

## The Narrative Condition: Time, Memory, and Tense

University of Barcelona, 17 June 2015

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- [1] πλήθει δ' ἀνθρώπων ἀρετὴ μία γίνεται ἦδε,  
πλουτεῖν· τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος,  
οὐδ' εἰ σωφροσύνην μὲν ἔχοις Ῥαδαμάνθυος αὐτοῦ,  
πλείονα δ' εἰδείης Σισύφου Αἰολίδεω,  
ὅστε καὶ ἐξ Αἰδέω πολυῖδρήμισιν ἀνήλθεν  
πείσας Περσεφόνην αἰμυλίοισι λόγοις,  
ἦτε βροτοῖς παρέχει λήθην βλάβπτουσα νόοιο—  
ἄλλος δ' οὐπω τις τοῦτο γ' ἐπεφράσατο,  
ὄντινα δὴ θανάτοιο μέλαν νέφος ἀμφικαλύψῃ,  
ἔλθῃ δ' ἐς σκιερὸν χῶρον ἀποφθιμένων,  
κυανέας τε πύλας παραμείψεται, αἶ τε θανόντων  
ψυχὰς εἴργουσιν καίπερ ἀναινομένας·  
ἀλλ' ἄρα ἀκείθεν πάλιν ἦλυθε Σίσυφος ἥρωος  
ἐς φάος ἡελίου σφῆμισι πολυφροσύναις—  
οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα,  
γλώσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,  
ὠκύτερος δ' εἴησθα πόδας ταχεῶν Ἀρπυιῶν  
καὶ παίδων Βορέω, τῶν ἄφαρ εἰσὶ πόδες.  
ἀλλὰ χρὴ πάντας γνῶμην ταύτην καταθέσθαι,  
ὅς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν. (Thgn. 698–716)

- [2] Ἴσόν τοι πλουτοῦσιν, ὅτῳ πολὺς ἄργυρός ἐστιν  
καὶ χρυσὸς καὶ γῆς πυροφόρου πεδία  
ἵπποι θ' ἡμίονοί τε, καὶ ὦι'—τὰ δέοντα πάρεστι  
γαστρί τε καὶ πλευραῖς καὶ ποσὶν ἀβρὰ παθεῖν,  
παιδὸς τ' ἠδὲ γυναικός· ὅταν δέ κε τῶν ἀφίκηται  
ῶρη, σὺν δ' ἦβη γίνεται ἀρμυδία,  
ταῦτ' ἄφενος θνητοῖσι· τὰ γὰρ περιώσια πάντα  
χρήματ' ἔχων οὐδεὶς ἔρχεται εἰς Αἰδέω,  
οὐδ' ἂν ἄποινα διδοὺς θάνατον φύγοι οὐδὲ βαρείας  
νούσους οὐδὲ κακὸν γῆρας ἐπερχόμενον. (Thgn. 718–27)

- [3] Σᾶμα τόζ' Ἰδαμενεὺς ποίησα, ἵνα κλέος εἴη.  
Ζεὺ(δ) δέ νιν ὅστις πημαῖνοι λειώλῃ θείῃ (IG XII 1.737)

This grave monument, I, Idameneus, have made it, so that there is *kléos*—  
And may Zeus utterly destroy whomever would damage it.

- [4] τὸν δ' ὀλοφύρονται μὲν ὁμῶς νέοι ἠδὲ γέροντες,  
ἀργαλέω δὲ πύθῳ πᾶσα κέκηδε πόλις,  
καὶ τύμβος καὶ παῖδες ἐν ἀνθρώποις ἀρίσημοι  
καὶ παίδων παῖδες καὶ γένος ἐξοπίσω·  
οὐδέ ποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ' ὄνομ' αὐτοῦ,  
ἀλλ' ὑπὸ γῆς περ ἔων γίνεται ἀθάνατος,  
ὄντιν' ἀριστεύοντα μένοντά τε μαρνάμενόν τε  
γῆς πέρι καὶ παίδων θούρος Ἄρης ὀλέση. (Tyr. 12W.27–34)

And they lament him, young and old alike,  
and in painful longing the entire city is full of him  
and <there is> a grave mound and his children are noted among men,  
and the sons of his sons, all his descendants.  
Nor does his noble *kléos* ever perish, nor his name;  
no, even when being under the earth he becomes immortal,

him whom furious Ares takes down when he is an example of bravery and steadfastness in the battle, fighting for his land and children.

- [5] ἐπεὶ γε καὶ τῶν ἀνθρώπων εἰ ἐθέλεις εἰς τὴν φιλοτιμίαν βλέψαι, θαυμάζεις ἂν τῆς ἀλογίας περὶ ἧ ἐγὼ εἶρηκα εἰ μὴ ἐννοεῖς, ἐνθυμηθεὶς ὡς δεινῶς διάκεινται ἔρωτι τοῦ ὀνομαστοῦ γενέσθαι καὶ κλέος ἐς τὸν ἀεὶ χρόνον ἀθάνατον κατὰ θέσθαι, καὶ ὑπὲρ τούτου κινδύνους τε κινδυνεύειν ἔτοιμοὶ εἰσι πάντας ἔτι μᾶλλον ἢ ὑπὲρ τῶν παίδων, καὶ χρήματα ἀναλίσκειν καὶ πόνους πονεῖν οὐστινασοῦν καὶ ὑπεραποθνήσκειν. (Plat. *Symp.* 208c2–d2)

“If you want to look at the ambition of men, you’d be astonished at the lack of reason with respect to what I talked about, unless you reflect on it, realizing how incredibly serious they are about their love to become famous and “to put down *kléos* for themselves for all time to come;” and for the benefit of that they are ready to run all kinds of risks far greater than the risk they would run for their own children, and to spend money and to do all kinds of toil, even to die.”

- [6] αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο, νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ. (*Od.* 1.7–9)

For by their very own recklessness they perished, fools, who ate the cattle of Helios of Hyperion. But he, he took away from them the day of their *nostos*.

- [7] ὦ πόποι, οἶον δὴ νῦ θεοὺς βροτοὶ αἰτιώωνται. ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε' ἔχουσιν, ὡς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἄτρεΐδαο γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα, εἰδῶς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς, Ἑρμείαν πέμψαντες, εὐσκοπον Ἀργεῖφόντην, μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν· ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἄτρεΐδαο, ὀππότε' ἂν ἠβήσῃ τε καὶ ἦς ἱμείρεται αἴης. ὡς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτεισε (*Od.* 1.32–43)

Oh, my – what kind of things these mortals are now blaming us for . . . They claim that their suffering comes from us, but they themselves too, through their own criminal recklessness, are suffering beyond fate. just as now, for example, Aegisthus beyond his allotted share took as wife the wooed-for spouse of Atreus' son, whom he killed upon his return, knowing full well about his steep demise, since we had told it to him beforehand, when we sent Hermes, the watchful Argeiphontes, <to tell him> not to kill the man, nor to woe his wife, for <Hermes told him> the *tisis* will come from Orestes scion of Atreus, when he will have reached manhood and longs for his fatherland. This is what Hermes said, but he did not convince the mind of Aegisthus with all good intentions. And now he has paid thickly for everything he did.

- [8] τούσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα· οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφεας εἰσαφίκοιτο· τῷ καὶ ἀτασθαλίησιν ἀεικέα πότμον ἐπέσπον. (*Od.* 22.413–16)

These men, the fate of the gods subdued them, and their own awful deeds: no one would they honor of humans who walk the earth,

neither bad nor good, whoever would come to them.  
Therefore, through their own criminal recklessness they have now met with their doom.

- [9] ‘κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·  
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
λιμῶ δ’ οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.  
ἀλλ’ ἄγετ’, Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας  
ῥέζομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
εἰ δέ κεν εἰς Ἴθάκην ἀφικοίμεθα, πατρίδα γαῖαν,  
αἰψά κεν Ἥελίῳ Ὑπερίονι πίονα νηὸν  
τεύξομεν, ἐν δὲ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά.  
εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων  
νῆ’ ἐθέλη ὀλέσαι, ἐπὶ δ’ ἔσπονται θεοὶ ἄλλοι,  
βούλομ’ ἅπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσσαι  
ἢ δηθὰ στρεῦγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.’ (Od. 12.340–51).

Listen to my words, my friends in the suffering of your woes:  
there are all kinds of hateful deaths for us wretched mortals,  
but the most pitiable way to die and meet with our fate is through starvation.  
But come on, let’s drive off the best of the cows of Helios  
and make a sacrifice to the immortals, who hold wide heaven.  
And if we make it back to Ithaca, the land of our fathers,  
swiftly will we make a rich temple for Helios Hyperion,  
and in it we will dedicate to him many fine objects.  
But if in anger over his longhorned cows  
he wants to destroy our ship and if the other gods concur,  
I prefer to swallow the waves right away and lose my life,  
rather than to suffer from hunger for a long time on this desolate island.”

- [10] ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,  
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,  
ὅς μ’ ἐκέλευε Τρῶσὶ ποτὶ πτόλιν ἡγήσασθαι  
νύχθ’ ὑπο τήνδ’ ὀλοήν ὅτε τ’ ὤρετο δῖος Ἀχιλλεύς.  
ἀλλ’ ἐγὼ οὐ πιθόμην· ἦ τ’ ἂν πολὺ κέρδιον ἦεν.  
νῦν δ’ ἐπεὶ ὤλεσα λαὸν ἀτασθαλίησιν ἐμῆσιν,  
αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,  
μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο·  
Ἔκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν. (Il. 22.99–107)

“Ah, me, if I enter the gates and the walls now,  
then Polydamas will be the first to heap scorn on me,  
who proposed that I lead the Trojans back into the city,  
on that baleful night when godlike Achilles had risen.  
But I did not heed his advice; yes, that would have been much better.  
And now that I have lost all those fighters by my own recklessness,  
I feel shame before the Trojans and their women with trailing robes,  
Lest someone else, more base than myself say:  
‘Hector by trusting in his own strength has destroyed the army’.”

- [11] μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,  
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι. (Il. 22.304–5)

“Let my death now not be without a great effort or glory;  
no, <I will die> working a great deed for people in the future to learn about.”

- [12] Ἐνθα μεσαιπόλιός περ ἐὼν Δαναοῖσι κελεύσας  
Ἰδομενεὺς Τρῶεσσι μετ’ ἄλμενος ἐν φόβον ὤρσε.  
πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,

ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,  
 ἦτε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην  
 Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,  
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἱας Ἀχαιῶν.  
 τῷ δ' ὁ γέρον Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατένευσε  
 δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχέσισι πιθήσας.  
 [details of the killing]  
 δούπησεν δὲ πεσῶν· ὁ δ' ἐπεύξατο φώνησέν τε·  
 Ὀθρουνεῦ περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων  
 εἰ ἐτεὸν δὴ πάντα τελευτήσεις ὅσ' ὑπέστης  
 Λαρδανίδη Πριάμω· ὁ δ' ὑπέσχετο θυγατέρα ἦν.  
 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,  
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην  
 Ἄργεος ἔξαγαγόντες ὀπιέμεν, εἴ κε σὺν ἄμμιν  
 Ἴλιου ἐκπέρσης εὖ ναιόμενον πτολίεθρον.  
 ἀλλ' ἔπε', ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν  
 ἀμφὶ γάμω, ἐπεὶ οὐ τοι ἐεδνωταὶ κακοὶ εἰμεν. (Il. 13.361–82)

- [13] Μαραθῶνος δὲ σταδίους μάλιστα ἐξήκοντα ἀπέχει Ἰραμοῦς τὴν παρὰ θάλασσαν  
 ἰούσιν ἐς Ὠρωπόν. καὶ αἰ μὲν οἰκήσεις ἐπὶ θαλάσση τοῖς ἀνθρώποις εἰσί, μικρὸν δὲ  
 ἀπὸ θαλάσσης ἄνω Νεμέσεως ἐστὶν ἱερόν, ἢ θεῶν μάλιστα ἀνθρώποις ὑβρισταῖς ἐστὶν  
 ἀπαραίτητος. δοκεῖ δὲ καὶ τοῖς ἀποβάσιν ἐς Μαραθῶνα τῶν βαρβάρων ἀπαντήσαι  
 μήνιμα ἐκ τῆς θεοῦ ταύτης· καταφρονήσαντες γὰρ <μηδέν> σφισὶν ἐμποδῶν εἶναι τὰς  
 Ἀθήνας ἐλεῖν, λίθον Πάριον [ὄν] ὡς ἐπ' ἐξειργασμένοις ἤγον ἐς τροπαίου ποίησιν.  
 τοῦτον Φειδίαιας τὸν λίθον εἰργάσατο ἄγαλμα μὲν εἶναι Νεμέσεως. (Paus. 1.33.2)
- [14] ἀλλ' ὁ μὲν εὖ ἔρδειν πειρώμενος οὐ προνοήσας  
 ἐς μεγάλην ἄτην καὶ χαλεπὴν ἔπεσεν. (Sol. 13.67–8W)
- [15] πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε. (Hdt. 1.32.9)
- [16] ἔπεμψε ἡμέας Κροίσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεύς, λέγων τάδε· (Hdt.  
 1.69.2)
- [17] Θουκυδίδης Ἀθηναῖος ξυνέγραψεν τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων  
 (Thuc. 1.1)
- [18] αὐτῷ δὲ ἀπιέναι οὐ καλῶς ἔχειν· μένοντι δὲ αὐτοῦ κλέος μέγα ἐλείπετο, καὶ ἡ  
 Σπάρτης εὐδαιμονία οὐκ ἐξηλείφετο. (Hdt. 7.220.2)  
 'For himself he did not consider moving away an honorable option. Staying would leave him  
 great *kleos* and the prosperity of Sparta would not be wiped out'.
- [19] διὰ τὸ ἀκρίτως ξυνεχῆς τῆς ἀμίλλης καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς  
 ξυναπονεύοντες ἐν τοῖς χαλεπώτατα διήγον· αἰεὶ γὰρ παρ' ὀλίγον ἢ διέφευγον ἢ  
 ἀπώλλυντο. (Thuc. 7.71.3)