



Ἀγαμέμνων καὶ Βρισηὶς Agamemnon and Briseis

«Λοιμός, μῆνις»

Ἵστερα ἀπὸ τῆς μαντικῆς ἀποκαλύψεις τοῦ Κάλχαντα γιὰ τὸ αἶτιο τοῦ λοιμοῦ, ὁ Ἀγαμέμνωνας ὑποχρεώνεται νὰ παραδώσει τὴν αἰχμάλωτη ἐρωμένη του, τὴν Χρυσίδα, στὸν πατέρα της, τὸν Χρῦσι. Ἀποφασίζει, ὁμως, νὰ τὴν ἀντικαταστήσει διὰ τῆς βίας μὲ τὴν Βρισηίδα, τὴν ἐρωμένη τοῦ Ἀχιλλέα. Ὁ τελευταῖος, μετὰ ἀπὸ ἔντονους διαπληκτισμοὺς καὶ φιλονικίες, ὑποχωρεῖ στὴν ἀπαιτήσή του, ἀλλὰ ὀργίζεται καὶ ἀποσύρεται ἀπὸ τὴν μάχη. Ἡ ὀργὴ τοῦ ἥρωα, ἡ μῆνις, μετατρέπεται σὲ ἐκδικητικότητα καὶ μνησικακία. Ἀπὸ τὴν μῆνι τοῦ Ἀχιλλέα ἀρχίζει καὶ ξετυλίγεται ὁ μῦθος τῆς ὑπόθεσης ὁλόκληρης τῆς Ἰλιάδας. Ὁ Ζεὺς κατὰ παράκληση τῆς Θέτιδας στίνει μετέπειτα τὸ ὄλο σκηνικό, προκειμένου νὰ ικανοποιήσει καὶ νὰ δοξάσει τὸν γιό της.

ΤΑ ΠΡΟΣΩΠΑ ΚΑΙ ΤΑ ΓΕΓΟΝΟΤΑ

Ὁ **Ἀγαμέμνωνας**, ὁ τραγικὸς βασιλεὺς τῶν Μυκηνῶν, γιὸς τοῦ Ἀτρέα, ὑπῆρξε ἀριστράτηγος τῶν στρατιωτικῶν δυνάμεων τῶν πόλεων, οἱ ὁποῖες ἔλαβαν μέρος στὴν ἐκστρατεία ἐναντίον τῆς Τροίας. Ὁ Ἀχιλλεὺς τοῦ ἀπευθύνει βαρύτερους χαρακτηρισμοὺς: «ντυμένε μὲ ξεδιαντροπιά καὶ πανοῦργε»,¹ «μεθύστακα ποὺ ἔχεις μάτια σκύλου καὶ καρδιά ἐλαφιῦ».²

Ὁ **Ἀχιλλεὺς**, ὁ γιὸς τοῦ Πηλέα καὶ τῆς νύμφης Θέτιδας, ὁ ἀνδρειότερος καὶ ὡραιότερος ὄλων τῶν Ἀχαιῶν, εἶναι τὸ κεντρικὸ πρόσωπο τῆς Ἰλιάδας. Ἡ ἐκ μέρους τοῦ Ἀγαμέμνονα προσβολὴ τοῦ προκάλεσε θυμὸ καὶ ψυχικὴ διαταραχὴ. Ἀυτὰ τὰ φαινόμενα κρίσις διέγινε ὁ περίφημος παθολόγος ἱατρός Ποδαλεῖριος, ὅταν εἶδε τὸν ἥρωα νὰ εἶναι ἐκτὸς ἑαυτοῦ καὶ νὰ γυαλίζουν τὰ μάτια του.

Ὁ **Κάλχας**, ὁ περίφημος μάντης τῶν Ἑλλήνων, γιὸς τοῦ Θέστορα, γνωστὸς καὶ ἀπὸ τὴ μαντεία του γιὰ τὴ θυσία τῆς Ἰφιγένειας, μὲ τὴν οἰωνοσκοπία του διηύθυνε τὶς πολεμικὲς ἐπιχειρήσεις τῶν Ἑλλήνων στὴν Τροία, διότι γνώριζε «τὰ τωρινὰ, τὰ μελλούμενα καὶ τὰ παλιὰ».³

Ἡ **Χρυσίδα**, ἡ κατὰ τὸν Σχολιαστὴ Ἀστυνόμη, ἦταν κόρη τοῦ Χρῦσι, ἱερέα τοῦ Ἀπόλλωνα, τὴν ὁποία ὁ Ἀγαμέμνωνας εἶχε πάρει ὡς λάφυρο καὶ τὴν ὁποία, μετὰ ἀπὸ τὸν λοιμὸ καὶ τὴν μαντεία τοῦ Κάλχαντα γιὰ τὴν παύση του, τὴν ἔδωσε πίσω στὸν πατέρα της. Εἶναι δὲ «καλλιπάρης», ὅπως καὶ ἡ Βρισηίδα (A 143).

Ὁ **Χρῦσις** ἦταν ἱερέας τοῦ Ἀπόλλωνα καί, ὅταν πῆγε στὸν Ἀγαμέμνονα νὰ πάρει τὴν κόρη του, ἀποσπέμφθηκε μὲ σκληρὸ τρόπο καὶ βάρδιε σωπηλὸς στὴν ἀμμουδιά τῆς πολυκύματης θάλασσας.⁴ Ἐκδίκηση γιὰ τὴν ἀνερπὴ συμπεριφορὰ πῆρε ὁ Ἀπόλλωνας, ὁ ὁποῖος «ἔστειλε κακὴ ἀρρώστια στὸ στρατὸ καὶ ξεπαστρεύονταν στρατιῶτες, γιὰτὶ ἀτίμησε τὸν Χρῦσι τὸν ἱερέα».⁵

“The plague, the wrath”

After Calchas' prophetic revelations about the reason of the plague, Agamemnon is obliged to give his captive lover, Chryseis, to her father, Chryses. However, he decides to replace her through force with Briseis, Achilles' lover. After hostile exchanges and quarreling, the latter gives way but is angry and retreats from battle. The wrath of the hero is transformed into vindictiveness and resentment. The thread of the Iliadic plot starts from Achilles' wrath. After Thetis' request, Zeus sets the scene for the satisfaction and glorification of her son in order to satisfy and glorify him.

THE PROTAGONISTS AND THE EVENTS

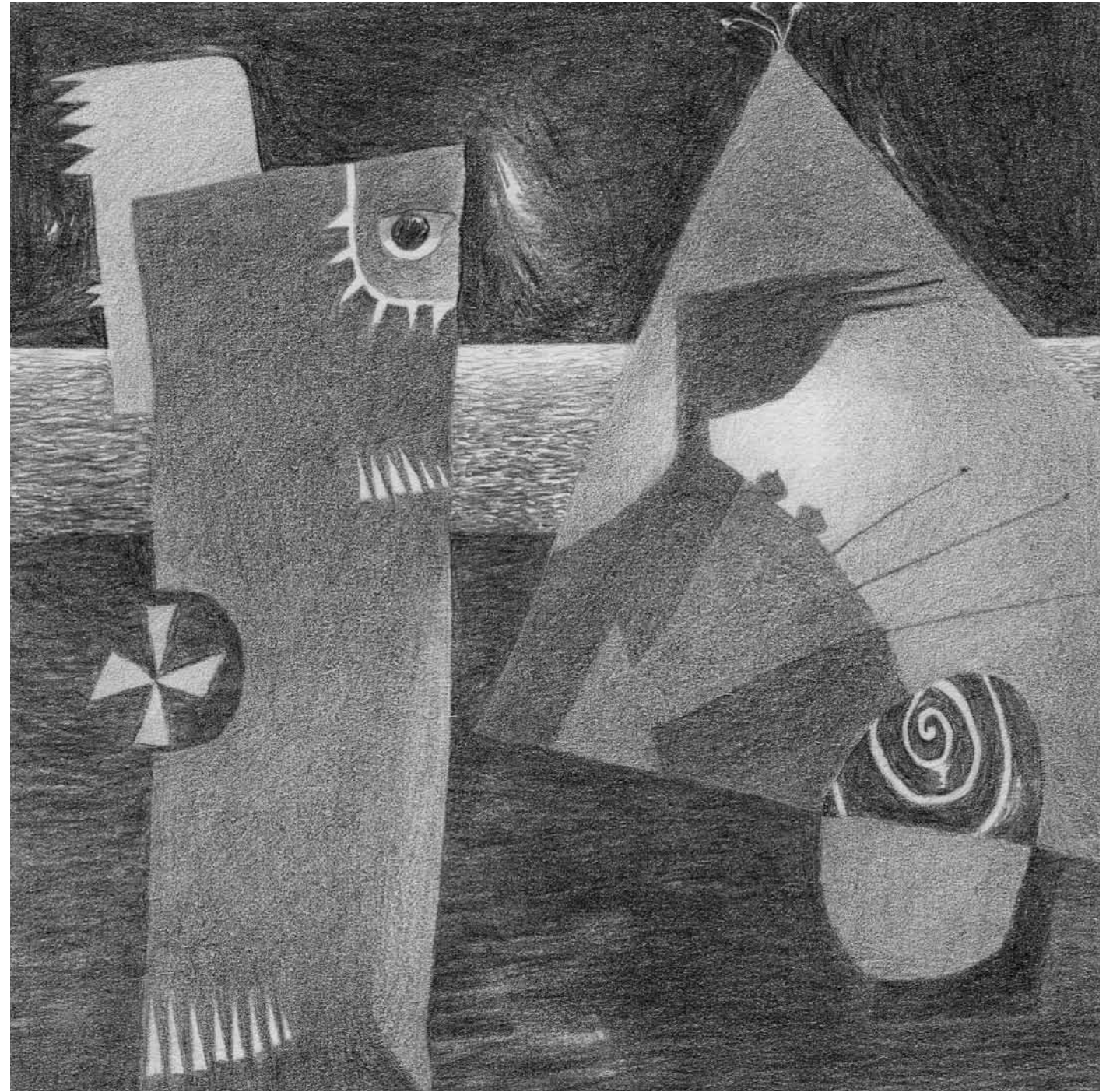
Agamemnon, the tragic king of Mycenae, son of Atreus, was the commander-in-chief of the military forces of the cities participating in the expedition against Troy. Achilles addresses him in heavy words: “O, wrapped in shamelessness, with your mind for ever on profit”, “you wine-sack, with a dog's eyes, with a deer's heart”.²

Achilles, the son of Peleus and the nymph Thetis, the bravest and fairest of all the Achaeans is the central figure of the *Iliad*. Agamemnon's insult caused his wrath and deeply troubled him. This had been diagnosed by the famous doctor Podaleirius when he saw the hero with shining eyes and out of control.

Calchas, the famous seer of the Greeks, son of Thestor, known for prophesying Iphigeneia's sacrifice, directed the military operations of the Greeks against Troy with his augury because he “knew all things that were, the things to come and the things past”³.

Chryseis, also known as Astynome in the scholia, was the daughter of Chryses, Apollo's priest. Agamemnon had captured her and after the plague and Calchas' prophecy about how it would end, he gave her back to her father. Like Briseis, she has “fair cheeks” (Il. 1.143).

Chryses was Apollo's priest and when he went to Agamemnon in order to get his daughter back, he was sent away in an offensive way; he walked in silence by the beach of the many waved sea.⁴ However, Apollo wrought revenge for this unholy behaviour by driving “the pestilence along the host, and the people perished, since Atreus' son had dishonoured Chryses, priest of Apollo”⁵.



Ὁ Ἀγαμέμνων ὑποχρεώθηκε νὰ παραδώσει τὴ Χρυσίδα στὸν πατέρα της, τὸν ἱερέα τοῦ Ἀπόλλωνα, τὸν Χρῦσι. Ἀποφασίζει, ὁμως, νὰ τὴν ἀντικαταστήσει μὲ τὴ Βρισηίδα, τὴ σκλάβα τοῦ Ἀχιλλέα, μὲ τὴ βία. Ὁ Ἀχιλλεὺς ὀργίζεται καὶ ἀποτραβιέται ἀπὸ τὴ μάχη. Ὅτι ἀκολουθεῖ στίνεται ἀπὸ τὸν Δία, κατὰ παράκληση τῆς Θέτιδας, πρὸς ἱκανοποίηση καὶ δόξα τοῦ γιοῦ της, τοῦ Ἀχιλλέα.

(Ὁμήρου Ἰλιάδα, ραψωδία Α')

Agamemnon was obliged to give up Chryseis, to her father Chryses, the high priest of Apollo. He decides, however, to replace her by force with Briseis, Achilles' slave. Achilles is enraged and retires from all fighting. Everything that followed was set in action by Zeus, at the supplication of Thetis, to the satisfaction and glory of her son Achilles.

(Homer's *Iliad*, rhapsody 1)

1 A 149 ἀναιδεῖν ἐπιειμένε, κερδαλεόφρον.

2 A 225 οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδῖν δ' ἐλάφοιο.

3 A 70 τὰ τ' ἔοντα τὰ τ' ἐσόμενα πρό τ' ἔοντα.

4 A 34 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.

5 A 10-11 νοῦσον ἀνὰ στρατὸν ὄρσεν κακῖν, ὀλέκοντο δὲ λαοί, σὺνεκα τὸν Χρῦσιν ἠτίμασεν ἀρστῆρα.

Πάνδαρος έναντίον Μενελάου Pandarus versus Menelaus

«ὄρκιων σύγχυσις, Ἀγαμέμνωνος ἐπιπόλησις»

Στὴ συνέλευση τῶν θεῶν ἡ Ἥρα καὶ ἡ Ἀθηνᾶ εἶναι δυσαρεστημένες γὰρ τὴν τροπὴ τῆς μονομαχίας Πάρι καὶ Μενελάου, διότι εἶναι προφανὴς ἡ παραβίαση τῶν ὄρκιων ἐκ μέρους τῶν Τρώων. Οἱ Ἀχαιοί, ὁμως, δὲν τὰ παραβιάζουν παρὰ τὴ δικαιοκρασία. Ὁ Δίας ἱκανοποιεῖ τὴς θεῆς καὶ σχεδιάζει νέο ξέσπασμα τοῦ πολέμου. Ἡ Ἀθηνᾶ παίρνει τὴ μορφή τοῦ Λαοδόκου, γιοῦ τοῦ Ἀντίνορα, παρακινεῖ καὶ πείθει τὸν Πάνδαρο, ἕνα φοβερὸ τοξότη, νὰ ρίξει βέλη ἐναντίον τοῦ Μενελάου. Ὁ Πάνδαρος εἶχε τὴ γνώμη ὅτι ἂν θανατώσει τὸν Μενέλαο, τὸν κύριο διεκδικητὴ τῆς Ἑλένης, θὰ ἔρθει καὶ τὸ τέλος τοῦ πολέμου. Ὅμως, ἡ Ἀθηνᾶ ἔσωσε τὸν Μενέλαο ἀπὸ βέβαιο θάνατο, ὁ ὁποῖος πληγώθηκε στὸν θώρακα καὶ γέμισε αἷματα. Τὸν τραυματισμένο Μενέλαο περιποιεῖται ὁ περίφημος ἰατρός Μασχάων, ὁ ἕνας ἀπὸ τοὺς δύο γιούς τοῦ Ἀσκληπιοῦ. Ὁ Μασχάων λειτουργοῦσε ὡς πραγματικὸς χειρουργός: τράβηξε τὸ βέλος, βύξαξε τὸ αἷμα ἀπὸ τὴν πληγὴ καὶ ἐπέθεσε φάρμακα, γὰρ νὰ καταπραῖνεται ὁ πόνος καὶ νὰ ἐπουλώνεται ἡ πληγὴ. Ἡ πράξη τοῦ Πανδάρου ἀπετέλεσε τὴν ἀρχὴ νέων ἐχθροπραξιῶν, διότι ὀλοάναρα πλέον τὰ ὄρκια εἶχαν παραβιαστῆ καὶ τοὺς Τρώες περιμένει θάνατος, ἐνῶ ὁ Ἀγαμέμνωνας ζητεῖ τὴν ἐκπλήρωση τῶν ὄρων τῆς συνθήκης, πράγμα πού ὀδηγεῖ στὴν παράταση τοῦ πολέμου μὲ πολλὰς ἀπώλειες ἀνθρώπων, διότι οἱ Τρώες δὲ θὰ τηρήσουν τὴ συμφωνία.

ΤΑ ΠΡΟΣΩΠΑ ΚΑΙ ΤΑ ΓΕΓΟΝΟΤΑ

Ὁ Πάνδαρος ἐμφανίζεται ὡς «λαμπρὸ παιδί»² τοῦ Λυκάονα καὶ ἡγεμόνας τῆς Ζέλειας, μιᾶς πλούσιας χώρας κάτω ἀπὸ τὸ ὄρος Ἴδη καὶ κοντὰ στὸν ποταμὸ Αἴσηπο, γὰρ τὸν ὁποῖο ὁ Ὅμηρος ἀποφαίνεται (B 825) ὅτι εἶχε μαῦρο πόσιμο νερό. Οἱ κάτοικοι τῆς περιοχῆς ὀνομάζονται ἐπίσης Τρώες, διότι ἴσως ἦσαν ὑπίκοοι τῶν Τρώων. Στὸν Πάνδαρο ὁ Ἀπόλλωνας εἶχε κάνει δῶρο ἕνα τόξο, σύμβολο καὶ τοῦ ἴδιου τοῦ πολεμικοῦ θεοῦ. Τὸ τέλος του γράφεται ἀπὸ τὸν τρομερὸ πολεμιστὴ Διομήδη (E 290-296), ἐναντίον τοῦ ὁποῖου πολέμησε ἀνεπιτυχῶς μὲ τόξο καὶ κοντάρι. Τὸ βέλος τοῦ Διομήδη τὸν πέτυχε στὴ μύτη κοντὰ στὸ μάτι καὶ ἀκολούθως διαπέρασε τὰ δόντια, τοῦ ἔκοψε τὴ γλῶσσα στὴ ρίζα «τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής» (E 292) καὶ ἡ ἄκρη του βγήκε κάτω ἀπὸ τὸ πηγούνη. Ἔτσι, τοῦ κόπηκε ἡ ὄρη καὶ ἔχασε τὴ ζωὴ του «τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε» (E 296).

Ὁ Λαόδοκος εἶναι γιὸς τοῦ Ἀντίνορα καὶ ἐμφανίζεται μόνο ἐδῶ (Δ 87) νὰ συμβουλεύει τὸν Πάνδαρο. Ὁ Ἀντίνορας ὑπῆρξε ἕνας ἀπὸ τοὺς συνετότερους Τρώες, διότι τοὺς συμβούλευσε μάταια νὰ παραδώσουν τὴν Ἑλένη καὶ νὰ ἀποδώσουν στὸν δικαιοῦχο τὰ κτήματά της (Γ 148-160, Η 347-353).

“the violation of the oaths, Agamemnon’s visit”

In the assembly of the gods, Hera and Athena are disappointed with the result of the duel between Paris and Menelaus because it is obvious that the Trojans had violated the oaths. However, the Achaeans do not violate the oaths. Zeus satisfies the goddesses and plans a new outburst of war. Athena takes the form of Laodocus, son of Antenor, and urges and convinces Pandarus, a formidable archer, to fire arrows against Menelaus. Pandarus held the view that if he killed Menelaus, the main pretender of Helen, the war would end. However, Athena saved Menelaus from certain death; he was injured in the chest and was covered in blood. The famous doctor Machaon, one of the two sons of Asclepius, takes care of injured Menelaus. Machaon worked like a real surgeon: he pulled out the arrow, sucked the blood from the wound and put drugs on it in order to stop the pain, and in order for the injury to be cured. Pandarus’ action was the beginning of new hostilities because it was obvious that the oaths have been violated’ (Il. 4.269-271) – “since the Trojans have broken their oaths death awaits them” – whilst Agamemnon asks for the completion of the terms of the treaty, which causes the war to be prolonged with many human losses because the Trojans will not respect the agreement.

THE PROTAGONISTS AND THE EVENTS

Pandarus appears to be the “shining son”² of Lycaon and leader of Zeleia, a rich country under the mountain Ida, near the river Aesepus about which Homer states (Il. 2.825) that it had black drinking water. The inhabitants of the area are also called Trojans, perhaps because they were subjects of the Trojans. Apollo has made Pandarus a gift of a bow, symbol of the god himself. He is killed by the ferocious warrior Diomedes (Il. 5.290-296) against whom he fought without success with his bow and a spear. Diomedes’ arrow got him on the nose near his eye and then passed through his teeth, cut his tongue from the base – “and it cut on through the white teeth and the bronze weariless shore all the way through the tongue’s base” (Il. 5.292) – and its edge came out of the jaw. “And there his life and his strength were scattered” (Il. 5.296).

Laodocus is a son of Antenor and he appears only here (Il. 4.87) in order to advise Pandarus. Antenor had been one of the wisest Trojans because he advised them in vain to give Helen back and to give her property to the beneficiary (Il. 3.148-160, 7.347-353).



Μετὰ τὸ φιάσκο τῆς μονομαχίας τοῦ Πάρι μὲ τὸ Μενέλαο, ἡ Ἀθηνᾶ, μὲ τὴ μορφή τοῦ Λαοδόκου, εἰσχωρεῖ στὴς τάξεις τῶν Τρώων καὶ πείθει τὸν Πάνδαρο, τὸν δεινὸ δοξευτὴ, νὰ κτυπήσει τὸν Μενέλαο, γὰρ νὰ δοθεῖ ἡ ἀφορμὴ νὰ συνεχίσουν οἱ ἐχθροπραξίες. Ὀδύγησε ὁμως τὴ σαῖτα σὲ ἀσφαλὲς σημεῖο στὸ θώρακα τοῦ Μενελάου, ὥστε νὰ μὴ σκοτωθεῖ.

(Ὅμηρου Ἰλιάδα, ραψωδία Δ')

Following the Paris-Menelaus duel fiasco, Goddess Athena, taking the form of Laodocus, infiltrates Trojan ranks and persuades Pandarus, a formidable archer, to strike at Menelaus, thus giving cause for renewed fighting. And she drove the arrow aimed at Menelaus’ breast-plate to a safe spot where he could come to no harm.

(Homer’s Iliad, rhapsody 4)

1 Δ 269-270 ἐπεὶ σὺν γ’ ὄρκα ἔχευαν Τρώες.

2 B 826 ἀγλαὸς υἱός.