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Diachronic Change in the Meaning of Timē: From Homer to Isocrates
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*«Σα βγεις στον πηγαιμό για την Ιθάκη,
να εύχεται νάναι μακρύς ο δρόμος,
γεμάτος περιπέτειες, γεμάτος γνώσεις.»*

*“As you set out for Ithaka
hope the voyage is a long one,
full of adventure, full of discovery.”*

Kavafis, Ithaka

ABSTRACT

Regalos Dimitrios: Diachronic Change in the Meaning of Timē: From Homer to Isocrates (Under the supervision of Professor: Paul Christensen)

The study aimed to examine how the concept of Timē changed from the Geometric Period to the Classical Period and how it affected the social strata within the society, through the works of Homer and Isocrates for those two periods. Social coexistence is a complex situation that affects, and it is affected by actions and interactions, and where individuals have different social roles and social positions. Timē, a term parallel to respect and honour, in its cultural framework during Ancient Greece placed importance on developing and sustaining reputation to fundamental cultural traits, particularly retribution to reputation threats. Adding to this, ethos presented the character of individuals, and it was closely related to Timē. In Geometric Period and in Classical Period, Timē was a regulating factor for social coexistence. For the fulfillment of the aim of the study, a Qualitative Research approach was used, with analytical and critical element, while for literature review primary and secondary sources were used. From the analysis in the Texts of Homer and Isocrates, derives a structural depiction of Timē, based on interpersonal interaction, using a vertical and horizontal system of Timē and personal assessment using ethos and the social perception of the individual. In the system, Vertical honour is present when interacting with someone by rank, family, achievements, social status, and divine provenance. In the system, Horizontal honour is present when interacting with someone with an equal ranking, social position, and social role. Ethos is the equivalent of the moral intentions and the actions through προαίρεσις, while social perception has to do with one's social value, reputation, and prestigious recognition, from the eyes of the individual. From the text of the Homer, in the Geometric period, it is clear that someone won or competed for Timē, in activities related to war, duels, gifts, war spoils, competitions, and interaction with someone from a higher position in the vertical honour system. From the texts of Isocrates, in the classical period, it is clear that someone won or competed for

Timē, in activities related to war, public office, social position, competitions, wealth, and offerings to the city.

Keywords: Timē, Ethos, Honour, Homer, Isocrates, Geometric Period, Classical Period.

TABLE OF CONTENTS

ABSTRACT.....	iii
TABLE OF CONTENTS	v
LIST OF TABLES	vii
LIST OF FIGURES	viii
CHAPTER I: INTRODUCTION	1
1.1 Ethical Values.....	1
1.2 Right and Wrong.....	2
1.3 Personal-Values.....	2
1.4 Ethos.....	7
1.5 Timē.....	7
1.6 Social structure in Ancient Greece	9
1.6.1 Socio-political situation in the Geometric period.....	10
1.6.2 Sociopolitical Situation in the Classical period	13
1.7 Aim of the study / objectives	17
1.8 Research Limitations	17
1.9 Methodology of research	18
1.10 Significance of Study.....	18
CHAPTER II: LITERATURE REVIEW.....	19
2.1 Instances of Timē in Iliad	20
Vertical Honour instances in Iliad.....	23
Horizontal Honour instances in Iliad	34
Ethos and Social perception instances in Iliad:.....	40
2.2 Instances of Timē in Odyssey	47
Vertical Honour instances in Odyssey	49
Horizontal Honour instances in Odyssey.....	59
Ethos and Social Perception in Odyssey	63
2.3 Instances of Timē in the works of Isocrates.....	64
Vertical Honour instances in the works of Isocrates:.....	65
Horizontal Honour instances in the works of Isocrates.....	72
Ethos and social perception instances in the works of Isocrates.....	75

CHAPTER III: DISCUSSION – CONCLUSIONS	79
3.1 Conclusions.....	79
3.2 Discussion.....	82
REFERENCES - BIBLIOGRAPHY	83

LIST OF TABLES

Table	Title	Page
1	Instrumental and Terminal Values	11
2	The historic periods of Ancient Greece	18

LIST OF FIGURES

Figure	Title	Page
1	The Structure of Human Values	15
2	Homer. Greek Epic Poet	19
3	The duel of Menelaus and Paris, - Workshop of Bernard Picart, 1710	28
4	Hector bids farewell to Andromache - Workshop of Bernard Picart, 1710	30
5	Achilles drags Hector behind his chariot - Workshop of Bernard Picart, 1710	41
6	The Gods gather - Workshop of Bernard Picart, 1710	55
7	The structure of Timē (Aphigisis)	88

CHAPTER I: INTRODUCTION

Society functions with mechanisms, far beyond governmental institutions and laws. Humans are affected, by their physical and social environment, but also affect those around them. This is part of an evolutionary process. This need for coexistence, in order to evolve to something beyond surviving beings, exceeds the organizational structures of societies. Working on human societies, is extremely complex. This complexity can be translated to a) the inability to summarize the type of individuals in the society, because everyone is unique with different personalities and particularities, and b) the position of someone in the society, where different people hold different positions within the social structure.

This “separation” of individuals may be a result of different income, occupation, and positions of power, within institutions which directly affect individuals’ personality. Behavior and individual actions can be regulated by a common approved value system. Value systems are those that preserved the strong structure of societies in order for humans to evolve and flourish. Within the value systems an important element are Ethical Values.

1.1 Ethical Values

Ethics deals mainly with the following question: which human actions are acceptable and right and which are inappropriate and wrong (Singer, 2012). Crucial for the coexistence of individuals, ethics contribute to conflict resolution, trust, and responsibility, which are necessities for social progression. Decisions are being made with a moral/ethical compass, pointing sometimes to the need for recognition by society, where individuals are rewarded for such compliance. This need for recognition and what is good or bad, was an explorative subject that philosophers such as Socrates in Plato’s dialogues *Apology*, and Aristotle in *Nicomachean Ethics* discussed about.

1.2 Right and Wrong

When a thing is good, we should feel pleasure in its existence and when it is bad, we should feel discomfort in its existence (Russell, 1910). This distinction in ethics, what is right and what is wrong, is fiducial to laws, rules, and socially acceptable behaviors. Status quo is directly affected by someone's actions and if they are translated to good or bad. Ethical rules preserve human relations and are essential for effective coexistence. Sincerity, respect, such as keeping one's word, fairness, and courtesy are some virtues/self-values derived and delimited by ethical rules and norms. You are responsible and virtuous when you choose activities that not only do not break ethical guidelines but also result in the greatest possible outcome (Sifakis, 2022). What is right, in this form, comes from the strength of the individual, discipline, achievements, and persuasiveness. A virtuous act results in positive ethical values. Actions that result in negative values, such as cowardness and egoism, are characterized by a lack of virtue.

1.3 Personal-Values

In sociology and anthropology, values and ethics are used to choose and justify acts, as well as to assess individuals and events. (Williams, 1968). Values are also viewed as life-guiding concepts that transcend individual existence and are part of a dynamic inherent system. Personal values are broad desired aims that inspire people's actions and serve as life guiding principles (Kluckhohn, 1951).

One example that may simplify our understudying on self-values is the Rokeach Value Survey. Rokeach (1973) in his work *The Nature of Human Values* developed the *Rokeach Value Survey* (RVS), which was designed to operationalize the value concept, and to measure social and personal values. Rokeach distinguishes two kinds of values:

- ❖ Instrumental values - relating to the pattern of behavior and exhibiting socially desirable behavioral qualities.
- ❖ Terminal values - relating to idealistic end states of life or ultimate ways of living.

In the survey we can observe 36 values, 18 terminal and 18 instrumental values. The values referred to the survey are (Verhallen, Van Onzenoort and Barzilay (1989):

Table 1: Instrumental and Terminal Values

<u>Instrumental Values</u>	<u>Terminal values</u>
<i>Ambitious</i>	<i>Comfortable life</i>
<i>Broadminded</i>	<i>Exciting life</i>
<i>Capable</i>	<i>A world at peace</i>
<i>Cheerful</i>	<i>Equality</i>
<i>Clean</i>	<i>Freedom</i>
<i>Courageous</i>	<i>Happiness</i>
<i>Forgiving</i>	<i>National security</i>
<i>Helpful</i>	<i>Pleasure</i>
<i>Honest</i>	<i>Salvation</i>
<i>Imaginative</i>	<i>Social recognition</i>
<i>Independent</i>	<i>True friendship</i>
<i>Intellectual</i>	<i>Wisdom</i>
<i>Logical</i>	<i>A world of Beauty</i>
<i>Loving</i>	<i>Family security</i>
<i>Obedient</i>	<i>Mature love</i>
<i>Polite</i>	<i>Self-respect</i>
<i>Responsible</i>	<i>A sense of accomplishment</i>
<i>Self-controlled</i>	<i>Inner harmony</i>

Another literature source that may advance our thinking on the self-values is Schwartz's (1992): *Schwartz value theory*. Schwartz proposed a theory of universals in the content and structure of self-values, and that values may be structured in accordance with the motivational aims expressed. Schwartz in his work identified ten motivationally distinct types of values: *power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security* (Schwartz, 1992). The 10 types of values can be defined as (Sagiv, 2017):

1. *Self-Direction*: Independent thought and action - choosing, creating, and exploring.
 - Self-Direction - Thought (the freedom to cultivate one's own ideas and abilities)
 - Self-Direction - Action (the freedom to determine one's own actions)
2. *Stimulation*: Excitement, novelty, and challenge in life
3. *Hedonism*: Pleasure and sensuous gratification for oneself
4. *Achievement*: Personal success through demonstrating competence according to social standards
5. *Power*: Social status and prestige, control or dominance over people and resources
 - Power - Dominance (power through exercising control over people)
 - Power - Resources (power through control of material and social resources)
 - Face (security and power through maintaining one's public image and avoiding humiliation)
6. *Security*: Safety, harmony and stability of society, relationships, and self
 - Security - Personal (safety in one's immediate environment)
 - Security - Societal (safety and stability in the wider society)
7. *Conformity*: The restraint of actions, inclinations, and impulses that are likely to upset or harm others and violate social expectations or norms

- Conformity - Rules (compliance with rules, laws, and formal obligations)
 - Conformity - Interpersonal (avoidance of upsetting or harming other people)
8. *Tradition*: Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides
- Tradition (maintaining and preserving cultural, family, or religious traditions)
 - Humility (recognizing one's insignificance in the larger scheme of things)
9. *Benevolence*: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact
- Benevolence - Dependability (being a reliable and trustworthy member of the ingroup)
 - Benevolence - Caring (commitment to the welfare of ingroup members)
10. *Universalism*: Understanding, appreciation, tolerance, and protection for the welfare of all people and of nature
- Universalism - Concern (commitment to equality, justice, and protection for all people)
 - Universalism - Nature (preservation of the natural environment)
 - Universalism - Tolerance (acceptance and understanding of those who are different from oneself)

Some of the values described in the theory are contradictory, in the sense that actions made to achieve one value may conflict with actions taken to fulfill another. Values are ordered in a cyclical progression based on the motivations they express. Values that are adjacent reflect compatible objectives, while values that are opposed indicate competing motives. This complex and dynamic structure between self-values is presented in (Figure 1) (Schwartz, 1992).

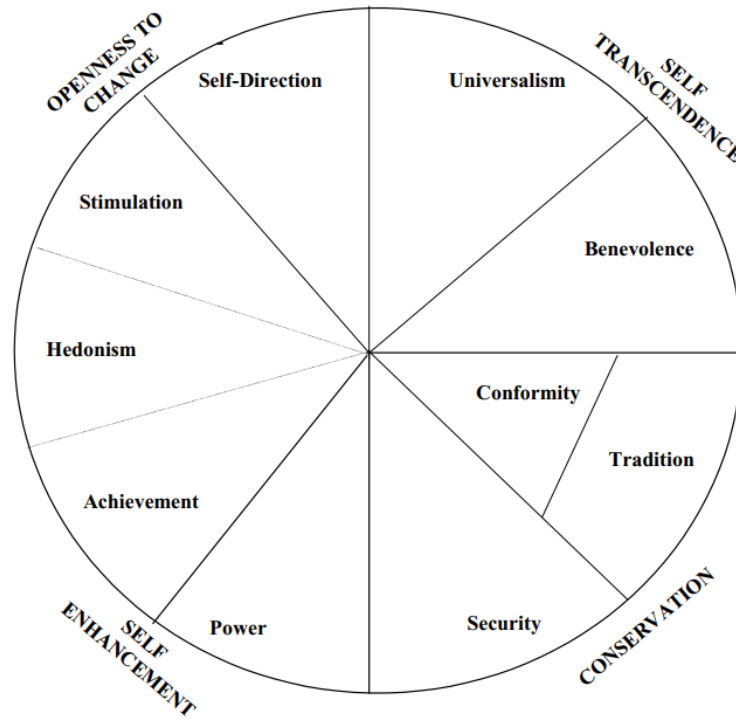


Figure 1: The Structure of Human Values

The circular design may be divided into two basic contradictories. The first contradictory is self-enhancement versus self-transcendence and the second is conservatism versus openness to change. In the first conflict, power and achievement emphasize in self-interests and what is good for us, even if it comes at the expense of others, whereas universalism and benevolence emphasize in the common good. In the second conflict between values, stimulation and self-direction emphasizes independent action, feelings, and the need for something new, were security, conformity, and tradition draw attention to order, resistance to change and self-restriction. Values associated with hedonism include openness and self-enhancement, and they conflict with values associated with self-transcendence and conservatism.

1.4 Ethos

Ethos (ἦθος) –is defined as the disposition, the character of someone and the delineation of that character. It is according to which personalities have certain quality and certain characteristics that may affect how others perceive individuals. Aristotle attaches special importance to ethos referring to Rhetoric in book 1 (350 B.C.E, 1926, p. 17).

Ethos is an element of greater understanding for humans as presented by Aristotle. It is of high importance as it is present the credibility, based on the ethical values of the individual. Ethos is equivalent to the moral intentions and the actions that affect behaviors. Aristotle mentions in *Poetics* (Aristotle, ca – 335/1932, 1450b), that ethos presents the character through *προαίρεσιν*, revealing the intentions and the decisions of an individual's actions.

Προαίρεσιν may present a virtue character or a character with deficiencies. This distinction is presented in *Ethics Nicomachean* by Aristotle (1975, 1139a) as the quality of decisions. A virtue character will act, after he freely and clearly make a mature decision. A character lacks “good” Προαίρεσιν and a virtue personality when he is making decisions without thinking and being overwhelmed by feelings.

Ethos and *προαίρεσιν* presents the concept of human interaction and the need for a societal structure norm that connect individuals within the society. Such a norm may be *Timē*.

1.5 Timē

Prior of delving deeper in the concept of *Timē*, it is important to approach the terminology, in the language that is used. *Timē* in ancient Greek, is loosely translated in English as honour, with both terms having a different cultural approach.

Timē (τῆμη) in Thesaurus linguae Graecae is dictated as “*the worship, esteem, honour, and in pl. honours, such as are accorded to gods or to superiors, or bestowed (whether by gods or men) as a reward for services*” or as “*the dignity, social value, the office, magistracy, and in pl., civic honours*”

Honour in British English, or honor in United States English, is according to the Oxford English Dictionary (1933), “*a fine sense of and strict allegiance to what is due or right (also, to what is due according to some conventional or fashionable standard of conduct)*”.

Philotimia (φιλοτῆμη) meaning love of honour or distinction and ambition, is a word connected with society, throughout the span of history. From Homer and the Trojan war to Shakespeare and his hero Amplet, individuals preserved honour as something special. The pursuit of honour(s) was constant of élite behaviorism throughout Graeco-Roman antiquity (Whitehead, 2022).

In the cultural context, honour shaped, and shapes, the dynamics of human social interaction. Honour is a cultural system that prioritizes reputation acquisition and maintenance by public adherence to key cultural rules, particularly strong retribution to reputation threats (Brown, 2016). In ancient Greece, individuals tended to present it as a single, specific, and more or less inflexible notion associated with competition between heroes with the primitive form of honour associated with conflict and masculinity, as a result of a moral approach to the proper or improper use of violence (Bowman, 2006).

Honour can be analyzed as external and internal honour through the bipartite theory of honour (Andersen, 2016). External honour is one’s social value, personal reputation, and prestige within the social structure, and is always related to others, while internal honour describes the personal integrity or the ethos of an individual, related to personal values.

Stewart (1994) suggested that honour is a right of every individual where, against the ideals of interior and exterior sense of honour, there are vertical and horizontal norms of honour. Vertical honour is the respect to those who are superior

in some way (by rank, family, achievements, etc.), and horizontal honour is the respect to the kind that is due to an equal (Stewart 1994, p. 59).

Bowman (2006) proposed two conceptions of honour, were in on one hand norms related to honour are universal, and on the other hand, are related to cultural specimens. Bowman refers the universal conceptions of honour “reflexive honour” and the culturally specific ones “cultural honour.”

Honour, as a social structure, is developed within and among the members of a given society and can be advanced as the way one sees himself intertwines with the way one is seen by the group (Welsh, 2008). To become a full and respected member of the group, the individuals do not merely adapt to group standards, but come to endorse those standards through a complex process of observation and interaction.

1.6 Social structure in Ancient Greece

<i>The Bronze Age (3000 –1100 BCE)</i>
<i>The Early Iron Age (1100 – 900 BCE)</i>
<i>The Geometric Period (900 – 700 BCE)</i>
<i>Archaic Period (700 – 480 BCE)</i>
<i>Classical Period (480 – 323 BCE)</i>
<i>XIV-Hellenistic Period (323 – 31 BCE)</i>
<i>XV-Roman period (31 BCE – 476 CE)</i>

Table 2: The historic periods of Ancient Greece

The Greek civilization was a vast and complex part of history. With a span of more than 2.000 years of existence, the Greek civilization existed within a diverse ethical and sociopolitical sphere. Ancient Greece was a collection of dispersed and distinct city-states that shared a common language, religion, and social practices but had quite different political, social, and economic systems. (Zouboulakis, 2014). The timeline and the separation in chronological periods for the ancient Greek world were, as it is presented in table 3.

Those City-states were named πόλεις (poleis- plural), or if it was one, πόλις (polis). Poleis may present similar cultural and social characteristics depending on the framework of their existence, like for example the Mycenaean civilization. The sociopolitical status and the different civilian strata within the organized communities of poleis changed through the span of historic periods with significant social impact. For the sake of this master thesis, an examination of the Sociopolitical situation in the Geometric period and the Classical period will follow, to have a greater understanding of the concept of *Timē* and how it affected individuals within the above-mentioned periods.

1.6.1 Socio-political situation in the Geometric period

Literature for the Geometric period



Figure 2: Homer. Greek Epic Poet.

One of the key sources providing information regarding the sociopolitical status in the Geometric period is the Homeric poems, *Iliad* (Ἰλιάς), and *Odyssey* (Ὀδύσσεια). Homer was an epic poet of the 8th or 7th century BCE, and he is considered one of the greatest and most influential literary artists to ever existed. His works, *Iliad*, and *Odyssey* considered the pillars for education and culture throughout the classical age, as

also the later societies. Nothing is certain regarding Homer, except the fact that his epic poems were a product of a long oral tradition, probably dating back to the 12th century BCE (Dickey, 2000, p. 768). Also, his work in the epic poems is questioned, with scholars suggesting that different parts within the poems may be created by other people (Smith, 1901, p. 2). The two poems are set in the Mycenaean period, just before the end of the 12th century BCE. The poems were created in the 8th to 7th BCE.

The epic poems were also regarded as something more than just literature. Within the epic stories, heroes like Achilles and Odysseus were role models providing an adaptive moral behavior, that was practiced by individuals within societies. The heroism within the poems helps us understand how individuals interacted within an interpersonal context and with *Timē* directly affecting the interpersonal behavior.

Another persona that impacted the lifestyle of the Geometric and later periods, the counterpart of Homer, was the Greek poet Hesiod. Hesiodic poems *Theogony* (*Θεογονία*), *Works and Days* (*Ἔργα καὶ Ἡμέραι*), and *Catalogue of Women* (*Γυναικῶν Κατάλογος*) provide an overarching outline of the history of the world, from the birth of the gods to the life of our own and how supposedly life was towards the end of the 8th century BCE. (Haubold, 2005).

Even with significant differences, the works of Hesiod and Homer, in terms of narrative (dialogue/catalog) and thematic focus, they shaped the sphere of existence where the Olympian gods came from a distanced past and that at the present, heroes and demigods wander the world.

Social organization in the Geometric period

We assume that the Homeric poems provide an accurate depiction of Greek society and sociopolitical structure roughly contemporaneous with the poetry

(roughly the 8th century) (Janko 1992, 8-19; Morris 1986 38–68; Raaflaub, 1998). In Homer and Hesiod's poetry, polis evokes an image of the city as a whole, while the term is used about the topography, as also used in a political sense, referring to both city and countryside, or even a political entity or state, no matter how weakly developed the state is in Homer and Hesiod's poetry (Crielaard, 2009, p. 351). *Politai*, including women and children, were free citizens of the Polis that found an appropriate setting to live in, where the self-assertion of individuals is regulated by *Timē* (Haubold, 2005). Part of the social system were the *Demos* too, designating a well-defined region and all the free individuals who populate it. Homer used the terms polis and demos to refer to the city, the community of the city's *politai*, or the city's area. (Sakellariou, 1989: 155ff, 185ff, 205).

Social and political systems were simple, with few powerful individuals ruling, deciding and responding to specific problems, such as an attack from outside or a conflict inside the village. If the matter was sufficiently serious, they would present their plan to all the adult males in town for their approval.

Famous states in the Homeric Poems were the Achaeans, the Trojans, the Phaeacians, and the Ithacians, as well as one of the nameless nations shown on Hephaistos' Shield of Achilles. In these states, *Βασιλεῖς* (plural form of the term *βασιλεύς*), were Mycenaean officials at a local level, probably a chieftain of kingdoms such as *Demos* (Ventris & Chadwick, 1973, 358-359). *Βασιλεύς* was an honorary title, not an elected office, that was bestowed on men whose *Timē* set them apart from most other *politai* in their communities (Christesen, 2012, p. 124). *Timē* could be gained for *Βασιλεύς* from military activities and the demonstration of personal values, mostly during the time of an ethical dispute with another individual, at the battlefield and also various charitable duties provided to his community as we will see later on, in Iliad and Odyssey. We may have more than one king in those communities, which may be explained by the fact that after the fall of the Mycenaean kingdoms and the period of devastation, new states began to appear on Greek territory in the process of growth and merging of the survived local communities, each with its own headman,, *βασιλεύς* (Zolotnikova, 2013, p.

14). One example is a Mycenaean village where there were possibly four *Βασιλεῖς*, who appear to be local chieftains (Ventris & Chadwick, 1973, 172-173). In their states, *Βασιλεῖς* were the upper class in the social strata leading the social life through authoritarian and monarchic governance.

Another governing body of the community were the *Γέροντες* (the elders) which were some of the authority figure under the *βασιλῆες* (Vasilies). However, *βασιλεύς* was in close communication with *Γέροντες*, advising the *βασιλεύς* and also conducting judicial obligations for the state. There is little clarity on the social base of the body of the elders during that era, whether they might have originated from any social category, including ordinary *politai*, or whether they were made up of the finest and richest citizens of their states, and therefore the most prominent members of their states (Zolotnikova, 2013, p. 14).

Lastly, another governing body of the state was the *Agora*, which was the assembly of the *Demos*. The assembly was of free adult male *politai* of *Demos*, gathered together to suggest and commenting on the decisions proposed or made by the *Βασιλῆες* (Zolotnikova, 2013, p. 21)

1.6.2 Sociopolitical Situation in the Classical period

Literature for the Classical Period

During the Classical period, Athens' political, social, and economic progress mirrored the development of a great civilization, the primary symbol of which was the establishment and consolidation of the constitution and democracy. Within the democratic institutions, people started to discuss and to express opinions regarding the political, moral, and social life of Athens. These people not only influenced the historical, political, and intellectual spectrum of the Classical Athens but also the modern western way of thinking and governing.

Thucydides living in classical Athens, is known as the greatest of the ancient Greek historians (he was also a general), with his most famous literary work being the *History of the Peloponnesian War* (*Θουκυδίδου Ιστορίαι*). His work was the first recorded political and moral analysis regarding war and leadership.

Aristotle was one of the greatest philosophers with great works such as *Nichomachean Ethics* (*Ἠθικὰ Νικομάχεια*), *Politics* (*Πολιτικά*), *Metaphysics* (*Μεταφυσικά*), *Poetics* (*Περὶ ποιητικῆς*) and *Prior Analytics* (*Ἀναλυτικῶν προτέρων*). Aristotle, methodically worked on issues such as ethics, virtues, justice, and existence. One of his distinguished works is the *Constitution of the Athenians* (*Ἀθηναίων πολιτεία*) describing the political system of ancient Athens.

Xenophon was an Athenian commander, Philosopher and Historian, with a great literary work depicting the late period of the Classical Greece and with a variety of literary genres, including military memoir *Anabasis* (*Κύρου Ανάβασις*), and his work *Hellenica* (*Ἑλληνικά*). The *Hellenica* picks up just where *Thucydides' History of the Peloponnesian War* leaves off, covering the final seven years of the Peloponnesian War. (431–404 BC). The *Hellenica* is the only major primary historical source between the peak of the classical Athens and the evolution of Macedonia.

Aristophanes was a prolific and well-respected Athenian, comedy playwright known as the "*Father of Comedy*." Aristophanes' works presents the life of ancient Athens, where his satiric and ridicule of his contemporaries often coming close to slander. Works of Aristophanes are *The Clouds* (*Νεφέλες*), *the Wasps* (*Οἰσφήκες*), *Lysistrata* (*Λυσιστράτη*), *The frogs* (*Βάτραχοι*) and *the Birds* (*οἱ Ὀρνιθες*).

Euripides was one of the three great tragic dramatists of ancient Athens, following Sophocles and Aeschylus. His work presents the nature of humans and heroes and the dark twists that may accrue to the ethical compass. Some of his works are *Medea* (*Μήδεια*), *Electra* (*Ηλέκτρα*), *Madness of Heracles* (*Ηρακλῆς μαινόμενος*) and *Orestes* (*Ορέστης*).

Isocrates son of Theodorus (436-338) was born into a wealthy Athenian family and studied philosophy and rhetoric, as a youth. Toward the end of the Peloponnesian War, Isocrates lost his ancestral riches and began to make money by preparing speeches for others to deliver in the courts, as he lacked the courage for public speech. Around 390 B.C.E, he abandoned speechwriting (which he would eventually despise) and began teaching. Isocrates' educational curriculum claimed to integrate the skill of eloquence with the pursuit of morals. Although not a “politician”, he affected the Assembly and the common thinking with his written letters, pamphlets, and his logos. Some of his great works are *Antidosis* (*Περί Αντιδόσεως*), *Panegyricus* (*Πανηγυρικός*), *Panathenaicus* (*Παναθηναϊκός*) and major orations such as the *Ad Demonicum* (*Προς Δημονικόν*), *Philippus* (*Φιλιππός*), *Helena* (*Ελενης Εγκωμιον*), *Ad Nicoclem* (*Προς Νικοκλέα*), *Archidamus* (*Αρχίδαμος*), *De Pace* (*Περί Ειρήνης*), *Evagoras* (*Ευαγόρας*).

Social organization in the Classical period

Athens transitioned from a limited access state to an open access society during the late sixth and fourth centuries B.C.E. A civilization having impersonal, permanent political, economic, legal, and social structures that preserve individual rights (Ober, 2015). The term and the role of Βασιλεις that was used in the Geometric period, from the start of the Archaic period to the classical period were slowly not used anymore. The social strata changed with three distinguished levels: Plousioi, Penetes, and Ptochoi.

Plousioi were citizens from wealthy families who had so much labor available from slaves, hired dependents, and women that their adult male members never had to work and could pursue political careers (Morris, 2002). Penetes were citizens from prosperous families, but not so wealthy that their adult men were fully free of labor, forcing them to work for part of the year and enjoy a lot of leisure the rest, if there was enough labor available (Christensen, 2012, p. 136). Ptochoi were

citizens from households where the adult male members were obliged to labor on a regular basis, mainly because their families couldn't afford to buy slaves or hire employees (Christensen, 2012, p. 136). The group of Ptochoi included everyone from farmers to downright beggars. At the top of the social strata were the Plousioi while the Penetes were a bit lower in the strata. In terms of social influence, the Ptochoi were mostly excluded, with Plousioi (elite) and Penetes competing for Timē and political power. The Plousioi were dissatisfied with the way governance passed down from the Early Iron Age. To keep their place atop the status ladder, they had to take risks and spend hard-won wealth for the benefit of others, as they couldn't just hand it on to their sons.

The nature of the military conflicts also impacted people's societal perceptions of them, transitioning from the Geometric to the Classical period to a more structured kind of warfare. Hoplites, or citizens armed with heavy armor and weapons, battled in a compact, rectangular configuration known as a phalanx. (Sabin, Philip, Hans van Wees, and Michael Whitby, 2007). Plousioi and Penetes led the phalanxes because they could afford their weaponry and armor (hoplite equipment was quite expensive), with Ptochoi excluded and participating in communal forces (Christensen, 2012, p. 137).

With the immediate post-Mycenaean aristocratic military culture and recounts on how the wealth was spread and also the growth of the hoplite phalanx, it led to the establishment of the polis-citizen relationship, the ideals of which were reinforced by current lawgivers, poets, and sages (Bryant, 1996). The Classical period witnessed the integration and consolidation of the polis society's fundamental institutions, as well as an unprecedented "golden age" of creative achievement, but it also held the seeds of the rupture of the polis-citizen tie that made this flourishing possible in the first place.

Kleisthenes established Athens as a democratic state in terms of institutions in 508 B.C.E. Kleisthenes began by forming ten new, similarly constructed political groups known as tribes, to which each free adult male and citizen of the Athenian

state was placed. Kleisthenes delegated sovereign authority in the Athenian state to an assembly that convened forty times a year and had the right to vote for all citizens above the age of twenty. On a daily basis, Athens was governed by a new governing body known as the Council of 500, which was made up of fifty men chosen from each tribe. (Christensen, 2012, p. 137).

This democratic governing process evolved in three stages in Athenian political history: the first, in which elite families with hereditary control of specific groups exercised power through those groups. The second, in which elites and their groups lost influence, and politics were dominated by rich men who used their wealth in various ways to acquire reputation and *Timē* thus win the support of the *politai*. The third, when the power of wealth lost its prestige and was replaced by the power of rhetoric and public speaking. (Rhodes, 1986).

1.7 Aim of the study / objectives

The study aimed to examine how the concept of *Timē* changed from the geometric period to the classical period and how it affected the social strata within the society. Within the research and from the materials, a structural depiction of *Timē* in the periods will be presented. This structural depiction will allocate *Timē* based on interpersonal interaction, using a vertical and horizontal system of *Timē* and personal assessment using *ethos* and the social perception of the individual.

1.8 Research Limitations

The research was delimited in only two time periods, the geometric and the classical period, and only two narrations, Homer's, and Isocrates's. The materials used to support the hypothesis were specific in order to conclude within the boundaries of the master thesis.

1.9 Methodology of research

For the methodology a Qualitative Research approach was used, with analytical and critical element, while for literature review primary and secondary sources were used.

1.10 Significance of Study

This study will advance further the way we perceive the concept of Timē and the values system in Ancient Greece, and also will be an appropriate guidance for further research in the specific topic.

CHAPTER II: LITERATURE REVIEW



Figure 3: *The duel of Menelaus and Paris*, - Workshop of Bernard Picart, 1710

Timē in ancient Greece was something more than pride. It was a symbol of someone's worthiness within the society and among the *politai* of a relative society. As we observe from the 1.5, Timē is a cultural framework that prioritizes reputation acquisition and maintenance by public adherence to key cultural rules, particularly

violent reaction against reputation threats. The context of gaining or losing reputation and respect amongst individuals is different in various terms and all observable in different periods. The terms, being the way, someone “won” and “lost” *Timē*, treatments regarding *Timē* and also the aspirations or *προαίρεσιν* of an individual going after *Timē*.

For the Facilitation of this research, the structural depiction of *Timē* will be named Aphigisis, as it will present through the materials a profound way to structure it and observe it.

2.1 Instances of *Timē* in Iliad

Iliad is one of Homer's Epic poems, telling the wrathful story of Achilles, one of the greatest heroes of the ancient world, who fought in the Trojan War. The Trojan War was a long-running conflict between the Achaeans and their allies, and it took place on the coasts of Troy. The conflict began when Paris of Troy kidnapped Helen from her husband, Spartan King Menelaus. The Iliad's tale takes place 10 years into the battle, when tensions grow among the Achaean heroes. The leader of the Achaeans, Agamemnon, takes as a war spoil Chryseis, while Achilles chooses Briseis. Chryseis' father, a priest of the god Apollo named Chryses, begs Agamemnon to release his daughter and pays a massive compensation. When Agamemnon refuses, Chryses turns to Apollo for divine help. Apollo brings a disease onto the Greek camp, killing many troops. After ten days of agony, Achilles summons the Achaean troops and requests a seer to disclose the reason for the epidemic. Calchas, a great seer, rises and offers his assistance. Despite his fear of Agamemnon's vengeance, Calchas portrays the outbreak as a vindictive and strategic act by Chryses and Apollo. Agamemnon erupts in wrath and declares that he will only return Chryseis if Achilles offers him Briseis in exchange. This act dishonours and rages Achilles, who chooses to withdraw from the battles. Agamemnon threatens to take Briseis himself from Achilles' tent in the army camp.



Figure 4: 'Hector bids farewell to Andromache' - Workshop of Bernard Picart, 1710

Achilles is about to draw his blade and slay the Achaean commander when the goddess Athena comes to him, sent by Hera, the queen of the gods and calms him down. The fight is eventually avoided thanks to Athena's wisdom and the speech by the wise adviser Nestor. Still enraged, Achilles acts vengefully, pleading with his mother, the sea-nymph Thetis, to petition Zeus, the king of the gods, to punish the Achaeans. Continuing the dispute between the two leaders, the Trojans, led by the Hero Hector, pressured the Achaeans successfully win battles. Patroclus, Achilles's best friend, requests permission to fight in his place. Achilles fulfills Patroclus' request, even allowing

him to wear his armor. Patroclus' ploy is effective, and when the Trojans see him, they assume he is Achilles and is horrified. Befuddled by his success, Patroclus was killed by Hector with the assistance of the god Apollo and a lesser Trojan warrior named Euphorbos. Hector then removes Patroclus' armor off his body. Achilles is devastated and vows vengeance when he learns of his friend's death. He asks his mother, Thetis, to have a new suit of armor crafted for him by the god Hephaistos.

The next day, Achilles rejoins the combat and kills several Trojans, including Hector, in a dual. Achilles, still infuriated, even after Patroclus has been appropriately buried, continues to mistreat Hector's body, which he took after the battle. The gods are not pleased and send a message to Achilles requesting that he return the body. The body was returned when the Trojan King Priam asked it from

Achilles in a humble way. The two men share a meal and enjoy a moment of humanity. Achilles allows the Trojans a grace period to complete their burial rites.

Regarding the instances of *Timē*, within the texts and the story of the Iliad, the word *Timē* and derivatives may be observed frequently, providing information regarding the milieu of *Timē* in the geometric period.

For the ancient texts of Iliad this study used:

- ❖ Ilias {0012.001} / T.W. Allen, 1931. Homeri Ilias, vols. 1-3, Oxford: Clarendon Press,.
- ❖ Epigrammata {0012.003} / H. Beckby, (1968). Anthologia Graeca (AG), 2nd edn., Munich: Heimeran,
- ❖ All retrieved from: <http://stephanus.tlg.uci.edu>

For the translation of the ancient texts, this study used:

- ❖ The Iliad Homer: A Translation into English Prose with Index by A. S. Kline
Published with illustrations by Crispijn van de Passe (I) the workshop of Bernard Picart & Hendrick Goltzius courtesy of the The Rijksmuseum
(*Translation*)

Observing the texts of Iliad, the most profound way that *Timē* effected individuals was the vertical and horizontal system of honouring. Vertical honour, being the respectful interaction to those who are superior by rank, family, achievements, social status or by divine provenance. Horizontal honour, being the respect or the treatment, due to an equal ranking, social position, and social role. Observing the texts, we can identify three primary strata of existence. Lower in the vertical system are the soldiers of the armies (Mortals), in the middle are the heroes of the texts and above all are the gods. This three strata system interacts horizontally, by providing a better story telling for the texts, but also for the social interaction. Heroes will fight heroes, and gods will argue with gods.

Vertical Honour instances in Iliad

1. As Thetis was pleading with Zeus, she asked from him to honour Achilles, as he is dishonoured by Agamemnon (After he took Achilles' war spoils. She also begs Zeus to help the Trojan until Achaeans honour her son Achilles. We can observe a downward interaction in the vertical system of honour from God to hero and also an upwards from mortals (Achaeans) to hero.

HOMERUS Epic. Ilias {0012.001} Book 1 line 505, 507, 508, 510

«Θέτις δ' οὐ λήθεται ἔφετμέων (495)
παιδὸς ἐοῦ, ἀλλ' ἢ γ' ἀνεδύσετο κῦμα θαλάσσης.
ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμιοιο·
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων (500)
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
Ζεῦ πάτερ εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργω, τόδε μοι κρήηνον ἐέλδωρ·
τίμησόν μοι υἱὸν ὃς ὠκυμορώτατος ἄλλων (505)
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσον Ὀλύμπιε μητίετα Ζεῦ· @1
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ. (510)
᾿Ως φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὡς ἤψατο γούνων
ὥς ἔχει ἔμπεφυῖα, καὶ εἴρετο δεύτερον αὖτις·
νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐὺ εἰδέω (515)
ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἢ δὴ λοίγια ἔργ' ὃ τέ μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρη ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·
ἢ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσι (520)

νεικεῖ, καί τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται ὄφρα τελέσω·
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι ὄφρα πεποιθῆς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον (525)
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν @I
 οὐδ' ἀτελεύτητον ὃ τί κεν κεφαλῇ κατανέυσω.
 Ἥη καὶ κυανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων·
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.» (530)

2. Agamemnon, not forgetting about the quarrel of his and Achilles, he sent Talthibius and Eurybates (His heralds), and while the camp was busy, they wanted to seize Briseis from the hut of Achilles. Patroclus was there, obeyed the orders of the king and gave Briseis (the prize from the war of Achilles) to the heralds. When Achilles noticed it, he prayed to his mother and told her that she asked for honour from Zeus, but he only brought dishonour to him. Here we can see Patroclus obeying the comment of Agamemnon, because although they are both heroes Agamemnon holds a much higher office and social recognition.

HOMERUS Epic. Ilias {0012.001} Book 1 line 353, 356

«Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρω, (345)
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,
 θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπίρονα πόντον· (350)
 >πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 μῆτερ ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγνυαλίξει
 Ζεὺς ὑπιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 ἦ γάρ μ' Ἀτρεΐδης εὐρὸν κρείων Ἀγαμέμνων (355)
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.»

3. Before the Duel of Paris and Menelaus, the Greek did sacrifices to the gods. During the prayer Agamemnon mentions that if honour is at stake and if Menelaus wins all Greeks will be honoured. If Priam will not honour his end of the promise, then war continues. Here is a bright example of how the status of a hero can affect the lives of mortals, honouring them directly without further actions or let them continue fighting in the war.

HOMERUS Epic. Ilias {0012.001} Book 3 line 286, 288

«Ζεῦ πάτερ Ἰδηθεν μεδέων κύδιστε μέγιστε,
 > Ἡέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 > καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 > ἀνθρώπους τίνυσθον ὅτις κ' ἐπίορκον ὁμόσση,
 > ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· (280)

εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ζανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, (285)

τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' ἔοικεν,
 ἢ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος, @1
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἴνεκα ποινηῆς (290)

αὔθι μένων, ἧός κε τέλος πολέμοιο κιχείω.
 ἼΗ, καὶ ἀπὸ στομάχου ἀρνῶν τάμε νηλεῖ χαλκῶ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν (295)

ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτησιν.
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 Ζεῦ κύδιστε μέγιστε καὶ ἀθάνατοι θεοὶ ἄλλοι
 ὀπότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν
 ὧδε σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὄδε οἶνος (300)
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.»

4. During the battle led by Diomedes, in the text we can observe both sides having honoured heroes and gods fighting alongside. The Greeks fight to win honour for Menelaus and Agamemnon.

HOMERUS Epic. Ilias {0012.001} Book 5 line 536, 552

Ἦ καὶ ἀκόντισε δουρὶ θεῶς, βάλε δὲ πρόμον ἄνδρα
«Αἰνεῖω ἔταρον μεγαθύμου Δηϊκόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι (535)
τιῶν, ἐπεὶ θεὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἦ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἶσατο χαλκός,
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε·
δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. (540)
Ἔνθ' αὖτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους
ὕϊε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
τῶν ῥα πατήρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἄλφειοῦ, ὃς τ' εὐρὸν ῥέει Πυλίων διὰ γαίης, (545)
ὃς τέκετ' Ὀρτίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·
Ὀρτίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
τῶ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν (550)
Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάω
ἀρνημένω· τῶ δ' αὖθι τέλος θανάτοιο κάλυπεν.
οἶω τῶ γε λέοντε δύω ὄρεος κορυφῆσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· (555)
τῶ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα @I
σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῶ
ἀνδρῶν ἐν παλάμησι κατέκταθεν ὄζεϊ χαλκῷ·
τοῖω τῶ χεῖρεςσιν ὑπ' Αἰνεΐαιο δαμέντε
καππεσέτην, ἐλάτησιν ἐοικότες ὑψηλῆσι.» (560)

5. Achilles is honoured with a new armor from the Hephaestus. The armor is of great detail and made of precious materials, worthy for a hero, but created by a God.

HOMERUS Epic. Ilias {0012.001} Book 18 line 475

«Ὀς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν εἰκόσι πᾶσαι ἐφύσων (470)
παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
ὅπως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα (475)
θήκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ @1
ῥαισιτῆρα κρατερὴν, ἐτέρηφι δὲ γέντο πυράγρην.
Ποίει δὲ πρότιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. (480)
πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποιεῖ δαίδαλα πολλὰ ἰδνίησι πραπίδεςσιν.»

6. Nestor advises to Agamemnon to give back the spoils of war (Briseis) to Achilles, and further advice Achilles to not oppose the king, as he holds great honour ruling over more than Achilles.

HOMERUS Epic. Ilias {0012.001} Book 1 line 278

«καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
τῶν οἷ νῦν βροτοὶ εἰσὶν ἐπιχθόνιοι μαχέοιτο·
καὶ μὲν μεν βουλέων ζύνειεν πείθοντό τε μύθῳ·
ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, (275)
ἀλλ' ἔα ὣς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
μήτε σὺ Πηλεΐδῃ ἔθελ' ἐριζέμεναι βασιλῆϊ @1
ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι θεὰ δέ σε γείνατο μήτηρ, (280)

ἀλλ' ὃ γε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδῃ σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.»

7. Achilles leads the army, where he meets Aeneas in battle. Achilles taunts Aeneas, telling him that he wants to fight Achilles to win honour among his people and perhaps replace Priam as ruler. Also, with the honour of fighting the great Achilles, gifts and prizes will be obtained if he won.

HOMERUS Epic. Ilias {0012.001} Book 20 line 181

«οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
Αἰνεΐα τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
ἔστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
—ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοισι (180)
—τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίζης,
—οὗ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χειρὶ θήσει·
—εἰσὶν γὰρ οἱ παῖδες, ὃ δ' ἔμπεδος οὐδ' ἀεσίφρων.
—ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔζοχον ἄλλων
—καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι (185)
—αἶ κεν ἐμὲ κτείνης; χαλεπῶς δέ σ' ἔολπα τὸ ῥέξειν.
ἦδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.»

8. Chryses' daughter is returned from Agamemnon (She was a spoil of war), after Apollo sent a plague to the Greek armies. In order to end this plague, Agamemnon was forced to give back Chryses' daughter. Apollo with this action honoured Chryses.

HOMERUS Epic. Ilias {0012.001} Book 1 line 454

«Κίλλάν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις·
ἦ μὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐζαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἵψαιο λαὸν Ἀχαιῶν·
ἦ δ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· (455)
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.»

9. After Patroclus death, Achilles prayed to Zeus to help the fellow Greeks who will attack Patroclus in revenge. Achilles refers in his prayer that Zeus honoured him before, so he can honour him again, through the help of the Greeks.

HOMERUS Epic. Ilias {0012.001} Book 16 line 237

«εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λειῖβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνον·
Ζεῦ ἄνα Δωδωναῖε Πελασγικὴ τηλόθι ναίων @1
> Δωδώνης μεδέων δυσχειμέρου, ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι, (235)
> ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐζαμένοιο,
—*τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν,
ἦ δ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·»

10. As Patroclus takes the field, he motivates his fellow soldiers to fight for the honour of Achilles and that that Agamemnon failed to honour the greatest warrior amongst the Greeks.

HOMERUS Epic. Ilias {0012.001} Book 16 line 271

«Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
Μυρμιδόνες ἔταροι Πηληϊάδεω Ἀχιλῆος
ἄνδρες ἔστε φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, (270)
ὡς ἂν Πηλεΐδην τιμήσομεν, ὅς μὲγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
γνώ δὲ καὶ Ἀτρεΐδης εὐρὸν κρείων Ἀγαμέμνων
> ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
᾽Ως εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου, (275)
ἐν δ' ἔπεσον Τρώεσσι ἀολλέες· ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν αὔσαντων ὑπ' Ἀχαιῶν.
Τρῶες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱὸν @1
αὐτὸν καὶ θεράποντα σὺν ἔντεσι μαρμαίροντας,
πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες (280)
> ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
μνηθιμὸν μὲν ἀπορρῖψαι, φιλότητα δ' ἐλέσθαι·
πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὸν ὄλεθρον.»

11. As Hera opposes Zeus, they get into a fight for Zeus' decision to honour Achilles after Thetis begged him.

HOMERUS Epic. Ilias {0012.001} Book 1 line 559

«Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότητε Κρονίδη ποῖον τὸν μῦθον ἔειπες;
καὶ λίην σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσσο' ἐθέλησθα.
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπη (555)
ἀργυρόπεζα. Θέτις θυγάτηρ ἄλιόιο γέροντος·
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' οἴω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα
τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· (560)
δαιμονίη αἰεὶ μὲν οἶεαι οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσσει· τὸ δέ τοι καὶ ῥίγιον ἔσται.
ἤϊ δ' οὔτω τοῦτ' ἐστὶν ἐμοὶ μέλλει φίλον εἶναι·
ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπέθεο μύθω, (565)
μή νύ τοι οὐ χραίσμωσιν ὄσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ
ἤσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέϊω.»

12. As Thetis was pleading with Zeus, she asked from him to honour Achilles, as he is dishonoured by Agamemnon (After he took Achilles' war spoils). She also begs Zeus to help the Trojan until Achaeans can honour her son Achilles.

HOMERUS Epic. Ilias {0012.001} Book 1 line 505, 507, 508, 510, 516

«εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμπιοιο·
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων (500)
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα

λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
 Ζεῦ πάτερ εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνον ἐέλδωρ·
 τίμησόν μοι υἱὸν ὃς ὠκυμορώτατος ἄλλων (505)
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
 ἀλλὰ σὺ πέρ μιν τίσον Ὀλύμπιε μητίετα Ζεῦ· @I
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος ὄφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ε' τιμῇ. (510)
 Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὡς ἤψατο γούνων
 ὣς ἔχετ' ἐμπεφυῖα, καὶ εἴρετο δεύτερον αὐτίς·
 νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον
 ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδέω (515)
 ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.
 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ἦ δὴ λοίγια ἔργ' ὃ τέ μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη ὄτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·
 ἦ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσι (520)
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.»

13. During this quarrel, between Achilles and Agamemnon, Agamemnon says that Achilles is great, only because gods chose to honour him.

HOMERUS Epic. Ilias {0012.001} Book 1 line 175

«Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ' εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε
 λίσσομαι εἴνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 >οἶ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. (175)
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 ※αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.»



Figure 5: 'Achilles drags Hector behind his chariot' - Workshop of Bernard Picart, 1710

14. Agamemnon offers to Achilles great prizes and gifts if he returns. Great honour also with the gifts will be acquired by Achilles.

HOMERUS Epic. Ilias {0012.001} Book 9 line 297, 319

«πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλου ἡμαθέεντος· (295)
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
>οἷ κέ σε δωτίνησι θεὸν ὧς τιμήσουσι @1
καί τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ τοι τελέσειε μεταλήζαντι χόλοιο.
εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον (300)
αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοῦς
τειρομένους ἐλέαιρε κατὰ στρατόν, οἷ σε θεὸν ὧς
τίσουσ'· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο·
νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον (305)
οἷ ἔμεναι Δαναῶν οὖς ἐνθάδε νῆες ἔνεικαν.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
διογενὲς Λαερτιάδη πολυμήχαν' Ὀδυσσεῦ
χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ἧ περ δὴ φρονέω τε καὶ ὧς τετελεσμένον ἔσται, (310)
ὧς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Αἴδαο πύλησιν
>ὄς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.
αὐτὰρ ἐγὼν ἐρέω ὧς μοι δοκεῖ εἶναι ἄριστα·
οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω (315)
οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ. @1
ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός·
κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργός. (320)
οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
ὧς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρησι
μάστακ' ἐπεὶ κε λάβησι, κακῶς δ' ἄρα οἱ πέλει αὐτῆ,
>ὧς καὶ ἐγὼ πολλὰς μὲν ἀϋπνοὺς νύκτας ἴαυον, (325)
ἧματα δ' αἵματόεντα διέπρησον πολεμίζων
>ἀνδράσι μαρνάμενος ὀάρων ἔνεκα σφετεράων.»

Horizontal Honour instances in Iliad

1. During the quarrel between Achilles and Agamemnon, Achilles says that this war is not his to fight, and the only one that honour is challenged is the one of Agamemnon and Menelaus. He continues saying that after all this war and fighting at the end of the day, his gifts are far less than those of Agamemnon's and that this situation dishonours him deeply.

HOMERUS Epic. Ilias {0012.001} Book 1 line 159, 171

«ἀλλὰ σοὶ ὦ μέγ' ἀναιδὲς ἄμ' ἐσπόμεθ' ὄφρα σὺ χαίρης,
τιμὴν ἀρνύμενοι Μενελάῳ σοὶ τε κυνῶπα
πρὸς Τρώων· τῶν οὗ τι μετατρέπη οὐδ' ἀλεγίζεις· (160)
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας ὅππότε Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο (165)
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
νῦν δ' εἴμι Φθίην δ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν @1
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω (170)
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν.
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
φεῦγε μάλ' εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε
λίσσομαι εἴνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.» (175)

2. During the argument of the Gods about the body of Hector, Zeus tells Hera (She argued about the comparison of honour of Hector and Achilles) that Hector and Achilles will not be honoured the same. Horizontal honour to gods and heroes.

HOMERUS Epic. Ilias {0012.001} Book 24 line 66

«Ἐκτωρ μὲν θνητός τε γυναϊκά τε θήσατο μαζόν·
αὐτὰρ Ἀχιλλεύς ἐστι θεῆς γόνος, ἦν ἐγὼ αὐτῆ
θρέψά τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν (60)
Πηλείϊ, ὃς περὶ κῆρι φίλος γένητ' ἀθανάτοισι.
πάντες δ' ἀντιάασθε θεοὶ γάμου· ἐν δὲ σὺ τοῖσι
δαίνυ' ἔχων φόρμιγγα κακῶν ἔταρ', αἰὲν ἄπιστε.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
Ἥρη μὴ δὴ πάμπαν ἀποσκύδμινε θεοῖσιν· (65)
οὐ μὲν γὰρ τιμὴ γε μί' ἔσσεται· ἀλλὰ καὶ Ἐκτωρ
φίλτατος ἔσκε θεοῖσι βροτῶν οἳ ἐν Ἰλίῳ εἰσίν·
ὧς γὰρ ἔμοιγ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δῶρων.
οὐ γὰρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς». (70)

3. Odysseus, in front of Phoenix and Ajax, tells Achilles, to pity the army the Greeks that will honour him like a god, and fight by their side. That only honour will come after he continues fighting for the Greeks. The answer of Achilles to Odysseus is that he has nothing to win from war, as he is earning honour the same as the one that do not fight meaning Agamemnon. Also, here we can observe an example of vertical honour with the army of the Achaeans and Achilles.

HOMERUS Epic. Ilias {0012.001} Book 9 line 297, 303, 319

«τρεις δὲ οἳ εἰσι θύγατρεις ἐνὶ μεγάρῳ εὐπήκτω (286)
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
πρὸς οἶκον Πηλῆος· ὃ δ' αὐτ' ἐπὶ μείλια δώσει
πολλὰ μάλ', ὅσσ' οὐ πώ τις εἴη ἐπέδωκε θυγατρί· (290)
ἐπτα δὲ τοι δώσει εὐναιόμενα πτολίεθρα
Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν
Φηράς τε Ζαθέας ἠδ' Ἄνθειαν βαθύλειμον
καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγυὸς ἀλός, νέαται Πύλου ἡμαθόεντος· (295)
ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται,
>οἳ κέ σε δωτίνησι θεὸν ὧς τιμήσουσι

καί τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον (300)
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἷ σε θεὸν ὧς
 τίσοις· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο·
 νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τίνα φησιν ὁμοῖον (305)
 οἷ ἔμεναι Δαναῶν οὐς ἐνθάδε νῆες ἔνεικαν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 διογενὲς Λαερτιάδη πολυμήχαν' Ὀδυσσεῦ
 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
 ἧ περ δὴ φρονέω τε καὶ ὧς τετελεσμένον ἔσται, (310)
 ὧς μὴ μοι τρῦζῆτε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Αἴδαο πύλῃσιν
 >ὄς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.
 αὐτὰρ ἐγὼν ἐρέω ὧς μοι δοκεῖ εἶναι ἄριστα·
 οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω (315)
 οὔτ' ἄλλους Δαναοὺς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηῖοισιν ἐπ' ἀνδράσι νωλεμῆς αἰεὶ.
 ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργῶς. (320)
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὧς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι
 μᾶστακ' ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῆ,
 ὧς καὶ ἐγὼ πολλὰς μὲν ἀϋπνοὺς νύκτας ἴαυον, (325)
 ἦματα δ' αἱματόεντα διέπρησον πολεμίζων
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.»

4. After Menelaus won the duel, Paris didn't give back Helen. Menelaus was furious about the situation, asking the god Ares, for Helen to come back and the honour that he won during the battle to be attained. A dual between equal heroes, with honour gained by the battle and the battle spoils.

HOMERUS Epic. Ilias {0012.001} Book 3 line 459

«Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα θηρὶ ἔοικώς
εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. (450)
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δειῖσαι Ἀλέξανδρον τότε ἀρηϊφίλω Μενελάω·
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον εἷ τις ἴδοιτο· @1
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίην.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· (455)
κέκλυτέ μεν Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου,
ὕμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
> ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
.ἢ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. (460)
'Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.» @1

5. When Iris carries Zeus's comment to Poseidon, it enrages him, as he shares the same honour as Zeus. They are equal with the same respect and fear among the Olympians.

HOMERUS Epic. Ilias {0012.001} Book 15 line 189

«Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
ὦ πόποι ἦ ῥ' ἀγαθὸς περ ἐὼν ὑπέροπλον εἶπεν (185)
εἷ μ' ὀμότιμον ἔοντα βίη ἀέκοντα καθέξει.
τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ οὖς τέκετο Πέα
Ζεὺς καὶ ἐγώ, τρίτατος δ' Αἴδης ἐνέροισιν ἀνάσσω.
> τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
ἦτοι ἐγὼν ἔλαχον πολιὴν ἅλα ναιέμεν αἰεὶ (190)
παλλομένων, Αἴδης δ' ἔλαχε ζόφον ἠερόεντα,
> Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὸν ἐν αἰθέρι καὶ νεφέλησι·
> γαῖα δ' ἔτι ζυγὴ πάντων καὶ μακρὸς Ὀλυμπος»

6. As the Trojans are at the Wall of the City, the goddess Athena and Hera were preparing for battle. Athena tells Hera how she always helped Hercules bringing honour to him and now that Thetis begged Zeus to honour Achilles,

and that she must listens to her fathers' commands. Vertical honour between two of the most heroes of the ancients' times, Hercules, and Achilles.

HOMERUS Epic. Ilias {0012.001} Book 8 line 372

«ἦτοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. (365)
εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν
εὗτέ μιν εἰς Αἴδαο πυλάρταο προὔπεμψεν
> ἐξ Ἐρέβευς ἄζοντα κύνα στυγεροῦ Αἴδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλάς, (370)
—ἦ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
—λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
> corr. ἔσται μὰν ὅτ' ἂν αὐτε φίλην γλαυκώπιδα εἶπη.
ἀλλὰ σὰ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῶσα Διὸς δόμον αἰγιόχοιο (375)
τεύχεσιν ἐς πόλεμον θωρήζομαι, ὄφρα ἴδωμαι
> ἦ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ
> γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας, @1
ἦ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
δημῶ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.»

7. During the battle for Patroclus body, Menelaus elicits Ajax's help to retrieve the body and turn the tide of the battle. Menelaus needs to retrieve the body as Patroclus fought for the honour of Menelaus. Also, Menelaus argues that fighting Hector, his honour will not be affected as he is favored by the gods and that he is no equal to him.

HOMERUS Epic. Ilias {0012.001} Book 17 line 92, 99

«βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῶ
ὄξεα κεκλήγων φλογὶ εἵκελος Ἡφαιστοιο
ἀσβέστω· οὐδ' υἱὸν λάθεν Ἀτρέος ὄζυ βόησας·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλύτερα θυμόν· (90)
ὦ μοι ἐγὼν εἰ μὲν κε λίπω κάτα τεύχεα καλὰ @1
> Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,

μή τις μοι Δαναῶν νεμεσήσεται ὅς κεν ἴδηται.
 εἰ δέ κεν Ἑκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθείς, μή πῶς με περιστήωσ' ἕνα πολλοί· (95)
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἑκτωρ.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 ὀππότ' ἀνήρ ἐθέλη πρὸς δαίμονα φωτὶ μάχεσθαι
 ὄν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσήσεται ὅς κεν ἴδηται (100)
 Ἑκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει»

8. Athena incites Hector to fight Achilles. Deiphobus tries to convince Hector to fight together, but Hector made the decision and says that he truly honours Deiphobus as he is the only one that fought alongside Hector.

HOMERUS Epic. Ilias {0012.001} Book 22 line 235

«ἠθεῖ ἦ μάλα δὴ σε βιάζεται ὠκὺς Ἀχιλλεὺς
 ἄστῃ περὶ Πριάμοιο ποσὶν ταχέεσσι διώκων· (230)
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 Διῖφοβ' ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν οὗς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, (235)
 ὅς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσι, @I
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.»

Through the examination of the material an important element that directly affects Timē is ethos, and social perception. Ethos being the equivalent of the moral intentions and the actions through προαίρεσιν, while social perception has to do with one's social value, reputation, and prestigious recognition, from the eye of the individual. This structure resembles the internal and external honour system, as it was referred to the introduction in the chapter of Timē.

Ethos and Social perception instances in Iliad:

1. Phoenix tells Achilles to not be like Meleager (Driven by his anger) and that he should join the war now and to win honour and gifts before it's too late. Achilles answers that he needs no such honour and that he is already honoured by the great Zeus.

HOMERUS Epic. Ilias {0012.001} Book 9 line 603, 605, 608, 616

«καὶ τότε δὴ Μελέαγρον εὖζωνος παράκοιτις (590)
λίσσειτ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
κῆδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστῃ ἀλώη·
> ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
> τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, (595)
βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανόωντα.
ὣς δ' ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
> εἶζας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν
πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
ἀλλὰ σὺ μὴ μοι ταῦτα νόει φρεσὶ, μὴ δέ σε δαίμων (600)
ἐνταῦθα τρέψειε φίλος· κάκιον δέ κεν εἶη
νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δῶρων
ἔρχεο· ἴσον γάρ σε θεῶν τίσουσιν Ἀχαιοί.
εἰ δέ κ' ἄτερ δῶρων πόλεμον φθισήνορα δύης @1
> οὐκέθ' ὁμῶς τιμῆς ἔσειαι πόλεμόν περ ἀλαλκῶν, (605)
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
> Φοῖνιζ' ἄττα γεραιὲ διοτρεφεὲς οὐ τί με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν εἰς ὃ κ' αὐτμῆ
ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. (610)
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
> μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων
Ἄτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδη· (615)
> ἴσον ἐμοὶ βασίλευε καὶ ἦμισυ μείρεο τιμῆς.
οὗτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξεο μίμνων
εὐνήν ἔνι μαλακῇ· ἅμα δ' ἠοῖ φαινομένηφι
> φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν»

2. After Achilles answered about staying away from war, the old Phoenix replied by saying that he feels Achilles, like his son is bringing honour to him as he has no sons. He tells Achilles to swallow his pride and help the Greeks who need help. Honour and gifts will come and if not then he can act proudly.

HOMERUS Epic. Ilias {0012.001} Book 9 line 498, 514

«ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
τὰ φρονέων ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
ἐξ ἔμευ· ἀλλὰ σὲ παῖδα θεοῖς ἐπιείκελ' Ἀχιλλεῦ
ποιεύμην, ἵνα μοὶ ποτ' ἀεικέα λοιγὸν ἀμύνης. @1 (495)
ἀλλ' Ἀχιλεῦ δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι
λοιβῆ τε κνίση τε παρατρωπῶσ' ἀνθρώποι (500)
λισσόμενοι, ὅτε κέν τις ὑπερβῆη καὶ ἀμάρτη.
καὶ γάρ τε λιταί εἰσι Διὸς κοῦραι μέγαλοιο
χολαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,
αἷ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιοῦσαι.
ἦ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας (505)
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
βλάπτουσ' ἀνθρώπους· αἷ δ' ἐξακέονται ὀπίσσω.
ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
τὸν δὲ μέγ' ὄνησαν καὶ τ' ἔκλυον εὐχομένοιο·
ὃς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, (510)
λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
τῷ ἄτην ἄμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίση.
ἀλλ' Ἀχιλεῦ πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
τιμὴν, ἢ τ' ἄλλων περ ἐπιγνάμπται νόον ἐσθλῶν.
εἰ μὲν γὰρ μὴ δῶρα φέροι τὰ δ' ὀπισθ' ὀνομάζοι @1 (515)
Ἄτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπτῃ·
νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ τὰ δ' ὀπισθεν ὑπέστη,
ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους (520)

κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἷ τε σοὶ αὐτῶ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγχῃς
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἠρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· (525)
 δωρητοὶ τε πέλοντο παράρρητοὶ τ' ἐπέεσσι.
 > μέμνημαι τόδε ἔργον ἐγὼ πάλαι οὔ τι νέον γε
 > ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρηῆτες τ' ἐμάχοντο καὶ Αἴτωλοι μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, (530)
 > Αἴτωλοι μὲν ἀμυνόμενοι Καλυδῶνος ἔρανηης,
 Κουρηῆτες δὲ διαπραθέειν μεμαῶτες Ἄρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσε
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῶ ἀλώῃς
 Οἴνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, (535)
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἢ λάθεται ἢ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶ»

3. Achilles consults Patroclus to defend the ships, and that he will win honour by doing that. But Achilles tells Patroclus not to move forward to battle (To not have a lust for honour) as he will have less chance to win honour.

HOMERUS Epic. Ilias {0012.001} Book 16 line 84, 90

«οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι
 μαίνεται ἐγγεῖη Δαναῶν ἀπὸ λoιγὸν ἀμύναι· (75)
 οὐδέ πω Ἄτρεΐδew ὀπὸς ἔκλυον αὐδήσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῶ
 πᾶν πεδίον κατέχουσι μάχῃ νικῶντες Ἀχαιοῦς.
 ἀλλὰ καὶ ὧς Πάτροκλε νεῶν ἄπο λoιγὸν ἀμύνων @1 (80)
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
 πείθεο δ' ὡς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείῳ,
 ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην (85)
 ἂψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.

ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
 δῶη κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἴηρης,
 μὴ σύ γ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις· (90)
 μὴ δ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτήτι
 Τρῶας ἐναιρόμενος προτὶ Ἴλιον ἡγεμονεύειν,
 μὴ τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετάων
 ἐμβήη· μάλα τούς γε φιλεῖ ἐκάεργος Ἀπόλλων·»

4. During Nestor's proposal for a reconciliation, Agamemnon says that great gifts and honour awaits Achilles if he puts aside his anger and continues fighting for him.

HOMERUS Epic. Ilias {0012.001} Book 9 line 155

«ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε (135)
 ἄστῳ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 > νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
 εἰσελθόν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,
 > αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. (140)
 > εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν οὐθαρ ἀρούρης
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτω
 > Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα, (145)
 τᾶων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω
 > πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω @1
 > πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐγὼ ἐπέδωκε θυγατρί·
 ἐπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν (150)
 Φηράς τε Ζαθέας ἠδ' Ἄνθειαν βαθύλειμον
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 > πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλον ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτίνησι θεὸν ὧς τιμήσουσι (155)
 > καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλήξαντι χόλοιο.

δηθήτω· Αἴδης τοι ἀμείλιχος ἠδ' ἀδάμαστος,
 τοῦνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων·
 >καί μοι ὑποστήτω ὅσσον βασιλεύτερός εἰμι (160)
 ἠδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι»

5. Antolochus was once a great warrior with character. During the Funeral Games for Patroclus, Antolochus (father to Nestor and uncle to Achilles) placates Menelaus, referring to the participation of the honouring funeral games (Athletic games) for Amarynceus, and now that he is old and can't participate to honour the games for Patroclus, he will accept gifts and honour.

HOMERUS Epic. Ilias {0012.001} Book 23 line 649

«εἴθ' ὡς ἠβώοιμι βίη τέ μοι ἔμπεδος εἶη @1
 >ὡς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ (630)
 Βουπρασίῳ, παῖδες δ' ἔθεσαν βασιλῆος ἄεθλα·
 ἔνθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένητ', οὐτ' ἄρ' Ἐπειῶν
 οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.
 >πῦξ μὲν ἐνίκησα Κλυτομήδεα Ἴηνοπος υἱόν,
 >Ἄγκαϊον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· (635)
 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἐόντα,
 δουρὶ δ' ὑπερέβαλον Φυλῆά τε καὶ Πολύδωρον.
 >οἴοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε
 πλήθει πρόσθε βαλόντες ἀγασσάμενοι περὶ νίκης,
 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπεται ἄεθλα. (640)
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἠνιόχευεν,
 >ἔμπεδον ἠνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἠρώεσσιν. (645)
 ἀλλ' ἴθι καὶ σὸν ἐταῖρον ἀέθλοισι κτερεῖζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μευ ἀεὶ μέμνησαι ἐνηέος, οὐδέ σε λήθω,
 τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν. (650)
 Ὡς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
 ᾗχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.

αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·»



Figure 6: 'The Gods gather' - Workshop of Bernard Picart, 1710

2.2 Instances of *Timē* in *Odyssey*

Odyssey is the second of the two epic poems attributed to the ancient Greek poet Homer. The narrative begins twenty years after Odysseus left for the Trojan War and 10 years after he began his voyage home to Ithaca, although the action of the poem covers only the final six weeks.

Suitors have stormed Odysseus' castle, pursuing his devoted, but weakening wife, Penelope, and devouring his food supplies. With Zeus' permission, Odysseus' greatest ally, Athena, enters in disguise and pushes Odysseus' son Telemachus to seek news of his father in Pylos and Sparta. The suitors, commanded by Antinous, want to ambush him when he returns. King Nestor of Pylos can't give Telemachus any information about Odysseus, but King Menelaus of Sparta reports that he learned from the sea god Proteus that Odysseus is alive on the island Ogygia, where he is held captive by the nymph Calypso. After spending seven years in the captivity, Calypso finally releases Odysseus after the request of Zeus sent by Hermes. Odysseus sets off on a raft, but the sea god Poseidon, whose anger Odysseus had aroused previously in his exploits by blinding Poseidon's son, the Cyclops Polyphemus, summons a storm, leading Odysseus to the land of the Phaeacian. Found by the princess Nausicaa, Odysseus the well know warrior, is welcomed by the King Alcinous and Queen Arete of the Phaeacians. During the festivities in his honour (including athletic activities), Odysseus begins to tell the amazing story of his return from Troy, including their encounters with the lotus-eaters, Laestrygonians, and the sorceress Circe, their narrow escape from the cave of the Cyclops Polyphemus, their ordeal navigating between Scylla and Charybdis, and the final shipwreck in which Odysseus is washed ashore on Ogygia alone. The next day, Alcinous sends him home in a Phaeacian ship loaded with treasure. Arriving to the island of Ithaka, Odysseus, disguised as a beggar and telling fictional stories about himself, learns how things are in his palace from Eumaeus. Through Athena's schemes, he meets his own son, Telemachus, who has recently returned from Sparta, and they agree that the arrogant and increasingly impatient suitors

must be eliminated. Odysseus entered his own house unrecognized, mingled with the suitors and talked with Penelope. Penelope announces an archery competition where she will marry the man who can use Odysseus' bow to shoot an arrow through a row of axes. None of the suitors could succeed the task, with only Odysseus achieving the win with ease. Odysseus, with the help of Telemachus and Eumaeus, after revealing himself, slaid the suitors freeing his kingdom and reuniting with his family.

Regarding the instances of *Timē*, within the texts and the story of the Odyssey, the word *Timē* and derivatives may be observed frequently, providing information regarding the milieu of *Timē* in the geometric period.

In the poem of Odyssey, we observe in the text the same system of honour as the Illiad, with vertical and horizontal systemic interactions of individuals with different “level” of *Timē*, and also characters with different motives and actions (*Προαίρεσιν*).

For the ancient texts of Iliad this study used:

- ❖ Odyssea {0012.002} / Mühl P., (1962). Homeri Odyssea, Basel: Helbing & Lichtenhahn.
- ❖ Epigrammata {0012.003} / Beckby H., (1968) Anthologia Graeca (AG), 2nd edn., Munich: Heimeran.
- ❖ All retrieved from: <http://stephanus.tlg.uci.edu>

For the translation of the ancient texts, this study used:

- ❖ Homer - The Odyssey Translated by A.S.Kline ©Copyright 2004 A.S.Kline, All Rights Reserved.

Vertical Honour instances in Odyssey

1. In this section, Poseidon argues with Zeus that he is dishonoured, now that Odysseus returned to Ithaca, with the help of Phaeacians, with more gold and gifts (more honoured) than he would have brought back directly from Troy.

HOMERUS Epic. Odyssea {0012.002} Book 13 line 129

«Φόρκυος δέ τις ἐστὶ λιμὴν, ἀλίιοιο γέροντος, (96)
ἐν δῆμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος πότι πεπτηῦται,
αἷ τ' ἀνέμων σκεπώσιν δυσαήων μέγα κῶμα
ἔκτοθεν· ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι (100)
νῆες εὖσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται.
αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδές,
ἶρον Νυμφάων, αἷ Νηϊάδες καλέονται.
ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν (105)
λαῖνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
ἐν δ' ἴστοι λίθιοι περιμήκεες, ἔνθα τε Νύμφαι
φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἀενάοντα. δύο δέ τέ οἱ θύραι εἰσίν,
αἱ μὲν πρὸς βορέαο καταβηταὶ ἀνθρώποισιν, (110)
αἱ δ' αὖ πρὸς νότου εἰσὶ θεώτεραι· οὐδέ τι κείνη
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.
ἔνθ' οἳ γ' εἰσέλασαν, πρὶν εἰδότες· ἡ μὲν ἔπειτα
ἠπεῖρω ἐπέκελσεν ὅσον τ' ἐπὶ ἡμισυ πάσης,
σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετάων. (115)
οἱ δ' ἐκ νηὸς βάντες εὐζύγου ἠπειρόνδε
πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
αὐτῷ σὺν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι,
καὶ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνω,
ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγαυοὶ (120)
ὄπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην.
καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
ἐκτὸς ὁδοῦ, μή πώ τις ὀδιτάων ἀνθρώπων,
πρὶν Ὀδυσῆ' ἐγρέσθαι, ἐπελθὼν δηλήσαιτο·

αὐτοὶ δ' αὖ οἴκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων (125)
 λήθεται ἀπειλάων, τὰς ἀντιθέω Ὀδυσῆϊ
 πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
 “Ζεῦ πάτερ, οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσι
 τιμῆεις ἔσομαι, ὅτε με βροτοὶ οὐ τι τίουσι,
 Φαίηκες, τοί περ τε ἐμῆς ἔξ εἰσι γενέθλης. (130)
 καὶ γὰρ νῦν Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα
 οἴκαδ' ἐλεύσεσθαι· —νόστον δέ οἱ οὐ ποτ' ἀπηύρων
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας·
 οἱ δ' εὐδοντ' ἐν νηϊ θοῆ ἐπὶ πόντον ἄγοντες
 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἀγλαὰ δῶρα, (135)
 χαλκὸν τε χρυσὸν τε ἄλις ἐσθῆτά θ' ὑφαντήν,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἴσαν.»

2. After the discussion with the stranger (Athena), Telemachus proposes that before his departure, the stranger should accept some hospitality and take some gifts honouring their short friendship. This also presents the Ethos of Telemachus.

HOMERUS Epic. Odyssea {0012.002} Book 1 line 312

«τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 “ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὧς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ (310)
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.»

3. Odysseus tells the Phaeacians about his tale of Ghosts of famous women. He talks about Eriphyle, a vile person as is mentioned by Odysseus, which was the wife of Amphiaraus. Bribeed by Polyneices, Oedipus' son, with the

famous necklace of Harmonia (Given to Harmonia on her marriage to Cadmus, by Aphrodite) she persuaded her husband to join the war of the Seven against Thebes. He was subsequently sent down to the underworld there by Zeus. A dishonouring action as it is mentioned by Odysseus. Arete, the Queen mentions that it is an honour to have such a guest and that he should stay longer enjoying the hospitality by a fellow king

HOMERUS Epic. Odyssea {0012.002} Book 11 line 327,338

«Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
 Δίῃ ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσει. (325)
 Μαῖράν τε κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νύξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὄρη (330)
 εὐδαιν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους
 ἣ αὐτοῦ· πομπὴ δὲ θεοῖσ' ὑμῖν τε μελήσει.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,
 κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιδόεντα.
 τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων· (335)
 “Φαίηκες, πῶς ὑμῖν ἀνήρ ὅδε φαίνεται εἶναι
 εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἵσας;
 ξεῖνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς.
 τῶ μὴ ἐπειγόμενοι ἀποπέμπετε μηδὲ τὰ δῶρα
 οὔτω χρητίζοντι κολούετε· πολλὰ γὰρ ὑμῖν (340)
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.»

4. As Telemachus was prepared to leave Sparta, he was humble about staying with Menelaus, but he had to return to Ithaca. Telemachus mentioned that if Menelaus was about to gift him, let the gift be honorary other than a horse because there is not good use of it in the land of Ithaca. So, Menelaus

decided to gift Telemachus one of the richest and loveliest treasures for a house, a mixing bowl. The bowl was a gift of the hero Sidon, and it was created by Hephaestus. An honorary gift, for an honorary guest.

HOMERUS Epic. Odyssea {0012.002} Book 4 line 614

«ὣς φάτο, μείδησεν δὲ βοῆν ἀγαθὸς Μενέλαος,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· (610)
“αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δώσω, ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ (615)
ἔστιν ἅπας, χρυσῶ δ' ἐπὶ χεῖλεα κεκράανται,
ἔργον δ' Ἥφαιστοιο· πόρεν δέ ε' Φαίδιμος ἦρως,
Σιδονίων βασιλεύς, ὃθ' ἐὸς δόμος ἀμφεκάλυψε
κεῖσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.»

5. As Telemachus asked Menelaus to let him go back, Menelaus said that as you welcome travelers you should bid farewell when they want to leave. So, Menelaus prepares a meal for Telemachus before he leaves, and such action was honorary to do so.

HOMERUS Epic. Odyssea {0012.002} Book 15 line 78

«Τηλέμαχ', οὐ τί σ' ἐγὼ γε πολὺν χρόνον ἐνθάδ' ἐρύξω
ἰέμενον νόστοιο· νεμεσῶμαι δὲ καὶ ἄλλῳ
ἀνδρὶ ξεινοδόκῳ, ὅς κ' ἔξοχα μὲν φιλήσιν, (70)
ἔξοχα δ' ἐχθαίρησιν· ἀμείνω δ' αἴσιμα πάντα.
ἴσόν τοι κακὸν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι
ξεῖνον ἐποτρύνῃ καὶ ὃς ἐσσύμενον κατερύκη.
[χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.]
ἀλλὰ μὲν', εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θείω (75)
καλά, σὺ δ' ὀφθαλμοῖσιν ἴδης, εἶπω δὲ γυναιξὶ
δειπνον ἐνὶ μεγάροις τετυκεῖν ἄλις ἔνδον ἐόντων.

ἀμφοτέρων, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειρα, @1
 δειπνήσαντας ἴμεν πολλὴν ἐπ' ἀπείρονα γαῖαν.
 εἰ δ' ἐθέλεις τραφῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος, (80)
 ὄφρα τοι αὐτὸς ἔπωμαι, ὑποζεύζω δέ τοι ἵππους,
 ἄστυα δ' ἀνθρώπων ἠγήσομαι· οὐδέ τις ἡμεας
 αὐτῶς ἀπέμψει, δώσει δέ τε ἔν γε φέρεσθαι,
 ἢε τινα τριπόδων εὐχάλακων ἢε λεβήτων
 ἢε δὴ ἡμίονους ἢε χρύσειον ἄλεισον.» (85)

6. As Telemachus discusses with Antinous, he mentions that it's a great honour to be a king and not a burden, and even if he will not become a king, he will be the master of his house, and the people working there.

HOMERUS Epic. Odyssea {0012.002} Book 1 line 393

«Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 “Τηλέμαχ', ἢ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
 ὑσαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν. (385)
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
 ποιήσειεν, ὃ τοι γενεῆ πατρῴϊόν ἐστιν.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠὔδα·
 “Ἀντίνο', εἴ μὲρ μοι καὶ ἀγάσσειαι ὅττι κεν εἴπω,
 καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. (390)
 ἢ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
 οὐ μὲν γάρ τι κακὸν βασιλευμένον· αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
 ἀλλ' ἢ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί, (395)
 τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
 καὶ δμῶων, οὓς μοι ληΐσσατο δῖος Ὀδυσσεύς.»

7. Telemachus mentions to Athena (disguised as Mentès) that he much wants his father to come back and throw away the suitors from the palace, winning his honour back and to rule the isle.

HOMERUS Epic. *Odyssea* {0012.002} Book 1 line 117

«τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδῆς·
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων (115)
μνηστῆρων τῶν μὲν σκέδασι κατὰ δώματα θεΐη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων μνηστῆρσι μεθήμενος εἴσιδ' Ἀθήνην,
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δητὰ θύρησιν ἐφροσάμεν· ἐγγύθι δὲ σταῖς (120)
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεται ὅττεό σε χρῆ.»

8. As Odysseus tells his tale about the Ghosts of famous women, he mentions the two heroes, Castor and Polydeuces, sons of Leda, wife of Tyndareus, they lived with the highest honours as they were gods.

HOMERUS Epic. *Odyssea* {0012.002} Book 11 line 302, 304

«καὶ Ἀθήνην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
ἧ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,
Κάστορά θ' ἰππόδαμον καὶ πῆξ ἀγαθὸν Πολυδεύκεα, (300)
τοὺς ἄμφω ζωὸς κατέχει φυσίζοος αἶα·
οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθναῖσιν· τιμὴν δὲ λελόγγασιν ἴσα θεοῖσι.
τὴν δὲ μέτ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, (305)
εἴσιδον, ἧ δὴ φάσκε Ποσειδάωνι μιγῆναι,
καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίω δὲ γενέσθην,
Ἦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζεΐδωρος ἄρουρα
καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα»

9. In his tale about the spirit of Achilles, Odysseus meets the spirit of Achilles and discusses with him, what is happening in the world of the living. Achilles asks about his father and if he is still honoured amongst the myrmidons, and because of his age, if his children Hellas and Phthia honour him. Achilles mentions that he would come to the world of the living to protect the honour of his father.

HOMERUS Epic. Odyssea {0012.002} Book 11 line 495, 496, 503

«ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· @1
 'μῆ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,
 ἀνδρὶ παρ' ἀκλήρω, ᾧ μὴ βίωτος πολὺς εἴη, (490)
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἐνίσπεες,
 ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπὲ δέ μοι Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, (495)
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 εἰ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' ἀγὰς ἠελίοιο,
 τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν, — (500)
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῶ κέ τεφρὸν στύζαιμι μένος καὶ χεῖρας ἀάπτους,
 οἷ κείνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς.»

10. Odysseus kills Antinous (the Head suitor) with the bow. He presents himself as the mighty Odysseus. Eurymachus tries to persuade Odysseus that everything that has happened was Antinous fault, and that the suitors will honour Odysseus and payback whatever they spent of his wealth.

HOMERUS Epic. Odyssea {0012.002} Book 22 line 57

«Ἀντίνοος· οὗτος γὰρ ἐπίηλεν τάδε ἔργα, @1
 οὗ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, (50)
 ἀλλ' ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων,

ὄφρ' Ἰθάκης κατὰ δῆμον ἐϋκτιμένης βασιλεύου
 αὐτός, ἀτὰρ σὸν παῖδα κατακτείνειε λοχίσας.
 νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φεῖδες λαῶν
 σῶν· ἀτὰρ ἄμμες ὄπισθεν ἀρессάμενοι κατὰ δῆμον, (55)
 ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,
 τιμὴν ἀμφὶς ἄγοντες ἐεικοσάβοιον ἕκαστος,
 χαλκὸν τε χρυσόν τ' ἀποδώσομεν, εἰς ὃ κε σὸν κῆρ
 ἰανθῆ· πρὶν δ' οὔ τι νεμεσητὸν κεχολῶσθαι.”
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· (60)
 “Εὐρύμαχ', οὐδ' εἴ μοι πατρώϊα πάντ' ἀποδοῖτε,
 ὅσσα τε νῦν ὑμῖν ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε,
 οὐδέ κεν ὣς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο,
 πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτεῖσαι.
 νῦν ὑμῖν παράκειται ἐναντίον ἠὲ μάχεσθαι (65)
 ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ·
 ἀλλὰ τιν' οὐ φεύξεσθαι δῖομαι αἰπὸν ὄλεθρον.»

11. In honour of Odysseus, Demodocus sang of Ares and Aphrodite, mentioning Ino, or else Leukothea, and how she saves Odysseus.

HOMERUS Epic. Odyssea {0012.002} Book 5 line 335

«τὸν δὲ ἴδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,
 Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἐξέμμορε τιμῆς. (335)
 ἣ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
 [αἰθυίη δ' εἰκυῖα ποτῆ ἀνεδύσετο λίμνης,]
 ἴξε δ' ἐπὶ σχεδίης καί μιν πρὸς μῦθον ἔειπε·
 “κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
 ὠδύσας' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;
 οὐ μὲν δὴ σε καταφθείσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλα' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 εἴματα ταῦτ' ἀποδὸς σχεδίην ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι»

12. In this part of the text, we can see how honoured Demodocus was by everyone, and by our hero Odysseus, who gives him food and tells him how honoured he is. Demodocus was singing about the battle and the fall of Troy.

HOMERUS Epic. Odyssea {0012.002} Book 8 line 480

«ἦ ῥα, καὶ ἐς θρόνον ἴζε παρ' Ἀλκίνοον βασιλῆα.
οἱ δ' ἤδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον. (470)
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρήρον ἀοιδόν,
Δημόδοκον, λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν
μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, (475)
ἀργιόδοτος ὕος, θαλερῆ δ' ἦν ἀμφὶς ἀλοιφῆ·
“κῆρυξ, τῆ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,
Δημοδόκω, καὶ μιν προσπτύζομαι, ἀχνύμενός περ·
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροι εἶσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας @1 (480)
οἶμας Μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.”
ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἦρω Δημοδόκω· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον»

13. As Eumaeus has Odysseus as a guest, without noticing it was him, he goes on to tell him that his old master (*Odysseus*), went to Troy to win honour for the king Agamemnon.

HOMERUS Epic. Odyssea {0012.002} Book 14 line 70

«αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεύς,
ὅτι μιν ὡς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“Ζεὺς τοι δοίη, ζεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅτι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο.”
τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαίε συβῶτα· (55)
“ζεῖν', οὐ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
ζεῖνον ἀτιμῆσαι· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
ζεῖνοί τε πτωχοί τε. δόσις δ' ὀλίγη τε φίλη τε

γίνεται ἡμετέρη· ἢ γὰρ δμῶων δίκη ἐστίν,
 αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες (60)
 οἱ νέοι. ἢ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
 ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτῆσιν ὄπασσεν,
 οἷά τε ᾧ οἰκῆϊ ἄναξ εὐθυμος ἔδωκεν,
 οἷκόν τε κληῖρόν τε πολυμνήστιν τε γυναῖκα,
 ὅς οἱ πολλὰ κάμησι, θεὸς δ' ἐπὶ ἔργον ἀέξει, (65)
 ὡς καὶ ἐμοὶ τόδε ἔργον ἀέζεται, ᾧ ἐπιμῖνω.
 τῷ κέ με πόλλ' ὤνησεν ἄναξ, εἰ αὐτόθ' ἐγήρα·
 ἀλλ' ὄλεθ'. ὡς ὄφελ' Ἑλένης ἀπὸ φῦλον ὀλέσθαι
 πρόχλυ, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·
 καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνωνος εἵνεκα τιμῆς (70)
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.»

14. Odysseus after he ate and drank, playfully referenced who will pay for the expenses of this feast. And that the man whose wealth founded the feast, was fighting for the honour of king Agamemnon.

HOMERUS Epic. Odyssea {0012.002} Book 14 line 117

ὡς φάθ'· ὁ δ' ἐνδυκέως κρέα τ' ἤσθιε πῖνέ τε οἶνον,
 ἀρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν. (110)
 αὐτὰρ ἐπεὶ δεῖπνησε καὶ ἤραρε θυμὸν ἔδωδῆ,
 καὶ οἱ πλησάμενος δῶκε σκύφος, ᾧ περ ἔπινεν,
 οἴνου ἐνίπλειον· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἐοῖσιν, (115)
 ὧδε μάλ' ἀφνειὸς καὶ καρτερός, ὡς ἀγορευεῖς;
 φῆς δ' αὐτὸν φθίσθαι Ἀγαμέμνωνος εἵνεκα τιμῆς.
 εἰπέ μοι, αἴ κέ ποθι γνώω τοιοῦτον ἔοντα.
 Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 εἴ κέ μιν ἀγγείλαιμι ἰδὼν· ἐπὶ πολλὰ δ' ἀλήθην.”

Horizontal Honour instances in Odyssey

1. Alcinous says that he and the 13 princes will give clothes and gifts to Odysseus honouring him. Odysseus accepts such an honour and welcomes the gifts.

HOMERUS Epic. Odyssea {0012.002} Book 8 line 393

ὥς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, (385)

αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

“κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·

ὁ ξεῖνος μάλα μοι δοκίει πεπνυμένος εἶναι.

ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες (390)

ἀρχοὶ κραίνουσι, τρεῖσκαιδέκατος δ' ἐγὼ αὐτός·

τῶν οἱ ἕκαστος φᾶρος εὐπλυνὲς ἠδὲ χιτῶνα

καὶ χρυσοῖο τάλαντον ἐνεΐκατε τιμήντος.

«αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ
ξεῖνος ἔχων ἐπὶ δόρπον ἢ χαίρων ἐνὶ θυμῷ. (395)

Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι

καὶ δώρω, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.”

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον,

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.

τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· (400)

“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.

δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κόπη

ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος

ἀμφιδεδίνηται· πολέος δὲ οἱ ἄξιον ἔσται.» (405)

2. Alcinous, king of the Phaeacians tells everyone how honoured they are to have a guest like Odysseus.

HOMERUS Epic. Odyssea {0012.002} Book 11 line 338

«πάσας δ' οὐκ ἂν ἐγὼ μωθήσομαι οὐδ' ὀνομήνω,

ὄσσας ἠρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νύξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὄρη (330)
 εὔδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
 ἢ αὐτοῦ· πομπὴ δὲ θεοῖσ' ὑμῖν τε μελήσει.”
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιάοντα.
 τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων· (335)
 “Φαίηκες, πῶς ὑμῖν ἀνὴρ ὄδε φαίνεται εἶναι
 εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἵσας;
 ζεῖνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς.
 τῶ μὴ ἐπειγόμενοι ἀποπέμπετε μηδὲ τὰ δῶρα
 οὔτω χρητίζοντι κολούετε· πολλὰ γὰρ ὑμῖν (340)
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.”
 τοῖσι δὲ καὶ μετέειπε γέρον ἦρωσ' Ἐχένηος,
 [ὄς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]
 “ὦ φίλοι, οὐ μὰν ἤμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. (345)
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.»

3. In the underworld the ghost of Achilles, tells the ghost of Agamemnon, that he should have died in Troy bringing honour to himself and his son. When Agamemnon came home from Troy he was slain by Aegisthus or by Clytemnestra. According to the accounts given by Pindar and the tragedians, Agamemnon is slain in a bath by his wife alone, after being ensnared by a blanket or a net thrown over him to prevent resistance.

HOMERUS Epic. Odyssea {0012.002} Book 24 line 30

«Ἄτρεΐδη, περὶ μὲν σε φάμεν Διὶ τερπικεραύνῳ
 ἀνδρῶν ἠρώων φίλον ἔμμεναι ἤματα πάντα, (25)
 οὐνεκα πολλοῖσιν τε καὶ ἰφθίμοισιν ἀνασσεσ
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.
 ἦ τ' ἄρα καὶ σοὶ πρωτὶ παραστήσεσθαι ἔμελλε
 μοῖρ' ὀλοή, τὴν οὐ τις ἀλεύεται, ὅς κε γένηται.
 ὡς ὄφελος τιμῆς ἀπονήμενος, ἧς περ ἀνασσεσ, (30)
 δήμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν·
 τῶ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,

ἡδέ κε καὶ σῶ παιδὶ μέγα κλέος ἦρα' ὀπίσσω·
νῦν δ' ἄρα σ' οἰκτίστῳ θανάτῳ εἴμαρτο ἀλῶναι»

4. In this part, the hospitality and honours provided to Odysseus by the Phaeacians are mentioned.

HOMERUS Epic. Odyssea {0012.002} Book 19 line 280

«οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ·
τὸν δ' ἄρ' ἐπὶ τρόπιος νηὸς βάλε κῦμ' ἐπὶ χέρσου,
Φαιήκων ἐς γαῖαν, οἱ ἀγχίθειοι γεγάασιν·
οἱ δὲ μιν περὶ κῆρι θεὸν ὧς τιμήσαντο (280)
καὶ οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοὶ
οἴκαδ' ἀπήμαντον. καὶ κεν πάλαι ἐνθάδ' Ὀδυσσεὺς
ἦν· ἀλλ' ἄρα οἱ τό γε κέρδιον εἶσατο θυμῷ,
χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι·
ὧς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων (285)
οἷδ' Ὀδυσσεύς, οὐδ' ἄν τις ἐρίσσειε βροτὸς ἄλλος.
ὧς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φεΐδων»

5. Odysseus tells his tale to Penelope, referring to the honours given to him by the Phaeacians.

HOMERUS Epic. Odyssea {0012.002} Book 23 line 339

«ὧς θ' ἴκετ' Ὠγυγίην νῆσον νύμφην τε Καλυψώ,
ἣ δὲ μιν κατέρυκε, λιλαιομένη πόσιν εἶναι,
ἐν σπέεσι γλαφυροῖσι καὶ ἔτρεφεν ἡδὲ ἔφασκεν (335)
θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα·
ἀλλὰ τοῦ οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·
ἡδ' ὧς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,
οἱ δὲ μιν περὶ κῆρι θεὸν ὧς τιμήσαντο
καὶ πέμψαν σὺν νηϊ φίλην ἐς πατρίδα γαῖαν, (340)
χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες.
τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὕπνος»

6. Zeus sends Hermes to Calypso, that he must return after great suffering and no help and that he will only be honoured in the land of the Phaeacians.

HOMERUS Epic. Odyssea {0012.002} Book 5 line 36

«ἦ ῥα, καὶ Ἑρμείαν, υἷὸν φίλον, ἀντίον ἠΰδα·
“Ἑρμεία· σὺ γὰρ αὖτε τά τ’ ἄλλα περ ἄγγελός ἐσσι·
νύμφη ἐϋπλοκάμῳ εἶπεῖν νημερτέα βουλήν, (30)
νόστον Ὀδυσσεύος ταλασίφρονος, ὧς κε νέηται,
οὔτε θεῶν πομπῆ οὔτε θνητῶν ἀνθρώπων·
ἀλλ’ ὅ γ’ ἐπὶ σχεδῆς πολυδέσμου πῆματα πάσχων
ἤματι εἴκοστῳ Σχερίην ἐρίβωλον ἴκοιτο,
Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάασιν· (35)
οἷ κέν μιν περὶ κῆρι θεὸν ὧς τιμήσουσι,
πέμψουσιν δ’ ἐν νηϊ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἄλλισ ἐσθῆτά τε δόντες,
πόλλ’, ὅσ’ ἂν οὐδέ ποτε Τροίης ἐξήρατ’ Ὀδυσσεύς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἶσαν. (40)
ὧς γὰρ οἱ μοῖρ’ ἐστὶ φίλους τ’ ἰδέειν καὶ ἰκέσθαι
οἶκον ἐς ὑπόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν»

Ethos and Social Perception in Odyssey

1. As Odysseus arrives in Ithaca and wakes up, he felt dishonoured, that the suitors (Suitors are there only for the wealth of the Odysseus) wasted his wealth and dishonoured his wife Penelope. Honour shall be restored to Penelope when the suitors are driven off or killed by her husband and son. Also, Odysseus says to the suitors to accept what is given by the gods, as he once wanted more power and strength and ended up in the situation he is now.

HOMERUS Epic. Odyssea {0012.002} Book 18 line 161

«οἷ' ὀρόω μνηστῆρας ἀτάσθαλα μηχανόωντας,
κτῆματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν
ἀνδρός, ὃν οὐκέτι φημι φίλων καὶ πατρίδος αἴης (145)
δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν. ἀλλὰ σε δαίμων
οἴκαδ' ὑπεξαγάγοι, μηδ' ἀντιάσειας ἐκείνῳ,
ὅπποτε νοστήσειε φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἀναιμωτί γε διακρινέεσθαι οἴω
μνηστῆρας καὶ κείνον, ἐπεὶ κε μέλαθρον ὑπέλθῃ.» (150)
ὣς φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον,
ἅψ δ' ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.
αὐτὰρ ὁ βῆ κατὰ δῶμα φίλον τετιμημένος ἦτορ,
νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμῷ.
ἀλλ' οὐδ' ὣς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη (155)
Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχεϊ ἴφι δαμῆναι.
ἅψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.
τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κούρη Ἰκαρίοιο, περίφροني Πηνελοπείη,
μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα (160)
θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο
μᾶλλον πρὸς πόσιός τε καὶ υἱέος ἢ πάρος ἦεν.
ἀχρεῖον δ' ἐγέλασεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν»

2.3 Instances of *Timē* in the works of Isocrates

The works of Isocrates provides a thorough depiction of public life and individual interactions, regarding *Timē*, within the society of Classical Athens. As in the analysis of *Timē* in Iliad and Odyssey, so will the same analysis take place below, in order to present instances of *Timē*, supporting the structural analysis (Aphigisis) of *Timē*. Instances of Vertical Honour, Horizontal Honour and instances of ethos and public perception will be presented below also.

For the texts and documents regarding Isocrates this study used:

- ❖ É. Brémond and G. Mathieu, *Isocrate. Discours*, vol. 1, Paris: Les Belles Lettres, 1929 (repr. 1963)
- ❖ É. Brémond and G. Mathieu, *Isocrate. Discours*, vol. 2, Paris: Les Belles Lettres, 1938 (repr. 1967 (1st edn. rev. et corr.))
- ❖ G. Mathieu, *Isocrate. Discours*, vol. 3, Paris: Les Belles Lettres, 1942 (repr. 1966)
- ❖ É. Brémond and G. Mathieu, *Isocrate. Discours*, vol. 4, Paris: Les Belles Lettres, 1962
- ❖ All 4 volumes retrieved from: <http://stephanus.tlg.uci.edu>

For the translation of the ancient texts, this study used:

- ❖ Isocrates. *To Demonicus. To Nicocles. Nicocles or the Cyprians. Panegyricus. To Philip. Archidamus.* Translated by George Norlin. Loeb Classical Library 209. Cambridge, MA: Harvard University Press, 1928.
- ❖ Isocrates. *On the Peace. Areopagiticus. Against the Sophists. Antidosis. Panathenaicus.* Translated by George Norlin. Loeb Classical Library 229. Cambridge, MA: Harvard University Press, 1929.
- ❖ Isocrates. *Evagoras. Helen. Busiris. Plataicus. Concerning the Team of Horses. Trapeziticus. Against Callimachus. Aegineticus. Against Lochites. Against Euthynus. Letters.* Translated by La Rue Van Hook. Loeb Classical Library 373. Cambridge, MA: Harvard University Press, 1945.

Vertical Honour instances in the works of Isocrates:

1. Isocrates mentions that is a great honour for someone to have Timē from their everyday working life (referring to Plousioi and Penetes), and to hold an office in political life.

ISOCRATES, Areopagiticus (orat. 7). {0010.018} Section 26 line 7

«Ὡς δὲ συντόμως εἰπεῖν, ἐκεῖνοι
διεγνωκότες ἦσαν ὅτι δεῖ τὸν μὲν δῆμον ὥσπερ τύραννον
καθιστάναι τὰς ἀρχὰς καὶ κολάζειν τοὺς ἔξαμαρτάνοντας
καὶ κρίνειν περὶ τῶν ἀμφισβητουμένων, τοὺς δὲ σχολὴν
ἄγειν δυναμένους καὶ βίον ἰκανὸν κεκτημένους ἐπιμε- (5)
λεῖσθαι τῶν κοινῶν ὥσπερ οἰκέτας, καὶ δικαίους μὲν γενο-
μένους ἐπαινέσθαι καὶ στέργειν ταύτῃ τῇ τιμῇ, (27) κα-
κῶς δὲ διοικήσαντας μηδεμιᾶς συγγνώμης τυγχάνειν, ἀλλὰ
ταῖς μεγίσταις ζημίαις περιπίπτειν. Καίτοι πῶς ἂν τις
εὖροι ταύτης βεβαιότεραν ἢ δικαιότεραν δημοκρατίαν, τῆς
τοὺς μὲν δυνατωτάτους ἐπὶ τὰς πράξεις καθιστάσης, (5)
αὐτῶν δὲ τούτων τὸν δῆμον κύριον ποιούσης;»

2. Isocrates mentions the virtues of Agamemnon, as he processes them, referring to the fact that he was less mentioned than others, who did far less than him, adding that Agamemnon did everything possible to maximize his honour by leading all Greeks. (Public office requires high honours from the individual)

*ISOCRATES Orat. Panathenaicus (orat. 12) {0010.021} Section 76 line 2,
7*

«(75) Διὸ δέδοικα μὴ καὶ περὶ
ἐμὲ συμβῆῃ τι τοιοῦτον. Οὐ μὴν ἄλλ' αἰροῦμαι βοηθῆσαι τῶ
ταῦτὸν ἐμοί τε καὶ πολλοῖς πεπονθότι καὶ διημαρτηκότι
ταῦτὸν ἐμοί τε καὶ πολλοῖς πεπονθότι καὶ διημαρτηκότι
τῆς δόξης ἧς προσῆκε τυχεῖν αὐτὸν, καὶ μεγίστων μὲν
ἀγαθῶν αἰτίῳ γεγενημένῳ περὶ ἐκεῖνον τὸν χρόνον, ἦττον (5)

δ' ἐπαινουμένω τῶν οὐδὲν ἄξιον λόγου διαπεπραγμένων.
 (76) Τί γὰρ ἐκεῖνος ἐνέλιπεν, ὃς τηλικαύτην μὲν ἔσχεν
 τιμὴν, ἣς εἰ πάντες συνελθόντες μείζω ζητοῖεν, οὐδέ ποτ'
 ἂν εὐρεῖν δυνηθεῖεν; Μόνος γὰρ ἀπάσης τῆς Ἑλλάδος
 ἠξιώθη γενέσθαι στρατηγός. Ὅποτερον δ' εἶθ' ὑπὸ πάν-
 των αἵρεθείς εἶτ' αὐτὸς κτησάμενος, οὐκ ἔχω λέγειν. (5)
 Ὅποτέρως δ' οὖν συμβέβηκεν, οὐδεμίαν ὑπερβολὴν λέ-
 λοιπεν τῆς περὶ αὐτὸν δόξης τοῖς ἄλλως πως τιμηθεῖσιν»

3. In the lower social strata's, someone may be dishonoured by losing his civil rights, with a big impact in the ethos and social perception of the individual. Someone richer with a great position in the vertical scale of honour may just pay a fine, without risking Timē and reputation.

ISOCRATES Orat. De bigis (orat. 16) {0010.004} Section 47 line 1

«Τῶν γὰρ αὐτῶν τιμημάτων ἐπιγεγραμμένων
 οὐ περὶ τῶν αὐτῶν ἅπασιν ὁ κίνδυνός ἐστιν, ἀλλὰ τοῖς μὲν
 χρήματα κεκτημένοις περὶ ζημίας, τοῖς δ' ἀπόρως ὥσπερ
 ἐγὼ διακειμένοις περὶ ἀτιμίας, ἣν ἐγὼ φυγῆς μείζω συμ-
 φορὰν νομίζω· πολὺ γὰρ ἀθλιώτερον παρὰ τοῖς αὐτοῦ (5)
 πολίταις ἠτιμωμένον οἰκεῖν ἢ παρ' ἑτέροις μετοικεῖν»

4. Referring to Paris and his Agon to marry Helen, a social title is far more important than an office or wealth. What is important to the giving society, in this case connecting with the divine.

*ISOCRATES Orat. Helenae encomium (orat. 10) {0010.009} Section 43
 line 3*

«Ἀφροδίτης δὲ τὸν γάμον τὸν Ἑλένης, τῶν μὲν σωμάτων οὐ
 δυνηθεὶς λαβεῖν διάγνωσιν ἀλλ' ἠτήθη τῆς τῶν θεῶν
 ὄψεως, τῶν δὲ δωρεῶν ἀναγκασθεὶς γενέσθαι κριτῆς, εἴλετο
 τὴν οἰκειότητα τὴν Ἑλένης ἀντὶ τῶν ἄλλων ἀπάντων, οὐ (5)
 πρὸς τὰ ἡδονὰς ἀποβλέψας, —καίτοι καὶ τοῦτο τοῖς εὖ
 φρονοῦσιν πολλῶν αἰρετώτερόν ἐστιν, ἀλλ' ὅμως οὐκ ἐπὶ

τοῦθ' ὄρμησεν (43) ἀλλ' ἐπεθύμησεν Διὸς γενέσθαι
 κηδεστής, νομίζων πολὺ μείζω καὶ καλλίω ταύτην εἶναι
 τὴν τιμὴν ἢ τὴν τῆς Ἀσίας βασιλείαν, καὶ μεγάλας μὲν
 ἀρχὰς καὶ δυναστείας καὶ φαύλοις ἀνθρώποις ποτὲ παρα-
 γίνεσθαι, τοιαύτης δὲ γυναικὸς οὐδένα τῶν ἐπιγιγνομέ- (5)
 νων ἀξιοθήσεσθαι, πρὸς δὲ τούτοις οὐδὲν ἂν κτῆμα κάλ-
 λιον καταλιπεῖν τοῖς παισὶν ἢ παρασκευάσας αὐτοῖς ὅπως
 μὴ μόνον πρὸς πατρὸς ἀλλὰ καὶ πρὸς μητρὸς ἀπὸ Διὸς
 ἔσονται γεγονότες»

5. The conflict between Athens and Sparta continues, as to which city will be honoured and will lead the Hellenic world. This will also affect the Timē and the social perception of individual within the giving societies.

ISOCRATES Orat. Panegyricus (orat. 4) {0010.011} Section 18 line 5

«(17) Ἀλλὰ δεῖ τὸν
 μὴ μόνον ἐπίδειξιν ποιούμενον, ἀλλὰ καὶ διαπράξασθαι τι
 βουλόμενον ἐκείνους τοὺς λόγους ζητεῖν, οἵτινες τῷ πόλει
 τούτῳ πείσουσιν ἰσομοιρῆσαι πρὸς ἀλλήλας καὶ τὰς θ' ἡγε-
 μονίας διελέσθαι, καὶ τὰς πλεονεξίας, ἃς νῦν παρὰ τῶν (5)
 Ἑλλήνων ἐπιθυμοῦσιν αὐταῖς γίνεσθαι, ταύτας παρὰ τῶν
 βαρβάρων ποιήσασθαι. (18) Τὴν μὲν οὖν ἡμετέραν πόλιν
 ῥάδιον ἐπὶ ταῦτα προαγαγεῖν, Λακεδαιμόνιοι δὲ νῦν μὲν ἔτι
 δυσπείστως ἔχουσι· παρρηλήφασι γὰρ ψευδῆ λόγον, ὡς
 ἔστιν αὐτοῖς ἡγεῖσθαι πάτριον· ἦν δ' ἐπίδειξις τις αὐτοῖς
 ταύτην τὴν τιμὴν ἡμετέραν οὔσαν μᾶλλον ἢ 'κείνων, τάχ' (5)
 ἂν ἐάσαντες τὸ διακριβοῦσθαι περὶ τούτων ἐπὶ τὸ συμφέρον
 ἔλθοιεν.»

6. Isocrates glorifies Evagoras on how much he is honoured and respected and that he brings honour to the public office that he holds.

ISOCRATES Orat. Evagoras (orat. 9) {0010.015} Section 34 line 2

«(34) Τοσοῦτων γὰρ τυράννων ἐν ἅπαντι τῷ χρόνῳ γεγενημένων
 οὐδεὶς φανήσεται τὴν τιμὴν ταύτην κάλλιον ἐκείνου
 κτησάμενος. Εἰ μὲν οὖν πρὸς ἕκαστον αὐτῶν τὰς πράξεις

τὰς Εὐαγόρου παραβάλλοιμεν, οὐτ' ἂν ὁ λόγος ἴσως τοῖς
καιροῖς ἀρμόσειεν οὐτ' ἂν ὁ χρόνος τοῖς λεγομένοις ἀρκέ- (5)
σειεν· ἦν δὲ προελόμενοι τοὺς εὐδοκιμωτάτους ἐπὶ τούτων
σκοπῶμεν, οὐδὲν μὲν χειρὸν ἐξετῶμεν, πολὺ δὲ συντομώτε-
ρον διαλεχθῆσόμεθα περὶ αὐτῶν.»

7. Isocrates mentions that elected or not, public office holds great honour to the person that holds them.

ISOCRATES Orat. Panathenaicus (orat. 12) {0010.021} Section 76 line 2

«(76) Τί γὰρ ἐκεῖνος ἐνέλιπεν, ὃς τηλικαύτην μὲν ἔσχεν
τιμὴν, ἧς εἰ πάντες συνελθόντες μείζω ζητοῖεν, οὐδέποτε
ἂν εὐρεῖν δυνηθεῖεν; Μόνος γὰρ ἀπάσης τῆς Ἑλλάδος
ἠξιώθη γενέσθαι στρατηγός. Ὅποτερον δ' εἶθ' ὑπὸ πάν-
των αἰρεθεῖς εἶτ' αὐτὸς κτησάμενος, οὐκ ἔχω λέγειν. (5)
Ὅποτέρως δ' οὖν συμβέβηκεν, οὐδεμίαν ὑπερβολὴν λέ-
λοιπεν τῆς περὶ αὐτὸν δόξης τοῖς ἄλλως πως τιμηθεῖσιν»

8. Public offices were of high honour, but the individual who holds them, must let go of his wealth and focus of the office.

ISOCRATES Orat. Panathenaicus (orat. 12) {0010.021} Section 145 line 5

«(145) Περὶ δὲ τοὺς αὐτοὺς χρόνους καθίστασαν ἐπὶ τὰς
ἀρχὰς τοὺς προκριθέντας ὑπὸ τῶν φυλετῶν καὶ δημοτῶν,
οὐ περιμαχίτους αὐτὰς ποιήσαντες οὐδ' ἐπιθυμίας ἀξίας,
ἀλλὰ πολὺ μᾶλλον λειτουργίαις ὁμοίας ταῖς ἐνοχλούσαις
μὲν οἷς ἂν προσταχθῶσιν, τιμὴν δὲ τινα περιτιθείσαις @1 (5)
αὐτοῖς· ἔδει γὰρ τοὺς ἄρχειν αἰρεθέντας τῶν τε κτημάτων
τῶν ἰδίων ἀμελεῖν καὶ τῶν λημμάτων τῶν εἰθισμένων
δίδοσθαι ταῖς ἀρχαῖς ἀπέχεσθαι μηδὲν ἧττον ἢ τῶν ἱερῶν»

9. In the text, we observe that is a great honour and Timē for someone to hold the public office of a judge.

*ISOCRATES Orat. Helenae encomium (orat. 10) {0010.009} Section 47
line 6*

«(47) Χρὴ δὲ σκοπεῖν ὁποῖός τις ἦν
καὶ δοκιμάζειν αὐτὸν οὐκ ἐκ τῆς ὀργῆς τῆς τῶν ἀποτυ-
χουσῶν, ἀλλ' ἐξ ὧν ἅπανσαι βουλευσάμεναι προείλοντο τὴν
ἐκείνου διάνοιαν. Κακῶς μὲν γὰρ παθεῖν ὑπὸ τῶν κρειπτό-
νων οὐδὲν κωλύει καὶ τοὺς μηδὲν ἐξημαρτηκότας· τοιαύ- (5)
της δὲ τιμῆς τυχεῖν ὥστε θνητὸν ὄντα θεῶν γενέσθαι
κριτὴν, οὐχ οἷόν τε μὴ οὐ τὸν πολὺ τῇ γνώμῃ διαφέροντα.»

10. In these texts, an argument is being made regarding which city must lead Greece. The argument points out that the leader must be, on one side, someone who excelled in battle and war, and on the other hand one who renders and offers more for the state.

ISOCRATES Orat. Panegyricus (orat. 4) {0010.011} Section 22 line 6

«Τοῦτο μὲν γὰρ εἰ
δεῖ τούτους ἐφ' ἐκάστῳ τιμᾶσθαι τῶν ἔργων τοὺς ἐμπειρο-
τάτους ὄντας καὶ μεγίστην δύναμιν ἔχοντας, ἀναμφισβητή-
τως ἡμῖν προσήκει τὴν ἡγεμονίαν ἀπολαβεῖν, ἥνπερ πρό-
τερον ἐτυγχάνομεν ἔχοντες· οὐδεὶς γὰρ ἂν ἐτέραν πόλιν (5)
ἐπιδείξειεν τοσοῦτον ἐν τῷ πολέμῳ τῷ κατὰ γῆν ὑπερέχου-
σαν, ὅσον τὴν ἡμετέραν ἐν τοῖς κινδύνοις τοῖς κατὰ θάλατ-
ταν διαφέρουσαν. (22) Τοῦτο δ' εἴ τινες ταύτην μὲν μὴ
νομίζουσιν δικαίαν εἶναι τὴν κρίσιν, ἀλλὰ πολλὰς τὰς μετα-
βολὰς γίνεσθαι, τὰς γὰρ δυναστείας οὐδέποτε τοῖς
αὐτοῖς παραμένειν, ἀξιοῦσιν δὲ τὴν ἡγεμονίαν ἔχειν
ὥσπερ ἄλλο τι γέρας ἢ τοὺς πρώτους τυχόντας ταύτης (5)
τῆς τιμῆς ἢ τοὺς πλείστων ἀγαθῶν αἰτίους τοῖς Ἑλλησιν
ὄντας, ἡγοῦμαι καὶ τούτους εἶναι μεθ' ἡμῶν.»

11. Archidamus, in this oration, reference on his Timē and that he is honoured because of the divine ancestry (Hercules) and the royal succession (His father Agesilaus was a king).

ISOCRATES Orat. Archidamus (orat. 6) {0010.016} Section 8 line 6

«Ἐγὼ μὲν οὖν, εἰ δεῖ τοῦμὸν ἴδιον
εἰπεῖν, ἐλοίμην ἂν ἀποθανεῖν ἤδη μὴ ποιήσας τὸ προστα-
τόμενον μᾶλλον ἢ πολλαπλάσιον χρόνον ζῆν τοῦ τεταγμένου
ψηφισάμενος ἅ Ἰθηβαῖοι κελεύουσιν· αἰσχυνοίμην γὰρ ἂν,
εἰ γεγινώς μὲν ἀφ' Ἡρακλέους, τοῦ δὲ πατρὸς βασιλεύον- (5)
τος, αὐτὸς δ' ἐπίδοξος ὢν τυχεῖν τῆς τιμῆς ταύτης, περι-
ίδοιμι, καθ' ὅσον ἐστὶν ἐπ' ἐμοὶ, τὴν χώραν, ἣν ἡμῖν οἱ
πατέρες κατέλιπον, ταύτην τοὺς οἰκέτας τοὺς ἡμετέρους
ἔχοντας.»

12. A higher citizen of *polis* must not compete for *Timē* with the lower-class citizens.

ISOCRATES Orat. De pace (orat. 8) {0010.017} Section 89 line 10

«Ὡστ' εἴ τις
σκοπεῖσθαι βούλοιοτο περὶ τῶν ἄλλων ὥσπερ πρὸς δεῖγμα
τοῦτ' ἀναφέρων, φανεῖμεν ἂν μικροῦ δεῖν ἀντηλλαγμένοι.
Καίτοι χρὴ πόλιν μὲν εὐδαιμονίζειν μὴ τὴν ἐξ ἀπάν-
των [τῶν] ἀνθρώπων εἰκῆ πολλοὺς πολίτας ἀθροίζουσας, (5)
ἀλλὰ τὴν τὸ γένος τῶν ἐξ ἀρχῆς τὴν πόλιν οἰκισάντων
μᾶλλον τῶν ἄλλων διασώζουσας, ἄνδρας δὲ ζηλοῦν μὴ
τοὺς τὰς τυραννίδας κατέχοντας μηδὲ τοὺς μείζω δυνασ-
τείαν τοῦ δικαίου κεκτημένους, ἀλλὰ τοὺς ἀξίους μὲν
ὄντας τῆς μεγίστης τιμῆς, στέργοντας δ' ἐπὶ ταῖς ὑπὸ (10)
τοῦ πλήθους διδομέναις.»

13. A high public officer (such as the king's) is of great honour, elected or not.

ISOCRATES Orat. De pace (orat. 8) {0010.017} Section 144 line 3

«Ἄξιον οὖν ὀρέγεσθαι τῆς
τοιαύτης ἡγεμονίας. Ἐνεστὶν δὲ τοῖς πράγμασιν ἡμῶν
τυχεῖν παρὰ τῶν Ἑλλήνων τῆς τιμῆς ταύτης, ἥνπερ ἐκεῖ-
νοι παρὰ τῶν πολιτῶν ἔχουσιν, ἣν ὑπολάβωσιν τὴν δύνα-
μιν τὴν ἡμετέραν μὴ δουλείας, ἀλλὰ σωτηρίας αἰτίαν (5)

αὐτοῖς ἔσεσθαι.»

14. Honoured people differ from the rest because they won more Timē through battle and leading men to victory.

ISOCRATES Orat. Panathenaicus (orat. 12) {0010.021} Section 257 line 7

«ἔξεῖναι γὰρ
εἰπεῖν αὐτοῖς ὅτι σφεῖς μὲν ὄντες οὕτως ὀλίγοι τὸν
ἀριθμὸν οὐδεμιᾶ πόποτε τῶν μυριάδων πόλεων ἠκολού- @1
θησαν οὐδ' ἐποίησαν τὸ προσταττόμενον, ἀλλ' αὐτόνομοι
διετέλεσαν ὄντες, αὐτοὶ δ' ἐν τῷ πολέμῳ τῷ πρὸς τοὺς (5)
βαρβάρους πάντων τῶν Ἑλλήνων ἡγεμόνες κατέστησαν,
καὶ τῆς τιμῆς ταύτης ἔτυχον οὐκ ἀλόγως, ἀλλὰ διὰ τὸ
μάχας ποιησάμενοι πλείστας ἀνθρώπων κατ' ἐκεῖνον τὸν
χρόνον μηδεμίαν ἠττηθῆναι τούτων ἡγουμένου βασιλέως,
ἀλλὰ νενικηκέναι πάσας.»

Horizontal Honour instances in the works of Isocrates

1. Here we can see an example of equity, as the poor must have the same treatment with the rich even in punishment. Deferent treatment will cause a loss to *Timē* and will directly affect the social status. It has to do with the horizontal honour and the social status of the individual.

ISOCRATES Orat. In Lochitem (orat. 20) {0010.003} Section 19 line 2, 6

«(19) Καὶ μηδεὶς ὑμῶν, εἰς τοῦτ' ἀποβλέψας ὅτι πένης εἶμι καὶ τοῦ πλήθους εἷς, ἀξιούτω τοῦ τιμήματος ἀφαιρεῖν. Οὐ γὰρ δίκαιον ἐλάττους ποιεῖσθαι τὰς τιμωρίας ὑπὲρ τῶν ἀδόξων ἢ τῶν διωνομασμένων, οὐδὲ χείρους ἡγεῖσθαι τοὺς πενομένους ἢ τοὺς πολλὰ κεκτημένους. Ὑμᾶς γὰρ ἂν (5) αὐτοὺς ἀτιμάζοιτ' εἰ τοιαῦτα γινώσκοιτε περὶ τῶν πολιτῶν.»

2. Isocrates comments that an athlete, is way more honoured with *Timē* and material rewards, than the individual with spiritual virtues, that can improve the lives in the society of many while the athlete only his own.

ISOCRATES Orat. Panegyricus (orat. 4) {0010.011} Section 1 line 6

«(1) Πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων καὶ τοὺς γυμνικοὺς ἀγῶνας καταστησάντων, ὅτι τὰς μὲν τῶν σωμάτων εὐτυχίας οὕτω μεγάλων δωρεῶν ἠξίωσαν, τοῖς δ' ὑπὲρ τῶν κοινῶν ἰδίᾳ πονήσασι καὶ τὰς αὐτῶν ψυχὰς οὕτω παρασκευάσασιν ὥστε καὶ τοὺς ἄλλους ὠφελεῖν δύνασθαι, τούτοις δ' οὐδεμίαν τιμὴν ἀπένειμαν, (2) ὧν εἰκὸς ἦν αὐτοὺς μᾶλλον ποιήσασθαι πρόνοιαν· τῶν μὲν γὰρ ἀθλητῶν δις τοσαύτην ῥώμην λαβόντων οὐδὲν ἂν πλεον γένοιτο τοῖς ἄλλοις, ἐνὸς δ' ἀνδρὸς εὖ φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου (5) διανοίας.»

3. Isocrates complains about the negotiations with the Persians and that no honour is given to Athens or to Sparta, holding no office in the mentioned land.

ISOCRATES Orat. Panegyricus (orat. 4) {0010.011} Section 178 line 2, 6

«(177) Διὸ καὶ τῶν πρεσβευσάντων ταύτην τὴν εἰρήνην δικαίως ἂν κατηγοροῖμεν, ὅτι πεμφθέντες ὑπὸ τῶν Ἑλλήνων ὑπὲρ τῶν βαρβάρων ἐποιήσαντο τὰς συνθήκας. Ἐχρῆν γὰρ αὐτοὺς, εἴτ' ἐδόκει τὴν αὐτῶν ἔχειν ἐκάστους, εἴτε καὶ τῶν δοριαλώτων ἐπάρχειν, εἴτε τούτων κρατεῖν ὧν ὑπὸ τὴν εἰρήνην ἐτυγχάνομεν ἔχοντες, ἐν τι τούτων ὀρισαμένους καὶ κοινὸν τὸ δίκαιον ποιησαμένους, οὕτω συγγράφεσθαι περὶ αὐτῶν. (178) Νῦν δὲ τῇ μὲν ἡμετέρα πόλει καὶ τῇ Λακεδαιμονίων οὐδεμίαν τιμὴν ἀπένειμαν, τὸν δὲ βάρβαρον ἀπάσης τῆς Ἀσίας δεσπότην κατέστησαν, ὥσπερ ὑπὲρ ἐκείνου πολεμισάντων ἡμῶν ἢ τῆς μὲν Περσῶν ἀρχῆς πάλαι καθεστηκυίας, ἡμῶν δ' ἄρτι τὰς πόλεις κατοικούντων, ἀλλ' οὐκ ἐκείνων μὲν νεωστὶ ταύτην τὴν τιμὴν ἐχόντων, ἡμῶν δὲ τὸν ἅπαντα χρόνον ἐν τοῖς Ἑλλησιν δυναστευόντων.»

4. It is a great honour for someone to win Timē from spending his wealth in favor of the city.

ISOCRATES Orat. Antidosis (orat. 15) {0010.019} Section 94

«Τούτους ἅπαντας ἢ πόλις χρυσοῖς στεφάνοις ἐστεφάνωσεν, οὐχ ὡς τῶν ἀλλοτρίων ἐφιεμένους, ἀλλ' ὡς ἄνδρας ἀγαθοὺς ὄντας καὶ πολλὰ τῶν ἰδίων εἰς τὴν πόλιν ἀνηλωκότας. Πρὸς οὓς ὅπως βούλεσθε θέτε με διακεῖσθαι· πρὸς γὰρ τὸ παρὸν πανταχῶς ἔξει μοι καλῶς.»

5. Logos is of great importance and the one who uses it, must use it wisely, without losing honour and favor. Not many are equal in understanding and using arguments.

«ὧν οὐδὲν ἐάσαντά με φήσεις τὸν
τρόπον τοῦτον ἔχειν, ὡς ἐβουλεύσω σὺ περὶ αὐτῶν, ἀλλὰ
τὴν τε δύναμιν τῶν λεγομένων διδάσκοντα καὶ τὴν σὴν
διάνοιαν ἐξηγούμενον οὐκ αἰσθάνεσθαι τοσούτω τὸν λόγον
ἀδοξότερον δι' ἐμὲ γιγνόμενον, ὅσῳ περ αὐτὸν φανερώ- (5)
τερον ἐποίουν καὶ γνωριμώτερον τοῖς ἀναγιγνώσκουσιν·
ἐπιστήμην γὰρ τοῖς οὐκ εἰδόσιν ἐνεργαζόμενον ἔρημον τὸν
λόγον με ποιεῖν καὶ τῆς τιμῆς ἀποστερεῖν τῆς γιγνομένης
ἂν αὐτῷ διὰ τοὺς πονοῦντας καὶ πράγματα σφίσιν αὐτοῖς
παρέχοντας.»

Ethos and social perception instances in the works of Isocrates

1. Isocrates mentions that an important element in order to win Timē and reputation in the society is the ethos, the integrity of the character and its personal values.

ISOCRATES Orat. Nicocles (orat. 3) {0010.014} Section 44 line 4

«(44) Τούτων ἔνεκα καὶ ταῦτα δια-
νοηθεὶς περιττοτέρως τῶν ἄλλων ἤσκησα τὴν σωφροσύνην
καὶ προειλόμην τῶν ἡδονῶν οὐ τὰς ἐπὶ τοῖς ἔργοις τοῖς
μηδεμίαν τιμὴν ἔχουσιν, ἀλλὰ τὰς ἐπὶ ταῖς δόξαις ταῖς
δι' ἀνδραγαθίαν γιγνομέναις. Χρὴ δὲ δοκιμάζειν τὰς ἀρετὰς (5)
οὐκ ἐν ταῖς αὐταῖς ἰδέαις ἀπάσας, ἀλλὰ τὴν μὲν δικαιο-
σύνην ἐν ταῖς ἀπορίαις, τὴν δὲ σωφροσύνην ἐν ταῖς δυνα-
στεύαις, τὴν δ' ἐγκράτειαν ἐν ταῖς τῶν νεωτέρων ἡλικίαις.»

2. In his speech, Isocrates mentions that the deeds and virtues of character (bravery), that effected the Timē and reputation, must be bear in mind during trial and even to think it twice, because it was more difficult to acquire Timē in the old days.

ISOCRATES Orat. In Callimachum (orat. 18) {0010.002} Section 65 line 6

«(65) ἐμὲ δὲ τὸν οὕτω πρόθυμον περὶ τὴν πόλιν
γεγενημένον μηδὲ τῶν δικαίων ἀξιούμενον τυγχάνειν; Τίς
δ' οὐκ ἂν ὑμῖν ἐπιτιμήσειεν, εἰ πεισθέντες ὑπὸ τῶν Καλλι-
μάχου λόγων τοσαύτην πονηρίαν ἡμῶν καταγνοίητε, οὐδ' ἐκ
τῶν ἔργων κρίναντες δι' ἀνδραγαθίαν ἐστεφανώσατε, ὅτ' (5)
οὐδ' οὕτω ῥάδιον ἦν ὥσπερ νῦν τυχεῖν ταύτης τῆς τιμῆς; @I
(66) Τούναντίον δ' ἡμῖν συμβέβηκεν ἢ τοῖς ἄλλοις· οἱ μὲν
γὰρ ἄλλοι τοὺς εἰληφότας τὰς δωρεὰς ὑπομιμνήσκουσιν,
ἡμεῖς δ' ὑμᾶς τοὺς δεδωκότας ἀξιοῦμεν μνημονεύειν, ἵν'
ὑμῖν τεκμήριον τῶν εἰρημένων ἀπάντων καὶ τῶν ἐπιτηδευ-
μάτων τῶν ἡμετέρων γένηται.»

3. In the text we can see again that holding an office is an honourary position and that the virtues of the character holding the office will bring more honour to that person.

ISOCRATES Orat. Nicocles (orat. 3) {0010.014} Section 29 line 4

«Τίς γὰρ οὐκ οἶδεν, ὅτι Τεῦκρος
 μὲν ὁ τοῦ γένους ἡμῶν ἀρχηγός, παραλαβὼν τοὺς τῶν
 ἄλλων πολιτῶν προγόνους, πλεύσας δεῦρο καὶ τὴν πόλιν
 αὐτοῖς ἔκτισεν καὶ τὴν χώραν κατένειμεν, ὁ δὲ πατὴρ
 Εὐαγόρας ἀπολεσάντων ἐτέρων τὴν ἀρχὴν πάλιν ἀνέλαβεν, (5)
 ὑποστὰς τοὺς μεγίστους κινδύνους, καὶ τοσοῦτον μετέσ-
 τησεν ὥστε μηκέτι Φοίνικας Σαλαμινίων τυραννεῖν, ἀλλ’
 ὥνπερ ἦν τὴν ἀρχὴν, τούτους καὶ νῦν ἔχειν τὴν βασι-
 λεῖαν; (29) Λοιπὸν οὖν ἐστὶν ὧν προεθέμην περὶ ἐμαυτοῦ διελ-
 θεῖν, ἵν’ ἐπίστηθ’ ὅτι τοιοῦτός ἐστιν ὑμῶν ὁ βασιλεύων,
 ὃς οὐ μόνον διὰ τοὺς προγόνους, ἀλλὰ καὶ δι’ ἐμαυτὸν
 δικαίως ἂν καὶ μείζονος τιμῆς ἢ τηλικαύτης ἠξιώθην.
 Οἶμαι γὰρ ἐγὼ πάντας ἂν ὁμολογήσαι πλείστου τῶν ἀρε- (5)
 τῶν ἀξίας εἶναι τὴν τε σωφροσύνην καὶ τὴν δικαιοσύνην.
 Οὐ γὰρ μόνον ἡμᾶς τὸ καθ’ αὐτὰς ὠφελοῦσιν, ἀλλ’ εἰ
 θέλομεν σκοπεῖν καὶ τὰς φύσεις καὶ τὰς δυνάμεις καὶ
 τὰς χρήσεις τῶν πραγμάτων, εὐρήσομεν τὰς μὲν μὴ μετε-
 χούσας τούτων τῶν ἰδεῶν μεγάλων κακῶν αἰτίας οὔσας, (6)
 τὰς δὲ μετὰ δικαιοσύνης καὶ σωφροσύνης γιγνομένης (5)
 πολλὰ τὸν βίον τὸν τῶν ἀνθρώπων ὠφελούσας. Εἰ δὲ τινες
 τῶν προγεγενημένων ἐπὶ ταύταις ταῖς ἀρεταῖς εὐδοκί-
 μησαν, ἡγοῦμαι κάμοι προσήκειν τῆς αὐτῆς δόξης ἐκεῖ-
 μησαν, ἡγοῦμαι κάμοι προσήκειν τῆς αὐτῆς δόξης ἐκεῖ-
 νοις τυγχάνειν»

4. In this section it is clearly stated that every action is done for winning honour or pleasure. This action nevertheless may be done with the king of προαιρεσις that leads to bad outcomes.

ISOCRATES Orat. Antidosis (orat. 15) {0010.019} Section 217 line 5

«Πρῶτον μὲν οὖν ὀρίσασθαι δεῖ τίνων ὀρεγόμενοι
 καὶ τίνος τυχεῖν βουλόμενοι τολμᾶσιν τινες ἀδικεῖν· ἦν γὰρ
 ταῦτα καλῶς περιλάβωμεν, ἄμεινον γνώσεσθε τὰς αἰτίας

τὰς καθ' ἡμῶν λεγομένας, εἴτ' ἀληθεῖς εἰσιν εἴτε ψευδεῖς.
Ἐγὼ μὲν οὖν ἡδονῆς ἢ κέρδους ἢ τιμῆς ἔνεκά φημι πάντα (5)
πάντα πράττειν· ἔξω γὰρ τούτων οὐδεμίαν ἐπιθυμίαν ὀρῶ
τοῖς ἀνθρώποις ἐγγιγνομένην.»

5. It is a dishonour for someone to “create” individuals through teaching or rhetoric to act as bad and villainous. In order to be honoured, one must educate people to act with good *προαιρεσις*

ISOCRATES Orat. Antidosis (orat. 15) {0010.019} Section 219 line 2

«Εἰ δὴ ταῦθ' οὕτως
ἔχει, λοιπὸν ἐστὶ σκέψασθαι τί τούτων ἂν ἡμῖν γίγνοιτο δια-
φθείρουσι τοὺς νεωτέρους. Πότερον ἂν ἡσθεῖμεν ὀρῶντες
ἢ καὶ πονθανόμενοι πονηροὺς αὐτοὺς ὄντας καὶ δοκοῦντας
τοῖς συμπολιτευομένοις; Καὶ τίς οὕτως ἐστὶν ἀναίσθητος, (5)
ὅστις οὐκ ἂν ἀλγήσειεν τοιαύτης διαβολῆς περὶ αὐτὸν
γιγνομένης; (219) Ἀλλὰ μὴν οὐδ' ἂν θαυμασθεῖμεν οὐδὲ
τιμῆς μεγάλης τύχοιμεν τοιούτους τοὺς συνόντας ἀπο-
πέμποντες, ἀλλὰ πολὺ ἂν μᾶλλον καταφρονηθεῖμεν καὶ
μισηθεῖμεν τῶν ταῖς ἄλλαις πονηρίαις ἐνόχων ὄντων. Καὶ
μὴν οὐδ' εἰ ταῦτα παρίδοιμεν, χρήματα πλεῖστ' ἂν λάβοιμεν @1 (5)
οὕτω τῆς παιδείας προεστῶτες»

6. A great speaker with honoured words must support the social good and acts of honour, showing good ethos.

ISOCRATES Orat. Antidosis (orat. 15) {0010.019} Section 276 line 3

«Καὶ ταῦθ' ὡς οὕτω πέφυκεν
ταχέως οἶμαι δηλώσειν. Πρῶτον μὲν γὰρ ὁ λέγειν ἢ γράφειν
προαιρούμενος λόγους ἀξίους ἐπαίνου καὶ τιμῆς οὐκ ἔστιν
ὅπως ποιήσεται τὰς ὑποθέσεις ἀδίκους ἢ μικρὰς ἢ περὶ
τῶν ἰδίων συμβολαίων, ἀλλὰ μεγάλας καὶ καλὰς καὶ φιλ- (5)
ανθρώπους καὶ περὶ τῶν κοινῶν πραγμάτων· μὴ γὰρ τοιαύτας
εὐρίσκων οὐδὲν διαπράττειται τῶν δεόντων.»

7. Timē could be won during battle, with individuals always going after more. It also presents the ethos of the individual.

ISOCRATES Orat. Philippus (orat. 5) {0010.020} Section 135 line 5

«Ἴδοις δ' ἂν καὶ τῶν
ιδιωτῶν τοὺς ἐπικεισεστάτους ὑπὲρ ἄλλου μὲν οὐδενὸς ἂν
τὸ ζῆν ἀντικαταλλαζομένους, ὑπὲρ δὲ τοῦ τυχεῖν καλῆς @1
δόξης ἀποθνήσκειν ἐν τοῖς πολέμοις ἐθέλοντας, ὅλως
δὲ τοὺς μὲν τιμῆς ἐπιθυμοῦντας ἀεὶ μείζονος ἦς (5)
ἔχουσιν ὑπὸ πάντων ἐπαινουμένους, τοὺς δὲ πρὸς ἄλλο τι
τῶν ὄντων ἀπλήστως διακειμένους ἀκρατεστέρους καὶ
φαιλοτέρους εἶναι δοκοῦντας.»

8. It is of great honour for someone to be a king, and he must always act as so, with honourable actions and prudence

ISOCRATES Orat. Ad Nicoclem (orat. 2) {0010.013} Section 37 line 2

«(37) Ἐν πᾶσι τοῖς ἔργοις μέμνησο τῆς βασιλείας, καὶ
φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις.
Μὴ περιίδῃς τὴν σαυτοῦ φύσιν ἅπασαν ἅμα διαλυθεῖσαν·
ἀλλ' ἐπειδὴ θνητοῦ σώματος ἔτυχες, πειρῶ τῆς ψυχῆς
ἀθάνατον τὴν μνήμην καταλιπεῖν.»

CHAPTER III: DISCUSSION – CONCLUSIONS

3.1 Conclusions

From the above analysis, derives a structural depiction (Aphigisis) of *Timē* as such:

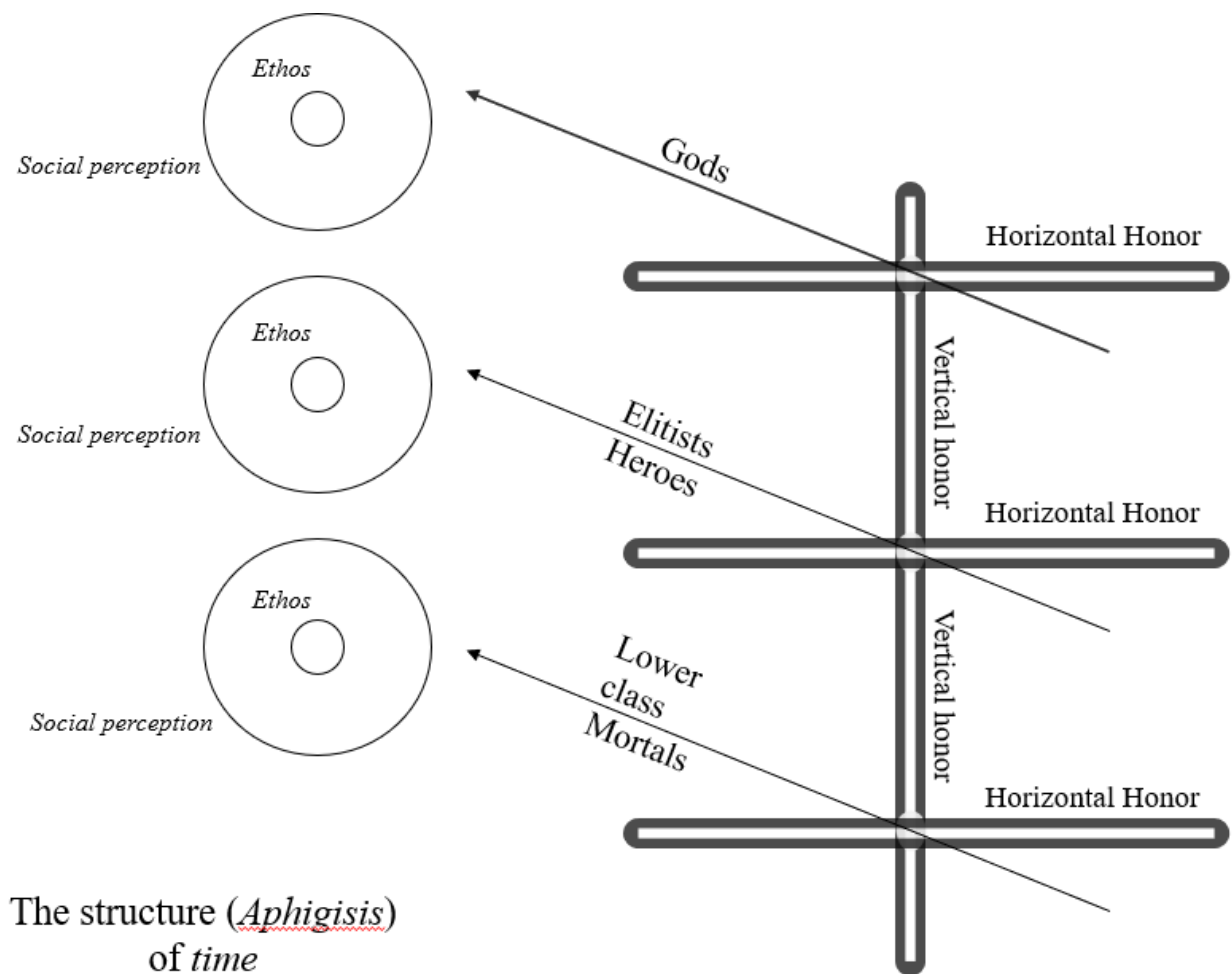


Figure 7: The structure of *Timē* (Aphigisis)

In the structure it is clear, how the concept of *Timē* was active within the society. The three different strata, Mortals, Heroes, Gods in Homer, and Lower class, Elitists

(Penetes, Plousioi) and Gods in Isocrates, interacted both Vertically and Horizontally using Timē.

In the system, Vertical honour is present when interacting with someone by rank, family, achievements, social status, and divine provenance. In the system, Horizontal honour is present when interacting with someone with an equal ranking, social position, and social role.

In the Aphigisis, an important element is the Ethos of the individual and the social perception. Ethos being the equivalent of the moral intentions and the actions through *προαίρεσιν*, while social perception has to do with one's social value, reputation, and prestigious recognition, from the eyes of the individual.

Observing the two periods, Geometric and Classic, many factors differentiate the approach to Timē. Although the social depiction regarding Timē is the same, the way someone obtained Timē was at variance.

In the Geometric Period, few people had the authority, the power and the prestige for public decisions and offices of power. *Βασιλεῖς*, *Γέροντες*, and the *Αγορά* demanded individuals with high regards and Timē. Especially *Βασιλεῖς*, competed with other *Βασιλεῖς* in the long lasting process of gaining and maintaining Timē. In this process *Βασιλεῖς* could obtain Timē through fighting in war and challenging or defending in duels with the prime examples in Iliad being Agamemnon and the lesser (regarding kingly status) *Βασιλεῖς* participating in war, and Menelaus challenging Paris to a duel. People beneath those public roles, obtained Timē through the heroes or *Βασιλεῖς* that represented their state. From war, another source for Timē were the war spoils. War spoils presented victory and honoured the actions and the victory that someone fought for. Such example is Briseis, which was the war of spoil of Achilles, later stolen by Agamemnon dishonouring him. Another source for Timē, was the gifts that were given from an individual to another, mostly heroes and *Βασιλεῖς*. This action showed respect and admission. One such example is when Telemachus was prepared to leave Sparta, Menelaus gift Telemachus one of the richest and loveliest treasures for a house, a mixing

bowl. The bowl was a gift of the hero Sidon, and it was created by Hephaestus. This example also augments Hospitality, a term respectful in Ancient Greek world.

In the Classical period we observe that with the rise of democracy, more people could obtain public offices and could actively affect public decisions. Although war was a source for *Timē*, people transitioned to more civilized and elegant actions of obtaining *Timē*. One such elegant action was to donate to polis, in order for it to expand and evolve, were the benefactor obtaining *Timē* through this action. Those donations, required wealth, which wealth alone was source for *Timē*. With the rise of the *Penetes*, which competed directly with *Plousioi*, also added value to offices with whoever held them gained *Timē* and was respected within the society. Another great example of obtaining or losing *Timē* was the skill of rhetoric and also the teaching. If one was a great public speaker could have won *Timē*, and if someone taught the youth in ways unacceptable for the society could be dishonoured.

Concluding another source of *Timē* that was briefly mentioned in this this thesis, but requires extended research, are athletic activities. Athletic activities, other than war, was a common factor. From the Geometric Period, athletic activities were prestigious, executed by heroes and high offices or can be observed in the royal courtyard. Two examples of such are the funeral games of Patroclus where heroes competed and showcased their masculinity and skill obtaining *Timē* through the action, and the athletic activities in the Phaeacians island in honour of Odysseus. Sports was a way of expressing power and superiority. Such elements are achieved through victory and only. Sports was the platform for superiority not for just individuals within the society but also for polis or states. A great stage for such actions, were local sport events but the most prestigious ones were the Olympic Games and the rest of period games. Athletes competed for *Timē*, respect and for a cause greater than them. Through the passing of time and moving to classical period, athletes do not only compete for *Timē* but also material earnings and money. The sphere of sports although remained a good and quality source of *Timē* for the social strata of *Penetes* and *Plousioi*. With the rise of *Penetes* participating in politics and decision making with *Plousioi*, sport was a form of

competition between these two groups in the need of obtaining *Timē*, power and prestige.

3.2 Discussion

Timē in Ancient Greece is a vast topic related to Sociology, History and Philosophy. It was something greater than just respect and honour, but it was the catalyst for human evolution. *Timē* has been in the divine reach of a mortal, achieving theosis and becoming greater and greater. With the structural depiction of *Timē*, we can further advance our thinking, at least in primary steps. The Aphigisis of *Timē*, as I named it, provides a base for further research in the various scientific fields.

Timē not only affected the life of that time, but also changed it through a more “peaceful” chase for greatness. *Timē* is still a relative term, not only in the Mediterranean but all over the world.

Today, and in this “constantly rotating ethical compass”, we must assess what are virtues and what is worth living for.

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