ. The second clause would regularly be οὔτε οὗτος, but is changed to a distinct sentence : cp. 7. 433.

369. ἀπαμύνασθαι, Inf. of consequence with νέος and γέρων : 'you and your companion are (too) old to defend yourselves.' But the construction is harsh, and the mention of a quarrel (ὅτε τις πρότερος χαλεπήνη) does not fit the context very well, and may have come from Od. 16. 71 αὐτὸς μὲν νέος εἰμὶ καὶ οὐ πω χερσὶ πέποιθα ἄνδρ' κ.τ.λ. (= 21. 132-133).

370. οὐδέν, adverbial, 'in nought.'

376. αἴσιον, 'of good omen.' οἶος = ὅτι τοιοῦτος, 'in that thou art so noble in form and feature.'

377. In sense μακάρων is the predicate, and the clause is subordinate : 'so that they are happy that call thee son.'

382. ἵνα μίμνη, 'where they shall remain,' in order that there they may remain.

385. μάχης ἐπεδέυετ' Ἀχαιῶν, 'fell short in fighting, failed to keep up battle, with the Greeks.'

For the Gen. Ἀχαιῶν cp. 11. 542 Αἴαντος δ' ἀλέεινε μάχην : and for ἐπεδέυετο cp. 13. 310 δεύεσθαι πολέμοιο, and 17. 342 μάχης ἄρα πολλὸν ἐδέυεο.

388. ὡς after a question gives the ground for asking it : 'who can you be that you so' &c.

τὸν οἶτον, defining Art., cp. 20. 147., 23. 257, 465.

390. εἶραι, 'dost ask about': see on 6. 151.

400. τῶν μέτα, a post-Homeric construction, cp. 13. 700. Possibly τῶν is a partitive gen. ; 'of them I was chosen by lot to follow hither.'

402. θήσονται μάχην, 'will bring on a battle'; cp. 17. 158 πόνον καὶ δῆριν ἔθεντο.

403. οὔδε καθήμενοι, 'sitting still here': so l. 412 κείνος 'yonder.'

404. Join ἴσχειν πολέμου, 'to stay from war.'
413. αὐτως, 'the same as ever,' 'unchanging.'
417. ἀκηδέστωσ, cp. 21. 123 ἀκηδέες (of fish devouring the slain).
419. αἶμα is Acc.: 'he is washed clean of blood.'
420. σὺν μέμυκεν, Tmesis, 'have closed their lips.'
421. ὄσσα, cognate Acc., cp. 5. 361 ἔλκος ὃ με βροτὸς οὐτασεν ἀνῆρ.
425. διδοῦναι, one of the very few instances of the Pres. Inf. of a Verb in -μι in Homer.
426. εἴ ποτ' ἔην γε has the force of confirming what is being said: 'if he lived—as he did (*i. e.* as surely as he lived), he did not forget.' See on 3. 180.
430. The δέ shows that πέμψον δέ με is subordinate: 'deliver me by conducting me,' &c.
434. παρῆξ Ἀχιλλῆα, 'past Achilles,' without regarding him.
437. καί κε. The sentence makes a kind of fresh beginning here: hence the pleonasm of κε after ἄν.
439. ὄνοσσάμενος μαχέσαιτο, 'quarrel by making light,' *i. e.* begin a quarrel by saying something slighting. The Aorists express coincident acts.
440. ἀναΐξας, 'rushing up on to (the chariot).'
- 443-445. The apodosis to ἀλλ' ὅτε δὴ κ.τ.λ. begins (in sense at least) at l. 445 τοῖσι δ' ἐφ' ὕπνον κ.τ.λ., since the connexion is, 'when they reached the walls, where the sentinels were busy with their supper, Hermes put them to sleep.' The stop at πονέοντο should be a comma (not a colon, as in most editions).
448. ἀλλ' ὅτε δὴ κ.τ.λ. The apodosis is at l. 457 δὴ ῥα κ.τ.λ.
451. ὄροφον, 'reeds,' a kind so called from the use to which they were put in thatching (ἐρέφω).
454. ἐπιρρήσσεσκον, 'were wont to push home': for ῥήσσω, see on 18. 571.
457. ᾤξε, contracted form, only found here.
464. ἀγαπαζέμεν, 'greet,' hob-nob with: θεόν is subject.
467. τέκεος, Neoptolemus, see 19. 326. σὺν ὀρίνης, Tmesis.
473. τώ, the Art. is used with Numerals where a distinction is made, § 47, 2, a.
474. Αὐτομέδων τε καὶ Ἄλκιμος, 19. 392.
476. ἔτι καὶ κ.τ.λ., added to explain νέον δ' ἀπέληγεν ἔδωδῆς: hence the asyndeton.
480. If ἄτη here means something which is the consequence of blood-guiltiness, we must understand it either of *madness* or of the *external* consequences, such as the exile of the manslayer. Neither alternative is satisfactory. The word ἄτη in Homer always implies an act of folly or blindness—not simple misfortune; and the notion of madness following on bloodshedding is not to be traced in Homeric times. Probably,

therefore, the reference is to the *ἄτη* which brought about the manslaughter, the clause *ὡς ὄτ' ἄν κ.τ.λ.* meaning 'as when a man through *ἄτη* has shed blood.' In any case the point of the comparison does not lie in the *ἄτη*, but in the sudden appearance of the exile in the house to which he comes as a suppliant.

It is unnecessary to suppose that the manslayer of this passage comes for purification, which is a post-Homeric idea. We may compare the cases of Phoenix (Il. 9. 478 ff.), and Patroclus (Il. 23. 85 ff.).

487. *τηλίκου ὡς περ ἐγών*, = *ἡλίκος εἰμὶ ἐγώ*: cp. Od. 16. 208 *ἢ τέ με τοῖον ἔθηκεν ὅπως ἐθέλει*. On the phrase *ἐπὶ γήραος οὐδῶ* see 22. 60.

489. *ἄρήν*, see on 14. 485.

493. *ἐπεὶ τέκον κ.τ.λ.* This clause is subordinate in sense to *τῶν δ' οὐ τινα κ.τ.λ.*: the two paratactic clauses being = 'since of the sons born to me in Troy none is left.'

498. *τῶν μὲν πολλῶν*, 'of them, many as they were.' For the Art. cp. Od. 2. 58 (= 17. 537) *τὰ δὲ πολλὰ κατάνεται*, 17. 457., 22. 273.

499. *αὐτούς*, 'the men' (in the city): cp. Od. 9. 40 *πόλιν ἔπραθον ὤλεσα δ' αὐτούς*: also Od. 10. 26 *νήας τε καὶ αὐτούς*.

503. *αὐτόν*, '(me) on my own behalf': 'have respect for the gods, and pity for the suppliant on his own account.'

507. *πατρός γόοιο*, 'wailing for his father,' § 39, 1.

515. *χειρὸς ἀνίστη*, 'raised him by the hand.'

522. *ἔμπης* refers forward to *ἄχνύμενοι*, 'still amid all our grief.'

524. *πρήξις*, 'result,' 'profit': a word common in the Odyssey.

526. *ἄχνυμένοις*, so the best MSS.; the Acc. *ἄχνυμένους* would be more regular, since it goes closely with the Inf. *ζῶειν*: see on 13. 56.

527. *πίθοι*, large jars, used for wine (Od. 2. 340). The good and evil are spoken of as if they were kinds of wine: cp. *ἀμμίξας*.

ἐν Διὸς οὐδαι, 'on the floor,' viz. of the palace of Zeus.

528. *κακῶν, ἕτερος δὲ εἰῶν*, = *ἕτερος μὲν κακῶν, ἕτερος δὲ εἰῶν*, 'one of ills, the other of blessings.' Cp. 22. 157 *παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων*: also 7. 418 *νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην*.

531. *τῶν λυγρῶν*, 'miserable things,' 'wretchedness'; Art. of contrast to 'good things,' § 47, 2, *d*.

532. *βούβρωστις*, 'vast hunger,' appetite on the scale of an ox; *βου-* expressing what is out of proportion, as in the later word *βουλιμία*.

535. *ἐπ' ἀνθρώπους*, see on l. 202.

538. *ἐπί*, with *θήκε*, 'made for him,' assigned as his lot: cp. 6. 357 *οἶσιν ἐπὶ Ζεὺς θήκε κακὸν μόρον*, also 21. 110.

539. *κρείόντων*, 'ruling,' 'to be rulers.'

540. *παναώριον*, 'of all untimely fate': *ἄωρος* (Od. 12. 89).

543. *ἀκούομεν*, = 'know by hearing,' see on 14. 125.

544. *ἄνω ἐντὸς ἔργει*, lit. 'confines upwards,' *i. e.* to the north, = forms the southern boundary. For the use of *ἐέργω* of marking a limit see on

2. 617, 845., 12. 201. It is probable that Lesbos was then occupied by Phoenicians, the name *Μάκαρ* representing the Phoenician Melkart.

545. *καθύπερθε*, 'from above,' *i. e.* to the north: cp. Od. 3. 170 *καθύπερθε Χίοιο*, of passing to the N. Strictly speaking, Phrygia is to the E. and N.E., the Hellespont to the N.W. *ἄνω*, 'upwards' and *καθύπερθε*, 'from above,' are naturally used of bounding in opposite directions.

546. *τῶν*, 'of these,' *i. e.* of all within these limits. The Gen. with *κεκάσθαι*, 'to excel,' is not elsewhere found in Homer.

548. Achilles uses general words—'fighting and slaying of men'—in order to avoid directly speaking of the death of Hector.

551. *κακὸν ἄλλο πάθησθα*, euphemism, like *πάσχειν τι*—'to die.' Some put a colon before *πρίν*, and suppose the clause to be paratactic: '*sooner you will suffer another evil*': cp. 1. 29:

554. *κῆται*, see on 19. 32. *ἀκηδής*, 'uncared for.' The word is not restricted to funeral rites, though these are chiefly intended here.

557. *ἕασας*, 'hast left me alone,' spared me: see on l. 569. The ancient grammarians who give this interpretation cannot have found l. 558 in their text: and the line is wanting in good MSS. For the force of *πρῶτον*, 'once for all' cp. 13. 285., 15. 75, 297.

560. *νοέω*, of purpose, as in the Substantive *νόος*.

563. *σὲ γινώσκω, ὅτι κ.τ.λ.* = 'I know that a god has brought you,' &c., *σέ* being *Acc. de quo*, § 37, 7.

567. *μετοχλίσσειε*, lit. 'shift with a lever,' hoist back: the phrase recurs in Od. 23. 188.

568. *ἐν ἄλγεσι*. The use of *ἐν* with an abstract word is rare in the Iliad: cp. 10. 245, 279 *ἐν πάντεσσι πόνοισι*.

569. *ἐνὶ κλισίῃσιν ἕασω*, 'suffer in my tent,' spare as under my protection: cp. Od. 4. 743 *σὺ μὲν ἄρ με κατάκτανε νηλέϊ χαλκῷ, ἧ ἕα ἐν μεγάρῳ*.

570. *Διὸς ἐφετμάς*, not any special commands, but generally the will of Zeus as the protector of the suppliant (*ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε*, Od. 9. 270).

572. *οἴκοιο*, viz. the tent: Gen. with *θύραζε*.

576. *ὑπὸ ζυγόφιν*, Gen., 'from under the yoke.'

581. *πυκάσας* is the important word: 'that he might shroud the dead body before giving it.'

584. *οὐκ ἐρύσαιτο*, after *μή*, because equivalent to a single positive notion, 'allow to break out.' *ἐρύομαι* here has the sense usually found only in the form *ἐρύκω*.

586. *ἀλίτῃται*, the Subj. can hardly be defended: see on 14. 165., 24.

655. We should probably read *ἀλίτοιτο*, with hiatus due to the imitation of l. 570 *Διὸς δ' ἀλίτωμαι ἐφετμάς*: cp. 13. 22.

594. *οὐ ἀεικέα*, a litotes, § 59.

595. *ἀποδάσσομαι*, Subj. 'will give a share,' probably in the shape of offerings at his tomb, as in the case of *κτέρεα*.

598. τοίχου, 'by the other wall,' Gen. of *place*, cp. 9. 219.

601. ἄγων, 'when you bring him' (to the city).

608. ἡ δ' αὐτὴ γείνατο πολλούς, in sense subordinate to φῆ: 'while she herself was the mother of many.'

610. ἐν φόνῳ, 'in their blood,' untended.

611. The meaning seems to be that the people who sought to bury the slain were turned into stone by Zeus. There may be a play on *λαός* and *λᾶς*.

614-617. These lines have been rejected by many critics, ancient and modern. The connexion of the story is certainly not clear. Niobe is not one of the *λαοί* who were turned into stone; for it was after this that she 'remembered to eat meat.' The last line, however, (*λίθος περ ἐοῦσα*) assumes that that change had come about, though it does not tell us how or why. The Niobe of this passage is usually identified with a figure which has been discovered near Magnesia, cut in relief on the steep side of Mt. Sipylus. The ancient local tradition seems to have found the Homeric Niobe in some natural formation of the rock which at a certain distance presented the appearance of a weeping woman (see Mr. Ramsay's article in the *J. H. S.* vol. iii. pp. 61-64).

615. εὐνάς, apparently = 'abodes': but there is nothing to show what natural objects are intended by the phrase.

616. Ἀχελῷον, a common name for a river, but not otherwise known in the neighbourhood of Mt. Sipylus.

ἔρρωσαντο, 'pass swiftly,' 'speed,' viz. in the dance: cp. Hes. Th. 8. The tense is difficult to explain, as the gnomic Aor. is not in place here.

617. θεῶν ἐκ, 'from the gods,' by divine intervention: cp. 5. 64.

630. ἄντα, lit. 'facing,' hence 'by comparison': cp. 21. 332.

632. τε is placed after ὄψιν because the chief ideas coupled are ἔψις and μῦθος: the Participles εἰσορόων and ἀκούων are subordinate.

640. χόρτοισι, 'walled-in spaces' (Lat. *hortus*): cp. 11. 774.

644. δέμνια, 'bed-steads.'

646. ἔσασθαι, 'to put on,' 'to cover them with' (ἐννυμι).

647. δάος, Sing., 'each with a torch': cp. 18. 594.

649. ἐπικερτομέων, 'taunting,' is out of place here.

651. οἱ τε refers to βουλευφόρος, 'a counsellor of those who.'

655. καὶ κεν . . γένηται, Subj. perhaps to express the certainty of the consequence, § 29, 4. But some MSS. have γένοιτο.

658. ὄφρα κ.τ.λ. depends upon εἰπέ in l. 656.

661. ὦδε refers forward, 'as I shall say.'

662. γάρ gives the reason for the following sentence: cp. 1. 123.

663. ἕξέμεν, § 9, 3. δεδίασιν, the only example of *δέδια* in Homer.

664-666. The Opt. in the First Person with κεν expresses willingness. This usage is common in the *Odyssey*. On the form δαινῦτο see on 16. 99.

673. προδόμῳ, the regular sleeping place for guests: cp. *Od.* 4. 302.

681. ἱερούς, cp. 10. 56 φυλάκων ἱερὸν τέλος.

683. οἶον εὔδεις, 'to see how you sleep': οἶον as in 13. 633.

684. εἶασεν, 'has left thee unharmed,' cp. l. 557.

686. ζωοῦ, in contrast to ransom for the *dead* Hector. δοῖεν, 'may give,' *i. e.* may have to give.

687. τοί, Art. marking the contrast with Hector.

696. ἔλων, Impf. of a form ἐλάω, found in the Inf. ἐλάαν (in the phrase μάστιξεν δ' ἐλάαν, &c.), also Od. 10. 83. οἰμωγῆ, 'with wailing,' Instrum. Dative, in the comitative sense, § 38, 3.

699. Note the paratactic form: 'no one knew them beforehand; but Cassandra . . .,' = 'no one knew them sooner than did Cassandra, who' &c. Cp. 16. 62., 18. 403-405., 19. 306-308.

701. ἀστυβοώτην, cp. καλήτορα (l. 577). The proper form would be ἀστυβοήτης.

702. ἐφ' ἡμιόνων, 'on the mule-carriage': cp. ἐφ' ἵππων = 'in a chariot.'

705. εἴ ποτε καὶ . . . χαίρετε, 'as surely as once you rejoiced': cp. the phrase εἴ ποτ' ἔην γε (l. 426, with the note).

706. δῆμψ, 'land' or 'district,' in contrast to πόλις.

708. ἀάσχετον, see on 5. 892.

711. τιλλέσθην, 'mourned,' lit. 'tore their hair in mourning for.'

712. ἀπτόμεναι κεφαλῆς, cp. l. 724.

716. Join εἴξαιτε οὐρέυσι, 'make way for the mules,' μοι being *Dat. ethicus*, 'for me.'

719. δώματα, governed by the εἰς of εἰσάγαγον.

721. αἰοιδὴν θρήνεον, Cognate Acc., 'bewailed in a song of lamentation.'

722. οἱ μὲν δὴ may be added after the Relative οἷ τε, to mark the contrast with the following ἐπὶ δὲ στενάχοντο γυναῖκες. But such an addition is very strange, and it seems probable that a line is wanting after l. 721. By γυναῖκες are meant Andromache, Hecuba, &c.; cp. l. 710.

725. ἀπὸ ὤλεο, 'hast perished from,' *i. e.* by perishing hast been taken from. More commonly αἰών, 'life,' is said to be taken from the man: cp. 19. 27 ἐκ δ' αἰὼν πέφαται, 'is taken by slaying,' 16. 453 ἐπὴν δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰών.

729. αὐτήν, 'itself,' as well as the wives and children (l. 730).

730. ἔχες, 'didst uphold,' 'keep safe': in allusion to the name Ἐκτωρ. Cp. 5. 473 ἄτερ λαῶν πόλιν ἐξέμεν.

733. ἀεικέα, 'menial,' unworthy of thy birth.

734. πρό, 'for,' or perhaps 'in the sight of': in either sense the use of the Preposition is un-Homeric.

735. ὄλεθρον, Acc. of the sum or result of the sentence: cp. 4. 28.

According to the story told by later poets (probably suggested by this passage) Astyanax was thrown from the wall of Troy by Neoptolemus.

741. ἀρητόν, see on 17. 37.

744. πυκινόν, 'sound,' 'wise'; lit. 'firm, tight.'

749. ζῶός περ, in contrast to ἐν θανάτοιο περ αἴση. The Dat. μοι is ethical: 'I had in you a son dear to the gods.'

751. The main argument introduced by γάρ is given in ll. 757-759: 'for,—though Achilles sold my other sons into slavery, and though he dragged you round the tomb of Patroclus,—yet now you are laid fresh and sweet in the halls.'

753. ἀμιχθαλόεσσαν, probably 'steaming, smoking,' the island of Lemnos being volcanic. The root *migh* (ἀμίχλη, Sanscr. *megha*, 'cloud,' &c.) might give a Noun ἀμίχθαλος, 'steam'; cp. αἶθαλος, κονίσαλος.

757. πρόσφατος, 'freshly slain.' It is difficult to see how the word acquired this meaning: perhaps it is = πρὸς τῷ φόνῳ (or ταῖς φοναῖς) 'close to the slaying,' cp. l. 610 κέατ' ἐν φόνῳ, 'lay in their blood': also Hdt. 9. 76 ἐν τῆσι φονῆσι ἐόντας, = 'red-handed.'

765. ἑικοστὸν ἔτος. Taken strictly this implies an interval of ten years before the Trojan war began, of which there is no other trace in the Iliad.

767. ἀσύφηλον, 'insulting,' cp. 9. 647.

768. εἰ ἐνίπτοι, the only instance in Homer of εἰ with an Opt. used of the past, in the iterative sense.

769. δαέρων, scanned as a spondee. Perhaps we should read δαφρῶν (a form related to δαέρων as πατρῶν to πατέρων, &c.).

775. πεφρίκασι, 'hold me in horror,' § 26.

776. ἀπείρων, 'boundless,' properly an epithet of δῆμος, 'land' (l. 706), but retained in spite of the transference to the sense of 'people of the land.'

778. ἄξετε, Aor. Imper., § 9, 3.

779. πυκινόν, 'closely packed,' in close ranks.

780. ἐπέτελλε . . . μὴ πημανέειν, 'enjoined (with the assurance) that he would not attack.'

789. ἔγρετο, 'was roused,' mustered: see on 7. 434.

791 ff. repeat 23. 237 ff.

795. λάρνακα, 'coffin': cp. 23. 253 where we hear of a golden φιάλη used for this purpose.

801. = 23. 257.

802. Join εὖ δαίνυντο, 'they duly held feast.'

On 24. 80-82 (*postscript*).

The main difficulty in the ancient explanation of this passage is the prominence given to the κέρας, which is spoken of as if it were the chief feature of the fisherman's apparatus. So in Od. 12. 251-253:—

ὡς δ' ὄτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλαν
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο.

The question naturally suggests itself, whether the κέρας might not be the hook itself, made, like so many utensils of primitive times, from the horn of an animal. On this point Mr. E. B. Tylor writes to the editor as follows: 'Fish-hooks of horn are in fact known in pre-historic Europe, but are scarce and very clumsy. After looking into the matter I am disposed to think that the Scholiast knew what he was about, and that the old Greeks really used a horn guard where the modern pike-fisher only has his line bound, to prevent the fish from biting it through. Such a horn guard, however, if used then, would probably last on in use, anglers being highly conservative, and I shall look out for it.'

Since this was written Mr. C. E. Haskins (*Journal of Philology*, xix. 240) has made the very probable suggestion that the κέρας was an artificial bait of horn, probably shaped like a small fish, with hooks of χαλκός fastened to it, and used by being thrown out, allowed to sink (a μολυβδαίνη being inserted in it), and then drawn rapidly through the water. Such baits, he tells us, are still in use.

INDEX TO THE NOTES.

Accent, 16. 827.

Accusative, 19. 299., 21. 258.,
23. 29., 24. 338.

terminus ad quam, 21. 40.

de quo, 13. 275, 352., 14. 342.,
18. 601., 20. 311., 24. 563.

of the *part* affected, 13. 424,
473., 14. 113, 126, 474., 15.
228., 16. 312., 19. 27, 169.,
21. 186, 305., 22. 461.

of the *result* of a sentence, 15.
744., 19. 262., 24. 735.

of space, 23. 529.

Cognate, 13. 623., 15. 33, 612.,
22. 29; see also 19. 299., 21.
258., 23. 29., 24. 235, 421,
721.

with Verbs of *knowing*, &c., 23.
361., 24. 390.

Double, 16. 59, 207, 667., 17.
187., 18. 345: Triple, 21.
123.

See also **Infinitive**.

Adverbs:

Neut. Sing., 13. 185., 14. 249.,
15. 167, 240, 628., 17. 19., 18.
128., 19. 17, 195., 20. 30, 78.,
21. 240., 22. 241, 256, 322,
494., 23. 110, 440, 454., 24.
370. See also **δ**, **τό**.

Neut. Plur., 13. 158., 15. 13, 16.
609., 22. 491.

Fem. Sing., 17. 294.

in *-δον*, 13. 152, 204., 15. 22,
505, 556., 23. 431, 469.

in *-δην*, 13. 315, 516, 584., 16.
304., 17. 599., 21. 364., 22.
476.

in *-δε*, 16. 697., 24. 338.

in *-θεν*, 15. 489., 20. 120.

in *-άς*, 24. 163.

αἰδώς, 13. 121., 15. 129., 21. 74.,
24. 111.

ἀκούω, 14. 125., 20. 204., 24. 543.

ἀμφί, 16. 517., 17. 83, 290, 499,
573., 18. 414., 22. 134.

in *Composition*, 15. 391., 16.
777., 18. 528 (*Tmesis*), 23.
97, 159.

c. *Dat.*, 13. 612, 704., 15. 587.,
17. 268., 18. 231, 344., 22.
443., 23. 30, 88.

c. *Gen.*, 16. 825.

c. *Acc.*, 15. 301., 20. 152, 404.,
23. 233.

ἀμφίς, 13. 345., 14. 123., 15. 709.,
18. 519., 21. 162., 22. 117.,
23. 393.

ἄν (*irregular*), 13. 285., 15. 80,
209., 19. 375.

ἀνά, 14. 80., 21. 303., 22. 452.

Anacoluthon:

sentence interrupted and re-
sumed, 13. 197, 434, 689., 14.
409., 15. 630., 16. 401., 17.
309, 617, 658., 18. 101., 20.
463.

second of two clauses changed,
16. 227, 321., 18. 473.

change to *Sing.*, 16. 265.

See also **Apodosis**, omission
of.

ἄνευ, 13. 556.

ἄντί, 21. 75

Aorist:

of a *single* action, 13. 597., 16.
756., 17. 272., 19. 229., 22.
463., 23. 690.

- of *completion*, 14. 95., 17. 173., 20. 306; *ἔπλετο*, 14. 337., 15. 227., 22. 281.
- in *questions*, 20. 179., 21. 561.
- Gnomic, 16. 352., 24. 48, 616.
- Inf., 13. 667., 15. 602., 22. 235: of *past* time, 14. 455., 17. 28.
- Part., 13. 38, 545., 15. 575., 18. 60.
- " " of coincident action, 13. 395, 512, 597., 14. 225., 16. 474., 20. 161., 24. 439.
- " " of past time, 15. 580.
- ἀπό, 14. 154., 16. 160., 18. 215, 420.
- in *Composition*, 14. 101., 19. 35, 62., 24. 65.
- in *Tmesis*, 18. 345., 19. 254., 21. 336., 24. 725.
- Apodosis**, see *δέ*:
omission of, 13. 68, 775., 14. 332., 17. 658., 18. 88, 101, 293., 19. 147., 20. 213., 21. 487, 560, 567., 22. 111., 23. 321., 24. 42, 209.
- Apposition**, 13. 600., 14. 217, 228, 284., 21. 495., 22. 325., 24. 58.
- Article**:
substantival, 13. 53., 14. 377., 24. 498.
- of contrast, 13. 279, 597, 765., 14. 503., 15. 37, 305., 17. 509., 18. 485., 19. 322., 20. 156, 322., 21. 252, 262, 317, 412., 22. 163., 23. 295, 452., 24. 260, 531, 687.
- with a word of comparison, 13. 83, 745., 16. 53, 358., 23. 336.
- with Numerals, 20. 269., 24. 473.
- of the First Person, 19. 324.
- defining, 20. 147., 24. 388.
- of dislike, &c., 13. 53., 21. 421.
- repeating a Noun, 23. 182.
- anticipating a clause, 16. 55.
- as a Relative, 16. 54.
- post-Homeric uses, 23. 75, 325 (see p. 399).
- Asyndeton**, 17. 398., 18. 279., 22. 295., 23. 725., 24. 149, 476.
- Attraction**:
into Gender of Predicate, 13. 237., 15. 37., 16. 43., 22. 116, 160.
- construction of following clause, 14. 75, 371., 15. 389., 17. 755., 18. 192., 22. 191., 23. 649.
- from *Acc.c. Inf.*, 13. 56., 14. 162., 15. 58, 116., 22. 72, 109., 24. 118, 526.
- αὐτός, 13. 627., 16. 646., 17. 611., 18. 133, 481., 22. 83, 113., 23. 311., 24. 360, 503, 729.
- 'alone', 13. 252, 729., 17. 239, 254., 19. 89., 21. 467.
- of a *body*, 18. 206., 21. 167, 245, 338., 23. 66.
- 'without change', 14. 457, 498., 17. 236, 300., 20. 482., 21. 491., 23. 8.
- Reflexive (?), 20. 55.
- αὐτόθι, αὐτοῦ, 14. 119., 15. 656., 16. 649, 742., 18. 488., 19. 255., 21. 114, 322., 23. 258, 460, 691.
- παρ' αὐτόθι, 13. 42., 20. 140., 23. 147.
- αὐτως, 'only', 13. 104, 810., 14. 18., 17. 143, 450, 633., 18. 584., 20. 348., 22. 125, 484, 23. 621.
- 'without change', 15. 128, 513., 18. 198., 24. 413.
- γάρ**:
anticipating, 13. 736., 17. 221, 338, 475., 23. 156, 607, 890., 24. 223, 662.
- in a question, 17. 475., 18. 182.
- with a Relative, 23. 9., 24. 68.
- Catalogue of ships**, 13. 301, 685, 686, 692, 693, 701., 21. 156.
- γε, 15. 418, 508., 19. 94., 20. 210.
- Chiasmus**, 13. 762., 14. 391., 15. 330.
- Collective Noun**, 13. 431., 17. 264.

- construed with a Plur., 16. 281,
 369., 17. 756., 18. 209, 604.,
 20. 166., 23. 157.
 used as a predicate, 13. 485.
- Comparative**, 19. 56, 63., 21.
 437., 23. 53., 24. 52.
- Contraction**, 13. 622., 20. 72., 24.
 457.
- Crisis**, 13. 74.
- Dative**, 13. 211, 326, 439, 443,
 450, 704, 770., 14. 141, 240,
 347, 403, 449., 15. 87, 258.,
 16. 235, 433, 516, 522., 17. 268.,
 18. 319., 20. 230., 24. 19, 335,
 358, 716.
- Locative**, 13. 217., 15. 490., 16.
 40., 23. 244.
- Instrumental**, 13. 407., 14. 504.,
 22. 477: in the Comitative
 sense, 17. 460., 18. 506., 20.
 162., 21. 45., 24. 696.
 in *-φι(ν)*, 16. 487.
- δέ**, 13. 260.
 of the apodosis, 13. 779., 15.
 321., 16. 264., 17. 732., 20. 48.,
 21. 53., 23. 65., 24. 15, 445.
- διά**, c. Acc., 14. 91., 23. 806.
 in Tmesis, 19. 90., 13. 507.
- Digamma**, 15. 209, 626., 16. 735.,
 20. 67., 23. 55., 24. 154.
- Dual**, 16. 371., 17. 387., 19. 205.,
 23. 362, 413.
- ἔδνον**, 13. 382.
- εἰ**, of wish, 15. 571., 16. 559.
εἰ δ' ἄγε, 16. 667., 17. 685., 22.
 381.
εἰ ποτε, 'as surely as,' 15. 372.,
 24. 426, 705.
- εἰς**, 15. 276., 23. 36, 523., 24. 719.
εἰσω, 16. 364.
- Elision**:
 of *-οι*, 13. 481.
 of *-αι* of I Aor. Inf., 21. 323.
- ἔλπομαι**, 13. 309., 15. 288., 16. 281.
ἐν, 24. 568: in Tmesis, 23. 777.
- ἐξ**, 13. 493., 14. 154, 177., 18. 210,
 431., 19. 375., 20. 377., 21. 144,
 412, 513., 23. 595., 24. 617.
ἐκ βελέων, 14. 130., 16. 122, 668.,
 18. 152.
- ἔπειτα**, 13. 743., 18. 357., 19. 113.,
 20. 120, 136., 23. 551., 24.
 356.
- ἐπί**, 13. 799., 15. 685., 16. 69., 17.
 723, 736., 21. 110.
- c. Dat., 13. 234, 485., 18. 501.,
 19. 110, 229., 23. 274, 574.
- c. Gen., 14. 77., 19. 396., 22.
 153., 23. 374., 24. 356, 702.
- c. Acc., 13. 4., 17. 368., 20. 353.,
 23. 320., 24. 202, 532.
- with form in *-φι(ν)*, 13. 308., 19.
 255.
- in Composition, 13. 409., 23. 504,
 559.
- in Tmesis, 15. 662, 684., 18. 317.,
 20. 35, 315., 24. 538.
- Future**, 13. 47., 19. 208., 20. 301.
 with *κεν*, 15. 215., 17. 558., 20.
 335., 23. 675.
- Fut. Inf.**, 13. 96., 15. 602., 16.
 830., 17. 710., 20. 85., 23. 773.
- Fut. Part.**, 18. 309., 19. 120., 23.
 379.
- Gender**, 16. 353., 18. 515., 22. 24.
- Genitive**, 15. 640., 17. 42, 689.,
 22. 164, 281., 23. 631, 746.,
 24. 385, 507.
- objective, 16. 581., 17. 538., 22.
 272, 425; cp. 19. 321., 24.
 111.
- partitive, 13. 66, 191., 14. 121.,
 15. 191, 450., 19. 105., 22. 47,
 325., 23. 421.
- of *source*, 14. 173., 15. 490., 16.
 635., 22. 401., 23. 589, 692.
- of *material*, 13. 563., 16. 81, 162.
- of *space*, 13. 64, 252, 820., 21.
 247.
- of *place*, 17. 373., 24. 598
- of *time*, 22. 27.
- of *price*, 22. 50.
- Gen. absolute**, 14. 522., 15. 328.,
 23. 521.
- with a Verb of *emotion*, 13. 166,
 207., 21. 146., 23. 222.
- with a Verb of *aiming*, 13. 315,
 499, 650., 16. 512., 17. 181.,
 22. 194.
- with *λαβεῖν*, &c., 14. 477., 16.

- 406., 18. 537., 22. 345., 24. 515.
 with *οἶδα*, 18. 192.
 with *σημαίνω*, 14. 84.
 Ablatival, 14. 203., 17. 161.
 in *-φί(ν)*, 13. 308, 700., 16. 281, 762., 19. 255, 404., 21. 295, 367., 22. 284., 23. 7.
ἦμαρ, 13. 98., 15. 719.
 Hesiodic style, 14. 317 ff., 18. 39., 22. 487.
 Hypphaeresis, 13. 286., 17. 330., 19. 229., 24. 202.
ιαύω, 14. 213., 18. 259., 19. 71.
Ἴλιον (neut.), 15. 71.
Ἰλίου, for *Ἰλίου*, 15. 66., 21. 104, 295., 22. 6.
 Imitations of Homer, 13. 5, 198, 225, 772., 14. 35., 15. 496., 16. 234, 542, 630., 17. 32, 416, 717., 18. 231., 19. 91, 386., 20. 63., 22. 94, 209, 410., 23. 27, 382, 857.
 Imperfect, 14. 89., 17. 277., 20. 408., 21. 332, 450., 23. 70, 142, 192, 440, 725, 821.
 of *relative* time, 22. 277., 23. 897.
 with *ἄρα*, 16. 33, 60., 17. 142, 147., 20. 347., 21. 281., 22. 280, 477.
 Indefinite, see *Relative*.
 Infinitive:
 of *purpose*, 13. 312., 17. 510., 24. 15.
 of *consequence*, 13. 280, 512, 515, 775., 14. 345., 16. 60., 17. 155, 489., 22. 5., 23. 214., 24. 2, 369.
 of *reference*, 15. 720., 16. 766., 18. 585., 22. 474., 24. 71, 242.
 as an Imperative, 23. 247.
 with *κεν*, 22. 110.
 Inf. Aorist, see *Aorist*.
 Inf. Future, see *Future*.
 Acc. c. Inf., 16. 454: see *Attraction*.
 Irony, 13. 291, 397., 14. 482., 15. 557., 16. 31, 398, 736., 17. 327., 19. 56., 21. 217, 221., 22. 17, 266., 23. 340: see also *Litotes*.
καί, 13. 260, 734., 15. 670., 16. 746., 17. 330, 647., 18. 50, 357., 21. 105., 22. 247.
κατά, c. Gen., 13. 385, 504., 20. 470.
 c. Acc. 14. 180., 15. 320., 17. 167, 732.
 in *Composition*, 15. 382., 24. 329.
 in *Tmesis*, 13. 737., 15. 384., 22. 354., 23. 237.
κεῖνος, 'yonder', 19. 344.
Litotes, 15. 155., 16. 367, 736., 20. 315., 24. 594.
μέλλω, with *Pres. Inf.*, 13. 226, 776., 14. 125., 21. 83: with *Aor. Inf.*, 18. 362., 23. 773., 24. 46.
μετά, c. *Dat.*, 16. 492., 21. 122., 22. 49.
 c. Gen., 13. 700., 24. 400.
 c. Acc., 13. 247, 364., 17. 149., 18. 321, 552., 20. 329.
 in *Composition*, 16. 779., 17. 373.
Metaphor, 13. 358., 16. 658., 17. 401, 615., 18. 367., 19. 222., 20. 101., 21. 482, 538.
Metre, 18. 288., 23. 195.
 Caesura, 15. 18.
 Hiatus, 13. 22., 20. 229., 24. 586.
 metrically impossible forms, 13. 88, 346., 17. 742., 18. 244, 583., 20. 362., 21. 163., 23. 97.
μή, 15. 164, 476., 17. 17, 340, 686., 18. 500., 20. 301., 21. 475.
 in *oaths*, &c., 14. 46., 15. 41, 500., 19. 176, 261.
 with *Aor. Imper.*, 16. 200., 18. 134.
Middle, 13. 110, 525., 14. 26., 15. 645., 16. 671., 18. 286, 308., 22. 50., 23. 409, 735.
 of verbs in *-ωω*, 13. 382.
νέμεσις, 13. 121., 14. 80., 15. 103, 211, 227., 16. 544.

- ὅ, ὅ τε, ὅτι, = 'because,' 'that,' 15.
468., 16. 35, 433., 17. 207,
627., 19. 57, 421., 20. 45.,
21. 150, 411.
- Oaths, 14. 272., 19. 258., 20. 313.,
22. 119.
- ὅδε, = 'here,' 17. 486., 19. 140.,
20. 117, 345., 21. 54., 24.
403.
- Optative: 24. 664.
- (1) in Principal Clauses:
of *wish*, 15. 82., 18. 121, 125 :
as an Imperative, 14. 190., 20.
121.
of *acquiescence*, 15. 45, 197., 21.
274, 360., 23. 151, 427., 24.
139, 226.
with οὐ, 20. 286.
with οὐκ ἄν, 14. 126.
with μή (deprecation), 15. 476.,
17. 340.
of unfulfilled condition, 17.
70.
- (2) in Dependent Clauses:
of a *remote* or *imaginary* case,
21. 336., 22. 351, 494.
of indefinite frequency, 15. 22.,
21. 609., 24. 768.
by 'attraction,' 13. 118, 320,
322., 18. 465., 19. 208., 22.
348., 23. 346.
- ὅτε μή, = εἰ μή, 13. 319., 14. 248.,
16. 227.
- οὐ, οὐκ, 15. 162, 492., 18. 90., 24.
296, 584.
οὐχί, 15. 716., 16. 762.
οὐδέ = ἀλλ' οὐκ, 13. 712., 24. 25.
- οὗτος (= *iste*), 18. 257, 295., 19.
8, 85, 187, 213., 20. 87, 435.,
21. 223., 22. 38, 488.
- ὄφρα, 16. 653.
- Ozymoron, 13. 10., 17. 228.
- παρά, 13. 267., 16. 115, 312 ;
παρέξ, 24. 434.
in Composition, 14. 54.
- Parataxis, 13. 376, 676., 14. 67,
158, 332, 477., 15. 684., 17.
31., 18. 33, 55, 248, 288., 19.
273, 306., 20. 162., 21. 80,
190, 202., 22. 10, 123, 237.,
23. 173, 577., 24. 207, 377,
430, 493, 608, 699.
with Anacoluthon, 15. 369, 666.,
17. 506., 20. 50., 23. 483, 627.,
24. 368.
- Parenthesis, 16. 259., 19. 27.,
23. 103, 328.
sentence resumed after, 13. 197,
434, 689., 14. 409., 16. 401.,
17. 309, 617., 18. 151., 20. 463.
- Participle, 15. 364, 581.
indefinite subject understood, 13.
229, 787., 14. 63., 21. 185.,
22. 157.
expressing *fact* as a *thing*, 13.
38, 352, 545., 14. 504., 15.
575., 17. 2, 402, 489, 538,
564., 18. 60.
constr. with preceding clause,
13. 133, 343, 499., 14. 26,
141., 15. 450, 609., 16. 531,
637, 775.
See also Aorist, Future.
- πᾶς, 14. 215., 15. 189., 19. 247.,
24. 260.
- περ, 14. 295., 15. 372., 16. 31,
245., 17. 121, 239, 571., 21.
308., 24. 35, 749.
- περί, 17. 22.
c. Dat., 13. 119., 16. 157., 21.
65., 22. 70, 95.
c. Gen., 15. 284., 16. 476., 17.
147, 240, 666., 18. 265, 279.,
20. 253., 21. 215.
in Composition, 13. 52, 728.,
17. 240, 666.
in Tmesis, 13. 736., 19. 230,
380.
περιπρό, 14. 316.
- Perfect (meaning), 13. 60, 79,
393., 15. 90, 730., 16. 7, 22,
834., 17. 264, 748., 20. 377.,
22. 219, 340, 435, 491., 23. 69,
101, 273, 343, 714., 24. 775.
- Personification, 13. 444, 563,
569., 16. 150., 18. 382., 19. 91.,
20. 280., 24. 49.
- Personal constr., 13. 726., 15.
197., 20. 131, 265., 22. 13., 24.
243.

Play on words, 13. 276, 360., 16.
142, 143., 24. 611, 730.

Plural:
of *abstract Nouns*, 13. 108., 15.
620., 16. 354., 18. 93.
of *generality*, 15. 741., 17. 487,
659., 18. 491, 505., 21. 185,
190, 499.
of oneself, 13. 257., 15. 224.

Post-Homeric:
stories, 14. 317., 21. 568., 23.
92, 679., 24. 29, 735, 765.
arts, usages, &c. 15. 679., 18.
219., 24. 163, 480.

Predicate, 13. 99., 14. 108., 18.
272., 20. 497., 24. 377.

Adjective, 14. 258., 17. 21, 59,
524., 18. 68, 246., 19. 276,
383., 22. 316., 23. 251, 287,
536., 24. 294.

Present, 19. 312., 23. 76.

πρό, 16. 188.
c. Gen., 17. 667., 24. 734.
in Composition, 13. 130, 158.,
14. 35., 17. 121., 20. 204., 22.
221.

προτί, πρόσ, 13. 678., 24. 757.
c. Gen., 15. 670., 22. 198.

πρῶτον, πρῶτα:
= 'once,' 'once for all,' 13.
285., 15. 297., 24. 27, 557.
= 'formerly,' 23. 462.
τὰ πρῶτα, 17. 612., 23. 523.

Prothysteron (ὑστερον πρότερον),
17. 589., 21. 537., 24. 206.

Relative:
ἐστί, &c., understood, 13. 128.,
17. 509., 19. 43., 21. 353., 23.
160, 327.
epithet in the R. clause, 13.
340., 14. 172., 15. 646., 19.
326.
Plural with Sing. antecedent, 14.
410.
ellipse of Antecedent, 14. 81,
404., 17. 509., 18. 422, 429.,
19. 235, 265, 337., 21. 296.,
24. 651.
ὅτε, = '(the time) when,' 13.
817., 19. 337.

οἷος, = ὅτι τοιοῦτος, 18. 95, 262.,
22. 347., 24. 376.
οἷον (Adv.), 13. 633., 15. 287.,
17. 471, 587., 21. 57., 24.
683.
ὡς, = ὅτι οὕτως, 13. 133., 14.
60., 16. 600., 19. 290., 21.
273., 24. 388.
ὡς in a *wish*, 14. 142., 22.
286.

Singular, used distributively, 16.
371, 621., 18. 594., 24. 647.

Indefinite sense: εἰος μὲν, 13.
143., 15. 277., 17. 727. ὄφρα
μὲν, 15. 547.

Subjunctive:
(1) in Principal Clauses:
of *purpose*, 16. 83, 129., 22.
418., 24. 595.
of *deliberation*, 15. 202.
of *solemn prediction*, 15. 350.,
17. 100., 18. 308., 22. 505.,
23. 345., 24. 551, 655.
of *prohibition*, 16. 128., 17. 17,
93., 24. 53.
(2) in Dependent Clauses:
with a Relative, 17. 728., 18.
467.
with εἰ, ὅτε, &c., 15. 17., 16.
243., 21. 323., 24. 382.
after a Past Tense, 14. 165.,
15. 23., 16. 650., 17. 445.,
20. 126., 24. 586.
σύν, 21. 453 (Tm.), 24. 358 (Tm.),
420 (Tm.), 467 (Tm.).
Synizesis, 17. 89., 18. 458.
τάρ, 13. 307., 18. 188.
τε, 13. 734., 16. 688., 19. 221, 330.,
22. 300., 23. 474., 24. 632.
τίς τε, 14. 90, 484., 16. 263., 23.
43.
τι, 13. 120, 446, 521., 19. 56., 21.
101.
τό = 'therefore,' 14. 191, 342., 15.
37., 17. 404., 23. 547.
τοι, 13. 115, 773., 21. 110, 184.
ὑπέρ, 17. 321., 21. 167.
ὑπό, 14. 240, 347., 18. 417., 21.
52., 23. 513.
c. Dat., 13. 88.

- c. Gen., 13. 27, 198, 796., 15.
275, 575, 625., 16. 375, 591.,
17. 224., 18. 220, 492., 21.
56., 23. 86, 692.
- c. Acc., 16. 202., 20. 275., 22.
102., 24. 274.
- with form in $-\phi(\nu)$, 15. 614., 23.
7., 24. 576.
- in Composition, 16. 333., 18.
319 (Tm.), 18. 513, 519, 570
(Tm.).
- Verbals in $-\tau\sigma$, 13. 726., 14. 98,
221, 484., 16. 128., 17. 75.,
24. 49.
- Zeugma, 13. 585., 17. 476., 21.
162., 24. 7.

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