

ὄν \*γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες; 600  
 τίς ὁ πόθος αὐτοῦς ἵκετ', ἢ θεῶν βία  
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;  
 EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,  
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,  
 Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο 605  
 Ἐλενος, ὃν οὔτος νυκτὸς ἐξελθὼν μόνος,  
 ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη  
 δόλιος Ὀδυσσεὺς εἶλε· δέσμιόν τ' ἄγων  
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·  
 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν, 610  
 καὶ τὰπὶ Τροία πέργαμ' ὡς οὐ μή ποτε  
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ  
 ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.

600 ὄν γ' Heath and Erfurdt: ὄν τ' MSS. 601 βία] Above this word L has the gl. φθ νος. Nauck conj. δίκη: Pallis, the same, or βλάβη: Mekler, ἀρά.  
 602 οἵπερ] ἤπερ (for ἦπερ?) Harl.—Pallis conj. αἵπερ. 607 λωβήτ'] λωβήτ' L, with a further dot on the τ. Dindorf (ed. 1860) treats this dot as the accent, written over τ instead of η: but η is accented (ἦ). 608 δέσμιόν τ' L, and most MSS.: δέσμιον δ' A, Harl. 609 ἐς μέσον] Blaydes conj. ἐν

A somewhat similar instance is *Ant.* 944  
 ἔτλα καὶ Δανάας οὐράνιον φῶς | ἀλλάξαι  
 δέμας ἐν χαλκοδέτοις αὐλαῖς.

600 εἶχον...ἐκβεβληκότες: cp. *El.*  
 590 ἐκβαλοῦσ' ἔχεις. The perf. part. (*O. T.*  
 701) is much rarer than the aor. part. in  
 mere periphrasis. When joined to the  
 perf. partic., ἔχω has usu. a separate  
 force; as Xen. *An.* 1. 3. 14 πολλὰ χρή-  
 ματα ἔχομεν ἀνηρπακότες ('have carried  
 off, and hold'). So *ib.* 4. 7. 1 ἐν οἷς καὶ  
 τὰ ἐπιτήδεια πάντα ἀνακεκομισμένοι (had  
 carried up, and kept).—χρόνιον (masc.):  
*O. C.* 441 n.

601 f. τίς ὁ πόθος: cp. *O. C.* 205  
 τίς ὁ πολύπονος ἄγει; (n.)—ἵκετ': *Il.* 1.  
 240 ἢ ποτ' Ἀχιλλῆος ποθὴ ἴξεται υἱας  
 Ἀχαιῶν.—θεῶν βία, constraint imposed  
 by the gods; an unusual phrase, but  
 suitable here, where spontaneous yearning  
 (πόθος) is opposed to the external  
 pressure of destiny. Cp. fr. adesp. 424  
 οὐ γὰρ πρὸ μοίρας ἢ τύχη βιάζεται (i.e.,  
 one does not die before one's appointed  
 time). *Ant.* 1140 βιαίας...νόσον.—νέμε-  
 σις: cp. 518.—ἀμύνουσιν, requite, punish:  
*O. C.* 1128.

605 ὄνομα δ' ὠνομάζετο: Eur. *Ion*  
 800 ὄνομα δὲ ποῖον αὐτὸν ὠνομάζει πατήρ;

Symmetry with Πριάμου μὲν υἱός required  
 ὀνομαζόμενος: cp. 215 n. (βοᾷ for βοῶν).

606 Ἐλενος,—distinguished as Πρια-  
 μίδης from Helenus son of Oenops,  
 a Greek hero slain by Hector (*Il.* 5.  
 707),—figures in the *Iliad* as at once  
 a seer and a warrior. He gives counsel  
 at critical moments to his brother Hector  
 (*Il.* 6. 76, 7. 44); with his brother Deï-  
 phobus, he leads a third of the Trojan host  
 in the attack on the Greek camp (*Il.* 12.94).  
 The story of his capture by Odysseus  
 does not belong to the *Iliad*, but was  
 probably included in the *Ἰλιάς Μικρά* of  
 Lesches (c. 700 B.C.),—the epic which  
 contained the return of Philoctetes to  
 Troy (see *Introd.*). Ovid associates this  
 exploit with two other similar feats of  
 Odysseus,—the capture of the horses of  
 Rhesus, when their master, and the  
 Trojan spy Dolon, were slain, (*Il.* 10)—  
 and the theft of the Palladium: *Met.*  
 13. 99 *Conferat his Ithacus Rhesum*  
*imbellemque Dolona, | Priamidemque*  
*Helenium rapta cum Pallade captum.* In  
 Verg. *Aen.* 3. 346 ff., Helenus, then  
 settled in Epeirus, prophesies to Aeneas.

The statement of the ἔμπορος is only  
 part of the truth. Helenus had indeed