A beautiful woman named Helen, sought after for her regal beauty and connection to the sources of wealth, is being held hostage by Troy, a renegade province to the east of Athens. The allied forces of the Achaeans determine to rescue the woman. However, there are several problems in gaining an alliance to achieve this aim, several of the heroes, not wanting to join in a major conflict for which they have little expectation of profit. Well-known heroes such as Odysseus and Achilles are only convinced after several entreaties to join the expedition. The Achaean forces are led by Agamemnon, king of Mycenae, the most powerful state in the entire Greek world at this time. His brother, Menaleus, king of Sparta and husband of Helen, determines to join with Agamemnon to bring this war to a successful conclusion. The opposing king of Troy, Priam is determined to resist the Achaean forces. In the past his city has had several confrontations with surrounding states, but is still important as the entrance to the Dardanelles, the gateway to the Black Sea and northwards, and is quite prosperous.

The expedition begins on a rather sour note, the gods not favoring the venture, demand that Agamemnon sacrifice a daughter to achieve weather good enough to allow the armada to sail to Troy. Agamemnon accedes to this in his fervor to pursue the war. This earns him the undying hatred of his wife, Clymenestra. The war continues for over ten years, the Achaeans, unable to do more than occupy the area between the sea and the walls of Troy. Unable to pierce the imposing walls of Troy, they find themselves bickering among themselves over other battles in other places. Meanwhile Priam remains in power and taunts the Achaeans from the safety of his city. Although he is
unable to drive the invading forces away from the surrounding territories, he still maintains a certain bravado, which the Greeks cannot break.

Finally, the Achaeans understanding that to subdue Priam, a subterfuge is necessary create what was later called the "Trojan Horse" (given the strange name of "WMD," ) and use it as a means to gain entrance to the city, which they then totally destroy.

This great victory of the Achaeans leads to almost none of the profits expected. Although Helen returns to Sparta and Menelaus, Priam is murdered, Achilles is dead, as are all of the major heroes of the war; Ajax, Hector, Paris, Diomedes and almost all the others except Odysseus. Agamemnon is murdered by his wife Clymenestra as soon as he returns home to Mycenae, cutting short his reign as the most powerful figure in the Mediterranean. Odysseus wanders for ten years before finally being able to return home.

The Trojan War ends in success for no one, sadness for all, and relates the fortunes of all wars, past, present and future.

イリアス：寓意物語

芸林民夫

富を有し美しいヘレナはみんなの憧れであったが、トロイア市に囚われの身だった。トロイア市はギリシア半島の東にある反抗的な国であった。アケア軍の同盟は、ヘレナを救出することを決心し、同盟国を集めることにした。利益の期待がない遠征にはあまり参加したくない国の英雄、例えばオディセウスやアキレウスもいたが、しぶしぶ連盟軍に加わり戦争に出かけることになった。ヘレナの夫でありメネレオスを兄弟に持つ、ギリシア半島で一番強国のミケーネの王、アガメムノンが軍隊を率いることになったが、他の同盟国軍は消極的であった。

トロイア市の王、プリアムスは、同盟軍と戦うことを決めた。以前外国軍隊と戦ったこともあったが、本土にまで進攻されることはなかったので、絶対負けないと自負していた。ダダネルス海峡を守る位置があり、黒海に行く船から通行税を取る豊かな国であったから、他の国にそ
However wars are fought, the Greeks of Homer’s time assumed that the gods were, if not responsible for it, regularly interfered in it, and from their immortal position on Olympia enjoyed watching humans kill each other. The Trojan War, as depicted in the Iliad, began from a petty quarrel among three goddesses fomented by the Goddess of Discord, Eris, who had been snubbed by not being invited to a wedding party on Olympus (at which, by the way, the mother of Achilles was married to the human Peleus). The very triviality of the causes of the war, and the fact that they were based on the animosity found in the hearts of bickering female goddesses indicate that the tremendous continual popularity of the Iliad from the ancient world even up to this day lies in the human drama, not the interplay of the gods. And the drama is indeed deep.

The Iliad is hardly soap opera. There is little absolute right or wrong.
Both of the warring armies and all the heroes as well display faults of one kind or another. There is the anger and stubbornness of Achilles, the scorn and superior conceit of Agamemnon, the final cowardice of Hector, the sneaky cleverness of Odysseus, there are no perfect characters, even among the gods and goddesses.

ホメロスの時代の神たちは、人間が起こした戦争でも干渉するのは日常茶飯事なので、ギリシア人たちは神たちにとってオリンピア山の上から人間の殺し合いを見るのが楽しみなのだと思っていた。イリアスの中で見るトロイア戦争は、三人の女神の間で誰が一番美しいかというちょっとぱけな喧嘩から始まった。このつまらない原因などから考えても、古時代からイリアスの人気は政治的な背景や神たちの活動などではなく、人間ドラマにある。

イリアスのそのドラマはソープ・オペラなどと違い非常に深いものである。決して善悪とか愛国心や国を裏切ることを強調していない。戦争する両方の軍隊、またそれも参加する英雄のいろんな欠点を見せている。アキレウスの怒りや頑固さ、アガメムノンの優越感、ヘクトルが最後に表す臆病さ、オディセウスのずる賢さなどを表し、そこには完璧な人間も神も女神も出てこない。

The Trojan War for the Greeks was “The War.” It was, in other words, the epitome of war and final act of the Age of Heroes, a period that was inserted after the Bronze and before the Iron Age of the Grecian histories. Wars, for the Greeks, were largely a matter of fate, and it was here that the gods had their say. In the current world the backing of “God” indicates absolute right and righteousness. Any conflict then becomes a war of Gods, whatever their name. But the vital part of the Iliad is not the conflict among the gods, but in the terrible human emotions that the war foments. The Iliad denies any “forces of the right” attitude, and the final victors, the Greeks, are hardly righteous. Rather the Achaeans see the chance to take part in this war as mainly as a chance for spoils. Achilles, the central protagonist, is only participating for the chance to prove his hero status and gain the glory which
he feels is his right, even though he knows it will eventually shorten his life.

ギリシア人にとって戦争と言えばトロイア戦争を思い浮かべる程、究極の戦争とも言える。英雄時代の最後の出来事だった。(英雄の時代は銅時代と鉄時代の間にありギリシア人の独特な歴史の見方だった。)神たちが絡んでいたため戦争には人々の運命も大きく作用していた。現在は“神”からの応援は正当性を示すとされる。その為に戦争は神の名（その神の名前はどうであれ）を掲げた戦争になる。しかし、イリアスでは戦争とは神たちの戦争ではなく、人間の恐ろしい感情の対立から起こるとされた。イリアスは戦争には正当性はなく、最後の勝利を得たギリシア軍にも正当性はないとした。むしろ戦争に参加する動機は愛国心とか正当性にあるのではなく、その戦利品にある。主役アキレウスの戦争参加の動機は名誉を競うか、長命を得るかの選択を迫られ、短命になることを知りながらも英雄の身分に合う名誉を得ることを選んだ。だから途中でアガメムノンにその名誉を傷つけられると簡単に戦いを放棄してしまった。

Today scholars argue as to whether the Trojan War ever actually happened. Even though Schlieman discovered the remains of a city on the Dardanelles, which does indeed answer most of the conditions found in the Iliad, there is little to tie the ruins to the story except that there was a war on the site around the time that the Iliad could have occurred. And even supposing the war was indeed that of the Iliad, the supernatural elements must be subtracted from the historical facts, and other speculations have to be made for its causes.

今日、学者はトロイア戦争が実際にあったかどうか議論している。シュリーマン氏はイリアスにあるトロイアの主な条件に合う町の遺跡を、ダーダネルス海峡の近くに見つけているが、イリアスにある戦場につながる証拠はない。また、トロイア戦争が実際にあったかどうかは超自然的な原因を除けば、そこで戦争があったとする現実的な原因を探さなければならない。

The position of the ruins thought to be Troy, now called Hisarlik, found
on the northern coast of Oriental Turkey near the present Turkish town of Canakkale, would mean that it would control the entrance to the Dardanelles and the Black Sea. It would indeed be in an enviable position of power and subject to attack by others seeking the same position. The ruins that were found by Schlieman were only the seventh of a total of nine sets of ruins built over the original bedrock. The ninth and final level was still active in 250 A.D. more than one thousand years after the supposed Trojan War destroyed it.

現在のトルコのヒサリックに在る遺跡はダーダネルス海峡に近いので、黒海への道を仕切る場所となったであろう。その為シュリーマンに発掘された遺跡は建設と破壊が繰り返しあった場所で、その七番目に建設された遺跡だ。同じ場所の最後となった九番目の遺跡は紀元後の250年まで人が住んでいたところだった。

From all of these considerations scholars have thought that realistically, if the Trojan War actually happened, it would certainly be connected to struggles for power over the access to the Black Sea. And the fact that the ruins at Hisarlik show repeated assaults at nine levels of destruction indicate that it was a vital position worth defending and attacking. The final abandonment of the site was probably due to the fact that the seashore had retreated over four kilometers away from the town.

これらを考え合わせる学者はトロイヤ戦争が本当にあったとすれば、その原因は国海への道の支配に関係が有ったに違いないと考えている。

The political aspects of the war of the Iliad are moot, the purpose of the work not being political but rather literary.

しかし、学者たちの間でもイリアスでの戦争に関連する政治的な問題は未解決であり、そもそもイリアスそのものは歴史ではなく、文学である。

The recent movie "Troy" subtracts all the supernatural elements from the Iliad, and stretches a few of its contentions, but does make a representation of the Trojan War as it might have happened. The war is reduced from ten years to a few days, but the possible motives for the action are all given reasonable
TROY: AN ALLEGORY

bases. The most striking thing about the movie is that, true to the spirit of the original Iliad, which it claims to have as its source, it is indeed a tragedy. It does not glorify the war and leaves the viewer with no feeling of triumph, but only powerlessness. The final scene is the figure of Achilles with an arrow in his heel, dying on the palace floor of Troy.

There can be no greater condemnation of war itself than the recognition of the hubris that leads to it, and the disaster that it results in.

最近の映画“TROY”はイリアスの中にある超自然的な条件は省かれてしまいて、戦争が実際に起こった場合に、起こりえる理由をつけている。戦争の期間は10年から数日間に減らされているが、話の中の行動には理解できる動因が付けられている。そしてイリアスの精神に沿って悲劇的な結末となっている。鑑賞者に勝利感を与えることなく、アキレウスがトロイヤの宮殿の床で足の踵を矢で射られ、死んでゆく最後の姿が印象的なものになっている。

これこそが戦争の姿そのものであり、また戦争で求める名誉とは意味のないただのヒューブリスである。

“Hubris” is a word from the Greek, which indicates excessive pride, even to the feeling of superiority over the gods. In The Iliad the hubris of Achilles, Agamemnon, Priam and Hector result in their destruction.

In another era and another dimension, the hubris of America, especially of President Bush and his advisors, are only barely matched by the hubris of Saddam Hussein. And in the events leading to the war in Iraq, hubris is evident to any onlooker. It seems that many in the current war can be accused of hubris, and will eventually meet their fated end predicted by the Iliad. Will it involve more and more of the people who only want to avoid the conflict? Will the current tragedy become even more tragic than the Iliad?

ヒューブリスはギリシア語からの言葉で、「うぬぼれ」の意味である。場合によって神たちに対してうぬぼれるという意味もある。イリアスの中に出てくる人物、アキレウス、アガメムノン、ブリアムスやヘクトルのヒューブリスはそれぞれの最後の結末につながる。
アメリカのヒューブリス、特にブッシュ大統領とその取り巻きたちのヒューブリスはフセイン大統領のそれに匹敵する。イラク戦争はイリアスの戦争の再現と言えなくもないのではないか、そうだとするとイリアスと同じ悲劇に終わることにならないだろうか？