

From *Iliad* Book 4

365 εὔρε δὲ Τυδέος υἷὸν ὑπέρθυμον Διομήδεα
366 ἔσταότ' ἔνθ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
367 πὰρ δέ οἱ ἐστήκει Σθένελος Καπανηΐος υἱός.
368 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
369 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
370 ὦ μοι Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο
371 τί πτώσσεις, τί δ' ὀπιπέυεις πολέμοιο γεφύρας;
372 οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
373 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,
374 ὡς φάσαν οἳ μιν ἴδοντο πονεόμενον· οὐ γὰρ ἔγωγε
375 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
376 ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
377 {>} ξεῖνος ἄμ' ἀντιθέω Πολυνείκει λαὸν ἀγείρων·
378 οἳ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
379 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·

Samuel Butler's translation

Then found he the son of Tydeus, Diomedes high of heart, as he stood in his jointed car; and by his side stood Sthenelus, son of Capaneus. At sight of him too lord Agamemnon chid him, and spake and addressed him with winged words: [370] "Ah me, thou son of wise-hearted Tydeus, tamer of horses, why cowerest thou, why gazest thou at the dykes of battle? Tydeus of a surety was not wont thus to cower, but far in advance of his comrades to fight against the foe, as they tell who saw him amid the toil of war; for I never [375] met him, neither saw him; but men say that he was pre-eminent over all. Once verily he came to Mycenae, **not as an enemy, but as a guest, in company with godlike Polyneices**, to gather a host; for in that day they were waging a war against the sacred walls of Thebe, and earnestly did they make prayer that glorious allies be granted them;

Scholia to the *Iliad* (main marginal scholia) 4.578

ἄτερ πολέμου: Οἰδίπους ἀποβαλὼν Ἰοκαστην ἐπέγημεν Ἄστυ-
μέδουσαν, ἣτις διεβάλε τοὺς προγόνους ὡς πειράσαντας αὐτήν·

ἀγανακτήσας δὲ ἐκεῖνος ἐπειράσατο αὐτοῖς δι αἵματος παραλαβεῖν
τὴν χώραν καὶ παρέδωκε τὴν βασιλείαν αὐτοῖς.

Ἐτεοκλῆς δὲ ὁ υἱὸς αὐτοῦ ἐξεβάλε Πολυνεΐκην τὸν ἀδελφὸν αὐτοῦ ὡς
πρεσβύτερον παραγενόμενος δὲ οὕτως εἰς Ἄργος εὔρε Τυδέα φυγάδα
βοηθῶν γὰρ κακεῖνος τῷ πατρὶ τὸν ἐναντιούμενον ἀποκτείνας ἀν-
εψιὸν ἔφυγεν

Ἄδραστος δὲ θεάσαμενος αὐτοὺς ἡμφιεσμένους θηρῶν δορας Τυδέα
μὲν σὺς Πολυνεΐκην δὲ λέοντος συνέβαλε τὸν χρησμόν.

ἦν γὰρ αὐτῷ δεδομενὸν κάπρῳ καὶ λέοντι ζευξαι τὰς θυγατέρας.
δίδωσι Τυδεῖ μὲν Διῖπύλην· Ἀργείαν δὲ, Πολυνεΐκει·

πέμψαι δὲ εἰς Μυκῆνας συμμαχίαν ἤτει ἐπὶ Θηβαίους·

Θυέστης μὲν προθύμως εδίδου.

σημεῖα δὲ αὐτὸν ἐκώλυσε φαῦλα

επελθόντες οὖν ἐν ταῖς Θήβαις, οἱ γὰρ Ἀργεῖοι πέμπουσι πρεσβευτὴν
Τυδέα·

ὃς καταλαβὼν γυμνικὸν ἀγῶνα καὶ συμμαχούσης Ἀθηνᾶς νικᾷ τὰ
πάντα ὑποστρέφων δὲ πενήκοντα νεανίας ἐνεδρεύοντας αὐτὸν.
συλλαβῶν ἀναιρεῖ *

apart from war: Oedipus, having thrown over Jocaste, married in
addition Astymedousa, who slandered his children from the earlier
marriage, saying that they had hit on her.

He, irritated, tried to hand over the country to his sons, by descent
of blood, and gave over the kingdom to them.

And Eteocles, his son, threw out his brother Polyneices, on the
grounds that he had been born older, and thus he [P.] met Tydeus
who was an exile in Argos.

And that one, helping his father by killing the cousin who was op-
posing his father, fled in exile.

And Adrastus, seeing them swathed in the skins of animals—Ty-
deus in a pig-skin and Polyneices in a lion-skin—recollected [lit.
“put together”] an oracle.

For it has been given to him to yoke his daughters to a boar and a
lion. And he gives Diipyle to Tydeus, and Argeia to Polyneices.

And he chose to send [them] as an alliance against Thebes.

And Thyestes was giving them enthusiastically. [*n.b. I have no idea
what this means.*]

And foolish signs hindered him.

And they were going against Thebes, for the Argives are sending
Tydeus as a messenger.

Who, engaging in naked contests [*i.e. sports*], with Athena being
his ally, conquered in all of them, and defeated fifty young men
who ambushed him. And catching them all together he killed
them.

Scholia to the *Iliad* Main marginal scholia msA 4.579

ξείνος ἅμ' ἀντιθέω : γράφεται καὶ “κεῖνος ἅμ' ἀντιθέω Πολυνείκει” τὸ δὲ ἀγείρων παρατατικῶς· ἰστέον δὲ ὅτι ἐπι τας τοιαύτας λειτουργίας δύο ἐπέμποντο κατάσκοποι πρέσβεις· ἡ διαφορά δὲ ὅτι οὐ δε ὁ Φοῖνιξ *εν ταῖς Λιταῖς* πρεσβεύει †

as a guest in company with godlike : There is written also “**but that guy came with godlike...**” the gathering together collectively [?]. It is to be understood that the two were sent as scouting ambassadors on such a public service. There is a difference because Phoenix was not an ambassador *in the Beggings* [i.e. Book 9].

Scholia to the *Iliad* Main marginal scholia msA 4.582

προς τείχεα Θήβης : Θῆβαι εἰσὶν αἱ πᾶσαι τρεῖς ὧν μέμνηται ὁ ποιητῆς καὶ μία μὲν ὧν ποιεῖται νῦν λόγον Ὑποπλάκιοι ὧν μέμνηται ἐν τῇ α καὶ τῇ ζ καὶ αἱ Αἰγύπτιοι περὶ ὧν φησὶν ἐν τῇ ἰ †

Against the walls of Thebes : There are, in all, three Thebes which the poet recalls; and one of which the story is about now, and the Hupoplakioi [Thebes] he recalls in Book 1 and 6, and the Egyptian Thebes which he mentions in **Book 9**.