HOMER'S ILIAD
Books XIX-XXIV
Clapp
HOMER'S ILIAD

BOOKS XIX.-XXIV.

EDITED
ON THE BASIS OF THE AMEIS-HENTZE EDITION
BY
EDWARD BULL CLAPP
PROFESSOR OF GREEK IN THE UNIVERSITY OF CALIFORNIA

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TO

THE MEMORY OF MY FATHER

THE REVEREND CHARLES WELLES CLAPP

1817-1884
This edition of Books xix.-xxiv. of the *Iliad* follows the same general plan as the other volumes of the series to which it belongs. According to this plan the readings of the Dindorf-Hentze edition, Leipzig, 1884, have been adopted throughout, with a few unimportant changes in punctuation.

The commentary is based upon that of the Ameis-Hentze (third) edition, Leipzig, 1896. Little has been omitted except the occasional critical notes, which have been transferred to the Appendix. It seems undesirable to confuse the learner with conflicting views, and the earnest student will soon discover that many interesting questions are treated in the Appendix alone. The commentary has been much enlarged by additions from various sources, especially from the editions of Faesi-Franke, La Roche, and Leaf, and from the editor’s own collections. The parallel passages from Homer have been quoted in full, and many illustrative citations have been added, chiefly from Vergil, but also from other writers, including a considerable number from the Old Testament.

To the Critical Notes on each book is prefixed a brief Critical Introduction, containing a summary of some of the more important phases of the higher criticism. In the Metrical Appendix the American editor has attempted to supply the chief deficiency for American use of the Ameis-Hentze edition by giving a brief statement of certain characteristics of Homeric verse-structure, based upon an exhaustive examination of the portion of the *Iliad* which is
included in this volume. He hopes that the facts collected and the principles stated may assist the student to obtain clear and definite views of the important subjects discussed.

The editor's thanks are due to Professor Hentze for permission to make use of the Ameis-Hentze edition, and especially to Professor Seymour for many stimulating and helpful suggestions, and assistance of every kind.

Berkeley, May 1, 1899.
SUMMARY OF BOOKS Α—Σ.

The events narrated in the preceding books of the Iliad (Α—Σ) are briefly as follows:

I. Introduction.

A. The origin of the μῆνα. The pestilence, the quarrel, and the withdrawal of Achilles. B. The dream of Agamemnon. He tests the feeling of the army by proposing that they return to their homes. The arming of the host, and the catalogue of forces.  
G. The truce, and the duel between Menelaus and Paris.

II. The First Day’s Fighting, chiefly favorable to the Greeks.


III. The Second Day’s Fighting, with the Events of the Following Night. The Trojans are Successful.

Θ. Zeus forbids the gods to interpose in the strife, and the tide of battle turns against the Greeks. I. At the close of the day Agamemnon sends an embassy to Achilles offering propitiation, but Achilles is implacable. Κ. Odysseus and Diomed make their way into the Trojan camp at dead of night; they slay the Thracian Rhesus and capture his famous steeds.

IV. The Third Day’s Fighting, and Rout of the Greeks.

Α. Agamemnon performs great deeds, but is at length wounded and forced to leave the field, as are several other Greek chieftains. M. The Trojans break through the rampart of the Greek camp. Ν. Poseidon assists the Greeks. Ζ. Hera beguiles Zeus to sleep, and the Trojans are repulsed.
SUMMARY.

0. Zeus awakes. Apollo inspires Hector with fresh courage and the Trojans press upon the ships. II. Achilles consents that Patroclus shall take part in the battle. The Trojans are driven back to their city, but Patroclus is slain by Hector. P. Menelaus distinguishes himself in the struggle over the body of Patroclus. Σ. Achilles decides to avenge his friend. But his armor, which had been worn by Patroclus, is now in the possession of Hector. At the request of Thetis, Hephaestus forges new arms for Achilles.
The new armor is presented to Achilles, and he is publicly reconciled with Agamemnon. The laments of Achilles and Briseis over Patroclus follow, and the preparations for battle. (The fourth day of battle, the twenty-seventh of the action of the whole Iliad, begins here.)

1-39. The new armor is presented to Achilles.

1. First half-verse as in 01; for the second, cf. Oceanum interea surgens Aurora reliquit Verg. Aen. xi. 1. — Ἡώς [*Eos]: the goddess of dawn, Vergil's Aurora. — μέν: correlative with δέ (3) to empha-

size the simultaneity of the actions expressed by the imperfects ὑπνοῦσθαι and ἱκανεῖ. — Ὀκεανόιο: Ὀκεανός. § 17 π.: ῥόαν: ῥόαν. § 16 d. — The chief verse-pause here is the fem. caesura in the third foot, which is somewhat more common in Homer than the masc., while in Vergil the masc. caesura is strongly preferred.

2 = Α 2, ε 2. Similar poetic formulas are often employed to indicate the dawn of day. Cf. Ἡώς μέν ὅ τι θεά προσεβήσετο μακρὸν Ὀλυμπον | Ζηνί φῶς ἐρένεα καὶ ἄλλοις ἄθανάτουσιν B 48 f., ἦμος δ' ἤργενεια φάνη ροδόδακτυλος Ἡώς ε 228 (twenty times in the Odyssey), ἥλιος δ' ἀνέρουσε... ἰν' ἄθανάτοισι φαι—

* The Greek hexameters prefixed to the text of the several books in this edition are from the Palatine Anthology (found in 1606 in the library of the Elector Palatine at Heidelberg), a collection of epigrams and short pieces of all ages of Greek literature, compiled by Constantinus Cephalas about 920 A.D. The verses are there (ix. 385) ascribed to Stephanus Grammaticus.
νοι | καὶ θυητοίων βροτόσων γ 1 ff. — άθανάτοιοι [άθανάτοιοι]: the first syllable, though originally short (alpha privative), is in this word regularly long, since the three (in some cases four) successive short syllables offended the Greek ear. Demosthenes, in his speeches, carefully avoided three or more successive short syllables. — φῶς: φάος, φῶς. § 4 i. — ήδε: correlative (in its strict use) with a preceding ἡμέν. In Attic, καὶ. — In deciding upon the place of the chief pause in such verses as this, the presumption is always in favor of the third foot, where a slight pause may often be found, in spite of the presence of a mark of punctuation elsewhere in the verse. Here the pause after άθανάτοιοι contrasts the word before the caesura with the word before the close of the line. — The 'weak' hiatus in φέρων ήδε is permissible (§ 9 d). — The final vowel in ήδε remains short before βρ. This is contrary to the prevailing Homeric usage (41 h β), but occurs frequently before βροτός and its compounds. Contrast Πατρόκλω (4), τέκνων (8), ἄρρενεοι (8), πάρα κλυτά (10).

3. ή δε: i.e. Thetis, as appears from the close of the preceding book (Σ 616 ff.) ή δ' (Thetis) τρόξ (falcon) δός ἄλτο κατ' Οὐλόμπους νυφεύτων | τεύχεα μαρμάρουτα παρ' Ἡφαιστοσφέροντα. — εἰς νήσος [ναῦς]: i.e. to the place where the ships were drawn up on the land. As these were near the κλεισία, and equally conspicuous, εἰς νῆσος often equals to the barracks. Cf. νεών εν ἁγώνι 42. — ικαν: ἵ shows the absence of the augment. — πάρα: the retraction of the accent marks the construction of the preposition with the preceding word. Cf. 10. § 37 c. — Caesura as in 1. — The delivery of the arms to Achilles was a favorite subject in later Greek art. Thetis is often represented as aided by the other Nereids. Cf. the description of the Chest of Cypselus Νηρηίδας τε γάρ ἐπί τῶν συναρίδων (spans) εἶναι, καὶ Θετιν τὰ δόλα λαμβάνειν παρὰ Ηφαιστον. καὶ δὴ καὶ ἄλλος ὁ τὰ δόλα διδοὺς ὄψε τοὺς πόδας ἑστίν ἐρρωμένοι (στρογγυλοὶ) καὶ ἐπισθεν οἰκέτης ἐπεταί οἱ πυράγραν (longs) ἔχων Ρας. v. 19. 8.

4. περικείμενον (cf. 284): 'circumstantial,' and subord. to κλαίοντα (5) which is 'supplementary,' with εὐρέ. — ὅν [ἐαυτῆς]: possessive. § 24 f. — The pause in the third foot is here slight, but points a contrast as in 2. — For the situation in the κλωτή of Achilles, cf. 211, and πανύχια ... ἀμφ' Ἀχιλῆα | Μυμιδώνες Πάτροκλον ἀνεστενάχοντο γυοῦτες Σ 354 f.

5. Second half-verse as in B 417, Θ 537, λ 520; for the first, cf. κλαίον δὲ λαγέως κ 201. — κλαίοντα: for the quantity of the final syllable, before a single liquid, see § 41 j. — πολέες: πολλοί. § 20 f. — ἀμφ' αὐτόν: as in Σ 354 (cited on 4). — The masc. caesura is here prominent.

6. ἐν τοίσι παριστάτο: stepped into
their midst. Cf. δ' ἐν μέσσωι παριστατὸ Δ. 212. — θεάων [θεῶν]: goddesses.
— Caesura as in 2.
7 = Ξ 253, 406, Ξ 232, Ξ 384, 423, and in the Odyssey. — oί: αὑτῶ. § 24 c.
— φῦ: ἐφώ. § 25 d. — χειρί: depends on ἐν, while oί is dat. of interest. This const. is proved by ἐγνωσαν δέ μ' ἐκείνῳ ἔφυ τ' ἐν χειρὶν ἑκαστὸς κ. 397. — ἐκ ὀνόμαζεν: (‘called by name’) addressed, always before a direct address, and usually followed by a proper name or other personal designation (here τέκνον ἑμοῦ). — Fem. caesura in third foot.
— Notice the two cases of ‘apparent’ hiatus, ἀρα ροι and χειρί, ρέσασ. § 14.
— This combination of a caesura in the second foot with the bucolic diaeresis is often found in Homer. Cf. 21, 80, 92, 111, etc. But even here we see the effect of the caesura in the third foot, in throwing emphasis on τοῦτον μέν. 9. κεῦσθαι, ἐπεῖ: ‘weak’ hiatus as in 2. — ἐπεῖ δὴ πρῶτα: since once for all. From that moment it was hopeless to attempt to save him. Cf. ἐξ οὐ δὴ τὰ πρῶτα διαστήσῃν Ἀ 6, and ἐπεὶ δὴ πρῶτα τομὴν ἐν δρέσσῃ κέλοιτεν Α 235. πρῶτον and πρῶτα are used as adverbs with little difference of meaning.—Caesura as in 2.
§ 30 j. Cf. the perf. inv. δέδεξο Τ 377.
— Here the chief pause is the mase. caesura in the fourth foot, since πάρα cannot be separated from its noun.
11. ὀμοίως: appropriate only for cuirass, sword, and shield, the more important parts of the panoply. The local use of the dat. is common in Homer, especially with nouns signifying parts of the body. M. 145, 3. — Here the caesura in the fourth foot is the more natural on account of the strong diaeresis after the first. — The hiatus oί oύ is permissible since the elision of the final vowel of oία tends to fuse the two words into one. § 9 e.
12. ὃς: οὗτως. — κατὰ θηκεν: the poet felt κατά as an adverb. §§ 3 d, 37 a, b. — τέυχε θηκεν: hiatus as in 11.
14. Μυρμιδόνας: the Myrmidons, a
Thratic tribe from Phthiotis, were the special followers of Achilles. Cf. oǐ τ' εἴρην . . . Μυρμόδόνες δ' ἐκαλέωντο . . . τῶν αὖ πεντηκόντα νέων ἥν ἀρχῶν 'Αχιλλέως Β 683 ff. — Second half-verse as in Ξ 136. — ἔλε: εἴλε. — The terror is caused by the clashing of the divine arms, though in 15 the reference is rather to their dazzling brightness. — The caesura in the third foot throws a slight emphasis upon πάντας, but the chief verse-pause is the bucolic diaeresis.

15. ἀφην εἰσιδεῖν [εἰσιδεῖν]: to look directly at the weapons. — ἔτρεσαν: ('inceptive' aor.) turned and fled. Cf. ὑπὸ δὲ τρόμος ἔλαβε πάντας 'Αχιλλέως (when Thetis and the Nereids appeared at the funeral of Achilles) ω 49. — The masce caesura is important here, in spite of the full stop at the bucolic diaeresis.

16. ὡς, ὧς: as, thus; to express the immediate succession of one action upon the other, as in Τ 424. Cf. Θέτις δ' ὡς ἣπατο γονῶν, ὡς ἔκει ἐμπεμφία Α 512 f., ὡς δ' ἤδην, ὡς μὲν ἐρως πυκνάς φρένας ἀμφεκάλυψεν Ξ 294; also ut vidi, ut perii Verg. Ecl. viii. 41. — μὲν: αὐτῶν. — χόλος: fierce wrath against the slayer of his friend Patroclus, which the weapons would enable him to satisfy. — ἐν (adv.): within their sockets. — δὲ οἱ ὅσπε: the first hiatus is 'apparent' (cf. 7); the second, 'weak' (cf. 2). — There is a slight pause at the caesura in the third foot, to emphasize μᾶλλον.

17. δεινῶν: adv. with ἔξεφανθεν [ἐξεφάν(θ)ησαν, § 26 v], which is pl. as often (cf. Ψ 397, Ω 637) with a neut. dual subject. Contrast Τ 366 (verb in dual) and Ψ 477 (verb in sing.). — υπό: out from beneath. — βλεφάρων: ablative gen. (of separation) with υπό. — ὡς εἶ: ('as if') like; cf. 366.

18. ἐν χείρεσσιν [χερσίν, § 18 c] ἔχων: Achilles had taken up the arms to examine them more closely (12). Cf. miraturque interque manus et brachia versat Verg. Aen. viii. 619. — There is no important pause in this verse.

19. τεταρπέτο (aor., § 33 f) λέος-σων: had satd himself with gazing at. Cf. Ω 633, and αὐτὰρ ἐπει τάρπησαν ὄρνυτοι ἀφθαρμοῦν δ 47. For the re-duplicated aor., see § 25 j. — This form of verse, in which each of the first five feet is a dactyl, is the one most frequent in Homer. Cf. 2, 14, 20, 21.

20. μὴτερα ἣν: apparent hiatus (§ 14, s. v. ἣ). The possessive ὡς is usually reflexive in Homer (§ 24 f).

21. τὰ (dem.): these. — οἱ ἐπιεικῆς (sc. ἔστι): the rel. clause forms a pred.
25 καθικότυπους ἔγγεινωνται μὲν ἐγὼ περὶ σατῆς ἀλαλκέμεν ἄγρια φύλα, μυλαὶ καθδύσαι κατὰ χαλκοτύπους ὀπτειλάς ἔγγεινωνται, ἀεικίσωσι δὲ νεκρόν — ἐκ δὲ αἰῶν πέφαται — κατὰ δὲ χρόα πάντα σαπῆς.”

“τέκνον, μη τοι ταῦτα μετὰ φρεσκοσκοί μελόντων.

τῷ μὲν ἐγώ περὶ σατῆς ἀλαλκέμεν ἄγρια φύλα,

to τὰ ὑπάλα (‘being such,’ i.e. ‘so splendid, as’), and contains the leading thought. — Caesura as in 8.

22. ἔμεν: εἶναι. § 34 g. — μηδὲ: the uses of μη with an inf. or partic. are in general simpler and far less frequent in Homer than in later Greek. Here μη seems to be introduced for emphasis, as often in oaths. M. 361. — τελέσαι: τελέσαν. § 30 a.

23. νῦν δὲ: but now that I am in possession of the arms. — ἀλλὰ . . . δεῖδω (24): as in K 38 f., X 454 f. — The masc. caesura after ἐγώ is not entirely obscured by the strong pause at the bucolic diaeresis, since ἐγώ is emphatic.

24. τόφρα: refers not strictly to θωρῆσομαι, but to the general idea of the conflict which is implied in that word. — Μενοιτίου: Menoetius, the father of Patroclus, was son of Actor and Aegina. He left his mother (i.e. the island) and went to Opus, where he married Sthenel, and became the father of Patroclus. The flight of the latter from Opus, and his reception by Peleus, are recounted in Ψ 83 ff. — νῖον: const. with καθδύσαι (25).

25. καθδύσαι [καταδύσαι, § 11 a, b]: burrowing into the body of. — κατά: down through. — χαλκοτύπους: occurs here only. — This is the first instance in this book of a ‘spondaic’ verse (§ 39 h). About one verse in twenty (according to the text of this edition) is of this form.

26. ἔγγεινωνται (this form here only): first aor. subjv. middle. — Second half-verse as in II 545.

27. ἐκ δὲ αἰῶν πέφαται: for life has departed from it (‘been slain out of it’), so that Patroclus cannot defend himself from the εὐλα. Parenthetical, and closely connected with νεκρόν. — κατὰ . . . σαπῆς [σαπῆ, § 33 d]: the subj. is νεκρός. — χρά: acc. of specification. — In this verse, as in 1, 6, 10, 13, 19, 22, and often in Homer, the metrical ictus coincides with the word accent in the last two feet. But it does not appear that Homer made a special point of this correspondence, as was done by some of the late Greek hexameter poets, particularly Nonnus.

28 = Σ 127, Ω 89.

29. This verse, with θάρσει in place of τέκνον, occurs Σ 463, ν 362, π 436, ω 357. — σησί: σαίς. § 16 e.

30. τῷ [τουτῷ]: dem. referring to Patroclus. For the dat. of interest
where an ablatival gen. is expected, see § 3 g a. — ἄγρια φῦλα: for this characterization of the flies, cf. P 570, where Athena instils into Menelaus μῦς θάρος.

31. Cf. Ω 415, X 72. — αἴ: sc. in the form of ἐιλαί.

32. κῆται [κέπται, § 34 i]: emphasized by γέ, and contrasted with the idea of burying. Cf. Ω 554. — τελεσφόρον εἰς ἐναυτόν: (‘to a year that brings completion’) for a full year. The prep. expresses the farthest limit of the time during which something is true. ΠΑ. 796 b. This phrase occurs four times in the Odyssey, but only here in the Ίλιάδ.

33. ἐμπεδός: unwasted. — ἥ καὶ ἀρείων: or still better than unwasted, i.e. fresher than before, for a living body is often disfigured by wounds or disease. Cf. the preservation of Hector’s body, Ω 757, and for the form of expression, cf. αἰοί περ πόρος ἥ τε ... ἥ καὶ ἀρείους II 557.

34. Cf. αὐρων εἰς ἀγορὴν καλέσας ἤρωας Ἀχιλλῆς a 272. — καλέσας, ἀποσει-πών (35): these express successive actions, and contain the chief elements of the command, — “first call the Achaeans” etc. — ἤρωας Ἀχιλλῆς: refers to the whole army (cf. 41), since ἤρως in Homer signifies merely warrior, and not hero.

35. ἀποειπῶν: here ὦ is lengthened before the digamma (ἀποειπόω), which was perhaps vocalized (ἀποειπόω). See § 14 j, and cf. 41, Τ 285, 382, 443, Φ 283, 329.

36. θωρήσεω: θωρήσεω. — δύσεο δ’ ἀλκήν: cf. δύσει δάκρυ I 231, and ‘Awake, awake, put on thy strength, O Zion’ Isaiah lii. 1. The metaphor is from a warrior clothing himself in armor.

37. For the second half-verse, cf. μένος πολυθαράδες ἔνεις P 156, μένος πολυθαράδες ἔνεις ν 387.

38. ἀμβροσίην: here regarded as a sort of essence to protect the body from decay; cf. χρείαν τ’ ἀμβροσίῃ (80. the dead body of Sarpedon), περὶ δ’ ἀμβροσία εἰματα ἔσον Π 670. This is apparently a reminiscence of the custom of embalming as existing in prehistoric Greece, as well as in Egypt. Cf. ταρχύω (bury) and ταρχέω (embalm).

39. κατά (§ 41 j a) ρινῶν: through the nostrils and so into the interior of the head (κατά because the body was
40  αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δίος Ἀχιλλεὺς
σμερδαλέα ἱάχων, ὄρσεν δ' ἦρωας Ἀχαιοῦς.
καὶ ρ' οἱ περ τὸ πάρος γε νεῶν ἐν ἄγωνι μένεσκον,
οSegue κυβερνήται καὶ ἔχον οἴημα νηών
καὶ ταμία παρὰ νησίν ἐσαν, στύοι δοτῆρες,
καὶ μὴν οἱ τότε γ' εἰς ἄγορην ἢσαν, οὐνεκ' Ἀχιλλεὺς
εἴσεφάνη, δηρὸν δὲ μάχης ἐπέπαυν' ἀλεγεινῆς.
τῶ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδείδης τε μενεπτόλεμοι καὶ δίος Ὀδυσσεύς,
60. τὰ δὲ μετὰ πρώτη ἁγορῇ ἱζοντο κιόντες.
59. αὐτάρ ὁ δεύτατος ἤλθεν ἀναξ ἀνδρῶν 'Ἀγαμέμνων,
58. ἐλκος ἑχον. καὶ γὰρ τὸν ἐνὶ κρατερῇ ύσμίνῃ
57. οὕτα Κόων 'Ἀρτεμίδης χαλκῇρει δουρί.
56. αὐτάρ ἐπεὶ δὴ πάντες ἀολλώθησαν 'Ἄρχαιοι,
55. τοῦτο δ' ἀνυστάμενος μετέφη πόδας ὡκὺς 'Ἀχιλλεὺς.

"'Ατρείδη, ἦ ἃρ τι τόδ' ἀμφοτέρουσιν ἄρειον
ἐπέτε, σοὶ καὶ ἐμοί, ὅτε νῶι περ ἀχυμένω κήρ
θυμοβόρῳ ἔριδι μενεήμανεν εἶνεκα κούρης;

τὴν ὀφελ' ἐν νήσωσι κατακτάμεν 'Ἀρτεμίς ἰῶ

49. First half-verse as in Ξ 38, κ 1170. — γάρ: long, as in Α 312, B 39, λ 580; here prob. on account of the original σ in the stem of ἑχεν. § 41. — ἑχεν: were afflicted with. See on 47.


51. δεύτατος (pred.): apparently a superlative to δεύτερος. — 'Ἀγαμέμνων: in appos. with ὃ.

52. καὶ: also, with τὸν. This is not an instance of the elliptical καὶ γάρ.

53. οὕτα κτλ.: see Α 248 ff. where the incident is narrated. The wound was in the arm below the elbow. — This verse has no caesura whatever in the third foot, — an uncommon occurrence.

54. First half-verse as in Θ 131.

55 = Α 58. — τοίσι [αὐτοῖς]: dat. of advantage. — δέ: often used to introduce an apodosis. § 3. — ἀνυστάμενος: probably with a staff in his hand, as in the assembly of the Ithacans when Telemachus rose to speak, σκην. τρον δὲ οἱ ἐμβαλε χειρί κήρει β 37 f.

56. ἦ ἃρ τι: the question expects a negative answer. Was this, then, any better for us both? ἃρ marks the question as arising directly from the existing circumstances. Cf. Φ 288, and for the interv. use, cf. Ζεύς πάτερ, ἦ ὅ τινα ... ἄσασε Θ 236 f. — τόδε: points to the following clause with ὅτε (57).

57. ὅτε: when, not merely explanatory, but also serving to recall the situation vividly to mind. Cf. παῖς ἐβαν εὐχωλά, ὅτε δὴ φάμεν εἶναι ἄραστον Ἐ 229. — πέρ: with νῶι, has an emphatic force which is difficult to reproduce in English. — ἀκουμένω κήρ: the same verse-close appears in Ψ 284, 443. Here it refers to wrath at a supposed insult. Cf. 8 and note.


59. ἐν νήσωσι [νασί]: sc. immediately after she was brought thither as
60 ἦματι τῷ, ὅτ' ἐγὼν ἔλομην Δυρνησσών ὀλέσσας·
tῷ κ' οὐ τόσοι Α'χαιοι ὀδαξ ἔλον ἀσπετον οὖδας
dυσμενέων ύπὸ χερσίν, ἐμεῖ ἀπομηνύσαντος.

"Εκτορι μὲν καὶ Τρωσί τὸ κέρδιον· αὐτάρ Ἀχαιοὺς
θηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.

65 ἀλλὰ τὰ μὲν προτετύχθαι ἐσάμουν ἀχνύμενοι περ,
θυμὸν ἐνί στήθεσοι φίλον δαμάσαντες ἀνάγκη:
νῦν δ' ἡ τοι μὲν ἐγώ παύω χόλου, οὐδέ τί με χρὴ
ἀσκελέως αἰεὶ μενεανέμεν· ἀλλ' ἄγε θάσσον·

a captive. See on 3 and 42. — κατα-
kτάμεν: κατακτέων. — "Ἀρτμις: this
goddess sent sudden or painless death
to women (Φ 483), as Apollo to men.
Cf. Ω 605, 758, 'Ἀπόλλων | οἶς ἄγανοις
βελέοςειν ἐποχύμενοι κατέπεφεν (sc. the
helmsman of Menelaus) γ 279 f. — This
wish is not prompted by any ill-will
ward Briseis, but merely by the
thought of the unhappy consequences
of the quarrel.

60. ἐλόμην: chose her for myself
from the booty. — Δυρνησσών: a town
in Mysia, the home of Briseis. Cf.
Βρασόδοις . . . τὴν ἐκ Δυρνησσών ξέειετο
Β 689 f., and Τ 291–300.

61. τῷ: then, in that case, taking
up the previous wish. — ὀδαξ ἔλον ἀσ-
pετον οὖδας: as in Ω 738, χ 299 (simi-
lar expressions occur Β 418, Λ 749, Χ
17); equiv. to "would have bitten the
dust." Cf. ἡμῦν σεμελ ὅρε
morn bidding Verg. Aen. xi. 418. —
οδαξ: equiv. to τοῖς ὄδωσιν. Cf. ποξ
(with the fist) Ψ 621, λάξ (with the
foot) Ζ 65. § 38 g.

62. ἐμεῖ ἀπομηνύσαντος (as in Ι 426):
because I had withdrawn in wrath.

63. μὲν [μήν]: to be sure. — τῷ:
points back to ὅτε (57); its pred. is
(ἡ) κέρδιον. — For the thought, cf. ἦ
κεν γρηγόραν Πρίαμον . . . ἄλλοι τε Τρώες
μὲν γα κεν κεραυνοῖτο πούμφ, | εἴ σφων τάδε
πάντα πυθόμενα μαρμάρινος Λ 255 ff.

64. θηρὸν . . . μνήσεσθαι: i.e. they
will long remember the straits to which
they were brought by our quarrel. Cf.
καὶ πον τῶν θηρον μνήσεσθαι οἴω μ 212.

65 = Σ 112; cf. ἀλλὰ τὰ μὲν προτε-
tύχθαι ἐσάμουν Η 60, both times from
the lips of Achilles, to whom this verse
and thought seem to be peculiar. The
same thought reappears in 67.

66 = Σ 113. — ἀνάγκη: i.e. since
Patroclus must be avenged.

67. οὐδὲ τί με χρὴ: a causal clause
in parataxis. χρὴ is a noun like χρεῖν,
and the acc. (με) is probably to be con-
strued as the limit of motion with some
verb like ἐκεί supplied in thought. Cf.
τίνα (upon whom?) χρεῖ τόσον ἐκεί; β
28. — παύω: the pres. (I now give up)
more emphatic than the future.

68. ἀσκελέως (σκέλλω): 'dried up,'
and hence tough, unyielding, relent-
less. The word occurs nowhere else,
though we find ἀσκελές αἰεί in a 68.
— μενεανέμεν: cf. 68 and 317. — ἀλλ' ἄγε
θάσσον: as in Τ 257, where, too, it is
the verse-close.
69. Cf. κηρόσειν πολεμώντες κάρη κομόωντας Ἀχαίοις, B 443, β 7 (ἅγορηριδε). The Homeric warriors wore their hair long; cf. Ψ 367 and many other passages. In archaic works of Greek art, men are usually represented with hair reaching to the shoulder-blades.

70. Cf. Τ. 352. — ἔτι καὶ: once more also. ἔτι points to his previous activity against the Trojans (cf. Ἀτρείδη, σὺ δ', ἔθ', ὦς πρὶν, . . . ἀρχέψ Ἀργείοισι: Β 344 f.), καὶ to the interruption of that activity. — πειρήσομαι: with partic. as in Τ. 352; more often with the infinitive.

71. αἱ κα [ἐάν]: to see whether, introducing a condition whose apodosis (here the vague idea of bivouacking on the plain) is implied in the protasis. It is not an indirect question in Greek, though the translation takes that form. GMT. 486 f. Cf. νῦν αὐτ' ἐγείρῃ πειρήσομαι, αἱ κα τίχωμι Ε 279. — ἐδέλωσι: are eager, with iāvēn. Cf. the words of Polydamas χαίρεσκοι γὰρ ἐγὼ γε θοῦτ ἐπὶ νυσῖν ιαὼν Σ 259. Achilles refers sarcastically to the fact that during the last two nights the Trojans had ventured to remain outside their walls, and bivouac upon the plain (Θ 543 ff., Σ 243 ff.) — ἀλλά τιν' οἷω: cf.

74. First half-verse as in Π 111.

75. ἀπειπότως: the neglect of the digamma, shown in the elision of the final vowel of ἀπό, is especially remarkable in view of the phenomenon noticed above in 35; but cf. παρεῖπη Α 555. — Πηλείωνος: verbs expressing pain or indignation usually take a partic. clause in the gen. (not a gen. abs.) to express the cause of the emotion; verbs of joy, more commonly a dative.

76-144. Agamemnon admits his fault and declares himself ready to make over to Achilles the gifts which he had previously promised.
I. "ὡς φίλοι ἠρωες Δαναοί, θεράποντες Ἀρηο, ἔστειώτος μὲν καλῶν ἀκούεμεν, οὕτε έοικεν

80 ὦββάλλειν: χαλεπῶν γάρ ἐπισταμένῳ περ ἐόντι. ἀνδρῶν δ᾽ ἐν πολλῷ ὁμάδῳ πῶς κέφες ἀκούσαι ἦς ἐποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητῆ. Πηλείδης μὲν ἐγὼν εὐθείομαι: αὐτάρ οἱ ἄλλοι σύνθεσιν Ἀργείων, μῦθον τ᾽ εὖ γνωτε ἐκαστός.

85 πολλάκι δὴ μοι τοῦτον Ἀχαίοι μῦθον ἐειπον,

ἔδρεων ν ὑπὸ: directly from his seat, more closely defined by oδο' . . . ἀνα- στάσ, without taking his stand in the midst of the assembly, though this does not exclude Agamemnon’s rising to his feet (ἔστειώτος, 79). The emphasis rests on ἐν μέσσουσιν, for the usual place of the speaker was μέση ἀγορῆ, as in case of Telemachus β 37. — This verse seems to have been inserted in order to remind the reader of Agamemnon’s wound, which, however, does not hinder him from slaughtering the boar (249 ff.).

78 = B 110, Z 67, O 733, a formula of complimentary address to the army.

79. ἔστειωτος [ἔστιντος] . . . ἀκούεκεν: it is seemly to listen to one who has risen in the assembly to speak.

80. ὦββάλλειν: interrupt; cf. τον δ’ ἀρ’ ὑποβλήθην ἡμείσθεν Α 292. This is an isolated case of ‘apocope’ of this preposition. Cf. ἀπέμψεις (ο 83), and see § 11 d. — χαλεπῶν . . . ἐόντι: for it is annoying to the speaker (to be interrupted), even though he be very expert.

81. ὁμάδω: hubbub, of men confusedly shouting. — The hiatus in πολλῷ ὁμάδῳ seems to be allowed on account of the caesura (§ 9 b), though there is no pause in the thought.

82. ἦς ἐειπο: resumes the thought in 80. — βλάβεται: (‘is hindered’) is impeded, followed by the concessive clause λιγύς . . . ἀγορητῆ, as in B 246. βλάβεται is a ‘thematic’ present with the short stem. An aor. would be equally suitable, since the passage is gnomic in tone (M. 30). — Agamemnon’s introductory words (79 to 82), in which he strives earnestly to prevent the interruption of his speech, are called out by the fear that in this unusually numerous assembly some expression of anger may burst out against him, for his insult to Achilles.

83. Πηλείδη . . . εὐθείομαι: I will open my mind to the son of Peleus. This is the only example of this compound in Homer. — αὐτάρ οἱ ἄλλοι (as in Z 402, θ 40): but do you, the rest. — οἱ ἄλλοι: is used with the inv. here as in γ 427; cf. οὶ ὦ ἄλλοι . . . ναιοτε Γ 73 f.

85. τοῦτον μῦθον: after μῦθον just before, this is awkward, though it is to a certain extent explained, by the clause καὶ . . . νεκιλεσκον (80), as a reproof, or reproach. Its content, however, is not further mentioned, since the vindication follows at once. The speaker means, of course, the reproach of having wronged Achilles. For such
reproaches, see B 230 f., I 106 f. — µήθον ἔσων: as in κ 561. — The labored style is designed by the poet to betray the embarrassment of Agamemnon, who does not really 'get upon his feet' till 86.

86. καὶ τέ: and also. — For the thought in this and the following verses, cf. 'And the woman said, The serpent beguiled me and I did eat.' Genesis iii. 13. — νεικείασκον: for the iterative impf., see § 36 a, b.

87. µοῖρα: fate. — ἡροφοίτις Ἑρινύς: the Erinys that walks in darkness (of the lower world). So in I 571, o 234. Cf. 'Nor for the pestilence that walketh in darkness' Psalm xci. 6. Cf. also Shelley's Adonais, xxiv. 'Out of her secret Paradise she sped, | Through camps and cities rough with stone, and steel, | And human hearts, which to her airy tread | Yielding not, wounded the invisible | Palms of her tender feet where'er they fell.' The Erinys prompts Ἀτη (blind infatuation). But fate, and the Erinys, are so closely connected with Zeus that they serve to designate two sides of his activity, being themselves but subordinate instruments.

88. ἄγριον: of the highest degree of passion, as in Ο 41. Cf. ἄγριον . . . θυμὸν I 629. The infatuation was in consequence of the most violent wrath. — Ἀτη: passion; strictly 'moral blindness,' leading to mad folly and ruin.


90-136. For a similar case of extended allegory, cf. the Λιταῖ, I 502–512.

90. τὶ κεν ἰβαίμι: what could I do? A 'past potential.' In Attic a potential indicative would have been used. GMT. 440 ff.; § 3 c e. — θεός: in a general sense; the divinity, Heaven. — δία: with τελευτά (this compound here only), conducts everything to its end according to his will. — πάντα τελευτά: as in Σ 328.


92. µέν τε: in fact, indeed, emphasizing the preceding word. — ἀπαλοί: soft, light. This divinity flies through the air and approaches inaudibly and unnoticed. See on 87. In other words, men fall into the snare of Ate, in their haste and passion, before they are aware of it. In a different connection
πίλναται, ἀλλ' ἄρα ἦ γε κατ' ἀνδρῶν κράτατα βάινει βλάπτουσ' ἀνδρώπους: κατὰ δ' οὖν ἔτερον γε πέδησεν.

καὶ γὰρ δὴ νῦ ποτε Ζῆ' ἄσατο, τὸν περ ἁριστον ἀνδρῶν ἦδε θεῶν φασ' ἐμεναι. ἀλλ' ἄρα καὶ τὸν Ἡρῆ θῆλυς ἐσόσα δολοφροσύνης ἀπάτησεν ἦματι τῷ, ὦτ' ἐμελλε βίην Ἡρακλείην Ἀλκιμῆιν τέξεσθαι ἐνστεφάνῳ ἐν Ὁηβη.

ἡ τοι ὅ γ' εὐχόμενος μετέφη πάντεσοι θεοῖσιν·

“κέκλυτε μεν, πάντες τε θεοὶ πᾶσαι τε θέαναι,

(I 505), she is called ἀρτίτος, nimble-footed. — For the pauses in this verse, see on 8.

93. ἄρα ἦ: hiatus at this point in the verse is rare, and hard to justify.

— κατ' ἀνδρῶν κράτατα: over the heads of men.

94. κατά: const. with πέδησεν, ensnares, — a picturesque expression for the mysterious power from which men cannot escape. The aor. is 'gnomic.' I.A. 840; G. 1292. — οὖν: at all events.

— ἔτερον γε: one of the two, at least (if not both). This refers to the special case of Agamemnon and his strife with Achilles, — a reference which is not inappropriate to Agamemnon, in spite of the general character of the description of the agency of Ate above.

95. καὶ: actually, with ἄσατο. — δὴ: indeed, I tell you. — ἄσατο: as in 91, 129. This is in proof of the statement in 91, ἦ πάντας ἄσαται. The mid. is used like the passive ἄσασθι 113. — ἀριστον: the most exalted; cf. ἄρετῃ (majesty) I 498.

96. ἀνδρῶν ἦδε θεῶν: a formula for "all living beings." Cf. σε φασί (i.e. Zeus) περὶ φρένας ἐμεναι ἄλλων, ᾧ ἀνδρῶν ἦδε θεῶν Ν 631 f. — Notice the use of the superlative with ἀνδρῶν (I.A. 755 b; G. 1088), and cf. ὁκυμορώτατος ἄλλων, Α 505; also ʼAdam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton Par. Lost iv. 323 f. — ἄρα: you know.

97. θῆλυς: involving a suggestion of weakness (and perhaps of guile); though merely a female. — δολοφροσύνης: here and in 112 only.

98. βίην Ἡρακλείην: as in B 658, 666, E 638, Α 690, Ο 640, λ 601. This periphrasis is used for all cases of Ἡρακλέην, since the latter is unsuited to dactylic verse ( _ _ _ ). This verse ends with three spondaics, which is uncommon.

99. Ἀλκιμῆι: daughter of Electryon and wife of Amphityron. — ἐνστεφάνω (here only in the Iliad of a city): enwircled by strong walls. The walls of Thebes were famous, since they were built by Amphion and Zethus, the two sons of Zeus and Antiope; Λ 260 ff.

100. εὐχόμενος: boasting.

101 f. = Ο 5 f. — There is a humorous effect in the important tone with which Zeus makes this announcement, when it is contrasted with the ease.
"όφρ' εἶπο, τά με θυμός εἰνι στήθεσσιν ἀνώγει. σήμερον ἄνδρᾳ φῶσδε μογοστόκος Ἐιλεῖθυια ἐκφανεῖ, ὦς πάντεσσι περικτίνεσσιν ἀνάξει, τῶν ἄνδρῶν γενεῖς, οὐθ’ αἴματος ἐξ ἐμεῦ εἰσίν." τὸν δὲ δολοφρονεύονσα προσηῦδα πότινα Ἡρη. "ψευστήσεις, οὐδ’ αὖτε τέλος μύθω ἐπιθήσεις. εἰ δ’ ἄγε νῦν μοι ὀμοσσον, Ὥλυμπιε, καρτερὸν ὀρκον, ἥ μὲν τὸν πάντεσσι περικτίνεσσιν ἀνάξειν, ὦς κεν ἐπ’ ἠματι τῶδε πέσῃ μετὰ ποσοὶ γυναικὸς.

with which he is afterward foiled by Hera. —τά: ἂ.

103. μογοστόκος Ἐιλεῖθυια: as in Π 187. — Εἰλεῖθυια: often personified as the goddess of childbirth; pl. in 119 and Λ 270. — μογοστόκος: who aids delivery.

104. ἐκφανεῖ: with φῶσδε; cf. 118 and Ἐιλεῖθυια δὲ θειόν γόνον οὐκέτ’ ἐφανεν δ᾽ 12. — περικτίνεσσιν: dat. of ‘interest,’ instead of the gen. which often follows a verb of ruling. See § 3 γ α.

105. τῶν ἄνδρῶν: depends on γενεῖς (from the race); the whole with ἄνδρα (103). — αἴματος: in blood, an unusual gen. of connection or reference. The poet probably confuses two constructions, (1) οὗ αἴματος ἐμεῦ εἰσίν (as in Τ 241), and (2) οὗ ἐξ ἐμεῦ εἰσίν (as in Φ 189). — Zeus refers oracularly to Heracles (who is to be born to him from Alcmena) as ‘descended from his stock.’ But the vagueness of this designation enables Hera to outwit him by substituting for Heracles (who was his son and not merely his descendant) a remote scion of the race of Perseus, viz. Eurystheus (Zeus—Perseus—Sthenelus—Eurystheus). Alcmena was herself the great-granddaughter of Zeus and Danaë (Zeus — Perseus — Electryon — Alcmena).

106 = Σ 197, 300.

107. ψευστήσεις (here only): you will prove a liar.—αὖτε: on the contrary, pointing to the relation between proclamations and fulfillment. — τέλος μύθω ἐπιθήσεις (as in Τ 369): add fulfillment to the word, fulfill your promise. — With these words Hera provokes Zeus to the fatal oath.

108. εἰ δ’ ἄγε: (in a tone of challenge) come now, if you are so sure. In this expression εἰ is probably an interjection of encouragement or exhortation; cf. εἰ α., a.e. Its use as a conj. was probably a later outgrowth of this original signification (M. 320). — Ὄλυμπια: in the voc. with no name added, as in O 375, a 60. — καρτερὸν ὀρκον: see on 113.

109. ἥ μὲν: (strongly affirmatory) certainly and truly; similarly used (in oaths), Α 76 f. καὶ μοι ὀμοσσον ἥ μὲν μοι . . . ἀρήξειν, Κ 321 ff. καὶ μοι ὀμοσσον | ἥ μὲν τὰς ἵππους τε καὶ ἀρματα πακιλα χαλκῷ | δωσέμεν. — 110. ἐπ’ ἠματι τῶδε: on this day; as in N 234.
τῶν ἀνδρῶν, οὐ σῆς ἐξ αἴματός εἰσι γενέθλης.”

οὐ δ᾽ εὐφατο. Ζεὺς δ᾽ οὐ τι δολοφροσύνην ἐνόησεν, ἄλλ᾽ ὄμοσεν μέγαν ὀρκον, ἐπειτα δὲ πολλὸν ἀάσθη.

"Ἡρη δ᾽ ἀἰξάσα λίπεν ρίον Οὐλύμπου, καρπαλίμως δ᾽ ἰκέτ ''Ἀργος Ἀχαικόν, ἔνθ' ἄρα ἥδη ἱφθύμην ἄλοχον Σθενέλου Περσημάδαο. ἡ δ᾽ ἐκύει φίλον νίον, ὃ δ᾽ ἐβδομος ἑστήκει μείς: ἐκ δ᾽ ἀγαγε πρὸ φώσδε καὶ Ἑλιτόμηνον ἓόντα,

111. αἴματος: gen. of reference, as in 105. — The change in the form of expression, introduced by Hera, is unimportant, since the language of Zeus was general (see on 105). The error of Zeus, and the first step in his course of Ate, is in swearing an unconditional oath, forgetting the power of Hera to change the outcome of events. — Observe that Zeus and Hera each speak five verses.

113. μέγαν ὀρκον: by Earth, Heaven, and the Styx. The oath was καρπερχόν (108) on account of the binding force which such witnesses would exercise upon the swearer. Cf. the oath of Hera to Zeus ὑστι τῷ τῷ τῷ γαίᾳ καὶ οὐρναῖς . . . καὶ τ. . . Στυγὸς ὕδωρ . . . σή θ᾽ ἑρῆ κεφαλῇ καὶ μοίτερον λέχος Ο 36 ff. — ἐπειτα: referring to what immediately precedes; then, i.e. there, therein. — πολλὸν [πολὺ] ἀάσθη: “fell victim to a grievous deception.” Cf. μέγη ἀάσθη II 685.

114 = Ξ 225. — Οὐλύμπου: the Thessalian mountain (so always in the Iliad) and not a term for ‘heaven.’ This is shown by the epithets applied to it, e.g. μακρός (Ο 468), πολύπτυχος (Τ 5), ἀγάνυφος (Α 420), νυφείς (Σ 616).

115. "Ἀργος Ἀχαικόν: Peloponnesus, particularly the later realm of Agamemnon, over which Sthenelus then ruled, at Mycenae and Tiryns. Pelasgian Argos, on the other hand, was in Thessaly. Amphitryon, husband of Alcmena, had accidentally slain his father-in-law Electryon, whereupon Sthenelus drove him out of Argos, and made himself ruler. — ἔνθ' ἄρα: where, you know.

116. ἱφθύμην ἄλοχον (as in Ε 415, of Aegialea, ἱφθύμη ἄλοχος Διαμήδεος ἱππόδαμοι): Amphibia, or, according to others, Nicippe, daughter of Pelops. To complete the const. with ἥδη, sc. ὄνομα.

117. ὁ δὲ: introducing μείς, which is an Aeolic form for μην, used here only. — ἑστήκει: had begin. Cf. τού δ᾽ ἑσταμένου (μηνός) ε 162, where ἑσταμένος is used in a similar way. The ἑσταμένος μην is the first part of the month, before the full moon; contrast μην φθίνων (the last part of the month, when the moon is waning).

118. First half-verse as in Π 188. — πρό (adv.): forth. — Ἑλιτόμηνον (here only): explained by the Schol. as failing in the due number of months, prematurely born. Cf. 117, and τιμήσων Ἀλιτόμηνον Εὐρυσθῆς Ησιόδος Shield of Heracles 91.
'Ἀλκμήνης δ' ἀπέταυσε τόκον, σχέδει δ' Εἰλεθύνιας.

120

αὐτῇ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα·

"Ζεῦ πάτερ ἀργυκέρανε, ἔπος τί τοι ἐν φρέσι θῆσω. ἢδη ἀνήρ γέγον' ἐσθλός, ὅς Ἀργείοισιν ἀνάξει,

Ἕρυσθεὺς Σθενέλου παῖς Περσημάδαο,

σὸν γένος: οὐ οἱ ἀεικές ἀνασσέμεν Ἐπερείοισιν."

125

ὡς φάτο, τὸν δ' ἄχοις ὑὲ κατὰ φρένα τύπε βεθείαν.

αὐτικά δ' εἰλ' Ἀτην κεφαλής λιπαροπλοκάμου

χωμένος φρεσίν ἃς, καὶ ἠμοσε καρτέρδον ὥρκον

μὴ ποτ' ἐς Οὐλυμπὸν τε καὶ οὐρανὸν ἀστερέοντα

ἀὐτις ἐλεύσεσθαι Ἀτην, ἡ πάντας ἀἀται.

130

ὡς εἰπὼν ἔρρυψεν ἀπ' οὐρανοῦ ἀστερέοντος

The same words are used in O 406 of a warrior dying for his country. Cf. ὅ τι οἱ ἀεικές, 170.

125. For the first half-verse, cf. ὅς φάτο, τὸν δ' ἄχοις νεφέλη ἐκάλυψε Π 591.

— κατὰ φρένα τύπε βεθείαν: struck deep into his soul. This use of the adj. is not materially different from that in Π 313 μέσην κατὰ γαστέρα τύφεν. A still closer parallel is mammal alta mente repouit Verg. Aen. i. 26. τὸπτῳ in a metaphorical sense here only. Cf. 13 3 βεβολήσαντο, of grief.

126. λιπαροπλοκάμου: this word is used nowhere else, and seems to be an ornamental epithet, essentially equivalent to ἐνπλοκάμου.

127. καὶ . . . ὥρκον: cf. δ 253, κ 381, μ 298, σ 55, where similar expressions are used.

129. Cf. 91.

130. ὡς εἰπὼν: this formula usually follows the actual words of a speaker, and is strange here, after the mere statement of the substance of the oath.

— ἔρρυψεν: cf. ὅ τι ποδός τεταγών ἀπό
χειρὶ περιστρέψας, τάχα δ’ ἵκετο ἔργῳ ἀνθρώπων. 
τὴν αἰεὶ στενάχεσχ’, ὅθ’ ἐδίω νιῶν ὀρφῶ ἔργον ἄεικες ἔχοντα ὑπ’ Εὐρυσθῆς ἄεθλων.  
ὡς καὶ ἐγὼν, ὅτε δὴ αὐτὲ μέγας κορυθαίολος ὑ’ ἕκτωρ

'Αργείους ὀλέκεσκεν ἐπὶ πρυμνῆσι νέεσσιν,  
οὐ δυνάμην λελαθέσθαι ἀτής, ἢ πρῶτον ἀκόρηθιν.  
ἄλλ’ ἐπεὶ ἄασάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,  
ἄμ ἐθέλω ἄρεσαι, δόμεναι τ’ ἀπερείοι’ ἀποινα.  
ἄλλ’ ὀρέσεν πολεμῶνε, καὶ ἄλλους ὀρνυθὶ λαοὺς.

135. Second half-verse as in N 333,  
Σ 51, O 722. — ὀλέκεσκεν: this iterative form is found nowhere else.

136. πρῶτον: with a rel., as with temporal conjunctions (cf. 9), once for all.

137. First half-verse as in I 119 (Agamemnon to Nestor). — φρένας ἐξ-
ἔλετο Ζεὺς: as in Z 234. — For the thought, cf. 1 'But the Lord hardened Pharaoh's heart, and he would not let them go' Exodus x. 27.

138 = I 120. — ἄψ: again. — ἀρε-
σαί: make amends for. The object, my folly, is to be supplied from ἀασά-
μην (137). — ἀποινα: recompense.

139. First half-verse as in Δ 264;  
second, as in O 475. — ὀρέσεω: inv. of the mixed aor. ὀρέσων (§ 30 f). The act. and mid. are well contrasted in ὀρέσων and ὀρέσων. — ἄλλους λαοὺς: probably the Myrmidon alone are 
meant. Cf. the words of Patroclus to Achilles ἄλλ’ ἐμὲ περὶ τρόπος ἀχ’, ἀμα 
δ’ ἄλλον λαὸν ὀπάσσων | Μυρμιδώνων 
Π 23 f.

140. ἐγὼν ὤδε (with inf. of possible result): am here (i.e. am ready) to make over to you. For this use of ὤδε
144. δὴ ἐθέλεις, επιμενον ἐπειγόμενος περὶ Ἀρης: δῶρα δὲ τοι θεράποντες ἐμὴς παρὰ νηὸς ἐλόντες οἴσουσ’, ὅφρα ἵδης, ὅ τοι μενοεικέα δῶσω.

τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὁκὺς Ἀχιλλεύς: Ἀπρείδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,

dῶρα μὲν, αἰ' ἑθέλησθα, παρασχέμεν, ὡς ἐπιεικές,

Cf. εἰσὶ καὶ οἴδε (i.e. the ambassadors) τάδ' εἰπέμεν, οἴ μου ἐποντο I 688. This proposal, as the other alternative (142) shows, is meant in a general sense, and does not contemplate the immediate delivery of the gifts.

141. Χθοῖσ : pred. adj. where the English idiom uses an adverb. ΗΑ. 619 a.; G. 926. This designation of time may be thought inconsistent with the chronology of the Iliad, since the offer of the gifts in I (hence called the Ἑρεσβεία), actually took place on the second evening before, i.e. the night preceding the third day of battle, which begins with Ι and closes with Σ. But there is considerable evidence to show that the Homeric Greeks, like the ancient Hebrews, reckoned the day from sunset to sunset. Cf. ‘And the evening and the morning were the first day’ Genesis i. 5.

142. First half-verse as in ρ 277. — εἰ δ' ἐθέλεις : as in π 82. — Cf. ἡλ' ἄγε νῦν ἐπιμενον ἐπειγόμενος περὶ ἄδοιο a 309, and T 189.

143. δῶρα δέ... οἴσουσι (144) : a paratactic addition to the inv. ἐπιμενον. — θεράποντες : the gifts are actually brought (238 ff.) by the two sons of Nestor and several other warriors, who can hardly have stood in the relation of θεράποντες to Agamemnon. — ἐμὴς παρὰ νηὸς : const. with οἴσουσι.


145-237. Discussion between Achilles, Odysseus, and Agamemnon, as to the delivery of the gifts and the renewal of the battle.

146 = B 434 and elsewhere.

147 f. παρασχέμεν, ἐχέμεν : inf. for inv. — ἡ τε : standing without a correlative this is extremely rare. M. 340. — πάρα σοι : that rests with you, is as you please, πάρα standing for πάρεστι (ΗΑ. 109 b; G. 116. 2; § 37 c), as often. Cf. εἰ δ’ ἐθέλεις πεζὸν, πάρα τοι δήφρος τε καὶ ἵππου, γ 324. — μνησώ-μεθα χάρμης (as in Ο 477, χ 75) : let us think of battle. — The passionate eagerness of Achilles (shown in the condensed sentences), and the indifference with which he treats the question in regard to the gifts, reveal not only how completely his soul is filled with the desire to avenge Patroclus, but also the fact that his bitterness against Agamemnon has been by no means overcome. He shows in 65 ff. that it is rather the force of circumstances, than any change of feeling, which has determined him to give up his wrath. So in these lines he almost adds a new insult when he speaks of the gifts as due to him (ὡς ἐπιεικές), and yet, in
the same breath, tells Agamemnon
that he may keep them.

149. κλοτοπεύειν: a word of un-
certain derivation, used here only. It
apparently signifies make long speeches.
— εὐθάδ’ εόντας: lingering here (in the
assembly).

150. διατρίβειν: in ‘absolute’
sense here only, waste time. — μέγα
ἔργον: i.e. the combat with Hector to
avenge Patroclus.— ἄρεκτον [ἄ-, ἰέζω]:
used here only.

151. ὡς: as, rel. adv. with ὅλεκοντα.
ὡς, with τις, has for its antecedent ὅδε
τις (153), i.e. with the same eagerness
for battle with which etc. — Ἀχιλλὴς: with
a certain loftiness of tone, for ἔμε. 
Cf. Ἡ 75 δεύρ’ ἐτω ἐκ πάντων πρόμος ἔμέ-
μεναι Ἐκτορο δίω, where Hector speaks
of himself in the same way. So ‘But
will ye dare to follow | If Astur clears
the way ? ’ Macaulay’s Horatius xliii.

152. First half-verse as in Z 31
and elsewhere; second, as in Θ 279.

153. μεμημένος: used ‘absolutely,’ as in τοῖς γὰρ κεφαλὴν ποθέω
μεμημένην αἰεὶ a 343. Mindful of
the ἔργον ἄρεκτον (150) to be per-
formed. — ἀνδρὶ μαχέσθων: fight with
his man.

155 = A 131. — δὴ ὡτός: with
‘synizesis,’ as in 134. — ἀγαθὸς περ
ἐῶν: seems to refer to the prowess of
Achilles as enabling him to endure
what other men could not.

156. νήστιας: from νη- and the
stem ἐδ- (ἐσθώ). — προτὶ Ἡλιον: const.
with ὅτρυνε.

157. First half-verse as in Σ 59,
440.

158. εὖτ’ ἀν πρῶτον: when once,
with the aor. subjv. in a fut. perf. sense,
as often. Cf. ὅστερον αὐτὲ μαχήσοντι, 
eἰς δὲ τέκμωρ Ἡλιον ἔφωσιν Ἡ
30 f. — ὀμιλήσοι: come into close
combat.

159. ἀνδρῶν: sc. of both parties. —
ἐν: adv. with πνεύμα.
σίτου καὶ οἶνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνήρ πρόσαν ἡμαρ ἐς ἡλιον καταδύντα
ἀκμήνος σίτου δυνήσεται ἄντα μάχεσθαι·
εἷ περ γὰρ θυμῷ γε μενοινάς πολεμίζειν,

165 ἀλλά τε λάθρη γυνὰ βαρύνεται, ἦδὲ κιχάνει
δῶμα τε καὶ λιμός, βλάβεται δὲ τε γούνατ’ ἰόντι.
ὅς δὲ κ’ ἀνὴρ οἶνοι κορεσσάμενοι καὶ ἐδωδῆς
ἀνδράσι δυσμενέσσι πανημέριος πολεμίζῃ,
θαρσαλέων νῦ ὦ Η ἕτορ ἐνὶ φρεσιν, οὐδὲ τι γυνὰ

170 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμωι.
ἀλλ’ ἀγε λαὸν μὲν σκέδασον καὶ δείπνον ἀνωχθι

161 = I 706. — τὸ: agrees in gender with the pred. μένος.
162. πρόσαν . . . καταδύντα: as in Ω 713, cf. ὁ τετὸ μὲν πρόσαν ἡμαρ ἐς
ἥλιον καταδύντα A 601.
163. ἀκμήνος: this word occurs four times in the next 200 verses of
this book, but is found nowhere else. It is said by a Scholiast to be derived
from the Aeolic use of ἀκμή (sc. τῶν πενήνιν, or ἐνόλιν) for ἀστία. — ἀκμήνος
σίτου: without tasting food. Cf. the
opposite idea in 167.—ἄντα: frequent in
164. εἰ περ: with ἄλλα τε (yet) in
the apodosis, like σι . . . at. The apo-
dosis is really contrasted with the pro-
tasis. See § 3 n; ΠΑ. 1046, 2 a; G.
1422; and cf. εἰ περ γὰρ τε χόλον . . .
kατατέψῃ, ἄλλα τε καὶ μετόπισθεν ἔχει
κότον A 81 f., where the correspondence
of thought is still further indicated by the
particles τε, τέ. — μενοινάς: subjv.,
as in the parallel case cited above.
Cf. F 576, X 81.
165. γυνὰ: limbs (arms and feet). —
kιχάνει: comes over him. For a slightly
different use, cf. καὶ λήπν σὲ γ’ ἐμελλε
κιχάνεσθαι (overtake) κακὰ ἐργα i 477.
166. βλάβεται . . . ἰόντι (as in ν 34):
are weakened (i.e. tremble) as he moves.
167. οἶνοι: gen. of material (or
fullness) instead of the less frequent
instrumental dative. See ΗΑ. 743;
G. 1112. This gen. is ‘partitive’ in
origin.
168. First half-verse as in P 158,
and elsewhere; second, as Λ 279 (al-
most).
169. οἶ: the pers. pron. instead of
the demonstrative after a hypothetical
rel. sentence. Cf. οὐ καὶ θεοῖς ἐπιπει-
θήσαται, μάλα τ’ ἐκλυνον αὐτοῦ Λ 218, ὅν δὲ
κ’ ἐγὼν . . . νοῆσω . . . οὐ οἱ ἐπείτα | ἀρ-
κιον ἐσεῖται Β 301 ff., ὅν δὲ ἀν . . . ,
νοῆσω . . . οἱ . . . μητίσομαι Ο 348 f. —
οὐδὲ τι γυνὰ: as in μ 279. — γυνὰ: acce.
170. πάντας ἐρωῆσαι πολέμου: i.e.
the battle is entirely finished. Cf.
ἀλλοτέ δὴ ποτε μᾶλλα ἐρωῆσαι πολέμου |
μέλλω Ν 718, μὴ πο τις ἐρωῆσετω πολέμου
P 422.
171. σκέδασον: this request is ad-
dressed to Achilles, as it was he who had summoned the assembly. Achilles complies in 276. — σκίδασον...

175. ἀπλεσθαι: here and Ψ 159 only; usually ἀπλίθσθαι — τά: demonstrative.

176. ὁμνυτέως: in contrast to mere hearsay. — σύ...

177. λάνθης: cf. σύ δὲ φρένας ἐνδον λάνθης ο 382.

178. καί: even, with σοι. — ἦλαος:

cf. σύ δ' ἦλαον ἐνθεοθε θυμόν I 639; used of sincere reconciliation. See on 147 f.

180. τί: adv., in any way. — ἐπι-δεῖνες: adv. with ἔχειν, = ἐπιδεῖσθαι. Cf. καλῶς ἔχειν, familiar in prose. — δίκης: your due, that which justly belongs to you. — δίκης... ἔχησθα: fail to receive your full rights, be curtailed in your rights.

181. ἐπ' ἄλλῳ : in the eyes (or judgment) of another. Cf. ἄμφω δ' ἵσθην ἐπὶ ἱστορι πείρα ἔλθατι (to gain a decision at the hands of an arbitrator) Σ 501. “If Achilles receives full justice, you yourself will appear more upright, not only to Achilles, but also in the eyes of others.”

182. ἐσεσαί: ἔση. — βασιλῆς: subj. of ἀπαρέσσασθαι, which seems to be a strengthened form of ἀρέσσασθαι (found here only). — ἀνδρᾶ: obj. of ἀπαρέσσασθαι. — τίς: refers to βασιλῆς. — “It is no cause for criticism that a king should thoroughly conciliate a man, when he has first insulted him as you have done.” The passage is somewhat obscure.—For 183, cf. Ω 369,
άνδρ’ ἀπαρέσσασθαι, ὅτε τις πρῶτος χαλεπῆνη.”

tὸν δ’ αὐτὴ προσέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων:

“χαίρω σεῦ, Δαερτιάδη, τὸν μύθον ἀκούσας: ἐν μοίρῃ γὰρ πάντα δίκεο καὶ κατέλεξας.

ταῦτα δ’ ἐγὼν ἐθέλω ὀμόσαι, κέλεται δὲ με θυμὸς, οὐδ’ ἐπιορκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς μμιμνεῖτο αὐτοθι τείος ἐπειγόμενός περ Ἀρρης,

μύμνετε δ’ ἄλλοι πάντες ἀναλέες, ὄφρα κε δῶρα ἐκ κλισίης ἐλθοις καὶ ὄρκια πιστὰ τάμωμεν. σοὶ δ’ αὐτῷ τόδ’ ἐγὼν ἐπιτέλλομαι ἥδε κελεύω· κρινάμενος κούρητας ἀριστῆς Παναχαιῶν δῶρα ἐμῆς παρὰ νηδὸς ἐνεκέμεν, ὡς’ Ἀχιλῆι

χθιζὸν ὑπέστημεν δῶσειν, ἀγέμεν τε γυναῖκας.

π 72, φ 133, where the verse is repeated with ἀπαμίνασθαι in place of ἀπαρέσσασθαι.

185. σεῦ: with ἀκούσας. Cf. Ω 767.
186. ἐν μοίρῃ: duly, properly. Cf. νῦν δ’ ὃ μὲν ἐν μοίρῃ πέφαται χ 54; usually κατὰ μοῖραν as in Ι 59. — δίκεο: gone through with, reviewed. Cf. ἀλλ’ ἂγ’ ἐγὼν, . . . ἐξεῖπο καὶ πάντα δίξωμα 1 60 f.

187. ταῦτα: i.e. as indicated in 175 f.
— ἐθέλω: am ready (cf. δε, 140). Agamemnon gives the chief place to the oath, just as Odysseus, in 178, had emphasized it as especially important for the reconciliation. — κέλεται δὲ με θυμὸς: as in Κ 534, δ 140.

188. ἐπιορκήσω: here only. — πρὸς: in the presence of, before. ΙΑ. 805, 1 a; Τ. 1210, 1 a. Cf. μάρτυροι . . . πρὸς τε θεῶν Α 338 f. The use of πρὸς with verbs of swearing is a slight further development of this meaning. — δαίμονος: here, apparently, a definite divinity, viz. Zeus, as Aphrodite in Ι 420; often it is indefinite.

189. τείος: explained by ὄφρα ke kτλ. 190. — ἐπειγόμενός περ Ἀρρης: as in 142.

191. ὄρκια πιστὰ τάμωμεν (as in Ι 94; cf. ὄρκια πιστὰ ταμώντες ω 483): make a strong bond of reconciliation under the sanction of an offering. — ὄρκια: refers to the victims, since τάμωμεν is equiv. to σlay.

192. σοὶ δ’ αὐτῷ: i.e. Odysseus (cf. 185).

193. κούρητας [κόιρους]: another word peculiar to this book; cf. 248, and see on ἄκμηνος 163. The word is used as a proper name in Ι 529 Κουρητές τ’ ἐμάχουστο.

194. δῶρα: here of the inanimate objects only, and hence with ἐνεκέμεν (carry). The hiatus δῶρα ἐμῆς is unusual. § 9 f. — ἐνεκέμεν: the aor. inf. used elsewhere in Homer is ἐνείκαι (Σ 334, σ 280). For the inf. as inv. here and in 195, cf. 147 f.

195. χθιζόν: as adv. here only. See on 141.
200. ἀλλοτέ: i.e. under different circumstances, as explained in 201 f. The actual circumstances are contrasted (in 203) in the present tense. — πέρ: intensive, preparing the way for the contrast which follows. — καὶ μάλλον: even more zealously than you do, emphasizing the concessive clause, to indicate full agreement; cf. the frequent καὶ λίν, and καὶ in K 120 ἀλλοτέ μὲν σε καὶ αἰτιάσαταί ἄνωγα. — ὀφέλετε: present. — ταῦτα πένεσθαι: closes the verse as in π 319, ω 407.

201. μεταπαυσωλή: here only, but παυσωλή B 380, and μεταπαυσωλέων Π 373, are found. — γένηται: future in sense, like ἔσον 202; cf. ὁτε... χαλεπῆν 183. ἀν would be used with ὀπότε in Attic.

202. μένος: warlike ardor. — ἔσον (Θ 163, 580) [?] for the regular Homeric form ἔσον. Cf. ὁσι (for ἐσοι) Σ 274.

203. νῦν δὲ: the contrast is para-tactically expressed, — the first member (νῦν...ἐδωκεν) describing the situation, while the second (ὑμεῖς... ὀτρύνετον 205) reproachfully emphasizes the conduct of the persons addressed, as inappropriate to the circumstances. — κέιται: κεῖται. §§ 34 i, 26 l.
"Εκτωρ Πριαμίδης, ὁτε οἱ Ζεὺς κύδος ἔδωκεν,

υμεῖς δ’ ἐς βρωτῶν ὄτρυνετον. ἦ τ’ ἄν ἐγώ γε

νῦν μὲν ἀνώγομι πτολεμίζειν ὑπα 'Αχαίων

νήστιας ἀκμήνους, ἀμα δ’ ἦλιῳ καταδύντi

τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λῶβην.

πρὶν δ’ οὔ πως ἂν ἐμοί γε φίλον κατὰ λαιμὸν ἱεῖν

οὐ πόσις οὐδὲ βρῶσις, ἐταίρους τεθνήτωσ

Ὁ μοι ἐνὶ κλισίῃ δεδαιγμένος ὄξει χαλκῷ

κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ’ ἐταῖροι

μύρονται· τὸ μοι οὔ τι μετὰ φρεσὶ ταῦτα μέμηλεν,

204 = Θ 216, Α 300. — δε: here, as

often, is almost causal in force.

205. ύμεῖς: i.e. Agamemnon and

Odysseus, and therefore with verb in

the dual. — βρωτῶν: here and σ 407

only (for the usual word βρώσις, 210),

epulatio, eating, as an action.— ἦ

tε: certainly, in truth, with an adver-

sative relation to the preceding.

207. Cf. 150, 163. — Second half-

verse as in Α 592, Σ 210, π 366.

208. τεύξεσθαι: the fut. inf. after

the pres. πτολεμίζειν (206), in indir.

disc., is like the fut. indic. after the

subjv. of exhortation or the inv., in

direct discourse. Cf. νῦν μὲν πάθομεν

πόλεμον. . . υστερον αὐτε μαχόσονται

H 20f. In such a case the fut., coming

after the subjv. or invv., gives the as-

surance that the action of the latter

also will be carried out. Here a verb

of granting or allowing is implied from

ἀνώγομι (206) to govern τεύξεσθαι.—

ἔπην: with opt. on account of the

opt. in the principal clause, as in Ω

227. See GMT. 542; Μ. 300 α. But

we expect τισαίμεθα.— τισαίμεθα λῶ-

βην: cf. θεὶ τισαίατο λῶβην ν 169.

209. πρὶν: adv. — οὔ πως ἂν . .

ἱεῖ: as the realization here depends

upon the speaker himself, the expres-

sion has the tone of a strong assertion

(cf. τῶν οὐκ ἂν τι φέρουσ ἀνελῶν ἀκόντος

ἐμεῖο Α 301), as is often the case with

an opt. with ἂν and a negative word.

— ἱεῖ: this form of the opt. is not

found elsewhere. Cf. τοι Σ 21.

210. βρώσις: here only in the Iliad.

— ἐταῖρον τεθνήτωσ: the gen. abs. is

not so common in Homer as in later

Greek, but this is a clear case. It ex-

presses both time and cause.

211. Second half-verse as in 283,

292, Σ 236, Υ 72.

212. ἀνὰ πρόθυρον τετραμμένος: with

his feet turned to the door (as he lies on

the bier); an ancient funeral custom

to indicate departure. Cf. in por-

tam rigoís calces extendit

Persius iii. 105. — ἀμφὶ δ’ ἐταῖροι:

closes the verse as in K 151, 0 9, Υ

240, and often in the Odyssey. This

clause is coördinately attached to the

rel. clause preceding (parataxis), though

subordinate in thought.

213. τό: therefore, as in τὸ καλ κλαī-
αλλά φόνος τε καὶ αἶμα καὶ ἄργαλεός στόνος ἀνδρῶν.”

τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις ’Οδυσσεύς:
“ὁ Ἀχιλέως Πηλῆς υἱός, μέγα φέρτατ’ Ἀχαῖῶν,
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλύγον περ
ἐγχει, ἐγὼ δὲ κε σεἰο νοήματι γε προβαλοίμην
πολλὸν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

τῷ τοι ἐπιτλήτῳ κραδίη μύθουσιν ἐμοῖσιν.
ἀιψά τε φιλόπιδος πέλεται κόρος ἀνδρώποισιν,
ἡς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχειν,

215. πολλὸν [πολύ]: adverbal. —
ἐπεὶ . . . οἶδα: as in Φ 440; cf. ἀλλὰ
ζεῦν πρότερος γεγονὼς καὶ πλείονα ἱδη Ν
355. — Odysseus refers, of course, to
the richer experience which comes with
riper years.

220. First half-verse as in Ψ 591;
cf. σοὶ δ’ ἐπιστολμάτω κραδίῃ καὶ θυμὸς
ἀκούειν α 353, and τούσι ν δ’ ἐπεπέλθητο
θυμός μ 324. — “Exercise self-control
and listen to me with patience.”

221. αἰψά τε: cf. αἰψά τε οἶ (i.e. a
king) δῶ | ἄφρεων πέλεται καὶ τιμηστέρος
αὐτὸς a 392 f. In this case, τέ seems
to be ‘gnomic’ (M. 332), rather than
the harvest-field. — καλάμην: straw
(collective), referring metaphorically
to the soldiers who fall in battle. —
χαλκὸς: of the sword,
which mows down like the sickle;
χέω serves as a causative to πίπτω.
ἀμητος δ' ολίγωστος, ἐπὴν κλίνησιν τάλαντα Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμου τέτυκται.

225 γαστέρι δ' οὖ πως ἐστι νέκυν πενθήσαι Ἀχαιός· λίθν γὰρ πολλοὶ καὶ ἐπήτρυμοι ἢματα πάντα πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνου; ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνησιν, νηλέα θυμὸν ἔχοντας, ἐπ' ἢματι δακρύσαντας· ὀσσοι δ' ἅν πολέμου περὶ στυγεροῦ λύπωνται,

223. ἀμητος (here only): harvest, grain. — ἐπὴν κλίνησιν τάλαντα Ζεὺς (224): when Zeus has once inclined the balance (so that one scale sinks while the other rises), i.e. given the decision. Cf. καὶ τότε δὴ χρόνεα πατὴρ ἐπίταυς (poised) τάλαντα, ἐν δὲ ἐτίθει δῶ ὑπὲρ ταλανγεῖος θανάτοις Θ 69 f., and Χ 209–213.

224 = Δ 84. — "Men are quickly sated with combat, especially since, by decree of Zeus, the final result is often slight, even after the greatest display of courage. Hence it is all the more dangerous to deny to the soldiers the necessary support of food and drink, by means of which they become capable of greater endurance."

225. A second reason for opposing the desire of Achilles. — γαστέρι: with the belly, i.e. by means of fasting. For the thought, cf. Ω 601 ff. Fasting was not a regular mark of sorrow among the Greeks, as it was with the Hebrews. But cf. 346.

226. ἐπήτρυμοι: in quick succession, and therefore there would be no end to fasting. This adj. is used in a similar way Σ 211 (of beacons), and Σ 552 (of handfuls of grain).

227. The interrogative form adds life to the style; so in τίς ἅν τάδε γηθήσεσθαι; Ι 77. — πόνου: i.e. πενθήσαι γαστέρι, though πόνος in Homer usually signifies 'toil' (especially of battle).

228. καταθάπτειν: including the burning of the body. Cf. φιτροδ (logs) δ' αἴψα ταμόντες...θάπτομεν μ. 11 f.— ὅς κε θάνησιν: cf. ὅς κε θάνησι βροτῶν δ 196.


230. περὶ: adv. with λιπωνται (usually ὑπολείπονται, cf. Ψ 615), in the sense are left. Cf. περὶ φυγόντες Μ 322, περίκειται Ι 321.
μεμνήσθαι πόσιος καὶ ἔδητος, ὁφρ ἐτι μᾶλλον ἀνδράσι πυσμενέσσι μαχώμεθα νωλεμές αἰεί, ἐςσάμενοι χροὶ χαλκὸν ἄτειρεά. μηδὲ τις ἄλην λαῷ ὀτρυντὸν ποτιδέγμενοι ἵσχαναόσθω.

η ὤρι ὀτρυντός κακὸν ἐςσέται, ὃs κε λυπητα νησσίν ἐπ᾽ Ἀργείων· ἀλλ᾽ ἀθρόοι ὀρμηθέντες Τρωῦν ἐφ᾽ ἱπποδάμοις ἐγείρομεν ὅξυν Ἀρῆα." ἡ καὶ Νέστορος νίας ὀπάσσατο κυδαλίμου

Φυλεῖδην τε Μέγητα Θόαντα τε Μηριόνην τε καὶ Κρεοντιάδην Λυκομήδεα καὶ Μελάνιππον.

231. μεμνήσθαι: const. with χρη τοῖς, to be supplied from 228. — μᾶλλον: more zealously.

232. For the first half-verse, see on 168. — νωλεμές αἰεί: closes the verse as in I 317, P 148, 385, and in the Odyssey.

233. ἐςσάμενοι [ἐςάμενοι]: aor. mid. partic. from ἐννυμ. — χρητ: upon the body. Cf. χθονὶ 222. — ἄλην: sc. beside the one contained in the foregoing words (231 ff.).

234. λαῶν: const. with τίς. — ὀτρυντῶν: occurs here and 235 only. For its formation, cf. βρωτῶν 205, ἐδητῶς, βοητῶς, μηστῶς. — ποτιδέγμενοι ἵσχα

ναόσθω: cf. οὔδε δε σῶν μύθων ποτιδέγμενοι ἵσχανόρνιται η 161.

235. ἢτέρις γὰρ ὀτρυντός κτλ.: for this summons will be an evil thing etc. Cf. the threat of Λαγαμήμον ὅν δὲ κε . . ἔθλεντα νῦν ὑπεκνάζων παρὰ νησι κορωνίσιν, οὗ οἱ ἔπειτα ἠρκοί ἐπεσείται φυγέεσιν κόσαν ἵον ωἰοπόνοις B 301 ff. — ὅς κὲ: with the subjv. in a hypothetical clause; si quis.

236. First half-verse as in M 246. — ἀθρόοι ὀρμηθέντες: in sharp contrast to Νιππαί 235.
'Αυτίκ' ἐπειθ' ἀμα μὖθος ἔην τετέλεστό τε ἔργον· ἐπτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οἷς ὦν ὑπέστη, αἴθωνα δὲ λέβητας ἐείκοσι, δῶδεκα δ' ἰπποὺς· ἐκ δ' ἄγον ἄφα γυναῖκας ἀμύμονα ἐργα ἰδνίας ἐπτ', ἀταρ ὡγδοάτην Βρισηίδα καλλιτάρρην.

χρυσῶν δὲ στήσας 'Οδυσέως δέκα πάντα τάλαντα ἦρξ', ἀμα δ' ἄλλου δῶρα φέρον κούρητες 'Αχαιῶν. καὶ τὰ μὲν ἐν μέσῃ ἀγορῇ θέσαν, ᾧν δ' Ἀγαμέμνων ἱστατο. Ταλθύβιος δὲ θεῷ ἑναλίγκιος αἰθήν κάπρον ἐξων ἐν χερσὶ παρίστατο ποιμέν λαῶν. 'Ατρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν

242. μὖθος: the command of Odysseus to his companions. For the paraphrase of the two clauses, cf. τέτρατον ἤμαρ ἐην, καὶ τῷ τετέλεστο ἀπαντα ε 262. — τετέλεστο τε ἔργον: as in χ 479.

243. The articles mentioned agree with the list given in I 122 ff. at the occasion of the Πρεβελα. — φέρον: with ἰπποὺς also, by 'zeugma,' for ἄγον. Cf. φέρον 248, θέσαν 249. — ὑπέστη: sc. in I 122-134.

244 = I 123. — The greater number of λέβητες, in comparison with the τρίποδες, seems to indicate that the former were smaller and less valuable. Cf. Ψ 264, 268, Ω 233; but also Ψ 885.

245 = I 128 (nearly); cf. Ψ 263.

246. Βρισηίδα: Briseis is mentioned in connection with the female slaves, but separately, on account of her prominent importance in this negotiation.

247 = Ω 232 (almost). — στήσας: weighing out. — πάντα: in all. — The Homeric talent of gold was probably about equal in weight to the Babylonian 'shekel,' or the Greek 'stater,' and hence corresponded closely to the American 'eagle,' though its purchasing power was of course much greater. But see on Ψ 260.


249. ἀν δ' . . . ἱστατο (250): as in I 13 f. In this action Agamemnon's wound does not interfere with his movements. See on 77. — The hiatus in the third foot shows the influence of the frequent pause at that point, though there can be no pause in this verse.

250. θεῷ ἑναλίγκιος αἰθήν: here only in the Ηϊάδ; in α 371, 4, of the bard. A loud and clear voice was of course essential for such an official.

251. κάπρον ἐξων: in accordance with the command of Agamemnon, 197. — Second half-verse as in Ε 570, Π 2.

252 f. = Γ 271 f. — χείρεσσι: if the pl. is here loosely used for the sing. (his right hand), and if the wound (Δ 248 f., 256, and note on Τ 77) was in
255. 

the left hand, the inconsistency in these passages is overcome. — πᾶρ κοι-

λεόν: along by the sheath. — αἰὲν: as commander and high priest, Aga-

memon would have many occa-
sions to use this knife. — ἀστρόχ:
from ἀείρω. Cf. ἄρ σώρδ, ἄρτηρ
sword-strap.

254. ἀπὸ: with ἀρξάμενος, as in γ
446 ἐξέστ ἀπαρχάμενος κεφαλῆς τρίχας
ἐν πυρὶ βάλλων. The compound is 'pregnantly' used for ἀποταμών ἀρξά-
μενος, cutting off the bristles as a pre-
liminary part of the sacrificial cere-
nony,—of the head, as appears from Γ 273. (The whole scene in Γ should
be carefully compared with the pre-
sent passage.) At an ordinary sacrifice
these were then cast into the fire, as
in γ 446 (quoted above), but here the
victim is not burned. See on 268.

— Διὶ χεῖρας ἀνασχὼν: as in Α 450,
Ε 174. This was the customary atti-
tude in prayer, as is seen in the
beautiful bronze statue of the Pray-
ing Boy, now in the Royal Museum
at Berlin. Cf. 'And it came to pass,
when Moses held up his hand, that
Israel prevailed: and when he let
down his hand, Amalek prevailed.'
Exodus xvii. 11.

255. ἔπ' αὐτόφυν [ἐπ' ἰαυτῷ]: in
a local sense, by themselves, i.e. for
themselves, each in his place, while
Agamemnon stood ἐν μέσῳ ἄγορῃ (249).
Cf. εὐχεσθε . . . σεῖγυ ἐφ' ὑμεῖν, ἵνα μὴ
Τράδες γε πῦθωνται Η 194 f. — εἰάτο:

256. ἀκούοντες: listening to.

257. First half-verse as in Η 513,
η 330 (almost); second, as in Γ 364,
Η 178, Φ 272. — εὐξάμενος: here, as in
Γ 350 (and often), the aor. partic. is
coincident in time with the leading
verb. M. 77.

258 = τ 303; cf. Ψ 43, and the in-
vocation in Γ 276 ff. Ζεῦ πάτερ, 'Ἰδῖθεν
μεθέων, κύδιστε μέγιστε, ἴ ἡλίως θ', ὅς
πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις, καὶ
ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμὼ-
tας | ἀνθρώπων τίνυνθον, ὡς κ' ἐπίρκον
ὁμόσαγγος, ἵνα μὴ μάρτυροι ἔστε, φυλάσσετε
δ' ὅρκα πιστὰ, and esto nunc Sol
testis, et haec mihi Terra vo-
canti, . . . et pater omnipotens,
et tu Saturnia conjux, . . . tueque
includet Mavors, . . . fontesque
fluviosque, voco, quaeque ae-
theris alti | religio, et quae
cæruleo sunt numina ponto
Verg. Aen. xii. 176 ff.

259. See on 197. — ὑπὸ γαῖαν: be-
neth the earth. The acc. follows the
idea of motion toward. Const. with
tίνυνται (260), and cf. ὑπ' ἵω τ' ἥλιον
τε Ε 267.
260 ἀνθρώπους τίνπνται, ὅτις κε ἐπίορκον ὁμόσση, 
μὴ μὲν ἐγὼ κούρῃ Βρισκιδία χεὶρ ἐπένεικα, 
νὔτ' εὕνης πρόφασιν κεχρημένοσ νὔτε τεν ἄλλους· 
ἄλλ' ἐμε' ἀπροτίμαστος εἰν κλισύσων ἐμήσων. 
ei δὲ τὺ τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν 
pολλὰ μάλ', ὅσσα διδοῦσιν, ὁ τέ σφ᾽ ἀλήτητα ὁμόσσας." 

ἡ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεὶ χαλκῷ·
τὸν μὲν Ταλθύβοισιν πολυῆς άλόσ εἰς μέγα λάιτμα
ῥξ' ἐπιδινήσας, βόσιν ἠχόσιν· ἀντὰρ Ἄχιλλεν
ἀνστὰς Ἀργείοις φιλοπολέμοισι μεθηύδα·

260 = Π 279. — ὁτις: distributive 
sing. after the pl., as often. See 
on 71.
261. μὴ μὲν [μὴν] χεὶρ ἐπένεικα: 
this clause is not to be regarded as 
subordinate to the preceding, but as an 
independent expression of denial, 
for be it from me that I have laid hands on. 
Cf. ἵστω νῦν Ζεὺς αὐτός, . . . μὴ μὲν τοῖς 
ἐπιπωσιν ἁνήρ ἐποχήσεται ἄλλος Κ 329 f., 
ὅμφασιμω . . . μὴ δι' ἐμὴν ὅρτη Ποσειδάων 
ἐνοσίχθων | πημαινει Τρώας 0 40 f., where 
the ind. is also used, and see M. 358 
b; 361. In a subord. clause after a 
verb of swearing the inf. would 
commonly be used.
262. νῦτε, νῦτε: the preceding 
clause with μὴ is nearly equivalent to 
οὐ μᾶν ἐπένεικα, and hence νῦτε follows.
— εὕνης πρόφασιν: for the sake of my 
bed. Cf. 302. — κεχρημένος: desiring 
her.
263. ἀπροτίμαστος (here only): un-
touched. From a 'privative' and 
προτί- (προς-) μαλομαι; cf. ἐπιμαστός 
v 377.
264. ἐπίορκον (sc. ἐστιν): perjured, 
forsworn; cf. ὁς φάτο καὶ ἔπιορκον 
ἐπώμοσε Κ 332. The word signifies 
(lit.) 'one who is bound by an 
 oath,' and, secondarily, a person 
or an act which has incurred the 
vengeance of the god who punishes 
perjury.
265. ὁ τε: a general rel., whoever, 
i.e. everyone who, the rel. clause 
taking the place of a dat. of the 
demonstrative after ὅσσα ἄδοσιν. — σφί: 
equiv. to σφάς, i.e. the gods. — ἀλήτητα 
ὁμόσσας: sins against them in an oath, 
i.e. swears falsely. See on 257, and 
cf. 309.
266 = Π 292 (almost). — ἀπό: adv. 
with τάμε. — χαλκῷ: i.e. μαχαίρα (252).
267. τὸν μὲν: i.e. κάπρον. — λαίτ-
μα: here only in the IIiad.
268. First half-verse as in Π 378. — 
ἐπιδινήσας: see on 131. — βασίν (here 
only): food; cf. βάσκω, βασάνη. — The 
flesh of the victim sacrificed in con-
firmation of an oath was not eaten or 
burned, but was buried (as being con-
secrated to the subterranean gods), or 
cast into the sea (as here), when the 
parties were far away from their own 
country, so that burial in its soil was 
impossible.
269. Second half-verse as in Ψ 5.
270. "Zeü páter, ἢ μεγάλας ἀτας ἀνδρεσιὶ διδοῖσθα. οὐκ ἄν δὴ ποτε θυμὸν ἐνι στήθεσσιν ἐμοῖσιν Ἀτρείδης ὄρινε διαμπερές, οὐδὲ κε κούρην ἡγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἄλλα ποθὶ Ζεὺς ἥθελ' Ἀχαιοῖσιν θάνατον πολέσσιν γενέοθαι.  
275 νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ὡν γυνάγωμεν "Ἀρηα." δὸς ἃρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰσθηρὴν. οἱ μὲν ἃρ' ἐσκίδναντο ἑν̄ ἐπὶ νηα ἐκαστος, δῶρα δὲ Μυρμιδόνες μεγαλῆτορες ἀμφεπόνοτο, βὰν δ' ἐπὶ νηα φέροντες Ἀχιλλής θείου·  
280 καὶ τὰ μὲν ἐν κλισίῃς θέσαν, κάθισαν δὲ γυναῖκας.

270. ἀτας: the pl. refers to single acts of wicked folly, springing from judicial blindness; cf. ὁ γέρων, οῦ τι ψεύδος ἔμας ἀτας κατέλεξας I 115. — διδοῖσθα [διδος, Attic διδος, — see § 26 a, b]: ordainest, as their αῖσα, or fate; cf. Ζεὺς καὶ μοῖρα 87. — Achilles, now that he is appeased, follows the admonition of Odysseus (178), and accepts the excuse of Agamemnon concerning the origin of his fault.

271. οὐκ ἂν δὴ ποτε (const. with ὄρινε 272): never in truth would he have. The protasis belonging to this apodosis is expressed in the form of a contrasting clause (‘parataxis’) with ἄλλα (273), which is substituted for εἰ μὴ. — θυμὸν . . . ἐμοῖσιν: as in § 169.

272. διαμπερές: through and through, to its deepest depths.

273. ἡγεν: impf. with κέ (272) in a cond. contrary to fact of past time, which is the regular use of the impf. in this const. in Homer. See GMT. 435. — ἀμήχανος (cf. μχαρή): inaccessible to admonition, stubbornly, lit. against whom nothing can be accomplished. Pred. adj. for adverb. Cf. ἀμήχανος . . . παραρρητοίοις πυθότα Ν 726. — For the fact, cf. I 108 ff., where Nestor reminds Agamemnon how he had been deaf to all entreaties.

274. In 2-5 it is suggested that Zeus caused the strife to arise for this very purpose.

275 = B 381. — δειπνον: the principal meal of the day, whether eaten in the morning (as here, B 390, Θ 53), at the middle of the day, or towards evening, as in later times.— ἐφώνημεν Ἀρηα: cf. committere proelium.

276 = β 257. — λυσεν: coincident in time with ἐφώνησεν. Cf. 41 and see on 171.—αἰσθηρὴν: quickly, a proleptic pred. adjective. G. 926 x; ΠΑ. 619.

277 = Ψ 3; cf. οἱ μὲν ἃρ' ἐσκίδναντο ἐὰν πρὸς δῶμαθ' ἐκαστος β 258.

278. ἀμφεπόνοτο: were busy with; cf. Ψ 159 and τὰφον ἀμφεπονεῖτο ν 307.

279. βὰν φέροντες: bore forth. — ἐπὶ: toward (not upon), as shown by the next line.

280. κάθισαν: sc. among the other female slaves.
ιπποις δ’ εἰς ἄγελην ἐλασαν θεράποντες ἅγανοι.

Βριση̂ς δ’ ἄρ’ ἐπειτ’, ἰκέλη χρυσή̂ Αφροδιτή, ὡς ἔδε Πάτροκλον δεδαιμένον ὄζει χαλκῷ, ἀμφ’ αὐτῷ χυμένη λυ’ ἐκώκυε, χερσὶ δ’ ἄμμοσεν

285 στήθεα τ’ ἳδ’ ἄπαλην δειρὴν ἰδὲ καλὰ πρόσωπα. εἶπε δ’ ἄρα κλαίοντα γυνὴ εἰκὼν θεῇνον.

“Πάτροκλέ μοι δελῇ πλείστον κεχαρισμένε θυμῷ, ζωὸν μὲν σε ἔλειτόν ἐγώ κλισίθηθεν ιοῦσα,

νῦν δὲ σε τεθνηῶτα κιχάνομαι, ὀρχαμε λαῶν,

290 ἀψ ἄνουος’: ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί.

281. ἄγελην: sc. of captured horses; for the war horses of the Myrmidons were kept standing by the chariots in the tents (B 775 ff.).

282–302. Lament of Briseis over the body of Patroclus. This lament, which is strikingly lifelike and natural, forms a beautiful contrast to the warlike character of most of this book.

282. ικέλη . . . 'Αφροδιτῆ: as in Ω 699; cf. 'Αρτέμιδι ικέλη ἴχρυσή Άφροποίτηρ Ρ 37. In the previous books, Briseis is called merely καλλιτάργος. A hint at the significance of the comparison with Aphrodite is found in Γ 396 ff., where the characteristics of the goddess are περικάλλεά δειρῆ, στήθα ιμερβεντα, and ήμματα μαμαλοφοντα. Cf. οὖδ’ εἰ χρυσή Άφροδιτῆ κάλλος ἐξίζων Ι 389.

283. δεδαιμένον ὄζει χαλκῷ: as in 211, 292, Σ 296.

284. Cf. ἀμφ’ αὐτῷ (sc. a dead husband) χυμένη λυγα κακόθεν Θ 527. — ἀμφ’ αὐτῷ: const. with χυμένη, throwing herself upon his body. Cf. 4. αὐτός is used of the corpse, as in Θ 527 (just cited) and ἄρτι δ’ ἀμφ’ αὐτῷ Δ 493. — ἄμμοσεν κτλ.: cf. B 700, where the widow of Protesilans is described as ἀμφὸδρυ-φή, with her face torn in mourning. But this is a very unusual token of grief in Homer. Ordinarily we hear of beating the breast, tearing the hair, and sprinkling it with dust; cf. X 405, Ω 164, 710.


286. γυνὴ εἰκὼν θεῇον: cf. Δ 638, where the same words are used of Hecamede.

287. πλείστον: most, adv. as in πλείστον ἐρντο Δ 138. — κεχαρισμένε θυμῷ: used with μοι here only; elsewhere with τριῳ ἐμῷ before κεχαρισμένε.

288. τε ἔλειτον: 'hiatus after the vowel e is comparatively rare in the Iliad.' M. 382. — κλισίθηθεν ιοῦσα: cf. ἐκ δ’ ἀγαγε κλισίθη Βρισηίδα καλλιτάργον Δ 346.

290. ὡς: how! an exclamation, in which the painful experience mentioned before is generalized, by means of αἰε̂ placed emphatically at the close. — δέχεται: (excipit) follows, used intransitively here only. We should expect κακὸν δέχεται κακὸν. — κακὸν ἐκ
Andra me, o ἐδοσάν με πατὴρ καὶ πότνια μήτηρ, εἶδον πρὸ πτόλεος δεδαίγμενον ὄξει χαλκῷ, τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ, κηδείους, οἱ πάντες ὀλέθριον ἡμαρ ἐπέστοιν.

οὐδὲ μὲν οὐδὲ μ’ ἑαςκες, ὦτ’ ἀνδρ’ ἐμὸν ὁκὺς Ἀχιλλεὺς ἔκτενεν, πέρσεν δὲ πόλιν θείου Μύντηος, κλαίειν, ἀλλὰ μ’ ἑφασκες Ἀχιλλής θείοιο κουρίδην ἄλοχον θήσεω, ἄξειν δ’ ἐν νησοῦν ἐς Φθήν, δαίσεϊν δὲ γάμον μετὰ Μυρμιδόνεσσιν.

τῷ σ’ ἀμοτον κλαίω τεθνήτα, μείλιχον αἰεί.”

κακοῦ: misfortune, οὐσία: ποιμήν. Cf. μὴ τις εἶς ἐρ’ ἐλκεί ἐλκος ἄρηται Ξ 130, πάντη δὲ κακὸν κακῶ ἑστήρικτο Π ΠΙ. 111.

291. ἀνδρὰ: Mynes (290), according to a later tradition. He was son of Euenus, and ruled at Lynnessus.

292. For the fact, cf. τὴν (i.e. Briseis) ἐκ Λυρνήσσου ἐξεῖλετο... κάδ δὲ Μύντη ἐβαλεν καὶ Ἐπίστροφον... νιέας Ἑνηνόδι Β 690 ff.

293. τοὺς... μήτηρ: a rel. clause, developing the meaning of κασιγνήτους. Cf. αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ Γ 283. — μία: εάρεμ quae me.

294. κηδείους: an emphatic ‘post-positive’ attributive, the dear ones. See on 358. — αἱ: dem., they. This resumes the acc. κασιγνήτους, but with change of const. (‘anacoluthon’), since we expect εἶδον... ἑπιστήνας. Cf. Α 833 ff., where we have ἵπτοι μὲν... τὸν μὲν... ὃ δὲ... ὀλέθριον ἡμαρ: here and 409 only. For the periphrasis, cf. δοῦλον ἡμαρ (day of slavery) Ζ 463, ὀρφανικόν ἡμαρ (day of orphanage) Χ 490. The further enumeration of her sorrows, including the death of Patroclus, is interrupted by the thought of the kindness of the dead warrior to her.

295. οὐδὲ μὲν οὐδὲ: but no, thou didst not even let me weep, so earnestly did he strive to comfort her in her sorrow; cf. οὐ μὲν σ’ οὐδὲ ἐοις θεόι ἰδία ἰδόντες | κλαίειν δ’ 805 f.

296. πόλιν Μύντηος: i.e. Lynnessus, B 601 (cited on 292).

298. κουρίδην ἄλοχον: here only of a widow at her second marriage. Cf. ἦ δ’ ἄδεκουσ’ ᾧμα τοῖς γυνῆς κίεν Λ 348, where ἄδεκουσ’ seems to show that Briseis was more to Achilles than a mere gift of honor. So ἄξει δ’ ἄλοχον θυμαρέα Ι 336. — ὅσειν: this proposed marriage is not distinctly mentioned elsewhere in the Iliad. — ἄξειν δὲ: the subj. is Achilles, since the subj. of δαῖσειν (299) must be the same, and it would not be the part of Patroclus to perform this latter office.

299. δαῖσειν δὲ γάμον: give the marriage feast. ΠΑ. 715 b; G. 1052. — μετὰ Μυρμιδόνεσσιν: since the retainers would be invited. Cf. ἐγγείν in δ 3 δαινύτα γάμον πολλάδυν ἔτησιν. The feast is mentioned as an essential feature in a formal marriage.

300. μείλιχον αἰεί: repeats with emphasis all that was embraced in τῷ. —
The lament of Achilles for Patroclus.

303. αὐτόν: Achilles himself, as the leading personage. See on T 55.

— γέροντες: called βασιλῆς in 309, and referring to rank rather than age (cf. the list in B 404 ff., where Ajax and Diomed are included among the γέροντας). So in English the words senator, alderman, referred originally to age. — ἰγρέθοντο: assembled one after another (progressive impf.) in the tent of Achilles, whither the latter must have gone (279 f.), though this fact is not mentioned.


305. el... ἑταῖρων: cf. el τις ἠμιλιαν ἑπιπείθεται ἀνδρῶν P 154. — τίς: in a collective sense. — ἑπιπείθεται: pres. of an enduring state of mind, is inclined to obey.

306. πρὶν: not exactly defined till 308. Cf. οὗ πρὶν μηνιθῶν καταπνεύομεν, ἀλλ' ὅποτ' ἂν δὴ II 62; also Ω 697 ff.

307. ἰκάνει: has come upon.

308. μενέω καὶ τλῆσομαι: I will wait and endure. The same expression is found Λ 317, ε 362. — ἐμπής: nevertheless, in spite of your entreaties.

309. ὃς ἐτπόν: coincident in time with ἀπεσκέδασε. See on 257.

310. Ἀτρέιδα: this dual form is unusual, but cf. Ἀτρέιδα δὲ μᾶλλον Α 16. — The older chiefs alone remain with Achilles.

311. Νέστωρ: added with ἀσυνδε-
térpontes πυκνώς ἀκαχήμενον: οὐδὲ τι θυμῷ
térpeto πρὶν πολέμου στόμα δύμεναι αἴματόντος.
μνησάμενος δ’ ἄδυνως ἀνενείκατο φώνησέν τε;

“ἡ ῥά νῦ μοι ποτε καὶ σῦ, δυσάμμορε, φίλταθ’ ἐταῖρων,
αὐτὸς ἐνί κλισίῃ λαρὸν παρὰ δείπνου ἔθηκας
ἄψα καὶ ὀπτράλεως, ὅποτε σπέρχωιατ’ Ἀχαιοί
Τρωσίν ἔφ’ ἱπποδάμουις φέρειν πολυδακρυν” Ἀρη.
νῦν δὲ σὺ μὲν κεῖσαι δεδαγγείνοις, αὐτὰρ ἐμὸν κῆρ

ἀκμηνον πόσιος καὶ ἐθητύος, ἔδον ἐόντων,
σῆ ποθῆ. οὐ μὲν γὰρ τι κακῶτερον ἄλλο πάθοιμι,

315, perhaps as beginning a new list
slightly distinguished from the fore-
going.

312. τέρποντες: (‘conative’) trying
to cheer. — πυκνῶς ἀκαχήμενον: cf.
πυκνῶς ἀκάχημαι τ. 95, πυκνῶς ἀκάχησαι
ν. 360. — θυμῷ: in heart. — οὐδὲ τι
θυμῷ: as in Ν. 623, Φ. 574, and in the
Odyssey.

313. πολέμου στόμα: the jaws of
battle, as of a huge monster ready to
devaunt all things. Cf. πολέμου μέγα
στόμα κ. 8, and the expression in Τ. 359.
— δύμενα: enter. In Attic the indi-
might have been used after πρὶν in such
a sentence as this. GMT. 624.

314. μνησάμενος: used ‘absolutely,’
and in a general sense, calling to mind
the past. The question of the meal, just
referred to, calls up the friendly offices
of Patroclus in their daily life. — ἅδι-
nῶς: violently, as in the phrase ἅδια
στεναχίζειν. — ἀνενείκατο: heaved a sigh.
So Croesus on the funeral pile ἀνενεικά-
μενόν τε καὶ ἀναστενάζαντα . . . ἐσ τρίς
ὄνομάσαι Σάλμων Ἰδτ. ι. 86.

315. ἦ ῥά νῦ: truly, in faith. —
pοτὲ: formerly, as in the words of
Nestor ἦδη γὰρ ποτ’ ἐγὼ καὶ ἀρείσσον . . .

ἀνδράσιν ὑμίλησα A. 260 f. Its contrast
follows with νῦν δὲ (319). — καὶ σῦ: as
other θέραποντες for their lords. For
an instance of Patroclus’s services, cf.
αὐτὰρ ὃ γε κρείον μέγα κάμβαλεν ἐν πυρὸς
ἀγγ’ | ἐν δ’ ἀρα νῶτον ἔθηκ’ διός καὶ πλάνος
ἄγδ’ κτλ. I 206 f.

316. παρά: const. with ἔθηκα.

317. αἴψα καὶ ὀπτράλεως: combined
in order to emphasize his zeal in ser-
vice. — For the second half-verse, cf.
ὅτοτε σπέρχοιεν ἄλλαι γ. 283, ὅτοτε
σπέρχοιατ’ ἐρέμοις ν. 22.

318 = Θ. 516; cf. Τ. 297. — ἐπὶ:
against. In the Epic dialect, ἐπὶ with
this force is followed by the dative;
in Attic, by the accusative.

319. αὐτὰρ ἐμὸν κῆρ: as in δ. 259,
μ. 192, ν. 89, each time as verse-close.
See on 57.

320. ἀκμηνον: see on 163. — ἔδον
ἐόντων (as in η. 106, ο. 77, η. 94, π. 254):
neut. referring to πόσιος καὶ ἐθητύος, and
to be taken in a concessive sense.

321. σῆ: equivalent to the obj. gen.
σοῦ, as ἔμην το ἐμὸν in 356. Cf. σοῦ θ’
ἐλκηθμοῦ Ζ. 465, σος τε πόσιος ι. 202, ἐπὶ
dιαβολῆ τῆ ἐμῆ (for the sake of creating
a prejudice against me) Plat. Apol. 20
οὐδ' εἰ κεν τοῦ πατρὸς ἀποφθηγμένου πυθοίμην,

οὐκ οὖν Φθίηφε τέρεν κατὰ δάκρυν εἴβει
χήτει τοιῷδε νῦσ. ὃ δ’ ἀλλοδαπὸ ἐνὶ δήμῳ

εἴνεκα ῥιγεδανῆς Ἐλευνης Τρωσίν πολεμίζω.

ἡ τὸν, ὃς Σκυρρόφ μοι ἐνι τρέφεται φίλος νίος,

E, in mea injuria despecti estis
— ἄλλο: sc. than this. — πάθοιμι: "I cannot imagine suffering a keener grief." For the potential opt. without κτ, see § 3 b 3; M. 299 f; GMT. 240.

322. οὐδ’ εἰ κεν: not even if, in case. The opt. after εἰ κεν is comparatively rare. M. 313. — τοῦ πατρὸς: refers to the absent father as in ἐκ γὰρ τοῦ πατρὸς (Odysseus) κακὰ πείσομαι β 134. Monro (261, 3 b) calls attention to this as one of the few cases in Homer of the "defining" article of later Greek. — ἀποφθη-

325. ῥιγεδανῆς (here only): horrible, accursed. This is the only passage in the Iliad, as ξ 68 f. is the only one in the Odyssey (Eumaeus to Odysseus, ὥς ὀφελὶ Ἐλευνη ἀπὸ φίλον ἀλλοθαί πρόχνυ), where Helen is mentioned, by a Greek, with anger. In both passages the outburst is the result of an excited state of feeling which holds Helen responsible for a severe loss which had befallen the speaker in consequence of the war.

— Τρωσίν πολεμίζω: similar words close the verse in γ 86.

326. τὸν: sc. ἀποφθηγμένον πυθοίμην,

322. The gen. const. of 322 is abandoned, and the acc. substituted. Cf. μεκηθμοῦ τ’ ἥκουσα βοῶν ... αἰὼν τε βληθήν, μ 265 f. For other examples of the acc. of person after πυθοίμαι, see E 702, Ζ 50, Α 135. G. 1108 n. — This son of Achilles is not mentioned elsewhere in the Iliad, except in the doubtful passage Ω 467 (where see note), and Achilles is usually represented as very young at the time of his departure for Troy; see I 438 ff., Α 783 ff. Neoptolemus is mentioned by name in the Odyssey, Ζ 506 ff. The name Pyrrhus occurs first for him in Theocritus xv. 140.
[εἰ ποι ἐτί ζωεὶ γε Νεοπτόλεμος θεοειδῆς.]
πρὶν μὲν γάρ μοι θυμὸς ἐνι στῆθεσσων ἐώλπην
ὁδὸν ἐμὲ φθίσεσθαι ἀπ’ Ἀργεος ἵπποβότοιο
αὐτοῦ ἐνι Τροίῃ, σὲ δὲ τε Φθίηνδε νέεσθαι,
ὡς ἄν μοι τὸν παῖδα θοῦ ἐνὶ νηὶ μελαίνῃ
Σκυρόθεν ἐξαγάγοις καὶ οι δείξειας ἐκαστα,
κτῆσιν ἐμῆν, δμῶάς τε καὶ ὑφερεβῆς μέγα δώμα.

330 ἥδη γὰρ Πηλῆα γ᾿ ὄρομαι ἣ κατὰ πάμπαν
tεθνάμεν, ἥ ὑπο τυθθον ἐτί ζωντι ἀκάκησθαι

327. First half-verse as in δ 333, 
ξ 44, ν 207.
328. The connection of thought is 
here very loose. — πρὶν (adv.) : formerly, 
before the death of Patroclus. — 
θυμὸς . . . ἐώλπην (as in ν 328, φ 96): 
here the plpf. has the force of an 
imperfect.
329. οἷον : alone, without the death 
of his companion Patroclus. — ἀπὸ : far 
from. — The addition of ἀπ’ Ἀργεος 
ἵπποβότοιο heightens the tone of sad-
ness. Cf. ψῆσθαι ἐνι Τροίῃ, ἐκάσ Ἀρ-
γεος ἵπποβότοιο Ι 246. — The sentiment 
of this verse is similar to that of Σ 326, 
φην δὲ οἱ (Menoeceus) εἰς Ὑπόστερα περι-
κλωτὸν υἱὸν ἀπάξειν. Cf. ἐπέευν (Thetis 
to Achilles) | Μυριμόδων τὸν ἄρσον ἔτί 
ζώοντος ἐμεῖ| χερσὶν ὑπὸ Τρώων λείψειν 
φᾶς ἑλείων which seems to imply the 
death of Patroclus. But Achilles had 
always thought of Patroclus as a Lo-
crian from Opus (see on 24), and hence 
failed to understand his mother’s 
prophecy.
330. First half-verse as in B 237, 
Σ 330, σ 266. — ἐνι Τροίῃ: of the region, 
as in B 162. — νέεσθαι : future in sense.
331. ὡς ἄν : with opt. to express 
the possible consequence, so that you 
might have. GMT. 329, 1 b. — τὸν 
παῖδα: my son there (in Scyrus). But 
Monro (201, 3 b) thinks that the article 
here is used to reinforce the pronoun 
μοι which conveys the idea of posses-
sion. Hence μοι τὸν παῖδα = τὸν ἐμὸν 
παῖδα. If this is correct we have here 
another case of the later use of the 
article (see on 322). — The stay of 
Neoptolemus in Scyrus was narrated 
in the Cyprian Epic (τὰ Κύπρια) of 
Stasinus, and the Little Iliad of 
Lesches.
332. ἐξαγάγοις : sc. to Phthia. Here 
Neoptolemus is pictured as a youth. 
But in λ 506 ff. (cited on 326), as in 
the cyclic poets and the tragedians, 
and in Vergil, he is the full-grown 
warrior, who sails to Troy with Odys-
seus, and brings the war to a trium-
phant conclusion. — δείξειας ἐκαστα : 
i.e. as his possessions.
333 = γ 225, τ 526, a formula for 
his whole inheritance or estate. — κτή-
σιν : appos. to ἐκαστα, with explanatory 
clause following.
334. κατά : const. with τεθνάμεν 
(335).
335. The supposition that Peleus is 
dead seems inconsistent with 322, and
with Achilles's statement in II 15 ἵσει δ' Ἀλκιδῆς Πελεύς. But in his present despondent mood he naturally indulges in gloomy forebodings. — ποῦ τυτθῶν: adv. with ἥσοντα, the latter standing in a concessive relation to ἀκάχρηστα. Observe the Aeolic recessive accent on this perf. infinitive. ΠΑ. 104, D. b; § 31 c.

336. γήραι (causal dat.): on account of his old age, which, with his weakness and broken condition, destroys all Peleus's pleasure in life. Old age seemed especially gloomy to the active and light-hearted Greeks. Cf. χαλεπών... γῆρας Ψ 623, γήραι λυγρῷ Ψ 644. — ποτιδέγμενον: also causal, and parallel with γήραι. Cf. ἀπηλθόν γρηγόρων αὐλάπηλον τε τρυφαλέγ, ἢπους τ' εἰσορφὼν Ε 182 f., where εἰσορφών is parallel to the two datives preceding. — ἢμήν: see on 321. — ποτιδέγμενον αἰεί: cf. τ 545, χ 380, ω 396, where the same expression is used.

337. λυγρὴν ἀγγελίαν: as in Ρ 642, 686. — ὅτε ἀποφθιμένου ποθηταί: when he learns of my death, a closer description of the λυγρὴν ἀγγελίαν, since the temporal clause not only expresses with greater fullness the leading idea, but at the same time vividly recalls the whole situation. Cf. πῇ ἔβαν εὐχώ-

γήραι τε στυγερῷ καὶ ἐμὴν ποτιδέγμενον αἰεί

λυγρὴν ἀγγελίαν, ὅτε ἀποφθιμένου ποθηταί.”

ὅσ ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,

μυησάμενοι, τὰ ἐκαστὸς ἐνὶ μεγάρουσιν ἐλειπον.

μυρομένους δ’ ἄρα τοὺς γε ἵδων ἐλέησε Κρονών,

αἰθα δ’ Ἀθηναίην ἔτεσα πτεροῦτα προσήν.’

“τέκνον ἐμόν, δὴ πάμπαν ἀποίχεια ἁνδρὸς ἑγός.

ἣν νῦ τοι οὐκέτι πάγχυ μετὰ φρεσκι μέμβλετ’ Ἀχιλλεύς;
κεῖνος ὃς γε προπάροιθε νεῶν ὀρθοκραιράων

345 ᾧσται ὑδυρόμενος ἐταρον φίλον· οἱ δὲ δὴ ἄλλοι
οἴχονται μετὰ δεῖπνον, ὃ δὲ ἄκμηνος καὶ ἀπαστός.
ἀλλ' ἦδι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατείνην
στάξου ἐνὶ στήθεσί', ἦνα μὴ μην λυμὸς ἵκηται."

ὡς εἰπὼν ὄτρυνε πάρος μεμαυάων Ἀθήνην.

350 ἦ δ' ἄρπη ἐκυών δαυντητέρυν ξυγυφών
οὐρανοῦ ἐκκατέπαλτο δ' αἰθέρος. αὐτὰρ Ἀχαίοι
αὐτίκα θωρήσοντο κατὰ στρατόν· ἦ δ' Ἀχιλῆ
νέκταρ ἐνὶ στήθεσι καὶ ἀμβροσίην ἐρατείνην

— μέμβλεται [for μέμελται, by `metathesis' and insertion of β.— Π.Α. 60 ; G. 66]: perf. of μελομαι with present significance, is an object of concern. Cf. Φ 516.

344. κεῖνος: there, the dem. pron. being used much like a dem. adverb. It is more closely defined by προπάροιθε νεῶν ὀρθοκραιράων (the same expression in Σ 3). Cf. κεῖνος ὃ γ' (i.e. Paris) ἐν θαλάμῳ καὶ δινοτοίῳ λέχεσι σ' 391. Η θεᾶ of Achilles, where he sat by the corpse (211, 315), was near the sea. — ὀρθοκραιράω: usually of cattle, but here and Σ 3 of ships, on account of the resemblance of the lofty ends of the vessels to horns.

345. First half-verse as in π 145.

346. μετὰ δεῖπνον: ἐπὶ δεῖπνον is more common. Cf. 275 and ἐρχεσθ' ἐπὶ δεῖπνον Β 381. — ἀπαστός: here only in the Iliad.

347. Cf. 38. — οἶ: const. with στάξου, with which ἀμβροσίην is also joined as object; cf. 38 f. — ἐρατείνην: used in θ 61 as an epithet of δαίς.

348. στάξου: ambrosia appears sometimes as a solid and sometimes as a liquid (see on 38). Cf. the miraculous manna of the Israelites in the desert, Exodus xvi. 14 f.

349 = Δ 73, X 186, ω 487. — πάρος μεμαυάων: who was already eager, since she was of the same mind as Hera.

350. ἄρπη: occurs here only; a bird of prey (cf. ἄρπαξ, "Ἀρπία Παρυ), probably of the falcon kind. — εἰκυών: sc. in the speed with which she swooped down from the height. She does not assume the form of a bird; contrast ἐκεθην (Athena and Apollo) ἔρινεν ἐνοικώτες αἰγυπτιώσαν φηγ' ὑψηλή Π 59 f., where the metamorphosis really takes place. — ταυντητέρυν: with outstretched wings, calling to mind the attitude of a falcon in flight. — λυγυφών (here only): this epithet, too, is appropriate to the falcon.

351. ἐκκατέπαλτο: second aor. mid. from ἐκκατατάλλω (here only); swooping (swooped) down. — δ' αἰθέρος: the aether, or upper air, in which the gods had their seat. Cf. αἰζήλη παμφράνωσα δ' αἰθέρος οὐρανὸν Ἰκέν Β 458.

352. αὐτίκα: sc. after their meal. Cf. δεῖπνον ἔσοντο . . . ἀπὸ δ' αὐτοῦ θωρήσοντο Θ 54 f.

353. Cf. 347.
στάξ', ἵνα μὴ μιν λυμὸς ἀτερπὴς γούναθ' ἵκηται,

355 αὖ̣ὴ δὲ πρὸς πατρὸς ἐρυθενέος πυκνῶν δῶ ὅχετο. τοὶ δ' ἀπάνευθε νεών ἐχέοντο θοάων.

ὡς δ' ὅτε ταρφειαὶ νυφάδες Δίως ἐκποτέονται ψυχραί, ὑπὸ μισῆς αἰθρηγενεός Βορέαο, ὡς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι

νηὸν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόςσαι

θῷρηκές τε κραταιγύαλοι καὶ μείλινα δούρα.

αἵγη δ' οὐρανὸν ἵκε, γέλασσε δὲ πᾶσα περὶ χθὼν

354. Cf. 348. — ἀτερπὴς (here only in the Iliad, but some texts read ἀτέρπ-πον in Ζ 285): joyless ('litotes'), distressing. — γούναθ' ἵκηται: referring to the weakening influence of hunger. For the knees as the seat of physical strength, cf. Ξ 388, and the frequent λότο γούνατα (Φ 114). The subj. in a final clause after a secondary tense is contrary to ordinary Homeric usage. Other examples are Β 4, Ν 649, Ο 23, Τ 126. Μ. 298.

355. ἐρυθενέος: applied to Zeus also in Ν 54, Φ 184.

356. τοὶ δὲ: i.e. the Achaean (351). — νεών: i.e. the place where the ships were drawn up, as in 360. See on 3. — ἐχέοντο: poured forth into the plain, Cf. Φ 6.

357-398. The army marches out, and Achilles arms himself for battle.

357. ὡς δ' ὅτε: as when. — νυφάδες: in Γ 222 the words of Odysseus are compared to νυφάδεσσον χιαμερίσαν. See also Μ 156 ff., 278 ff. — Δίως: const. with ἐκποτέονται. This passage seems to support the belief that the original meaning of this stem was sky; cf. Δίως αὔγάς Ν 837. — ἐκποτέονται: a 'frequentative' verb, found here only; fly continually.

358 = Ο 171. — ψυχραί: since the Homeric hexameter shows a strong tendency to complete the thought at the close of a verse, it is often better to regard such an adj. at the beginning of the verse, not as an attrib. but as a sort of appos., serving as a bond of connection with the preceding verse; cold snowflakes, driven by the stress of Boreas. See Seymour on the Homeric Cuesra, Harvard Studies in Class. Phil. vol. iii.; also § 1 g. — αἰθρηγενέος: born in the upper air.

359. λαμπρὸν γανόωσαι: cf. θώρηκες λαμπρὸν γανόωντες Ν 265.

360. ἐκφορέοντο: sc. on the bodies of the warriors.

361. κραταιγύαλοι (here only): with strong plates, since the θώρηξ seems to have been composed of two plates, front and rear. Cf. θώρηκος γέλαλον Ε 99. — καὶ μείλινα δούρα: as in Ν 715.

362. αἵγη ... ἵκε: cf. αἵγη παμ-φανδώσα δι' αἰθέρος οὐρανὸν ἵκεν Β 458. — γέλασσε: gleam was probably the original signification of this word. So we speak of the 'laughter of the waves.' Cf. ποντίων τε κυμάτων ἀνήρθευν γέλασ-μα Λέσσ. Prom. 89 f., omnia nunc rident (but in a different sense) Verg. Ecl. vii. 55. — χθὼν: about one verse
χαλκοῦ ὑπὸ στεροπῆς: ὑπὸ δὲ κτύπος ὄρνυτο ποσσίν ἀνδρῶν: ἐν δὲ μέσουι κορύσσετο δῖος Ὁχίλλεύς.

365 [τοῦ καὶ ὃδόντων μὲν καναχὴ πέλε, τῷ δὲ οἱ ὀσσε λαμπέσθην ὡς εἰ τε πυρὸς σέλας, ἐν δὲ οἱ ἠτορ δύν' ἄχος ἄτλητον: ο(progress) ἄρα Τρως ὁ μενεαῖνον δύσετο δῶρα θεοῦ, τά οἱ Ὅηφαιστος κάμε τεῦχων.]

κινημῖδας μὲν πρῶτα περὶ κνήμησιν ἐθηκεν

370 καλὰς, ἀργυρέωσιν ἐπισφυρίοις ἀραρνίας·

dεύτερον αὖ θώρηκα περὶ στήθεσιν ἐδυνεν.

ἀμφὶ δ' ἄρ' ὀμοιούν βάλετο ξίφος ἀργυρόηλον

in fifty, in Homer, ends in a monosyllable. The most frequent of these monosyllables are Ζέως, κῆρ, and πῦρ.

363. ὑπὸ: adv. underneath, placed first in contrast to the previous designations of place (362), which referred to height and extent. It is further defined by ποσσίν. Cf. αὐτὰρ ὑπὸ χθῶν | σμερδαλέους κονάβιε ποδῶν αὐτῶν τε καὶ ὑπὼν B 465 f.

364. The connection of the narrative here is somewhat loose. The statement that Achilles was arming himself in their midst takes us back to the time previous to the onset of the host just described, since Achilles is now thought of as still in his tent, and yet ἐν μέσωι.

365–368. For a similarly extravagant description of the warrior’s fury, cf. ἀφλασμὸς (froth) δὲ περὶ στόμα γίγνετο, τῷ δὲ οἱ ὀσσε | λαμπέσθην βλοσυρῆσιν (furious) ἐν τῷ ὀφρύν (of Hector) O 607 f., and his agitator furii; totoque ardentis ab ore | scintillae absintunt; oculis micat acribus ignis Verg. Aen. xii. 101 f.

Verse 365 is found, with slight variations, in Hesiod, Shield of Heracles 164. 365. τοῦ ὃδόντων (gen. of separation with πέλας): from his teeth. — καί: also, with the whole clause, though without special reference to anything preceding, as in τῶν δὲ καὶ ἄργυφεον πλήτο σπέος Σ 50. Cf. τοῦ καὶ ἀπὸ γλάσσωσις μέλατος γλυκίων ρέναι αὔβη Δ 249. — τῷ ... λαμπέσθην (366): as in O 607 f. (cited above).

366. ὡς εἰ τε πυρὸς σέλας: see on 17. — ἐν δὲ οἱ ἠτορ: as in A 188, Φ 571. ἐν is here adv., within. — ἠτορ δύν' ἄχος (367): cf. δύν ἄχος κραδίπν σ 348, ν 286.

367. ἄτλητον: here and I 3 (πένθερ δ' ἄτλητω) only.

368. κάμε τεῦχων: had wrought with toil. Cf. B 101, Θ 195, where the same words are used of Hephaestus.

369-371 = Γ 330–332 (where Paris arms himself). The offensive and defensive weapons of the Homeric warrior are here mentioned in full, and in the stereotyped order, which is that in which they would most naturally and conveniently be assumed.

370. καλὰς: cf. on 358 (ψυχρὰ).

372 f. = Γ 334 f. — ἀμφὶ ... βάλετο: since the sword-belt passed over the right shoulder, and not around the
waist. — ἄρα: further. — χάλκεον: as the decoration of the hilt has been mentioned (ἀργυρόθαι), prominence is now given to the material of which the sword itself is made. — σάκος: this is taken before the helmet (380), since the strap which helped support the heavy shield (passing over the left shoulder and under the right arm) must be put on over the head.

374. τού: gen. of separation, from this. — μήνης: also gen. of separation. Cf. ὅσ τε γὰρ ἦδενοι ἀγαλματίδες ἐκεῖν ἥ τρισάκενος ὁ δὲ 45. For μήνη = σελήνη (cf. μήν, months), see Ψ 455.

375. ἐκ πόντου: from the deep, the standpoint of the spectators, i.e. the sailors. — φανής [φανῆ]: second aor. passive. Lessing, in the Laokoon, praises this simile as one of the most 'perspective' in Homer, and remarks that the order of place is followed, rather than that of time. 'The radiance of the shield forms the foreground; next the gleam which the sailors see; then the fire on the mountain which causes the gleam, and finally, the friends from whom they are driven far away upon the sea.'

376. καιομένου πυρός: gen. of separation with an explanatory clause following. — τὸ δὲ καλέσατε: the same verb is used as in the previous clause. Cf. εἰλομένων: ἐλείοι δὲ Θ 215, δαιμόνια, δαλώσι δὲ Θ 317. This sentence explains why the fire can be seen so far away.

377. σταθμῷ: a shelter for flocks and shepherds. It is therefore a shepherd's fire which is meant. — οἰσπόλω: solitary.

378. First half-verse as in δ 516, ψ 317. — φίλων ἀπάνευθε: since they were already near the land, and could perhaps see their friends upon the shore. Cf. καὶ ὁ πυροκλέοντας (lending fires) ἐλεύθεροι ἔγγον ἐναίδιον κ 30.

379. Cf. Σ 214, where we find the same verse with κεφαλῆς in place of σάκος. — ὃς: i.e. so bright, and so cheering. — αἰθέρ' ἰκανὲν: as in Σ 288, Ο 686.

380. First half-verse as in Σ 612, and elsewhere. — περὶ: with θέτο (381), since the helmet covered the head on all sides. (In prose περίθέτο τῇ κεφαλῇ).

381. ἀστήρ ὃς ἀπέλαμμεν: as in Σ 295, Σ 108; cf. Χ 317 ff.

382. ἐπιπούρις: the conventional epi-
χρύσεις, ἀσ Ἡφαιστός ἣς λόφον ἀμφὶ θαμεῖας.  
πειρήθη δ’ ἐκ αὐτοῦ ἐν ἑντεσὶ διὸς Ἀχιλλεύς,

εἴ ὁ ἐφαρμόσσει καὶ ἑντρέχοι ἀγλαὰ γυῖα.  
τῷ δ’ ἐντε πτερὰ γίγνετ’ ἀεὶρε δὲ ποιμένα λαῶν.

ἐκ δ’ ἀρα σύριγγος πατρῶιν ἑσπάσατ’ ἐγγχος
βριθν μέγα στβαρόν τὸ μὲν οὐ δύνατ’ ἄλλος Ἀχαιῶν
pάλλειν, ἀλλὰ μιν ὦς ἐπίστατο πὴλαι Ἀχιλλεύς,

390 Πηλιάδα μελῆν, τὴν πατρὶ φίλῳ πόρε Χείρων

that is retained, in spite of the fact that this case the plume was of gold (383). — περισσεύοντο... θαμεῖας (383) as in X 315 f., where the couplet is more appropriate, since Achilles is there in rapid motion. — περισσεύοντο: waved, fluttered about.

383. χρύσεις: i.e. of golden threads. — ἤτε: set. Cf. ἐτὶ δὲ χρύσειον λάφον ἤκεν Σ 612.

385. εἴ ὁ ἐφαρμόσσει (here only): whether he had fitted them properly to himself. (The intrans. meaning, whether they fitted, would suit the pres. tense, rather than the aorist.) This applies especially to the θόρης, which was buckled tighter or looser, at the convenience of the wearer. Cf. ἔρμος δ’ ἄstructuring Γ 333, “Εκτορὶ δ’ ἤρμος (sc. Zevs) τεῦχε’ ἐπὶ χρόν P 210. — ἑντρέχοι (here only): moved swiftly and easily in them. — Cf. ‘And David said unto Saul, I cannot go with these; for I have not proved them’ 1 Sam. xvii. 29.

386. εἴτε: as. Cf. ἐντε... Νότας κατέχειν ψιλχλην Γ 10. — πτερὰ γίγνετο: were like wings (cf. ἔρετρα, τὰ τε πτερὰ νυκτὶ πέλλονται λ 125), — a still stronger expression for the same idea as in ἑντρέχοι γυῖα. It is explained by ἀεὶρε δὲ κτλ. Instead of oppressing him with their weight, the arms buoyed him up. They were also impenetrable, as we learn from Τ 264 ff.

387. σύριγγος: spear-case. Cf. δοῦροδόκησ ἐνζοῦν a 128. σύριγγε elsewhere in Homer means pipe, especially the shepherd’s Pan’s pipe.

388–391 = Π 141–144.

388. First half-verse as in E 746, a 100. — Observe the asyndeton.

389. Patroclus could not wield this spear, and therefore had not borrowed it with the other arms of Achilles. Hence it was not captured by Hector at the death of Patroclus, but still remained in its case.

390. Πηλιάδα: explained by Πηλιοῦ ἐκ κορυφής (391). The suffix αῦ—, here adjectival, is often patronymic, as in Βορεᾶ, daughter of Boreas, but cf. Ἑλλάς (sc. γῆ), and Ἰλάς. The assonance of πηλαι (389) and Πηλιάδα is probably intentional. — πόρε: according to later tradition Pelens received wedding gifts from the various gods, including horses from Poseidon and a spear from Cheiron. — Χείρων: the wise Centaur, mythical physician of the Greeks, and a famous tutor of young heroes, among them of Achilles himself. Cf. ἐν Χείρων ἐδίδαξε, δικαιότατος Κενταύρων Λ 832.
391. Πηλίον έκ κορυφῆς: const. with τὴν 390.

392. Αὐτομέδων: cf. Αὐτομέδων Διώρεως Ἀλκιμος νόδος Ρ 420. — "Ἀλκιμὸς: short form for Ἀλκιμέδων, which occurs also Ω 474, 574. Cf. πέμπτης δ' ᾿Αλκιμέδων Π 197. So ᾿Εκατός for ᾿Εκατηβάλος, Πάτροκλας for Πατροκλῆς, Σθένελος for Σθενέλαος, Ζείξις for Ζείξιππος.

— ἀμφιέποντες: busily. 'Homer is fond of a participle that completes the picture, but is not necessary to the sense.'

393. ἀμφί: const. with ἔσαν.— λέπαδα: breast-bands. The horses were first led under the yoke; then bands were placed about their chests and fastened to the (outer) yoke-pin. There were no traces, the chariot being drawn entirely by the pole. See Ω 265 ff. and notes, and cf. ἐν δὲ λέπαδα κάλ ἔβαλε χρύσεα Ε 730 f. — ἐν: const. with ἔβαλον (394). — χαλινοῦς (here only): the bit, fastened to a strap which passed over the cheek-bone and the top of the head.

394. κατὰ... ὀπίσω: as in Γ 261, 311; cf. ἐξ ἀντίγος ἥμα τελεκα Ε 262. They drew the reins tight back toward the chariot-seat (δίφρον, 395), after untying them from the chariot-rim (ἀντυέξ).


396. χειρί: const. with λαβόν. — ἀραριαν: fitted to the hand; usually with ἐφ or πυκνῶς. Cf. ὦ ι παλάμηπυν ἀρῆρες Γ 338. — ἐφ ἵππουν: upon the chariot. The noun is gen. as appears from ἤππων ἐπιβαίνομεν Ε 255, ἤππων ἐπιβάζος Ε 328, etc. For the long ultima Monro (375, 4) compares the doubtful i of ἥμι, ἦμι, and the two forms of the dat. pl. in Latin (-būs, -bīs).

'We may suppose that the second of the two vowels borrows some of the quantity of the other, so that with the help of the ictus it can form the arsis' (i.e. thesis) 'of a foot.'

397. ὀπίθεν βῆ: stepped after. With βῆ a preposition is to be supplied in thought from ἀνάροιον (396); hence mounted, to take his place beside Αυτομεδών as παραβάτης.

398 = Ζ 513 (nearly). — ἡλεκτρωρ: here adj. with Τηρεῖον, which is a title of the sun-god (lit. 'son of the height,' since -ων is strictly a patronymic ending). Cf. 'Τηρεῖον Ίέλαιος Θ 480, α 8. The patronymic was a development from the more general use of the adjective; see on Ἰηλάδα 300, and cf. the freq. θεὸν ὁβαινόντες (of heaven). In Hesiod, Hyperion is the father of Helios.
σμερδαλέων δ' ἵππουσιν ἐκέκλετο πατρὸς ἐόιο.

400 “Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης,
ἀλλως δὴ φράζεσθε σαωσέμεν ἣνιοχῆ
ἀψ Δαναὸν ἐσ ὀμιλον, ἐπει' χ' ἐώμεν πολέμου,
μηδ' ὡς Πάτροκλον λίπετ' αὐτόθι τεθυιώτα.”

 tôn δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος

405 Ξάνθεσο, ἄφαρ δ' ἡμυσε καρήατι, πᾶσα δὲ χαϊτη
ζεύγης ἐξεριπτοῦσα παρὰ ζυγόν οὔδας ἱκανεν.

399-424. The horse Xanthus foretells to Achilles his approaching death.


400. For the pedigree of the steeds, cf. τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρτυνα Ποδάργῃ II 150. Their names indicate their color, while that of their mother signifies fleet-foot. — Βαλίε: Dapple, with ει on account of the chief verse-pause following (§ 41 π). — τηλεκλυτὰ: here only, for the usual τῆλεκλυτα.

401. ἀλλως: i.e. better, as explained in the contrasting negative clause, 403. — δὴ: with inv., pray. — φράζεσθε: bear in mind, with the ‘mixed’ aor. inf. σαωσέμεν. — ἣνιοχῆ: here used of the charioteer-fighter (usually παραβάτης), who gave his orders to the charioteer proper, and sometimes even held the reins himself. See 424, and cf. θρασύν ἣνιοχὸν φορέωντες “Ἐκτορά Θ 89 f.

402. ἰῶμεν (with synizesis of the first two syllables): satiate, explained as from an assumed ἵμι (root ἅ, Latin sa in satis); aor. subj. by metathesis quantitatis for ἵμοιν.

403. μηδ' ὡς: lit. but not as you left, etc. μηδ' φράζεσθε σαωσέμεν is not to be supplied, since it is not the poet’s intention to compare and contrast different methods of saving the warrior entrusted to them, but merely to forbid (by the prohibitive μη) the conduct described in the ὡς clause, and contrast it with the course recommended in 401. In 403 we need only the general idea of action, do not do as you did when, etc. Cf. ἐτι μοι μένων ἔρμενδν ἔστιν, | οὐχ ὡς με μυστηρεῖς ἀτιμάζοντες δύναται (scorn) φ 426 f. — αὐτόθι: on the spot where he fell.

404. ὑπὸ ζυγόφι [ζυγόδ]: from under the yoke; cf. Ω 576. Const. with προσέφη. — αἰόλος: this word, which is usually applied to worms, wasps, etc., is used with πόδας here only. Its fundamental meanings seem to be swift-moving, bright. — For this whole scene, cf. “And the Lord opened the mouth of the ass, and she said unto Balain, What have I done unto thee, that thou hast smitten me these three times?” etc. Numbers xxii. 28. The ram of Phrixus also is said to have spoken.

405. ἡμυσε καρήατι: the dat. as in ἡμέει ἀσταχόθεσιν B 148, cf. ὡς ἔτέρωσ

ήμυσε κάρη πῃληκι βαρνδήν Ω 308.

406 = P 440 (almost). — ἕζευγης
(here and P 440 only): depends on the
aúdηεντα δ' ἔθηκε θεά, λευκώλενος Ἡρή.
καὶ λίνυ σ' ἐτι νῦν γε σαώσομεν, ὀβρυμ' Ἀχιλλεύν
ἀλλά τοι ἐγγύθεν ἣμαρ ὀλέθριον· οὐδὲ τοι ἥμεις
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταίη.
οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτι τε νωχελίῃ τε
Τρώες ἄτῳ ὡμοῖον Πατρόκλου τεῦχε' ἐλοντο·
ἀλλὰ θέων ὁριστος, ὃν ἥμκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχουσι καὶ Ἕκτορι κόδος ἔδωκεν.

νῶι δὲ καὶ κεν ἀμα πνοϊῃ Ζεφύρου θεόιμεν,
ἡν περ ἑλαφροτάτην φάσ' ἐμμεναι· ἀλλὰ σοι αὐτῷ

preposition in ἐξηπτωσα, from the yoke-pad, which was fastened with straps to the yoke. As the steed dropped his head to the ground, the yoke and pad would slip down upon his neck, and the mane would fall unconfined on both sides of the yoke.

407. αὐδήεντα (here only in the Πιαδ): endowed with speech.

408. καὶ λίνυ: yes, indeed (lit. even very much), implying that the speaker agrees with the wish or thought of his interlocutor. Cf. καὶ λίνυ σε πάρος γ' οὖν' εἴρωι Α 553, καὶ λίνυ κεῖνος γε ἐκκότη κεῖται ὀλέθρῳ α 46. These words usually prepare the way for an adversative turn of thought, as here in 409. —νῦν: emphasized by γέ, on account of the following contrast.

409. ἡμαρ ὀλέθριον: see on 294, and cf. the words of Thetis to her son αὐτίκα γάρ τοι ἐπείτα μεθ' Ἕκτορα πότμος ἐτοίμος Σ 90.

410. αἴτιοι: to blame for your death.

—θεός (cf. 413, 417): Apollo, as we learn from Χ 350. —μοῖρα κραταίη: mighty destiny. Cf. πορφύρωος θάνατος καὶ μοῖρα κραταίη Ε 83. Destiny is called κραταίη on account of its power over all mortals. Cf. the same combination of μοῖρα κραταίη and a god in ἀλλὰ με μοῖρ' ὀλοί καὶ Λητοῦς ἐκτανεν νῦς Π 849.

411. οὐδὲ: not . . . either. —βραδυτήτι, νωχελίῃ: here only. The datives are causal, as in ἡμετέρῃ κακότητι ω 455.

412. An unmusical verse marked by the rare combination of spondees in the second, third, and fourth feet. But this heaviness may be intentional, in order to harmonize with the thought.

413. ἄν . . . Λητό: as in Α 36, Λ 318. For the first half-verse, cf. 95.

414 = Σ 456. The death of Patroclus is narrated in Π 790–822.

415. νῶι δὲ κτλ.: in contrast to 411. —καὶ: even. —ἄμα: as swift as (in rivalry with). —According to Π 149 f. (see on 400), Zephyrus was father of both the steeds of Achilles, a feature of the story apparently forgotten here.

416. ἦν περ (i.e. πνοιή): in thought refers to Zephyrus, who, indeed. —σοι αὐτῷ: you yourself, without our being able to do anything to bring it about, or to hinder it.
μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἢι δαμήναι.

διό άρα φωνήσαντος ἔρινύες ἐσχεθον αἰδήν.

τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὁκὺς Ἀχιλλεύς.

"Σάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε χρή.

εὖ νῦ τοι οἶδα καὶ αὐτός, ὦ μοι μόρος ἐνθάδ’ ὀλέσθαι,

νόσφι φίλοι πατρός καὶ μητέρος: ἀλλὰ καὶ ἔμπης

οὐ λήξω πρὶν Τρῶας ἀθὴν ἐλάσαι πολέμιοι."

η ρα καὶ ἐν πρώτοις ἵππων έχε μόνυχας ἵππους.

417. θεῷ τε καὶ ἀνέρι: i.e. Apollo and Paris (X 359), just as Patroclus was slain by Apollo and Hector.

418. ἔρινύες: here as guardians of universal law. The bestowal of speech upon the steed was a violation of that law, and the further unveiling of the future a still more flagrant one. Heraclitus once said that if the sun should go out of his due course the Erinyes, as helpers of justice, would find him out. — ἐσχεθον: stopped.


420. οὐδέ τί σε χρή: it is not at all meet for you to do it. See on 67.

421. εὖ νῦ τοι οἶδα καὶ αὐτός: concessive in tone, with the contrasted idea following in 422 f. Cf. εὖ νῦ καὶ ἡμεῖς ἔδωκεν Θ 32, and Ω 105. — καὶ αὐτός: even myself, from Thetis, who tells him in Σ 96. See on 409. — δ: δη. — μόρος (sc. ἔστιν): used here only for μοῖρα.

422. καὶ μητέρος: though Thetis did not dwell with Peleus during the war, but with her father Nereus (cf. τοῦ δ’ ἐκλευ πότνια μήτηρ, ἣμεν ἐν βένθεσιν ἀλὸς παρὰ πατρὶ γέροντι Α 357 f.), yet she was in Phthia when Achilles departed (Σ 439), and may be supposed to have gone there from time to time afterwards.

423. ἀθὴν: strictly the acc. of a noun, connected with ἐλάσαι in a local sense, drive them to (a state of) satiety of war. Cf. αἱ μῖν ἀθὴν ἐλώσι N 315. Cf. ἐλώσι (402) and note.

424. ἔχε: directed, inasmuch as he indicated his direction and goal to the actual charioteer, Automedon, even if he did not himself take the reins.
The Greek title of this book, Ἐομαχία, does not adequately describe its contents; it applies only to the passage (54–74) which serves as an introduction to the Battle of the Gods, while the real Ἐομαχία occurs in the next book. At the outset Zeus calls a council of the gods and invites them to participate in the combat. The supporters of each party therefore betake themselves to the battle-field, where they stir up the strife afresh, and even prepare to enter the lists in person. In the combat which follows, the most important place is taken by the duel between Aeneas and Achilles, from which the former is saved by Apollo. The Trojans are then routed by Achilles and driven before him in flight.

The activity of Achilles, in this book, does not become worthy of the hero, or of the dramatic situation, till just before the close (455–503). The poet shows a taste for long speeches, and a certain partiality for Aeneas.

1. The beginning of this book is but loosely connected with the situation at the close of the preceding, since there the Greek host and Achilles are already completely armed (Τ 395–398, 424), and indeed have already advanced to the battle-field (Τ 356–363). Cf. Τ 18, 54, 156 ff. — First half-verse as in O 307.
2. Πηλέως νιέ: so Patroclus is apostrophized in Π 20 (προσέφης, Πατρόκλεις ἵππεύ), Menelaus in Δ 127, 146, Π 104, and Apollo in Τ 152, but the usage is rare in Homer, except as the poet apostrophizes Εὐμαχος συβώτα (swineherd) fourteen times in the Odyssey.
3 = Δ 56. First half-verse as in Σ 243; second, as in Κ 160.
Zeus δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
kρατὸς ἀπ' Οὐλύμπου πολυπτόχου· ἣ δ' ἀρα πάντη
φοιτήσασα κέλευσε Δίως πρὸς δῶμα νέεσθαι.
οὔτε τις ὅνι ποταμῶν ἀπένην, νόσφ' 'Ὄκεανοιο,
οὔτ' ἀρα νυμφάων, αἰ τ' ἄλσεα καλά νέμοντα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήντα.

10 ἐλθόντες δ' ἐς δῶμα Δίως νεφέληγερέτα
ἐξεστὴς αἰθούσησιν ἐνύζανον, ἃς Δίω πατρὶ
"Ηφαιστος πούησεν ἴδυήσοι πραπίδεσσιν.

πεδίοιο: the rising of the plain, between the ships and the Xanthus, as
appears from Θ 500 f. τόσσα μεσαγγ νεῶν ἢδὲ Ξάνθου βοῶν | Ἱρών κάιστον
πυρὰ φαινετο Ἑλθθι πρό, describing the
Trojan bivouac on the plain.

4. Θεμιστα: an Olymipian goddess,
ή τ' ἀνδρῶν ἀγοράς ἡμὲν λείη ἢδὲ καθίζει
(β 69). She is mentioned elsewhere in
Homer only Ο 87, 93. — ἀγορήνδε: this was
an extraordinary council, like the
one in Θ 3, which was held ἀκροτάτη
κορυφῆ πολυδειράδος Οὐλύμποιο, and
different from the customary assemblies
in the palace of Zeus, as in Δ 1, Η 443.
It was attended by all the gods (6 ff.).

5. κρατὸς ἀπ' Οὐλύμπου: from the
summit of Olympus, the customary seat
of Zeus for viewing the affairs of man.
Cf. εἴρεν . . . Κρονίδην . . . ἡμένων . . .
ἀκροτάτη κορυφῆ πολυδειράδος Οὐλύμποιο
A 408 f., and Θ 3 (quoted above). The
phrase is to be taken with κέλευσε (4).

6. νέεσθαι: here (as often) not
different from ἐρχεσθαι.

7. οὖν: here in the first of two
negative clauses, as in μήτε τις οὖν θή-
λεια θεὸς τὸ γε μήτε τις ἄραν Θ 7, μήτε
τις οὖν Τρώων θάνατον φύγα, δέσσοι εὐσίν, |
mήτε τις Ἀργείων Π 98 f. — Ὄκεανοιο:
cf. Ζ 201, 246, where he is called θεὸν
γένεσιν and γένεσις πάντεσιν. His absence
may perhaps be explained by the
fact that Oceanus belonged to the
older generation of gods, and had
nothing to do with the court of Zeus;
though the contempt and hostility felt
by the race of the Titans toward Zeus
and his new court, which is so vividly
portrayed in the Prometheus of
Eschylus, is not Homeric. It is not
impossible, too, that the poet remembered
that Oceanus surrounds the earth and
so perhaps holds it together, and that
his absence from his place might im-
peril the whole order of things.

9 = § 124. — πάσεα: in this verse
only. — This verse furnishes a striking
case of intentional alliteration.

10. First half-verse as in Κ 62. —
δῶμα: referring to all the buildings
which belonged to the palace of Zeus.

11. ἐξεστὴς αἰθούσησιν: as in Ζ 243.
The outer of these porticoes, or corri-
dors, formed a passage from without
into the court; the inner, from the
court into the house. They are no-
where else spoken of as places of as-
sembly. — ἐνύζανον: here only.

12 = Δ 608. — ἴδυήσοι πραπίδεσσιν:
as in Σ 380, 482, in each case of the work of Hephaestus.

13 f. Δίος ἤνδον (sc. δώματος): see H.L. 757; G. 1148; and cf. Ψ 200, Z 47 πολλὰ δὲ ἐν ἀφρεῖον πατρὸς κείμενα κεῖνα.—οὐδὲ: nor, with ἅμαστησε (here only, cf. ἀνακόσιτησεν Ο 236); a case of 'litotes.' This fact seems to be made prominent on account of the last disagreeable meeting between Zeus and Poseidon (O 157 ff.), when the latter is ordered to desist from aiding the Greeks, in consequence of which we might expect that the latter would now absent himself. — μετ' αὐτοὺς: into their midst.

15. Second half-verse as in ν 127. This action was proper and natural on his part, as brother and second in rank to Zeus. Cf. Ο 187 ff. where he says τρεῖς γὰρ τ' ἐκ Κρόνου εἰμέν ἄδελφοι... | Ζεὺς καὶ ἑγώ, τριάτοι δ' Ἀδέστη... | τρὶχθα δὲ πάντα δέδασται, ἐκαστὸς δ' ἐμ-μορε (shares) τιμὴς.

16. τίπτ' αὖτε: why again, in tone of reproof, as when one meets with something disagreeable, and remembers similar previous experiences. Cf. τίπτ' αὖτ'... εἰκήλουθα Α 202, and especially Poseidon's last collision with Zeus (Ο 173–218) cited above.

18. ἀγχίστα: in a local sense (‘very near’), in close quarters, referring to the two contending parties, and therefore forming, in connection with δέδην, a designation of violent hand-to-hand conflict. Cf. the opposite expressions ἄλληλαν ἀλείποντες βέλεα στονόντα..., τοὺς ἀφεσταότες Ρ 374 f., ἕκας ἵσταμε-νος πολεμιζέν Ν 263, of lukewarm warriors.—μάχη... δέδην: cf. μάχη ἐνοπτῇ τε δεδήν Μ 35.

20. ἐν στῆθεσι: attrib. to βουλῆς.

21. οὖν: neut. and introducing a clause epexegetical of βουλῆς (20).—μέλουσι: with a partic., as in μέλε γάρ οἱ ἐν ἡμίσει νόμφῃς ε Ὁ. Its subject, Τρῶες, does not appear until 26 ff. —ολλύμενοι: Athena, in her excitement, speaks of the Greeks as perishing, though they are only threatened with destruction.—πέρ: emphatic, as they are.

22. ἄλλα... μενεὼ: as in Ψ 279.—πτυχὶ Οὐλύμπου: where Zeus had his dwelling. Cf. ἡχὶ ἐκάστῳ | ὥματα καλὰ τέτυκτο κατὰ πτυχὰς Οὐλύμπου Λ 76 f. — It is inconsistent with the majesty
of the supreme god to enter the combat himself.

23. ἐνθα: rel. where.— ὅρων: with τέρψομαι (cf. εἰσρόοσαι τέρπεσθαι Δ 9 f. and see Ω 633), in contrast with participating in the battle itself (25). — οἴ δὲ δὴ ἄλλοι (with the inv.) : but do ye others now.

24. ὄφρα: until. — μετά: into the midst of. — μετὰ... Ἀχαιοῖς: as in Γ 264, P 458, and elsewhere.

25. The prohibition announced in the council at the beginning of Θ is now revoked, but no mention is made of the previous command.

26. οἶνος: alone, i.e. without the gods taking part in the battle. Zeus apparently intends that the struggle be kept in equilibrium by the participation of the gods on both sides, but he seems to overlook the fact that Achilles will gain rather than lose by their intervention, since the gods on his side were far the mightier. — ἐνθα: against, with μάχεσθαι as in E 124, Λ 442. For the ordinary const. with μάχεσθαι, see ΗΑ. 772; G. 1177.

27. ἔξουσι: check, as in ἔξουσιν γὰρ πάντας ἑυκτήμοδε Ἀχαϊς Ν 51. Cf. also Φ 509.

28. καὶ δὲ τε, καὶ: like οὐδὲ μὲν οὐδὲ Τ 295 (see note), since the first καὶ (also) belongs to the whole clause, and marks ὑποτρομεέσκον as parallel with οὐδὲ... ἔξουσι, while the second καὶ (even) belongs only to πρόσθεν. — ὅρωντες: whenever they saw him.

29. νῦν δὲ, ὅτε δὴ: but now, when indeed, with καὶ even, as in ὅτε δὴ καὶ οὐκειόνα βάζεις ρ 461. Thus ἐταῖρον χώσε-ται αἰνῶς is marked as something still more threatening, to be added to the dread Achilles inspired before.

30. καὶ: actually, even, with the whole clause. — ὑπῆρ μόρον: cf. the same expression in Φ 517.

31. For the second half-verse, cf. πόλεμος δ' ἄλλαστος δρομέν B 797.— ἄλλαστον: stubborn. — ἔγειρεν: sc. by his words.

32–75. The gods on the field of battle.

32. διὰ θυμόν ἔχοντες: the opposite of ἐνα θυμὸν ἔχοντες Ο 710; cf. Φ 386.

33. μετ' ἄγωνα νεῶν: see on Τ 3, 42.
34. ἐρούνης (cf. ἐρούνος 72): a title of Hermes found elsewhere only in Ω (four times) and θ 322. If the usual derivation from ἐρ- and ὁνήμα be correct, we may translate bestower of blessings. But it is perhaps as well to leave it untranslated, like a proper name.

35. ἐπί: const. with κέκασται (cf. Ω 533), though this use of the prep. does not occur elsewhere. Cf. Ω 535. But to take it with φρει' is equally difficult, and is objectionable on account of the rhythm, since it destroys the verse-pause after ἐπί. —The same divinities are mentioned as friendly to the Greeks, in Ω 213 f.

36. σθενεῖ βλεμεαίνων (at the close of the verse as often; cf. Θ 337): raging in might, a formula to express the outward bearing of a warrior conscious of his strength. Cf. κόδει γαιων Θ 51. —βλεμεαίνων, χωλεύων (37): for the relation of the two participles, cf. Τ 211 f.

37 = Σ 411. — ὑπό: adv. below. — For a similar humorous reference to the lameness of Hephaestus, cf. ἀδβεατός δ' ἀρ' ἐνώρτο γέλως μακάρεσοι θεόσιν, ὡς ἦδον Χρηστον διὰ δόματα ποιησόντα Α 599 f.

38. Ἄρης: a verb is to be supplied from 32. — κορυθαίολος (always of Hector, except here): helmet-waving, a mark of warlike activity. Cf. et cristam adverso curru quatit aura volantem Verg. Aen. xii. 370.

39. ἀκερσεκόμης (here only): with unshorn hair, with waving hair, perhaps originally referring to the halo of rays with which the head of the god of light was conceived to be surrounded. Pindar calls Apollo ἀκερσεκόμης Isth. i. 6. See on Τ 69.

40. Αἴτω: Leto, with Artemis, showed sympathy with the Trojans E 447 f. η τα τόν (Aeneas) Αἴτω τε καὶ Ἀρτεμις ἱσχεϊάρα . . . ἀκόντο.

41. εἰως [ἐως] μέν: the contrasted clause follows, with αὐτάρ, in 47.

42. τεῖος: τέως. — μέγ' ἐκδανον: were full of proud confidence. κυδάω is a parallel form to κυδαίνω, as μελάνω (Η 64) to μελαίνω. It is elsewhere trans.; cf. τοσί μέν διώκοι μακάρεσοι θεώσιν κυδάνηι Σ 72 f. — οὔτεκ' . . . ἀλεγεινής (43): as in Σ 247 ff.

43 = Τ 46, where see note.
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἔκαστον,
δειδύτασ, ὅθ' ὀρῶντο ποδόκεα Πηλέωνα
tεύχεσι λαμπόμενον, βροτολογῷ ἴσον Ἀρη.
αὐτὰρ ἐπεῖ μεθ' ὀμιλον Ὀλυμπιοὶ ἰλυθον ἄνδρῶν,
ἀρτο δ' Ἕρεις κρατερὴ λαοσσόσος, αὖ ἔδ' Ἀθήνη,
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τεύχεος ἐκτός,

45 Ἀλλοτ' ἐπ' ἀκτάων ἔριδουπών μακρῶν ἀὔτει
αὖ ἔδ' Ἀρης ἐτέρωθεν, ἐρεμὺν λαίλαπι ἴσος,
ὀξὺ κατ' ἀκροτάτης πόλιος Τρῶεσσι κελεύων,


45. ὅθ' [ὅτε]: ὅτε does not suffer elision. § 10 b.

46. First half-verse as in P 211, Σ 510; second, as in Λ 295, M 130, N 802, θ 115. — βροτολογῇ ἴσον Ἀρη: on account of his destructive force in battle.

47. μεθ' ὀμιλον: into the midst of the throng.

48. ὀρτο δὲ: apodosis to ἐπεὶ κτλ.
47. — Ἕρεις: cf. Ἕρεις ἀμοτον μεμανία δ 440 and E 518. She belongs to neither party, but arouses the spirit of combat on both sides (λαοσσόσος), and enjoys the conflict for its own sake. Athena on the side of the Achaeans, and Ares on the side of the Trojans, accompany her, and support her with loud outcries. Cf. Λ 3-12 (where Zeus sends Eris to arouse the Achaeans), and hie Mars armipotentem animum virisque Latinis addidit, et stimulos acris sub pectore vertit Verg. Aen. ix. 717 f.

49. στᾶσα: having taken her stand, and hence standing. Of Ares, on the contrary, ὅθων is used (53), correspond-

ing to the impetuous character of the war-god. — ὅτε μὲν: parallel with ἄλ-
lote (50); cf. ὅτε ἐκτωρ ὅτε μὲν τε μετὰ πρώτωσι φάνεσκεν, ἃ ἀλλοτε δ' ἐν πυμά-
τοις κελεύων Δ 64 f.

50. Ἀλλοτε: without δέ, as in 53; cf. φοίτα δ' ἀλλοτε μὲν πρόσον ἔκτωρ, ἀλλοτ' ἐπισθεν Ε 595. The parallelism of the two members is further broken by the return to the leading thought (and to the indíc. mood) in ἀὔτει (cf. ἀὔτε, 48). Cf. Α 139, where the repetition of the leading idea in ἀξόω ἐλών betrays the passionate excitement of Agamemnon. — ἐπ' ἀκτάων: on the shores, i.e. the Rhotean and Sigean promontories which enclosed the place where the ships were drawn up. Cf. ἥδιος στόμα μακρόν, δόν συνεέργαζον (shut in) ἀκραί Χαλκίτου 36. — ἔριδουπων: here only as epithet of ἀκτή. It is used once also of ποσαμός (κ 515).

51. ἐρεμὴ... ἴσος: as in Μ 375; cf. κελαφὴ λαύλαπι ἴσος Δ 747. This and similar comparisons are used in other cases more appropriately with verbs of motion or of combat.

52f. ὀξὺ: const. with κελεύων, calling to them with sharp, piercing, voice. — κατ' ἀκροτάτης πόλιος (cf. X 172): down
from the topmost height of the citadel. To this expression for the standing-place of Ares the contrasting clause ἄλλοτε...θέων is joined. The partic., with its qualifying phrases, is subordinate to ἐδόθη...κελέων, and so is parallel with καὶ ἀκροτάτης πόλος. — Καλλικολών (cf. 151): this height, which cannot be exactly identified, was said in later tradition to have been the site of the judgment of Paris.

54. τοὺς ἀμφοτέρους: them both, Trojans and Achaeans. Though the combat had already begun, according to Poseidon’s words in 18, yet here it appears to be first set in motion by the agency of the gods.

55. σύμβαλον: often followed by μάχεσθαι as inf. of result; cf. συμβάλλει (sc. Paris and Menelaus) ἀμφι· Ἐλένη καὶ κτήμασι πάσι μάχεσθαι Γ 70, ἔριδι ξυνήκε μάχεσθαι Α 8. — ἐν αὐτοῖς: among themselves, since the presumption, in Homer, is always strongly in favor of the emphatic use of αὐτός. § 24 g. — ἔριδα ῥήγνυντο βαρεῖαν (cf. 66): were causing violent strife to break forth. This combination occurs here only. It is one of the many expressions for fighting. Cf. μένος "Aρησος δατέωνται shared between them the fury of battle Σ 264. ἔριδα is apparently direct obj. of ῥήγνυντο.

56. δεινὸν δὲ βροντησε: cf. βροντῆς: δ’ ἀρα δεινὸν Θ 133.

57. ἐτίναξεν: sc. in his capacity of ἐνοσίχων. Cf. Ζ 302 (where Poseidon is aiding the Argives) ἐκλόσθῃ δὲ θάλασσα πολικής τε νέας τε.

58. ἀπειρεσία: as an epithet of γαῖαν, here only. — ὀρέων...κάρηνα: as in § 123.

59. πόδες: the foot-hills of Ida. — πολυπιδακος 'Ιδης: verse-close as in 218, Ξ 157, 307, Ψ 117. — The alliteration of π in this verse is not so striking as in 9, but yet is noticeable.

61. ἔδεισεν: for the length of the first syllable (before δ ἐ), cf. ὑδ᾽ ἐδορτί, ἔδεισεν δ’ ὁ γέρων Α 33, and see § 41 j. β; Μ. 371, 372, 304. — ὑπένερθεν: of the lower world, as in οἱ ὑπένερθε κα-μόντας Γ 278. — ἐνέρων: here and in Ο 188 ('Αιδής ἐνέρων ἀνάσων) only. — For the whole description, cf. Ο 224 f., where Zeus declares that if a combat had risen between Poseidon and himself μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι, ὁ πέρ ἐνέρθεροι εἰσί τε, and non sequeuntur, ac si qua penitus vi
deισας δ' ἐκ θρόνου ἀλτο καὶ ιαξε, μὴ οἱ ὑπερθεν γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων, οἰκία δὲ θυντοις καὶ ἀθανάτουι φανεῖν σμερδαλε' εὐρώεντα, τά τε στυγέονυ θεοὶ περ. τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ἐγνιόντων. ἣ τοι μὲν γὰρ ἐναντα Ποσειδάωνος ἀνακτος ἱστατ' Ἀπόλλων Φοῖβος ἔχων Ἰα ορέθεντα, ἀντὰ δ' ἐνναλίοιο θεά, γλανκώπις Ἀθήνη.

65. ιερὴ δ' ἀντέστη χρυσηλάκατος κελαδεινή "Ἀρτεμίς ἰοχέαιρα, καστυνήτη ἐκάτοιοι:

terra dehiscens | infernas re-
seret sedes et regna recludat | palilda, dis in visa Verg. Aen. viii. 243f.; also inde remit telus et rex pavet ipse silentum, | ne pateat latoque solum retegatur hiatu Ovid Metam. V. 356f. In the treatise On the Sublime (περὶ ὦψος, ix.), attributed to Longinus, this passage (verses 56–65) is quoted as specially magnificent.

62. deίσας δὲ: resumes ἐδεισεν (61), (was struck with terror . . .) and in fear, etc. So in the Persians of Aeschylus (682 ff.) Darius, in the under-world, is disturbed by the outrages of the Persian elders, and appears above his tomb with questions. — μὴ: to be connected with deίσας, since the clause καὶ ιαξε is almost parenthetical, as is indicated by the verse-pause after ἀλτο.

65. εὐφόεντα: mouldy, damp, because deprived of the sunlight. Here only in the Iliad. — τά τε . . . περ: to indicate the extreme of horror. So Agamemnon says of Hector τὸν τε στυγέονυ καὶ ἄλλα H 112. For the opposite idea, cf. ἐνθα κ' ἐπείτα καὶ ἀθάνατος περ ἐπελθὼν ἐνθάσαιτο ἰδὼν καὶ τερφεῖν φρεάν ἄνθιν (of the gardens of Calypso) ε 73 f.

66. θεῶν: gen. of source, from the gods. Cf. Φ 290.

67. ἐναντα: here only; cf. 69. — Ποσειδάωνος: the short ultima implies a disregard of the original digamma in ἀνακτος (§ 14 e). — Stier calls attention to the symmetrical arrangement of the pairs of divinities according to sex: (1) masc. masc.; (2) masc. fem.; (3) fem. fem.; (4) fem. masc.; (5) masc. masc.

68. Ἀπόλλων Φοῖβος: the usual order reversed. — ἤ (here only): for ἤως.

69. ἐνναλίοιο: strictly an epithet of Ares, but often used as his name. Cf. his sister Ἕνω (Bellona), a personification of battle, in E 333 πτολίπαρος Ἕνω and E 592 Ἀρης καὶ πόλιν Ἕνω.

70. χρυσηλάκατος: with golden arrow (ἡλακάτη, spinule). — κελαδεινή: sounding, echoing, an epithet of Artemis as goddess of the chase. Cf. Ἀρτέμιδος χρυσηλακάτου κελαδείνης II 183 (also Φ 511).

71. ἰοχέαιρα: she who showers (χέω) arrows, the archer goddess.
72. σῶκος (here only): the strong one, from σωκεῖν (= ἵσχεῖν) a rare verb occurring in tragedy. Cf. Aesch. Eum. 36 ὡς μῆτε σωκεῖν (of the tottering priestess). — ἑρωύνος: see on 34.
73. μέγας ποταμὸς βαθυδύνης: as in Φ 329.
74. Ξάνθον, Σκάμανδρον: Homer was accustomed to ascribe to the speech of the gods certain ancient names which existed beside the customary ones. Cf. Βριάρεως and Αἰγαίων Α 403 f., χαλκίς (night-hawk) and κύμανδος Ξ 291, μῶλν δὲ μὲν καλέον θεοὶ κ 305. — δὲ: short, by metrical necessity, in spite of two consonants following. The poet desires to use the word Σκάμανδρος in his story, and as its penult is long and its antepenult short, it cannot be brought into the dactylic hexameter unless the preceding syllable is also short. So before Ζάκωνθον B 634, Ζέλειαν B 824, σκέπαρνον ε 237. See § 41 i ε; M. 370.
75-111. Apollo incites Aeneas to battle against Achilles.
75. ἀντα θέων ισα: but the real combat between the gods does not begin till Φ 342.
76. μάλιστα: connected in thought with "Εκτόρος. — δύναι ὁμιλοῦν (πραγματικὴ): as in Λ 537.
77. Πηραμίδεω: with 'synizesis.' — τὸ: limits αἴματος (78). — ἐς θυμὸς ἀνάγεν: as in Ο 322, Σ 176, Χ 142.
79. λαοσσόδος: of Apollo here only; usually of the war-gods, Ares, Athina, or Eris (48). — Apollo urges Aeneas to attack Achilles, in order to draw the latter away from Hector. The impending struggle between Apollo and Poseidon (67 f.) is ignored by the poet.
80. Cf. 118, Τ 37, Ψ 390, 400.
81. Λυκάον: cf. θάρηκα... ἐδώνεν | οἴο κασιγνήτω Λυκάονας Γ 332 f. ; also Φ 34 ff. — εἰσατο (inceptive aor.) φωνήν: made himself like in voice, assumed the voice, although in the next verse a more complete resemblance seems to be implied. Cf. εἰσατο δὲ φωνήν νυ Ἰππάμω Πολίτη Β 791.
τῷ μὲν ἐνσάμενος προσέφη Δίος νιὸς Ὄλλων:
“Αἰνεία, Τρώον βουληθόρε, ποῦ τοι ἀπειλαῖ,
as Τρώων βασιλεύσων ὑπίσχεο οἰνοποτάξων,
Πηλείδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν;”
τὸν δ' αὐτ' Ἀινείας ἀπαμεθόμενος προσέειπεν.
“Πριαμίδη, τί με ταῦτα καὶ οὐκ ἔθελοντα κελεύεις ἀντία Πηλείωνος ὑπερθύμου μάχεσθαι;
oὐ μὲν γὰρ νῦν πρώτα ποδόκεος ἀντ' Ἀχιλῆος
στήσομαι, ἀλλ' ἤδη με καὶ ἀλλοτε δουρὶ φόβησεν ἐξ ἴδης, ὅτε βουσῳ ἐπήλυθεν ἡμετέρησιν,

82. = 11 720, P 326.
83. Ἀινεία Τρώων βουληθόρε: as in Ε 180, Ν 403, Π 485. — ἀπειλαῖ: boastful threats. Cf. ποῦ τοι ἀπειλαὶ οἰχονται; Ν 219 f., ση δὴ συνθεῖαι τε καὶ ὄρκα βήσεσαι ἣμων; Β 339. “Why do you not carry out your boasting threats, now that you have the opportunity?” Cf. Θ 229 ff., quoted on 84.
84. βασιλεύσων: i.e. the chiefs who formed the king's council,—sometimes called δημογέρωται. Cf. εἶατο δημο-

μέρωταις Τ 149. The same title is also given to the highest nobles, as leaders of the army. — ὑπίσχεο: iterative impf. — οἰνοποτάξων: at times of wine

drinking, when the king feasted the princes at the public expense. The verb is frequentative, and occurs nowhre else in the Iliad, but cf. οἰνο-

ποτάζει εἵμηνεος ἀλάνατος ὦς ζ 309, ἴς μὲν' ἀνθράξων οἰνοποτάζων ζ 282. Cf. also εἰκαπνάτζουν (feasting) Σ 241. In Θ 229 ff. Agamemnon charges the

Achaean with having forgotten their boasts over their wine, πῇ ἔβαν εὔχολαι, ὅτε δὴ φάμεν εἶναι ἄριστοι, | . . . πίνοντες

κρήτηρα πιστεφίας οἶνον;
πέρσε δὲ Λυρνησσόν καὶ Πηδασον· αὐτὰρ ἐμὲ Ζεὺς εἰρύσαθο, ὥς μου ἐπῷρσε μένος λαυφηρά τε γοῦνα.

95 ἕκασμην ὑπὸ χερσίν Ἀχιλλῆος καὶ Ἀθήνης,

η οἱ πρόσθεν ἱοῦσα τίθει φάος ἡδὲ κέλευεν ἐγχεῖ φανταὶ Λέλεγας καὶ Τρώας ἑναίρειν. τῷ οὐκ έστ᾽ Ἀχιλλῆος ἑναίτιοι ἀνδρα μάχεσθαι· αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὥς λοιγὸν ἀμύνει.

καὶ δ᾽ ἄλλως τοῦ γ' ἱν βέλος πέτετ', οὐδ᾽ ἀπολήγει πρὶν χρόνος ἀνδρομέοιο διελθέμεν. εἶ δὲ θεὸς περ ἴσον τείνειεν πολέμου τέλος, οὐ μὲ μάλα ῥέα

92. πέρσε δὲ: this, too, is dependent on οὔτε. Aeneas had fled to Lyrnessus from Ida. See 191, and note on T 292. — Πηδασον: the residence of Altes, king of the Leleges, who gave his daughter Laothoe in marriage to Priam. See Φ 85 ff. In Z 35 it is called Πηδασον αἰτεινήν.

93. Cf. Χ 204. — ἐπώρσε: in both of these places, signifies aroused; not a case of 'zeugma' with γοῦνα. Cf. μοι φίλα γονάτα ὄρφη ί 610. — λαυφηρά: proleptic, to rapid motion. Cf. λαυφηρά δὲ γονάτα ἐνώπια | φενέγεμεν Κ 358 f. and note on Τ 276 (αιψηρήν).

94. η κ ἐδάμην: the intensive particle, with the emphatic position of the verb, strengthens the contrast with ἐμὲ Ζεὺς εἰρύσατο (92 f.). We mark the contrast by "else."

95. τίθεν φάος: brought light, in a metaphorical sense, i.e. gave the victory. Cf. φάος δ᾽ ἐτάρασιν ἐθηκεν Ζ 6.

96. Λέλεγας: the inhabitants of Pedasus and Lyrnessus. Cf. 92, Φ 86 f.

97. τῷ: therefore, referring to the preceding explanation (90-96). The central fact is repeated in 98 with γάρ.

98 = E 603 (nearly). Cf. ἵ τοι πρώσθε στᾶσα βέλος ἐχεπευκές ἄμμεν Δ 129, τοίν οί (Τυδεὺς) ἐπίρροθος ἦν Ἀθήνη Δ 390. — εἰς γε: one at least, and perhaps more.

99. καὶ δ᾽ ἄλλως: even without this, i.e. independent of divine help. Cf. ὥ δ᾽ ἀγήναρ ἐστὶ καὶ ἄλλως Ι 699, ή τε (Penelope) καὶ ἄλλως | κείται ἐν ἄλγεις θυμός φ 87 f. — τοῦ γε: const. with βέλος. — ίθο [εἵθο]: straight forward, straight for the mark without turning aside.

100. διελθέμεν: the only case in which this word is used, with a gen., to describe the progress of the spear. — εἶ δὲ (with πέρ): if only; a wish, but closely connected, as a condition, with the following clause.

101. ἴσον: fairly, equally, proleptic pred. with τείνειν. Cf. κατὰ ίσα Δ 336, εἰς ίσα Ο 413. — πολέμου τέλος: the decision of the combat. Cf. ἐν γάρ χειρὶ τέλος πολέμου Π 630. "If only the gods do not favor Achilles unjustly." — ρέα ("synizesis"): for the length of the syllable before ρέα see § 41 j a. In many such cases the word before which the vowel is
νικήσει, ον' εἰ παγχάλκεος εὕχεται εἶναι." 

τὸν δ' ἀυτε προσέειπεν ἀναξ Διὸς νῦν Απόλλων. "ήρως, ἀλλ' ἄγε καὶ σὺ θεοὶς αἰειγενέτησιν

εὐχεό: καὶ δὲ σὲ φασὶ Διὸς κούρης 'Αφροδίτης ἐκγεγάμεν, κεῖνος δὲ χερείωνος ἐκ θεοῦ ἔστίν· ἣ μὲν γὰρ Διὸς ἔσθ', ἣ δ' εἴξ ἀλίωο γέροντος. ἀλλ' ἰδὺς φέρε χαλκῶν ἀτειρέα, μηδὲ σε πάρταν λευγαλέωις ἐπέεσσων ἀποτρεπέτω καὶ ἄρειῇ."  

δὲ δὲ διὰ προμάχων κεκορυφμένοις αἴθοπι χαλκῷ.

lengthened began originally with two consonants (M. 371).

102. νικήσει: fut. ind. in the apod. after a cond. with εἰ and the opt. Cf. εἰ τε ... ἐποτο ... θαρσελώτερον ἔσται K 222 f. The fut. indic. expresses more decidedly than the opt. with κὲ the confidence of the speaker. — νόθ' εἰ: not even if, with the indic. as in νόθ' εἰ μάλα καρπερὸς ἔστιν K 645. — παγχάλκεος: expresses strength and firmness; cf. χάλκεον ἑτρό B 490.  

103 = O 253, Ἀ 461 (with ἐκαργὸς in place of Διὸς νῦν).  

104. ἦρως: used in direct address here and K 416 only, in the Ἰλιὰδ. — καὶ σὺ: you too, since in the case of Achilles it may be assumed, after 98. — αἰειγενέτησιν: ever-existing, eternal; used with θεοὶ L 296, Z 527, and in the Ὀδyssey.  

105. καὶ δὲ σὲ: resuming καὶ σὺ (104). δὲ is here used almost in a causal sense like γάρ ("parataxis"). The thought is intended at first to be general, "for you also have a goddess as your mother," but instead of this the special statement is made at once. — Διὸς κούρης: Aphrodite was the daughter of Zeus and Dione. Cf. μήτηρ δὲ οἱ (Aeneas) ἐστ'. 'Αφροδίτη E 248, ἦ δ' ἐν γονίασι πίπτε Διώνης δὲ 'Αφρο- 

dίτης, μητρὸς ἐχ' E 370 f.  

106. χερείωνος: of lower rank, i.e. Thetis, daughter of Nereus the old god of the sea, and not of an Olympian god. Cf. Φ 184-191, where Achilles boasts of his descent from Zeus (through Aeacus and Peleus), as making him the superior of Asteropaeus, who was the grandson of the river-god Axius.  

107. Διὸς: gen. of source. The same relation is expressed in the next clause by εἰ.  

108. ἰδὺς φέρε: cf. ἰδὺς φέρεται 172, ἰδὺς φέρων E 506, 11 602. — μηδὲ σε πάμ- 

tαν: not by any means, as in Φ 338.  


110 = O 262. Cf. ὁδ φάτο, τῷ δ' ἐμπνευσε μένους K 482.  

112-155. Hera strives to induce Poseidon to take part in the combat, in aid of Achilles.

112. οὐδ’ ἔλαβε: with ἑών (113), escape her notice that. Cf. οὖδ’ ἔλαβ’ Ἀτρέως υἱὸν ἀργόφαλον Μενέλαον | Πάτρωκλος Τρόώσει δαμέις Ρ 1 f.

113. ἑών ἀνά οὐλαμόν ἄνδρῶν: cf. κών ἀνά οὐλαμόν ἄνδρῶν Δ 251, 273. — οὐλαμόν (from ἐλω, crowd together, with initial ἕ, and hence the apparent hiatus): the throng of warriors in close array.

114. ἀμύνις στῆσασα: collecting together. ἀμύνις as in K 300. Cf. οὔ τι ἀμύνις κοιτῆς μεγάλην ἰστάσιν ὁμίχλην Ν 336. — θεόν: i.e. those friendly to the Greeks; cf. 115, 119 f., 123 f., 125 f. — μετά: adv. among them, i.e. among the gods whom she had called together. With ἔτειπν, cf. ἀγοράν ἥθενες μετὰ μύθον ἔτειπν μ 319. The expression μετὰ μύθον ἔτειπν is usually preceded by a dat. ; cf. 292, Ω 777. — Again the poet ignores the single combats announced in 67-74.

115. φράζεσθαι κτλ.: cf. φράζεο ὁποιος ἔσται τάδε ἔργα Ξ 3, φράζομεθ’ ὁποιος ἔσται τάδε ἔργα ρ 274. — She addresses by name the chief gods of her party.

116. ὁποιος ἔσται τάδε ἔργα: how these matters shall be, and so "what action we are to take under these circumstances." Cf. οὐδέ τι πω σάφα ὄμεν ὁποιος ἔσται τάδε ἔργα B 252. The meaning of ἔργα in this formula is usually to be learned from what follows.

117. ὅδε: like a demonstrative adv. of place, here. Cf. T 140, and Δι, ὡς τις ὅδε κρατεῖ Ε 174 f. — ἡ δή: has started to go, with ἀντία (118).

118. ἅνηκε: cf. σοι δ’ ἐπι τοῦτον ἅνηκε E 405, and also Φ 396, 545.

119. ἡμείς: emphasized by τέρ (cf. T 57) in contrast with Apollo. — μὲν: i.e. Aeneas, who is advancing under the protection of Apollo. — ἀποτρωπώμεν: turn back (a frequentative form from ἀποτρέπω).

120. αὐτόθεν: directly from here, and so almost temporal ("at once"). The contrast follows with ἤ τις ἑπείτα. In the first case they would not allow Aeneas to engage in battle with Achilles; hence ἑπείτα (then), "if we do not decide on this course." — καὶ ἡμεῖς (const. with τις): sc. just as Apollo is helping Aeneas.

121. κράτος μέγα: almost equiv. to
νίκην. Cf. αἰξά κεν ἥ φέρατο μέγα κράτος ἦς φερομένη N 486. — μηδε τι θυ-
μῶ δενέσθω (122) : and let him not lack
in courage, a negative parallel to the
preceding words, in the inv. for greater
emphasis.

122. εἰδῆ: know by actual experi-
ence, through the help which he enjoys
from the gods. — οί: ὁτι. — ἀριστοί: mightiest.

123. οἱ δ' αὐτ' ἀνεμώλιοι (power-
less): still dependent on εἰδῇ οί.

125. πάντες: see on θεώς (114). —
ἀντίώντες: to take part in, with gen.
(of the goal aimed at) μάχης 126. A
fut. partic. without σ, assimilated
instead of contracted. § 29 a, c; Π. Α.
424 D; G. 784, 2 c.

126. πάθησιν: subjv. in a final
clause after an aor., perhaps because
the purpose is not yet realized, but is
still in contemplation. See on T 354,
and cf. ἐσπάμεθ', ὑπρα σδ χαίρεις Λ 158.

127. σήμερον· ὑστερον: 'chiastic' posi-
tion in relation to the verbs. See
§ 2 o, and cf. παίδώσωμεν. . . σήμερον·
ὑστερον . . . μαχαίρυσαι Η 29 f.—πείσε-
ται: the fut. is often thus used after a
command, exhortation, or expression
of purpose. See on T 208. In such
cases the fut. may sometimes be trans-
lated by may, can, or must. Cf. ἀνδρας
κτείνωμεν· ἐπείτα . . . νεκροὺς . . . συλ-
σσετε Η 70 f., and Η 30 (quoted above).

128 = Ω 210 (nearly). Cf. η 187 f.,
where κλώθες (i.e. the Fates, as spin-
ners) are joined with αἰσ. — γεινομένω:
at his birth. — The idea of the Fates as
spinners is beautifully developed by
Plato in his Republic 617 f. But they
are hardly personified in Homer ex-
cept perhaps in Ω 49, and in η 197 f.
cited above.

129. οὐ: here used in a protasis,
instead of μη, since the negative is not
regarded as belonging to the whole
clause, but as closely joined to the verb,
forming almost a compound word, in
direct contrast with εἰδῇ (122). See
Π. Α. 1028; G. 1383, 2; GMT. 384-387;
M. 316; and cf. 130, Ω 296. — θεῶν ἐκ
ομφῆς: by the voice of the gods, used
of direct and personal communication
(cf. 120 f.).

131. χαλέποι: to be dreaded (σρ. εἰ-
sin); in the 'personal construction,'
Π. Α. 944; cf. Φ 482. — φαίνεσθαι: inf.
with χαλέποι as acc. of respect. Π. Α.

132 = N 231, v. 146.

133. μὴ χαλέπαυιν: do not be incensed. — παρὲκ νόον: (along past good judgment) inconsiderately. Cf. the words of Dolon πολλῆσιν μ᾽ ἄτρησι παρὲκ νόον ἤγαγεν Ἐκτώρ K 391. Hera has shown inconsiderate haste in proposing to embroil the gods in strife merely because Apollo has stimulated Aeneas, 118 f. — οὐδὲ τι σε χρῆ: it does not at all become you (sc. χαλέπαυειν); see on T 67. — Poseidon here shows more moderation than usual; perhaps because of his bitterness against Zeus (see on 13 f.), who has summoned the gods to battle.

134. First half-verse as in Θ 210, cf. οὐκ ἄν ἐγὼ γε θεοῖν ἐπουρανίοις μαχοίμην Ζ 129, and οὐδ᾽ ἄν ἐγὼ μακάρεσσι θεοῖς ἔβελομι μάχεσθαι Ζ 141. For the second, cf. Φ 394. — θεοῖς: here the gods of both parties, and not as in 114.

135 = Θ 211. This verse is clearly out of place here, and is wanting in a number of MSS. — ἡμέας (with synizesis): in appos. with θεοῖς.

136. ἐπείτα: then, therefore, in consequence of what I have said; cf. Ω 290. — Second half-verse as in α 372.

137. ἐκ πάτου: aside from the beaten path, i.e. from the space where the battle is raging. — πόλεμος... μελῆσει: i.e. mortals will attend to the battle, without our interference. — ἀνδρεσσι: in distinction from gods; cf. πόλεμος δ᾽ ἀνδρεσσι μελῆσει πᾶσιν, εἰμι δὲ μάλιστα Ζ 492 f., where it is used of men, in distinction from women.

138. ἄρχωσι: pl. between two sing. subjects. Cf. Σιμάκεις συμβάλλεστον ἤδε Σκάμανδρος Ε 774, Περφελεγέθων τε ρέσουσιν | Κόκυτος τε κ ἔνι τό 513 f. The so-called Schema Almanicium. Here it is unexpected because the subjects are not connected by copulative conjunctions, but opposed to each other by ἐν. The effect of the figure is heightened by the rhythm (the chief pause being in the fourth foot, with a secondary caesura in the second foot), and especially by the rhyme before the pauses (-ης... -ης).— ἄρχωσι μάχης: these words are emphasized (in contrast to what Apollo had done, 118), by being brought forward into an unusual position.

139. οὐκ εἰώσι (see on 129): prevent.
140. ἄμμι: i.e. the gods friendly to the Greeks. — παρ' αὐτόφι: by their side. Cf. κτενεῖν δὲ παρ' ἄμμι (the ships) πάντας ἄρστους Ν 42. — νείκος ὀρεῖται φυλόπιδος (141): cf. νείκος ὀρῷρηται πολέμου Ν 271 and ἔριδα πολέμου Ξ 389.

141. διακρινθέντας: "separating," elsewhere used of the two contending parties (cf. φρονέω δὲ διακρινθήμεναι ἦδη | 'Αργείους καὶ Τρώας Γ 98), here of the gods friendly to the Trojans, withdrawing from the battle, giving up the battle; cf. 212.

142. First half-verse as in Ο 133; cf. ἄφι εἰς Ἀπειλήν ικασθον, ὑπ' ἀθώντων ἔδος ἐστίν Θ 456.— ὀμήγυριν: here only.

143. ἀναγκαῖη [ἀνάγκη]: by force against which resistance is useless, by superior might. ἄφι is the usual word with δαμήνα.

144. κυανοχαίτης: here as a subst.; cf. τὸ β' ἐκλει κυανοχαίτης Ι 536.

145. τείχος ἐς ἀμφίχυτον (the latter word here only): to a wall of heaped-up earth (lit. 'thrown up on both sides'), forming a sort of protecting circle near the sea, behind which Heracles could retire (148). — Second half-verse as in Ο 25. The spondee

in the third, fourth, and fifth feet give the rhythm a heavy movement.

— Poseidon was defrauded by Laomedon of his hire for building the walls of Troy (Φ 446–457), and in revenge sent a sea-monster to ravage the country. Laomedon, in obedience to an oracle, exposed his daughter Hesione to be devoured by the monster, but promised his immortal steeds (Ε 640) to anyone who should slay it. This heroic act was performed by Heracles, with the protection of the wall here mentioned, but Laomedon again broke his word and gave him only mortal horses. Heracles in return slew Laomedon and sacked Troy, and gave Hesione as a prize to his companion Telamon.

147. τὸ κῆτος: that sea-monster familiar in the myth. For this use of the art., cf. τὸν Χρόνου Α 11. — ἀλέατο: escape, find protection from.

148. ὀπότε: of repeated action, but the opt. is not in a 'past general' condition, but merely the indir. form for the thought of Athena in building the wall (ὄφρα . . . ἀλέαται ὀπότε κε σέψητα); Η. 957; G. 1502 f. — μίν: i.e. Heracles.
ἐνθα Ποσείδων κατ' ἀρ' ἐξετο καὶ θεοὶ ἄλλοι,

150 ἀμφὶ δ' ἀρ' ἄρρηκτον νεφέλην ὠμοσὶν ἐσαντο· ὦς ὁμνὶ έτέρωσε καθίζουν ἐπ' ὀφρύσι Καλλικολώνης ἀμφὶ σέ, ἢς Φοίβε, καὶ Άρη πτολίπορθον.

ώς οἱ μέν ρ' ἐκάτερθε καθεἰατο μητιώντες βουλάς· ἀρχέμεναι δὲ δυσηλεγέοι πολέμιοι ἀκνεون ἀμφότεροι, Ζεὺς δ' ἄμενος ὑψι κέλευεν.

155 τῶν δ' ἀπαν ἐπιλήσθη πεδίον, καὶ λάμπητο χαλκῷ, ἄνδρῶν ἦδ' ἵππων· κάρκαιρε δὲ γαία πόδεσσιν

149. καὶ θεοὶ ἄλλοι: here those friendly to the Greeks.

150. ἀμφὶ: const. with ἐσαντο. — ἄρρηκτον (here only of a cloud): impenetrable.

151. οἱ δὲ: the gods friendly to the Trojans, who, strangely enough, without any motive being given, follow the example of the opposite party. — ἐτέρωσε: i.e. nearer the Simois (53). — ἐπ' ὀφρύσι: on the brows. In this sense here only, but cf. ἰπος ὀφρύδεσσα X 411, and supercilio elivosi tramitis Verg. Georg. i. 108. — Καλλικολώνης: see on 53.

152. ἀμφὶ σέ: for the apostrophe see on 2. — ἦς: an epithet of Phoebus, found only here and 0 365, and of uncertain meaning; probably either shining (ἥσι), or loud-shouting (ἀσι), or connected with ἢμι shoot. — πτολιπορθον: used of Ares here only; regularly of Odysseus in the Odyssey. Cf. 384, Φ 550, Ω 108.

153 ff. The gods thus range themselves in opposite groups, while Zeus sits in majesty on his higher seat (155).

154. δυσηλεγέοι: probably connected with the stem of ἀλγος (cf. ἀλγη-αίνοι), very painful. It is found in the Iliad here only, but cf. θάνατον γε δυσηλεγία χ 325.

155. ἄμενος υψί: cf. πτυχί Οὐλήμποο ἄμενος (22 f.), υψὶ περ ἐν νεφέσαι καθημένω (of Zeus and Athena) π 264. — κέλευεν (used absolutely): was their master, ruled them as tαμὶς πολέμιοι.

156-258. Dialogue between Aeneas and Achilles.

156. τῶν δὲ: here the poet returns to the description of the battle, which was begun in 54 f., and interrupted in 112. But it is noteworthy that the narrative begins anew, as if the armies were now advancing to battle for the first time. τῶν refers to the contending warriors, and is more closely defined by ἄνδρῶν ἦδ' ἵππων (157). — καὶ λάμπητο χαλκῷ: parenthetical (since the following words are in appos. with τῶν), and expressing the result of the preceding clause. Cf. πλήθο δὲ τῶν πεδίων πεῖζων τε καὶ ἵππων | χαλκοῦ τε στεροπῆς ζ 267 f.

157. κάρκαιρε (here only): reduplicated from the root καρ- (lo sound); rumbled. For similar reduplications cf. μαρμαῖρω, πορφύρω, μορμυρῶ, etc. A similar onomatopoetic stem appears in crack, creak.
158–160. *Cf. δὐὸ δ᾽ ἀνδρὲς ἀρήνοι ἐξειρωμένων ἄμυδις: cf. ἐρχομένων ἄμυδις N 343.* — δὐὸ δ᾽ ἀνδρὲς ἐξοχοί ἄριστοι: the narrative opens as if an entirely new episode were beginning, 75–111 being completely ignored.

159 = Z 120, Ψ 814. — μέσον: (subst.) midst, space between. — ἀμφοτέρων: both armies.

160. First half-verse as in P 754.

161. ἀπειλήσας: not in words, but by the attitude and bearing described in the following words. The partic. coincides in time with the principal verb; see on T 205. — ἐβεβήκεν: had moved forward, or had taken his stand. For the final -ν, see H.A. 87 a; G. 58.

162. θώριν: elsewhere an epithet of Ares, or of ἀλκή, but in this passage transferred from the warrior to his shield, as if that too were endowed with life. *Cf. ἀσπίδα θώριν Λ 32, αἰγίδα θώριν Ο 308.*

163. *Cf. τὴν (the shield) ἄρ ὀ γε πρόσθεν σχῆμαν, δῦὸ δοῦρε τινάς των M 298.* — ἐξε: passing from the partic. construction (νευστάζων) to a finite verb, as often.

164. ἐναντίον... ὡς: as in Λ 129. — The following extended simile is one of the most admired in Homer. See § 2 e, ff.

165. καί: also, i.e. “consequently,” referring back to the emphatic σίτης. It belongs to the whole clause, marking its correspondence with the fact previously stated (see also 223). *Cf. τοῦ (i.e. Nestor) καὶ ἀπὸ γλῶσσῆς μέλετος γλυκίων ένεν αὐτή Λ 249.*

166. πᾶς δήμος (in emphatic appos. with ἀνδρὲς ἀγρόμενοι): a whole village. — ἀτίξων (here only): heading not.

167. ὅτε κέν: the prevailing Homeric use of κέν or ἄν in conditional, or conditional relative, clauses is to connect the supposition with a particular event or state of things. But in many places, as here, the reference is indefinite. Monro suggests that κέν may be used in this case to point a contrast (πρῶτον μὲν... ἄλλῳ δοῦρε κέν τις). See M. 289, 2 b (1), and 363, 1 b.
δουρὶ βάλη, ἔάλη τε χανὼν, περὶ τ’ ἀφρὸς ὀδόντας
gίγνεται, ἐν δὲ τε ὁι κραδίῃ στενεὶ ἄλκιμον ἦτορ,
oὐρὴ δὲ πλευράς τε καὶ ἱσχία ἀμφοτέρωθεν
μαστίσεται, ἐς δ’ αὐτὸν ἐποτρύνει μαχεσασθαι,
γλαυκίων δ’ ὥσις φέρεται μένει, ὡς των πέφυν
ἀνδρῶν ἦ αὐτὸς φθίεται πρῶτῳ ἐν ὀμίλῳ.
ὡς Ἀχιλῆ ὥτρυνε μένος καὶ θυμὸς ἄγήνωρ

168. ἔάλη τε (begins the apodosis):
gathers himself for a leap; cf. τῇ ὑπὸ πᾶς ἔάλη Ν 408. The aor. expresses
the momentary beginning of the action, while the following presents
describe the accompanying and resulting circumstances, which continue; so ὑπεκρόθη ... ἐμβρέμεται ... τρομέοι.
Ο 626 f.— For the figure in ἔάλη, cf. seque in sua colligit arma Verg.
Aen. x. 412; se collegit in arma ibid. xii. 491.

169. ἐν κραδίῃ ἦτορ: cf. Τ 169.
170. οὐρὴ: a Schol. states that
many believed that the lion ἐχει ὑπὸ τῇ οὐρᾷ (tail) κέντρον μέλαν, ὡς κεράτιον (a little horn), δ’ οὐ ἑαυτὸν μαστίζει, ὥς
οὐ νυπτόμενος (pricking himself) πλέον ἀγριώται.

171. ἐς [ἐ]: here and Ω 134 only; 
cf. ἐς for ὅι Ν 495. — ἐποτρύνει: as though to spur himself on.

172. γλαυκίων: here only. Cf.
γλαυκώτης as an epithet of the war-
goddess Athena,— ἰθὺς φέρεται: cf.
108. — μένει: dat. of cause.— ὡς: if
haply. See on Τ 71. The implied
apodosis here is the lion’s purpose.

173. φθίεται: subj. from ἐφθιμην, 
second aor. of φθίω.— πρῶτῳ ἐν ὀμίλῳ:
as in Ρ 471, but less appropriate here
of a combat with hunters. Cf. ἐβλητ’
ἐν πρῶτῳ Μ 306 (also of a lion).

174. Cf. Νέστορ, ἐμ’ ὀτρύνει κραδίῃ
cαι θυμὸς ἄγήνωρ Κ 220.— This application
of the simile shows that the
detailed description, rich in external
features, is merely intended to bring
before the hearer the feeling of Achilles,
and not at all his manner of moving,
as might appear from 164 and 168.

175. First half-verse as in Ρ 67, 
69; second, as in Τ 263, 293, 323.

176=Γ 15, Ζ 121, Φ 148, Χ 248.
This formula usually stands in close
connection with what has preceded,
and introduces a single combat be-
tween two warriors.— ἰθὺν: “found
themselves.” ἐναυ with an adv. in such
cases is more than the mere copula.
§ 3 j.— ἐπ’ ἀλλήλουσιν: see on Τ 318.
177=Φ 149.

178. τόσον ὀμίλου: so far from
the throng, with ἐκτης (179).— πολλὸν
ἐπελθὼν: passing over a wide stretch;
added by way of explanation. The
180. ἔπομενον Τρώεσσιν ἀνάξειν ἵπποδάμουσιν  

τιμῆς τῆς Πριάμου; ἀτὰρ εἰ κεν ἐμ’ ἔξεναρίξης, 

οὐ τοι τούνεκα γε Πρίαμος γέρας ἐν χερὶ θήσει. 

εἰσὶν γάρ οἱ παῖδες, ὅ δ’ ἐμπεδὸς οὐδ’ ἀέσιφρων. 

ἡ νῦ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων, 

καλὸν φυταλίης καὶ ἀρούρης, ὀφρα νέμηαι, 

αἱ κεν ἐμὲ κτείνης; χαλεπῶς δὲ σ’ ἐδόπα τὸ ῥέειν.

caesura forbids us to take τόσσον with πολλόν.

181. τιμῆς: with ἀνάξειν, “enjoy” the honor, sway the scepter. Cf. Ψ 619, and τιμῆς ... ἂν πέρ ἀνασσεῖς ὦ 30. For the gen. with verbs of ruling, see M. 151 f. — τῆς Πριάμου: that of Priam, i.e. the majesty of king. This use of the article is really post-Homeric (M. 200 g).

182. οὐ (placed first for emphasis, in contrast with ἐλπόμενον, 180): not at all, by no means. — τούνεκα: in the apod. after εἰ (181), as in εἰ δὲ μν ἀει-

μητήν ἔθεσαν θεοὶ ... | τούνεκα οἱ προθέ-

οσιν ὅνειδα μυθήσασθαι A 290 f. — 

γέρας: i.e. the royal power.

183. ἐμπεδὸς (sc. in his φρένες): firm in mind; cf. τούτῳ δ’ οὖτ’ ἄρ νῦν φρένες ἐμπεδοὶ Ζ 352. — ἀεσίφρων: light-

minded, volatile (lit. blown about, from ἰμμ). The word is used twice else-

where in Homer (Ψ 603, φ 302). Cf. φρένας ἐκπεταταγμένος (berst of sense) σ 327.

184. τέμενος ... ἄλλων: cf. καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων Ζ. 194. — τέμενος (τέμνω): a piece of 

land set apart for special use, either for a royal domain (as here), or as a 

sanctuary for a divinity. — τάμον: cut off from the rest. — ἔξοχον ἄλλων: i.e. in extent and value.

185 = Ζ 195 (nearly); first half-

verse as in Μ 314. — καλὸν: see on ψυχράι Τ 358. — φυταλίης καὶ ἀρούρης: of orchard and garden; gen. of ‘de-

scription,’ with τέμενος, like τὸ μὲν ἥμμου ὀνοπέδου I 579. — νέμηαι: use, 

till.

186. αἱ ... κτείνης: this protasis 

is made subord. to ὀφρα νέμηαι (185), 

and does not depend directly upon 

τάμον (184). — χαλεπῶς: with difficulty, 

scarcely. — σ’ ἐθάλα: the neglect of 

the digamma shown in this elision is 

very rare in case of ἐφολπα. But cf. 

Φ 583, Χ 216.
187. For the facts, cf. 90–93.
188. ἡ οὖ (with synizesis) μέμνη, ὅτε: as in O 18, Φ 396, ω 115. The temporal clause with ὅτε takes the place of the object of μέμνη.—βοῶν ἀπό: const. with σεβά (189).
189. ταχέεσσι πόδεσσιν: as in Φ 561, ν 261.
190. μετατροπαλίζεο (here only): kept turning about as brave men do, to face the foe again. Your flight was complete and cowardly. Cf. ἐντρεπταλίζονεοι Λ 547, Ρ 109.
191. Ἀφηνησοῦν: see 89 ff. (with notes), where Aeneas tells the same story.
192. πέρσα: cf. Ἀφηνησόν διαπορθήσας Β 691.—σὺν Ἁθήνη: with πέρσα. σὺν is the poetic word for with, μετά the prose word. The distinction is usually a matter of literary style and not of meaning. See § 3 h a.
193. ἄμαδας (here only): this adj. is formed (like Ἐλλάς, Ἰλας) by the suffix -ας. It is equivalent to the gen. of the noun λῆς. — ἐλεύθερον ἤμαρ ἀπούρας: as in Ζ 455, Π 831. See Τ 204 and note.
194. Cf. 92 f.
195. ῥύεσθαι (inf. pres.): is protecting you. The subj. is Δια supplied from Ζεύς (194).—ἐνὶ θυμῷ βάλλεαι (196): here in the unusual sense imagine, fancy; nearly so in Κ 447 μή δὴ μοι φέξιν γε . . . ἐμβάλλει τοῦ θυμὸ. For the ordinary meaning, cf. Ψ 313, a 200 f. ὃς ἐνὶ θυμῷ ἄθανατοι βάλλουσι.
196 = P 30 (nearly).—κελεύω: advise. 197 = Ρ 31. — ἐσ πληθύν (as in Λ 360): in distinction from the foremost champions. — μηδ᾽ . . . ἡμεῖο: carries out the idea of κελεύω . . . ἵνα in negative form; but πρίν . . . παθέειν (198) is added in a threatening tone, "ere it is too late."
198 = P 32. — ῥεχθεῖν: placed first for emphasis (cf. ῥεχθεῖνος κακοῦ ἐστ᾽ ἄκος εὕρειν I 250), in contrast with πρίν . . . παθέειν. When the misfortune has already come, then (even) a fool comprehends it. "A fool is taught wisdom only by misfortune."
τὸν δ’ αὐτ’ Αινείας ἀπαμείβετο φώνησεν τε·

200 Ἡρλείδη, μὴ δὴ μ’ ἑπέεσσι γε νηπίτων ὡς ἐλπεὶ δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς ἡμὲν κερτομίας ἤδ’ αἰσυλα μυθήσασθαι. ἵδμεν δ’ ἀλλήλων γενεήν, ἵδμεν δὲ τοκήας, πρόκλυτ’ ἀκούοντες ἔπεα θυητῶν ἄνθρωπων, ὃσιν δ’ οὔτ’ ἄρ πω σὺ ἔμον θὸδε οὔτ’ ἄρ’ ἐγὼ σοῦς.

199. Cf. 86.
200. μὴ δὴ (with inv., as in μὴ δὴ οὔτως... κλέπτε νῦν A 131 f. and often): do not, pray. — ἑπέεσσι (emphasized by γέ): words in contrast to deeds; cf. the same thought in 256. — νηπίτων (νη-, ἦπτω): in-fans; a word occurring eight times in Τ and Φ, but elsewhere only in Ν 292 = Τ 244. It is equiv. to νήπιος.
201. δειδίξεσθαι: cf. 432 and δειδίξασθαι Σ 164.
202. κερτομίας: insulting words (referring to 179–186). — αἰσυλα (ἀ, ἢσος): unmeasured (i.e. boastful) words, referring to 187–198. — “If I wished to imitate you in such discourse, it would not be difficult.”
203. γενεήν: race, including the whole line of ancestors; cf. 214 ff. — After repelling the contemptuous and boastful words of his adversary, he asserts his own equality in birth, which warrants him in challenging Achilles.
204. πρόκλυτα (here only): fam.—ἀκούοντες: perf. in sense. — ἔπεα θυητῶν ἄνθρωπων: these words point to the existence of songs of an epic character, in this case, perhaps, telling of the marriage of Pelens and Thetis, or the loves of Aphrodite and Anchises.
205. ὃσιν: with the eyes (cf. ὃσιν... ἐσίδεσκεν ψ 94), in distinction from ἀκούοντες 204. This whole clause is added ‘paratactically’ to ἀκούοντες, by the use of a finite verb and conj., instead of a participle. — οὔτ’ ἄρ... οὔτ’ ἄρα: as in Ζ 352. — πώ: with the neg., never.
206. μητρός (pred. appos. with Θέτιδος): as mother. — ἀλοσύδνης: prob. daughter of the sea; used also of Amphitrite in δ 404 φῶκαι νέποδες (wed-footed seals) καλὸς ἀλοσύδνης. The origin of the word is doubtful.
207. Cf. Aineias δ’ υἱὸς μεγαλήτορος Ἀγχίσαο Ε 247. — υἱός: pred. with ἀγκεγάμεν (209), was born the son.
208. — Μητρός δὲ: the form of the sentence is changed, as often. We should expect a gen. correlative with Ἀγχίσαο (208). — μοί:
tων δη νυν ετεροι γε φιλον παϊδα κλαυσονται σημερον: ου γαρ φημι επεσοι γε νηπτυοσιν δωδε διακρυβενε τε μαχης εξαπονεσθαι.
ει δ' εθελεις και ταυτα δαημεναι, οφρ' εν ειδης ημετερην γενεην, πολλοι δε μιν άνδρες ισασιν.

Δάρδανον αυ πρωτον τεκετο νεφεληγερετα Ζευς, κτισοε δε Δαρδανην, επει ου πω Ιλιος ίρη
ev πεδιω πεπολιστο πολις μερόπων άνθρωπων,
αλλ' έθ' υπωρειας ωκενον πολυπιθακος ιδης.

dat. of 'possessor' with a noun (see II. 768 b); more commonly with ειμι or γηγομαι.

210. των (with έτεροι, one or other): of these two pairs of parents. — κλαυσονται: will mourn, i.e. will lose, since the actual mourning for Achilles's death would not take place till the news reached Phthia, probably on the third day. Cf. I 303, where Achilles, expecting to return home, says that if Poseidon should grant him a favorable voyage ηματι κε τριτάτω Φθην έριβωλον ικουμην.

211. σημερον (in emphatic position): even to-day, this very day.

212. όδε: i.e. as we are now doing, referring with emphasis to the preceding words. — διακρυβενε: separating. See on 141, and cf. τω δε διακρυβενε ο μεν μετα λαον 'Αχαιων | ηε H 306 f. — μαχης εξαπονεσθαι: as in II 252. For the quantity of α, see § 41 g.

213 f. = Z 150 f. — ει δ' εθελεις: this protasis has no formal apodosis, but after the final clause δφρα κτλ., and the parenthetical πολλοι δ' ισασιν, the account itself follows immediately. See M. 324* b, — 'the consequence is sufficiently implied in the ει-clause.'

215. αυ: furthermore, as if in continuation of a genealogy already begun (cf. 219, 231, 236). — πρωτον (i.e. as ancestor of our race): pred. to Δάρδανον, as in δε πρωτον Μινωα τεκε Ν 450.


217. εν πεδιω: in contrast to the higher situation of Dardania, though Ilios itself lay upon a height, and was often called ημεσωσα, αιπη', αισευη. This is strongly in favor of the view made almost certain by Schliemann's excavations, that ancient Ilios lay on the low mound of Hissarlik, which rises but 50 or 60 feet from the plain, rather than on the almost inaccessible steep of Bunarbashi, which is almost ten times as high. — πεπολιστο: had been founded. — πολις μερόπων άνθρω- πων: pred. appos. with "Ιλιος (216), and completing the idea of πεπολιστο. Cf. the same expression in Σ 342, 490. — The alliteration in this verse is strongly marked, but does not seem to be significant.

218. υπωρειας: here only. — ωκενον (with synizesis): sc. as subj. οι Δάρδανοι.
Δάρδανος αὖ τέκεθ’ νίων Ἐριχθόνων βασιλῆα, 220 ὅς δὴ ἀφνειότατος γένετο θυητῶν ἀνθρώπων· τοῦ τρισχίλιαν ἵπποι ἔλος κατὰ βουκολέοντο θήλεια, πῶλοισιν ἀγαλλόμεναι ἀταλήσων. τάων καὶ Βορέῃς ἡράσσατο βοσκομενάων, ἵππῳ δ` εἰσάμενος παρελέξατο κυνοχαίτη.

225 αἰ δ` ὑποκυσάμεναι ἐτεκον δυναίδεκα πῶλους. αἰ δ` ὅτε μὲν σκιρτῶν ἐπὶ ζεῖδωρον ἄρουραν, ἀκρον ἐπ` ἀνθερίκων καρπῶν θέαν οὐδὲ κατέκλων· ἀλλ` ὅτε δὴ σκιρτῶν ἐπ` εὐρέα νῶτα θαλάσσης, ἀκρον ἐπὶ ῥηγμίνα ἀλὸς πολιοῦ θέσκον.

219. νίων (pred.): as son. — Ἐριχθόνων: this familiar Attic name appears strange among the ancestors of the royal family of Troy. The horses mentioned below (221–229) are not the famous divine steeds, for the latter, according to E 265 ff., were given to Tros, and not to Erichthonius, — ἦς (of which breed) Τρωὶ περ εὐρθοῦσα Ζεῦς|δῶχ` νίος πονηρ (recompense) Γαμνήδεος, οὐκεκ (because) ἄρατοι | ἵππον, δοσοὶ ἐασιν ὅπ` ἦδω τ` ἤδιδὲ τε.

220. Cf. 233. — δῆ: with synizesis, as often.

221. βουκολέοντο: inaccurate with ἵπποι, the meaning of the first part of the compound being overlooked. So οἶνοχθεὶ νέκταρ A 598, where editors compare ὠκοδομεῖ τεῖχος, aedificare naves, ‘weekly journal.’

222. ἀγαλλόμεναι: exculting in.

223. τάων: i.e. some of the mares, referred to in 225 by αἱ δὲ. — ἦράσσατο: ‘inceptive’ aor. — For the fact, cf. II 150 f. (quoted on T 400); also illae | ore omnes versae in Zephyrum stant rupibus altis, | exceptant-que levis auras, et saepe sine ullis | conjugis vento gravidae — mirabile dictu Verg. Geor. iii. 272–275.

224. κυνοχαίτη: elsewhere as epithet of Poseidon.

225. First half-verse as in Z 26, λ 254.

226. ὅτε: with the opt. in a ‘past general’ condition. — σκιρτῶν: here only. — Second half-verse as in Ο 486 and in the Odyssey. — ἐπὶ: over.

227. ἀκρον ἐπ` ἀνθερίκων καρπῶν: over the tops of the grain. — ἀνθερίκων: here only. In later Greek the word signifies the stalk of the asphodel, but here it refers to the stalks of grain. — The idea is based on the light movement of the wind over a field of grain.

228. Second half-verse as in Β 150, Ο 511, and in the Odyssey.

229. ἀκρον ἐπὶ ῥηγμίνα: over the surface of the breakers. — πολιοῦ: here as an adj. of two terminations. Cf. πολλὰς δ` ὀθλίμονσ ψυχάς A 3, and see ΗΑ. 225 a; G. 307. — With verses 226–229, cf. the beautiful description of Camilla,
illa vel intactae segetis per summa volaret | gramina, nec teneras cursu laesisset aristas; vel mare per medium fluctu suspensa tumenti | fretet iter, celeris nec tinguaret aequore plantas Verg. Aen. vii. 808–811.

230. Τρώεσσιν: dat. of interest with ἀνακτα, as often with ἀνάσσω. See § 3 y a, and cf. ἄνθρεσιν ἀνακτα E 546, N 452, Κρῆτη ἐπίουρον N 450. — Tros, the ancestor of the Trojans, marks the separation of this tribe from the rest of the Dardanians; Hils, his son, gives the name to the settlement at Ilios.

231. Cf. Πορθέωι γὰρ τρεῖς παιδε ἀμύμονες ἐξεγένοντο Ξ 115, where a dat. is used, in place of the gen. Πορθέωι. Cf. also Δαρείου καί Παρυσσίτους γίγνονται παιδε δῶο Χεν. An. i. 1. 1.

232. With Hils and Assaracus the race divides into two families, ending in Priam and Aeneas respectively, between which an old feud seems to have existed. Cf. αἰεὶ γὰρ Πρᾶμω ἐπεμήνε (sc. Aeneas) δἰ, | οὐνεκ ἐρ ἄσθλον ἐστα | μετ’ ἀνδράσιν ὁ ὁ τι | τεσκεν N 460 f.

233. Cf. 220.

234. ἄνθρεψαντο: snatchd up in a storm of wind. — Δι: with οἰνοχοευειν. — For this story, cf. Ε 265 f. (quoted on 219). In the Homeric Hymn to Aphrodite, 203–211, the seizure of Ganymede by Zeus, the grief of Tros, and the gift of the divine steeds in requital, are related in full.

235 = ο 251. — οἶο: refers to τὸν, the object of the preceding clause. — This statement in regard to Ganymede, together with the close relations of Tithonus (237) and Anchises with Eos and Aphrodite, implies the existence of special beauty in the Trojan royal family. Paris, too, had Aphrodite’s gifts.

236. Cf. Μίνως δ’ αὐτέκεθ’ νῦν ἀμύμονα Δευκαλίων N 451. — Laomedon was the builder of the citadel (Pergamum) of Troy. See on 145.

237. Τιθωνόν: husband of Eos (Aurora). Cf. Ἡδον δ’ ἐκ λεχέων παρ’ ἀγαναν Τιθωνοῦ | ὧρντο Τ 1. 11. See on T 1.

238 = Γ 147. — ὥν”Ἀργος: metaphorical, to denote bravery. — Lamrus, Clytius, and Hicetaon, appear with Priam on the tower in Γ, and in Ο 419 ff., 525 ff., and 576 ff. The
slaying of their sons is mentioned 0 543, 419, II 695.

240. "Εκτορά: this mention of Hector, by Aeneas, alongside of himself, springs from the wish to show the full equality of his family with the reigning house (see on 232). The two heroes were both great-great-grandsons of Tros, and hence 'third-cousins.'

241 = Z 211. — αὖματος: gen. of source, like γενεῆς. τοῦτοι is to be supplied in thought with αὖματος.

242. After showing his equality with his adversary in birth, Aeneas repels the charge of cowardly flight (187 ff.) by asserting that the warrior's courage and success are the gift of Zeus. "He, who then increased your courage and diminished mine, can now reverse this relation." Cf. O 490 ff., II 688 ff., where the same views of human valor are advanced by Hector, and by the poet himself.

243. ὥπως κεῖν: see on 167, and cf. M. 283 b. — For the lengthening of κεῖν, excused by the slight caesura, cf. εἰ μὲν κεῖν ἐμὲ κεῖνος ἔχῃ H 77 (here, too, in the thesis of the second foot).

244 = N 292. Cf. μηκέτι ταῦτα λεγόμεθα κηδώμενοι περ γ 240. — μηκέτι . . . λεγόμεθα: a formula for changing the subject, or breaking off a conversation.

245. ἔστεώτε (synizesis): with the secondary idea of inactivity, standing idly. — ὑσμίνη δημοτήτος: these words are joined here only. Cf. νεῖκος ἐρίδος P 384, νεῖκος φυλόπιδος T 140 f. — The rhythm of this verse, with four spondees in succession, is very unusual; cf. T 84.

246. γὰρ: the thought introduced here is not fully developed until 251. It is preceded by a paratactic concessive sentence in two members, of which the first (246) asserts the abundance of matter for invective; the second (248), the ease of expressing abusive thoughts in words. Then follows (251 ff.), in contrast, a statement that such wrangling is unworthy. — ἔστι: are at hand. — ἀνέιδα (subj. of ἔστι): topics of abuse. — μυθήσασθαι: inf. depending on ἀνέιδα. See HLA. 952; G. 1530; M. 232. — Second half-verse as in A 291.

247. οὐδέ: not even, with νηὸς ἐκατόγυγας (here only), a ship with a hundred benches of oarsmen, intended by Aeneas to express the largest conceivable ship, but without implying that such ships really existed. Cf. νηὶ πολυζύγω
στρεπτὴ ἔτη γλῶσσος ἔστι βροτῶν, πολεῖς δ᾽ ἐν μῦθοι
παντοίοι, ἔποιον δὲ πολὺς νομὸς ἐνθα καὶ ἐνθα.

250 ὀπποιόν κ᾽ εἰπησθα ἦτο, τοῖον κ᾽ ἐπακούσασι.

ἀλλὰ τι ἡ ἐρίδας καὶ νείκεα νῶιν ἀνάγκη
νεκεῖν ἀλλήλοις ἐναντίον, ὦς τε γυναῖκας,
αἱ τε χολωσάμεναι ἐρίδος πέρι θυμοβόρου
νεκεῦν᾽ ἀλλήλησι μέσην ἐς ἄγνιαν ἱούσαι,

πολλά τ᾽ ἔοντα καὶ οὐκί: χόλος δὲ τε καὶ τὰ κελεύει.

ἀλκῆς δ᾽ ὦ μ᾽ ἐπέέσοσιν ἀποτρέψεις μεμαώτα
πρὶν χαλκῷ μαχέσασθαι ἐναντίον: ἀλλ᾽ ἄγε θάσσον
γευσόμεθ᾽ ἀλλήλων χαλκήρεσιν ἐγχείησιν.”

B 293. — ἀχθος ἁροῖτο: could carry (as freight) the multitude of invectives. Cf. δοσ αἱ νεῖς ἄχθος ἁγείραν γ 312. The whole is a paratactic clause of result, closely connected with πολλὰ μάλα.

248 f. στρεπτὴ (στρέφω): voluble. — ἐνι: ἐνεισι. — μῦθοι: i.e. thoughts which have already taken shape within the soul, but hover, as it were, upon the tongue, waiting to be incorporated into words. — ἐπεα: i.e. thoughts already embodied, spoken words which ‘escape the bulwark of the teeth.’ — Far and wide (πολὺς) extends the pasturage of words, on this side and on that (ἐνθά καὶ ἐνθα), i.e. they have a wide field in which to move about in all directions.

— πολὺς: cf. πολλὸς γάρ τις ἐκεῖνο II 156, and see Ψ 245.

251. ἐρίδας καὶ νείκεα: cf. δός με μετ᾽ ἀπρήκτους ἐρίδας καὶ νείκεα βάλλει B 376. The idea is emphatically expressed by means of two synonymous words, as in Γ 2 κλαγή τ᾽ ἐνοπῇ τε. — νῶιν: const. with ἀνάγκη.

252. ἐναντίον: const. with νεκεῖν. Cf. the frequent μαχέσασθαι ἐναντίον (257). The dat. is used here with νεκεῖν after the analogy of verbs of fighting. — γυναῖκας: not attracted by νῶιν (251), but as if χρῆ ἡμᾶς had preceded. — See M. 237, 240.

253. ἐρίδος πέρι θυμοβόρου: as in H 301, H 476. — πέρι: on account of.

254. μέσην ἐς ἄγνιαν ἱούσαι: cf. 159, 245.

255. πολλά τ᾽ ἔοντα (cognate acc. with νεκεῖσι): much that is true. — καὶ οὐκὶ (sc. ἔοντα): elsewhere only at close of verse. — καὶ τά: i.e. καὶ τὰ οὐκ ἔοντα (sc. νεκεῖν, utter in strife).


257. πρὶν . . . ἐναντίον: these words develop more fully the idea of ἐπέέσοιν (256). — μαχέσασθαι ἐναντίον (as in Γ 433): the subj. is σέ. — χαλκῷ: in contrast with ἐπέέσοιν (256). — ἀλλ᾽ ἄγε θάσσον: as in T 68.

258. γευσόμεθα: aor. subjv.; elsewhere with a gen. (χειρῶν, δοῦρος, τ. φ. 60 f.), but here in a general sense,
make trial of one another, like περάσαν.

259-287. Combat between Aeneas and Achilles.


260. μέγα: adv. with μέκε. Cf. μέγα δ' ἄμφι πύλαι μόκον Μ 460. — ἄμφι: adv. round about, with the closer definition δοὺρὸς ἀκοκῆ, at the point of the spear, which had penetrated the shield. A preposition is not needed to govern the (‘locative’) dative. See M. 182, and cf. ἄμφι ... ὁμώνων 150.

261. ἀπὸ ἐό: cf. ἀπσίδα ταυρείν σχεδ' ἀπὸ ἐό N 163. For the length of the final vowel of the preposition, see on T 35.

262. φάτο ("said to himself") : thought, and hence expected. So in ἐφάμην ἠρωσ 'Αχαιῶν | σχῆσειν ἴμπετρόν γε μέκος Μ 165 f., ἐφάμην ... δῶμ' 'Ἀλόα | ἠματι τῷ' ἐξεσθαι Ο 251 f., and in Χ 298.

263. ρέα: with synizesis, as in ρέα διελεύσθησαι Ν 144, ρέα μὲν γὰρ φεύγον ἐκείνεν Ρ 461.

264. First half-verse as in Χ 445; cf. Τ 466.

265. οὐ ῥηίδι ἐστὶ ... δώρα: personal const., as often, where in English we expect the impersonal. Cf. χαλεπό τοι ἐσοπτ' (sc. ἐμοὶ μὲνοι εἰδόη-σεω) ἀλόχως πέρ ἐνάση Λ 546, οἱ δ' ἀλέ-γενοι ... δαμήμεναι Κ 402 f. See on 131.—ἐστι: the change from the indic. to the opt. in indir. disc. after past tenses had not yet been developed in Homer, though we find it in indir. questions. Cf. ψέχετο πευσόμενος ... ἦ πον ἐτ' εἶνα v 415, and see GMT. 671; Μ. 270*, 302. — θεῶν ἐρικυδέα δώρα: as in Γ 65.

266. Cf. ἀνδράσι γε ϑυνητοῖα δαμή-μεναι ή' ὀξέσθαι Κ 403 = P 77. — ὑποείκεν: give way. This second inf. of respect is but loosely connected with the preceding construction, since ἀν-δράσι γε ϑυνητοῖα, which is supplied in thought, is no longer dependent on ῥηίδα, but on ὑποείκεν. — It is noticeable that Achilles does not yet realize the full value of the divine armor.

267. οὐδε τότε: nor then, applying the general thought of 265 f. to the special case in point. Cf. αἰεὶ τοι ... καὶ νῦν Α 107 ff., where καὶ νῦν introduces a special case under αἰεὶ. — δαίφρονος ... ἐγχος: as in Λ 456.
ρῆξε σάκος. χρυσός γὰρ ἐρύκακε, δῶρα θεοῦ.
[ἀλλὰ δῶρ μὲν ἔλασσε διὰ πτῦχας, αἱ δ' ἄρ' ἐπὶ τρεῖς
270 ἦσαν, ἐπεὶ πέντε πτῦχας ἔλασε κυλλοποδίων,
tὰς δύο χαλκεῖας, δύο δ' ἐνδοθα κασσιτέρου,
tὴν δὲ μιὰν χρυσῆν, τῇ ρ' ἐσχετο μείλινον ἐγχος.]
δεύτερος αὖτ' Ἀχιλέως προῖε τολοχόσκιον ἐγχος,
καὶ βάλεν Αἰνείαο κατ' ἀσπίδαι πάντοσ' εἰσην,
275 ἀντυ' ὑπὸ πρώτην, ἥ λεπτότατος θέε χαλκός,

268 = Φ 165. — χρυσός: i.e. the golden shield, with δῶρα in appos.,
though pl., as in Λ 124 χρυσῶν... δῶρα, Ξ 238 δῶρα... θρόνον, Ψ 296 f.
269. μὲν: indeed, to be sure. The idea contained in this clause, intro-
duced coordinately by ἀλλὰ, would be expressed in English by a subord.
clause of concession. ἀλλὰ may be omitted in translating. — ἔλασσε: sc.
Αἰνείας as subj. and ἐγχος as object.
— αἱ δὲ... τρεῖς: but the other three.
Cf. τῷ δὲ δὲ' Αἰνεία δῶκεν Ε 272.
270. ἦσαν: i.e. remained uninjured.
— πέντε πτῦχας: cf. πέντε δ' ἄρ' αὐτῶν ἔσαν σάκος πτῦχες, in the Ὀπλοποιεῖα, Σ 481. Of the five πτῦχες, or plates, the outer and innermost were of bronze, the middle of gold, while the two lying between the bronze and the gold were of tin. These plates were circular and concentric. The lowest plate, i.e. the one next the body of the warrior, was the largest in extent, and each succeeding layer was somewhat smaller than the one below it, so that each plate save the uppermost would look like a circular band. The shield was backed with a layer of hide (270). — ἔλασε: had forged (but in 269 thrust). Homer often uses the same word, in close connection, in different meanings, but usually in different forms. Cf. δέξαι (take) and δέξε σα (await) Ε 227 f.; but λέκτο (counted), and λέκτο (laid himself), in Ω 451, 453. — κυλλοποδίων: elsewhere only in Σ 371, Φ 331.
271. τὰς δύο: the two, i.e. those at the top and bottom. Cf. αἱ δὲ ὅπνιστες (married), τρεῖς δ' ἡθεῖο (bachelors) Ξ 66.
— δύο δὲ: and two others. — ἐνδοθα: within.
272. τὴν δὲ μιὰν: i.e. the middle plate. — χρυσήν: with synizesis, as often in all the forms of χρύσως. — τῇ ῥα: where, as I said, τῇ being rel., as in Σκαίας, τῇ ἄρ' ἔμελλε Ζ 393. — ἐσχέτα: stopped, stuck fast. Cf. ἐν τῇ δ' ἑβδομάτῃ μαφ σχέτο Η 248.
273. First half-verse as in Φ 169. Cf. δεύτερος αὖτε | Αἰας διογενῆς προῖεν δολοχόσκιον ἐγχος Η 248 f.
274 = Γ 347, 356, Η 250, Ρ 517, with different names. — πάντοσ' ἐστιν (a formula often used in the Ἰλιάδ as verse-close): equal on every side — appropriate to the small circular shield, in distinction from the great oval σάκος. Cf. ἀσπίδος εὐκόκλου Ε 797.
275. ἀντυ' ὑπὸ πρώτην: near the outer (lit. 'first') rim of the shield,
which was lined with leather. See on 270, and cf. ἀντυς ἦ πυρὰὺ θέεν ἄσπι-
δος Ζ 118. — λεπτότατος... βοῶς (270):
the shield grew thinner toward the outer edge. See on 270.

276. épitén: the force of épit is to back it up. It does not imply that the hide was in front of the metal.

278. éálh: cf. τῇ ὑπὸ πᾶς éálh Ν 408, and see note on 168.

279. deíças: terrified. — ἐγχεὶ. . . íeménh (280): as in φ 69 f. — ὑπὲρ νῶτου: with íeménh (flying). — ἐνi γαίh: with ésthn (280), came to a stand, i.e. plunged into the earth. Cf. ἐν γαίh ὡστάντο Λ 574.

280. dia ἄλε (‘took apart!’): cut through. — ἀμφοτέρους κύκλουs: both bands of the shield, i.e. the two nearest the circumference. Cf. κύκλου δέκα χάλκεοι Λ 33.

281. ἀμφιβρώτης: man-protecting, as in B 389, M 402, with ἀσπίς in each case.

282. ésthn: stood, i.e. held himself erect. — κάδ: with χύτο. See § 11 a, b. — ὄφθαλμοις: const. with κάδ . . . χύτο. Cf. οἱ τε καὶ αἴχος ἔχειεν λ 433. — αἴχος: grief for the loss of his shield. For the whole expression, cf. Ἔκτορα δ’ aiónν αἴχος πόκασε φρένας Θ 124, κρατερὸν ἃ ε ἐπένθος ὃ ὀφθαλμοὺς ἐκάλυψε Λ 249 f., τόν δ’ ἄχους νέφελῃ ἐκάλυψε μέλαινα Π 501. Aeneas’s anguish is pictured as a cloud which covers his eyes.

283. ταρβήσας: closely connected with ésthn (282), since the intervening clause is subordinate in effect (para-taxis), and almost parenthetical. — ὁ: ὁτι.

284. First half-verse as in 442; second, as in Μ 190, Ξ 496, Φ 116. — ἐρυνομένος ξίφος ὁξὺ (mid., see HA. 813; G. 1242, 3): drawing his sharp sword. Cf. λυσόμενος τε θύγατρα Λ 13, ἐρώσατο δὲ ξίφος ὁξὺ Δ 530.

285-287 = E 302-304 (almost).

285. σμερδαλαῖ: with long ultima on account of the digamma in ἰάχων. See on T 35. σμερδαλαῖ is also used before κτητέων II 479, but elsewhere σμερδαλλόν. — χερμάδιον (χείπ): a stone (which can be held in the hand). Cf. χερμαδίῳ γὰρ βλέπω . . . ὀφρύνετι Δ 518.

286. μέγα ἔργων: a huge thing. — φέρουεν: potential opt. without ἄν. See § 3 b 3.
οἱοι νῦν βροτοί εἰσ’ ὃ δὲ μιν ρέα πάλλε καὶ οἶος.
ἐνθα κεν Αἰνείας μὲν ἐπεσούμενον βάλε πέτρῳ
ἡ κόρυθ’ ἦ σάκοσ, τὸ οἴ τ’ ίρκεσθε λυγρὸν ὀλεθρον,
τὸν δὲ κε Πηλεῖδης σχεδὸν ἀορὶ θυμὸν ἀπηύρα,
εἰ μὴ ἀρ’ ὅξυ νόησε Ποσειδᾶων ἐνοσίχθων.

287 = Μ 449.—πάλλε: swung the stone, in order to throw it,—in emphatic contrast to φέρονε, just as καὶ οἶος is contrasted with οὐ δὸ. In these verses the poet contrasts his contemporaries with the fabled heroes of a former age. The myths of all peoples and times describe the older race as stronger and more energetic than their degenerate descendants. So Nestor (A 272) says that no man now living could stand up against the warriors with whom he fought in his youth. Cf. also τὸν (i.e. the stone which Hector threw) ὁ’ οὐ κε ὁ’ ἀνέρε ἀήμων ἀρίστων | ἡμιών ἐπ’ ἀμαζὼν ἀπ’ οὔδος ὁχλόσειαν (coul’d lift), | οἴος νῦν βροτοῖ

eis’ Μ 447 ff., and see Ω 455 f. Cf. also qualia nunc hominum producit corpora tellus Verg. Aen. xii. 900.

288–352. Aeneas is rescued by Poseidon.

288. ἐπεσούμενον . . . πέτρῳ: as in Π 411. —κέν: points to the protasis in 291.

289. ἠρκεσθε . . . ὀλεθρον: as in Ζ 16, § 202; cf. οἶδε τ’ ο’ τ’ γ’ (i.e. his golden ornaments) ἐπ’ ἠρκεσθε λυγρόν ὀλεθρον Β 873. —The second half-verse is a ‘tag,’ added as an epithet of the shield.


291. First half-verse as in Γ 374, Ε 312, 680, Θ 91, 132. —ἀρα: “just then,” almost in a temporal sense, indicating that the second action begins at the moment when the first is near its fulfilment. — ὅξυ: sharply, quickly; strictly a cognate accusative.

292. First half-verse as in μ 376. For the second, cf. Τ 114. —θεῖος: i.e. those friendly to the Greeks. For their situation, see 144, 145. —μετᾶ: const. with ἔστεπεν.

293. First half-verse as in φ 249. —ὡ τόποιο: alas! This interjection, strictly neutral in meaning, usually expresses sorrow, but sometimes (B 272, Χ 373), joyful surprise. —ἄχος: sc. ἐστίν. —Διήλωσι: causal gen. Cf. 'Ἀργείων: δ’ ἄχος γένερ’ εὐξαμένων (at his boasting) Ν 417, and see ΠΛ. 744; G. 1126.

294. Poseidon, in 302, says μόριμον ὃ δ’ ἅστ’ ἀλίσαθα. His present fear, therefore, must be lest something ὑπέρμορον take place; cf. 29 f., 335 f., Φ 516 f. In this way alone a motive is to a certain extent provided for Poseidon’s taking part in favor of the Trojan against Achilles, an action quite out of keeping with his usual support.
295 πειθόμενος μύθουσιν Ἄπολλωνος ἐκάτοιο, νήπιος, οὐδὲ τί οἱ χραιμήσει λυγρὸν ὀλεθρον. ἀλλὰ τί ἦν υἱὸν ἄνατιος ἄλγεα πάσχει, μὰψ ἕνεκ’ ἀλλοτρίων ἀχέων, κεχαρισμένα δ’ αἰεὶ δώρα θεοίς διδόσι, τοῖς οὐρανῶν εὕρην ἔχουσιν; ἀλλ’ ἀγεθ’ ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, μὴ πως καὶ Κρονίδης κεχολώστεαι, αἱ κεν Ἀχιλλεὺς τόνδε κατακτέων, μόρμον δέ οἱ ἐστ’ ἀλέασθαι, ὀφρα μὴ ἀσπέρμοις γενεὴ καὶ ἀφαντος ὀληται

of the Greeks (133–143), and more appropriate to Apollo; cf. 79, 138. — For the second half-verse, cf. ὁ μὲν ἥδη κηρὶ δαμεῖς Ἀιδὸς ἔβεβηκεν γ 410.

295. ἐκάτοιο: see on T 392.

296. Cf. B 873, where we find the same verse except τὸ γ’ ἐπιχρεσε in place of χραιμήσει. — νήπιος: blind fool, inattuated (an appositive exclamation), a standing predicate of those who recklessly enter on a course which ends in their ruin. It is explained by the following clause. See § 1 h, and cf. demens! qui nimbos et non imitabile fulmen ... simularet Verg. Aen. vi. 590 f. — οὐδὲ: causal in force, the οὐ being taken with τί, for in no way, for not at all. — χραιμήσει: subj. ὀλεθρον. As subj. sc. Ἀπόλλων. Cf. μὴ νῦ τοι οὐ χραιμωσίν, δόσοι θεοὶ εἰσ’ ἐν Ὀλυμπῷ A 566. The verb here signifies ward off.

297. πάσχει: pres. of that which will happen immediately. See H.A. 828 a; GMT. 32.

298. μάψ: groundlessly. — ἕνεκ’ ἀλλοτρίων ἀχέων: on account of the sorrows of others which do not concern him. He refers to the distress under which Priam suffers on account of the

war, and by which Aeneas is not so directly affected. (But we should expect rather 'guilt.') Cf. E 483 f. (where Sarpedon reminds Hector that he has no personal interest in the war) οὐ τί μοι ἐνθάδε τοῖν, οἴνον κ’ ἥ πέροιεν Αχαϊοι, and see on T 180. — κεχαρισμένα δ’ αἰεὶ: a paratactical clause of concession.


300. First half-verse as in 119. — ημεῖς πέρ: in contrast to Apollo (296).


302. μόρμον (here only): μόρσιμον.

Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παῖδων,
οἷς ἔθεν ἐξεγένοντο γυναικῶν τε θυντάων.

305 ἦδη γὰρ Πριάμου γενεῖν ἦχθηρε Κρονίων.

306 νῦν δὲ δὴ Αἰνείασ βίου Τρῶεσσων ἀνάξει καὶ παῖδων παῖδες, τοί κεν μετόπισθε γένωνται.”

307 τὸν δὲ ἡμείδετ’ ἐπείτα βοῶπις πότινα Ἡρῆ.

308 ‘ἐννοοῦνταί, αὐτὸς οὖ μετὰ φρεσὶ σήγον νόησον
Αἰνείαν, ἦ κέν μιν ἐρύσσεαι ἦ κεν ἐάσεις
Πηλείδη Ἀχιλῆς δαμήμεναι ἐσθλὸν ἐόντα.

304. φίλατο: cf. ἐφίλατο E 61.

305. For the first half-verse, cf. οἷς
Δῶς εξεγένοντο E 637. — ἔθεν: the gen.
depends on ἔξ- (ἐξεγένοντο). Cf. 215.

306. ἦδη: now; resumed in 307
with νῦν δὲ δὴ. For this paratactic
combination, cf. ἦδη μὲν... νῦν δὲ
θ 98 ff., ψ 350-354. — ἦχθηρε κτλ.: has
come to hate the race of Priam, so that
he intends to destroy it. With this
later feeling contrast Δ 44 ff., where
Zeus expresses the opposite sentiment,
— of all the cities of men πάνω μοι περὶ
κῆρι τεῖσκετο Ἰαϊος ἵρη.

307. This prophecy was explained
in ancient times as referring to the
fact that the descendants of Aeneas
founded Rome and gained the sover-
eignty of the world. Cf. hic domus
Ἀενέας εὐνετις δομινάβιτυρ
oris, | et nati natorum, et qui
nascentur ab illis Verg. Aen. iii.
97 f. (The whole myth of the Trojan
settlements in Italy, under Aeneas, may
perhaps be founded, to a great extent,
on this Homeric passage.) Aphrodite,
too, in the Homeric hymn in her honor
(196 f.), prophesies that Anchises shall
have a son whose race shall not die
out, but shall rule over the Trojans.

There is no ancient notice of the fulfil-
ment of this prophecy, though Acussi-
laus states that Aphrodite instigated
the Trojan war in order that an oracle
to the same effect might be fulfilled.
But it is not unlikely that at the time
these verses were composed there may
have been kings in the Troad who
traced their lineage to Aeneas.

308. μετόπισθε γένωνται: cf. Ω 436,
θ 414 μηδὲ τι τοι ἐξεφέσ τε παθή μετόπισθε
γένωτο.

309 = Σ 360. — βοῶπις (‘ox-eyed’):
large-eyed.

310. μετὰ φρεσὶ: within your heart;
not essentially different from ἐνὶ (ἐν)
φρεσὶ. Cf. μετὰ φρεσὶ γίγνεται ἄλκη
Δ 245. — νόησον: with anticipated
(‘proleptic’) object Αἰνείαν 311 (lack
thought for Aeneas), and with an indi-
rect alternative question (ἡ... ἤ) follow-
ing. Such anticipation is much
more common in case of the subj. of
the following clause, than of the object.

311. Cf. ἥ τίς κεν ἐρωστεται ἢδε σαώ-
σει Κ 44. — ἐάσεις: give up, abandon.

312. Cf. X 176. — δαμήμεναι: for
the const. with acc. and dat., cf. ἐκ
μὲν μ. ἄλλας ἄλλως ἄνδρι δάμασθεν
Σ 432.
313. τάκται: no such oath is mentioned elsewhere in the Iliad. — πολέας (synizesis) ὀρκούς: manifold oaths, i.e. by many different divinities or other objects (cf. ὁμαντες ... θεοὶ δ' ὀφθαλμένες ἀπαίτας Σεφερ, and Hera’s oath, Ο 36 ff., ἵστω νῦν τὸ δέ γαῖα καὶ ὑπαίνει καὶ ... Στυγὸς ὕδωρ ... σὴ δ’ ἱπή κεφαλῆς καὶ ἔρπερον λέχως), and hence of the utmost solemnity. But it may repeated in oaths. Cf. πολλὰ for πολλάκις, as often. — The MSS. all read πολέας, but, as a rule, Homer strongly prefers the uncontracted forms; see § 6.

314. πάσι μὲν ἀθανάτοισι: i.e. in the council of the gods, with all due solemnity. The same expression is found Α 56, Σ 366; cf. μετ’ ἀθανάτοισι τοὺς θεοὺς Θ 352.

315–317 = Φ 374–376 (almost).

315. ἐπι: const. with ἀλέξηται. This verb is usually found without a prep. — Second half-verse as in I 251 (nearly).

316. μηδὲ: not even. — δάνται, δαιμονίη (317), δαίωσι (317): this striking succession of similar forms is intended to emphasize the savage hatred which Hera felt. See on Τ 376.

317. δαιμονιή: epanalepsis (see § 2 p), to secure a bond of connection with the previous verse. See note on T 358. — δαιμονίη ἐπι: explanatory of δαιμονίη.

318 = ν 159. — First half-verse as in Φ 377, Ψ 161, ο 92. A common formula of transition.

319 = E 167. — ἀνὰ: along through.

320. ὁ κλυτός: for the art. with the adj., cf. ὁ ταλήμων Ὀδυσσέας Κ 231, ὁ κρατερὸς Διόμηδης Κ 536, ὁ διογενῆς Ὀδυσσέας Ψ 506.

321. For the second half-verse, cf. κατὰ δ’ ὀφθαλμῶν κέπυτ’ ἀχλὺς Ε 696, Π 344, κατ’ ὀφθαλμῶν δ’ ἤχυτ’ ἀχλὺς χ 88.

322. ὁ δὲ: i.e. Poseidon; almost equivalent to αὐτὸς δὲ. This expression either makes prominent the identity of subject in contrasted actions, or marks the progress of the action by calling renewed attention to the actor. Cf. ὁ δὲ Α 191, ἔγω δὲ Α 184. — For the quantity of δὲ, see § 41 j a.

323. ἀσπίδος ἔξερυσέν: but accord-
καὶ τὴν μὲν προπάροιξε στριφὸν Ἀχιλλῆσι ἐθήκεν, 325
Λινείαν δ' ἐσσευεν ἀπὸ χθόνος υψός' ἀείρας,
pολλὰς δὲ στίχας ἤρων, πολλὰς δὲ καὶ ἱππῶν,
Λινείας ὑπέραλτο θεοῦ ἀπὸ χειρὸς ὑραίνας,
ἰξε δ' ἔτ' ἐσχατὴν πολυάκους πολέμου,
ἐνθα τε Καῦκωνες πόλεμον μέτα θωρήσουσον.
330
τῷ δὲ μάλ' ἐγγύθεν ἠλθε Ποσείδάων ἐνοσίχθων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηνάδα:
"Λινεία, τίς σ' ὄδε θεῶν ἀτέοντα κελεύει ἀντία
Πηλεέωνος ὑπερθύμου μάχεσθαι, ὅς σεῦ ἀμα θρείσων καὶ φίλτερος ἀθανάτωισιν;
335 ἀλλ' ἀναχωρήσαι, ὅτε κεν συμβλήσαι αὐτῷ,
ing to 279 f. the spear of Achilles had stuck fast in the ground after passing through the shield of Aeneas. The difficulty may be removed by supposing that the spear-shaft had carried the shield along with it.

325. ἐσσευεν (aor.): set in motion, hurled. It is plain from 330 that Poseidon did not carry Aeneas. — ἀπὸ . . . ἀείρας: cf. ὁ δ' ἀπὸ χθόνος υψός' ἀερθεὶς θ 375, and (for υψός' ἀείρας at close of verse) ἀπὸ ἐθεν υψός' ἀείρας K 465.

327. ἀπὸ χειρὸς ὑραίνας: cf. στι-
βαρῆς ἀπὸ χειρὸς δρασεν N 505, Π 615,
when it is used of the spear which has just been hurled. Here flying from the hand of the god which had raised him aloft (325). For the aor. partic., see on T 257.

328. πολυάκους πολέμου: stormy
strife. Cf. ἀλλὰ τὸ μὲν πλεῖον πολυάκους
πολέμου | χειρεῖ εἵμα διέσυνεν A 165 f.;
also φυλόπιδα . . . πολυάκους πολέμου
λ 314, and contrast κάματος πολυαῖσ
γυνα δέδυκεν E 811.

329. Καῦκωνες: this tribe is not mentioned in the catalogue of Trojan forces (B 816-877), but in K 428 f. its men are described as encamping πρὸς ἄλος along with the Αἰλεγες διότι τε Πελασγοί. Later tradition tells us little concerning them. The Καῦκωνες in γ 366 are, of course, a different people. — πόλε-
μον μέτα: (to go) into the midst of the combat; connected with θωρήσουσον by a 'pregnant' construction. Cf. Ἐφύρων
μέτα θωρήσεσθαι N 301. — θωρήσουσον: a tetrasyllabic word is often found at the end of a spondaic verse; cf. 282, 310, 342, 349. See Metrical Appendix.

331. μίν: with προσηνάδα as usual.

332. ἀτέοντα: infatuated, with reckless daring. The word occurs here only, and is read with synizesis, since the a of its stem is long (Ἀτη).

333 = 88.

335. For the first half-verse, cf.
ἀλλ' ἀναχωρήσας E 107. — συμβλήσαι:
second aor. subjv. from συμβάλλω (συμβλήσην). Cf. ἐξωμβλήται η 204,
βλήται ρ 472.
μη καὶ υπὲρ μοιραν δόμον "Αιδὸς εἰσαφίκησαι. αὐτάρ ἐπεί κ' Ἀχιλέως θάνατον καὶ πότμον ἔπισπη, θαρσήσας δὴ ἐπειτα μετὰ πρῶτουι μάχεσθαι· οὐ μὲν γὰρ τὸς ἁλὸς 'Αχαίων ἑξεναρίζει." 

δὴ ἐπὶ ὅν λίπεν αὐτόθ', ἐπεί διεπέφραςε πάντα. ἄφη δ' ἐπείτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασα' ἀχλῶν θεσπεσίην. δ' δ' ἐπειτὰ μέγ' ἐξίδεν ὀφθαλμοῖσιν, ὀχθήσας δ' ἁρα ἐπὶ πρὸς ὀν μεγαλήτορα θυμὸν· "ώ πόποι, ἦ μέγα θαύμα τόδ' ὀφθαλμοῖσιν ὄρῶμαι.

ἔγχος μὲν τὸδε κεῖται ἐπὶ χθονός, οὖδὲ τι φῶτα λεύσσω, τῷ ἐφήκα κατακτάμεναι μενεαῖνων. ἦ ρα καὶ Λινείας φίλος ἀθανάτους θεοῖσιν ἦν· ἀτάρ μν ἐφῆν μᾶψ αὐτῶς εὐχετάσθαι. ἔρρετω· οὐ ὦ θυμὸς ἐμεῦ ἑτὶ πειρηθῆναι

336. καὶ: even. — ὑπὲρ μοῖραν: cf. 302 with note on 294, B 155 (ὑπὲρ μοῖρα), Z 487 (ὑπὲρ αἰσχ). 337. Second half-verse as in B 359, O 495. — ἐπιστῇ: subj. as in T 158. 338. Second half-verse as in E 596. 340. For the first half-verse, cf. ὅς εἶπὼν τὸδς μὲν λίπεν αὐτὸΰ Δ 292, ὃς εἶπὼν λίπεν λαόν Ο 218; the second, as in ρ 590, cf. ἐπεί διεπέφραςε κοὐρή ξ 47. 341. Cf. τοίοι ὅ' ἀπ' ὀφθαλμῶν νέφος ἀχλῶν ὅπεν Ἀθήνη Ο 668. 342. μέγ' ἐξίδεν ὀφθαλμοῖσιν (here only): looked 'with large eyes' with wonder. The addition of ὀφθαλμοῖσιν marks the action as especially energetic; cf. Ψ 477. 343 f. = Φ 53 f. The formula in 343 recurs eleven times. 344 = N 99. — δ' πόποι: this expression usually begins a speech as here, — forty-seven times out of fifty-one cases of its use. See on 293. — μέγα θαύμα: pred. appos. with the obj. τόδε. — ὀφθαλμοῖσιν: see on 342. 345. τόδε ('deictic'): here. — If verses 322-324 are genuine, 345 is an inaccurate expression for πέτηνεν ἐν γαῖα (cf. 279). 346. τῷ ἐφήκα: cf. αὐτῶι . . . ἐφεῖς Α 51; also Φ 170. — κατακτάμεναι μενεαῖνων: as in Γ 379 and often. 347. ἦ ρα: in truth, I see, with ἦν (348), the impf. being used with reference to a fact formerly overlooked, but now recognized. Cf. ἦ ρα νῦ τοι Γ 183. — φίλος . . . θεοῖσιν: Achilles drops the contemptuous tone of 178-198. — Second half-verse as in κ 2. 348. ἐφήν: "I thought," (said in my heart). See on 262. — μᾶψ αὐτῶς: without reason, as in π 111. 349. ἔρρετω: let him go, concessive inv. expressing vexation. Cf. ἔρρε, κακὴ γλήνη Θ 164, ἄλλα ἐκήνδος ἔρρετω Ι 376 f., ἔρρετω ε 139. — θυμός: const.
350 ἐσσεται, ὅσ καὶ νῦν φύγειν ἀσμενός ἐκ θανάτου. ἀλλ' ἄγε δὴ Δαναοῦι φιλοτολέμοις κελεύσας τῶν ἄλλων Τρόων περίησομαι ἀντίοις ἐλθὼν.

ἡ καὶ ἐπὶ στίχας ἀλτο, κέλευε δὲ φωτὶ ἐκάστῳ: "μηκέτι νῦν Τρώων ἐκάς ἐστάτε, δίοι 'Αχαιοί,

355 ἀλλ' ἄγ' ἀνήρ ἀντ' ἀνδρός ήτω, μεμάτω δὲ μάχεσθαι. ἀργαλέον δὲ μοὶ ἄντι, καὶ ἵθ' ὑμιπ' πέρ ἐστι, τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι. οὐδὲ κ' Ἀρῆς, ὅς περ θεὸς ἀμβροτος, οὐδὲ κ' Ἀθηνῆς τοσσοῦσδ' υψίνης ἐφέποι στόμα καὶ πονεύοιτο.

360 ἀλλ' ὀσσον μὲν ἤγο δύναμαι χερσὶν τε ποσὶν τε καὶ σθένει, οὐ μὲ τί φημι μεθησέμεν, οὐδ' ἡμαίον,

with ἐσσεται (350). Cf. Ἑκτορ, ἐπεὶ τοι θυμός ἀνατίνων αἴριασθαι N 775.


"He may be happy at escaping." ἀσμενον occurs in the Iliad here and Ξ 108 only.

352. Cf. T 70. — πειρήσομαι: fut. indic.; cf. ἀλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι ἧ 126. — Three spondees beginning the verse are unusual, but not, in this case at least, significant. See on T 412.

353–360. Achilles and Hector encourage their followers. Apollo holds back the latter from battle with Achilles.

353. ἐπὶ στίχας ἀλτο (cf. ἐπεπολείτο στίχας Δ 231 and Π 196): rushed toward the ranks. Achilles had advanced a considerable distance in front of his men, to meet Aeneas, 176 ff. — Second half-verse as in N 230.

354. ἐκάς ἐστάτε: cf. ἐκάς ἰστάμενος πολεμιζεῖν Ν 263, πολλὸν ἀφέστατες Ρ 375.


356 = Μ 410. Cf. χαλεπὸν σε, καὶ ἐφεπεὶ πέρ ἐστι | πάντων ἀνθρώπων σῆκασα μένος η 620 λ., ἀργαλέων δὲ μοὶ ἄντι διακοπιάσα ἐκαστον | ἴγμανόν Ρ 252 λ.

357. τοσσούσδε: so many as are against me here. Cf. 359, 494. — ἐφέποι: meet, charge through. Cf. X 188, where it signifies follow.

358. οὐδὲ Ἀρῆς: not even Ares. — θεὸς ἀμβροτος: as in X 9, Ω 460, ω 445 αὐτὸς ἐγὼν εἰδον θεὸν ἀμβροτον. — οὐδὲ Ἀθηνῆ: non Athena.

359. υψίνης στόμα: see on τ 313, and cf. πτολέμοι μέγα στόμα Κ 8. — ἐφέποι: as in 357. Cf. Λ 496 ὃς ἐφεπε κλανέων πεδίον. — καὶ πονεύοι: corresponds to καὶ πᾶσι μάχεσθαι (357), and is joined paratactically (equiv. to πονεύομεν) to ἐφέποι as a defining clause.

360 ff. Cf. οὐδὲ τί φημι | ἀλκης δενήσεσθαι, διανύμας γε πάρεστιν Ν 785 λ.

361. καὶ σθένει: the attribute is mentioned in close connection with the limbs to which it belongs, by a sort of hendiadys. Cf. αὐχένα τε στι-
HOMER’S ILIAD, BOOK XX.  

85

Alla mala stichos emi diamperes, oude tiv oiw

Trewon xairhsew, os tis sxeodon ethos elthi.

Des fat' epotropwno. Trewesoi de fainimos 'Ektoe

kkelthe' omoklhstas, faito d' ymenein ant' 'Alexhos.

“Trewes ypethumo, my deidite Pileoima.

cai kev egwn epesei kai athanatoum makoimn.

egyei d' argaleon, epie h polu fereprou isin.

ou' 'Alexleus pantesoi telos mythois epithisei,

alla to mven tellei, to de kai messthv kolouei.

baron megan te athenos 316. — ou' ti:
in no way, not at all. — me: subj. of
메노s. This repetition of the subj.
of the inf., when it is the same as the
subj. of the principal verb, is unusual.
The speaker apparently wishes to regard
himself objectively. Cf. ou' eme
fem lepsoimeno ymenein alke' N 269.

362. mala: const. with diamperes.

— stichos: for the gen., cf. diamperes
apisidos M 429, and see II. 757;
G. 1148. The pl. stichon would be
natural (cf. tis mev ets stichos 7rxe
1173, the only other occurrence of the
sing.), but it could not be brought
into dactylic verse. — oude tiv oiw:
cf. oude mun ow vun lenai P 709 f., and see
W 727.

364. First half-verse as in 373, M 442.

365. omokhlas: with a shout, a
stronger expression for the frequent
phovhstas. The word is similarly used
in 448, E 439, Z 54, O 252. Cf. aposas
A 508. — faito de: a subordinate idea,
but paratactically expressed, promis-
ing, as he does in 371. — ymenein
[ineai]: mu is doubled in order to give
the necessary long syllable, probably
under the influence of the form ymene-

vai. See M. 85. In II 145 we find
xeugnomoen, with 6, where editors do not
double the mu, though the quantity is
irregular. The verb is here fut. in
sense (see M. 238) as in P 710, quoted
above on 362.

366. First half-verse as in Z 111,
I 233, A 564, p 276.

367. kai e'gwn: I too, as well as
Achilles. The whole has reference to
the words of Achilles in 360-363. “To
contend with words is easy. I could
equal him in this, perhaps even sur-
pass him.” — For the second half-
verse, cf. kai athanatoum mak氧ntai E 380.

368. epie h polu fereprou isin:
as in K 557, p 89, c 289; cf. also 0 264.

369. ou' 'Alexleus: not even Achil-
les, applying the general thought con-
tained in 368 to the special case in
hand. “Boastful words are hard to
make good.” — telos . . . epithisei: see
on T 107.

370. tellei, kolouei: both are pres.
following the fut. epithisei, since the
verse has a gnomic coloring. — me-
sthy: in the midst, sc. between prom-
ise and fulfilment. — kolouei: curtails,
i.e. does not fully carry out, leaves
unfulfilled.
\( \text{τῷ δ' ἐγὼ ἀντίος εἴμι, καὶ εἴ πυρὶ χείρας ἐοικεν, εἴ πυρὶ χείρας ἐοικε, μένος δ' αἰθωνι σιδήρω.} \)

\( \text{ὡς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἐγχε' ἄειραν Τρῶες. τῶν δ' ἀμύδις μίχθη μένος, ὦρτο δ' ἀντῇ.} \)

375 καὶ τὸτ' ἀρ' "Εκτορα εἴπε παραστὰς Φοῖβος 'Απόλλων· "Εκτορ, μηκέτι πάμπαν 'Αχιλλῆι προμάχιζε, ἀλλὰ κατά πληθὺν τε καὶ ἐκ φλοιὸβου δέδεξο, μὴ πῶς σ' ἥ βάλῃ ἥ σχεδὸν ἀορί τύψη." ὡς ἐφαθ', "Εκτὸρ δ' αὕτις ἐδύσετο οὐλαμόν ἀνδρῶν ταρβῆσας, οὐ ἀκονεσ θεοῦ ὅπα φωνῆσαντος.

ἐν δ' 'Αχιλεὺς Τρῶεσσι θόρε, φρεσίν εἰμένος ἀλκήν,

371. τῷ: for the (rare) dat. with ἀντίος, cf. 422. — πυρὶ χείρας ἐοικεν: his hands are like fire, which seizes and destroys all that comes in its way. Cf. φλογὶ εἴκελον ἀλήν Ν 330.

372. εἶ... ἐοικε: such repetition of whole clauses (extended ‘epanalepsis’) occurs elsewhere only in X 128, Ψ 642. Cf. Νιρεῦς αὖ Σύμηθεν... | Νιρεῦς Ἀγλαίη νῦς... | Νιρεῦς, ὃς κάλλιστος Β 671 ff. This serves to fix the attention of the hearer. So Milton, ‘But O the heavy change, now thou art gone, | Now thou art gone and never must return’ Lyceidas 37 f. See § 2 p. — μένος σιδήρω: cf. μένος σιδήρους Ψ 177, σιδήρους θυμός Χ 357.

373. ἐγχε' ἄειραν: as in Θ 424.

374. τῶν δὲ: i.e. of both parties. — ἀμύδις μίχθη μένος: cf. σὺν ἰ' ἐβαλον... μὲν' ἀνδρῶν Δ 417, αὐτὸσχεδὴ μίζαν χειρὰς τε μένος τε Ο 510. — ὦρτο δ' ἀντῇ:

as in Μ 377, Ο 312.

375. "Εκτορα: const. with εἴπε. This use of the direct acc. after εἴπειν is rare, but cf."Εκτορα εἴπε Μ 60, Αφας εἴπε... Μενέλαον Ρ 237, 651. — Φοῖβος: apparently visible, though in his own form. Cf. 380, and see on Τ 350.

376. μηκέτι πάμπαν: no more at all. The climax of interest, viz. the final combat between Hector and Achilles, must still be postponed. For the expression, cf. οὐ πάμπαν Ν 7.

377. κατὰ πληθὺν, ἐκ φλοιὸβου: indicate the position to be taken by Hector, in contrast to προμάχιζε (376), — in the great throng and from the surging mass of warriors. Cf. ἐκ φλοιὸβου σαώσουν ἔσθον ἔταιρον Ε 460. — δέδεξο (perf. impv.): await, keep your eye upon. Cf. δέξο Τ 10, and note.


379. οὐλαμόν: see on 113.

380. θεοῦ ὅπα φωνῆσαντος: cf. δ' δὲ ἐμενήκε θεᾶς ὅπα φωνῆσας Β 182, Κ 512, and θεᾶς ὅπα φωνῆσας Ω 535. See on 320.

381-418. Achilles slays four Trojans, including Polydorus, the son of Priam.

381. εἰμένος ἀλκήν: elsewhere ἐπιειμένος is used. Cf. ἐπιειμένοι ἀλκήν Η 164, Σ 157.
σμερδαλέω ἰάχων. πρῶτον δ’ ἔλεν Ἰφιτίωνα ἐσθλὸν Ὀτρυντείδην, πολέων ἣγητορα λαῶν, ὅν νῦμφῃ τέκε νηὶς Ὀτρυντῆι πτολιπόρθῳ


382. σμερδαλέω: see on 285. — Ἰφιτίωνα: leader of the Maeonians; but cf. B 864, where only Mesthles and Antiphus are mentioned as leaders of this tribe. Iphition must have been a subordinate chief.

383. νῦμφῃ νηὶς: the Naiad, the nymph of the Gygaean Lake (390 f.). Cf. νῦμφῃ νηὶς Ἀδαρερέῃ Ζ 21 f., τὸν Νιουαῖ τέκε λίμνῃ B 865. Asia Minor seems to have been a favorite abode of these nymphs.


385. ἴδος μεμαώτα: as he was rushing directly upon him. The same half-verse is found Α 95; cf. Υ 243, Θ 118 τοῦ δ’ ἴδος μεμαώτας.

386. ἰάχων: as he was rushing directly upon him. The same half-verse is found Α 95; cf. Υ 243, Θ 118 τοῦ δ’ ἴδος μεμαώτας.

387 = Π 412; first half-verse as in Τ 475. — κάκ: see on 458.

388. The first half-verse is a common formula. Cf. Δ 504, Ν 373, and for the second half-verse, Χ 330.

389. κεῖσαι: an exclamation, — there you lie. Cf. Φ 122, 184. — πάντων ... ἀνδρῶν: as in Α 146, Σ 170; here with sarcastic reference to his present overthrow (κεῖσαι).

390. γενεὴ: birthplace. — “You have fallen far away from your home.”

391. Γναῖθ: apparently connected with Gyges, the name of the Lydian king, who was the founder of the dynasty which ended with Croesus. — τέμενος: Iphition’s father was king. See on 184.

392. This verse adds a closer definition for ὅθ’ of 391. — ὐλλὼ: the Hylus was a smaller stream emptying into the Hermus. But it is hardly natural for Achilles to be so well acquainted with all that concerns Iphition.

393. First half-verse as in Α 43 and often. The second is a common formula in the Iliad; cf. Δ 461. — σκότος: refers to the darkness or night of death.
τὸν μὲν Ἀχαῖον ὑποπο ἐπιστρέψωσις δατέοντο
πρώτη ἐν ψυμνήν: ο ὀ ἕπ' αὐτῶ Δημολέωντα,
ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος νίον,
νὺξ κατὰ κρόταφον, κυνῆς διὰ χαλκοπαρήγου.
οὔδ' ἄρα χαλκείη κόρυς ἐσχεθεν; ἀλλὰ δι' αὐτῆς
ἀιχμῆ ἱεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
ἐνδον ἀπαν πεπάλακτο· δάμασσε δὲ μιν μεμαῦτα.

394. ἤπποι· chariots, as often. — ἐπιστρέψωσις: cf. χάλκε ἐπίσωστρα προσοπαρηγότα E 725. — δατέοντο· mangled. — It is noticeable that nothing has been said of a general pursuit in which the Achaeans had mounted their chariots. But in 401 the Trojans are already in their chariots.

395. πρώτη ἐν ψυμνήν (local): in the foremost ranks of the battle. Cf. Ο 340, where the same words are used. — ἕπ' αὐτῶ: after him; corresponds to πρῶτον (382). Cf. also ὀρτο πολύ πρῶτος μὲν . . . τῷ ἐπὶ Τυδέδης ὄργο H 162 f.

396. ἀλεξητῆρα: here only. — Ἀντήνορος: cf. Ουκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἀμφός Γ 148. Antenor, according to tradition, always advised the surrender of Helen to the Greeks.

397-400 = Μ 183-186, with slight changes.

398. ἐσχεθεν: its obj. is δόρῳ. Cf. οὐδὲ στεφάνη (helmet) δόρῳ οἱ σχέθε Α 96.

399. Κφ. ἀλλὰ δι' αὐτῆς ἱλθε καὶ ὀστέον, ἐγκέφαλος δὲ Λ 97.

400 = Λ 98. — ἐνδον: i.e. within his head. — πεπάλακτο (plpf. indicating the consequence as following at once): was bespattered, defiled. — μεμαῦτα: i.e. in spite of his onward rush.

401 = Λ 423 (nearly); second half-verse as in Ζ 232 (nearly). — αἵβαντα: as he sprang. Hippodamas probably sprang from his chariot because he could not turn it quickly enough.

402 = Ε 56. — πρόσθεν έθεν: before him(-self). According to the ancient grammarians έθεν is orthotone when reflexive or preceded by a preposition. See Μ 253 (end).

403. θυμὸν αἰσθε καὶ ἱρυγγην: cf. ἐβραξε θυμὸν αἰσθήν Π 408. αἰσθώ is found only in these two places. Both actions are here simultaneous; cf. 406. — αἴσθε: the stem is the same as in αἰν (breathe out) O 252, but different from that of αἰν hear. — ὡς ὅτε: as when.

404. Ἑλικώνιον: i.e. Poseidon, so named from Ἑλικη (the chief town in
Aegialus in Achaea), and worshipped under this name also by the Ionians at Mycale. Cf. ἀμφ' Ἐλκυνεῖον ᾨδίδος Β 575 and τὸ δὲ Πανοικίαν ἄστι τῆς Μυκάλης χῳδο δύο, πρὸς ἄρκτον (north) τετραμένος, κοινῇ ἐξαρασμένοις (set apart) ὑπὸ Ἡλέκτρων Πασείδεων Ἐλκυνεῖον Πηλ. t. i. 148. The city of Ἐλκυς was submerged by an earthquake in 373 B.C. (Mt. Heilicou is not mentioned in Homer.) — ἀμφί ἀνακτα: around the altar of the king.

405. κοῦρων ἐλκόντων: gen. abs.; see on Τ 210. The words are epegegetic of ἐλκυνεῖον (404). See on 317. — τοῖς (masc.): 8c. κοῦροι. The god is present at the sacrifice, and rejoices in the strength and skill shown by the young men. Cf. ἡ παρέσχε, ὡς ὅτε βασι, τὸν τ' οὔρσιεν βουκόλῳ ἄνδρες | ἀλλάξων (with cords) ὧν ἐθέλοντα βίγα δέσατε ἁγοῦσιν Ν 571 f.

406. ὡς: const. with ἐργάζοντα. — Second half-verse as in μ 414. — τὸν, ὅστεα: see on θος 393.

407. αὐτῷ ὃ βη: as in Ε 849, Λ 101. — Πολυδώρων: Euripides, in the Hecuba, follows a different tradition, according to which Polydorus was not in Ilios during the war, but had been put in charge of Polymestor, king of Thrace, who treacherously slew him. Vergil (Aen. iii. 24-68) describes the strange encounter of Aeneas with the burial-place of Polydorus, and the quieting of his shade by funeral rites.

408. οὗ τι εἴσακε: forbade, sc. from the beginning of the war down to the time indicated by δὴ τότε (411). Cf. οὖν οὗ παῖδας εἴσακεν | στείχειν ἐς πόλην φιλονόθρον B 832 f. εἴσακε (allowed) is conative in force.

409. γόνοι (partitive gen.): of his progeny, a collective expression for his descendants.

410. For the second half-verse, cf. Ψ 756. — ἐνίκα: surpassed; cf. δ ἐγ' ἓξει πολλὸν ἐνίκα Σ 252.

411. δὴ τότε: from the standpoint of the narrative. — ἀναφάινον: displaying, as a ὁδὸς πολεμιστῆς (Ε 571), who rushes swiftly upon the foe, and knows how to withdraw as quickly.

412 = Λ 342; cf. θων διὰ προμάχων, μή τως φίλον ἀδείας E 250.

413. First half-verse as in 406.

414. νῶτα: see on ὅσε 393. — παραίσθοντος: this may be explained
415 Χρύσειον σύνεχον καὶ διπλὸς Ἡμετέρῳ θάρηξ· ἀντικρύς δὲ διέσχε παρ’ ὄμφαλον ἐγχεος αἴχμη, γνὺς δ’ ἐρυπ’ οἰμώξας, νεφέλη δὲ μν ἀμφικάλυψεν κυανή, προτὶ οἱ δ’ ἐλαβ’ ἑντερὰ χερσὶ λιασθείς.

"Εκτωρ δ’ ὠς ἐνόησε κασιγνητὸν Πολυδωρον ἑντερὰ χερσὶν ἔχοντα λιαζόμενον προτὶ γαϊ, κάρ’ ρα οἱ ὀφθαλμῶν κέχυτ’ ἀχλὺς· οὔδ’ ἀρ’ ἑτ’ ἐτην δηρῶν ἐκάς στρωφάσθ’ ἀλλ’ ἀντίος ἥλθ’ Ἀχιλῆ

not as a gen. abs. (see on 405), but as agreeing with a genitive which would limit νῶτα, — his back, as he rushed past. Cf. λάκε δὲ σφι... χαλκὸς αὐτής υποσειμῶν (gen. with χαλκός, as they pierced each other) Ξ 26. — ὁ δὲ ᾠστήρος ὀχής: the ᾠστήρ was a leather girdle, which extended round the waist, and covered the lower edge of the two plates (front and rear) of which the θώρηξ was composed. This lower part of the θώρηξ is probably the ὀχή mentioned in Δ 186 f. (ἢ’ ύπενέρθεν ὀχή τε καὶ μήτη). The ᾠστήρ was fastened with clasps (ὀχήσε), probably at the side, where the front and back plates met, so as to hold the whole θώρηξ fast upon the body.

415—Δ 133. — σύνεχον: met, closed, intransitive, as in 478. — διπλὸς Ἡμετέρῳ θάρηξ: the breastplate met it (i.e. the missile) in two thicknesses, where the front piece met and overlapped the piece at the back.

416. First half-verse as in Ε 100, Λ 253. — ἀντικρύς: to be taken in close connection with the preposition in διέσχε. Cf. ἀντικρύς δὲ... διάμφες Γ 359. — ἐγχεος αἰχμή: cf. περὶ δ’ ἐγχεος αἰχμή | νεφρα διεγκιάθη Η 315 f.

417. Cf. γνὺς δ’ ἐρυπ’ οἰμώξας, θάνατος δὲ μν ἀμφικάλυψεν Ε 68, έστη γνύς ἐρωτῶν Ε 309. — γνύς (γένος): on the knee. Cf. πός (with the fist), λάξ (with the heel). It is always joined with some form of ἐρείπειν.

418. προτὶ οἱ δ’ ἐλαβ’ : drew toward himself, held in, to prevent them from gushing out. See Φ 507 f., and cf. χύνο το χαμαί χολάδες (bowels) Δ 526. — δὲ: stands third in its clause, as in ἐπ’ αὐτῷ δ’ ἐργον ἐτέχθη Δ 470, ἐν τῇ δ’ ἐβ-δομάτη Η 248, because the two preceding words belong closely together. — λιασθείς: sinking down. Cf. ὁ δ’ ἀρ’ πρηνής ελιάσθη Ο 543.

419—454. Hector engages in combat with Achilles, and is saved by Apollo.

419. First half-verse as in Λ 284, Ο 422.

420. ἔχοντα: subordinate to λιαζό-μενον.

421. κάρ: by apocope and assimilation for κατά. See § 11 a, b, and on 458. — κέχυτο: plpf. as in 400. — ἀχλός: most feminines in -ος have ὁ in Homer. See Μ. 116, 4; 375, 2. — οὔδ’... ἐτην: "he could no longer control himself." Hitherto he had obeyed the command of Apollo (375 ff.). The same expression is found X 136, δ 716.

422. δηρῶν: this word and the frequentative στρωφάσθαι depict Hector's

423. First half-verse as in N 583. — φλογὶ εἰκέλος: fire is here the symbol of a power that presses forward unceasingly, with irresistible and destructive might. Cf. Τρωὲς δὲ φλογὶ ἵσο N 39, and see on 371.

424. ὡς, ὡς: see on T 16. — ἀνέπαλτο: sprang up, as the result of inward excitement. — καὶ . . . ηῦδα: as in N 619, P 537, Φ 183. — εὐχόμενος: exultingly.

425. ἡγγὺς ἀνήρ: as in Ξ 110. — εὐσεβάσσατο θυμόν: brought grief to my heart.

426. For the first half-verse, cf. Φ 96. — ὡς κτλ.: this second rel. clause explains the first. — τετιμένον: sc. by me. — οὐδ᾽ ἂν πτώσοιμεν (427): the opt. is used here of confident expectation, and may be translated by the future. — ἔτι δὴν: the fact that the short vowel before δὴν is always lengthened points strongly to an older form δὴν. See § 41 j β; M. 394.

427. πτώσοιμεν: transitive here only in the Iliad. Cf. νέφεα πτώσοιμεν· ιενται χ 304. — ἀνὰ πτολέμιο γεφύρας: as in Θ 378, 553, Λ 160. Cf. τὶ πτώσεις, τὶ δ᾽ ὀπτιεῖνε (watch) πολέμιο γεφύρας; Δ 371. — γεφύρας: bridges, or dikes, of war, i.e. the narrow space, τὸ μεταίχμιον, between the hostile armies, which rage, like floods, on either side.

429 = Ξ 143. — ἄσσον θ', ὡς κτλ.: said sarcastically, and without any of the usual formulas of courteous address. The scornful effect is heightened by the assonance of ἄσσον and θάσσον. Cf. ἀπτέσθω ης νῆς . . . ἀφρὰ πρόσθ' ἄλλων θάστων καὶ πόλιμον ἐπίσπη B 358 f. — ὀδέθρου πείρατα: the end (issue) of destruction. — For the thought, cf. 'And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field' 1 Samuel xvii. 44.

430 = E 286, Λ 384. — ταρβήσας: struck with terror. 'Inceptive' aorist.

431–433 = 200–202. Here, however, no sufficient ground for such
an answer is given in the words of Achilles in 429.

434. ἐσθλός, χείρων: both refer to warlike prowess. With the latter, ἐμι is to be supplied; cf. Φ 108, 482, and elsewhere. The words are not sarcastic, but are a sincere and dignified admission that the contest is unequal. The courage of Hector shines all the more brightly by reason of his frankness. — ὅτι σῦ: a single initial σ occasionally makes position, especially in σω, σάρξ, once in σύ and once in συφεδρ. Cf. ὅτε σεβάστο π 463 (also Ψ 198), κατὰ συφεδρῶν κ 238, and see § 41 j a; M. 371.

435 = p 514, and often in the Odyssey. — θεόν ἐν γούνασι κείται: this expression seems to have originated in the custom of dedicating offerings by placing them upon the knees of statues of gods in a sitting posture. Cf. Z 92, where Hector brings word to Hecabe to take a beautiful πέτλιον and θείαι Ἀθηναίης ἐπὶ γούνασιν ἔκνυμιον. — ταύτα: refers to what follows.

436. αἴ κε κτλ.: whether I may not. See on T 71. Monro (294) calls attention to the fact that an ei-clause often serves to explain a preceding pron., which, however, is usually acc. instead of nom., as here. Cf. καὶ δὲ τόδ' εἰπέμεναι πυκνόν ἐπός, αἴ κ' ἐθέλσαν | παῦσασθαι πολέμων Ἡ 375 f. See II. 907. — ἀπὸ θυμὸν ἔλομαι: similar expressions are often used. Cf. E 673, ἕ 405.

437. δουρὶ βαλῶν: as in λ 144, 321. — ὅτι πάροιθεν: sharp at the point, so as to cause death. Cf. κωφῶν γὰρ βέλος ἀνδρὸς ἀνάλκιον ὁλίγαναν. ἢ τ' ἄλλος (i.e. better) ὑπ' ἐμεί, καὶ ἔλαγνον περ ἐπαίρῃ (touch), ὅτι βέλος πέλεσα, καὶ ἀκόριον (dead) αἴφα τῆθαι λ Λ 390-392. The expression here has a proverbial, and perhaps humorous, tone.

438. The usual form of this verse, ending with δολιχόσκιον ἔγχος, is a common formula for transition to the actual combat. Cf. Γ 355, Ε 280, Χ 273, 289, ω 519. — ἀμπεπαλῶν (re-duplicated aor.): swam back, poised and —, etc. Cf. dixit, et adducito contortum hastile lacerto | immittit Verg. Aen. xi. 561 f. — Ἀθήνη: we are not told how or when she came to Achilles.


440. ἡκα μάλα ψύξασα (the latter here only): fuller explanation of πυτιγ. A mere breath from the mouth of the goddess is enough. Cf. the same idea
autou ðe protpárouthe podōv pésen. autàr 'Achilleus émmemaiw ἑπόρουσε, kataktámenai meeneaïn, 
smérdaléa iáxovn. tòv δ' ἐξήρπαζεν 'Apollon, 
рейа μάλ' ὃς τε θεός, ἑκάλυψε δ' ἀρ' ἥρει πολλῆ.

tris mên êpeta' épórouse podárkhs dîos 'Achilleus 
ἐγχεὶ χαλκείω, tris δ' ἥρα τύη βαθείαν.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσεστο δαιμονί ἴσος, 
δεῖνα δ' ὀμοκλήσας ἑπακ πτερόεντα προσηῦδα:

"ἐξ αὐ νῦν ἐφυγες θάνατον, κύον· ἦ τε τοι ἄγχι 

ζῆλοι κακόν· νῦν αἰτέ σ' ἐρύσατο Φοῖβος 'Απόλλων,

in 444. — ἄψ ἵκετο: came back to, after 
the spear had almost reached Achilles, 
for Athena is conceived as standing 
close to the latter. Cf. X 290 f.

441. First half-verse as in π 344; 
cf. αὐτοῦ πρόσεθε podōn II 742. — αὐτοῦ: 
adv. right there.

442. First half-verse as in 284; for 
the second, see on 456. Cf. also E 436, 
quoted below.

443. First half-verse as in 285 
(where see note), E 302; for the 
second, cf. τὸν δ’ ἐξήρπαζ’ Ἀφροδιτῆ Γ 380.

444 = Γ 381. — βεία μάλ’ ὃς τε θεός: 
very easily, as only a god can do. — 
ἑκάλυψε δέ: and made him invisible; 
cf. Φ 597.

445-448. Cf. τρὶς μὲν ἑπέτα’ ἐπόρουσε 
kataktámenai meeneaïn, | τρὶς δὲ οἱ ἐστυ-
φέλεια φαεινὴν ἀσπίδ’ Ἀπόλλων. | ἄλλ’ ὅτε 
δὴ τὸ τέταρτον ἐπέσεστο δαιμονί ἴσος, | 
δεῖνα δ’ ὀμοκλήσας προσέφη ἐκάρηγος 
Ἀπόλλων Ε 436-439.

445. τρὶς μὲν, τρὶς δέ (446): the 
anaphora emphasizes the balance of 
the two expressions. Cf. Φ 176 f., 
Ψ 817, where τρὶς is similarly used. — 
ἑπετα: refers back to ἐπόρουσε (442), 
which is therefore repeated.

446. βαθείαν: thick, as in Φ 7, 144. 
More often some form of πολος is used 
to express this idea, as in 444.

447 = II 705. — τὸ τέταρτον: the 
article is used with reference to τρὶς 
preceding, to call attention to this as 
the final effort. Cf. τῷ δεκάτῳ δὲ πόλιν 
ἀερίσομεν B 329. — δαιμονί ἴσος: ‘with 
superhuman might.’ The hiatus is 
apparent (ἐίσος).

448 = II 706. — δέ: often used in 
the apodosis, especially after adverbs 
of time. See G. 1422; M. 334. — 
ὁμοκλήσας: see on 365.

449-454 = Λ 362-367. The verses 
are probably original here.

449. δέ: const. with ἐφυγε, but 
placed first for emphasis. — αὖ νῦν: 
one more now, as often before. — ἦ τε: 
"yet after all," in an adversative 
relation to the preceding. — Achilles 
adresses Hector, though the latter has 
already disappeared (444).

500. νῦν αἰτέ: repeats the thought 
of αὖ νῦν ἐφυγες (449). — Second half-
verse as in E 344. — ἐρύσατο (from 
ῥόμαι): rescued. Used in place of the 
usual ἐρυόσατο or ῥόσατο. For the 
single ῥ, see § 25 g.
μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.

ἡ θην σ' ἑξανύω γε καὶ ύστερον ἀντιβολήσας,
εἰ ποῦ τις καὶ ἐμοὶ γε θεῶν ἐπιτάρροθός ἐστιν.

νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὡς κε κιχεώ.

ὡς εἰπὼν Δρύστα οὔτα κατ' αὐχένα μέσον ἀκοντι

ηρπε δὲ προπάρουσε ποδῶν. ὦ δὲ τὸν μὲν ἐσεν,

Δημοῦχον δὲ Φιλητορίδην ήῦν τε μέγαν τε

κἀγ γόνι δουρὶ βαλὼν ἦρυκακε.  

τὸν μὲν ἐπειτα

οὐτάξων ἐξειφει μεγάλῳ ἐξαίνωτο θυμόν.

αὐτὰρ ὁ Λαόγονος καὶ Δάρδανος, 

νιὲ Βιαντὸς,

451. μέλλεις: may well, "doubtless," "very likely," as in μέλλεις ἀρη-

μεναι χ 322. μέλλω, in its different uses, may signify either shall, will, or

must, as well as be about to, be destined, and a variety of other meanings.

452. ἡ θην: surely, — σ' ἑξανύω: (finish you), make an end of you.

Present, in confident assertion of a future event. — γε: certainly, used with

the verb to emphasize the actual occurrence of the action. Cf. ἐπεκές γε Α 352.

— καὶ ύστερον: even hereafter. — ἀντι-

βολήσας (used absolutely, as in K 546, 

Μ 465): when I meet you.

453. εἰ ποῦ: ironical supposition of a fact which Achilles regards as cer-

tain in his case.

454. νῦν: contrasted with καὶ ύστε-

ρον (452). — τοὺς ἄλλους: the others

there. See § 24 i. — ἐπιείσομαι: a
compound formed with hiatus (for we should expect the final vowel of ἐπι to
be elided), like ἀναλγεσον Ω 455, ἀπο-

αιρεσθαι Α 230, 275, cf. Φ 424, Χ 356.

This does not often occur except in
positions in the verse where ordinary
hiatus is frequent. See § 9. — ὡς κε:
distributive after the pl. ἄλλους. For

the thought, cf. κτείνειν, ὡς κε θέως γε

πόρη καὶ ποσί κιχεῶ Ζ 228.

455-489. Further exploits of Achilles.

455. Δρύστα: not mentioned else-

where. — For the second half-verse,

cf. ὃ ὅ' ἑξανύα μέσον ἐλάσσεν Κ 455.

456. First half-verse as in Η 319.

— ἐσεν: let him lie, without stripping

his body. Cf. τὸδ μὲν ἔασ', ὃ ὅ' Ἀβαντα

μετψέχετο Ε 148.

457. Δημοῦχον: nothing further is

known of this warrior.

458. κἀγ: i.e. κατα. For the apoc-

ope and assimilation, see § 11 b; 

M. 180*. Cf. κάρ 421, κάκ 387. The

κ is assimilated to the following γ, but

is not nasalized. — ἦρυκακε: checked

him from fleeing further. — τὸν: const.

with οὕταξων (459), but to be supplied

in thought with ἐξαινῶτο also.

459. ἐξαινῶτο: descriptive impf.

(Μ. 74). Cf. ἦκ ὅ' ἀεινῶτο θυμόν Δ 531,

φίλον ὅ' ἐξαινῶτο θυμόν Ε 155. See on

436.

460. Λαόγονον κτλ.: another Laog-

onus is mentioned in Η 604, and we

hear of two Achaean leaders named

Bias, Δ 296, Ν 691. — With 460-462,
The description begins here. If an indir., refl. as in Attic Greek. See G. 987; H. 685 a. — λαβὼν: take him prisoner and —. Cf. ποιμαννοντι ἔπεις λαβὼν Λ 106.

465. ὅμηλικήν: his like (equal) age. Cf. X 419.

466 = γ 146. First half-verse as in B 38. — νῆπιος: see on 296. — δ’: ὅτι. — οὗ: in no wise. In emphatic position, to contrast with the wish in 464 f.

467. γλυκύθυμος: soft-hearted. — ἀγανόφρων: gentle. The word is used here only, but cf. ἀγανόφρωσυνη Ω 772, and the famous characterization of Achilles impiger, iracundus, inexorabilis, acer, | jura neget sibi nata, nihil non arroget armis Horace De Arte Poetica 121 f.

468. ἐμμεμαῶς (here adj.): in a fury of passion, and hence not inclined to listen to entreaties. — ἤπτετο: conative imperfect.
469. ἵεμενος: "preparing"; but the death blow came before he could carry out his intention.

470. ἦπαρ ὄλισθεν: i.e. one edge of the liver protruded through the wound; more than this is hardly possible. — κατ' αὐτῷ: down from it (ἡπαρ). A partic. of motion (πέλον) is to be supplied. αὐτός seems to have here its ordinary Attic use, and not to be the intensive as usual in Homer.

471. For the first half-verse, cf. implevitque sinum sanguis Verg. Aen. x. 819. — κόλπον: the bosom, or hollow, of his χιτῶν, which was belted at the waist.


473. Cf. ἦ δ' ἐπέρησεν διὰ κροτάφου πέρησεν | αἰχμή χαλκείς Δ 502 f.

474. Another Echeclus, too, had been killed (Π 694) by Patroclus.

475. First half-verse as in Π 412; for the second, cf. πλῆξας ἐξείλει αὐχένα κοπήντει Π 332. — κάκ: see on 458.

476 = Π 333. — ὑπεθερμάνη: found only in this verse. — τὸν δὲ κατ' ὀςσε: as in Ε 82. — κατά: const. with ἐλλαβε (477).

477 = Ε 83, Π 334. — πορφύρεος: dark. — μοῖρα κραταίη: mighty fate, by whose decree death was unavoidable for him. — κραταίη: with reference to fate's power over all mortals.

478. Δευκαλίωνα: not mentioned elsewhere. — ξυνέχουσι: join, meet; intr. as in 415. Cf. δὴ ἔστερος ὡρίζει χρόνους σύνεχον Δ 132 f. See on 414. — The spot which the poet has in mind is where the muscles of the forearm are inserted into the elbow-joint. Homer and Hesiod both usually speak of two tendons.

479. τῇ: there, resuming ἵνα τε (478), just as τὸν γε resumes the object Δευκαλίωνα (478). — χείρας: arm. Cf. κατά χεῖρα μέσην, ἀγκών ἐνερθεν Δ 252, and Φ 166. Cf. also ψέλλα περὶ τοῖς χεραῖν, of the Persian nobles in the train of Cyrus, Xen. Ancb. i. 5. 8.
480 αἰχμὴ χαλκείη· ὁ δὲ μιν µένε χεῖρα βαρυνθεῖς, πρόσθ' ὄρον θάνατον. ὁ δὲ φασγάνις αὐχένα θείας τηλ' αὐτή πηληκὶ κάρη βάλε· µυελὸς αὐτὲ σφονδυλών ἐκπαλθ', ὁ δ' ἐπὶ χθονὶ κεῖτο ταυνυθεῖς.

481. πρόσθ' ὄρον (so here only): beholding before him. The agony and terror which Deucalion felt took away the power of flight.

482. αὐτὴ πηληκὶ: helmet and all. A dat. of accompaniment, strengthened by αὐτός. Cf. αὐτὴ σὺν πηληκὶ κάρη Σ 498. See II. 774 a; G. 1191; M. 144 and footnote.

483. σφονδυλών: here only.—ἐκπαλτο (here only): spirited out. Cf. X 452.

484. αὐτὰρ . . . μετὰ: as in K 73, Φ 205. — Πεῖρεω: a Thracian leader named Peirous is mentioned B 844, and Δ 525 ff., where he is slain. But the form Peireos or Peirys.

485. Second half-verse as in E 44, P 350; cf. also ἐν Θρήκῃ ἐρυδίλλακα Λ 222.

486. First half-verse as in 413; for the second, cf. πάγη δ' ἐν πυρὸν χαλκὸς Δ 528.

487. First half-verse as in E 47 and elsewhere. — θεράποντα: sc. of Rhigmus. — An Achaean named Areithous is mentioned II 8, 10, 137.

488. For the first half-verse, cf. ἀψ ἵππουσ στρέψας Ν 396; the second, as in II 806.

489. κυκήθησαν: explains why Areithous did not escape, after successfully wheeling his chariot for flight. δὲ, therefore, is almost for.

490–503. The devastating fury of Achilles.

490. ἀναμαιμάει (here only): rages through. The simple verb usually signifies be eager. For the somewhat unusual pres. indic. in a comparison, see GMT. 548. For the simile, cf. ὡς δ' ὀτε πῦρ ἄηδολον ἐν ἄξολον (dense) ἐμπτεσ' ὕλη· | πάντῃ τ' εἰλυφόνα (whirling) ἄνεµος φέρει, οἱ δὲ τε βάμνα (bushes) | πρό-ρριζοι πεπτούσιν ἐπειγµονειν πῦρος ὄρμῃ Λ 155 ff.

491. οὐροὺς: a mountain covered with forests, from which it has its epithet αἴαλεοι. Cf. ὄρος ἀἴαλεα Λ 494.
πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
ὅς ὁ γε πάντη θύνε σὺν ἐγχεί δαίμονι ἴσος
κτενομένους ἐφέπων· ῥεε δ’ αἴματ γαίᾳ μέλαινα.

495 ὦς δ’ ὦτε τις ζεῦξη βόας ἀρσεναὶ εὐρυμετόπους
tριβέμεναι κρὶ λευκὸν ἐντιμένη ἐν ἀλωῇ,
ῥύμφα τε λέπτ’ ἐγένοντο βοῶν ὑπὸ πόσο’ ἐρμύκων,
ὅς ὑπ’ ’Αχιλλῆος μεγαθύμου μώνυξε ὑπ’ οὐτοὶ
οστεῖβον ὀμοῦ νέκνας τε καὶ ἀσπιδᾶς· αἴματι δ’ ἄξων
νέρθεν ἄπας πεπάλακτο καὶ ἄντυγες αἱ πέρι δίφρον,

— βαθεία (proleptic pred.): deep within, not merely on the edges of the forest. This whole clause expresses the result of the preceding, but is para-
tactically introduced by δὲ, instead of ὦτε. Here, as in 489, the shade of meaning is shown by the context.

492. εἰλυφάζει: whirls on. The word is found nowhere else, but cf. εἰλυφάζων in the passage quoted on 490.

493. δαίμονι ἴσος: at the close of the verse, as in 447, where see note.

— Second half-verse as in Ο 715. — The true Homeric fire of the whole passage (from 381) is well illustrated in this verse, which brings to a con-
cclusion the foregoing simile, but follows it at once with the picture which introduces the next (495-499).

495. ζεῦξη: the oxen are yoked to-
gether in order to prevent them from spreading apart and leaving the thresh-
ing-floor. — ἀρσεναῖ: suggests strength.

496. τριβέμεναι: to tread out, thresh.
The subj. is βόας (495). — ἐντιμένη ἐν
ἀλωῇ: as in Φ 77, ω 226. — The thresh-
ing-floor was in the open field. Here
the grain was spread out and oxen driven over it. Drivers stood outside
and drove the animals round in a cir-
cle, so that they trod out the grain
with their hoofs. This method of
threshing is still common in southern
Europe and the East, and is familiar
in the Old Testament. Cf. 'Thou shalt
not muzzle the ox when he treadeth
out the corn' Deut. xxv. 4; 'And
Ephraim is as a heifer that is taught,
and loveth to tread out the corn'
Hosea x. 11.

497. λέπτ’ ἐγένοντο: are shelled out,
trodden out. The aor. is gnomical, its
subj. being the kernels of grain. —
λεπτά (from λέπω, peel): has here its
original signification. More commonly
it means thin, delicate. — This sentence
is added independently (with τέ) as is shown
by the change from the subjv. (ζεῦξῃ 495) after ὦς δ’ ὦτε, to the ind.
ἐγένοντο. Cf. ὦς δ’ ὦτ’ ἀνήρ . . . στῆν
. . . ἀνὰ τ’ ἐδραυμ’ ὑπ’σω Ε 597 ff.

498. First half-verse as in Φ 15. — ὑπ’ ’Αχιλλῆος: "driven by Achilles.”
499-502 = Λ 534-537 (nearly).

500. ἄντυγες: the ἄντυξ was a rail
running round the upper edge of the
chariot and curving down to the floor at the back, where the chariot was open. It served as a support to lean against or to grasp, and also furnished a fastening-place for the reins. Cf. εἰ ἀντνγος ἥνια τεῖνας Ἐ 262. The pl. is often used, as here, because the ἄντυξ enclosed both sides of the chariot. — αἱ περὶ δίφρον: Attic use of the art., but Monro (271) would write αἱ (rel.).


503 = Λ 169 (nearly). — λύθρῳ: i.e. with dust and blood. Cf. αἰματι καὶ λύθρῳ πεπαλαγμένον Ζ. 268. — The second simile (495-503), in which Achilles is represented as lighting from a chariot, seems to be inconsistent with the preceding narrative, as well as with the beginning of the following book, where he is on foot (Φ 18, cf. Υ 290, 324, 353, etc.).
The Battle by the River is closely connected with the previous book, and describes first the exploits of Achilles in and along the Scamander, and his combat with the River-god himself. Then follows the Battle of the Gods, which was introduced in T. The book closes with the description of the flight of the Trojans into their city, and the efforts of Apollo to prevent the threatened capture of Ilios.

1–33. Achilles slays the fleeing Trojans who had been driven into the stream of the Scamander.

1 f. = Ξ 433 f., Ω 692 f. — πόρον: the ford of the Scamander. — Ξάνθου: cf. T 74, and note. — άν . . . Ζεύς: the same idea is often referred to in the epithet δυσπέρθ (268, 326), but it is here stated in mythological language.

— Ζεύς: see on T 362.

3. First half-verse as in γ 291. — τούς μέν: i.e. those of the Trojans who were foremost in the flight, whom Achilles, therefore, could not prevent from crossing the ford. Cf. ήλησσες δέ, 7. — διώκειν: drove before him.

4 = Z 41 (almost). — ή πέρ: i.e. on the main road which led through the plain into the city. Cf. οἱ δὲ παρ' Πλον σήμα . . . μέσον καὶ πεδίον . . . ἐσεύ- οντο ἵμεροι πόλις Λ 166 f. — φοβέοντο: sc. after the wounding of Agamemnon in Λ, and again after the death of Patroclus in Π.

5. τῷ προτέρῳ: i.e. the third day
of battle, the description of which begins with Α (see p. iv). — ἐμαίνετο: cf. the words of Odysseus to Achilles, "Εκτωρ δὲ μέγα σθένει βλεμαίνων | μαίνεται ἔκτακτως I 237 f.

6. τῇ ... προχέοντο (as in O 360): resumes the clause τοὺς μὲν ... ἀπεκεφαλήθη, after the rel. clause τῇ περὶ ... προτέρων. οἱ is emphasized by γέ in contrast with Ἀχαιῶν, and πεφυζότες (in timorous flight) is added to correspond to ἄτυγγωμενοι. Cf. αὐτὰρ Ἀχαιῶν θεσπεσθὲ ἔχε φύα I 1 f. — πεφυζότες: a peculiar perf. partic. which occurs also in 528, 532, X 1. See M. 26, 5.

7. πίτνα: impf. of continuous action, simultaneous with προχέοντο. πίτνας and πίτνημι are parallel forms with πετάννυμι, as σκίδνημι with σκεδάννυμι, and κίρνημι with κεράννυμι. — πρόσθε: (in front), before them, sc. the fugitives. — ἐρυκέμεν: to check their flight.

8. εἰλεύντο: were crowded together, sc. by Achilles, who must have turned back at once from following those who had crossed the ford, to go in pursuit of those who had not yet been able to pass over. — βαθύρροων: elsewhere an epithet of Oceanus. — ἄργυροδύνην: silver-eddying. Cf. Πηνεῖο ... ἄργυ-

roδύνη B 753. — The river Scamander, now called Menderé, is still deep enough in most places to drown a man, but is crossed at several fords.


10. ἄμφι περὶ: on both sides round about. — οἱ δ' ἄλαλητω: as in Η 78. — Verses 9 and 10 are remarkable for the number of their onomatopoetic words.

11. ἔννεον [ἐννεον]: here only. — ἐνθα καὶ ἔνθα: hither and thither, explained by ἐλισσόμενοι περὶ δινας, whirled about in the eddies. For this use of περὶ, cf. ἐλισσόμενη περὶ καπνὸς Λ 317, περὶ φθόνον ἀλώμενοι δ 308.

12. ὑπὸ ῥυπῆς (as in Η 171) πυρὸς: by the rush of the fire which is kindled to destroy them or drive them away. — ἄκριδες (here only): locusts. — ἡρεθόνται: flit hither and thither, depicting the confusion and bewilderment of the insects, as they seek to save themselves over the river from the sudden (ἐκαλφῆς, 14) attack of fire which rages over the plain.

13. τὸ: prepares the way for τῦρ. — φλέγει (here and 365 only): transitive; its obj. is ἄκριδας. — ἀκάματον:
of the epithet is specially significant here; the fire is ever behind them. — For the thought, cf. ἄγριος ἦσε τῷ, τὸ τ' ἐπεσφυμένον πόλιν ἀνδρῶν | ὀρμενὸν ἔξαιφνος ὄλυς Ἡμερών.  

14. πτώσουσι: crouch timorously.  
15. First half-verse as in Τ 498. — ὃς Ἡμερών: the whole simile, though intended chiefly to depict the wild confusion of the Trojans as they rush into the river, brings out forcibly at the same time the impelling might of Achilles. — βαθυδύνηντος: see on Τ 329, and Metrical Appendix.  
17. First half-verse as in ψ 306. — διογενής: subst. as in the address to Achilles (διογενές) by Nestor I 106. — The Trojans are so thoroughly frightened and helpless in the stream that Achilles does not hesitate to dispense with his chief weapon.  
18. μυρίκησιν: this shrub, mentioned also in Ζ 39, grows to a height of from six to ten feet. — ὃ δὲ: see on Τ 322. — δαίμονι ἰσος: see on Τ 447. The same words are used of Diomed in Ε 438.  
19. Second half-verse as in Ψ 176. — φάσγανον ὄλιον: sc. of his weapons. — κακὰ . . . µῆδετο: passes over into the finite const., though it is coördinate in thought with ἔχων.  
21 = K 484 (nearly). The scene in K is the midnight massacre of the Thracians by Diomed.  
22. ὑπὸ δελφίνος: const. with φεύγοντες (23), which is equivalent to a passive (φοβοῦμενοι). HA. 820. — μεγακήτεος: more frequently an epithet of ships, as in Θ 222, Α 5. — ἵχθυες: the dolphin is loosely included among fish; though ἀλλα may be taken in appos. with ἵχθυες, according to a familiar idiom. — This comparison is particularly appropriate, not only on account of the place (a river), but also because of the well-known rapidity of movement and the voracity of the dolphin.  
23. ἐνόρμοι: this word is found twice in the Odyssey, but only here in
25. ὁς Τρῆς ποταμοῦ κατὰ δευνὸὶ δένθρα πτῶσον ὑπὸ κρημνοὺς. ὃ δὲ ἔπει κάμε χεῖρας ἐναύρων, ξωδὸς ἐκ ποταμοῦ δυσδεκα λέξετο κούρους ποινὴν Πατρόκλου Μενοιτίαιμο θανόντος. τοὺς ἐξῆγε θὐραξε τεθηπώτας ἧτο νεβροὺς, δῆσε δ᾽ ὁ πόσσω χεῖρας ἐντμήτοις ἵμασίν, τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν, δῶκε δ᾽ ἐταῖρους κατάγειν κοίλας ἐπὶ νῆας. αὐτὰρ ὁ ἄφι ἐπόροσε δαίζεμεναι μενεαίων.

30. ἔνθ᾽ νεῖε Πρίαμοι συνήντευε Δαρδανίδαο

the Iliad. — The fish take refuge from the dolphin in the recesses near the shore.

24. μάλα . . . κατεσθίει: as in Π. 25.
— μάλα: eagerly.
25. δευνὸί: several times in the Odyssey as an epithet of the sea. Cf. ποταμοὶ καὶ δευνὸὶ δένθρα Λ 157.
26. κάμε: often, as here, with acc. of specification and a partic. of cause. Cf. Ψ 63 ff.
27. λέξατο: collected (for himself), in accordance with his threat in Σ 336 ff. For this use of λέγω, cf. κρινάμενος λέξατο κατὰ πτόλυν ἄνδρας ἀριστοὺς ο 108.
29. θὐραξε: foras, to land. — τεθηπώτας ἧτο νεβρούς: as in Δ 243; cf. κραδίθην δ᾽ ἐλάφῳ Α 225. — The deer was a symbol of cowardice among the Greeks as with us.

30. ὁπίσω: behind their backs. Cf. ἀποστρέφαντε πόδας καὶ χεῖρας ὑπερ-θεν Χ 173. — ἐντμήτοις ἵμασίν: i.e. (probably) the belts with which their tunics were fastened. Cf. ἵππους μὲν κατέδησαν ἐντμήτοις ἵμασίν Κ 507.
31. στρεπτοῖσι χιτῶσιν: well-spun tunics. These were probably thick, plaited, garments worn under the θώρηξ, though Ameis-Hentze reject this interpretation and translate flexible shoulder-pieces, i.e. plaited straps passing over the shoulders, and holding the front and rear pieces of the ὑπῆρξ together. Cf. the same expression in Ε 113.
32 = Ε 26. — κατάγειν: lead down, since the ships were on the low-lying shore.
33. First half-verse as in Π 379. — ἐπόροσε: rushed on against the fleeing Trojans in and along the Scamander. — δαίζεμεναι (pres.): to continue the slaughter.
34. Δαρδανίδαο: Priam was son of
Laomedon, and fifth in descent from Dardanus. See T 230–240, with notes.

35. ἐκ ποταμοῦ: sc. on the side toward the ships, as appears from 32–34. In his consternation, or perhaps owing to the configuration of the shore, Lycaon was unable to make his escape on the side toward his home. — φεύγοντι (conative): seeking to flee.


37. προμολῶν: sc. from the camp.

38. τάμυν: was cutting. The verb is here construed with two accusatives, after the analogy of verbs of depriving. Cf. περὶ γὰρ ἐὰν χαλκὸς ἐλευθερίᾳ πάλαι τῆς Ζαλώμης Λῆμνος Α 236 f. — ὑπηκοίας: here only. — ἀντυγκας: see on T 500. The young branches of the wild fig tree were suitable for this purpose on account of their flexibility and even thickness.

39. ἀνώστον: const. with κακὰ, in pred. appos. with Ἀχιλλείως. Cf. τῷ δὲ οἱ ἀγώνια ἰοκανόν ἦλπιθε δίον Ὀρέστης γ 306. — ἦλπιθε: the aor. is regularly used, after the impf., of an action which interrupts the situation described.

40. Δήμυνον: this use of the acc. as the 'place to which' is rare in Homer except with ίκάνον. See M. 140, 4. The Minyai early established a colony in Lemnos, and trade with that island is several times mentioned in Homer. Cf. νῆς δ' ἐκ Δήμυνον παρέπασαν οίνον ἄγουσιν Η 467.—ἐπέρασον: sc. through the agency of Patroclus, Ψ 746 f.

41. νίος Ἰήσους: cf. Ἰησοῦν Ἰώνιος Εὐνός Η 468. His mother was Hypsipyle, daughter of the old Lemnian king Thoas. This is the well-known Jason, leader of the Argonautic expedition for the Golden Fleece. The price paid for Lycaon by Euneus was a silver κρήτη Ψ 741. Cf. the whole passage Ψ 740–747.

42. πολλὰ δ' ἐδωκέν: a secondary circumstance paratactically joined to ἐλώσατο, — "by giving." The same expression is found Α 243, Ω 685, γ 264. — πολλά: i.e. the worth of three hundred cattle; cf. 70 f.

43. Ἰμβριός Ἰετών: not the father of Andromache, who ruled in Thebe (Z 395, X 472, Ψ 827), or the Ecton of P 575. Since Imbros was nearer the mainland than Lemnos, it afforded Lycaon a better opportunity of escape.
ενθέν ύπεκπροφυγών πατρών ίκετο δῶμα.

ενδεκά δ’ ἡματα θυμόν ἔτέρπετο οὐσι φίλοιοιν ἑλθὼν ἐκ Λήμνου. δυσδεκάτη δὲ μν ἀτις χερσών Ἀχιλλῆς θεὸς ἐμβαλεν, ὅς μν ἐμέλλεν πέμψειν ἐσ’. Ἀιδακ θεού οὐκ ἐθέλοντα νεέσθαι. τὸν δ’ ὡς οὖν ἐνόησε ποδάρκης δίος Ἀχιλλεὺς γυμνὸν, ἀτέρ κόρυθός τε καὶ ἀσπίδος, οὐδ’ ἔχεν ἔγχυον, ἀλλὰ τὰ μὲν ρ’ ἀπὸ πάντα χαμαὶ βάλε· τεῦρ γὰρ ἵφρων φεύγουτ’ ἐκ ποταμοῦ, κάματος δ’ ὑπὸ γούνατ’ ἐδάμαν. ὁχθήσας δ’ ἄρα εἴπε πρὸς δὲν μεγαλήτορα θυμόν· ὡς τόποι, ἦ μέγα θαῦμα τὸδ’ ὀφθαλμοῖς ὀρῶμαι. ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὐς περ ἐπεφενν,

to his home. — Ἀρισβην: a town on the south side of the Hellespont. Cf. B 836. Eetion intended that Lycaon should remain there in safety during the war, as appears from ύπεκπροφυγόν 44.

44. ύπεκπροφυγόν: escaping from his protection, on account of longing for home.

45. οὐσι φιλοίοιν: this dat. of person, which is often found with τέρπομαι, is probably instrumental in its origin. See M. 144, and cf. ἀνδράμι τερπόμενοι, of Athena and Apollo, II 61.

46. ἀλθῶν: the poet does not state how long Lycaon remained in Lemnos.

47. θεὸς: here apparently not a definite divinity, but destiny, the personified will of heaven.


49. τὸν δ’ ὡς: the apodosis begins in 53. Cf. τὸν δὲ ἱσών ἐνόησε Λ 599.

50. γυμνὸν: without armor, explained by ἀτέρ . . . ἀσπίδοις, which in turn is explained by the addition of οὐδ’ ἔχεν . . . βάλε, the sentence changing to the finite construction. For this meaning of γυμνός, cf. X 124, and οὐδ’ ὑπέμεινεν | Πάτροκλον, γυμνὸν περ ἐδντα Π 814 f. — This verse serves to show how Achilles recognized Lycaon so readily.

51. τεῦρ γὰρ ἵφρων: cf. ἵφρων γὰρ μὲν ἔτερεν Ε 796.

52. ὑπὸ γούνατ’ ἐδάμαν: as in 270. Cf. ὑπέλυσε μὲν καὶ φαλάμα γυνί Ζ 27, where ὑπὸ is used in reference to the knees, as here. — ὑπὸ: beneath him.

53 f. = Τ 343 f., where see notes.

54 = Ν 99. — τὸδε: in this case not explained in the next verse, but in the subordinate clause added in 57 f.

55. ἦ μάλα δὴ: assuredly (as in E 422), to introduce an ironical conclusion from the fact just stated. — οὖς περ: even (those) whom. After the escape of Lycaon from Lemnos, Achilles will not be surprised even if the dead Trojans return from Hades.
56. Second half-verse as in Ψ 51, λ 57, 155. — ὑπὸ: (from beneath), up from. — ζόφον ἡρέωντος: the misty darkness, the sunless realm of the dead. Cf. Ἀιδώς σ' ἔλαχε ζόφον ἡρέωντα Ο 191.

57. οἶον δὴ: as indeed, strictly an exclamation, introducing an instance in point, but passing over to a causal sense. — ἥλθε: has returned, corresponding in thought to ἀναστηγοῦσα. Cf. ἐλεύσε-

tai 62. — φυγὼν . . . ἤμαρ: as in 17. This is explanatory of, and coincident in time with, the preceding ἥλθε.

58. First half-verse as in 79; cf. Λήμυρ ἐν ἡγαθέγ B 722. — πεπερημένος: concessive with ἥλθε, although he had been sent, etc. — μὲν ἔσχεν: held him back, negatively parallel to ἥλθε 57. Cf. 303.

59. πόντος ἅλος (here only): the deep of the sea. — δ': ὃς. — πολέας: with synizesis. Cf. 131. — Cf. maris magna claudit nos obice pon-
tus Verg. Aen. x. 377.

60. ἀλλ' ἀγε δὴ: here followed by the fut. indicative (cf. Τ 257 f.); usually by subjv. or imperative. — καί: even, with reference to πεπερημένος 58.

62. ὁμῶς: in like manner, as well as from Lemnos. — κείθεν: from there whither he intends to send him, i.e. from the lower world.


64 = Χ 131 (almost). — μένων: Achilles is so confident of victory that he is in no haste, but awaits the ap-

65. First half-verse as in χ 169, χ 339. — περὶ δ' ἡθελε θυμῷ: as in Ω 230. — περὶ: adv. with θυμῷ (exceed-
ingly in heart), "with all his heart."

— δὲ: a causal particle might have been used. See on Τ 489, 491.


67. δόρυ: Achilles had laid aside
his spear (17), but we may infer that he took it again at 33.

68. First half-verse as in τ 449; second, as in κ 323, where Circe avoids the uplifted sword of Odysseus. — ὑπέδραμε: ran under the arm which poised the spear.

69 f. ἔγχει... ἵμην: as in Τ 279 f., but in this case ὑπὲρ νῶτον means above his back, and is joined directly with ἐστη, without any verb of motion, while ἵμην means desiring. Weapons are often thus personified. Cf. καθ ὁμιλον ἐπιπέτεσαν μενειανων (of the arrow) Δ 126, and see Χ 328 f. — ἵμην: aor. inf., with ἵμη. — For verses 67-70, cf. inde Mago procul infensam contenderat hastam. | ille astu subit; at trembunda supervolat hasta; | et genua amplectens effatur talia supplex Verg. Aen. x. 521 f.

71. ἐλλισσετο γοῦνων: as in Z 45, κ 264. Cf. Thetis at the knees of Zeus Α 500 ff. γοῦνων is governed by ἐλων.

72. ἔχειν ἔγχος: he held the spear fast, so that Achilles could not draw it out from the ground and use it.

73. This verse, which is almost superfluous after ἐλλισσετο (71), may be defended on the ground that the intervention of 72 makes some further introduction to the words of Lycaon necessary.

74 = χ 312, 344 (except the name). — μ' αἴδεο: have regard for me as a suppliant, in the sense of shrinking from a forbidden act, such as the killing of a suppliant would be. This idea is further carried out in αἴδοιοι 75. The pres. is used of the permanent attitude. — ἐλήσου: take pity, let pity enter thy heart. Inceptive aorist. For the difference of tense, cf. ταρβήσαντε καὶ αἴδομένω Α 331. — The ground for the first request is given in 75-77; for the second, in 78 ff.

75. ἀντι: lit. in place of; then, expressing correspondence or equality, as good as. Cf. γυναικὸς ἄρ' ἀντι τένυξο Θ 163, ἀντι ευ πολλῶν λαῶν ἐστίν ἀνήρ I 116 f., ἀντι κασενήτου ζεύνος θ' ἵκησις τε τένυκαί Θ 546. — αἴδοιοι: worthy of regard, i.e. having a claim upon Achilles’s αἴδως as standing under the protection of Zeus ἱερήσως. The position of the word is here emphatic.

76. πρώτω: as the first of the strangers to whom Lycaon came in his captivity. — Δημήτερος ἀκτήν: cf. ὅς
had partaken of the first food that was offered him, he entered into his special rights. Among the Arabs of the present day ‘even the thief who has surreptitiously shared the evening draught of an unwitting host is safe.’

77. Second half-verse as in T 496.

78. μ’ ἐπέρασσας: had me sold by Patroclus. See on 40. — Lycaon enlarges on his sad history, in a vain effort to move Achilles’s heart.

79. ἐκατὼμβουον (here subst.): the worth of a hundred oxen, a poetical expression of value, since the actual ransom was a silver κρυστήρ. See on 41. Cf. the tassels on the aegis πάντες ἐν πλεκέσθαι, ἐκατωμβουον δὲ ἐκατοσ Ρ 449.

80. νῦν δὲ κτλ.: “Now, however, when I have just regained my freedom, fate has again thrown me into your hands.” This thought is para-tactically expressed, in narrative form, νῦν being resumed in νῦν αὖ 82. Cf. ὡς καὶ νῦν... νῦν δὲ α 35, 43. — λύμην: a syncopated 2d aor. ind. mid., the ὡ showing that it cannot be opt., as was supposed by ancient commentators. § 35. — The ransom here referred to is that of 42. — τρίς τόσσα: a proverbial form of expression. Cf. Ω 686, and τρίς τόσσα παρέσεσαι ἄγλαξ δῶρα Λ 213.

81. Cf. 156, and the same verse-ending Ε 204. — ἤδε: the present day, today. — ὅτε: the omission of the antecedent is especially characteristic of clauses with ὅτε. Cf. Τ 337, and see Μ. 267, 2 b.

82. ἐν χερσίν ἔθηκεν: cf. 47.

83. μοῖρ ὀλοθή: cf. θεός (47), and μοῖρ ὀλοθή, τὴν οὐ τις ἀλέστεαι ὦ 29. — μέλλω ποι: I must surely, — states the preceding thought in a slightly different form. Lycaon infers the enmity of Zeus from the fortune which had befallen him. Cf. οὔτω ποι Ἀδί μέλλει ὑπερμενεῖ φίλων εἰναι Β 116. See on Τ 451.

84. μινυντάδιον: so Achilles says to Thetis μῆτερ, ἐπεί μ’ ἐπεκές τις μινυντάδιον περ ἔντα Α 352.

85. Δαοθόη: cf. Χ 46-51.

86. “Ἀλτεω: see on Τ 358; and for the ‘epanalepsis,’ see on Τ 317. — Δελέγεσσι: see on Τ 96. — ἀνάσσου: pres., although Achilles had destroyed his city, Pedasus (Τ 92). But this had
Πηδασον αἵτησεσαν ἐχον ἐπὶ Σατυόντες.
τοῦ δ’ ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
τῆς δὲ δύω γενόμενα, σὺ δ’ ἀμφότεροι δειροτομήσεις.

90 ἦ τοι τὸν πρῶτον μετὰ πρυλέοσι δάμασσας,
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὄτε δουρὶ·
νῦν δὲ δὴ ἐνθάδ’ ἐμοὶ κακὸν ἔσσεται· οὖ γὰρ ὄρω
σὰς χεῖρας φεῦξεσθαι, ἐπεὶ ρ’ ἐπέλασσε γε δαίμων.
ἀλλο δὲ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σήσων·
μή με κτεῖν’, ἐπεὶ οὖξ ὁμογάστριος Ἐκτόρος εἰμὶ,
ὅς τοι ἑταῖρον ἐπεφνὲν ἐννέα τε κρατερῶν τε.”

taken place long before, and in Ζ 35
the city is thought of as still existing.
Aeneas may have escaped like Aeneas
in Τ 93, 191.

87. αἴτησεσαν: this derivative from
αἰτεῖν is found only here.

88. ἔχε: this word, as well as the
expression κρείονσα γυναῖκῶν Χ 48, and
the rich dowry mentioned in Χ 51,
shows that Laothoë was not a mere
concubine, but a wife with rank by
the side of Hecabe. Such a plurality
of wives is nowhere found among
the Homeric Greeks, and may mark a
conscious distinction between their customs
and those of the Trojans. The impf.
refers to the time of γείνατο, though
Laothoë was still alive.

89. τῆς: gen. of source. — δειροτομή-
σεις: refers to the fact that the speaker
was defenceless. Cf. 50 f. and 555. The
fut. is used by a sort of zeugma, since
Polydorus is already slain (90 f.).

90. ἦ τοι: indeed, introduces a
fuller and more exact statement of
the foregoing. — πρυλέοσι: front-fighters.
Cf. ἐκατὼν πολιλῶν πρυλεοσ’ ἀραμίναν
Ε 744. — The death of Polydorus is
described in Τ 407–418.

92. ἐμοὶ: emphatic, in contrast with
Polydorus.

93. Second half-verse as in Ο 418.
— ἐπεὶ ἵνα: since as it seems. — γέ:
emphasizes the predicate ἐπέλασσε,
marking the causal clause with ἐπεί as
an actual fact, and decisive in its
influence on the result. — δαίμων: some
divine power, without reference to any
particular divinity.

94 = Α 297, Δ 39, and often. This
formula is used when the speaker
changes to another subject, — the new
thought following without a conjunction.
Cf. accipite ergo animis
atque haec mea figite dicta
Verg. Aen. iii. 250.

95. Lycaon, in his abject fear, rests
his appeal for mercy upon a fact which
he would ordinarily think of with regret,
viz. that the bravest warrior in the fam-
ily was but his half-brother. In polyga-
mous families the children of the same
mother are naturally united by a special
tie. Cf. the case of Joseph and Benja-
mun, Genesis xliii. 29 f. Herodotus
(i. 173) says that the custom of tracing
descent through the mother still sur-
vived in Lycia in historical times.
δις ἄρα μιν Πριάμου προσηνύδα φαίδιμος νίος
λισομένος ἐπέεσσιν, ἀμείλικτον δ' ὁπ' ἀκούσειν.
"νήπιε, μη μοι ἄποινα πιφαύσκεο μηδ' ἀγόρευεν.
πρὶν μὲν γὰρ Πάτροκλον ἐπιστεῖν αὖσμον ἡμαρ,
τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦν
Τρώων, καὶ πολλοὺς ζωοὺς ἐλον ἡδὲ πέρασσα

καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμου γε παῖδων.
ἀλλὰ, φίλος, θάνε καὶ σὺ· τί ἡ ὀλοφύρεια σύνως;

97. Second half-verse as in Z 144.
98. ἀμείλικτον: here and A 137 only. For the thought, cf. 339.
Lycaon had not expressly done this, but the offer is included, as a matter of course, in the prayer for mercy. Cf. the words of Adrastus to Menelaus εὐχαριστεῖ, Ἀτρέως νιῖ, σὺ δ' ἀξίω δέξαι ἄποινα Ζ 46, and of Dolon to Odysseus and Diomed ἡγεῖτ', αὐτάρ ἐγὼν ἐμὲ λίσσαι κῆ 378. — μμὸ ἀγόρευε (pres.): and speak no more thereof.
100. πρὶν: nowhere else correlative with τόφρα (101), and very rare as a conjunction in this position. The principal clause usually precedes. See GMT. 624. — ἀὐσμὸν ἡμαρ: cf. T 294, and note. ἐπιστεῖν is usually followed by πότµον with or without θάνατον.
101. τί: somewhat. Cf. πάντα τί μοι κατὰ θυμὸν ἐλείσαυ μυθήσαται: I 645. — πεφιδέσθαι: sc. as Achilles had spared the illegitimate sons of Priam, Isus and Antiphus, Λ 101-106. — φίλτερον ἦν: as in X 301. The comp. is used in reference to his present quite different feeling expressed in 99.
102. See on T 352, and Metrical Appendix.
103. οὐκ ἐσθ' κτλ.: there is no one who shall escape, an emphatic circum-location for "no one shall escape." Cf. X 348, Ψ 345. — ὅν κε θέος γε: this second relative clause adds a limitation to the first.
104. Ἡλίον προπάρουθεν: as in 066, X 6. With this text, the meter requires that the penult of Ἡλίον be long, contrary to its usual quantity. The original form was probably Ἡλίαο. See § 17 c; M. 98. — In this mention of the locality, Achilles is perhaps thinking of the spot where Patroclus fell.
105. καὶ: emphasizes πάντων. Cf. καὶ πᾶσιν δ 777, ν 156. — Τρώων, παῖδων: partitive gen. with οὐκ ἐσθ', ὅς τις τις
106. φίλος: Achilles feels a humane movement in his heart, which prompts him, in spite of his wrath, to sympathy with the youth of whose fate he is the instrument. In almost friendly tone he commands him to die, striving to render his death easier by referring to the fate of Patroclus and his own destiny. — καὶ σὺ: thou too. The thought
expressed in 107–110 is already in his mind. — οὕτως: cf. τί ἢ δὲ σὺ κήδειν οὕτως Η 55, πολλὸν χρόνον ἀσκεῖται οὕτως δ 543.

107. ὁ περ σέο πολλὸν ἀμείωνων: sc. ἦν. The same half-verse is found Η 114, Η 709. — This was a much-quoted verse among the ancients, and is said by Plutarch (Alexander liv.) to have been repeated to Alexander the Great by his physician Kallisthenes, who had fallen into disfavor.

108. οὐχ ὀράφως, οἴος: the same expression is found in Ο 555. — οἴος: of his personal appearance and strength, explained by καλὸς τε μέγας τε.

109. πατρὸς: gen. as in 89. Cf. πατρὸς δ’ ἐξ ἀγαθοῦ Η 113. — μήτηρ (pred.): as mother. — Second half-verse as in Α 280.

110. έπι [ἐπεστὶ]: stands before, is allotted to. — τοί: you know. — For the fate of Achilles, cf. Τ 404–423, with note on Τ 417, and Χ 358–360.

111. ἐστὶ: emphatic, at the beginning of the verse, to call attention to the certainty of the event. Cf. ἐστὶ ἡμαρ, ὅτ’ ἐν τοῖς ἀλώλης Ἰλος ἱρή Δ 104. This sentence begins without a conjunction (‘explanatory asynde
ton’). — ηὔως: morning; instead of the general term ἡμαρ, as in Δ 104, the day is here divided into its chief parts. Cf. παννύχιος . . . ηὔὸ . . . μέσον ἡμαρ . . . διελέτο τ’ ἡλίους η 288 f. — διελή: here only, elsewhere δείλον ἡμαρ. — The three successive spondees give this verse a weighty and solemn movement.

112. Ἀρεί: i.e. in battle. Cf. ἐγειρομεν ἐξων’ Ἀρης Β 440. — ἐκ θυμὸν ἐληταῖ: as in Μ 150, Χ 68. The change from the fut. ind. to the subjv. is probably to show that no particular occasion is referred to. See Μ. 363, 1 a.

113. ἀπὸ . . . οἰστῶ: as in Ν 585. — This indication of the manner of his death is significant. Achilles was not to be slain in ambush, nor in a hand-to-hand encounter.

114 = δ 703 (of Penelope, when she learns of her son’s departure), χ 68 (of the suitors, when Odysseus reveals himself), ψ 205, ω 345. — αὐτοῦ (adv.): on the spot, straightway.

115. ἀφῆκεν: refers to 72. — ὁ δ’ . . . πετάσσας: as in Η 495; cf. the Cyclops αὐτὸς δ’ εἰπ’ θύρης καθὲξετο χείρε πετάσσας ι 417.
116. ἀμφοτέρας: for the pl. after the dual χείρα, cf. χείρα πετάσασας ἀμφοτέρας ω 397 f. — ἐρυσόσαμενος (mid.): drawing his sword. Cf. ἐφόσον τὸ γιός δὲ ἔξω δὲ ἔξω Δ 530, and Τ 284, X 390. — For the whole verse, cf. ἀμφώ. Πηνέλεως δὲ ἐρυσόσαμενος γιός δὲ ἔξω Ξ 496.


118. ὁ δὲ . . . γαίη: as in Π 413; cf. ὁ δὲ πρῆνης ἐπὶ γαίη κακέπεσε Π 310 f.

119 = Ν 655. — ταθείς: used of the outstretched corpse, as in ὁς τά γ’ ἐν κοινήσι παρ’ ἀλλήλους πετάσθεν Δ 536, and παρ’ ἀλλήλους τέταντο Δ 544. Cf. Τ 483.

120. ποταμόνδε: const. with φέρεσθαι. — ἤκε φέρεσθαι: hurried flying (lit. so that he was borne). Cf. ἤκα . . . χείρα φέρεσθαι μ 442, πόδα δὲ προέχη φέρεσθαι τ 468.

121 = Π 829 (nearly); cf. Φ 409. — οὗ: const. with ἐπευχάμενος, exulting over him.

122. First half-verse as in σ 105, ν 202 (nearly). — ἔνταυθοι: strictly of the direction whither. — μετά: among; in this sense usually of persons, and hence with a sarcastic force here, — "with the fish for company." See M. 194.

123. ἀπολυχμήσουται (here only): construed with three accusatives, σὲ, ὀφιλήν (in part. appos. with σὲ), and αἰμα (second acc. after a verb of taking away). — ἄκηδες: unfeeling, i.e. without the care and mourning which relatives expend upon the beloved dead. Cf. X 465, Ψ 159 f. Placed at the close for emphasis, and at the same time connecting the preceding with the following clause. — οὐδὲ σε μήτηρ: as in ν 515.


125. εἰσω: this and three in Ω are the only instances in the Iliad of εἰσω preceding its accusative.
126. θρόσκων κατὰ κύμα: dashing through the wave. — φρίχ' ὑπαίθει: will leap up beneath the dark ripple. This const. is found here only. Cf. ὁ ξεῖ δὲ Σεφύρου ἔχειστο πόντον ἐπὶ φρίχ H 63. φρίχ signifies the slight ripple which spreads over the surface of the water at the approach of a breeze. The fish would follow the corpse when it rose to the surface after being submerged for a time.

127. ὃς κε φάγησι: almost equivalent to a final clause. — Δικάονος: the name, with pathetic emphasis, is used instead of a pronoun. — ἀργητα δημόν: cf. ἄξειν ἐν Τροϊ θαχέας κόνας ἀργετί δημῷ A 818.

128. φθείρεσθε: pres. inv. of the continuance of the previous action. The thought of Achilles passes quickly from Lycaon to the Trojans in general. He has in mind not so much those who are in the river, whom he had cut off from their flight toward the city, as the others (referred to in 3-6) whose pursuit he had temporarily abandoned. See on 8. The reference to the river following in 130 is therefore strange.

129. οἱ μὲν, ἐγὼ δὲ: in part. appos. with the subj. of κινεῖμεν. — κεραίζων: usually laying waste. It is used of persons only here and in Τρωάς κεραίζει καὶ ἄλλους B 861.

130. πέρ: even the river-god himself is included in Achilles's defiance, and with very serious results. See 211 ff. For πέρ, cf. T 65.

131. δὴ διαθ': already for a long time, with verb in the pres. tense. — πολέας: see on 59. — ἰερέυετε ταύρους: a Trojan priest of the Scamander named Dolopion is mentioned in E 77, and the sacrifice of a bull to the Alpheus by the Pylians, in A 728. Such offerings are connected with the common personification of a river in the form of a bull, or a man with a bull's head.

132. ξωοὺς: the sacrifice of live horses is mentioned nowhere else in Homer, and Achilles perhaps refers to it here in contempt as a barbarous custom, though the Rhodians and Illyrians are said to have been accustomed to make similar offerings to Helios and Poseidon. Herodotus (vii. 113) relates that the Magi in the train of Xerxes offered white horses to propitiate the river Strymon.

133. ὀλείσθε κακὸν μόρον: as in a 166; cf. κακὸν δίτον δληι Γ 417. The acc. is 'cognate.'
túste te Patróklou fónon kai lōygōn 'Aχaiōn,
oús épi nνυσι θoθiσιν épēfvetē νόσφιν ἐμεῖον."

ób ἀρ' ἐφη, ποταμὸς δὲ χολῶσατο κηρόθι μᾶλλον,
ἀρμυνεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
δῖον 'Αχιλλῆα, Τρώεσσι δὲ λογιόν ἄλαλκοι.
τόβρα δὲ Πηλέος νῦς ἕχων δολιχόσκιον ἔγχος

134. túste: aor. subjv. in the sense of a future. Cf. eis δ κε δ' ἢ ἄλοχον πονησται ἦ δ' γε δούλην Γ 409.
135. νόσφιν ἐμεῖο: in my absence. The same expression is found I 248. Cf. Τ 62 and 422, and for the whole verse, cf. τὸν ἐπὶ νήσι θoθiσιν ἐπέφυομεν ἐγχέιον II 547.
136. Second half-verse as in 1 480, ρ 458, σ 387, χ 224. — μᾶλλον: more and more, emphatic rather than comparative. The god of the Scamander was already angry on account of the many Trojans whom Achilles had slain in his waters (146), and this wrath was now increased by the presumptuous words of Achilles in 130 ff.
137. First half-verse as in β 156; for the second, cf. 249. — ὅπως παύσει: in Attic a fut. ind. would be expected, but the Homeric const. shows more clearly the original rel. and interr. force of ὅπως. See GMT. 339, 341, 342. — πόνοιο: battle, as in εἰσαρβων πόνον αἰτῶν Λ 601.
138 = 250.
139–210. Achilles slays the Paeonian Asteropaeus.

139. Second half-verse as in Z 44. — ἔγχος: here (as at 67) the poet fails to mention the circumstances under which Achilles regained his spear, which had been thrust into the ground at 69 f.
140. 'Asteropaeus (the flashing one): leader of the Paeonians, who were kinsmen of the Trojans and neighbors of the Thracians. He is a late comer in the Iliad, and not mentioned in the Catalogue. See B 848 ff., where Pyraechmes, slain by Patroclus in II 287, is commander of the Paeonians. As grandson of the Λxlim (141 f.) he appears specially called to protect the honor of a river-god.
141. τόν: i.e. Peleion. Cf. 158 f. — 'Αξιός: an important river of Macedonia, west of the Strymon, and flowing from north to south. — Cf. 'Αξιό, οἵ κάλλιστον ὑδαρ ἐπικινδυναὶ αἰῶν B 850. — εὐφυρεθρός: here only; elsewhere εὐφρέ θέρων.
144. τῷ ῥᾷ: i.e. Asteropaeus (140). — ἀντίος ἐκ ποταμοῖο: facing him from the river, whither he had been driven by Achilles. Cf. 8.
145. ἐστή ἔχων δύο δούρε· μένος δὲ οἱ ἐν φρεσὶ θηκεν Ἐάνθος, ἐπεὶ κεχώρωτο δαϊκταμένων αἰλην, 
tοὺς Ἀχιλλεὺς ἐδάιξε κατὰ ρόνον οὐδ’ ἐλέαρεν. 
οἱ δ’ ὅτε δὴ σχέδου ἦσαν ἐπ’ ἀλλήλουςν ἱστας,
tὸν πρότερον προσέειτε ποδάρχης δῖος Ἀχιλλεὺς.
“τίς, πόθεν εἰς ἀνδρῶν, εἰ μὲν ἔτλης ἀντίος ἐλθεῖν;
δυστήνων δὲ τε παῖδες ἐμῷ μὲνεὶ ἀντιόσων.”

146. δαϊκταμένων: here and in 301 only. Cf. ἄρηκταμενον X 72. The gen. 
is causal, as commonly after verbs of emotion. See ΠΑ. 744; G. 1126.

147. τοὺς . . . ἐδάιξε: an epexegete 
rel. clause. — οὐδ’ ἐλέαρεν: without 
pity, as in ψ 313. The reason here 
given for the wrath of the river-god 
ignores the greater provocation in 130– 
135, and after 137 f. we should expect 
more decided action.

148 = T. 176.

149. τὸν: i.e. Asteropaeus. Cf. 
τὴν πρότερος προσέειτε Π 23, and often.

150. τίς, πόθεν εἰς ἀνδρῶν: a 
question recurring seven times in the Οδυς 
sευ, but found in the ΠΙΙΩΙΔ here only. 
After τίς (who?) the general import of 
the question is specialized on a point 
of particular importance. The answer 
shows that τίς does not ask merely, or 
even chiefly, for the name. Here, as 
in η 238, and the similar cases Ζ 123, 
O 247, Ω 387, the question expresses 
more wonder, as is shown by the following 
clause with δ [ὅτι]. The latter word 
was originally a cognate accusative; 
see M. 269. — μεό: for the gen. with 
an adj. of place, see ΠΑ. 754 f.; 
G. 1146.

151 = Z. 127, where, as here, the 
sentence stands in the closest relation 
with the foregoing (δ . . . ἐλθεῖν), expla 
inving and emphasizing its meaning. 
— δυστήνων: only of unhappy men, — 
emphatic by its position. The parents 
are called δυστήνων because their sons 
suffer death at the hands of Achilles.

152. Second half-verse as in Π 308, 
ω 243.

153 = Z. 145. The question here 
amounts to an indignant refusal to 
answer, although in what follows 
Asteropaeus allows himself to give the 
information sought.

154. τῆλοθ’ ἔσοσι: cf. Πυράκιχυσ 
ἄγε Παιονας . . . τῆλοθεν εξ Ἀμυδώνους, 
ἄτ’ Ἀξιοῦ εὐχή βένοντος Β 848 f.

155. δολιχεγχεια: here only. Cf. 
δαλίχ’ ἔγχεα χερσίν ἔγχοιτε Δ 533. — 
ἡδε . . . ἐλήλουθα (156): cf. 80 f.
157. ἐμοί: the emphatic form of the pronoun is used with proud self-consciousness.

158 = B 850. — κάλλιστον (pred.): (as) the most beautiful. The same expression is used of the Enipens λ 239. But the Axios is now a muddy stream.

159. κλυτὸν ἐγχεῖ: the usual expression is διωρί κλυτὸν. Cf. 233.

160. First half-verse as in Ψ 184; for the second, cf. 67.

162. Πηλιάδα μελήν: this spear was given to Peleus at his marriage by Cheiron. Cf. Πηλιάδα μελὴν, τὴν πατρὶ φιλῷ πόρε Χείρων | Πηλίων ἐκ κορφῆς, φόνον ἐμεναι ἱρφεσσίν Π 143 f. — ἀμαρτή: at the same time as Achilles raised his spear. — δούρασιν ἀμφίς: on both sides with his spears, i.e. with both his spears at once. The verb is at first supplied in thought from ἀνέσχετο, but the special statement with βάλεν is at once added.

163. περιδεῖξοι: skilled alike with either hand, ambidexter. This word, which is found here only, takes the place of the usual ἀμφιδέξιοι, which the meter would not admit.

164. διαπρό: quite through; — elsewhere always with a verb of motion. Cf. οὐδὲ διαπρὸ ἡλιθεν ἐγχεῖλῃ Μ 404 f.

165 = Τ 268. See on Τ 268–272.


167. σῶτο: poured out. Cf. the words of Pandarus ἐκ δ' ἀμφιτέρουν | (Diomed and Menelaus) ἄτρεκες αἰμ᾽ ἔσευα βαλῶν Ε 207 f. The story that Achilles was invulnerable does not appear in Homer, but is of later origin. — ἦ δὲ: fem., since the poet is thinking of αἵματι, although δόρω precedes. — ὑπὲρ αὐτοῦ: (passing) over him, just as he raised his arm (161) to hurl his own spear. For the expression, cf. 69.

168. Second half-verse as in Λ 574, Ω 317. See on Φ 70. — ἐνεστήρικτο:
δεύτερος αὐτ’ Ἀχιλέως μελίνην ἰδυπτώνα

'Αστεροπαίας ἐφῆκε κατακτάμεναι μενεαίνων· καὶ τοῦ μὲν ρ’ ἀφάμαρτεν, ὁ δ’ ὄψηλν βάλεν ὀχθην, μεσσοπαγές δ’ ἂρ’ ἰθηκε κατ’ ὀχθης μείλινον ἔγχος. Πηλείδης δ’ ἄορ ὅζυν ἐρυσσάμενοι παρὰ μηροῦ ἀλτ’ ἐπὶ οἱ μεμαῖς· ὁ δ’ ἀρα μελίνην Ἀχιλῆσας

175 οὐ δύνατ’ ἐκ κρημνοῦ ἐρύσσαι χειρὶ παχείη. τρὶς μὲν μιν πελεμίζεν ἐρύσσεσθαι μενεαίνων, τρὶς δὲ μεθηκε βίῆς· τὸ δὲ τέτρατον ὑθελε θυμῷ ἄξαι ἐπιγνάμφας δόρυ μείλινον Διακίδαο, ἀλλὰ πρὶν Ἀχιλέως σχεδὸν ἄορι θυμὸν ἀπηύρα.

plpf. mid.; cf. ἵστηρικτο II 111. The compound is found here only.

169. First half-verse as in Τ 273. — ἰδυπτώνα: this word, found nowhere else, is formed like a patronymic (cf. Κρονιόν). Its meaning is seen by comparing Υ 99, ἰδὸ βέλος πέτεται. 170. Cf. 140.

171. ὁ δὲ: marks the identity of subject in the two clauses, which are coincident in time. Cf. καὶ τοῦ μὲν ρ’ ἀφάμαρτεν, ὁ δ’ ἴναχον θεράποντα . . . βάλε Θ 119–121; so in Θ 302 f. See on Τ 322. — ὀχθην: still apparently on the side toward the Greek camp. Cf. 144 f.

172. μεσσοπαγές (here only): const. with ἰθηκε, — made it pierce to its middle, i.e. the spear entered the soil to half its length. This was perhaps possible in very marshy ground. — κατ’ ὀχθης: (down the bank), into the bank.


174. μελίνην: Asteropeus, who apparently has no sword, wishes to use the spear of Achilles, but is unable to pull it from the ground. For a further difficulty, cf. τὸ μὲν (i.e. this spear) οὐ δύνατ’ ἄλλος Ἀχαϊῶν | πάλλεν, ἀλλὰ μιν οἰος ἐπίστατο πῆλαι Ἀχιλλέως II 141 f.


176 = φ 125 (where Telemachus tries his father’s bow). — πελεμίζεν: shook.

177. First half-verse as in φ 126. — μεθηκε βίῆς: relaxed his effort. — ἱθελε θυμῳ: the same expression in II 255; see on Φ 65.

178. ἄξαι ἐπιγνάμφας: to bend and break. The partic. is closely connected with the inf. and expresses the thought of Asteropaeus, rather than the actual fact. — On verses 172–178, cf. hic hasta Aeneae stabat; huc impetus illam | detulerat, fixam et lenta in radice tenebat. | incubuit voluitque manu convellere ferrum | Dardanides Verg. Aen. xii. 772–775.

180. γαστέρα: emphatic, since here the part (cf. μν’) stands first, contrary to the usual order; cf. 122 f. — παρ’...

181 = Δ 526. — The alliteration of χ in the first half-verse is noticeable. — τὸν...κάλυψεν: a stereotyped formula in the Iliad. See on Τ 303.

182. ἀσθμαίνοντα: cf. πολλὰ δὲ τ’ ἀσθμαίνοντα (sc. the boar) λέων ἑάμασσε βηῦραν II 826. — ἐνι στῆθεσιν ὥρούσας: cf. the more common λαξ ἐν στήθεσι βάς Ζ 65.

183 = Ν 619, Ρ 537.

184. τοί: you see. — ἐρωθεινός Κρονίωνος: as in θ 289.

185. παισίν: pl. because the thought is general; so also in 499. The sense in which the word is used appears from 188 f. — ποταμοῦ περ’ ἐκγεγαγώτι: even for one who is spring from a river-god.

186. This verse explains and applies the general thought preceding; hence the asyndeton. — φήσθα: impf., the pres. being φήσθα [φύς]. — ποταμοῦ: gen. of source with ἐμεναι. Cf. 


188. τίκτε: this impf. is often used in the same sense as the aorist. Cf. the Αττικ ὁ τίκτων = πατὴρ, and μοῦνον Λαέρτην Ἀρκελίσσον ὀδυν ἑκτεν, | . . . μοῦνον ἐ’ ἐν μεγάρισι τεκὼν λιπεν π 118 ff.

189. ἀρα: “as you know.”

190. τό: therefore, drawing the inference (though illogically) from the facts stated in 180-189. The two clauses introduced by this particle are closely bound together by the anaphora κρείσσων μὲν, κρείσσων ἀυτε, but in thought the first has only the force of a subordinate clause. “As Zeus is stronger than the rivers, so also the race of Zeus is mightier than that of the rivers.” See § 3 q. — ἀλμυρηντον: flowing into the sea. Cf. ποταμον ἀλμυρηντα ε 460. In this compound the first part is a locative of the ‘place to which.’ Cf. πεδίω πέσε Ἕλες 82, and χθων Τ 222.
kreisων αυτε Διός γενεύ ριταμονο τητυκται. και γαρ σοι ποταμός γε παρά μέγας, ει δύναταις τι χραισμείν. ἀλλ' οὐκ ἔστι Δι Κρονίων μάχεσθαι, τῷ οὖν κρείων 'Αχελώιοι ἴσοφαρίζει,

195

οὐδὲ βαθύρρειταο μέγα σθένος 'Οκεανοῦ, εξ οὐ περ πάντες ποταμοί και πᾶσα θάλασσα και πάσαι κρήναι και φρείατα μακρὰ νάουσων. ἀλλα καὶ ὅσ δεδοικε Διός μεγάλου κεραυνον δεινην τε βροντῆν, ὦτ' ἀπ' οὐρανόθεν σμαραγήσῃ."

191. ποταμοῖο: for γενεύς ποταμόι ('brachyology'). Cf. oυ μὲν σοι ποτε ἴσον ἔχω γέρας A 163, κόμαι χαρίτεσιν ὅμοιαi P 51, ὁμοία νόηματα Πνευμοπείγ β 121.

192. καί: also. It belongs to the whole clause rather than to σοί. — γάρ: indeed. — ποταμός: emphasized by γέ in contrast with Δι. Here the Scamander must be meant, though the context might suggest the Axius. — πάρα [πάρεστι]: is at hand to protect you. — ει... χραισμείν (193): if he can help you at all, in a scornful tone like 130.

193. ἀλλ' οὐκ ἔστι: sc. as you have just discovered. — Δι Κρονίων μάχεσθαι: as if the combat were between the chief personages themselves, as in the cases mentioned in the following lines, though in fact the Scamander has merely inspired Asteropaeus with courage to oppose Achilles, the descendant of Zeus (187).

194. οὐδὲ: not even. — Ἀχελώιος: the largest river in Greece, flowing southwesterly from Mt. Pindus into the Ionian Sea. It was widely revered throughout Greece as the primeval river and representative of water in general, — especially through the influence of the oracle of Dodona.

195. οὐδὲ: nor yet. — βαθύρρειταο: here only. — μέγα σθένος 'Οκεανοῦ: as in Σ 607. The ocean, too, was a river, according to the Homeric conception. Cf. Τ 7.

196. εξ οὐ περ κτλ.: "though all rivers" etc. — On the relation of Oceanus to the rivers, cf. Τηθος ο' Ἤκεανη Ποταμών τέκε διήνεμας Ησίοδ Θεον. 337, Ἤκεανην τε θεών γένεσιν και μητέρα Τηθον Σ 201, ἦκεανοι, ὥσ περ γένεσις πάντεσι στυγκται Σ 246.


198. καί ὅσ: even he, an emphatic repetition of the thought of 194. For this use of ὅσ, see ΗΑ. 655 a; G. 1023, 1; and cf. μηδ' ὅσ φόνοι Σ 59, δ ἄρ γέρας εστὶ θανόντων Ψ 9.

199. ὅτε (when): introduces a temporal clause epexegetic of βροντῆν, but which also vividly recalls the whole scene. — σμαραγήσῃ: sc. βροντῆν as subject. This word is found twice in Β (σμαραγεῖ δε τε πάντως 210, σμαραγεῖ δε τε λειμών 403), but nowhere else in
Homer. — The adaptation of sound to sense in this verse is noticeable.

200. ἔγχος: for the situation, cf. 171, 175.

201. τὸν: i.e. Asteropaeus. — κατά: const. with λέπεν, and cf. λατένην δὲ κατ' αὐτόθι πάντας ἄριστους Κ 273. — ἐπεὶ ... ἀπηύρα: as in Ω 50.

202. ψαμάθουσι: usually of the sands of the seashore; of river sand, only here and 319. — διανε δὲ ... ὑδώρ: parallel in thought to κείμενον, but passing over to an independent construction. Since the river has not yet overflowed its banks (cf. 233 f.), we must infer that Asteropaeus had fallen close to the water’s edge. The stream was almost choked with corpses (147), so that the water was lapping the sands along the margin.

203. ἐγχέλυνες τε καὶ ἱχθύες: eels are not included among fish, apparently on account of their resemblance to snakes. Cf. ἔχις (viper). — ἀμφεπένυντο: were busy with (cf. Ψ 184), explained in the following verse. The tone is sarcastic. — For the whole verse, cf. τὸν μὲν ἄρ' Ἀυτολόκου παῖδες φίλοι ἀμφεπένυντο τ 455.

204. ἐρεπτόμενοι ... κείροντες: gnawing and tearing off the fat. Strictly the first partic. defines the manner of the second. — ἐπινεφρίδιον: this word is found here only, but in its composition it is analogous to ἐπιομφάλωσι Η 207 and ἐπιοδίφροιοι οἱ ἦν. The fat near the kidneys is said to be particularly relished by the carnivora.

205. Παίονας: whence these Paeonians came is not clearly stated in the previous narrative. They were probably with their leader Asteropaeus, and were among those who were driven into the river in verse 8.

206. πεφοβημάτο: were in full flight. The plpf. is used of a continuing action, and hence is joined with ἐτί and πάρ ποταμῶν, although in 207 ὅς εἶδον follows, as though the beginning of the flight were meant. Cf. ἐνγ' ὕδ' ἔφθα- μοι Λύκιοι μένον, ἀλλὰ φδήθην | πάντες, ἐπεὶ βασιλῆς ἵδον Π 650 f.

207. τὸν ἄριστον: i.e. Asteropaeus.

208. χέρος ὑπο: combined with ἄμμο as in Τηλεμάχου ὑπὸ χερσί καὶ ἔγχει σ 156. — ἰδι δαμέντα: cf. Τ 417.

209. Θερσίλοχον: cf. Ρ 216 f., where Thersilochus is mentioned in connection with Asteropaeus. — Μύδωνα κτλ.:
210 Μνησόν τε Θρασίον τε καὶ Ἀλνων ἰδ' Ὁφελέστην·
καὶ νῦ κ' ἔτι πλέωνας κτάνε Παίωνας ὁκῦς Ἀχιλλεύς,
εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθύνης,
ἀνέρι εἴσαμενος, βαθέης δ' ἐκφθέγξατο δίνης·
"α' Ἀχιλέω, περί μὲν κρατεῖς, περί δ' ἀίσυλα ἰέεις
ἀνδρῶν· αἰεὶ γὰρ τοι ἀμύνουσιν θεοὶ αὐτοί.
εἰ τοι Τρώας ἐδοκε Κρόνου παῖς πάντας ὅλεσσαι,
εὔ ἐμέθεν γ' ἐλάσας πεδίων κατὰ μέρμερα ἰέεις·
πλῆθει γὰρ δὴ μοι νεκύων ἐρατεύα βέθερα,
οὐδὲ τί πη δύναμαι προχέειν ῥόν ἐϊς ἄλα διάν
στεινόμενοι νεκύεσσι, οὖ δὲ κτείνεις ἀίδηλως.

the other Paeonians are nowhere else
mentioned. Mydon, named in E 580,
was a Paphlagonian.

211. The river-god entreats
Achilles to cease from the massacre,
and reproaches Apollo for his inactivity.

211. Cf. καὶ νῦ κ' ἔτι πλέωνας Ἀλκών
κτάνε διὸς Ὅδυσσεος, | εἰ μὴ ἄρ' δὲν νήσσε
μέγας κρυφάλλος ἔκτωρ E 679 f.

212. First half-verse as in II 716,
P 73. — ἀνέρι εἰσάμενοι: Scamander
takes the form of a man because he is
to speak with the voice of a man. So
Aphrodite (P 386 ff.) assumed the form
of an aged spinning-woman, though
some of her divine attributes were not
hidden (P 306 f.). — βαθέης [βαθείας]
δ' ἐκφθέγξατο δίνης: these words add
a closer definition to προσέφη. The
god had taken his position in the stream
as early as 136. For his station at the
beginning of the battle, see T 40, 73 f.,
151 f.

214. περί (adv.): beyond measure,
but more closely defined by the part.
gen. ἀνδρῶν (215), of all men. (See
IIA. 785; G. 1222.) Cf. περί μὲν σε τίω
Δαναῶν ταχυπόλων Δ 257. — κρατεῖς:
you are mighty. Cf. ὃς τις ὢν κρατεί (of Diomed) E 175. "You are beyond
all men in might and beyond them in
evil deeds." — ἀίσυλα: cf. κτείνεις

215. αὐτοὶ: themselves, i.e. in
person. Cf. T 98.

217. ἔμεθεν γε: forth from me
(my stream) at least. — ἐλάσας: sc. Τρώας. — μέρμερα (neut. adj. used as
noun): notable, terrible, deeds. The
stem is reduplicated from the root μερ- (cf. μέρμυρα, μερμηρίζω, memor); cf.
ἀνὸρ' ἑνα τοιοσάδε μέρμερ' ἐπ' ἤματι μητί-
σασθαι K 48, "Εκτωρ μὲν μετὰ τοιῶν
ἄμελει μέρμερα ἰέειν" Λ 502.

218. δὴ: already. — ἐρατεύα: here
especially effective in contrast to the
present state of the water, which was
now polluted with blood. Cf. 21.

219. οὐδὲ τί πη δύναμαι: and I am
in no way able. Cf. οὐδὲ πη εἶχεν ἀμ-
πεῖσαι II 110 f.

220. στεινόμενοι: choked. It is fol-
lowed by a dat. as in λάχωστε στεινομείον
τα 445. — σοῦ δὲ κτείνεις: really causal,
though paratactically expressed. In a similar tone Odysseus says to the Cyclops συ δὲ μαίνεσαι ὀφελέσαι ἄνεκτος τρώει 350. — ἀλήθεια: the adv. here only.

221. καὶ ἔσων: pray leave off, in contrast to his previous persistence. καὶ is used as in ἀλλ' ἐλετῶ σε καὶ ὑπόσ 52. — ἀγὴ μ' ἔχει: “horror fills me.” The same words occur in γ 227, π 243, expressing admiration.

222 = Τ 198.

223. ἔσται ταῦτα: this promise refers to the request of the river-god in 217. The further entreaty of 221 is rejected in 224 ff. — Σκάμανδρε: Achilles uses the human rather than the divine name. See on Τ 74. — ὡς σὺ κελεύεις: as in Θ 35, Ψ 96, Ω 669, and in the Odyssey.

224. λήξω: with supplementary participle. Cf. ὁπότε λήξειν ἀείδων I 191, δει λήξειν ἀείδουν ἰ 87.

225. Ἐκτορι: depends on πειρηθῆναι ἀντιβιήν (226), after the analogy of verbs of fighting. Cf. ἀντιβιήν ἐλθόντε σὺν ἐντεσι πειρηθῆναι Α 220. A gen. ("Ἐκτορος") depending on πειρηθῆναι might be expected, but is here metrically inadmissible.

226. ἡ κεν, ἡ κεν: the idea of a decisive struggle for life and death is developed in two disjunctive clauses, paratactically expressed. Cf. ὣς τ' ἔθησαν ὃς τ' ἔβαλ· ἀλλα Λ 410, ἡ κε φέρεται μέγα κράτος, ὡς κε φερόμην Σ 308 and X 253. — δαίμονι δεῖ: fut. indicative. — μέ: here unemphatic, and therefore unaccented. See on Ψ 724.

— ἡ κεν ἐγὼ τόν: as in Θ 533, Λ 565.
— The answer of Achilles (four verses in reply to eight) is brief and haughty in tone.

227. First half-verse as in Ρ 183; second, as in E 438, 459, 884, Π 705, 786, Τ 447: ὧς ῥώησον: apparently those who were fleeing on the plain.

228–229. Ἄπολλωνα: not previously mentioned in this book, but his presence near the river is tacitly assumed. Cf. the words of Zeus to Apollo in 0 232–235 τόθρα γάρ οὖν οἱ (Hector) ἐγερέτοι μένος μέγα, δὴ ἦν Ἄχαιοι | φεύγοντε νῆας τε καὶ Ἑλλήσποντον ἱκνύται. | κείθεν δ' αὐτὸς ἐγὼ φράσσωμαι ἔρον τε ἐπος τε | ὡς κε καὶ αὕτε Ἀχαιοὶ ὀνομάζουσι πόνοιο.

228. Cf. καὶ τότ' Ἄπολλωνα προσέφη νεφεληγερέτα Ζεὺς Ο 220, Π 666.
"ω πόποι, ἀργυρότοξε, Δίως τέκος, οὐ σὺ γε βουλᾶς 
εἰρύσαο Κρονίωνος, ο ου τοι μάλα πόλλ' ἐπέτελλεν 
Τρωσὶ παρεστάμεναι καὶ ἀμύνεν, εἰς ὀ κεν ἐλθη 
δείλος ὡθε δύων, σκιάσῃ δ' ἐρίβωλον ἀρουραν.

ἡ, καὶ Ἀχιλλεύς μὲν δουρικλυτὸς ἐνθορε μέσσῳ 
κρημνοῦ ἀπαίξας, ὃ δ' ἐπέσουτο οἴδματι θύων,
πάντα δ' ὀρινε ἰσέθρα κυκώμενος, ὅσε δὲ νεκροὺς 
πολλοὺς, οἱ βα καὶ αὐτὸν ἄλις ἔσαν, οὕς κτάν Ἀχιλλεύς.
ποὺς ἐκβαλλε θύραζε, μεμνωκ ἡτε ταῦρος,

229. οὐ σὺ γε βουλᾶς εἰρύσαο Κρο-
νίωνος (230): truly you have not ob-
served the decrees of Zeus, spoken in a 
tone of strong reproof, with the nega-
tive first in contrast to the opposite 
expectation founded on 230 f. σὺ is 
emphasized by γε in reference to the 
same decrees.

230. εἰρύσαο: sc. by obeying them. 
Cf. χρῆ μὲν σφαίτερν γε, θεά, ἢτος εἰρύσ-
σασθαι Λ 216. — μάλα πόλλ' ἐπέτελλεν: 
as in Ζ 207.

231. παρεστάμεναι καὶ ἀμύνεν:
these words are similarly joined in 
Ο 255, Ρ 563. — εἰς ὃ κεν ἐλθη: as in 
Κ 62, Ξ 77.

232. δείλος: declining day, even-
ing. Used as a subst. here only. Cf. 
δείλον ημαρ ρ 606, and δειλή Φ 111. — 
ὁθε δύων: applies strictly to the sun. 
Cf. ὡθε δύων ἄποισε (Arcturus) ρ 272.

233. η, καὶ: with change of subj., 
though usually the same subj. con-
uinues with the following verb. Here, 
however, the clause καὶ ἀπαίξα is 
subord. in thought to the following 
clause in which the original subj. re-
appears. For the change of subj., cf. 
ἡ (sc. Diomed), καὶ ὃ μὲν (i.e. Dolon) 
ἐμελλε Κ 454, and Ω 643. For the re-
appearance of the original subj., cf. 
ἡ (Odysseus), καὶ ὃ μὲν (Socus) . . . 
ἐβεβήκεις, τῇ δὲ (Socus) . . . πῆξεν 
(Odysseus) Λ 446 f. — ἐνθορε: Achilles 
first (227) turned against the Paeon-
rians who were still in flight on the 
river's bank, and afterward (233) sprang 
into the river in order to drive out the 
Trojans there (217). But in doing this 
he seems to break the promise given 
in 223, and so enrages the river-god.

234. ἀπαίξας: this compound here 
only. — ὀδήματι θύων: raging with his 
illovs, as in Ψ 230. Cf. ἀνεμος μὲν 
ἐπαύσατο λαλάπτε θύων μ 400, and μεγά-
λη σὺν λαλάπτε θύων μ 408.

235. κυκώμενος: whirling up, in 
wild uproar. Cf. ἀναμορφώσεκε κυκ-
ώμη (swirled and seethed) μ 238. — ὅσε: 
drove, set in motion. The aor. marks the 
beginning of the action of ἐκβαλλε (237). 
The heaped-up corpses had previously 
stemmed the flood, but now the stronger 
movement of the waves sets them in 
motion again. The rhythm, appropri-
at to the thought, is lively and dactylic.

237. θύραξε: forth. Cf. 29. — μεμ-
νκως ἡτε ταῦρος: see on 131.
χέρσονδε· ζωόν δὲ σάω κατὰ καλὰ ρέθαρα,
κρύπτων ἐν δύνηι βαθείοισι μεγάλησιν.

240 ἐδεών δ’ ἀμφ’ Ἀχιλῆα κυκώμενον ἱστατο κῦμα,
ἀθελὶ δ’ ἐν σάκει πίπτων ρόος· οὐδὲ πόδεσσιν
ἐίχε στηρίζοσθαι. ὡδὲ πτελέην ἐλε χερσῶν
εὐφυέα μεγάλησιν· ἤ δ’ ἐκ μείζων ἐριποῦσα
κρημνῶν ἀπαντα διώσει, ἐπέσχε δὲ καλὰ ρέθαρα

245 οἴοισιν πυκνοῦσιν, γεφύρωσεν δὲ μν αὐτόν
εἰσω πᾶσ’ ἐριποῦσ’· ὡ δ’ ἀρ’ ἐκ δύνης ἀνοροῦσας
ηῆςεν πεδίοιο ποσὶ κραυνυσί πέτεσθαι,
δείσας. οὐδὲ τ’ ἔληγε θεὸς μέγας, ὥρτο δ’ ἐπ’ αὐτῷ

238. χέρσονδε: defines θύραιε more closely. χέρσος is elsewhere used only of the seashore (not of a river). See on ψαμάθωσι 202. — σάω [ἐσφιξε]: conative impf., apparently from Ἅελυς σάωμ. Cf. σάω δ’ ἐρήπας ἑταίρους II 363 (this, too, impf.), and the inv. σάω ν 230, ρ 595; also σαώσομεν 408, σαώσεμεν 401, σάωσας X 18, σάωσαν Ψ 274.

239. κρύπτων: concealing in his waves. For a similar case of miraculous concealment by a river, cf. πορφυρῶν δ’ ἀρ’ κυμα περιστάθη οὐρεί λοον | κυρωθὲν, κρύψεν δὲ θεῶν θυητὴν τε γυναῖκα λ 243 f. — δίνησι κτλ.: the triple repetition of the ending -ριν suggests the multitude and wide extent of the waves.


241. ἐν σάκει πίπτων: falling upon his shield from above. — πόδεσσιν εἴχε στηρίζοσθαι (242): cf. οoftware ηἴχον | οὔτε στηρίζας ποσὶν ἐμπεδῶν (of Odysseus clinging to the wild fig-tree, above the whirlpool of Charybdis) μ 433 f. The foothold of Achilles is destroyed by the greater violence of the current, or its increased depth.

243. εὐφυέα: not a mere ornamental epithet in the case of the elm. — ἐκ μείζων: torn from its roots, in spite of the great strength of the roots of the elm. Cf. οἴ δὲ τε θάμαν (bushes) | πρόρριζον πίπτουσιν Λ 156 f.

244. διώσει: tore apart. This compound appears here only. — ἐπέσχε: stretched over, covered. Cf. 407, Ψ 190.

245. γεφύρωσεν: bridged. The branches covered the water, while the trunk, falling crosswise, formed a sort of dam, by means of which (246 f.) Achilles escaped. — μν αὐτόν: the river itself, as a whole, in distinction from the πέτερα.

247. ἦςεν πέτεσθαι: hastened to flee. After the analogy of θη δ’ ἤνα. Cf. ἄρτο πέτεσθαι Ν 62. Achilles is now on the Trojan side of the river. — πεδίοιο: over the plain. For the gen., see on Χ 23.

249. ἀκροκελαινιῶν: darkening on the surface, "with troubled surface." Const. closely with ἀρτο,—rushed after him with dark-swelling flood. ἀκροκελαινιῶν is found here only, but for its formation, cf. γαλακτόω, ἐργίδαω. — ἦνα . . . ἀλάλκοι (250): as in 137 f.

250. ἄποροσθεν: rushed away. More closely defined in ὑπαίθα δε τοῦ λιασθεὶς 255. — ὅσον τ' ἐπί: equiv. to ἐφ' ὅσον τε (over as great a space as), as far as. — Second half-verse as in Ο 358, where γέγραται follows, while here ἑστὶ is to be supplied. — Cf. ὅσον τ' ἐπί λέαν ἔσον Π 12, ὅση δ' αἰγανής (hunting-spear) μετὰ ταναίδο τέτυκται Π 589.

252. οἴματα: spring, swoop, the rushing motion with which a beast of prey darts upon his booty. Cf. οἴμα λέοντος ἔχων Π 752. — μέλανος: this word has a very wide range of use in Homer. It is applied to ships, blood, wine, the water of springs or the sea, seals, night, clouds, death, pain, and many other objects. — τοῦ: 'the article is used before adjectival words that imply a contrast or distinction, especially between definite or well-known alternatives.' M. 260 f. So here, in the words τοῦ θηριτήρος (that hunter), the eagle is designated as a bird of prey, just as the lion and wolf are called σινης. Cf. Ο 316.

253. ὠκιστος πετευνῶν: this expression is used of the hawk in Ο 238. Cf. θάσσονας ἱρήκον Ν 819.

254. ἐικός (σεικός): here only in place of the regular ἐικός, though the fem. ἐικώνa is frequent. For the long stem in the masc., with short stem in fem., cf. εἰδός, ἑιδία. § 31 g. — στήθεσι . . . κονάβιζεν (255): as in Ν 497 f.

255. ὑπαίθα δε τοῦ λιασθεὶς: "turning aside from before him" (i.e. the river). Cf. ὃ δ' ὑπαίθα λάσθη Πολυδάμας Ο 520 f.

257. ὀχετηγός: who makes a canal, ditcher. The word is found here only. The point of comparison is the rapidity of the water's flow (262-264); the resemblance in sound (250, 260 f.) is more accidental. Irrigation does not seem to be mentioned elsewhere in Homer, unless in the account of the gardens of Alcinous ἐν δὲ δῶ ἱρὴν ἱμὲν τ' ἀνὰ κῆπον ἄπαντα | σκιῶνται η 129 f. Cf. deinde satis fluvium inducit rivosque sequentis Verg. Georg. i. 106. — Second half-verse as in Π 160.
omphrou iliadou φ.

ἀμ φυτὰ καὶ κέπους ὑδατὶ ρόον ἤγεμονεύῃ,
χεραῖ μάκελλαν ἐξων ἀμάρης ἐξ ἔχματα βάλλων.

tou μέν τε προρέοντος ὑπὸ ψηφίδες ἀπασαι
ὀχλεύνται· τὸ δὲ τ' ὁκα κατειβόμενον κελαρύζει
χώρῳ ἐνι προαλεῖ, φθάνει δὲ τε καὶ τὸν ἄγοντα
ὡς αἰεὶ Ἀχυλῆ η κιχήσατο κῦμα ρόοιο
καὶ λαυφηρὸν εὔντα· θεοὶ δὲ τε φέρτεροι ἀνδρῶν.

260

όσσακι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς
στῆναι ἐναντίβιον καὶ γνώμεναι, εἰ μὲν ἄπαντες
ἀθάνατοι φοβέουσι, τοὶ οὐρανὸι εὖρον ἔχουσιν,
toosakí mun méga kúma dúpeteños potamóo

258. ἀμ [ἀνά]: for the apocope and assimilation, see on Τ 458. — φυτὰ: plantations. — ὑδατὶ ρόον ἤγεμονεύῃ: guides the water in its flow. Const. like τοὺς γέρων ὄδων ἤγεμονεν (guided for them their course) ω 225.

259. μάκελλαν (mattock), ἀμάρης (ditch): here only.— ἐξων: subord. to βάλλων following.— ἔχματα: obstructions. The canal is now finished, and the ὀχτεγγὸς is removing, with the mattock, the earth, branches of trees, and stones, which would obstruct the flow of water.

260. tou mén te proreóontos: gen. abs. (see on Τ 210) referring to the stream as it pours forth from its spring or source. Cf. X 151 f. In contrast with this is τὸ δὲ . . . κελαρύζει 261,— but then, gurgling down.— ὑπὸ (adv.): beneath, on the bottom of the canal.— ψηφίδες (cf. ψῆφος), ὀχλεύνται (261): here only.

261. κελαρύζει: cf. ἀπὸ δ' ἔλκεος ἀργαλέων | αἴμα μέθαν κελαρύζει Λ 812 f.

262. προαλεῖ: here only.— φθάνει: Monro suggests that the ἀ (as in I 506) may be due to an original form φθαρφ for φθανυν. See M. 47. — καὶ: even.— τὸν: the art. as dem. with a participle. Cf. τὸ δὲ κε νικήσατι Τ 138.

263. αἰεί: each moment. — κῦμα ρόοιο: the same expression is found in 306, and in λ 639.

264. δε τε: for, with parataxis. For the thought, cf. Τ 131.

265. First half-verse as in X 194; second, as in A 121. — ὀσσάκι: this word, and πολάκις and τοσσάκις, are the only adverbs in ἀκις which lose the final σ in Homer.— ὀρμήσειε: started, prepared.

266. στῆναι ἐναντίβιον: (to take a stand in opposition), “to take a position of defence.” The same expression is used in ρ 439.

267. φοβέοντι: put to flight, in so far as they do not assist him, i.e. are hostile to him. The emphasis is on ἀπαντες (260), “whether all were against him, or whether some one would aid him.” — τοι . . . ἔχουσιν: as in Τ 299, and in the Odyssey.

268. Second half-verse as in 326, II 174, P 263, and in the Odyssey.
πλάξ· ὤμους καθύπερθεν· ὁ δ᾽ ὑψόσε ποσσῖν ἐπῆδα

270 ὦντος ἀνιάξων· ποταμὸς δ᾽ ὑπὸ γούνατ᾽ ἑδάμα

λάβρος ὑπαίθα ῥέων, κονίην δ᾽ ὑπέρεπτε ποδοῦν.

Πηλείδης δ᾽ ὤμωξεν ἵδων εἰς οὐρανὸν εὐρύν·

"Ζεῦ πάτερ, ὡς οὐ τίς με θεῶν ἐλεεύνον ὑπέστη

ἐκ ποταμοίο σαῶσαι· ἐπείτα δὲ καὶ τι πάθοιμι.

275 ἄλλος δ᾽ οὐ τίς μοι τόσον αἰτίος Οὐρανώνων,

ἀλλὰ φίλη μήτηρ, ἦ με ψεύδεσσιν ἐθέλγεν,

ἤ μ᾽ ἐφατο Τρῶων ὑπὸ τεῖχεὶ θωρηκτάων

λαυφηροὶς ὀλέσθαι Απόλλωνος βελέσσιν.

269. πλάξ· ὤμους καθύπερθεν: dashed upon his shoulders from above, i.e. so that the water rose above his shoulders. ὤμους is in partitive app. with μὲν (268). This is perhaps the only place where πλάξω is used in a physical sense; but cf. κύματι πηγῆς πλάξετο e 388 ff., and a 75. — ποσσίν: suggests Achilles's energetic movements. Cf. ἐς δ᾽ ὥχεα φλόγεα ποσὶ βῆσέτο E 745.

270. ὦντος ἀνιάξων: as in χ 87. i in ἀνιάξω is variable in quantity (cf. Ψ 721), though long in ἀνίκιν and ἀνίων. — ὑπὸ . . . ἑδάμα: as in 52.

271. λάβρος: pred. with ἰόν. Cf. λάβρος ἐπαιγίσσω Β 148. — ὑπέρεπτε (this compound with ὑπὸ here only): washed away underneath.


272 = Γ 364 (except the name).

273. ὡς (excl.): how, "to think that." — ἐλεεύνον: const. with μὲ, in my wretched plight. — ὑπέστη: has undergone already.

274. ἐπείτα: then, i.e. after being saved from the river. — καὶ: even. — πάθοιμι: let me suffer, in a concessive sense, — "I am ready to suffer." παθεῖν τι, as often, is a euphemism for ἀποθανεῖν. Cf. περὶ γὰρ δει ποιμένι λαών, μή τι πάθοι Ε 506 f., δείδο, μή τι πάθησι τάν Λ 470. — Cf. also the dying words of Sarpedon ἀλλ᾽ ἐπάμωνον· ἐπείτα μὲ καὶ λίποι αἰών Ε 685, and the appeal of Ajax ἐν δὲ φάει καὶ ὀλέσσον Π 647.

275. τόσον αἰτίος . . . ἄλλα (276): a mixture of two constructions, (1) ἄλλος δ᾽ οὐ τίς τόσον αἰτίος ὅσον, and (2) ἄλλος δ᾽ οὐ τίς αἰτίος, ἄλλα. The change of const. makes the contrast expressed by ἄλλα more striking. Cf. ὀδὸν νῦ τῶν ἐπὶ τόσον ὁδύρουμαι . . . ἄλλα μ᾽ Ὀδυσσῆος πόθοι αἰνεται ξ 142 ff.

276. First half-verse as in β 88. — ἄλλα: any, but rather.

277. ἦ κτλ.: this second rel. clause explains the preceding.

278. λαυφηροῖς: here only as epithet of βῆδος. — Ἀπόλλωνος κτλ.: the prophecy of Achilles's death, however, had never before been told by the poet so definitely as this. Cf. 113, Τ 417 and note, Χ 359 f. To die by the hands of Apollo would be an honorable end.
..."Etiam crēvē, οὗ ἐνθάδε γ' ἔτραφ' ἀριστος:
280 τῷ κ' ἀγαθὸς μὲν ἐπεφυ', ἀγαθὸν δὲ κευ ἐξενάριξεν.
νῦν δὲ με λευγαλέω θανάτῳ εἶμαρτο ἀλῶναι
ἐρχθεν' ἐν μεγάλῳ ποταμῷ, ὦς παῖδα συνορόβον,
ὁν ὥς τ' ἐναυλος ἀποέργῃ χεμῶν περῶντα."

ως φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ 'Αθήνη
285 στήτην ἐγγύς ιόντε, δέμας δ' ἀνδρεσσων ἐκτην,
χειρὶ δὲ χειρα λαβόντες ἐπιστῶσαντ' ἐπέεσσων.

279. ἐνθάδε γε: here at least, in contrast to the heroes of other lands.
— ἔτραφε (intr.): has grown up, and hence is. "Who is the bravest man
this land ever nourished"; ἀριστος
being construed as predicate. Cf.
Ψ 348, and also Τηγᾶλεμος δ', έτει
οδν τράφ' ἐνι μεγάρῳ ἐυπήκτῳ Β 661.
— For the thought, cf. the words
of Aeneas, o terque quaterque
beatī, | quis ante ora patrum
Troiae sub moenibus altis|
contigit oppetere! o Danaum
fortissime gentis | Tydide! me-
ne Iliacis occumbere campis |
non potuisse tuaque animam
hanc effundere dextra, | saevus
ubι Aeaicidae telo jacet Hector,
ubί ingens | Sarpedon, ubi tot
Simois correta sub undis |
scuta virum galeasque et fortia
corpora volvit? Verg. Aen. i. 94–
101.

280. τῷ κ' ἀγαθὸς μὲν ἐπεφυν: this
clause contains the chief thought. The
second, which calls attention to the
equality of rank of the defeated hero,
is an addition arising from a proud
self-respect which shows itself even in
the present situation.
281 == 312, ω 34 (almost). — νῦν δὲ:
refers, as often, to the actual circum-
stances, in contrast with something
desired or assumed. — εἶμαρτο: it was
(had been) fated. The plpf. is used
with reference to the belief which he
former held, in consequence of what
he had been told by Thetis.

282. ως παίδα: ως before a subst.,
without a finite verb (instead of ως
after it), is very rare in Homeric
comparisons; cf. ως ειναλιη ᾧς ω 479. The
simile is taken from the practice of
sending swine to fatten in the woods
in autumn, and driving them home as
winter comes on.

283. ἐναυλος: (gully), torrent. Cf.
312. — ἀποέργῃ: for the quantity of
ο, see on Τ 35, and contrast ἐνθα με
κωμ' ἀπέφερε Ψ 348.

284. μάλ' ὦκα . . . στήτην ἐγγύς
ιόντε (285): cf. στη δὲ μάλ' ἐγγύς ἑών
Δ 496. In place of τῷ we expect a
gen. depending on ἐγγύς. Cf. τέκεσσων
X 453.

285. ρεβικτην (cf. 254): cf. δόσε δὲ
οἱ πυρὶ λαμπετῶντι ἐκτην Α 104.

286. χειρὶ: i.e. each with one hand.
— ἐπιστῶσαντ' ἐπέεσσων: (encouraged
him with words) "gave him encourag-
ing assurances." Cf. χειρὰς τ' ἀλλήλων
λαθέτην καὶ πιστῶσαντο Ζ 233.
τοίσι δὲ μύθων ἢρχε Ποσειδάων ἐνοσίχθων·

Πηλείδη, μήτ’ ἄρ τι λήν τρέε μήτε τι τάρβει·

toíw γάρ τοι νόι θεῶν ἐπιταρρόθω εἴμεν

Ζηνός ἐπαινήσαντος, ἐγώ καὶ Παλλᾶς Ἀθήνη·

ὡς ου τοι ποταμῷ γε δαμήμεναι αὐσμόν ἐστίν,

ἀλλ’ ὤδε μὲν τάχα λωφήσει, σὺ δὲ εἰσεῖ αὐτὸς·

αὐτάρ τοι πυκνῶς ὑποθησόμεθ’, αἱ κε πίθαι·

μή πρὶν παύειν χείρας ὁμοίου πολέμου,

πρὶν κατὰ Ἰλιόφι κλυτα τείχεα λαὸν ἐέλσαι

287. τοίσι: this word is inappropriate here, since Poseidon speaks to Achilles only. — The verse is probably a reminiscence of H 445 (which is identical with this), where τοίσι refers to the assembled gods.

288. μήτ’ ἄρ ... μήτε: the same form of expression is used H 400 f., K 249. — μήτ’ ἄρ τι λήν τρέε: yield not over much to fear. The verb implies an act of shrinking and not merely the feeling of fear; cf. 575. — τι λήν: a common formula. Cf. μή μοι τι λήν ἀκαχίζω θυμῷ Ζ 480, οὔτε τι λήν ταρβέε Ν 284 f. οὔ τι λήν ποθῇ ἐσσεται Σ 368.

— μήτε τι τάρβει: cf. Ω 171.

289. τοίω γάρ τοι κτλ.: only the bravest, in Homer, enjoy the help of the gods. Cf. τοίη οἴ (Tydeus) ἐπίρρηθος ἦν Ἀθήνη Δ 390, and Ω 182. But the help of Athena and Poseidon is in this case only moral. The real deliverance is effected by Hephaestus at the request of Hera (328 ff.).

290. ἐγώ: Poseidon seems to assume that his identity is known to Achilles, in spite of his human disguise (285), and hence he names only his companion-goddess.

291. ὡς (const. with 288): since.

Nearly the same use as in 273, but slightly further from the exclamationary force. Cf. ὤς ᾧ ἐπιτει’ ἀπὸ σεία, φίλον τέκος, οὐκ ἔθελομι λείπεσθαι I 444 f., ὡς ἄν σήν ἄρεθήν βρατὸς οὔ τις ὄντοι θ 239.

— οὐ: by no means. Placed first for emphasis, in contrast with 281 f. — ποταμῷ γε δαμήμεναι: to succumb to the river at least. The contrasting thought is “though from death in general we cannot protect you.”

292. σὺ δὲ εἰσεῖ αὐτός: you will yourself experience it. Cf. τάχα δ’ εἰσεῖ αὐτός β 40. For λωφήσει, cf. κάδ δὲ κ’ ἐμῶν κήρ | λωφήσει κακῶν ι 459 f.

293 = a 279 (almost). — αὐτάρ τοι: in contrast with ὡς μὲν (292). — αἱ κε πίθαι: if happily you may obey us. See on Τ 71, Υ 436. Here the implied apodosis is the purpose of ὑποθησόμεθα, i.e. “to secure your confidence.”

294. ὁμοίου: common, general, “affecting all alike.” Cf. νῆπιον, οὐ πω εἴδοθ’ ὁμοίου πολέμου Ι 440. The long penult is perhaps to be explained as in Ἰλὸν 104.

295. Ἰλιόφι: here a pure gen. with τείχεα, the original instrumental or locative force of the termination being forgotten. See M. 158. 1, and cf. 367.
Τροικόν, ὃς κε φύγῃσι· σὺ δ᾽ Ἑκτορὶ θυμὸν ἀπούρας ἄψ ἐπὶ νῆς ὑμεν· δίδομεν δὲ τοι εὔχος ἀρέσθαι.

τὸ μὲν ἄρ’ ὃς εἰπόντε μετ’ ἀθανάτους ἀπεβήτην, αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὁτρυνεν ἐφετμῆ,

ἐς πεδίον· τὸ δὲ πάν πλῆθ’ ὕδατος ἐκχυμένου, πολλὰ δὲ τεύχεα καλὰ δαίκταμένων αἰζηῶν πλῶν καὶ νέκνες. τοῦ δ’ ὑψόσε γοῦνατ’ ἐπῆδα πρὸς ῥόνον ἀἰσσοῦντος ἀν’ ἵθυν, οὔδε μιν ἵσχεν

— κατὰ . . . τεῖxea: cf. 225, and contrast 534, X 12, 47, where ὃς is used.
— For the thought, cf. cum Troia Achilles | examinata sequens inpingeret agmina muris Verg. Aen. v. 804 f.—The exhortation in 294 f., which Achilles did not need (cf. 224 f.), is intended merely to prepare the way for the warning in 297.

296. ὃς κε φύγῃσι: whoever shall escape, an additional clause limiting λαῖν (295). Cf. T 72, and ἀφίξεται ἵππον ἱππα, ὃς κε φύγῃ Σ 270 f.— Ἑκτορὶ: for the dat., cf. πολέσσων ἐπ’ αὐτῷ θυμὸν ἀπεφύρα P 236.

297. First half-verse as in Σ 14 (the command of Achilles to Patroclus).— εὐχός ἀρέσθαι: often used as a verse-close. Cf. H 203, Λ 290. — The meaning of this warning (σὺ . . . ὑμεῖ) attached to μὴ πρὶν παῖειν is, "but content yourself with the slaying of Hector, and do not endeavor to capture Troy besides."

298. τὸ . . . εἰπόντε: dual, though Poseidon only had spoken. Cf. ὃς ἀρα φωνήσατε K 349, where Odysseus has addressed Diomed, but has received no reply. — μετ’ ἀθανάτους: i.e. the gods friendly to the Greeks, assembled on the battle-field. See T 144 ff.

299. ἐφετμῇ: i.e. in 294 f., where the command was indirectly given to go in pursuit of the Trojans on the plain (cf. 3), and to kill Hector.

300. ἐς πεδίον: according to 247, Achilles was already on the plain, and it is not stated that he had since left it. — πλῆθ’: ἐπληθε. — ἐκχυμένου: "which had poured out of the bed of the stream and over the banks." This is stated almost as if the overflow were just beginning. The Menéà à the present day is almost dry in summer, but in winter its overflow is extremely great.

301. First half-verse as in P 760; second, as in Φ 146.

302. πλῶν: the flood was so violent that it lifted even the shields and the corpses of the slain. — γοῦνατ’ ἐπῆδα: cf. 269 (where ποσαὶ is used in the dat., instead of being made the subj. as γοῦνατα here), and γοῦνατα δ’ ἔρρωσαντο ψ 3.

303. πρὸς ῥόνον: cf. βέβρωξεν μέγα κύμα ποτὶ ρόνον P 204.— ἀν’ ἵθυν: straight up. Cf. αὐτὰρ ἐπεί δὴ σφαίρῃ ἀν’ ἵθυν περῆσαντο θ 377, of the Phaeacians at ball. — οὐδὲ μιν ἵσχεν: as in 58.
304. μέγα . . . ἐμβαλε: cf. Ἀχαϊῶν δὲ μέγα σθένος ἐμβαλέ ἐκάστω Λ 11, Σ 151.

305–341. The river-god summons the Simois to his aid, and presses Achilles still more fiercely. Hera sends Hephaestus to oppose the rivers.

305. ἔληγε: abate,—trans. as in οὔ λήγε μέσος μέγα N 424, χείρας ἐμάς λήξαμι φόνοι χ 63. — ἀλλ’ ἐτι μᾶλλον: as in I 678.


307. First half-verse as in μ 249, ρ 83 (nearly). — κέκλετ’ ἀύσας: called with a loud cry. The partic. is a stronger expression for the frequent φωνήσας. The same expression is found Δ 508. — It is remarkable that the following appeal to the Simois, like that to Apollo (229–232), does not produce the slightest effect on the action, and even remains unanswered.

308. First half-verse as in Δ 155, Σ 359, where, as here, the penult of φιλε is long. See § 41 q. In Aeolic the word may have been originally φίλος. — ἀμφότεροι περ: both (certainly) together, since I alone cannot do it.

309. ἄστυ . . . ἀνακτος: as in Η 296, P 160, γ 107.

310. κατὰ μόθον: through the turmoil. The same expression is used in Σ 159, 537; cf. Τ 319, φ 422.

312. ὕδατος: const. with ἐμπίμπληθ: — πηγέων: read with synizesis, as regularly the gen. pl. of the first declension. — ὀρόθυνον: swell. — ἐναύλοις: the side-channels, which empty into the Simois.

313. ὑστη: raise. Cf. 240, 327. — ὀρυμαγδόν: crashing of trunks of trees and rocks carried away by the swollen stream and dashed against one another. The word is onomatopoetic. — For the second half-verse, cf. πολὺς δ’ ὀρυμαγδόν ὀρφέων Θ 59.

ὅς δὴ νῦν κρατεῖε, μέμονεν δ’ ὦ γε ἵσα θεοῖσιν.

φημὶ γάρ οὔτε βιήν χρασμήσεμεν οὔτε τι εἰδὸς
οὔτε τὰ τεῦχεα καλά, τά που μάλα νειόθι λίμνης
κεῖσθ’ ὑπ’ ἴλνος κεκαλυμμένα· καὶ γε μιν αὐτὸν
εἰλύσω ψαμάθοισιν, ἄλις χέραδος περιχεύασ

316. βιήν, εἶδος, τεῦχεα (317): advantages of Achilles in which he might put confidence. For the thought, cf. σῶκ ἀν τοι χρασμῇ κίθαρις τὰ τέ δῶρ’ Ἀρροδίτης, ἢ τ’ ἐκ κύμη τὸ τὸ εἴδος, δι’ ἐν κοινήσι μιγέης Π 54 f.

317. τὰ τεῦχεα καλὰ: those arms, beautiful as they are. — τὰ ποιν κτλ.: the rel. clause is added to the emphatic attribute καλά, which finds a strong contrast in ὑπ’ ἱλός κεκαλυμμένα 318. — πού: I think. — μάλα: strengthens νειόθι (at the bottom; cf. νέος), a word which is found here only. — λίμνης: i.e. the overflowing river which covered the plain like a lake.

318. ἄλις: the ὑ seems to be a trace of the original quantity of the suffix -ός. See M. 116, 4. — καὶ [κατά]: const. with εἰλύσω 319.

319. ἄλις: in abundance. Const. with περιχεύασ, of which the obj. is χέραδος. — χέραδος (here only): debris, which a swollen mountain torrent carries with it and deposits. This word is acc., not gen. with ἄλις, since this const. is not used in Homer.

320. μυρίων: a vast quantity, — strengthening the force of ἄλις, but construed as adj. with χέραδος. Cf. ψυχρὰς Τ 358. — οὐδὲ ἐπιστήσονται: i.e. it will be hard for them.


322. αὐτοῦ: on the spot where he falls. — τετευίζεται: shall be prepared, by means of the mass of sand heaped upon him. Cf. 585, and τετευίζεται αἰτῶς ὀλθήρος Μ 345. — χρεώ (with syn-izesis, as always): here only with ἔστι, as only in δ 634 with γίγνεται.

323. τυμβοχοήψατι: cover with a funeral mound. Const. with μίν as object. This is the only case of the
elision of the ending -αι in the aor. inf. active. — θάπτωσιν: (apparently) of the funeral rites, which were performed even for those whose bodies were lost. So in the case of Odysseus, who had disappeared, the direction is given, σήμα τε οἱ χεῖρας καὶ ἐπὶ κτέρεα κτερεῖται a 291. Cf. X 512 ff. The subjv. with ἄστε, after the fut. indic., marks the thought as general.

324. κυκώμενος: subord. to υψάσε θῶν. See on 235, and cf. 307.

325. μορμύρων ἄφρω: cf. ἄφρω μορμύρων Σ 493. For the dat. of accommodation, see HA. 774; G. 1189.—νεκύεσσιν: loosely joined with μορμύρων (‘zengma’).


327. ἵσταστ’ ἄειρόμενον (as in B 151, Ψ 306): rose mounting.—κατὰ δ’ ῥῆμα: was on the point of dragging down. The divine prowess lent Achilles by Athena (297) is almost exhausted. The action which interrupts this situation follows in 328 with the aor. ἄνασε.

328. Ἡρη: Hera is often represented as giving commands to other gods (Iris, Athena, Helios).

329. ἀποιέσσει: the further consequence of κατὰ δ’ ῥῆμα 327. Cf. 283, and see on Τ 35.

331 f. ὀρσεο: impv. of the mixed aor. ὀράμην. § 30 j.—κυλλοπόδιον: used almost as a proper name also in Σ 371, Τ 270. There is no contempt in the epithet when used by his mother. — ἄντα σέθεν... ἧσικομεν εἶναι: we considered (Xanthus) suitable to stand against you in fight, i.e. we regarded him as a fit antagonist for you (referring to the hostile elements of fire and water). The impf. points to the time when the gods took sides for battle, in Τ 67 ff. — γάρ: stands third in its clause, since the two preceding words are closely connected in thought.

333. First half-verse as in 311. — ἐπάμενε: sc. Ἀχιλλεί.—πιθαύνε (cf. 99): light up, cause to blaze forth.

334. ἀργεστάσο: strictly subst., that which makes bright, because this wind brings fair weather. In Aristotle we
find leukōnotos, and we may cf. albus
Notus (Hor. Carm. i. 7. 15 f.) and
ărgetstio Nótou, bábeír λαλάπα Λ 306.
335. ἐξ ἀλόθεν: from the sea. Cf. ἐξ οὐρανόθεν Θ 19 for this use of the
form in -θεν as a genitive. Before
Hera can carry out her plan, she hears
the appeal of Xanthus (336 ff.) and
checks Hephaestus in accordance with
341.

336. ἀπό: const. with κῆι. Else-
where κατακαλεῖν is used, as in 348 f. —
κεῖν ἀπό ... κῆι: potential opt., char-
acterizing the purpose as a possible
(rather than probable) consequence of
the principal action. M. 304, 1 a. For
a similar use of opt. after a fut., as here,
cf. ὄρθομεν ἐγγύθη τὰ φρόνιμα, ἢ ἔ
ποισι καὶ λαῦ ἐρεμάκα Π 341 f.; after a subjv.
of exhortation, μάντιν ἐρεμνομεν ... δὲ κ'
εἶτοι Λ 62 ff.; after an opt. of wish,
Ω 149. — Τρώων κεφαλᾶς: periphrasis
for the persons. Cf. κάρφα Τρώων
φευγόντων Λ 158 f. The slain in the
river are meant (cf. 343, 348).

337. φλέγμα (here only; lit. that
which is kindled): heat occasioned
by the φλόξ 333. — φορέοντα: (carrying
here and there), spreading. — παρ'
ὄχθας: along the banks. Cf. παρ' ὄχθας
Σαγγαρίου Γ 187, Σατυνείντος ἐυρρέαται
παρ' ὄχθας Ζ 34.

338. ἐν δὲ αὐτὸν ἦν πυρί: and set
(him) himself in (the midst of) fire, so
that the flames shall surround and
press him hard on all sides. — μηδὲ ... ἀρείη (339): as in Τ 108 f. (almost).

340. ἀλλ' ὁποτ' ἄν δῇ: this change of
const., instead of πρὶν with subjv.,
gives life to the style. Cf. οὐ πρὶν
μηνιδῶν καταπαυσόμεν, ἀλλ' ὁποτ' ἄν δῇ |
νῆας ἐμάς ἀφίκηται ἄντη τε πτόλεμος τε
Π 62 f.

341. φθέγξομαι (nor. subjv. with
ἰάχουσα): (crying out, raise my voice),
call out aloud. Cf. φθείγοντα καλείν-
tες κ 229. — σχεῖν: inf. as imperative.

342–382. The river-god is overcome
by Hephaestus and gives up the struggle.

342. τιτύσκετο: made ready. The
more common meaning, to aim, is
derived from this. Cf. ὑeparator τιτύσκε-
tετο χαλκόποδ' ἐπ' Θ 41, τιτύσκετο δὲ
φρεῖν ἤσιν | ἢ τεν ἀκόντισαν ἥ σχεδὸν
ὀρμηθήμας Ν 558 f. — For the form of
the verse, cf. 381.

343. πρώτα μὲν: the correlative
clause follows in 349 with δὲ alone
(not ἐπείτα δὲ). — δαίετο (passive): was
kindled. — Since the fire was of divine
HOMER’S ILIAD, BOOK XXI.

[πολλούς, ὦ ῥα κατ’ αὐτὸν ἀλίσσεσαν, ὦς κτάν’ Ἀχιλλεὺς].

πᾶν δ’ ἐξηράνθη πεδίων, σχέτο δ’ ἀγλαὸν ὤδωρ.

ψι δ’ ὅτε ὄπωρινὸς Βορέης νεοαρδέ’ ἀλωὴν

αὐ’ ἀγξηράνη’ χαίρει δὲ μνὸς τοῖς ἐθείρῃ.

ψι ἐξηράνθη πεδίων πᾶν, καδ’ δ’ ἀρα νεκροὺς

κῆν.’ δ’ ἐσ ποταμὸν τρέψε φλόγα παμφανώσαν.

καίοντο πτελέα τε καὶ ἴτεαί ἤδε μυρίκαι,

καίετο δὲ λωτός τε ἴδε θρύον ἤδε κύπειρον,

τά περὶ καλὰ ρέεθρα ἄλις ποταμοῖο πεφύκειν.

tείροντ’ ἐγχέλυνε τε καὶ ἰχθύες οἱ κατὰ δῖνας,

origin, and sent to assist Achilles, it is natural that it should do him no harm.

344—326. This verse seems wrongly repeated here. In 236 κατ’ αὐτὸν refers to the river itself, while here the corpses are no longer in the river bed, but have been washed out upon the plain by the swollen stream. Cf. 237 f.

345. ἐξηράνθη: this verb here only.

—σχέτο: stopped, was checked. Cf. 366. —ἀγλαὸν ὤδωρ: the same expression is used of the spring under the plane tree (B 307), and of the island spring close by the land of the Cyclops (i. 140).

346. Cf. ως δ’ ὅτ’ ὄπωρινὸς Βορέης

φορέσαν ἀκάνθας | ἀμ πεδίον e 328 f. —

νεοαρδέα: this compound here only.

—ἀλωὴν: orchard, or vineyard, as in 36 and 77; while in T 496 it is threshing-floor.

347. μνὸν: obj. of ἐθείρῃ. For its position, cf. μαί in T 287, and φόλας δτι

χείρας ἰκάστο μ 231. —ἐθείρῃ (here only): a verb of uncertain origin, meaning apparently to till. The point of comparison here is merely the quickness of the drying up.

348. καδ’ [κατά]: const. with κῆν.

349. Cf. κατὰ πίονα μηρὶ ἑκατὸν Α 40.


350. καί: here short, in spite of the digamma before ἴτεαι. In κ 510 we find μακραὶ τ’ αἰγεῖροι καὶ ἴτεαι.

351. καίετο: see on T 376, T 316.

—λωτός: cf. λωτὸν ἐρεπτίομενοι B 770, of the steeds of Achilles. —τὲ ἴδε: the hiatus might perhaps be explained by the verse-pause, though this is not prominent here, but it is probable that ἴδε had an initial digamma. Cf. Χ 469. —θρύον: here only.—κύπειρον: cf. φ’ ἐν μὲν λωτὸς πολύς, ἐν δὲ κύπειρον δ’ 603, of the plain of Sparta.

352. τὰ: for the evidence that α in the neut. pl. was originally long, see § 41 f ὰ; Μ. 574.

353. ἐγχέλυνες τε καὶ ἰχθύες: see on 203. —οἱ κατὰ δῖνας: cf. ἀνδρῶν τῶν τῶν τότε I 558 f., ἀνυγες αἱ περὶ δίφρον Α 535. In all these instances there is still a trace of the demonstrative force
of the article, though Monro (271) would read here the rel. s.  
354. κυβίστων (imprf.): cf. ἐλαφρὸς ἀνήρ, ω's ρεῖα κυβίστα II 745.  
356. καίετο: cf. the first words of 350, 351. The anaphora marks the progress of the fire from the surroundings of the river to the river itself. — ἰς ποταμόιο: this periphrasis (§ 2 s) is common in the Odyssey, but is not found elsewhere in the Iliad. The neglect of the digamma (pis, vis) shown by the preceding elision is noticeable.  
357. ἀντιφερίζειν: cf. ἴσοφαρίζειν in 194, 411.  
358. οὗτ' ἀν ἐγὼ . . . μαχοίμην: nor will I fight with you, applying to this special case the general thought just stated. Cf. οὗτ' ἀν ἐγὼ μακάρεσοι θεόι ἐβελείμα τής χειρός μάχεσθαι Ζ 141, οὗτ' ἀν ἐγὼ Δίος ἔχοις ἀλέαμενοι περιδοίμην | οὔτε σεῦ σεῦ ἐτάρων ζ 277 f. — σοὶ γε: the emphasis placed upon soi by γε in both 357 and 358 is explained by ὅδε πυρὶ φλεγέσωτε. — φλεγέσωτε (active in meaning) const. with σοι. Cf. 361, 365, and πόλιν ἀνδρῶν ... φλεγέσων P 737 f. The words suggest the river of the underworld Πυρφλεγέβαι.  
359. λήγ' ἔριδος: as in A 319. — καὶ ἀντική: even at once, as in M 69. καὶ is followed by a concessive opt. as in 274, where see note. This ἀντική, as well as ἀστεος ἔξελάςει in 360, serves to emphasize the thought which is forced upon the river-god by the pressure of the moment, — "so far as I care, Achilles may capture Troy."  
360. ἀστεος ἔξελάςει: cf. the suggested purpose of the Trojans in X 383. — τὶ μοι ἔριδος καὶ ἀρωγῆς; what have I to do with conflict against the Achaeans and defence for the Trojans. ἔστι is to be supplied. μοι is dat. of interest, and the genitives are partitive with τὶ. See M. 143 and 151 e. For the enclitic μοι in the thesis of the foot, cf. Ω 716.  
361. φῇ [ἐφῇ]: this word at the end of a speech, instead of the usual ἣ, is found here only. For the participial clause following, cf. ἦ ρ' εὖ γεγυμώσκων Σ 475. — ἀνὰ ἐφλυ (here only): bubbled up by reason of the heat; hence the following comparison.
63. ἔβης: refers of course to the contents as indicated in 363; hence ἔνδον. Aristarchus remarked that Homer understood the boiling of meat, though he did not represent the Achaeans as using that method of cooking. See § 2 i. But the reference here is rather to the trying out of hard than to ordinary cooking. — ἐπειγόμενος: hard pressed, heated hot by the fire about the kettle. Cf. θάμνοι ἐπειγόμενοι πυρὸς ὀρμή Λ 156 f., and ἔβης ἐν πυρὶ πολλῷ (of Charybdis) μ 237.

363. μελόμενος (here only): melting within itself. — ἀπαλοτρεφέω: this compound is found here only.

364. ἀμβολάδην: spurted up, of the contents of the kettle; see on 362. This word, connected with ἀναβάλλειν, is found here only. — ὑπό: underneath. — ἡλα κάγκανα: fuel. Cf. περὶ δὲ ἡλα κάγκαν ὑμᾶν σ 308. The whole clause is intended to show that a strong fire is kept up.

366. ὅδε ἔθελε: he had no mind, sc. the river or the river-god. Cf. χεῖρας Ἀχαῖων μέμειν ὅλον ἐθέλεσκον ἑναντίον (of the Trojans) Ν 105 f. — ἦσχετο: like σχέτο 345.

367. βηθφι: i.e. βηθ; cf. Ἰλαφι 295. — πολύφρονος: an attribute of Hephaestus, as in θ 297, 327. — Ἥρην: the river appeals to the mother against the inexorable pursuit of the son.

368. πολλὰ λισσόμενος: see § 41 j a, and cf. the similar cases in E 358, Χ 91, γ 322.

369. ἔχραε: fell upon, with acc. Ῥ ον and inf. of purpose κήδεων. The form is second aor. (or impf.) from χρᾶω, stem χρα. Cf. οἱ ἔχραε δαίμων ε 396, and λόγοι ἄρνεσιν ἐπέχραον Π 352, where the dat. accompanies this verb, with οἱ τόδε ὀμα ἔχραες φ 68 f.

370. ἔξ ἄλλων: beyond others, like the frequent ἔχον ἄλλων. Cf. ἐμοὶ ἐκ πασέων... ζέως ἄλγε ἐδωκέν Σ 431. — αἵτιος: sc. for the successful resistance of the Trojans. But the river-god forgets that it was his attack upon Achilles which induced Hera to summon Hephaestus to the combat against him 328 f. This motive, in fact, is kept completely in the background in the whole narrative of the struggle of the Scamander with Hephaestus. Cf. 331 f., 336 f., 350 f., 369 ff., 379 f. It is not till 520 f. that we hear of Achilles again.
όσον οἱ ἄλλοι πάντες, ὁσοὶ Τρώεσσιν ἀρωγοὶ.

375 μὴ δ’ ὅποτ’ ἄν Τροΐῃ μαλερῷ πυρὶ πᾶσα δάνται
cαιομένη, καίωσι δ’ ἀρήιοι νῖς Ἀχαιῶν.”

αὐτὰρ ἔπει τὸ γ’ ἁκουσε θεά, λευκώλενος Ἡρη,

αὐτίκ’ ἀρ’ “Ἡφαίστον προσεφώνεεν ὃν φίλον υἱόν·

"Ἡφαίστε, σχέο, τέκνων ἀγακλεέες· οὐ γὰρ ἐοικεν

ἀθάνατον θεὸν ὃδε βροτῶν ἕνεκα στυφελίζειν.”

δὲ ἐφαθ’, "Ἡφαίστος δὲ κατέσβεσε θεσπίδαες πῦρ,

ἀψορροῦ δ’ ἄρα κύμα κατέσσυτο καλὰ ἰδεθρα.

αὐτὰρ ἔπει Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα

πανσάθηθην. "Ἡρη γὰρ ἐρύκακε χωμένη περ.

371. οἱ ἄλλοι: those others. Cf.

372. εἰ σὺ κελεύεις: as in Ὅ 466,

373. ἐπὶ: thereto, upon it. — καί: i.e. besides ceasing from battle. Cf.

374-377 = Τ 315-318 (nearly).

375. The oath here refers especially to

376 the conflict of the elemental forces

377 represented by Hephaestus and

378 Xanthus, and is particularly appro-

379 priate in the mouth of the latter

380 (cf. 375).

378 = 330 (almost).

379. σχέο: hold, restrain yourself.

— ἀγακλεέες: with reference to the vic-

381 torv just won in the combat with the

382 ρίβα, an acc. of the space passed

383 over, its streams, its bed. This

384 verb, which occurs only here, is

385 in the second aor. middle. — For

386 the whole expression, cf. τοσαμόνοις

387 δ’ ἐτρέψε (sc. Poseidon) νέεοςί

388 | κάρ ῥον, ἣ περ πρόσειν ἰεν καλλήρροον

389 νὸμι Μ 32 f.

383-520. The battle of the gods.

383. οἱ μέν: i.e. Xanthus and Hep-

384 haestus, not the two rivers.

384. χωμένη περ: though very

385 angry at the Scamander.
385 ἐν δ’ ἄλλοισι θεοῖσιν ἔρις πέσε βεβρινυία ἄργαλεφ, δίχα δὲ σφίν ἐνι φρεσὶ θυμὸς ἀντο. σὺν δ’ ἐπεσον μεγάλῳ πατάγῳ, βράχε δ’ εὐρεία χθῶν, ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. ζεὶ δὲ Ζεὺς ἡμενος Οὐλύμπως. ἐγέλασε δὲ οἱ φίλουν ἢτορ γηθοςύνῃ, ὅθ’ ὀράτο θεοὺς ἐριδὶ ξυνίντας.

387. εὐρεία χθῶν: this combination appears as a verse-close also in Δ 182, Θ 150, Λ 741. — The rhythm and tone-painting in this verse are worthy of notice. See on 10.

388. σάλπιγξεν: the only occurrence of this verb in Homer, as σάλπιγξ (Σ 219) is the only instance of the noun. Both are merely illustrative, and do not prove the actual use of the trumpet by the Homeric warrior. Since Zeus, who wields the thunderbolt, is now sitting quiet, the poet must refer only to the reechoing of the noise of battle from the vault of heaven. On the whole scene, cf. Τ 55 ff.

389. ἐγέλασε: Zeus foresaw that amusing scenes would follow from the warfare of the lesser gods (see 406–426 and 489–513), upon whom he looks down much as if they were men. This and 508 are the only places in Homer where the king of the gods goes beyond a smile. Cf. ‘He that sitteth in the heavens shall laugh: the Lord shall have them in derision’ Psalm ii. 4, and the joy of Agamemnon χαίρε νῦ, ὅ τ’ ἀριστοι Ἀχαϊῶν δηρίδωμοι θ 78.

390. ἐριδὶ ξυνίνατος: cf. Τ 60, 134, Χ 129, and ἐριδὶ ξυνήσακε μάχεσθαι Α 8.

391. ἤβα: points back to 385 ff. — ἀφέστασαν: stood apart from one another.

392. μυντόρος: for the second part of this compound, which occurs here only, cf. such expressions as ἐτορε ζωστήρα Α 236, and the verb τιτρώςκω.

393. Second half-verse as in 471.

394. τίπτ’ αὐτε: see on Τ 16. — κυνάμμια: a compound of unusual form, occurring here only. The dog is the Homeric symbol for shamelessness, while the fly adds the idea of persistency. Cf. οἰνοβαρές, κῦνος δμαματ’ ἔχων Α 225, καὶ οἱ (Μενέλαος) μυνῆς θάρσος ἐνι στήθεσιν ἐνηκὲν Ρ 570.
395. ἄητον: the only instance of this word, which seems to be derived from ἄημ, and hence to signify stormy, raging. It is perhaps the same word as αἰτον (πέλωρ αἰτον ἀνέστη, of Hephæstus) Σ 410. — The second half-verse (as in H 25) gives paratactically the antecedent circumstance on which ξυνελάβεις depends. Hence δὲ = for.

396. ἦν οὖ μέμνης, δέτε: as in T 188, where see note. — ἀνήκας: as told in the Διομήδου ἀριστεία. See E 800–813, 826–834, 856 ff., 881 f. — The rage and mortification at his overthrow and wounding by Diomed, which Ares has cherished for five days past, now break out in violent reproaches against the goddess who inspired his enemy with such superhuman might.

397. αὐτὴ δέ: sc. besides inciting Diomed. — πανόψιον (pred. adj. for adverb; see on T 125, 270): openly, so that all could see it; a proof of her audacity (κυνάμων 394).

398. οὕτως: cf. ἐπερείσει δὲ Παλλᾶς Ἀθηνή | νελατον ἐς κενεών (flank), δόθη ζωνυνδεκέτο μιτρην E 856 f. — διὰ . . . ἔδαφος: as in E 858 (nearly).

399. τῷ: therefore. — αὖ: in turn, referring to the correlation of wrongdoing and punishment. — ὅω: I think, ironically understating his vain-glorious confidence. — ἀποτισίμεν (act.): atone. Hence σὲ is subject. In the Odyssey the mid. is used, meaning secure satisfaction for one's self, punish. — τῷ σ' αὖ νῦν: as in O 138. — ὅσα μ' ἔφραγα: cf. δόσα ἔφραγας Γ 57, σὲ μ' ἔφραγας X 347. The digamma was remembered by the scribe in Γ, but forgotten in Φ and X.

400. First half-verse as in Λ 434; second, as in Ε 738 (nearly). Cf. the description of the aegis, αἰγίδ᾽ ἔχουσί ἐρῆμιτον, ἀγηραον ἄθανάτην τε; | τῆς ἐκατόν ἥσσαι παγχρόσεως ἄρεθθυται Β 447 f. — θυσανόσεσαν: tasseled. In later times the aegis is represented as fringed with serpents instead of tassels.

401. σμερδαλέην: cf. another description of the aegis, δεινή, ἦν πέρι μὲν πάντη φόβος ἀπεθάνωτα, | ἐν δ' ἑρις, ἐν δ' ἀλκή, ἐν δ' κρύσεσα ἰωκή (tumult of battle); | ἐν δὲ Ποργείη κεφαλῇ δεινοῦ πελάρου | δεινή τε σμερόνη τε, Διὸς τέρας αἰγίδου Ε 739–742. — οὖδὲ: not even. The whole clause depicts the folly of Ares's attack. This idea is made prominent by the resumption of 400 f. in τη 402, with the express mention of Ares in contrast to Zeus.

402. τῇ: there, referring to καὶ
Homeric god are not usually gigantic in stature, but cf. the shouting of Ares ὁ δ' ἀνδρεὶς πρότεροι θέσαν ἐμμεναι οὐρον ἀροῦρης τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λύσε δὲ γυνα. ἐπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνυσε δὲ χαῖτας, τεῦχεα δ' ἀμφαράβησε· γέλασον δὲ Παλλὰς Ἀθήνη, καὶ οἱ ἐπευχομένη ἐπεα πτερόεντα προσηύδα. "νηπύτη, οὐδὲ νὺ πῷ περ ἐπεφράσω, ὅσον ἀρείων εὔχομ' ἐγών ἐμμενι, ὡτι μοι μένοι ἵσοφαρίζεις.

aiγίδα 400. — μαιάφονος: cf. Ἀρες, ᾿Αρες βροτολογεῖ, μαιάφονε, τειχεισπλήτα E 31. 403 = Π 264. 404 = Π 265. — μέλανα: dark, because weather-beaten. — τρηχών: with sharp edges, rough. — Of the three adjectives joined with λίθον the last two belong more closely together, since they describe attributes of importance for the battle. 405. πρότεροι (masc. as subst.): men of old. Cf. Σ 332, and ὃδε καὶ οἱ πρότεροι πόλιας καὶ τεῖχε ἐπόρθεν Δ 308. — ἐμμεναί: this inf. of purpose would usually be omitted in Attic. GMT 773. — οὕρον: boundaries were commonly indicated by stones or similar marks, often (in later times) with inscriptions. Cf. ἀλὸς τ' ἄμφρ' οὕροις δὲ ἀνέρε δηριάδασθον Μ 421. — Cf. Vergil's imitation of this passage nec plura effatus, saxum circumspicit ingens, | saxum antiquum, ingens, campo quod forte jacebat, | limes agro positus, litem ut discerneret arvis Aen. xii. 896 ff.

406. Cf. τῷ βάλεν (sc. Diomed) Ἀϊνεας κατ' ἱσχίαν E 305, τὸν δ' ἄροι πλῆξ' αὐχένα, λύσε δὲ γυνα Λ 240.

407. ἐπέσχε: see on 244. — πέλεθρα [πλέθρα]: in later times the plethra was a distance of about one hundred feet, or one sixth of a stadium.

408. ἀμφαράβησε: in this word (which occurs here only) ἀμφρ- takes the place of ἐπ' αὐτῷ (upon his body) in the usual phrase ἀμφαράβησε δὲ τεῦχε ἐπ' αὐτῷ.

409 = 121, Π 829 (nearly).

410. νηπύτε (see on Τ 200): as a form of address occurs only in Φ (see 441, 474, 585). — οὐδὲ νὺ πῷ περ ἐπεφράσω: not even yet, as it seems, have you perceived. Cf. οὐδὲ νὺ σοι περ Ο 553, and Τ 296.

411. ὅτι: since, gives the reason for the exclamation preceding. This use of ὅτι is particularly common after words implying feeling. M. 269, 2.
oútw kev tῆς μητρὸς ἐρινύας ἐξαποτόνοις, ἡ τοι χωμένη κακὰ μῆδεται, οὔνεκ' Ἀχαίοις κάλλιπες, αὐτὰρ Τρωσίν ὑπερφιάλοις ἀμῦνεις."

415 ὃς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαινώ. τῶν δ' ἂγε χειρὸς ἐλούσα Δίως θυγάτηρ Ἀφροδίτη πυκνὰ μάλα στενάχοντα, μόγις δ' ἐσαγείρετο θυμὸν. τήν δ' ὡς οὖν εὐνόησε θεά, λευκώλενος Ἡρη, αὐτίκ' Ἀθηναίην ἐπεισε πτερόντα προσηύδα.

420 "ὅ πότοι, αἰγιόχοι Δίως τέκος, ἀτρυτώνη, καὶ δὴ αὕθ' ἡ κυνάμυνα ἄγει βροτολογοῦν "Ἀρη ἰηίον ἐκ πολέμου κατὰ κλόνων· ἀλλὰ μέτελθε."


412. οὕτω: thus, i.e. by your overthrow. — τῆς: defining use of the article. Cf. T 322, and see M. 261, 3.

—μητρὸς ἐρινύας: the curses of your mother for deserting the Greeks. Cf. δ' (Apollo) πρῶν μὲν ἐρῶ (Ἀθηνᾶ) τε καὶ 'Ηρη στενῦ' (promised) ἅγορων | Τρωσί μαχῃσθαι, ἀτάρ Ἀργείους ἀρέσειν, | νῦν δὲ μετὰ Τρώων δίμελει, τῶν δὲ λεκα- σταὶ E 832 ff. For this use of ἑρινύαι, cf. μήτηρ στυγερᾶς ἀρέσει ἐρινύας β 135, and ἄγεια . . . δάσα τε μητρὸς ἑρινύες ἐκτελεύσων λ 279 f. More often in later Greek these are personified (cf. T 87) as Ἐρινύαι, the goddesses who fulfill curses and avenge crimes. —ἐξαποτίνους (here only): fully pay the penalty for incurring the curses referred to.

414. κάλλιτες: so in E 831, 889, both Athena and Zeus apply to Ares the epithet ἄλαστρόςωσις (lovestead).

415. πάλιν: (back), away from Ares.

—πάλιν . . . φαινώ: as in N 3.

416. Ἀφροδίτη: as Ares’s sister, who in E 357 ff., when she has been wounded by Diomed, asks of him a similar service, and leaves the battlefield in her brother’s chariot.


418 = E 711 (nearly); cf. τὸν δ' ὡς οὖν εὐνόησε θεά, γλαυκῶπις Ἀθηνῆς Η 17.

419 = Δ 69, E 713, Θ 351 (nearly), T 341 (nearly).

420 = B 157, E 714, Θ 352 (nearly).

421. καὶ δὴ αὕτη (with synizesis): there again, an expression of vexation. See on 394, and cf. τέο δὴ ἀὕτ' ἐπιμελή- φεαι B 225.—ἡ: i. e. Like οὖτος, the article often conveys a hostile or contemptuous meaning. For examples, see M. 261, 2. —κυνάμυνα ἄγει: the hiatus is excused by the slight verse-pause.

422. First half-verse as in Η 119, 174, P 180, T 73. —κατά: helping him through.
HOMER'S ILLiad, BOOK XXI.

143

ως φατ', 'Αθναιη δὲ μετέσσωτο, χαίρε δὲ θυμός, καὶ β' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχεὶν

ηλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.

tω μὲν ἄρ' ἀμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,

ή δ' ἄρ' ἐπευχομένη ἐπεα πτερόεντ' ἄγόρευεν·

"τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἀρωγοί,

eἰν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτήσων,

430 ὧδὲ τε θαρσαλέοι καὶ τλήμονες, ως 'Αφροδίτη

ηλθεν' Ἀρει ἑπίκουρος, ἐμῷ μένει ἀντιώσατα·

tω κεν δὴ πάλαι ἀμμες ἐπαυσάμεθα πτολέμου,

"Ἰλιον ἐκπέρσαντες, ἐνκτίμενου πτολίθρον."

[ὡς φατο, μείδησεν δὲ θεά, λευκώλενος Ἡρη.]

αὐτάρ 'Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων.

423. χαίρε δὲ θυμός: as in Ξ 156, Χ 224, and often in the Odyssey.

424. ἐπιεισαμένη (ἐπειμ, εἴμ) : al-

tacking. Cf. νῦν αὐ τός ἄλλος ἐπεισόμαι

Δ 367, Τ 454. For the hiatus between

the two parts of the compound, see on

Τ 454.

425. Cf. 114 and note.

426. τό: Ares and Aphrodite. —

For the whole verse, cf. τεύχεα μὲν οι

tεῖκται ἐπὶ χθονὶ πουλυβοτείρῃ Π 195.

427. Cf. 409.

428. τοιοῦτοι: defined in 430 ὧδὲ

tε . . . τλήμονες. — Second half-verse

as in 371.

429. μαχοίατο: opt. by attraction,

on account of the preceding opt. of

wish. See H.A. 919 a; G. 1439. 'As

the wish is a thing not to be ex-

pected, but only to be imagined, the

condition on which it depends is put

only as an equally imaginary possi-

bility, though it might be regarded with

confident expectation (subjv.).' Leaf.

Cf. ὧς ἀπόλοιτο καὶ ἄλλος, ὅτε τοιαῦτα

γε ἰάσι α 47, ὅς μὴ θάνοι, ὅς τε ἐμοί γε

. . . φίλος εἰγ 0 359 f.

430. τέ: should strictly stand after

θαρσαλεί, as it corresponds to καὶ fol-

lowing. — τλήμονες: steadfast. — ὡς

'Αφροδίτη ἠλθεν (431): condensed for

ὡς ἦν Ἀφροδίτη ἔλθουσα.

431. ἐμῷ μένει ἀντιώσατα: as in 151,

Ζ 127. Correlative to the clause ὅτε

. . . θωρηκτῆσιν 429.

432. τῷ: then, resuming the wish

in 428 ff.—κήν . . . ἐπαυσάμεθα: we

should have ceased from war. Λογ.

indic, with κήν (although the wish

is expressed in the opt.) because the

wish contains a supposition contrary

to fact.

433. Almost identical with B 133,

Δ 33, Ο 288, I 402, N 380.

434 = A 595, Ξ 222 (nearly). The

verse is lacking here in the best MSS.

435. Second half-verse as in Θ 208,

N 215.
“Φοίβε, τί ἡ νῦν διέσταμεν; οὔδε ἔοικεν ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἱ κ’ ἀμαχητὶ ἱομεν Ὁὐλυμπῶνδε, Δίος ποτὶ χαλκοβατές δό.

436. διέσταμεν: stand apart, without fighting; the opposite of ξυνέσαι.
— The warlike attitude of Poseidon here stands in marked contrast with his effort for peace in Τ 138–143. He does not even bring forward, as an excuse, the attack on Athena by Ares (391 f.), but apparently regards it as a point of honor to engage in the combat, now that the other gods have led the way.

437. ἐτέρων: the others; not merely the opposite party, but the other gods in general. — τὸ μὲν αἴσχιον (sc. ζῆτι): this is of a truth (μὲν = μὴ) more disgraceful (than the opposite course). For this use of the comparative, cf. σαύτερος ὂς κε νέαι Α 32, and Φ 101, Ω 52. — ἀμαχητὶ: here only.

438. Second half-verse as in Α 426, Ξ 173, Φ 505. — χαλκοβατές: with bronze threshold, i.e. a threshold of wood covered with a plate of bronze. The palace of Zeus was the work of Hephaestus (Τ 12), and its floor was of gold (χρυσῷ εἰς δαπέδῳ Δ 2).

439. Cf. the words of Ajax to Hector ἀλλ’ ἄρχε μάχης ὑδὲ πτολέμων Η 232. In both cases the older and stronger combatant chivalrously yields to his opponent the advantage of the first attack. — γενεῖφι νεώτερος: cf. γενεῖ 

δὲ νεώτατος ἔσκον ἀπάντων (of Nestor) Η 153, γενεῖφι νεώτατος εἰμί μεθ’ υμῖν (of Diomed) Ξ 112.

440. καλὸν: honorable, fitting. — ἔτει... οἶδα: as in Τ 219, where see note.

441. ὡς: how, exclamatory with ἀνοον (here only). — ἕχες: impf. of the time when Apollo decided to aid the Trojans. — οὔδε νῦ τῶν περ: see on 410.

442. κακὰ: i. e. the exhausting labor. — Ἡλιον ἀμφὶς: local.

443. μοῦνοι νῦ ὑδὲ θεῶν: a fact which adds a sharper sting to the recollection.

444. πάρ Δίος ἐλθόντες: coming from Zeus, i.e. under the command of Zeus, who compelled them to serve Laomedon, either as a punishment for attempting to bind and overthrow him (Α 399 f., where, however, Athena is mentioned as one of the conspirators instead of Apollo), or in order to display to the utmost the ὑβρις of Laomedon (the opinion of Apollodorus). — θητεύσαμεν: ‘complexive’ aor., embracing
445 μισθός ἐπὶ ρήτω, ὁ δὲ σημαίνων ἐπέτελλεν. 

445. ἐπὶ: (on the basis of), for. Cf. ἀλλ' ἐπὶ ὀδός ἔρχεσθαι ἄρης 1 602 f., ὀδὸς ἐπὶ μεγάλῳ Κ 304. — ρήτω: here only.

— ὁ δὲ σημαίνων ἐπέτελλεν: coordinate with μισθός ἐπὶ ρήτω — “while he directed and set the tasks.” For this use of σημαίνω, cf. ἐθέλει ... πᾶσι δὲ σημαίνειν Α 288 f., πέντε δ' ἄρ' ἢμεινάς ποιήσατο ... σημαίνειν Π 171 f., οὐ γὰρ ... ἐτ' τηλίκος εἰμί, ἦ γὰρ τ' ἐπιτελαμένη σημαίνον τορί πάντα πιθέσαι (of Odysseus as an aged beggar) ρ 20 f.

446. ἔγω ... τεῖχος ἔδειμα: in Η 452 f., Poseidon fears that the Trojans will forget the wall τὸ ἔγω καὶ Φοῖβος Ἀπόλλων ἔθελεν | ἢργας Λαομέδαντων πολισάμεν ἄδηλησατε (toilsomely built).

447. ἄρρηκτος: impregnable. Cf. τεῖχος: ... ὁ ἐπετύμων ἄρρηκτον νηῶν ... ἐλαρ (defence) ἔξεσθαι Σ 55 f.

448. σὺ δὲ: since the voc. (here Φοῖβος) has no construction in the sentence it cannot be followed directly by δὲ, and hence a pronoun is often inserted. In English, with a slightly different arrangement, but you, Phoebus. Cf. Ἀργείδη, σὺ δὲ Α 282, Ἐκτόρ, ἀτάρ σὺ Ζ 429. — εἰλίποδας: (leg-twisting), trailing-footed. — ἐλικας: rolling-gaited (from ἐλίσσοι). The same combination of epithets is found I 466, Ψ 166, and in the Odyssey.

449. First half-verse as in B 821, Λ 105.

450. μισθοῖο τέλος: the realization of the (promised) wages, i.e. the time when the wages were to be paid; cf. 457. The same signification of τέλος is seen in τελεσφόρον Τ 32. — πολυνγηθές (here only): joyful. The hours stand for time in its ceaseless but regular flow, bringing not only the changes in external nature, but also men's varying destinies, according to a fixed order and law. They are especially the bearers of gifts and of agreeable or joyful events.

451. ἔξεφερον: brought on; here only in a metaphorical sense. — βήσατο: construed (here only) with two accusatives, as if βή ἄρειλετο. Cf. desituit deos meerece pacta Laomedon Hor. Carm. iii. 3. 21 f. — For the punishment ordained by the gods for this wrong, see on Τ 145 ff.

452. ἐκπαγλος: the dreadful one, who feared not even the gods. — ἀπειλήσας: with a threat. The threat was not carried out, since the gods yielded.
σὺν μὲν ὁ γ' ἡπείλησε πόδας καὶ χεῖρας ὑπερθεν δῆσεν, καὶ περαίνυ ἑσσων ἐπὶ τηλεδαπάων.

455 στεῖτο δ' ὁ γ' ἀμφοτέρων ἀπολεψεμένοι οὕτατα χαλκῷ. νῶι δὲ τ' ἄφορροι κίουμεν κεκοτητῷ θυμῷ, μυσθοῦ χωόμενοι, τὸν ὑποστάσιν ὡκ ἐτέλεσσεν. τοῦ δ' ὑνὶ λαοῖσιν φέρεις χάριν, οὐδὲ μεθ' ἡμεὼν πειρᾶ, ὡς κε Τρῆς ὑπερφιάλοι ἀπόλωνται πρόχυν κακῶς σὺν παιστὶ καὶ αἰδοῖς ἀλόχουσιν.

453. σὺν . . . δῆσεν (454): with πόδας καὶ χεῖρας. Cf. σὺν δὲ πόδας χεῖρας τε δέον χ 189. The personal obj. is not indicated till 455 ἀμφοτέρων. — ὑπερθεν: added to χεῖρας for greater vividness of effect.

454. περαίνυ (fut.): sc. as slaves. — ἑσσων: with gen. of the place whither; so in X 46. Cf. τρέσσεστι δὲ παπτήνας ἐφ᾽ ὀμλοῦν λ 546.

455. στεῖετο δ' ὁ γε: yes, he made as if. The freshly emphasized subj. δ γε adds life to the expression. — στεῖετο: used of the boasting of Thamyris στεῖετο μικρήμεν B 597, of Hector's effort to address both armies στεῖεται γὰρ τι ἐποῦ ἐρέμων Γ 83, of Tantalus in torment στεῖετο δὲ διψάων λ 584. Cf. the quotation on 412. — ἀπολεψεμένοι: (scale off), lap, a scornful expression for ἀποτέλεμαι, occurring here only. But cf. περὶ γὰρ τὰ ἐχαλκὸς ἔλειφεν | φύλλα Α 236 ff., and λάπτ᾽ ἐγένοτο Τ 497. — Other notices of such barbarous punishment are found in σ 86 ff., χ 475 f.

456. ἄφορροι: usually adv. ἄφορροι with both sing. and plural. See ΗΛ. 619; G. 926; and cf. Ω 330, and τῷ μὲν ἄρ' ἄφορροι προτὶ Ἡλιον ἄποσέντο Γ 313. — κεκοτητῇ θυμῷ: as in τ 501, τ 71, χ 477.

457. μισθοῦ: on account of the (unpaid) wages; further explained in the following rel. clause. For the gen., see ΗΛ. 744; G. 1126; and cf. εἰ τ' ἄρ τὸ γ' εὐχωλῆς ἐτιμῆφεται Α 63, ἵρων μη-νίσας Ε 178, χώσατο . . . νίκης Ν 165 f. — ὑποστάς (concessive): in spite of his promise. — ὑποστάς οὐκ ἐτέλεσσεν: cf. ὑποστάς ἑτετέλεσσεν ψ 99, δ 329.

458. τοῦ: i.e. Laomedon. Const., with λαοῖσι. — μεθ' ἡμεῶν: metá with gen. occurs but five times in Homer. Lit. in the region of, in the circle of, and hence but slightly different from metá with dative. See M. 196, and cf. Ω 400, and μετὰ θωστῶν ἑρᾶχοντο Ν 700.

459. πειρῆ, ὡς κε: cf. πειρᾶν δ' ὡς κε Δ 66, πειρῆσω ὡς κε Β 316.

tōn δ' αὐτέ προσείπεν ἀναξ ἐκάργεος Ἀπόλλων. "ἐννοοῦν ἡμεῖς, οὐκ ἂν με σαοφρόγον μυθήσαι ἐμμεναι, εἰ δὴ σοι γε βροτῶν ἐνεκα πτολεμίξω δειλῶν, οὖ φύλλουσιν ἑοικότες ἄλλοτε μέν τε

ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, ἄλλοτε δὲ φθινόθουσιν ἀκήρου. ἀλλὰ τάχιστα παυσάμεσθα μάχης: οἱ δ' αὐτοὶ δημιασθὼν." ὅσ' ἄρα φωνήσας πάλιν ἑτράπετ' αἵδετο γάρ ὅπερ πατροκασιγνήτου μιγήμεναι ἐν παλάμησιν.

461 = 0 253. — ἐκάργεος: far-worker (Greek, ίργον). 462. σαοφρόνα [σῳφρόνα]: here only in the Iliad; in the Odyssey, ñ 158. 463. εἰ δὴ: if really. The form of supposition is changed from the opt. in the apodosis to the fut. indic. in the protasis, as if Apollo were quoting from the thought of Poseidon εἰ δὴ πτολεμίξω. Cf. Ω 56 f., and ὃ γάρ κεν δείλος τε... καλειμφν, | εὶ δὴ σοὶ πᾶν ἐργον ὑπείσομαι Α 293 f. — σοὶ γε: the emphasis on σοι is explained in 468 f. — βροτῶν ἐνεκα: see on 380. 464. δείλον: emphatic by its position and explained by the rel. clause following, which depicts the ephemeral nature of mankind. See on Θ 358. The same idea is expressed in the famous passage in Β 140–149 ἀὴν περ φίλλων γενεῇ, τοῖν δὲ καὶ ἀνδρῶν, | φόλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ τ' ὑλή | τηλεθώσα φύει, ἔαροι δ' ἐπιγίνεται ὁρη. | ὃς ἄνδρῶν γενεῇ ἡ μὲν φύει, ἡ δ' ἀπόληγε. Cf. 'As for man, his days are as grass: as a flower of the field, so he flourish-eth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.' Psalm ciii. 15, 16. 465. ζαφλεγέες (here only): fiery, full of life. — ἀρούρης καρπὸν ἔδοντες: these words express the condition under which men are ζαφλεγέες. Humanity is often thus designated by its chief means of nourishment. Cf. the words of Diomed εἰ δὲ τις ἐσοι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν Ζ 142; also Φ 76. 466. φθινόθουσιν: intentional assonance (rhyme) with τελέθουσιν 465. — ἀκήρου: lifeless, but used proleptically — in death. Cf. βέλος... ἀκήρου αἴλω τήθην Α 392, and see on Θ 276. — ἀλλὰ τάχιστα: this bucolic ending is found also in Ω 554, δ 544. 467. αὐτοῖ: themselves; i.e. alone. Cf. τῷ δ' αὐτῷ μάρτυροι ἔστων Α 338. In Attic the meaning would of course be 'the same.' 468. ὃς... ἑτράπετο: cf. 415 (with note), and ὃς ἄρα φωνήσασα πάλιν τράπετ' νίον ἑδος Σ 138. — αἰδέτο... πατροκασιγνήτου (469): as in § 329 f. 469. μιγήμεναι ἐν παλάμησιν: an isolated expression for to enter into hand-to-hand conflict. It is apparently founded on the familiar μιγήμεναι ἐν δαί λυγρῇ Ν 286, combined with ἐν πα- λάμῃσιν as in Η 105, Ω 738.
τὸν δὲ κασιγνητὴν μάλα νέκεσε, πότνια θηρῶν, ["Αρτέμις ἁγροτέρη, καὶ οὐνείδεοιν φάτο μῦθον."] “φεύγεις δή, ἐκάεργε, Ποσειδάωνι δὲ νύκην πᾶσαν ἐπέτρεψας, μέλεον δὲ οἱ εὐχὸς ἐδωκας· νηπύττε, τὶ νῦ τόξον ἔχεις ἀνεμώλιον αὐτως;

[μὴ σεν νῦν ἔτι πατρὸς ἐνι μεγάρουσιν ἀκούσω εὐχομένου, ὥς τὸ πρίν, ἐν ἄθανάτουι θεοῖσιν, ἀντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.]

δος φάτο, τὴν δ’ οὖν τι προσέφη ἐκάεργος Ἀπόλλων, ἀλλὰ χολωσαμένη Δίδω αἰδοίη παράκοιτι

470. πότνια θηρῶν: queen of wild beasts, an epithet for Artemis occurring nowhere else. πότνια, from the same stem as δεσπότης, is often imitated by Horace with potens.

471. ἁγροτέρη (cf. 486): who roams the fields. This epithet for Artemis is not found elsewhere in Homer. It was used in Athens in later times. For the rare adj. suffix -τερος, cf. θηλύτεραι Θ 520, ὀμότερος X 93. § 22 c. — Second half-verse as in 303.

472. φεύγεις δή: scornful in tone, δή (really; cf. δήπον, δήθεν) serving to emphasize the fact of his withdrawal.

473. ἐπέτρεψας, ἐδωκας: these aorists, after the pres. φεύγεις, refer to Apollo’s failure to accept Poseidon’s challenge, which preceded φεύγεις.— εὐχὸς ἐδωκας: this expression elsewhere is used of one defeated in battle (cf. Lycaon to Diomed ἐμὶ δὲ μέγε γεύχος ἐδωκας E 285), but here Poseidon can boast of victory without a battle. Hence, this glory is called μέλεον, idle, i.e. gained without effort, undeserved. Cf. 500 f., and for μέλεον, cf. ἐτάμαμεν μέλεον σὺν πεθέσειν Κ 480, μέλεον δ’ ἦκοντοι σαν ἄμφω Π 336.

474. νηπύττε (cf. 441): see on Τ 216. τι νῦ: why, pray? — ἀνεμώλιον αὐτως: thus to no purpose. Cf. Τ 348, and ἀνεμώλια γάρ μοι ὀργίη Ε 216.

475. μὴ: with first person subj. in a threatening tone, let me not. Cf. μὴ σε, γέρον, κολῆσαιν ἐγὼ παρά νηνι κεχει Α 26. — νῦν: i.e. after your present conduct. — πατρὸς . . . εὐχομένου (476): cf. πολλάκια γάρ σεο πατρὸς ἐνι μεγάρουσιν ἀκοῦσα | εὐχομένης Α 396 f.

476. ὡς τὸ πρίν: sc. εὐχε. For similar reproofs, cf. Τ 83 ff., and Helen’s address to Paris Σ ἡ μὲν δὴ πρίν γ’ εὐχε’ ἀρνηθέλου Μενελάου | σ’ τε βιή . . . φέρτερος εἶνα Γ 430 f.

477. ἐναντιόν πολεμίζειν: the pres. inf. of the continuous activity of battle. See on Τ 85, and cf. ἥπειρε καὶ κείνος ἐναντιόν πολεμίζειν | ἐνθάδε’ ἐλεύσεται Ο 179 f. — Such a boast is inconsistent with the attitude of Apollo in 468 f., and with his character in general. It will be observed that Apollo takes no notice of the taunt.

478. A very similar verse occurs Α 511 and often elsewhere.— τί: not obj. acc. but adverbial with οὖ.

479. If 480 be omitted, with many
authority, προσέφη αὐτὴν is here to be supplied from 478.

480. So Thersites was accustomed to δεῖν βασιλῆς ὅνειδεῖος ἐπέσεσιν B 277.

481. κόνιν ἄδεις: as in Θ 423 Zeus to Athena, τ 91 Penelope to Melantho. ἄδεις, originally ἄδεξες and hence ἄ. See § 41 j β. — ἀντὶ ἐμεῖο στῆσεσθαι (482): cf. T 70 f.

482. στῆσεσθαι: for the fut. after μένονας, cf. μένονας . . . καταπανέμεν H 36. — χαλεπῇ (sc. εἴμι): see on T 131, and cf. χαλεποὶ τοι (sc. εἴμι μῖθα) ἐσοντ' ἀλόχῳ περ ἐόσῃ Λ 546. — μένος: acc. of respect, since ἀντιφέρεσθαι here signifies not oppose (which would require μένει) but vie with.

483. τοξοφόρῳ (here only): explained by the following clause with ἐπεί. Hera herself carries no sort of weapon. — λέοντα: lioness, and hence fearful, but with the scornful addition γυναῖξιν, i.e. only to women. Beside the function mentioned on T 59, Artemis was also often regarded as the goddess of child-birth. λέοντα is here fem. since Homer does not use the form λείωνα. So (probably) ὅσ τις τε λέων περι ὁδί τέκεσσιν P 133.

484. καὶ ἔδωκε: "by granting"; explains the foregoing words (parataxis).

485. η τοι: forsooth. — βέλτερον: because less dangerous. — κατ' οὐρα: cf. οὐ ἀρτεμίς εἰμι κατ' οὐρα ἰοκέαρα § 102. — θῆρας: sc. such as lions and boars, and hence distinguished from ἑλάφους.

486. ἀγροτέρας (cf. 471): living wild; the hinds of the woods. Cf. ἀγροτέρας ἑλάφους § 133. — κρείσσοσιν: see on πασίν 185. — Observe the alliteration of κ, and cf. the much-ridiculed verse of Euripides (Medea 476), ἐσώσα σ', ὁδί τισιν Ἐλλήνων ὀδοι.

487. δαμέναι: with gen. here only, of that about which something is known or learned. See M. 151 d. — ὁφρα . . . εἴμι (488): as in A 185 f.

488. The lacking apodosis to ei δ' ἑθέλεις 487 is to a certain extent anticipated by the threat contained in the words ὁφρα . . . εἴμι, and the action follows at once, in most vigorous fashion (489 f.), without further announcement. See also on T 213. — Second half-verse as in 411. Here the words state the ground for the threat implied in the preceding.
490. First half-verse as in E 416, ρ 356 (almost). — χείρας: sc. Ἀρτέμιδος. — ἐμαρπτέν: so that she could not defend herself during the following punishment.

490. σκαίη: reserved for the beginning of the verse, in order to mark a contrast with what follows. See § 1 h. So Thetis, in asking a boon of Zeus, λάβε γούνων | σκαίη, δεικτερή δ' ἀρ' ὑπ' ἀνθερεὼν ἐλούσα A 500 f. — τόξα: her (archery) bow and arrows (492), carried together on her shoulder, as in A 45 (of Apollo) τὸξ' ὦμοιων ἐχὼν ἀμφιηρέφεια τε φαρέτρην, where, however, τόξα (as usual) refers to the bow alone.

491. αὐτοῖσιν: with these very weapons.

492. ἐντροπαλιξομένη: turning herself this way and that to escape the blows of Iera. The same word is used of Andromache (Z 496) turning again and again for a last look at Hector after her parting from him.

493. ὑπαίθα: see on Φ 493.

494. ὑπὸ (by reason of): through fear of. Cf. 12, 22, 553. — πέτρην: the rock pigeon is very common in the south of Europe, particularly on the Greek coasts and islands.

495. χηραμόν: into a cleft, in appos. with the general term πέτρην. See HA. 624 c, and cf. "Ἰδην δ’ ἵκανεν . . . Γάργαρον Θ 47 f. χηραμόν occurs nowhere else, but cf. χειρ' X 93. — οὖδ' ἄρα: nor after all, but not. — αἴσιμον ἢν: for the impf. after οὖδ' ἄρα, cf. οὖδ' ἄρ' ὀὔσισήθι . . . μόροιμον ἢν ἱφθομον Δώς νῦν ἀποκτάμεν E 674 f., and οὖδ' ἄρα τε σφι κιχῆμεναι αἴσιμον ἢν Ο 274.

497. Cf. Ω 378, 389, 410, 432, and τὴν δ' αὐτῇ προσεύχει ἀνάκτορος ἀργείφοντις ε 145.

498. ἔγω δὲ: in contrast to the struggle between Iera and Artemis which had just taken place. According to Τ 72 Hermes was the antagonist of Leto. — ἀργαλέον δὲ: for it is dangerous, — with parataxis.

499. πληκτίζεσθαι: to exchange blows. This word, which occurs nowhere else, is especially appropriate in view of the occurrence just nar-
500 ἀλλὰ μᾶλα πρόφρασσα μετ᾽ ἀθανάτους θεοῖς ἐγχεισθαι ἐμὲ νικήσαι κρατερήφι βῆφιν.

505 ἦ δ᾽ ἄρ τού Λαβοῦσα πάλιν κίε θυγατέρος ἦς.

rated. — ἀλάχουσι Δώος: with the wives of Zeus, the pl. being used to designate the class. Leto is called Δώος κυϑή παράκοιτις in λ 580; so Hera in Σ 184.

500. μᾶλα πρόφρασσα: quite at your will. πρόφρασσα is the feminine of πρόφρων. Cf. ήδη γάρ σε μᾶλα πρό-

501. εὐχεσθαί (boast): inf. for inv. — κρατερήφι βῆφιν: with overwhelm-

502. συναίνετο: this word occurs here only. Cf. δὴλα τε πάντα | λάρνακ' ἐς ἄργυρην συλλέξατο Σ 412 f. — καμ-

503. πεπτεῶτα: for the later πε-

504. πάλιν κίε: went back to the other gods, with whom (in 518) she returns to Olympus. — θυγατέρος ἦς: const. with τού, since Artemis had already fled (496) from the spot.

505. ἦ δ᾽ ἄρ 'Ολυμπον ἱκανε, Δώος ποτὶ χαλκοβατὲς δῶ, δακρυόσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,

506. Cf. ή δ᾽ ἐν γούναι πιπτε Διώ-

507. ἀμφι: round about her. — ἀμ-

508. ἡδὲ γελάσσα: breaking out into a merry laugh. See on 389, and cf. the same words in Λ 378, where
they are used of Paris when he has wounded Diomed.

509 = E 373 (Dione to the wounded Aphrodite).

510 = E 374. — ἐξέσων: pred. with σε 509, as in Ω 328; cf. τὸν δ' ὃ γέρων θύας εἶν ἔτρεφεν . . . ὥς εἴ τ' ἐδών νῦν ἑώντα Η 101 f. — ἐνωπῆ: openly, before the eyes of all men.


— κελαδεινή: cf. Τ 70.

512. στυφέλιξ: cf. 380.

513. ἐξ ὲς: with passive verb and denoting source, instead of ὑπὸ with gen. of agent. Cf. Τρώασσι δὲ κῆδε ἔφηπται ἐκ Δίως Β 32 f., and see ΗΑ. 798 c.; G. 1209 c. — ἔρις καὶ νείκος: strife and contention. Cf. ἔριδας καὶ νείκεα Β 376, ἔρις καὶ νέκος ν 267. — ἔφηπτα: hang over, i.e. she ever causes strife and contention.

514 = E 274 and elsewhere. — The scene between Zeus and Artemis ends with surprising abruptness. We should expect at least a word of answer from Zeus (who is, however, in a difficult position), or of sympathy from some other divinity.

515. Ἰλιον ἱρήν: i.e. into his temple on the citadel of Pergamos. Here were the temples of several gods, among them that of Apollo, which he shared with Leto and Artemis. Cf. νεμίσσην δ' Ἀπόλλων | Περγάμου ἐκκατιδών Δ 507 f.

516. μέμβλετο: see on Τ 343. — ἐμιθύμτιο: here only with πόλεις.

517. μῆ . . . πέρσειαν: not a final clause, but an expression of anxiety developing the meaning of μέμβλετο, — that they should not. Cf. 563. — For the thought, cf. Τ 30.

518 = Α 494 (nearly).

519. κυδιώντες: sc. over their victory.

520-543. The flight of the Trojans through the gate into the city.

520. First half-verse as in Ψ 28 (almost). — αὐτάρ Ἀχιλλεύς: Achilles was last seen in battle with the Scamander, apparently on the Trojan side
of the river (247, 325). He has now reached a point near the city (cf. 527).

521. ὁμῶς: combines the two following clauses, with τε...καί. Cf. Ω 73, and ὁμῶς αὐτὸν τε καὶ αἴπεων πτολέμεθον Σ 257.

522. Cf. ὃς δ' ὦτε καπνὸς ἴὼν εξ ἀστεος αἰθομένου, τεῦων δὲ ἐ μῆνις ἄνηκεν, πᾶσι δ' ἐθηκε πόνον, πολλοίσι δὲ κηδέ ἐφηκεν, ὃς 'Αχιλεὺς Τρώεσσι πόνον καὶ κηδέ ἐθηκεν.

525 ἐστήκει δ' ὃ γέρων Πρίαμος θείον ἐπὶ πῦργου, ἐς δ' ἐνόησ' Ἀχιλήα πελάριον· αὐτάρ ὑπ' αὐτοῦ Τρῶες ἀφαρ κλονέντο πεφυζότες, οὐδὲ τις ἀλκή γίγνεθ'· ὃ δ' οἰμώξας ἀπὸ πῦργου βαίνε χαμάζε

526. ἐστήκει: ("had taken his stand"), was standing.—θείον: because θεοδήμουσι. See on 446 f., and cf. θεοδημητῶν ἐπὶ πῦργων Θ 519.—πῦργοι: the tower over the Scaean gate (cf. 530), whence the Trojan elders and women watched the battle on the plain. The Scaean gate was probably the only one on the side of Troy toward the plain. Cf. εἴσατο δημογέροντες ἐπὶ Σκαέων πύλησιν Σ 149.

527. αὐτάρ...πεφυζότες (528): this clause contains a part of what Πριαμ observed, but with an independent const. instead of a participle.

528. πεφυζότες: see on 6.—οὐδέ τις ἀλκή γίγνετο (529): a negative parallel to πεφυζότες, but in the form of an independent sentence. The same expression is used of the terrified suitors Χ 305; cf. οὖδ' ἀρα τίς σφὶ μετὰ φρεσὶ γίγνεται ἀλκή Α 245.—ἀλκή: strength for defence.
530. ὦτρύνων παρὰ τεῖχος ἀγκλειτοὺς πυλαρωύς:
"πεπταμένας ἐν χερσὶ πύλαις ἔχετ', εἰς ὁ κε λαοὶ ἔλθωσι προτὶ ἀστὶν πεφυζότες· ἢ γὰρ Ἀχιλλεύς ἐγγὺς οἴδε κλονέων· νῦν οἷο λοίγι ἐσεσθαί.
αὐτὰρ ἐπεὶ κ' ἕς τεῖχος ἀναπνεύσωσιν ἀλέντες,
αὐτὶς ἐπανθέμεναι σανίδας πυκνῶς ἀραρίας:
δείδια γάρ, μὴ ὀολος ἀνήρ ἕς τεῖχος ἀληταί."  

535. ὦς ἐφαθ', οἱ δ' ἀνεσάν τε πύλαις καὶ ἀπώσαν ὀχῆς;  
αἱ δὲ πεπασθεῖσαι τεῦξαν φαὸς.  
αὐτὰρ Ἀπόλλων ἀντίος ἐξέθορε, Τρώων ὑπὸ λοιγὸν ἀλάλκοι.

540. οἱ δ' Ἰθὺς πόλιος καὶ τεῖχος ὑψηλοῖο,  
δίπη καρχαλείοι, κεκομιμένοι ἐκ πεδίοιο

530. ὦτρύνων: the pres. may show the impatient eagerness of Priam, who addresses the following exhortation, while still coming down from the tower, to the gate-keepers, who stand beneath along the wall in the passageway.

531. πεπαμένας ... ἔχετε: cf. ἀλλ' ἀναπταμένας ἔχον ἀνέρες (of the gates in the Greek rampart) Μ 122. — ἐν χερσί: so that they could at once close them in case of danger (cf. 535).

533. ὃδε: here, deictic. — λογίς ἐσεσθαί: see Ψ 310, and cf. ἡ δὴ λοίγα έργα Λ 518, ἡ δὴ λοίγα έργα τἀδ' ἐσεσθαί Λ 573.

534. ἐς τεῖχος: const. with ἀλέντες. Cf. 225, 295, and Χ 47. — ἀναπνεύσωσιν: shall have recovered breath, i.e. shall be safe. Cf. ἀναπνεύσώσαι ... 'τειχόμενοι Λ 800 f.

535. ἐπανθέμεναι: this compound here only; elsewhere ἐτοιθεῖαι. The only other Homeric instance of ἐπαν- ἐπανθέμεναι Β 85. — πυκνῶς ἀραρίας: firmly fastened, constant attribute of ὀθρας, πύλας, σαινίδας, and words of similar meaning. Cf. κλησται δ' ἐπε- σαν σαινίδες πυκνῶς ἀραρίας β 344.

536. ὀολος: elsewhere as attribute of Άρης. Cf. Τρώας δὲ στίχας οὖλος "Ἀρης ὠτρώνε Ε 461. — ἀληταί: here only instead of the regular ἀλεταί. Cf. εἰς ἔπαυς ἀλεταί Λ 192. § 27.

537. ἀνεσάν τε ... καὶ ἀπώσαν: two members connected by τε ... καὶ, of which the second gives a closer definition of the first. See § 2 u. — ἀνεσάν: opened; the meaning as in Χ 80. — Second half-verse as in Ω 446.

538. φαὸς: light, i.e. deliverance. Cf. φῶς δ' ἐτάραωσιν ἐθήκεν Ζ 6, ἐπὸν φῶς ἐν νῆσον θεῖς Π 95 f.

539. ἀντίος: against Achilles. — Τρώων: from the Trojans; gen. of separation with ἀλάλκοι. Cf. κρατός (from your head) ἀλάλκησαν κακῶν ἠμαρ κ 288. Elsewhere this verb is construed with the dat. as in 138, 250.

541. καρχαλιότο (here only): rough, i.e. dry, parched in throat. Cf. asper- que siti Verg. Georg. iii. 434.
155 fury followed as one. here dat. irop<j>upe: const, Xvaaa refo$ cf. KeKokvTrro 372, i.e. fault- possessed. iirero .

545 545. σφεδανόν ἑφετε: cf. Ἀτρείδης δ' ἑπετο σφεδανόν Δαναοῖς κελευόν Δ 165. — λύσσα: fury of battle. Cf. κόνα λυσσηρήρα Θ 290 (here, too, of Hector), κρατηρι δὲ ἐ ὁ λύσσα δέδυκεν I 230, λύσσαν ἔχων ὁλον I 305.

543. ἔχε: possessed. — μενέαινε . . . ἀρέσθαι: cf. Τ 502, Χ 303, and νῦν δὲ κλέος ἐσθλὸν ἀροίμην Σ 121.

544—551. Apollo, after arousing Agenor to oppose Achilles, rescues him from danger and deceives Achilles.

544 = Π 698, where also it introduces an interference of Apollo in behalf of the Trojans.

545. First half-verse as in Π 700. — Ἀγήνορα: one of the bravest Trojans. See his exploit in Δ 463—470, where he slays Elepheno, who is striving to drag off the body of Echepolus.

546. φῶτα: followed by an appos. as in Δ 194 of Machaon, φῶτ' Ἀσκληπίοιον νῦν ἀμύμωνοι ἵπτηρος. — ἀμύμωνα: faultless, referring usually to external advantages, noble birth, beauty of person, etc. Aegisthus, the seducer and murderer, is called ἀμύμωνος in a 29. — Second half-verse as in Δ 89, E 169, Σ 55.


548. βαρείας: here only as attribute of κῆρες.

549. φηγῷ: dat. of the place 'upon which.' This oak stood near the city of the Scaean gate. It was a beautiful tree, and sacred to Zeus. Cf. υπ' αἰγόχοιοι Δίως περικαλλεῖ φηγῷ E 693, ὡς Σκαιάσ τε πύλαι καὶ φήγῳ ἔκανεν Ζ 237, I 354. — κεκάλυπτο . . . πολλῇ: paratactical explanatory clause. Cf. 507, and ἐκάλυψε δ' ἄρ' ἡρέ ροσ πολλῇ I 381.

550. δ' γε: i.e. Agenor. — Ἀχιλλῆα πτολίπορθον: as in Θ 372, Ο 77, Ω 108. Cf. Achilles's own words δὲδεκα δὴ σὺν νυνὶ πόλεις ἀλάτας' ἀνθρώπων, | πειδος δ' ἐνδεκά φημι κατὰ Τροϊν νῆβαλον I 328 f. But the epithet is often applied to Odysseus, as the originator of the stratagem by which Illos was taken.

551. πολλά . . . πόρφυρα: as in ὀ 427, 572, κ 309 (nearly). — πόρφυρα: reduplicated from φυρ- as μόρφυρε from μύρ-. Lit. 'to heave up,' metaphorically applied to the restless movement of the heart. Cf. ὡς ὦ δ' ὅτε πορφύρη
οχθήσας δ' ἁρα εἴπε πρὸς ὄν μεγαλήτορα θυμόν·
"ο μοι ἐγών· εἰ μέν κεν ὑπὸ κρατερὸν Ἀχιλῆος
φεύγω, τῇ περ οἱ ἄλλοι ἀτυχόμενοι κλονέονται,
αἱρήσει με καὶ ὅς καὶ ἀνάλκιδα δειροτομήσει.
εἰ δ' ἄν ἐγώ τούτους μὲν ὑποκλονέοσθαι ἔσω
Πηλείδη Ἀχιλῆ, ποσίν δ' ἀπὸ τείχεος ἄλλη
φεύγω πρὸς πεδίον Ἰλήμον, ὁφρ' ἄν ἴκωμαι
"Ἰδῆς τε κυνμοῦς κατὰ τε ῥωπήμα δῦω.

πέλαγος μέγα κύματι κωφῷ Ξ 16. — μέ-
νοντι (resumes ἔστη): as he remained
thus standing.

552—553. — ὀχθήσας: in indignation.
553. First half-verse as in P 91. —
ὑπό (with gen.): const. with φεύγω 554,
flee before. Cf. ὑπ' Ἐκτόρος . . . πίπ-
τωσι Α 242 f., ὑπ' Ἐκτόρος . . . φεύγο-
ντες Σ 140 f. — Agenor struggles man-
fully against the fear which he still
feels in spite of the encouragement
given by Apollo. He considers three
alternatives: (1) to leave his place be-
fore the Scaean gate, and follow the
stream of fugitives in their flight into
the city; (2) to turn aside to the moun-
tains and return to the city at evening;
(3) to stand his ground and fight. He
finally chooses the last. Cf. the simi-
lar soliloquy of Hector, X 99-130.

554. τῇ περ: just where. — οἱ ἄλλοι:
those others. — ἀτυχόμενοι κλονέονται:
cf. 4, and ἀτυχόμενοι φοβόλοντο Ξ 41.
The emphasis in this passage rests
on the rel. clause τῇ . . . κλονέονται,
i.e. into the city with the rest of the
fugitives. The correlative to this fol-
 lows in 556-559.

555. αἱρήσει: placed first for em-
phasis in contrast with φεύγω, to which
καὶ ὅς points; sc. in spite of my efforts
to flee. — ἀνάλκιδα: without a struggle,
since he might even have thrown away
his weapons in his flight; cf. 50 f. —
δειροτομήσει: see on 89.

556. εἰ δ' ἄν ἐγώ: without an apod-
osis. See on 507, and Τ 213. — τοῦ-
tους: deictic, referring to the same
persons as οἱ ἄλλοι 554. — ὑποκλονέο-
θαι: this compound here only. It is
construed with a dat. depending on
ὑπό. Contrast 528, and cf. ὑπὸ Τυδείδη
. . . κλονέοντο Ε 93.

557 f. ποσίν: "in swift course."
Const. with φεύγω, and see on 269. —
ἀπὸ τείχεος: away from the wall. —
ἄλλη: in another direction, more closely
defined by πρὸς πεδίον Ἰλήμον. In the
latter phrase the emphasis is on πεδίον
in contrast with πόλιν which is implied
in 554. — Ἰλήμον: entirely without
emphasis; cf. πεδίον Ὡ 563. This is
the only occurrence of this adj. instead
of the customary Τρωίκῶν, or Τρῶων,
or Σκαμάνδρον πεδίον, to designate the
plain between the city and the river.
The direction of the flight, toward the
country, is given more precisely in
559. — ὁφρ' ἄν ἴκωμαι: this bucolic
verse-ending occurs also in Κ 325.

559. Ἰδῆς τε κυνμοῦς: cf. 449. —
ῥωπήμα: cf. ἀνὰ ῥωπήμα πεκνά Ν 199.
560. ἐσπέριος δ' ἄν ἔπειτα λοεσσάμενος ποταμοῖο ἱδρῶ ἀποψυχθεὶς προτὶ Ἡλιον ἀπονεώμην. αὖλλα τί ἥ μου ταῦτα φίλος διελέξατο θυμός; μὴ μ' ἀπαερόμενον πόλιος πεδίονδε νοήσῃ καὶ με μεταίξας μάρψῃ ταχέεσσον πόδεσσων.

565. οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κήρας ἀλύξαι: λίθν γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων. εἰ δὲ κεν οἱ προπάροισκε πόλιος κατεναντίον ἐθλω καὶ γάρ θην τούτῳ τρωτὸς χρῶς οὔει χαλκῷ.

560. λοεσσάμενος ποταμoῖο: for the gen., see § 3 i; ΠΑ. 760; G. 1137; and cf. λεμφάιον ἤκεανοῦ E 6.

561. ἱδρῶ ἀποψυχθεὶς: cooling off the sweat; coincident in time with λοεσσάμενος. Cf. X 2, and αὐτάρ ἐπεὶ σφιν κύμα θαλάσσης ἱδρῶ πολλῶν | νήφιν ἀπὸ χρωτὸς καὶ ἀλέφυβην φίλων ἦτορ Κ 574 f. — For the second half-verse, cf. προτὶ Ἡλιον ἀπονεώτο Τ 313.

562. = Α 407, P 97, X 122, 385. The speaker recalls himself from the consideration of the two unworthy and fruitless alternatives. — διελέξατο: ponder (converse with myself). This compound occurs in Homer only in this stereotyped verse; but cf. διαεπέμεν ἄλληλοιν ὅ 215. For the colloquial use of the aor. to refer to an action which has just taken place, see ΠΑ. 842; GMT. 60; M. 76.

563. μὴ . . . νοήσῃ (cf. 517): ah! lest he perceive, an independent expression of apprehension. It is not necessary to supply a verb of fearing. G. 1348; GMT. 261. — μ' ἀπαερόμενον: lit. taking myself away. The only occurrence of this verb.

564. μὲ μεταίξας: rush after me and —. Cf. ἥ μεταίξας . . . ἐκ θυμῶν ἔλοιπο ρ 236.

565. οὐκέτ' ἔπειτ' ἔσται: a paratactical conclusion to the condition implied in the clause with μὴ preceding. — θάνατον . . . ἀλύξαι: a combination often occurring in the Odyssey. Cf. θάνατον καὶ κήρα φύγωμεν Ρ 714.

566. ἔστι: se. Ἀχιλλεὺς.

567. κέν οἱ: the addition of ν mov- able before οἱ (foi) is unusual; cf. Ψ 540, X 219. — πόλιοι: this synizesis of -ωι- is very rare, but cf. ἔστι δὲ τὸς προπάροισκε πόλιος αἰπεία κολώνη Β 811. — κατεναντίον: this compound here only. — The protasis contained in this verse has no formal apodosis, but the place of the latter is, in a sense, supplied by 568 f., which contain ground for the belief that the course suggested in the protasis might be successful. Cf. εἰ περ γὰρ κ' ἐθέλησαν . . . εἰ ἐδών στυφελέσα: ὁ γὰρ πολύ φέρτατος ἐστιν Α 580 f., and see M. 324.*

568. καὶ: too. — γάρ: gives the ground for the apodosis (see on 567) which is in Agenor’s mind. — τρωτός: occurs here only. — ἐξεῖ χαλκῷ: dat. of instrument with τρωτός. For the thought, see on 167, and cf. Τ 437, and Ἀργείας, ἐπεὶ οὐ σφι λίθος χρῶς οὔδε σιδῆρος Α 510.
569. ἐν: i.e. in him (to be supplied from χρῶ). — δὲ ἦτα: for the hiatus, cf. ἐν δὲ ἦ μὴ τιμή 1319. — ἦν ψυχῇ: cf. ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεὶν οὕτω λειστῇ (by plundering) | οὖθ ἑλετῇ (by capture) I 408 f.

570. Second half-verse as in Θ 141; cf. τῷ γὰρ Ζέυς κύδος ὁπάξει Π 566.

571. ἀλείσ (from εἶλεω): usually of beasts of prey which gather themselves together for a spring; here of a warrior preparing to attack. See on Τ 168, and cf. Χ 308, and ὁ μὲν εὐζέστη ἐνὶ δέρφῃ | ἦστο ἀλείσ Π 402 f.
 — μὲνεν: held his ground. — ἐν δὲ οἱ ἢτορ: see on Τ 366.

573. πάρδαλις: for the courage of this animal, cf. οὔτ' οὖν παράδεισος τὸς ζῶσον μένος Π 20. — εἶσι ... ἐξολόχοιο: as in Λ 415.

574. οὔδε τι θυμῷ ταρβεῖ (575): as in σ 330, 390; cf. μὴδὲ τι θυμῷ τάρβει η 50 f.

575. First half-verse as in Μ 46.
 — φοβείται: flees. — ὕλαγμόν: the bark-

ing of the hunter’s dogs. The word is found here only.

576. ήτα πέρ: followed by ἀλλά τε 577. See on Τ 164. — φθάμενος: sc. θηρητήρ. — η: this word (from ἤρ) is scanned as short only here, in 113, Ψ 724, and two other places in the Ηηλιαδ.

577. περὶ δούρι πεπαρμένη: const. as in ἀμφ' ὀβελοῖσιν ἐπέτειαν Α 465.

578. ξυμβλήμεναι: meet, in close strife with his enemy, with the resulting idea grapple with, as is shown by the contrasted word δαμήναι, which expresses the opposite alternative. For this intrans. use of the 2 aor. act., cf. Τρώες καὶ ... Ἀχαϊ τὸ σωμαλον ἄμφι νόκι κατακεκτήσαντι μάχεσθαι Π 564 f.

580. οὐκ ἔθελεν: would not. — πρὶν: with opt. here only in Homer; by indir. disc. for πρὶν περίφημωσι. See GMT. 639, 644. — πειρῆσαι: in this signification the aor. pass. is generally used. Cf. 225, Τ 349, Χ 381, Ψ 804.

581 = Μ 294 (nearly).
εὐχείη δ' αὐτοῖο τιτύσκετο, καὶ μεγ' ἀυτεῖ.

"ἡ δὴ ποὺ μάλ' ἐστιν αὐτεῖ οὐδὲν φρεσί', φαΐδυμ' Ἀχilles,

ἡματι τᾷδε πόλιν πέρσειν Τρώων ἀγερώχων.

νηπίτυ', ἢ τ' ἐτι πολλὰ τετεύζεται ἄλγε' ἐπ' αὐτῇ.

ἐν γάρ οἱ πολεῖς τε καὶ ἀλκιμοὶ ἄνερας εἵμεν, οἵ καὶ πρόσθε φίλων τοκέων ἄλοχων τε καὶ νιῶν

"Ἰλιον εἰρνόμεσθα: σύ δ' ἐνθάδε πότμοι ἐφέσεις, ὥδ' ἐκπαγλον ἐὼν καὶ θαρσαλέος πολεμιστής."

ἡ ρά καὶ δέξων ἄκοντα ἐμελοῖς χειρὸς ἀφήκεν,

καὶ ὃ' ἐβαλε κυνήματι ὑπὸ γούνατος οὔδ' ἀφάμαρτεν· ἀμβρὶ δὲ οἱ κυνήμασι νεοτεύκτου κασσοτέρου

σμερδαλέου κονάβησε: πάλιν δ' ἀπὸ χαλκὸς ὀρουσεν

βλημένον, οὔδ' ἐπέρησε, θεοῦ δ' ἡρύκακαι δῶρα.

583. μάλ' ἐστι: see on T 186.


585. νηπίτυ: this reproachful address follows from the thought of the preceding verse. — ἤ τε: corresponds (with anaphora) to ἦ δὴ ποὺ 583, the relation of thought being adversative. Cf. Πάτροκλ', ἦ ποὺ ἐφησθαὶ πόλιν κεραίζεμεν ἄμήν, | . . . νηπίετάων δὲ προσθ' (in defence of them)

"Εκτορας ὡκέες ἢπατι | ποσον ἐρωτάχαται (stretch themselves at full speed) πολεμίζειν Π 830–834. — τετεύζεται (cf. 322): will be prepared, i.e. will have to be endured. — ἐπ' αὐτῇ: for its sake, causal.

586. ἐν: therein, adverbal. — οἶ: for it, i.e. for its protection.

587. καί: also. See on T 165.

— πρόσθε: (before), in defence of. Cf. Π 833 (quoted on 585).

588. εἰρνόμεσθα: present.

589. Second half-verse as in Ε 602, Π 493, X 269.

590. Second half-verse as in Ν 410. — ἀφήκεν: sc. Ἀγήρωρ.

591. κυνήματι: i.e. (strictly) the κυνήματι covering the leg, as appears from 594.

592. κυνήματι: greave, a curved plate of tin, lined so as to be soft, and protecting the leg down to the ankle. It was bent open when put on, and then closed again. Cf. κυνημάδας μὲν πρώτα περὶ κυνημάτων ἔθηκεν Π 530, κυνημάδας ἐαυτοῦ κασσότερον Σ 613. — νεοτεύκτου: this compound here only.

593. First half-verse as in Ο 648, ρ 542. — ἀπὸ ὀρουσεν: rebounded. Cf. ἀπὸ ἐπτατον Ν 587, ἐκα ἐπτατον Ν 592, ἀπεπλάγιθη Χ 291. — χαλκός: i.e. the spear with bronze point.

594. βλημένον: sc. Ἀχιλλῆσ. — For the second half-verse, cf. 165, Τ 268.
595. ὁμήρατο: const. with a gen. of direction, as in X 194, where see note.

596. ἔασεν: instead of this verb, Homer elsewhere uses δίδωμι, with κύδος ἀρέσθαι. Cf. 297.

597. See on ἡ 443 f.

598. ἠσώχιον: at his ease. The word occurs here only. — νέσθαι: inf. of purpose. Cf. πέμπε νέσθαι δ 8, ἐπεμπε νέσθαι ν 206.

599. δόλω: by a stratagem. — ἀποπ έργαθε: kept him away until the Trojans were safe. The word occurs elsewhere only in φ 221, μεγάλης ἀποφέραθεν οὐλής. The preposition does not suffer elision because of the digamma (ἀποφέραθεν). — λαοῦ: i.e. the Trojans, who were fleeing into the city through the Scæan gate. See 606, X 14–20.


601. πρόσθε ποδῶν (sc. Ἀχιλλῆς): “directly in Achilles’s way.” — ἐπέστη: as in 234. — ποστί: see on 557.

602. εἰός: the apodosis (with τόπφα) follows in 606, the sentence δόλῳ . . . οἰσιν 604 f. being parenthetical. — διώκετο: the mid. occurs here and in σ 8 ὀς ἐλών 'Οδυσσῆα διώκετο οἰο δόμωοι only.

603. τρέψας: (turning, giving the direction, and hence) driving. But Achilles really followed the direction marked by the fugitive, and therefore in X 16 τρέψας refers (more accurately) to Apollo. — βαθυδινήντα Σκάμανδρον: for the ἂ, see on 124. — As they ran, the river lay on their left and Ilion on their right.


605. αἰε: at each moment.

606. πεφοβημένοι: in flight. Cf.
ἀσπάσιοι προτὰ ἀστυ, πόλις δ’ ἐμπλητο ἄλειτων
ουδ’ ἄρα τοι γ’ ἔτλαν πόλιοι καὶ τείχεοι ἐκτὸς
μεῖναι ἐτ’ ἄλληλους, καὶ γυνόμεναι, ὡς τε πεφεύγειν
610 ὡς τ’ ἐθαν’ ἐν πολέμῳ ἄλλ’ ἀσπασίως ἐσέχυντο
ἐσ’ πόλιν, ὅν τινα τῶν γε πόδες καὶ γοῦνα σαώσαι.

χλωραί ὑπαὶ δείους, πεφοβημένοι Ο 4. —
ὁμιλῶ: in a throng, crowded together.

607. ἀσπάσιοι: just as Polydamas had foreseen and predicted ἀσπασίως
γὰρ ἀφίξεται Ἡλεων ἱρήν, | ὡς κε φύγῃ
Σ 270 f. In both cases the word refers to an outcome not in itself
desirable, but welcomed as an escape from something worse; here from be-
ing overtaken by Achilles. Cf. 610.

— ἀστυ, πόλις: ἀστυ (connected with ἐστία) probably meant originally houses,
and πόλις (cf. πολύς), a crowd of people.

608. οὐδ’ ἄρα τοί γε κτλ.: connected in thought with ἀσπάσιοι.
Their thoughts were bent merely on
escaping from Achilles into the city.
Hence the contrast with ἄλλα in 610.

609. μεῖναι ἐτ’ ἄλληλους: cf. ἰσταντο
καὶ ἄλληλους ἀνέμιμων Λ 171. — ὡς τε
πεφεύγειν: not an indir. question, but
merely a rel. clause.

610. ἐσέχυντο: cf. ἐσέχυντο πόλις
Μ 470.

611. ὅν τινα . . . σαώσαι: a limit-
ing rel. clause with the opt. in an iterative sense. — γέ: at least, modifying
ὅν τινα. — σαώσαι: 3 sing. under the
influence of the neut. pl. just before it.
Cf. ἔπαινοι . . . καὶ . . . τεύχε’ ἐκεῖνο
Γ 327, γοῦνατά τε κυνήμαι τε πόδες τε . . .
χεῖρες τ’ ὀφθαλμοί τε παλάσσετο Ρ 386 f.
The twenty-second book relates the close of the series of events which began, in Σ, with the announcement of Patroclus's death and the resolution of Achilles to avenge his friend. After the numerous interruptions by which the decisive battle between Achilles and Hector has been postponed, the struggle finally takes place in this book without further hindrance. The detailed account of the combat, following closely upon the events at the close of Φ, fills the greater part of the book, which ends with the laments of Priam, Hecabe, and Andromache over the fallen hero. The narrative still falls within the fourth day of battle (the twenty-seventh day of the action of the whole Iliad), which began with Τ. The warmth of feeling and rapid flow of language which characterize this part of the Iliad will be recognized by every reader. It is one of the finest parts of the poem.

1-24. Apollo makes himself known to Achilles, who is pursuing him, and the latter turns back toward the city.

1. ὡς: i.e. as described at the close of Φ. — οἱ μὲν: contrasted with ἐκτορὸς ὀλ. Ἑκτορὰ δὲ 5. The contrast is clearly emphasized by κατὰ ἀστυ 1 and αὕτου μείνα 5, both standing before the principal verse-pause, and marking the place where the contrasted persons are found. — πεφυξότες: cf. Φ 6, 528, 532. — ὡς ἴνε ὑποτι: cf. the exhortation of Agamemnon τῖφθ’ οὕτως ἐστητε τεθηπότες ἴνε ὑποτι, ἄε τέ ... ἐσταῖ ... ὡς ὑμεῖς ἐστητε τεθηπότες Δ 243-246.

2. ἰδρῶ ἀπεψύχοντο: see on Φ 561, and cf. τοι δ’ ἰδρῶ ἀπεψύχοντο χιτώνων | στάντε ποτὶ πνοῆν Δ 621 f. — ἀκέοντο: assuaged; used with δύσαν here only.
THE DEATH OF HECTOR.
κεκλιμένοι καλησιν ἐπάλξεσιν: αὐτὰρ Ἀχαῖοι τείχεος ἄσσον ἵππαν σάκε ψμοισι κλίναντες.

5 Ἐκτορᾶ δ' αὐτοῦ μεῖναι δλοιή μοῦρα πέδησεν,

'Ιλίου προπάροιθε πυλάων τε Σκαϊάων.

αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων.

"τίπτε με, Πηλέος νιέ, ποσίν ταχέεσσι διώκεις,

αὐτός θυντός ἐὼν θεόν ἄμβροτον; οὐδέ νῦ τῶ με ἔγνως, ὡς θεός εἶμι, σὺ δ' ἀσπερχές μενεάινεις.

η νῦ τοι οὖ τι μέλει Τρώων πόνος, οὖς ἐφόβησας,

ο主权 τι εἰς ἀστὺ ἄλεν, σὺ δὲ δεῦρο λιάτης.

3. ἐπάλξεν: dat. of the place 'toward or upon which,' like ὁμοισι in 4. The Trojans have ascended the wall in order to repel any assault that might follow, and at the same time to watch the further course of events.

4. σάκε ψμοισι κλίναντες: resting the upper part of the shield upon the shoulder, with the lower part sloping outward. The same expression occurs Λ 593, Ν 488, when a hostile charge is to be met. Here the object must be to protect themselves from missiles thrown from the wall.

5. αὐτοῦ: explained in the following verse.—μοῦρα πέδησεν: fate fettered, i.e. it did not allow him to escape death, but compelled him to face his approaching doom. The same expression occurs Δ 517, Λ 292; cf. Φ 47, 93, Χ 303.

6. 'Ιλίου προπάροιθε: see on Φ 104.

—Σκαϊάων: the usual form is Σκαϊών.

—For the second half-verse, see on 52.

7. Second half-verse as in Ε 454.

—Ἀπόλλων: still in the form of Αγενός, which he had assumed in Φ 600. He reveals his divinity in 9, and Achilles infers that he is Apollo in 15.


9. οὐδέ νῦ τῶ με ἔγνως (10): not even yet, as it seems, have you recognized me, an ironical exclamation. See on Φ 410, and cf. the words of Athena to Odysseus οὐδέ σὺ γ' ἔγνως | Παλλάδ' Ἀθηναΐν ν 299 f. —μέ: proleptic.

10. σὺ δ' ἀσπερχές μενεάινεις: the same expression is used of the bitter rage of Athena against the Trojans (Δ 32), and of Poseidon against Odysseus (Α 20).

11. η νῦ τοι οὖ τι μέλει: surely you are not at all concerned about. A further ironical supposition, closely connected with σὺ μενεάινες, for which it assumes to account. —Τρώων πόνος: battle with the Trojans, a curious and unique use of the obj. genitive. —οὖς ἐφόβησας ΚΤ.: 'I expected that you would pursue them further and prevent their escape into the city.'

12. οῖ δὲ τοί κτλ.: in sarcastic contrast with the thought underlying the previous verse; 'yet in spite of this natural expectation the following is the fact.' —δῆ: 'by this time.' —τοῖ: ethical dat. with reference to 11.—
οὐ μὲν με κτενεῖς, ἐπεὶ οὐ τοι μῶρομος εἰμι.

τὸν δὲ μέγ' ὄχθησας προσέφη πόδας ὡκὺς 'Αχιλλεύς.

15 "ἐβλαφᾶς μ', ἐκάρπος, θεῶν ὀλοκλήρωσεν πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τεῖχους. ἥ κ' ἐτι πολλοὶ
γαῖαν ὅδαξ εἶλον πρὶν "Ἰλιον ἔισοφοκέσθαι.

νῦν δ' ἐμὲ μὲν μέγα κύδος ἄφείλεο, τοὺς δὲ σάωσας
ῥηδίως, ἐπεί οὐ τι τίων γ' ἐδεισάσας ὀπίσω.

20 ἥ σο' ἄν τυσάμην, εἶ μοι δύναμίς γε παρεῖν.

ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκειν,
σενάμενον ὡς θ' ἵππος ἀέθλοφόρος σὺν ὀχεσφιν,
ὅς ρά τε ρέια θέγοι τιτανόμενοι πεδίοιο.

16. τρέψας: see on Ἰ 603. — ἀπὸ τεῖχους: cf. Ἰ 557. — ἥ: surely, but there is implied an adversative idea which would be expressed in English by else.

17. γαῖαν ὅδαξ εἶλον: see on Ἰ 61.

18. νῦν δι': see on Ἰ 281.

19. ῥηδίως: lightly, without fear or hesitation. Cf. ἰεί', ἐπεί ἀλλότριον βιότον νήπιοιν ἔδοσιν (of Penelope's suitors) α 160.

20. ἥ: see on Ἰ 205, and cf. ἦ τ' ἄν ἀμαίνην, εἶ μοι δύναμίς γε παρεῖν β 02.

21. Second half-verse as in Ἰ 296, Ν 156. — μέγα φρονέων: proudly, with lofty spirit.

22. σενάμενοι: "setting himself in motion," hastening. — ἵππος ἀέθλοφόρος: sing. on account of the comparison with Achilles, although two horses were used in the chariot-race. The point of comparison here is the swiftness of each. Cf. ἵπποις . . . ἀέθλοφοις, οἱ ἄεθλα ποσιν ἄροντο I 123 f.

23. ὡς . . . θέπον: subjv. as stating an hypothetical case. ὡς is almost equivalent to ὦτε. — πεδίοιο: this poetic use
ὅσ ἦν Ἀχιλέως λαυφηρὰ πόδας καὶ γούνατ’ ἐνώμα.

25 τὸν δ’ ὁ γέρων Πρίαμος πρῶτος ἰδεῖν ὑθαλμοὶσιν παμφαίνονθ’ ὦ τ’ ἀστέρ’ ἐπεσσύμενον πεδίον, ὦς ρά τ’ ὁπώρης εἶσιν, ἀρίζηλοι δὲ οἱ αὖγαι φαίνονται πολλοίσι μετ’ ἀστράσι νυκτὸς ἁμολγῷ, ὃν τε κῦν Ὄριωνος ἐπίκλησιν καλέονσιν.

30 λαμπρότατος μὲν ὁ γ’ ἔστι, κακὸν δὲ τε σήμα τέτυκται, καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι.

of the gen. to denote the place ‘within or over which’ is almost confined to set phrases. Hence it is only found with ending -ος, the older form. See M. 149, 3, and cf. Φ 247, Ψ 518.

24 = 0 269. — λαυφηρά: proleptic pred. to the more important noun γούνατα. Cf. 144; and for the agreement with the more important or more usual noun, though separated from it by one of different gender, cf. τάφρῳ καὶ σκολάπεσιν . . . ὑγεία 0 344.

25-97. Priam and Hecabe try in vain to induce Hector to take refuge in the city from the approach of Achilles.

25. πρῶτος: the last vowel is long by position on account of the omitted digamma of the following word. — ἰδεῖν: sc. from the tower of the Scaean gate to which he had gone back after Π 529. Cf. X 97, 447, 462.


— ἐπεσσύμενον πεδίον (as in Σ 147): parenthetical, ὦς in 27 referring to ἀστέρα. See on 505. For the gen., see on 23.

27. ὦς: refers to ἀστέρα, the second half of the preceding verse being almost parenthetical, as often. — ὑγεία: poetic gen. of time. See M. 150. — εἰσιν: rises. — Second half-verse as in Ν 244.


29. κῦν Ὄριωνος: Sirius, the brightest star of the constellation Canis Major, is called the dog of Orion, because its constellation seems to stand in the heavens directly behind that of Orion, the hunter. — Second half-verse as in 506, Σ 487, ε 273.

30. κακὸν . . . τέτυκται: this secondary feature in the comparison is equally applicable to Achilles. The whole simile is one of the most striking and perfect in Homer. — The heliacal rising of Sirius occurs in the hottest period of the year (‘dog days’), and the poet calls it κακὸν σήμα, because in southern climates fevers and other diseases prevail at this season.

31. καὶ τε φέρει: and it also brings, in accordance with its ominous significance (κακὸν . . . τέτυκται 30). — πυρετόν (here only): fever. For this simile, cf. Sirius ardor, | ille sitim morbosque ferens mortalibus aegris, | nascitur et laevo con-
tristat lumine caelum Verg. Aen. x. 273 ff. By a curious inaccuracy the poet combines the appearance of Sirius as a bright star at night (28), which occurs only in winter and spring, with its heliacal rising in midsummer, the time of fever (30 f.). As a matter of fact, the two circumstances could not be synchronous.

32 = N 245. — τοῦ: const. with στήθος.

33. κεφαλὴν δ’ ὁ γε κόψατο: a common token of distress in all eastern countries. Cf. ἐποίησαν κοπέτον (mourning) μέγαν ἐπ’ αὐτῷ (i.e. Stephen) Acts viii. 2.


35. ὁ δὲ . . . ἐστήκειν (30): cf. 5 f.

36. ἀμοστὸν μεμαζός: cf. Τρῶες . . . Ἐκτορὶ . . . ἀμοστὸν μεμαζότες ἐπιρρόθη N 39 f.

37. ἐλεεῖνα: adv. as in 408. — χειρᾶς ὄρεγνύς (as in A 351): stretching out his arms toward his son.

38. τοῦτον (dem.): that, istum.


40. For the first half-verse, cf. Τ 294; the second as in A 169, Θ 144, 211.

41. σχέτλιος: relentless one (of Achilles), an exclamation which at once suggests the following ironical wish. — αἰθε κτλ.: cf. Φ 428-433, and ἀθ’ ὀντὼς, Ἰδίακε, φῖλος Δι' πατρί γένοι | ὦς ἐμφί ξ 440 f. — θεοίτε: emphatic before the verse-pause. — τοσ-σόνδε: i.e. as little.


43. κείμενον: i.e. unburied, where he fell, with no care on the part of friends; cf. Ω 413 f. — ἦ κε . . . ἐλθο: parenthetical, ὦς 44 referring to τ. 42.
os µ' uvων πολλών τε καὶ ἐσθλῶν εὖν εὖθηκεν,
κτείνων καὶ περνᾷς νήσων ἐπι τηλεδαπάων.
καὶ γὰρ νῦν δύο παῖδε, Δυκάονα καὶ Πολύδωρον,
οὔ δύναμαι ἰδέειν Τρώων εἰς ἀστόν ἀλέντων,
toύς μοι Δαοθόη τέκετο, κρεώνυσα γυναικῶν.
ἀλλ' εἰ μὲν ζώονει μετὰ στρατῷ, ἥ τ' ἀν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'. ἔστι γὰρ ἐνδόν·
pολλὰ γὰρ ὤπασε παιδί γέρων ὀνομάκλυτος 'Αλτης.
eἰ δ' ἡδὴ τεθνάσι καὶ εἰν 'Αδᾶο δόμοισιν,

— αἰνῶν ἀπὸ πρατιδῶν ἄχος ἔλθα: corresponds to the expression αἰνῶν ἄχος κραδίην καὶ θυμῶν ἵκανει Θ 147; cf. Ω 514. — ἀπό: const. with ἔλθα.
44. δς μὲ κτλ.: a rel. clause expressing cause, as often (κακὸν ἔνν. — εὖνιν: occurs here and 1 524 (εὖνιν ποίησας) only.
45. Cf. Φ 78, 454.
46. καὶ γὰρ νῦν: for even now. — Δυκάονα (Φ 34 ff.), Πολύδωρον (Τ 407 ff.): both had been slain by Achilles on this very day, though Priam did not yet know it.
47. οὔ δύναμαι ἱδεῖν: cf. the words of Helen δοῦ ὅ: οὔ δύναμαι ἱδεῖν κοσμήτωρ λαών, | Κάστορά θ' ἵπποδαμον καὶ πυ' ἄγαθόν Πολυδέκα 1' 236 f. — Τρώων . . . ἀλέντων: probably a gen. absolute.— εἰς ἀστόν ἀλέντων: see on 12.
48. Δαοθόη: see Φ 85 ff., and on Φ 88.
49. μετὰ στρατῷ: sc. Ἀχαϊῶν, whither they would be taken if they were spared. — ἥ τ' ἀν ἔπειτα: then certainly, introduces the apodosis of a conditional clause.
50. χαλκοῦ: gen. of price. — ἀπολυσόμεθα: mid., since it refers to the person in whose interest the money is paid. Cf. Ω 118, 146. — ἔστι γὰρ ἐνδόν: as in Κ 378. Cf. νῦν δὲ τ' ἐνδόν ἐντες Α 767. — ἐνδόν: i.e. εὖ δῶμω.
51. ὤπασε: as dowry. Usually the Homeric father gave no portion, but, on the contrary, received gifts from the future son-in-law. Cf. Iphidamas, who πολλὰ δ' ἐδωκεν (to his father-in-law) | πρωθ' ἐκατόν βοῦν ὅκεν, ἐπειτα δὲ χιλι' ὑπέτην, | αἰγάς ὑμῶν καὶ δὺς Λ 243 ff.; and the special offer of Agamemnon, to appease Achilles, τῶν (his daughters) ἤν κ' θέλησι, φίλην ἀνάσδον (without such gifts) ἀγέσθω | πρὸς οἶκον Πηλῆος Ι 146 f. But in some cases the father might return a portion of the gifts, which then became a sort of dowry, as in the case of Laothoë, here mentioned, and in that of Andromache, who is called πολύδωρος (richly dowered) in 88 and in Ζ 394. — ὀνομάκλυτος: occurs here only. — ἀλτῆς: father of Laothoë.
52. This verse occurs, with very slight changes, δ 834, ο 350, ν 208, ω 264. — καὶ εἰν 'Αδᾶο δόμοισιν (sc. εἰσί): a second clause, repeating the thought of the first half-verse in more definite and picturesque form. Cf.
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοῖ τεκόμεσθα
λαοῖςιν δ’ ἄλλοιςιν μινυνθαδιώτερον ἄλγος

55 ἐσσεται, ἢν μὴ καὶ σὺ θάνης Ἀχιλῆι δαμασθείς.
ἀλλ’ εἰσέρχεοι τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης
Τρῶας καὶ Τρῶας, μηδὲ μέγα κύδος ὀρέξης
Πηλείδη, αὐτὸς δὲ φίλης αἰῶνοι ἀμερῆς.
πρὸς δ’ ἐμὲ τὸν δύστην ἐτι φρονέοντ’ ἐλέγησον,
δύσμορον, ὅν ρα πατὴρ Κρονίδης ἐπὶ γῆρας οὐδῷ
αἰσθ ἐν ἀργαλῆν φθίσει, κακὰ πόλλ’ ἐπιδόντα.

6, 72, 156, 179, 231, 475, and ἐμὲ ἵπτε ζῶντος καὶ ἐπὶ χοῦν δερκομένου Α 88,
ὄφρα δὲ μοι ζ̄ωεί καὶ ὄρα φάσο ἥλιοσ
Σ 61.

53. ἄλγος (sc. ἐσσεται): the subj.
is the thought contained in the previous verse. — μητέρι: a more con-
densed expression for μητέρας θυμῷ.
—τοι: includes together μητέρι with the
personal designation implied in ἐμῷ θυμῷ.
This relative clause serves
to prepare for the contrast which follows.

54. μινυνθαδιώτερον: since Lycaon
and Polydorus were of far less conse-
quence than Hector to the safety of the
city. Cf. 507.

55. ἢν μὴ καί: if only not.

56. τέκος: more endearing than
νίδος. — ὄφρα σαώσης κτλ.: this motive
precedes on account of 54 f., but the
possibility of saving the Trojans de-
pends upon his own preservation, as
is developed in the following clauses,
which also depend upon ὄφρα.

57. Τρῶας (fem.): elsewhere Τρω-
άδας (Ζ 412), or Τρωιάδας (Σ 122). — μέγα
κύδος ὀρέξης: i.e. by his victory over
you. Cf. ἐμῷ δ’ ὑπὸ δούρη δαμέντα | εἴοχος
ἐμὼι δῶσειν Ε 653 f.

58. αἰάνοις: elsewhere masculine.
— ἀμερῆς: cf. ὁππότε ὢ ὑδὸν ἀνήρ
ἐθέλησιν ἀμέρασι II 53.

59. πρὸς δ’: and besides. — τὸν:
not the Attic use of the article; it
is here like οὕτος. — ἐτὶ φρονέοντα:
still conscious. This expression is used,
instead of the simple word ‘alive’ (cf.
Τ 335), with reference to the dreadful
scenes Priam was to witness at the de-
struction of Troy, which would surely
follow Hector’s death.

60. ἐπὶ γῆρας οὐδῷ (as in Ω 487,
o 348): on the threshold of old age,
used of the extreme limit of life,— the
threshold which separates life from
death.

61. αἰσθ ἐν ἀργαλῆ: sc. in con-
sequence of Hector’s death, which would
make the fall of Troy certain. How
these later events were conceived by
the poet may be seen in Verg. Aen. ii.,
where the story is probably imitated
from the Cyclic epics. — ἐπιδόντα:
having seen. This meaning, which oc-
curs often in later Greek (cf. τὰ χαλε-
πώτατα ἐπιδόντας Χεν. Amph. iii. 1. 13),
is not found elsewhere in Homer, ex-
cept perhaps in σῶσιν δ’ ὀφθαλμοῖς
ἐπιβάλειν Υ 233.
νιάς τ' ὀλλυμένους ἐλκηθείςας τε θύγατρας, καὶ θαλάμους κεραίζομένους, καὶ νήπια τέκνα βαλλόμενα προτὶ γαϊῇ ἐν αἰνῇ δηιοτῇ,

65 ἐλκομένας τε νυνός ὅλος ὑπὸ χερῶν Ἀχαιῶν.

αὐτὸν δ' ἀν πύματόν µε κύνες πρῶτησι θύρησιν ὄμησται ἐρύουσιν, ἐπεὶ κέ τις ὀξεὶ χαλκῷ τύφας ἕλ βαλὼν ἰεθέων ἐκ θυμὸν ἐληταϊ- οὺς τρέφον ἐν μεγάροισι τραπεζίςας θυραρωύς,

62. νιάς κτλ.: this and the following accusatives are epechegetic of κακά 61. — ἐλκηθείςας: the fate of Cassandra, according to later tradition. Cf. the words of Hector to Andromache πρὶν γέ τι σῆς τε βοης σοῦ θ' ἐλκηθμοῖο πυθέσαι Ζ 405.

63. θαλάμους: the context shows that Priam is thinking of his sons and sons-in-law. Cf. πεντήκοντ' ἐνεσαν θάλαμοι ξεστοῖο λίθοα, | ... ἐνθα δὲ παιδε | κοιμώτο Πράμαιο ... | κουράων δ' ἐπέρωθεν ἐναντίοι ... | δώδεκ' ἔσαν τέγεοι θάλαμοι Ζ 244-248. — κεραίζομένους: laid waste; cf. Ω 245.

64. βαλλόμενα προτὶ γαϊῇ: the fate of Astyanax, as depicted in the later epics, is developed from this passage. Cf. Ω 735, and 'Happy, shall lie be, that taketh and dasheth thy little ones against the stones' Psalm cxxxvii. 9. — ἐν αἰνῇ δηιοτῇ: i.e. the strife still raging within the city after its capture.

65. νυνός: we may wonder that the daughters-in-law are mentioned in this supplementary way after the sons and daughters have been spoken of in 62, unless we consider that the poet is following the order of nearness in blood.

66. πύματον: acc. masc. as pred. with µέ, and taking up the thought of κακὰ πόλλ᾽ επιδόντα 61. — πρῶτησι θύρησιν: at the gate in front, which led from the street to the court of the palace. So ἐν προθύροις (the gateway) in 71. Cf. ἐν πρῶτησι θύρησιν α 255, ἐτὶ προθύροις α 103.

67. First half-verse as in Λ 454. — ἐρύουσιν: fut. (see ΠΑ. 427 d; G. 1692, s.v. ἐρῶ) with ἀν as in 49, though this const. is questioned by many scholars. See ΠΑ. 845; G. 1303. — For the thought, cf. 'In the portion of Jezreel shall dogs eat the flesh of Jezebel' 2 Kings ix. 36.


69. οὐς τρέφον: this rel. clause is but loosely connected with the foregoing principal clause (66 f.). Its chief reference is to the following principal clause (70 f.), which paints in still stronger colors the picture suggested before. — τραπεζίςας: as table
dogs, fed at the table of their master and therefore his favorites. Cf. Ψ 173, and oioι τε τραπεζίς κύνες ἀνδρῶν ρ 309. Here as pred. with οὐς τρέφον. —

70 οἱ κ' ἐμὸν αἵμα πίοντες ἀλύσοντες περὶ θυμῷ κεῖσοντ' ἐν προθύροις. νέῳ δὲ τε πάντ' ἐπέοικεν, ἀρηκταμένῳ, δεδαϊγμένῳ ὄξει χαλκῷ κεῖσθαι: πάντα δὲ καλὰ θανόντι περ, ὅτι φανήγ. ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον

75 αἴδῳ τ' αἰσχύνωσι κύνες κταμένου γέροντος, τούτο δὴ οὐκίστον πέλεται δειλοίς βροτοῖσιν." ἡ ρ' ὁ γέρων, πολιάς δ' ἂρ' ἀνὰ τρίχας ἐλκετο χερσίν

αἰσχρά τάγ' ὀφθαλμοῖς καὶ νεμέστων ἰδεῖν —
καὶ χρόνα γυμνωθέντα: νέοισι δὲ πάντ' ἐπέοικεν,

72. ἀρηκταμένῳ: when he has fallen in battle. —

dedaiγμένῳ: describes the corpse as it appears to the eye; cf. T 211, 283, 292. — For the second half-verse, see on 52.

73. καλά: becoming; cf. ἐπέοικεν

71. ὅτι φανήγ.: whatever may be exposed to view. The clause is distributive in force, and explains πάντα.

74. Cf. Ω 516.

75. αἰσχύνων: sc. by tearing the corpse. In this sense δεικτεῖν is more common; cf. 256, 404, T 26. — κταμε-νοῦ: 2 aor. mid. partic., pass. (and usually perf.) in sense. Cf. 72, where the perf. partic. repeats the thought of the preceding.

76. δη: certainly. — Second half-verse as in ζ 408.

77. ἡ ῥα: with emphatic repetition of the subj., as in ἡ ῥα γυνὴ ταμῆ ζ 390, ἡ ῥα Δίως θυγάτηρ γ 337, ἡ ῥα βοῶν ἐλκίων ἐπιβουκλάδος χ 292. — ἀνά: const. with ἐλκέτο. Cf. πολλάς ἐκ κεφαλῆς . . ἐλκέτο χαίτας ἴψοθ' ἐδείν Δι Κ 15 ff.
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τιλλων ἐκ κεφαλῆς. οὐδ' Ἑκτορι θυμὸν ἔπειθεν.
μὴ τῷ δ' αὐθὲν ἔτερωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνεμένη, ἔτερηφι δὲ μαζὸν ἀνέσχεν.
καὶ μιν δάκρυ χέους' ἐπεα πτερόεντα προσήδα.
"Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
αὐτήν, εἰ ποτὲ τοι λαθικεδά μαζὸν ἐπέσχον,
τὸν μνῆσαι, φίλε τέκνον, ἄμων ἒ δὴν ὄν ἄνδρα
τείχεος ἐντὸς ἐῶν, μηδὲ πρόμος ἱστασο τοῦτῳ.
σχέτλιος: εἰ περ γάρ σε κατακτάνη, οὐ σ' ἐτ' ἐγὼ γε
κλαύσομαι ἐν λεχέσσοι, φίλον θάλος, ὅν τέκον αὐτῇ,

78. οὐδ' . . . ἔπειθεν: could not persuade; so in 91. For οὐδὲ = ἀλλ' οὐκ, cf. ὅν περὶ κῆρι φίλει λεύς . . . οὐδ' ἤκτε
γήραις οὐδόν 245 f.
79. Cf. Ἀντίλαχος δ' ἔτερωθεν ὀδύρετο
dάκρυα λέβον Σ. 32. — ἔτερωθεν: i.e. from another place on the wall.
80. κόλπον: lit. bosom, but here, as often, the fold of the garment which covered the bosom.— ἀνεμένη: loosening at
the shoulder. — ἔτερηφι: with the other hand (the left). Cf. χειρὶ . . . ἔτερηφι
δὲ Σ. 476 f. For the full and regular antithesis, see Φ 71 f. — The German
women are represented by Tacitus (Germ. viii.) as rallying their defeated
armies by appeals emphasized by a like action to this of Hecabe. Cf. the
appeal of Clytemnestra to Orestes, τόντε δ' αἶδοσαι, τέκνον, μαστὸν Λεσχ.
Cho. 896.
82. τάδε: pointing to her breast.
— αἴδεο καὶ μ' ἐλέησον: as in χ 312, 344. See on Φ 74.
83. αὐτήν: in contrast to τάδε 82.
— λαθικεδά: occurs here only. —
ἐπέσχον: held to your lips. Cf. 494, and ὅνον ἐπισχῶν I 489.
84. τὸν μνῆσαι: as in 0 375. The
pl. is used because εἰ ποτὲ κτλ. includes
a number of details. — φίλε τέκνον:
for the gender of the adj., cf. θάλος, ὅν
87, and see ΗΛ. 633; G. 921.
85. τείχεος ἐντὸς ἐῶν: these words,
though grammatically subord. to ἄμων
84, contain the gist of the command.
— πρόμος: what this word implies is
developed in 458 f. Cf. εἰ πάντων
πρόμος ἐμεναι Ἐκτορι δίς Η 75. — τού-
τῳ: cf. 38.
86. σχέτλιος (excl.): relentless one;
of Achilles, referring to his unfeeling
cruelty, as is shown by the following
words. — εἰ πέρ: if indeed. — κατα-
kτάνη: the subjv. after simple εἰ is usu-
ally generic in Homer, but there are
eight other cases like this. See GMT.
453. — οὐ ἐτι: no more. Hector would
then be forever lost to them since
Achilles (σχέτλιασ) would not give back
his body. — ἐγὼ γε: emphatic; "I,
your mother"; more fully developed
in ὅν τέκον αὐτῆ 87. — οὐ σ' ἐτ' ἐγὼ γε:
as in π 23, ρ 41.
87. ἐν λεχέσσοι: these words carry
the emphasis, for Hecabe could weep for
her son even though his body were lost. Cf. 353; also ἐν λεχέσσι δὲ θέντες (of Patroclus) Σ 352, and nec te tua funera mater | produxi, pressive oculos, aut volnura lavi, | veste tegens Verg. Aen. ix. 486 ff.

— αὐτῇ: emphasizes the identity of subj. though the predicates are contrasted (κλαύσομαι and τέκνον). Cf. ὡς φάτο βαρσόνων, τῷ δ᾽ ἤρτεν αὐτὸς ἀλεθρον π 448, μαία, τῇ ἦ τρεῖς ὁλέσαι; αὖ δὲ μ᾽ ἐπροέμει αὐτῇ τ 482.

88. First half-verse as in ω 294. Cf. ἐνδ' ἄλοχος πολύδωρος (here too of Andromache) Ζ 394. — πολύδωρος: an epithet applied to Andromache in the Iliad, and to Penelope in the Odyssey. See on 51. — μέγα: strengthens αἰνεὶ. — For the thought, cf. Ω 208, 211.

89. First half-verse as in Π 272, P 165, a 61; second, as in φ 363.

90. Cf. ὡς τῷ γε κλαῖοντε προσαυδή- την βασιλία Λ 136.

91. First half-verse as in Ε 358, Φ 368 (where see note); second, as in 78. For this refrain, cf. the repetition of 'but the Lord was not in the wind' etc. 1 Kings xix. 11 f.

92. ἄσσον οἶντα: the same expres-

sion is used of an attacking enemy, A 567, O 105.

93. ἔπι: at the entrance to. — χεῖ: occurs here (and 95) only, but cf. χηραμών Φ 495. — ὀρέστερος: see on Φ 471.

94. βεβρωκὼς κακὰ φάρμακα: cf. coluber mala gramina pastus Verg. Aen. ii. 471. As a matter of fact, the food of serpents consists chiefly of small animals and insects. — ἔδυ δὲ τε: closely connected with the preceding words, with the idea of result. ἔδυ is used as in Τ 16, Ι 553 Μελέαγρον ἔδυ χόλος.

95. ἐδόρκευν: glares, whence is derived the word ὀράκων. This is a case of the so-called 'present' perf., which denotes a fixed state or attitude. See ΠΑ. 849 a. — ἐλισσόμενος περὶ χεῖ: cf. Φ 11, and κινή... ἐλισσομένη περὶ καπτῷ Α 317, τὴν δ᾽ ἐξελιξάμενος πτέρυ- γος λάβει Β 316.

97. πύργος: the tower of the Scaean gate, on which Priam and Hecabe were standing. This tower was the scene of the Τείχοςκοπία of Γ 146–244. — προοῖχοντι: projecting from the wall; cf. 35. — ἄπιθ ἐρείσατο: the poet is
preparing Hector for his flight around the city.

98–130. Hector's soliloquy.

98. See on T 343.
99. First half-verse as in P 91, Φ 553. — διό: aor. subjunctive. — The following soliloquy is much like that of Agenor Φ 553 ff. Hector considers three alternatives, of which the first is rejected at once (99–110), the second is dwelt upon with favor at first but afterwards given up as hopeless (111–128), while the third is briefly stated and adopted (129 ff.).

100. πρῶτος: first of all, on account of Hector's rejection of his advice, Σ 285 ff. — ἐλέγχειν ἀναθήσει: cf. Ψ 408; also μῶμον ἀνάψαι ζ 86, and the contrasted expression ἀποθεάω ἐνηπήν Ε 492.

101. ἐκέλευ: sc. in Σ 254 ff.

102. ὑπό: during, a rare use of ὑπό, but cf. πάντω ὑπὸ μνημόνιον (during all the time my anger lasted) Η 202, and see Η 2. 808, 3 b; G. 1219, 3 b. — τῆρε: this, i.e. the previous night. — ὠρετο: cf. αὐτῶρ 'Αχιλλεὺς ὠρετο διάφορος Σ 203, and for the opposite idea ἐν νῆσοι... κεῖτ' ἀπομηνίσας Β 771 f.

103 = E 201, τ. 228. — ἦ τ' ἄν κτλ.: and indeed it would have been better (sc. πιθήκας). Cf. ἄλλα μ' ἵππηνεικαν (bore away) ταχέες πόδες: ἦ τ' ἄν κτλ. | αὐτοῦ πόματ' ἐπάσχον Ε 885 f.


105 = Z 442 (nearly), where also the sentiment is Hector's. — Τρώας: sc. who would blame him, as expressed in 106 f. — Τρώας: see on 57. — ἐλκεσιπέλους: with trailing robes; used in Homer only of the Trojan women. Cf. 'Ελένη ταύτα ἐπέπεπλες Γ 228.

106 = φ 324. Cf. καὶ νῦν τις ἄδ' εἶπησι κακότεροι ἀντιβαλήσας ζ 275. First half-verse as in Η 87; cf. Ψ 575. — κακότερος: inferior in birth or prowess. So in Theognis ἀγαθό = the nobles.

107. ἦπι βηφὶ πιθήκας: trusting to his might. Cf. χερσόν τε βηφὶ τε ἦπι πιθήκας φ 315, βηφὶ καὶ κάρτει εἰκών ν 143, σ. 139. — For the fact, cf. the words of Hector οὗ μν (i.e. Achilles) ἐγὼ γε φείδομαι... ἄλλα... στῆσομαι Σ 306 ff.
The text appears to be a segment from a classical Greek text, possibly from the *Iliad* or *Odyssey*. It discusses the idea of fighting men to men and the consequences of such actions, particularly in the context of life and death. The passage uses Greek grammatical structures such as the nominative and accusative cases, indicative and imperative mood, and participial forms. It also includes references to various clauses and rhetorical devices like anacoluthon. The text reflects the thematic concerns of Homer's epics, focusing on the valor of warriors and the significance of their actions.
δωσέμεν 'Ατρείδησιν ἄγεν, ἀμα δ' ἀμφίς 'Αχαιοῖς ἀλλ' ἀποδάσσεσθαί, ὡσα τε πτόλισ ὑδε κέκευθεν. Τρώσιν δ' αὖ μετόπισθε γερούσιον ὄρκον ἢλωμαι μὴ τι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσσασθαι, κτῆσιν, ὡσην πτολεύθρον ἐπήρατον ἐντὸς ἐέργει.] ἀλλὰ τῇ ἡ μου σαῦτα φίλος διελέξατο θυμός; μὴ μιν ἔγω μὲν ἵκωμαι ἰών, ὁ δὲ μ' οὐκ ἐλεήσει οὐδὲ τί μ' αἰδέσεται, κτενεῖ δε με γυμνὸν ἐόντα αὐτῶς ὃς τε γυναῖκα, ἐπεί κ' ἀπὸ τεῦχα δῦων οὐ μὲν πως νῦν ἐστιν ἀπὸ δρύνος οὐδ' ἀπὸ πέτρης

cludes in thought the carrying off of Helen as well as of the treasures. — νεῖκοις ἀρχῆ: so in E 62 f. the ships of Paris are called νῆς . . . ἀρχεκάκους.

117. δωσέμεν . . . ἄγεν: as in H 351 (nearly). — ἀμφίς: besides the possession which came with Helen, which would fall to the Atreidae alone. Cf. χωρὶς δ' 'Ατρείδης . . . δώκεν . . . μέθυ H 470 f., χωρὶς δ' αὖθ' Ἐλένη ἀλοχος πάρε κάλλιμα δώρα δ 130. — ἀμφίς 'Αχαιοῖς ἀλλα (118): yet others besides to the Acheans.

118. ἀποδάσσεσθαί: sc. as an indemnity. In making this offer Hector would be consenting to the demand of Agamemnon in Π 286 τιμήν δ' 'Αργείους ἀποτινέμεν, ἦν τιν' ἤκουεν.

119. In this subjv. clause (ΠΑ. 868; G. 1355) the possibility introduced by εἰ δὲ κεν 111 is followed out, though the sentence does not seem to be conceived as depending any longer on εἰ. — Τρώσιν: on the part of the Trojans; dat., as with δέχομαι (see M. 143, 2), of the person interested. — μετόπισθε: afterwards, i.e. after returning to the city. — γερούσιον (equiv. to γερόντων): i.e. to be taken by the γέροντες for the people. Cf. δημογέροντες Γ 149. — ιλαμαί: shall take for myself, i.e. shall assume the responsibility of the oath. Cf. ἐμεὸ δ' ἐλεго μέγαν ὄρκον δ 746.

120. Second half-verse as in Σ 511. — δάσσασθαι: this aor. inf. following the fut. inf. κατακρύψειν is very strange, yet an aor. follows ὀμνύναι in β 373 ὡμοσαν μη . . . μυθήσασθαι, and δ 253 f. ὕμοσα . . . μή . . . ἀναφήναι.

121 = Σ 512. — ἐντὸς εἴργει: holds within.

122. See on Φ 562.


124. μ' αἰδέσεται: sc. in my character of ἰκέτης. Cf. Φ 74 f. — γυμνόν: unarméd. — The threefold repetition of μ' in 123 f. is worthy of note.

125. αὐτῶς: just as I am. Cf. αὐτῶς in 113, and ἀλλ' αὐτῶς ἐπὶ τάφρων ἰὼν Τρώσετον φάνηθι (Iris to Achilles) Σ 198. — ὃς τε γυναῖκα: being γυμνόν 124, and hence unable to resist. — δῶν: aor. subjv. introduced by ἐπεί κε, and equivalent to a fut. perfect.

126. οὐ μὲν πως νῦν ἐστιν: it is in
no way possible now, i.e. now that I have slain Patroclus. This strong assertion shows that Hector has come to himself after his temporary access of faint-heartedness, and clearly sees that only a life-and-death struggle can decide their quarrel. — ἀπὸ δρῶς: the interpretation of this difficult passage turns upon the meaning of ἀπὸ. The simplest explanation is to make it refer to the place where the youth and maiden are sitting, (from, i.e.) sitting upon a (fallen) oak or a rock. But the phrase occurs, with variations, several times elsewhere, and seems to have a proverbial character. Thus in τ. 163 ὡς γὰρ ἀπὸ δρῶν ἐσσι παλαιφάτον (of ancient story) ὡς ἀπὸ πέτρης, ἀπὸ = sprung from. Cf. Hesiod Theog. 35 ἀλλὰ τίνη μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρης.

127. τῷ: with him (emphatic). — ὀδηγεῖμεν: cf. δῆτι ὃ δάρμε γνώσκει (of Hector and Andromache) τ. 516.—ἀ τε: (such words) as.

128. For the epanalepsis, see on τ. 372.

129. ἔριδι ἤπνοινκέμεν: cf. τ. 134, Φ 304. The verb is intrans. here only.

130. For the asyndeton at the beginning of the verse, cf. 418, 450, Ψ 71. — εἴδομεν: let us find out; subjv. as in εἴδομεν, ἢν τινα μὴν ἐνι στήθεσι κέκενθεν γ 18.

131—166. Hector flees before the on-rushing Achilles. His threefold circuit of the city.

131 = Φ 64 (almost).

132. ἐναιλιω: see on τ. 69. — κορυθάκι: the only occurrence of this word instead of the usual κορυθαῖος (cf. τ. 38). For the thought, cf. ἀμφι δὲ πήλιξ σμερδαλέων κροτάφοι τινάσσετε μαρανέπουσον Ο 608 f.

133. Πηλιάδα μελην: see on Φ 162.

134. ἀμφι: around him, i.e. upon his body; cf. 32. — χαλκός: his bronze armor.

135. πυρός . . . ἡ ἡμέλου: cf. τ. 398.

136. Cf. τ. 14, τ. 421. First half-verse as in Ο 422. — In spite of Hector’s resolution (129 f.), the approach of Achilles again unmans him.

HOMER'S ILIAD, BOOK XXII.

177. Ηπειρίας δ' ἐπόρουσε ποσὶ κραπνυόσι πεποιθὼς. ἥπτε κίρκος ὀρέσφιν, ἑλαφρότατος πετεινῶν, 140 ῥηχώς οἴμησε μετὰ τρήρωνα πέλειαν· ἣ δὲ θ' ὑπαίθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυν λεληκός ταρφέ' ἐπαίσσει, ἐλέειν τε ἐ θυμὸς ἀνώγει· ὀς ἂρ' ὃ γ᾽ ἐμμεμαὼς ἰθὺς πέτετο, τρέπε δ' Ἐκτωρ τείχος ὑπὸ Τρώων, λαυφρά δὲ γούνατ' ἐνώμα. 145 οὐ δὲ παρὰ σκοπηὴν καὶ ἐρυνεόν ἄνεμόντα τείχεσιν αἰεὖ ὑπέκ κατ' ἀμαξῖτον ἐσσεύοντο, κρουνῶ δ' ἰκανον καλλιρρώω, ἐνθα τε πηγαὶ

hastened fleeing away (started to go, driven to flight), briefly describing the beginning of his flight. A fuller conception of the manner and direction of the flight is given in the comparison which follows (139–144).

138. First half-verse as in Φ 251 (almost); second, as in Z 505. 139. Second half-verse as in ν 87, where, as here, the hawk is referred to. In Φ 253 a similar expression is used of the eagle. — The dactylic rhythm in 139 and 141 is very expressive. — For the thought, cf. quam facile accipiter saxo sacer ales ab alto | consequitur pennis sublimem in nube columbam Verg. Aen. xi. 721 f.


142. ταρφέα: "ever afresh." — Second half-verse as in λ 206 (almost).

143. τρέσε: see on Φ 288.

144. τείχος ὑπὸ: along under the wall. — Second half-verse as in K 358. See on Χ 24.

145. σκοπηὴν: this spot must have been near the fig tree, and not far from the road which led from the ford of the Scamander to the Scaean gate. Cf. Τ 137. It cannot be the same as the place where Polites kept watch (ὁς Τρώων σκοπὸς ἢς, . . . τύμβῳ ἐπ᾽ ἀκροτάτῳ Διανήτας γέροντος B 792 f.), since that must have been far from the wall. — ἐρυνεόν: a fig tree which stood near the city on a height slightly northwest of the Scaean gate. Cf. λαὸν δὲ στῆσον παρ᾽ ἐρυνεόν, ἐνθά μάλιστα | ἀμβατός ἐστὶ πόλις Z 433 f., and παρ᾽ ἐρυνεόν ἐσσεύοντο ἱέμενοι πόλιος Λ 167 f.

146. τείχεσιν ὑπέκ: out from under cover of the wall, the only instance of this combination. Cf. 144. — ἀμαξῖτον: here only. Cf. οἱ δ᾽ ἵσαν ἐκβάντες λείπν όδον, ἥ περ ἀμαξὶ ἱελ╯τ. κ. 103. — This road about the city, mentioned nowhere else, seems to have been invented by the poet for this special situation, in order to afford a smooth path, free from obstructions, for the race of the two heroes.

147. κρουνῶ: springs, i.e. streams
of water gushing from the earth. — ἔνθα τε πυγαί: where the sources. These words serve to define more closely the general term κρούνω.

148. ἀναίσσονι Σκαμάνδρου: for the quantity of final ι before Σκ-, see on Τ 74.

149. ὑδατι: cf. κρηναι ... ρέον ὑδατι λευκῷ ε 70.

150. Second half-verse as in τ 39. — ὡς εἰ: lit. as, to suppose a case. The suppression of the verb in such cases was hardly felt. See GMT. 475.

— πυρὸς αἰθομένου: gen. absolute.

151. θέρει: even in summer. This is added because it was only in summer that the peculiarity of the spring was noticeable. In 149, on the contrary, χειμών is not inserted, since a boiling spring is equally conspicuous in summer and winter.

152. ἐξ ὑδατος κρυστάλλω: cf. Odysseus's account of a nightly ambuscade at Troy νὶς δ' ἄρ' ἐπῆλθε κακῇ Βορέα κτήμα ἐπισύνης, πνημνίς (freezing) • αὐτάρ ὑπάρθη χιὼν ἅλαμφ, ἄβαλα, νοοῦκ, πνημνίς καὶ σκάλεσσ᾽ περιπρέσφοτο (congealed around) κρυστάλλος ε 475 ff.

153. ἔπι αὐτάων: hard by them. See on Τ 55, 470. — πλυνοί: cf. πολλοὺ γάρ ἀπὸ πλυνοί εἰσὶ πόλης ε ᾧ 40. — ἐγγύς: still further strengthens the idea expressed by ἔπ' αὐτάων.

154. σιγαλάντα: notwithstanding the temporary condition of the garments when they come to the wash, the conventional epithet is used, referring probably to the natural gloss of the linen. Cf. Athena's rebuke to Nausicaa εἰμάτα μὲν τοι λείπαται ἀκριβέα σιγαλάντας ε ᾧ 26.

155. ἄλοχοι καλαί τε θύγατρες: so Nausicaa and her maidens perform the same duty ε ᾧ 85-95.

156 = 1403. — The peaceful picture presented in 153-156 forms an agreeable contrast to the horrors of war preceding and following. — For the second half-verse, see on 52.

157. ἵπ: as I said, resumes the narrative from 147. — φεύγων: here without ὁ μέν, which would regularly be used where the subject is divided.

158. This verse contains a parenthetical development of φεύγων • διώκων 157, by the use of a finite
καρπαλίμως, ἐπεὶ οὐχ ἵερήν οὐδὲ βοεῖν
ἀρνύσθην, ἂ τε ποσσίν ἄεθλια γίγνεται ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς θέου Ἕκτορος ἱπποδάμου.


verb, and the addition of the descriptive epithets ἐσθλὸς and μεγ' ἅμεινων. — ἔφευγε, δἰωκε: this juxtaposition of the contrasted words (with chiasmus) adds emphasis.

159. καρπαλίμως: connected with the leading thought (157), since 158 is parenthetical. See on Τ 358. — ἱερήν: an animal for sacrifice. — βοεῖν: an oxhide, a frequent prize in the games. Cf. παρέχοντες (sc. the Egyptians) ἄεθλα κτήμα καὶ χαλίνας καὶ δέρματα Ηδί. ii. 91.

160. ἀρνύσθην: they were striving to win. ἄρνυμαι bears the same relation to αἵρομαι as καρποῦ to καρπίο. — ἂ τε: includes both ἱερήν and βοεῖν, in a generic sense. — ποσσίν ἀνδρῶν: i.e. for the foot race.


162. ἄεθλοφόροι: cf. 22. — τέρματα: of a single goal, as in Ψ 309, 358. — The point of comparison is the speed of the contestants. The poet chooses the moment in the race when the chariots are rounding the goal, because that was the critical point on which success or failure depended, and also because the circuit of the city reminded him of the circuit of the race-course.

163. τὸ δὲ: but there (dem.), at the starting point, at the opposite end of the course from the τέρματα. — κεῖται: in English, "stands."

164. ἦ τρίτος ἦ γυνῆ: cf. the prizes at the games in honor of Patroclus, Ψ 259 ff. — γυνῆ: a female slave. — ἀνδρὸς κατατεθήκωτος: i.e. at the funeral games in his honor. Cf. Ψ 630 f., 679 f.

165. περιδεινηθήτην: occurs here only. — Cf. ter circum Iliacos raptaverat Héc tora muros Verg. Aen. i. 483.

166. ὁρᾶντο: mid., suggesting the feeling of sympathy among the gods. Cf. Ω 23, and Τρώων πόλυν εἰσορᾶντες Δ 4.

167-187. The gods deliberate concerning Hector's fate.

167 = Ω 103, a 28. — It is appropriate that at this decisive moment the poet should once more emphasize the sympathy of Zeus for Hector.

168. ὦ πότοι: alas! See on Τ 293.
169. ὁφθαλμοῖςιν ὀρῶμαι: see with my eyes, something which is painful even to think of. This expression usually serves to close a verse. Cf. Φ 54. — Second half-verse as in II 450 (almost).

170. Second half-verse as in χ 336. — For Hector's piety, see Ω 68 ff. The gods apparently felt pledged to show favor to mortals in return for their offerings. Cf. the words of Chryses, εἴ ποτε τοι χαριέντι ἐπὶ νηὸν ἑρεία, | ἢ εἴ δὴ ποτε τοι κατὰ πίσω μηρὶ ἐκήα | ταῦρων ἡδ' αἰών, τὸδὲ μοι κρήνῃν ἐέλθωρ Α 39 ff.

171. Ἰδῆς ἐν κορυφῇςι (as in Α 183, Ξ 332, Ο 5): we learn from Θ 47 f. ("Ἰδῆς δ' ἵκανεν ... Γάργαρων ἐνθα ὑὲ οἱ τέμενος βωμὸς ἀεὶ θυεῖς) that Zeus had a sanctuary on Ida, and Schliemann found there a slab of marble which he believed to have been an altar (Troja, 332-337). — ἄλλοτε δ' αὖτε: without a preceding ἄλλοτε μὲν, as in Ω 511; cf. Τ 53.

172. ἐν πόλει ἄκροτατη: at the summit of the citadel. See on Τ 52. The positive is more commonly used, as in 383.

173 = 230; second half-verse as in 8 (almost).

174. Cf. the similar question of Zeus in regard to Sarpedon ὥ μοι ἐγών, ὅτε μοι Σαρπηδόνα φιλτατον ἄνδρων | μοίρα ... δαμὴναι. | δίκτα δέ μοι κράδη μέρον φρεσιν ὅρμαινοιτι, | ἢ μὲν ξυλὸν ἐόντα ... | θεών ἀναρτάζασ ... | ἢ ἔδη ὑπὸ χερσὶ Μενοιτάδαο δαμάσων Π 433–438.

175. σαώσομεν: fut. indicative. So δαμάσσομεν 176. — ἔδη: now, already. We may suppose that Hector was indeed fated to perish at the hands of Achilles, but that the time of the catastrophe was uncertain and might be postponed.

176. Ἀχιλῆς δαμάσσομεν: for the const., cf. the words of Thetis (in a different sense) ἐκ μὲν μ' ἄλλας ἄλλης ἄνδρι δάμασσεν (sc. Ζεὺς) Σ 432.

177 = Α 206, Π 33, Θ 357, and several times in the Odyssey.

178. πάτερ ἄργικερανε: as in Τ 121, where see note. A similar and more common formula is αἰνότατε Κρο-βίδη, τοῦν τὸν μὴν ἑπιτε, as in Α 552. — ὅλον ἑπιτε: as in Η 455, Θ 152, Π 49, and elsewhere.
179-181 = II 441-443 (the reply of Hera to the words of Zeus quoted on 174).

179. Πεπρωμένον αἰσθή: i.e. doomed to death. — The second half-verse illustrates the principle stated in the note on 52.

180. ἄψ: with reference to Πεπρωμένον 179. "Turning back, as it were, the decree of fate." — δυσηχέος: usually applied to war (cf. πολέμου δυσηχέος B 686), but here, as in Σ 464, to death which comes in the roaring combat. — ἕξαναλύσαι: set free again, from the bonds of death, in which, as one πάλαι Πεπρωμένον αἰσθή, he has already, as it were, been caught. This compound occurs only here and in the corresponding passage in Π.

181 = Δ 29. — This impressive verse is uttered by Hera in Δ and Π; here only by Athena. — ἔρδε (concessive): do it if you will; followed by the warning ἀτάρ οὐ τοι κτλ., in which the neg. is placed first for emphasis. — θεοὶ ἄκλοι: in appos. with πάντες.

182 = Τ 19, and elsewhere.

183 f. = Θ 39 f. (Zeus to Athena). — θυμὸν πρόφρον: with serious pur-

pose, i.e. I am not speaking in earnest. — τοί: to you.

185. Cf. the permission of Zeus to Poseidon ἔρξον, ὁποῖς ἐθλεῖς καὶ τοιούτου ἐπιλετο θυμῷ ν 145. — ὁποί δὴ τοι κτλ.: cf. Τ 25. — μηδὲ τ' ἔρωτι (as in Β 179): and (draw not back) linger not.

186 = Τ 349 (where see note).

187 = Α 44 (almost), Δ 74, and elsewhere. — βῆ: started (inceptive aor.). — Οὐλύμπιος: see on Τ 114.

188-247. Further description of the fruitless pursuit of Hector by Achilles. Zeus decides the result by means of the scales. Athena assumes the form of Deiphobus and induces Hector to stand his ground.

188. Ἐκτὸ: obj. of ἐφεπε, since κλονέον is used absolutely, as appears from Τ 492, Φ 533. — κλονέον ἐφεπε: driving in panic pursued; so in Α 496. — The narrative returns here to Achilles and Hector, and the description of the race, which seemed to be completed in 165 f. (cf. 208), is taken up anew. Hence the occurrences of 189-201 take place, not during a fourth circuit of the walls, but during the first three.
ὁς δ' ὁτε νεβρὸν ὀρεσφὶ κύων ἐλάφου δίηται,

190 ὀρσας εἴ τε ἐώνης, διά τ' ἄγκεα καὶ διὰ βῆσσας·
tὸν δ' εἰ πέρ τε λάθηςι καταπτήξας ὑπὸ θάμνον,
ἀλλά τ' ἀνιχνεύων θείεi ἐμπεδον, ὀφρα κεν εὐρή·
ὡς Ἐκτωρ οὖ λήθε ποδώκεα Πηλείωνα.

ὑσσάκι δ' ὀρμήσειε πυλῶν Δαρδανάων

195 ἀντίον αἴξασθαι, ἐυμήτους ὑπὸ πῦργους,
eἰ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέσσως,
tοσσάκι μιν προπάροιβεν ἀποστρέψασκε παραφθάς
πρὸς πεδίον, αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ,

189. νεβρὸν ἐλάφου: cf. νεβρὸν... τέκος ἐλάφου ταχεία Θ 248.
190. ὀρσας: starting it.
191. τὸν: placed before the conj. in order to call attention to its reference to κύων 189, since the subj. now changes to νεβρὸς, returning, however, to κύων in 192. — εἴ πέρ τε ... ἀλλὰ τε (192): see on T 164.
192. ἀνιχνεύων: occurs here only.
— θείεi ἐμπεδον: so in N 141 of a rolling stone, and v 86 of the Phaeacian ship.
193. οὖ λήθε: did not escape from the sight of Achilles. This applies the simile in general to the present situation. The special application follows in 194-198. The subj. of the present clause is compared with the obj. of the preceding.
194. First half-verse as in Φ 265, where see note; second, as in 413, E 789. — πυλῶν Δαρδανάων: elsewhere called the Scaean gate. The gen. probably depends on ὀρμήσει (Η.Α. 739; G. 1099), since 195 is almost parenthetical. — The road on which they ran is apparently at some distance from the city wall.
195. ἐυμήτους ὑπὸ πῦργους: under the protection of the walls. Cf. ἐυμὴτων ἀπὸ πῦργον Μ 154, ἐυμήτου ἐπὶ πῦργον Π 700. The pl. embraces the walls and towers together as the defences of the city. Cf. πῦργον ὑψηλον, εἰλαρ (protection) νήν τε καὶ αὐτὰν Η 338.

196. εἰ πῶς: with the opt. in a clause of wish from the thought of Hector. — οἱ: for the dat., cf. ἀλέξεμεν ἀλλήλωσιν Γ 9.
197. προπάροιβεν (temporal): before Hector could carry out his purpose. Cf. ἀλλὰ σφι προπάροιβε φάνη μέγα ἔργον Ἄργων Α 734. — ἀποτρέψασκε: cf. 16.
— παραφθάς: “coming up alongside.” — Similar is the advice of Odysseus to Diomed in regard to the pursuit of Dolon, εἰ δ' ἀμιε παραφθήσαι πῶδεσιν, | αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφιο προπειλεῖν (press) | ... μὴ πῶς προτὶ ἄστυ ἀλόξη | K 346 ff.
198. ποτὶ πτόλιος: on the side toward the city. Cf. πρὸς μὲν ἀλὸς Κάρπες Κ 428. The gen. is really one of separation, ‘from the side of.’ — As Achilles has been hit on the knee (Φ 591), and besides was encumbered
by his shield, while Hector had left his leaning against the battlement (97), the speed of the two warriors is about equal. While Hector runs along the road Achilles takes the shorter but more uneven course directly under the wall. Hence, though he cannot overtake Hector, he is yet able to prevent him from crossing his enemy’s path and approaching the gate.

199. The new comparison stands in a sort of contrast with the former. There Hector could not escape Achilles, but here Achilles cannot overtake Hector. But in 200 the present comparison is so extended as to include the former idea also. — δύναται: with indef. subj. (τις), as in οὔτε κεν ἐνθαλ Τεόν γε μένος καὶ χείρα δύοιο (dispughe) N 287.

200. ὡς τὸν: the one, the other. — Vergil imitates this simile as follows: ac velut in somnis, oculos ubi languidum pressit | nocte quies, nequiquam aoidos extendere cursus | velle videmur, et in mediis conatibus aegri | succidimus; non lingua valet, non corpore notae | sufficiunt vires, nec vox aut verba sequuntur: | sic Turno etc. Aen. xii. 908-913.

201. μάρψαι ποσίν: as in Φ 564. — ὃς (dem.): he, in turn; cf. Φ 198.

202. πῶς δὲ κεν ... ὑπεξέφυγεν: sc. “up to the present moment.” The thought is: “But Hector would long since have fallen before his antagonist, had it not been for the assistance of Apollo.” — κῆρας ὑπεξέφυγεν: cf. ὑπέκφυγε κῆρα μέλαιναν Ε 22, ὑπέκφυγε κῆρα κακὴν μέλαινος βανάτου Π 687.

203. πῦματον τε καὶ ὑστατον: “for the very last time.” Cf. ὑστατα καὶ πῦματα δ' 685, ν 13; πῦματον τε καὶ ὑστατων ν 116. — ἐὰν μὴ oi ἦντες ἐγγύθεν (204): “had not stood at his side.”

204. ὃς ... γοῦνα: as in Τ 93, where see note.

205. λαοίσιν: i.e. the Greeks, who could easily have approached Hector, since he was running at some distance from the wall 194-198. — ἀνένευε: cf. ἄλλη ἐγὼ οὐκ εἶναι, ἀνὰ δ' ὅφρας νεῖν ἔκαστο, | κλαίειν i 468 f. The Greeks still toss the head backward to express dissent.

206. ἐα: final a here is really long, being the result of contraction (ἐα), but is shortened before a word beginning with a vowel. Hence the hiatus is justifiable.
μή τις κύδος ἄροτο βαλών, ὃ δὲ δεύτερος ἐλθο. ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοῦ ἄφικοντο, καὶ τότε δὴ χρύσεα πατὴρ ἐτίταινε τάλαντα,

ἐν δ' ἐτίθει δύο κῆρε ταυνηλεγέος θανάτουο, τὴν μὲν ἹΑχιλλῆς, τὴν δ' ὉΕκτόρος ἵπποδάμου, ἐλκε δὲ μέσα λαβών Ῥέτε δ' ὉΕκτόρος αὐσιμον ἡμαρ, ψιχετο δ' εἰς ὉΑἶδαο, λίπεν δὲ ἐς Φοῖβος ὉΑπόλλων.

207. ὁ δὲ: but he himself, i.e. Achilles. — δεύτερος: cf. ὁ δὲ τ' ἀχναινα υπερος ἐλθον Σ 320. — For the whole verse, cf. ἰνα μὴ τις ὉΑχαιῶν χαλκοχιτων ϊνον | φαλη ἐπενδάμενοι βαλέενι, ὃ δὲ δευτερος ἐλθον Κ 367 f.

208. First half-verse as in E 438, T 447 (where see note). — ἀλλ' ὅτε: takes up the narrative from 166. — τὸ τέταρτον: in the fourth circuit around the city, which, however, was not finished; cf. 251.

209–212 = Θ 69–72 (almost), where Zeus weighs the destinies of the Greeks and Trojans.

209. πατὴρ: brief for πατὴρ ἀνδρῶν τε θεῶν τε. — ἐτίταινε: spread. — τάλαντα: cf. T 223, and γνω γαρ Διὸς Ἰρά τάλαντα I 658. — This symbolic use of the scales has often been imitated. Cf. Juppiter ipse duas aequato examine lances | sustinet, et fata inponit diversa duorum, | quem damnet labor, et quo vergat pondere letum Verg. Aen. xii. 725 ff.; ‘The Eternal to prevent such horrid fray, | Hung forth in heaven his golden scales ... in these he put two weights, | The sequel each of parting and of fight; | The latter quick up flew and kicked the beam’ Milton, Par. Lost iv. 900 ff. So in the Old Testament, ‘Thou art weighed in the balances and art found wanting’ Dan. v. 27.

210. κῆρε θανάτουο: here referring to complete ruin, but in the corresponding passage in Θ only defeat is meant. — ταυνηλεγέος: long lamented (“bringing long grief”), from ταναός and ἀλεγγ. Cf. ἀλεγγείων.

212. ἐλκε: raised the scales, to let them swing free. — μέσον: by the middle; pred. to τάλαντα. — αἴσιμον ἡμαρ: the day of fate, i.e. of death. See on T 294. — By this act of weighing, Zeus is not inquiring the will of a fate which overrules his own wish, but the whole picture is rather a metaphorical representation of his own determination to decide the issue at last. See on τάλαντα 209.

213. ψιχετο δ' εἰς ὉΑἶδαο: went down to the abode of Hades. Cf. the opposite decision αἱ μὲν ὉΑχαιῶν κῆρες ἐπὶ χοροὶ πουλυβοητηρί | ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εἰπόν ἄρθεν Θ 73 f. — λίπεν δὲ κτλ.: the immediate consequence of the decision just made. The victim of destiny could no longer enjoy the help of the gods. His best friend leaves him, and his direst enemy, Athena (214), comes forward as the representative of the other party. The thought is expressed with the utmost simplicity and dignity.
Πηλείωνα δ’ ἵκανε θεά, γλαυκῶπις Ἀθήνη,

215 ἀγχοῦ δ’ ἱσταμένη ἐπεα πτερόεντα προσηύδα.

“νῦν δὴ νῦὶ γ’ ἐολπα, δύσιλε φαίδιμ’ Ἀχιλλεῦ, οὐσεσθαι μέγα κύδος Ἀχαιοὶς προτε νῆας,” Ἐκτόρα δημώσαντε μάχης ἅτον περ ἐόντα.

οὐ οὖ νῦν ἐτί γ’ ἐστὶ πεφυγμένον ἄμμε γενέσθαι,

220 οὔδ’ εἰ κεν μάλα πολλὰ πάθοι ἐκάρεγγος Ἀπόλλων προπροκυλυνδόμενος πατρός Διὸς αἰγόχοου.

ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἀμπνυ, τόνδε δ’ ἐγώ τοι οἰχομένῃ πεπιθήσω ἐναντίβου μαχεσάσθαι.”

δις φάτ’ Ἀθηναίη, δ’ ἐπείθετο, χαίρε δὲ θυμῶ,

225 στῇ δ’ ἄρ’ ἐπὶ μελίς χαλκογλώχινος ἐρευσθεὶς. ἐὰν δεῦροι

ἡ δ’ ἀρα τὸν μὲν ἐλειπε, κιχήσατο δ’ Ἐκτόρα δῖον

214. Ἀθήνη: she had come down to the battle-field in 186 f.

215 = Σ 169, and often elsewhere.

216. νῦν δὴ: now at length; emphatic in view of Zeus's decision and Apollo's departure. — νῦι γε: we two.

— ἐολπα κτλ.: cf. οὐκέτι νῦι | ἐλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμιος Ρ 238 f.

217. οἴσεσθαι: the mid. usually signifies the carrying off of prizes won in battle. — Ἀχαιοῖς: in the eyes of the Achaeans.

218. μάχης ἅτον: the usual expression is ἅτοσ πολέμιος, as in Ζ 203. Cf. δόλων ἄτ’ ἥδε πόνοι Α 430.

219. The asyndeton shows the excitement of the speaker. — οὐ νῦν ἐτὶ γε: now at least no longer. The expression of time is here emphasized by γε, as in 216 by its position. — πεφυγμένον γενέσθαι: a periphrasis for φυγεῖν. So in Ζ 488 πεφυγμένον ἐμεναι = πεφυγέναι. Cf. πεφυγμένον εἶναι ζ 455.

220. οὔδ’ εἰ κεν: not even in case;

see on T 322. — πολλὰ πάθοι: should concern himself much.

221. προπροκυλυνδόμενος: rolling hither and thither as a suppliant at the feet of Zeus. The word occurs also in Ρ 525, where it is used of a wanderer rolled on and on away from his home.

— Second half-verse as in Α 60.

222. στῆθι: stop. — ἀμπνυ: take breath; second aor. act. inv. with ἃ. The second aor. mid. ἀμπνυτό has ἃ. Cf. κλέα and κλέε, πῖθι and ἐπίε, the thematic form in each case having the stem vowel short.

223. πεπιθήσω: epic fut. (not fut. perf.) formed from the stem of the reduplicated second aorist. — ἕναντί-βιον μαχέσασθαι (as in Θ 168, 255): to take up the combat vigorously, in each case referring to a resumption of hostilities.

224 = Ω 545; cf. Φ 423.

225. χαλκογλώχινος: occurs here only. Cf. ταυγλώχινα δαστόξ Θ 297.

226-305. As some slight defence
Δημώβω είκνια δέμας καὶ ἀτείρεα φωνήν·
ἀγχοὺ δ᾽ ἱσταμένη ἔπεα πτερόεντα προσηύδα·
“ἡθεί”, ἦ μάλα δὴ σε βιάζεται ὡκὺς Ἀχιλλεύς,
ἀστυν πέρι Πριάμου ποιῶν ταχέοστι διώκων·
ἀλλ᾽ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

τὴν δ᾽ αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
“Δημώβω, ἦ μέν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
gνωτὸν, οὐς Ἐκάβη ἦδε Πρίαμος τέκε παίδας·

νῦν δ᾽ ἐτί καὶ μάλλον νῦε φρεσὶ τιμήσασθαι,
ὅς ἐτής ἐμεῦ εἶνεκ', ἐπεὶ ἰδεῖς ὀφθαλμοῦσιν,

for the conduct of Athêna in this scene, it may be said that the death of Hector has been ordained by Zeus, and that by inducing him to meet Achilles face to face she at least gives him the opportunity to meet his death in a worthier manner than was otherwise probable. Her interposition may also be regarded as a sort of poetic justice, in view of the cruel advantage which Apollo took of Patroclus, II 788 f., where the Greek hero is struck from behind by the god, and left an easy victim for Hector.

227. Δημώβω: a younger brother of Hector, mentioned as leader of a part of the Trojan forces (M 94), and conspicuous in the latter part of the war, after the death of Paris, as the husband of Helen.— δέμας . . . φωνήν: as in N 45, P 555.

228. ἡθεί: dear brother, a term of love and respect especially applied to an elder brother. Paris uses the same word in addressing Hector, Z 518.—βιάζεται: presses hard. Cf. Odysseus to Eurylochus ἦ μάλα δὴ με βιάζετε μοῦνον ἑβντα μ 297.

231 = Λ 348.—στέωμεν: by metathesis quantitatis for στήομεν. It is to be read with synizesis. — For the second half-verse, see on 52.

232 = Ζ 440, Η 233, 287, with slight changes.

233. ἦ μέν: a weakened form of ἦ μὴν, as often. See on 13.

234. γνωτόν: brothers. So eight times in Homer, though the word properly signifies kinsmen. Here it is more closely defined by the following rel. clause, which marks them as own brothers.—τέκε: sing. where we should expect the plural. Cf. Τ 320, 358 f., and εἰ μή μ᾽ Ἐυρυνύμη τε Θέτις θ᾽ ύπε-δέξατο κόλπω Σ 398. — παίδας (pred.): as sons.

235. τιμήσασθαι: aor. inf. after νοῦω, where the fut. would be more usual. See HA. 948 a; G. 1286; M. 238; and cf. Ω 560 f., and φάτο γὰρ τίσασθαι ἀλήτην Γ 28. With τιμή-σασθαι, sc. (as obj.) στ', to which ὃς in 236 refers.

236. ὃς: here, as in Ω 154, ὃς is lengthened at the beginning of a verse. See § 41 q. — Second half-verse as in β 155, κ 414, λ 615, ψ 92. — ἰδεῖς: sc.
teîxeos ἐξελθεῖν, ἄλλοι δ' ἐντοσθε μένουσιν."

tὸν δ' αὕτε προσέειπε θέα, γλαυκώπις Ἀθήνη.

"ἡθεί, ἢ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
240 λίσσονθ' ἔξεις γουνούμενοι, ἀμφὶ δ' ἐταῖροι,
ἀδεὶ μένειν. τοῖον γὰρ ὑποτρομεύουσιν ἀπαντεῖς.

ἀλλ' ἔμοις ἐνδοθὶ θυμὸς ἑτερετο πένθει λυγρῷ.

νὸν δ' ἰδὼς μεμαώτε μαχώμεθα, μηδὲ τι δοῦρων ἔστων φειδωλῆ, ἦν εἰδομεν, ἢ κεν Ἀχιλλεὺς

νοῦ κατακτείνας ἐναρα βροτῶντα φερίται

νήας ἐπὶ γλαφυρὰς, ἢ κεν σῷ δοῦρι δαμὴν."

ὡς φαμενὶ καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

οἱ δὲ ὁτε δὴ σχεδὸν ἦσαν ἐπὶ ἀλλήλους ἱώτες, ὡς ὑπετ.

tὸν πρότερον προσέειπε μέγας κορυθαίολος Ἐκτωρ.

250 "οὐ σ' ἔτι, Πηλεὸς υἱὲ, φοβησόμαι, ὡς τὸ πάροι περ

με from ἐμε. "When you saw me in such extremities."

237. δὲ: while.

240. λίσσοντο: with γουνούμενοι, as in λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἐκαστόν Ω 600; cf. Χ 345. — ἐταῖροι: sc. λίσσοντο.

241. τοῖον (adv.): so much, the only case of this use of the word in the Iliad. Cf. τοῖον γὰρ ἑπίκεφεον γ 406, τοῖον γὰρ ἑπείγετο ν 115, τοῖον γὰρ ὑπώροπε ω 62. — ὑποτρομεύουν: the preposition (before him) points to Achilles as the cause of the terror; cf. Τ 28.

242. ἐνδοθί: similar in meaning to ὑπερ φρεί 357. — For the second half-verse, cf. μ' ὅλον ἐάσατε πένθει λυγρῷ | τείρεσθαι β 70 f.

243. ίδὼς μεμαώτε: see on Τ 386.

244. ἐστω φειδωλη: cf. οὐ γὰρ τις φειδων νεκῶν κατατεθητῶν | γίγνεται Η 409 f., μνημοσύνη . . πυρὸς . . γενέθω Θ 181, οὐδὲ τις ἦμιν | ὄρτου μνήστες ἐν ν 279 f. φειδωλῆ (τοι φειδω) occurs here only.

245. Cf. νοῦ κατακτεινατα Ρ 505, ἐναρα βροτῶντα φέρωμαι Θ 534, φέροι δ' ἐναρα βροτῶντα | κτεινας δήν ἄνδρα Ζ 480 f.

246. δαμήθη: subjv., though the opt. is often used for the alternative desired by the speaker. Cf. Σ 308, quoted on 253.

247. καὶ: see on Τ 165 and 223.

248-272. Hector proposes a compact that neither shall maltreat the body of his slain antagonist. This Achilles rejects with scorn.

248 = Γ 15, Ζ 121, Τ 176 (where see note), Φ 148.

249. First half-verse as in Ζ 122, Τ 177, Φ 149.— τὸν: depends on προσέειπε and refers to Achilles.

250. φοβησόμαι: here only with obj. accusative.
251. διον: fled. The act occurs only twice elsewhere and in both places signifies fear. So φόβος signifies both fear and flight.

252. First half-verse as in A 535, Θ 533; cf. μιμουν ἐπερχόμενον M 136. For the second half-verse, cf. σέ δ’ ἐνδάδε θυ-μός ἀνήκεν Σ 256.— νῦν αὐτὲ: now on the other hand, in contrast with πάρος 250.

253. ἑλομι κεν (potential opt.): “it may be that I shall slay you.” — ἣ κεν ἀλ Theta: “or on the other hand that I shall be slain.” This too is potential optative. Both clauses explain the state of feeling which accompanies the resolution νῦν . . . σεύ. “Whatever the result may be, whether I slay or be slain.” Cf. στῆσομαι, ἢ κε φέρσαι μέγα κράτος, ἢ κε φερολην Σ 308, ἢ κ' αὐτὸς ἐν πρώτοις ἀλΘη Σ 506.

254. ἀλλ' ἄγε δεύρο: equiv. to δεύρι ἦν P 130. This inv. is followed directly by a subj. of exhortation without a conj., as in δεύρ' ἐσ τοὺς φίλακας κατα-βήσεις Κ 97, δεύρο, πέπτων, . . . σπέσαςεΙ M 120 f.; cf. also Ψ 485. — ἐπιδώμεθα: lit. let us give each other the gods upon the agreement which we shall make (ἀρμονιῶν 255). Hector’s meaning is “Let us take the gods to witness that we will abide by the agreement which we make.” On the preposition ἐπί, cf. ἐπιμάρτυρος Η 76, a witness to something, and ἐπίσκοποι 255. — For the proposition itself, cf. Hector’s words before the duel with Ajax εἰ μὲν κεν ἐμὲ κεῖνος ἐλῃ . . . τεύχεα συλήγας φερέτω . . . αἔμα δὲ ὠκαί’ ἐμὼν δομεναὶ . . . εἰ δὲ κ' ἐγὼ τὸν ἐλω κτλ. Η 77-81.

255. ἀρμονιῶν: equiv. to συνμοσί-νας 261. The word occurs here only in the Iliad, but is used in the Odyssey of the girders which held together the raft of Odysseus.

256. ἐγὼ, ἐμοί: emphasized with reference to what follows in 259 ὦς δὲ σὺ ἐξεν.— ἐκπαγλον: beyond all bounds. Even the stripping of the armor was an ἀεικίζειν, but not so gross an outrage as giving the corpse a prey to dogs and birds. Yet Hector himself (P 126 f.) is represented as dragging off the body of Patroclus ἑ' ἀπι᾽ ἄμων κεφαλή τάμοι ὕει χαλκφ, | τὸν δὲ νέκους Τριφήσαι ἐρωσάμενον κυστὶ δοιη.

257. First half-verse as in Ψ 661. — καμμονιη (καταμενων): victory as the reward of endurance. The word occurs in these two places only. — For the second half-verse, cf. Ω 754, and βλας ἀφελώμεθα χαλκφ χ 219.

258. ἐπει ἀρ κε: cf. δὲ ἐπει ἀρ κε
νεκρὸν ἂναίοισιν δῶσω πάλιν· ὡς δὲ σὺ ῥέξειν.

260 τὸν δ' ἀρ' ὑπόδρα ίδὼν προσέφη πόδας ὁκὺς Ἀχιλλεὺς:

“Εκτορ, μῆ μοι, ἀλαστε, συνημμοσύνας ἀγόρευε.

ὡς οὖκ ἔστι λέοντι καὶ ἀνδράσιν ὀρκία πιστά,

οὔδὲ λύκοι τε καὶ ἄρνεσ ὀμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλληλοισίν,

265 ὡς οὖκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῦν

ὁρκία ἐσσονται πρὶν γ' ἢ ἔτερῶν γε πεσόντα

ἀματος ἄσαι Ἀρη ταλαύρινον πολεμιστήν.

παντοῖς ἅρετῆς μιμήσκεο· νῦν σε μάλα χρὴ

ἀἱμητήν τ' ἐμεναι καὶ θαρσαλέων πολεμιστήν.
οὐ τοι ἐτ᾿ ἐσθ’ ὑπάλυξις, ἀφαρ δὲ σε Παλλὰς Ἀθήνη ἔγχει ἐμῷ δαμάζειν ὑνὸν δ’ ἀθρόα πάντ’ ἀποτίσεις, κῆδε’ ἐμὸν ἔταρων, οὐς ἐκτανεῖς ἔγγει θυμῶν.” ἦ δὲ

η ρά καὶ ἀμπεπαλῶν προεί δολιχόσκον ἔγχος;

καὶ τὸ μὲν ἄντα ἰδὼν ἥλεσατο φαιδίμιος Ἐκτωρ: ἔξετο γὰρ προῖδὼν, τὸ δ’ ὑπέρπτατο χάλκεον ἔγχος, ἐν γαίῃ δ’ ἐπάγη; ἀνὰ δ’ ἡρπασε Παλλὰς Ἀθήνην, ἁψ δ’ Ἀχιλῆι δίδου, λάθε δ’ Ἐκτορα ποιμένα λαῶν.

“Ἑκτωρ δὲ προσεπείπεν ἀμύμονα Πηλέωνα: ημιβροτες, οὐδ’ ἅρα πῶ τι, θεοίς ἐπιείκει Ἀχιλλεῦ,

ἐκ Δίως ἥειδης τὸν ἐμὸν μόρον. ἦ τοι ἐφῆς γε;

ate excitement of Hector shows itself in repeated asyndeton.

270. ὑπάλυξις: cf. ἐπιτρωή τοι ἐπείτα κακῶν ὑπάλυξιν ἔσεσθαι ψ 287.

271. δαμάς: future. § 30 b. — Second half-verse as in a 43 (almost).

— ἀθρόα πάντα: all at once.

272. κῆδε’ ἐμὸν ἔταρων (as in λ 382): my grief for my companions (obj. gen.). These words explain πάντα 271, and refer particularly to Patroclus, but include also the other Achaeans. — ἔγχει θυμῶν: cf. περιπρὸ γὰρ ἔγγει θυμῶν λ 180.


273—280, Τ 355 and often. — ἀμπεπαλῶν: swinging back to prepare for the throw; a reduplicated second aor. from ἀναπάλλω. § 25 j. — δολιχόσκον: long-shadowing.—For the whole verse, cf. dixit et adducto contortum hastile lacerto | inmittit Verg. Αει. xi. 561 f.

274. Cf. ἀλλ’ ὁ μὲν ἄντα ἰδὼν ἥλεσατο χάλκεον ἔγχος Ν 184, Ρ 526. — ἄντα ἰδὼν: looking straight forward.


—Second half-verse as in Ν 408; cf. at tremibunda supervolat hasta Verg. Αει. ν. 522.

276. First half-verse as in Κ 374; see also on Τ 279. — ἀνὰ δ’ ἡρπασε: snatched it up.

277. δίδου, λάθε δ’: parataxis for δίδουτα λάθε. Cf. βίων δ’ ἤμεν ἐς θάλαμον, λαβέτην δὲ μὲν ἐνδον ἐγνά τι 179. — For this interference of Athena, cf. procurrit fratrique ensim dea Daunia reddit Verg. Αει. xii. 785.

279. ἡμιβροτες: exclamation of joy, as in ἡμιβροτες, οὐδ’ ἐτυχὲς (Diomed to Lycaon) Ε 287. — οὐδ’ ἅρα πῶ τι: and not at all, it seems, — drawing the conclusion from the result of the throw.

—Second half-verse as in Ι 485, 494, Ψ 80, Ω 486, ο 36.

280. ἐκ Δίως κτλ.: “Zeus knows the fate of mortals, and if your information had come from him it would have been true.” — ἦ τοι ἐφῆς γε (adversative): and yet you said so, sc. that
you were certain of slaying me. See 270 f., and cf. ἢ ταῖς ἐφνα γε II 61, λ 430.

281. τις: with ἀρτιπής, like quidam. — ἀρτιπής: glib of tongue. The word occurs nowhere else, but cf. ἀρτήπος, ἀρτήφρων. — ἐπίκλοτος: wily. — ἐπλαο (aor.): “you have shown yourself.” — In like manner the suitors said of Odysseus, as he cunningly handled the bow, ἢ τις δή τηθήρ (connoisseur) καὶ ἐπίκλοτος ἐπιετο τόξων φ 397. Cf. also T 246, 431.

282. σ’ ὑποδείσας: i.e. terrified by your threatening words. — ὑποδείσας: for the ὅ before ὅ, see on T 61. — Second half-verse as in Z 265.—λάθωμαι: “lose.” For the subjv. in a final clause depending on an historical tense (ἐφθης 280, since verse 281 is parenthetical), see on T 354.

283 = Θ 95 (almost). — ὅ μὲν: verily not; adversative asyndeton. The chief contrast to 282 is found in the negatativ participle φιάσατοι. So μεμαωτὶ 284.—ἐν: with μεταφρένας. So constantly after πῆγανυμ.—Second half-verse as in E 40, Θ 258, λ 447 (almost).

284. The second half-verse, with a slight difference, occurs E 41, Θ 259, λ 448, χ 93.—στήθεσθιν: genitive.—ἐλασσόν (ἐλαύνω): sc., as obj., δόρω.—This exhortation is, however, modified by the condition added in 285.

285. νῦν αὔτε: but first (now on the other hand), before there can be any question of piercing my breast,—ἐμῶν: emphatic, in contrast with the spear of Achilles referred to in 284.—ἀλεναί: aor. mid. imperative. This form is not found elsewhere, but ἀλεχασθαι (ἀλέξασθαι) is common.

286. ὡς δή: utinam, as in ὡς ἔρις ἐκ τε βεών ... ἀπόλοτο Σ 107.—σῷ ἐν χροὶ πάν κομίσαιο (carry), receive it entire in your body. Cf. the boast of Polydamas ἀλλὰ τίς Ἀργελῶν κόμισε (sc. ἀκοντα) χροὶ Σ 456; also αὐτός μὲν ἀλέβατο κῆρα ... κόμισεν ὁ Ἀντῆνορος υἱὸς Σ 402 f.—This wish, eagerly added to ἀλεναί 285, shows that the latter is ironical in force.

287. This verse forms a paratactic apodosis to the foregoing wish, which is, moreover, resumed in σείδ καταφθιμένοι 288. For the thought, cf. ὡς ὕφελτον το ... ἐκ θυμὸν ἐλέσθαι. — οὖτω κεν καὶ Τρώες ἀνέπνευσαν κακότητος Λ 380 ff.

289. See on 273.
καὶ βάλε Πηλείδαυ μέσον σάκος οὐδ’ ἀφάμαρτεν· 
τῇλε δ’ ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ’ Ἑκτώρ, 
οττὶ ρά οἱ βέλος ώκὺ ἐτώσιον ἐκφυγε χειρός, 
στῇ δὲ κατηφήσας, οὐδ’ ἄλλ’ ἔχε μειλιων ἐγχος. 
Δηήφοβον δ’ ἐκάλει λευκάσπιδα μακρὸν ἀύσας· 
ητέε μιν δόρυ μακρόν· ὃ δ’ οὐ τί οἱ ἐγνύθεν ἦν. 
"Ἑκτώρ δ’ ἐγνω ὑσιν ἐν φρεσὶ φώνησέν τε· 
"ὦ πότοι, ἡ μάλα ἄδικα με θεοί θανατόνδε κάλεσαν· 
Δηήφοβον γὰρ ἐγὼ γ’ ἐφάμην ἢρωα παρείναι· 
ἀλλὰ’ ὁ μὲν ἐν τείχῃ, ἐμὲ δ’ ἐξαπάτησεν Ἀθήνην.

νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδὲ τ’ ἄνευθεν, 
οὐδ’ ἄλεψ· ἦ γάρ ὦ πάλαι τὸ γε φίλτερον ἦν

290. Cf. Φ 591.
χειρός (292): as in Ξ 406 f. — χώσατο 
(χώσαι): was confounded.
292. ἐτώσιον: pred. with ἐκφυγε, 
since it is separated from βέλος by the 
verse-pause.
293. κατηφήσας: cast down. — ἀλλ’ 
lo: this elision is rare in Homer, 
though τοῦτο(ο) occurs Λ 564, Ο 217 
(τοῦθ’). The Homeric warrior often 
carried two spears. So Hector hims-
self πάλλων δ’ ἥξα δούρε Ε 495, Ζ 104, 
Λ 212, δοῦ ἐξὶ χειροὶ δοῦρ ἐξεν Μ 464 f.
294. ἐκάλει: the impf. here differs 
from an aor. only in picturing the ac-
tion more vividly, as if the poet saw it 
in its progress. See ΗΑ. 831; G. 1259, 2. 
— λευκάσπιδα: the only instance in 
Homer of connecting the adj. λευκός 
with a shield. But cf. the ὀμφαλὸν 
κασσάτερων (ἔν) λευκοὶ on Agamemnon’s 
shield Λ 54 f. — μακρὸν ἀύσας: a com-
mon verse-ending; see on Φ 307.
295. δόρυ: i.e. the one which De-
iphobus himself carried. — The asyn-
deton is due to the fact that ἦτε 
explains ἐκάλει 294.
296 = Α 333, Ο 446 (almost); cf. 
Γλαύκος δ’ ἐγνω ὑσιν ἐν φρεσὶ, γῆθησέν 
τε Π 530. — ἐγνω: recognized his doom, 
as explained in 298 f.
297. First half-verse as in ι 507, 
ν 172, second as in Η 693.
298. ἐφάμην: see on Τ 262.
299. ἐν τείχῃ: within the wall.
— Ἀθήνη: even without the mention 
of Athena in 270, Hector could easily 
guess who had deluded him. See on 
15, and cf. Τ 450.
300. δῆ: clearly. — ἐγγύθι: with the 
negative parallel οὐδὲ τ’ ἀνεύθεν as in Ψ 
378; cf. ἐκαστάτω οὐδὲ μᾶν ἐγγὺς Κ 113.
301. ἄλεψ: here only; cf. 270 and 
285. — ἰά: inferential. Now that he 
knows his approaching fate Hector, in 
his passionate grief, draws the infer-
ence that his former protectors had 
aquiesced in, or even joined in bring-
ing about, his present doom. — φίλτε-
ρον: comp. with reference to their 
different attitude before (302 f.).
Ζηνί τε καὶ Δίως νῦν ἐκηβόλω, οἱ μὲ πάρος γε πρόφρονες εἰρύσατο· νῦν αὐτὲ με μοίρα κιχάνει.

305 ἀλλὰ μέγα ἰέξας τι καὶ ἐσορομένουι πυθέσθαι.” εὖν.

ὡς ἄρα φωνήσασ εἰρύσατο φάσγανον ὄξυ, τὸ οί ὑπὸ λαπάρην τέτατο μέγα τε στυβαρὸν τ

310 ἀπαξὼν ἢ ἄρω ἀμαλὴν ἢ πτῶκα λαγών· ὡς "Εκτωρ ὀμὴσε τινάσον ψάγανον ὄξυ.

ωρμὴθη δ' 'Αχιλεῦς, μένεος δ' ἐμπλήσατο θυμὸν

302. πάρος γε: previously, referring to a time earlier than πάλαι 301, as is shown by the addition of πρόφρονες 303.

303. κιχανει: with perf. signification, as often; cf. 436.

304. μὴ μᾶν: with the opt. to introduce a strong denial or depreciation. M. 299 ε. The sentence is vigorously added (with asyndeton) to the previous expression of despair. Hector recognizes that he can no longer escape death, but stoutly rejects the idea that he will fall without heroic resistance or ingloriously. “I must not perish without an earnest struggle.” Cf. μὴ μὰν ἀσποῦδι γε νεὼν ἐπιβαίνει ἐκηληὶ Θ 512, μὴ μὰν ἀσποῦδι γε . . . ἔλοιεν νῆς Ο 470 f.

305. καὶ ἐσορομένουι πυθέσθαι: even for future generations to hear of. The same verse-ending occurs B 119, and often in the Odyssey. The infinitive of purpose stands in a dative relation to the governing verb, and its subj. is correspondingly put in the dative. M. 239.

306 = χ 79. See on Φ 116.

307. τὸ: long in quantity before οί (originally σφω). Cf. Τ 261, and see § 41 n. For ὑπὸ and τέτατο, see on Τ 322. — τέτατο: was stretched, hung. See on Φ 206.

308 = ο 558. — ὀμησε: see on 140. — ἀλείς: see on Φ 571. — ὑψιπετήσεις: high-flying, alto volatu praeditus.

309. πεδίονδε: to the ground. — διὰ νεφέων: since the eagle is ὑψιπετήσεις. Cf. Φ 874. — ἐρεβεννών: constant epithet of νεφέων.

310. ἀμαλὴν: tender because young. Cf. ὃς δὲ κύων ἀμαλήσα περὶ σκυλάκεσι βεβώσα ν 14. — πτῶκα (πτῶσω): timid, but in P 676 (ταχύς . . . πτῶξ), and in later Greek, subst., a hare.

312. With the following detailed description of Achilles, cf. the more general one in 26-32, where emphasis was laid chiefly on the shining splendor of his appearance. Here the situation is different, and each stroke depicts the passionate thirst for vengeance with which the hero rushes upon his mortal enemy, till at the
315. **tētraφάλω**. kalal de periuseiónto ἔθειραι χρύσει, ἀς Ἡφαιστος ἤε λόφον ἀμφὶ θαμεῖας.

320. **πᾶλλεν δεξιότερῇ φρονέων κακῶν Ἕκτορι δίῳ, εἰσορόων χρόα καλόν, ὦτη εἰξειε μάλιστα.**

313. **άγριον** see on Ἰλίων Φ 104. — καλύψειν: "held for protection." See on Φ 321, and cf. circumdatre brachia collo.

314. **κόρυθι**: 'final i of the dat. sing. is so frequently long that it may be regarded as a "doubtful vowel." The examples are especially found in lines or phrases of a fixed or archaic type.' M. 373. — ἐπένευε: nodded over it. Cf. ἐπὶ τῇ ἡμείς ἀπαχέσασιν Β 148. The plume was probably fixed in a lofty socket, so that it was set in motion by every movement of the head.

315. **tētraφάλω**. with four ridges (or crests) circling the helmet from neck to forehead. Cf. κυνέην θέο τετραφάλλερον Ε 743. — περισσείοντο...θαμεῖα (316): as in Τ 382 f., where see note.

317. **οίος**: i.e. as radiant as. —

eis: see on 27. — μετ'...ἀμολγῆ: see on 28. — For the whole simile, cf. qualis ubi Oceanis pertusus Lucifer unda, | quem Venus ante alios astrorum diligit ignis, | extulit os sacrum coelo tenebrasque resolvit Verg. Aen. viii. 589 ff.

318. **ἐσπερος**: the evening star, which is called φαύνατος in ν 93, and so here κάλλιστος. — ἴσταται (takes its place): appears.

319. **αἰχμῆς** (gen. of separation): from the point of his spear. For the thought, cf. 'And the sheen of their spears was like stars on the sea' Byron’s Destruction of Sennacherib. — ἀπέλαμπτε: a brightness gleamed from. For this very rare impers. use, cf. οὐδὲ προφαίνετ' ἵδεσθαι ι 143; also Τ 381. — ἐνήκεος: occurs here only.

320. **κακῶν**: elsewhere always κακᾶ with φρονεῖν.

321. **χρόα**. almost proleptic, since in thought it is subj. of εἰξειε. — εἰξειε (give room): show an unprotected spot.

322. **τοῦ**: with χρόα. — καλ.: also, indicating that what follows corre-
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καλά, τὰ Πατρόκλου βίην ἐνάριξε κατακτᾶς,
φαίνετο δ', ἢ κληθεὶς ἀπ' ὦμων αὐχέν' ἔχουσιν,
325 λαυκανίνην, ἵνα τε ψυχῆς ὁκιστος ὄλεθρος,
τῇ ῥ' ἐπὶ οἱ μεμαωτ' ἔλασ' ἔγχει δῖος Ἀχιλλεύς,

as he came m

sponds to the expectation suggested in 321, though this does not actually appear till 324, being preceded by the contrasting thought, paratactically expressed ἀλλο τὸσον . . . κατακτᾶς 323.

Cf. Τ 165. — ἀλλο τὸσον μὲν: "everywhere else" (as for the rest, so far indeed); adv. as in Ψ 454. Cf. οἱ δ' ἦ τοι (i.e. the tripods of Hephaestus) τὸσον μὲν ἔχων τέλος Σ 378. μὲν here has its correlative in the contrasting clause φαίνετο δ' 324. — ἔχε: i.e. protected. Cf. Ω 730, and φῆς που ἄτερ λαῖν πόλιν ἐξέμεν Ε 473. — τεῖχα: with synizesis.

323 = P 187 (ἐνάριξα), where the words are spoken by Hector himself, as if the poet here wished to remind the reader of Achilles's chief motive for slaying Hector. The death of Patroclus is narrated II 816 ff. — ἐνάριξε: with two aces. like verbs of depriving.

— It is strange that the poet makes no mention of the fact that the armor which Hector is wearing is that of Achilles himself, which Hector had taken from the body of Patroclus — ὦ δ' ἀμβροτα τεῖχα δύνεν | Ἡηλείδεω Ἀχιλλής Ρ 194 f.

324. φαίνετο δὲ (εἰ. λαυκανίνη, see on 325): but it was visible. Cf. πλευρά, τὰ οἱ κύπαντι παρ' ἀπιδός ἐξεφαύνη Δ 468. — ἀπ' ὦμων αὐχέν' ἔχουσιν: separate the neck from the shoulders. Cf. δὴ κλης ἀποφέρη | αὐχένα τε στήθος τε Θ 325.

325. λαυκανίνην (found only here and Ω 642): an epexegetical explanation of the foregoing designation of place ἰ. . . ἔχουσιν, and attracted to the case of αὐχένα from the nominative which is expected. Cf. κῶνν συνὸ . . . ἀπτηγα κατόπισθε . . . ἱσχία τε γλουτοῦς τε Θ 338 ff., where the nouns in the ace. are epexegetical of κατόπισθε, though ἀπτηγα governs a genitive.

— ἵνα . . . ὄλεθρος: cf. μάλωτα δὲ καλ-ρῶν ἦστιν Θ 326.

326. First half-verse as in Θ 327.
— τῇ ῥα: resumes ἵ 324. — ἐπὶ οἱ μεμαωτα: rushing upon him with his sword.
The here &yx.
i.e. Ektor, ατάρ που ἔφης Πατροκλῆς ἐξεναρίζων σῶς ἔσσεσθ' ἐμὲ δ' οὖθεν ὁπίζεω νόσφυν ἐόντα, νήπιε· τοῦ δ' ἄνευθεν ἀοσσητήρι μεγ' ἀμείνων νηυσίν ἐπὶ γλαφυρῷσιν ἐγὼ μετόπισθε λελείμμην,

330 ὁς τοι γούνατ' ἐλυσα. σὲ μὲν κύνες ἢδ' οἰωνοὶ ἐλκήσουσι' αἰκώς, τὸν δὲ κτεριοῦσιν Ἀχαίοι.'

327 = P 49, χ 16.
328. ἀπὸ τάμε: severed. — ἀσφάραγον: windpipe; cf. φάργαξ (throat). This is here correctly distinguished from λαυκαρίην.
330–366. Achilles refuses the request of Hector for the return of his body; who thereupon foretells to Achilles his own death.
330. First half-verse as in E 75, Λ 743; second, as in Τ 388.
331. The following dialogue is very similar to the one between Hector and Patroclus Η 830 ff. The poet evidently intends to call attention to the change in Hector's position from victor to vanquished. — "Εκτορ, ἀτάρ ποῦ ἔφης: Hector, you are fallen, but methinks you expected. The adversative particle serves as a lively introduction to the words which follow, and refers to the fact that Hector, contrary to his expectation, has paid the penalty for Patroclus's death. For other instances of ἀτάρ after a voc. at the beginning of an address, cf. "Εκτορ, ἀτάρ σὺ πόλινδε μετέρχεσαι Ζ 80, "Εκτορ, ἀτάρ σὺ μοι ἔσαι πατήρ καὶ πάτημα μήτηρ Ζ 429. — The dying prophecy of Patroclus is now fulfilled, — οὖ θνών οὖν' αὐτὸς ὑπὸν βῆ, ἀλλά τοι θνῆ, ἀγχί παρεστηκές βάνατος καὶ μοῖρα κραταίη, ἐφεστὶ δαμεντ' Ἀχιλῆος ἀμυνὸν Λικέλαος Η 852–854.
332. σῶς ἔσσεσθαι: i.e. remain unpunished. — ὁπίζεω: here only with acc. of person; usually with μῆνιν.
333. τοίο: with ἄνευθεν, and taking up the idea of νόσφυν ἑντα 332 with renewed emphasis. — μέγ' ἀμείνων: sc. than you, as appears from the clause ὅς . . . ἐλυσα 335.
334. μετόπισθε: in a local sense. Cf. Ω 687, and φαμέν εἶναι ἀοσσητήρας ὀπίσω Ω 735.
335. γούνατ' ἐλυσα: loosed the knees, a constant formula for slew. Cf. Ω 498. See on Τ 354.
336. αἰκώς [ἀεκώς]: occurs here only. — This threat is repeated by Achilles Ψ 182, but is not carried into effect, since Zeus intervenes and commands him to restore the body to Priam. So Hector to Patroclus, σὲ δὲ
τὸν δ’ ὀλυγοδρανέων προσέβη κορυθαίολος Ἑκτωρ:
“λίσσομ’ ὑπὲρ ψυχὴς καὶ γούνων σῶν τε τοκῆων, ἔγ.
μή με ἐα παρὰ νηνοί κύνας καταδάψαι Ἀχαϊῶν,

340 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο
δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
t’ εὐθάδε γυῖς ἔδονται (also unfulfilled)
II 836.

337 = 0 246 (of Hector when struck with a stone by Ajax); cf. II 843, where a similar verse introduces the dying words of Patroclus.

338. ὑπέρ: by. Cf. Νέστωρ . . . λασθ’ ὑπὲρ τοκέων γούνοιμενοι ἀνόρα ἐκαστον O 650 f. — ψυχὴς καὶ γούνων: 
sc. σῆς (σῶν) from the following. For this combination, cf. eis δ’ κ’ ἀντίθη | ἐν στήθεσι μὲν καὶ μοι φίλα γούνατ’ ὁρώρη I 600 f. — τοκήων: cf. ἐπὶ δὲ μνήσασθε

ἐκαστὸς | παῖδων ἢδ’ ἀλόχων καὶ κτῆσιος 
ηδὲ τοκῆων, | . . . τῶν ὑπὲρ . . . γούνα- 
ξομαι O 662 ff.

339. μὴ ἐα: hiatus occurs before the forms of ἐῶ τεν or twelve times in Homer; cf. Ψ 73. This fact, together with the contraction of the syllabic augment in ἐῶ, ἐᾶςα, points to a lost consonant.

340. δέδεξο: accept, but in T 377 await. For the form, see on T 10.

341. δῶρα, τά: quae dona; in appos. with the preceding. Cf. ὁστοῖ, |
345  "μή με, κύον, γούνων γονώνει μηδε τοκήν
αἱ γάρ πως αὐτόν με μένοι καὶ θυμὸς ἀνεῖθ
ὡς ἀποταμνόμενον κρέα ἔδμεναι, οἴα μ' ἔοργας.

δώρα τά οί ξείνος... δώκε φ 12 f. The whole verse forms a sort of parenthesis.
See on T 358.

342 — H 79, where Hector proposes this agreement, as he challenges the Achaeans to single combat. — σώμα δι: placed first for emphasis, as the subject about which he is particularly concerned, and correlative with ὅν μὲν 340. Cf. ὁμίαν μὲν θεοί δοῦν... παῖδα δ' ἔμοι λύσαι τε φίλην Ἄ 18 ff. σώμα is used in Homer only of a corpse. — δόμε
ναι πάλιν: with οἰκαδε, by a 'pregnant' construction; "to be carried home."

343 — H 80. — Τρώων ἄλοχοι: these would take part in the funeral to the extent of preparing the body and uttering the laments. — θανόντα: cf. γνώστω τε γνωταὶ τε πυρὸς λελάχωσι
θανόντα Ο 350. — The answer of Hector contains the same number of verses (six) as the speech of Achilles above.
See on T 111, Φ 226.

344. See on 260.

345. κύον: Achilles regards the request of Hector for the return of his body as an impertinence. Cf. T 449.
— γούνων: see on 338. — γονώνει: suppliant by, retains the construction of its original meaning, clasp the knees of, take hold of.

346. This verse is a wish standing in opposition to the prayer of Hector, and serves as a basis for the assurance added with ὃς (as surely as) 348. For the omission of a correlative ὃς or ὅντως, cf. αἱ γάρ... δυνάμην... πέμψα
δόμον "Αἰδος εἰς, ὃς ὅκ... ἢσσεται ὑδ' ἐννοιαίων: 523 ff. — αὐτόν με: the emphasis is on αὐτόν, and hence μὲ has no accent. Cf. αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν Ἡ 680. Achilles thus puts himself in contrast with the dogs.

"I wish that my spirit urged me to eat your flesh raw, so surely as no one shall keep off the dogs from your head."
Cf. εἰ δὲ σὺ... ὃμον βεβρῶθεις Πρίαινον... τότε κεν χῶνον ἐξακέσαιο Δ 34 ff.;
also Ω 212. It is absurd to see in such expressions a reminiscence of a period of cannibalism. On the contrary, the very form of the statement shows that such an act is thought of as inconceivable. Cf. also the words of Beatrice 'I would eat his heart in the market place' Much Ado about Nothing, iv. 1. Dante goes further and represents Ugolino (in Hell) as actually gnawing the skull of Ruggieri Inferno xxxii. f.

347. οἷά μ' ἔοργας (see on Τ 186): an indir. excl., giving the motive for the wish preceding. Cf. Φ 309, and κακῶν ἐνέχ' ὅσσον ἔοργας Γ 57.

348. οὐκ ἐσθ', ὃς ἀπαλάλκοι: an emphatic periphrasis for the future indicative. For the opt., see ΗΑ.
ovd' eì kev dekakis te kai eikosi v'ri't' aposa countless.

350 sthsw'. evthad' agonetes, uposchontai de kai alla.

351. o'd' eì kev s' auton xrusSw' epyasathei anwgoi

Dardanidhis Priamos, ovd' ws se ge pontia meta

352. toun de katavi'skon prosethe korubaiolos "Ektrw.

"i s' ev gyvwnwkon protiwsomai, ovd' ar' emellan

353. poi'sen. i gamp soi ye siodhreos ev fressi thewmos.

872 e; G. 1332; GMT. 241. For a
different const., see Ph 103. sth:. emphasized by ge, as the speaker
thinks of ovd' me' eoragas. Cf. se ge

354. ovd' el kev: not even if, re-
sumed in the same form in 351. Its
apodosis is introduced by ovd' ws (nes-
ic quidem) 352. vymata: count-
less, apparently from v' and arwmos. With
vymata, under the influence of
dekakis, eikosi has the force of eikosakis
(lit. ten, yes twenty, times immense),
"an absolutely boundless ransom."
Cf. ovd' el mo dekakis te kai eikosakis
355. tos 's edh I 379. The whole passage,
tos 's I 379-386, in which Achilles re-
jects the overtures toward reconciliation
with Agamemnon, is in form and
thought much like the present, and
both illustrate the inexoraobilis
of Horace's famous characterization
of the hero, cited on T 467.


Subjv. in a 'more vivid future' con-
dition, since this result may reasonably
be expected from 340 ff. In 351, on
the contrary, the opt. (anwga) is used
of a case which is conceivable but
scarcely to be expected.
358. φράξεο νῦν: as in P 144.— νῦν: i.e. since such is the case. — μῆ ... γένωμαι (as in λ 73, the words of the shade of the unburied Elpenor): let me not become, an independent expression of warning after φράξεο. Cf. φράξέωθά ... μῆ με οὐδὲ ... ταλάσσῃ μέναι Ο 163 ff. — μήνυμα: a cause of wrath, in case you carry out your threat (348). Hector sets before him in that case the prospect of his own death and the possible similar maltreatment of his own corpse.

359. ἡματι τῷ: regularly of a past event; of the future only here and Θ 475 ἡματι τῷ, δὴ ἢ εἰ μὲν ἐπὶ πρόμνησι μάχωμαι. — The manner of Achilles’s death is stated here somewhat more precisely than in Τ 417, Φ 277. Cf. Phoebe ... | Dardana qui Paradis direxiti tela manusque | corpus in Aenacidae Verg. Aen. vi. 56 ff.

360. ἐσθλὸν ἐόντα: concessive. — For the similar prophecy of Patroclus, see on 331. It was a widespread belief that dying men were allowed a glance into the future. Cf. Orodos to Mezentius, non me, quicumque es, inulto, | victor, nec longum lactabere: te quoque fata | prospectant paria, atque cadem mox arva tenebis Verg. Aen. x. 739 ff., and the words of Socrates, καὶ γὰρ εἰμι ἢδη ἐνταῦθα ἐν ὧδι μάλιστ' ἀνθρωποι χρησμοφόδους, ὅταν μέλλωσιν ἀποθανεῖσθαι Plat. Apol. 30 C; also John of Gaunt ‘Methinks, I am a prophet new inspir’d; | And thus, expiring, do foretell of him’ Richard II. ii. 1. Sir Humphry Davy (Remains, p. 311) speaks of himself as ‘looking into futurity with the prophetic aspirations belonging to the last moments of existence’ in a letter dated just two months before his death. The fulfilment of Hector’s prophecy lies outside the bounds of the Iliad, and is a part of the myth rarely referred to by our poet.

361–364 = Π 855–858, not the mere repetition of a formula, but a vivid reminder that Hector’s death is to avenge that of Patroclus.

362. ρέθεων: occurs only here and in Χ 68, Π 856. — βεβήκαν: was gone, of an action taking place instantly.

363. λιποῦσα: in a causal relation to γοῦσα, — ἀνδροτήτα: manhood. This word occurs but three times in Homer (cf. Π 857, Ω 6), and in each case the first syllable is short, as here, notwithstanding the three consonants. For possible explanations, see § 41 i 6; M. 370 x.

364. καὶ τεθνήκατα: concessive,
365 "τεθναθί: κηρα δ' ἐγὼ τότε δέξομαι, ὀππότε κεν δῇ Ζεὺς ἐθέλη τελέσαι ἥδ' ἀθάνατοι θεοί ἀλλοι.

καὶ τὸ γ' ἀνευθεν ἥθη', ὃ δ' ἀπ' ὁμον τεὑχε' ἐσύλα αἰματόεντ'. ἄλλοι δὲ περίδραμον υἱὲς 'Ἀχαιῶν,

370 οἱ καὶ θῆσαντο φύνη καὶ εἴδος ἀγγέλον

"Εκτόρος: οὐδ' ἄρα οἱ τις ἀνουητί γε παρέστη. ὦδε δέ τις εἰπεσκεν ἰδὼν ἐσ πλησίον ἄλλον.

"ὡς πότοι, ἃ μάλα δή μαλακώτερος ἀμφαφάασθαι

Εκτωρ ἃ ὀτε νῆας ἐνέπρησεν πυρὶ κηλέω.

375 ὦς ἄρα τις εἰπεσκε καὶ οὐτήσασκε παραστάς.

365 = Σ 115 (almost), where the words are addressed by Achilles to Thetis. — τεθναθί: lie dead (hence different from θανε Φ 106), expressing his content that the fate of his mortal enemy is once for all accomplished,—a feeling which enables him to contemplate with unconcern his own destiny, as the following words show. For this reason the warning of Hector (358 ff.) is entirely unnoticed. — δέξο-μαι: will accept, calmly acquiesce in. — ὀππότε κεν δῇ: followed by a subj. See on T 158.


367-404. Achilles strips the armor from the corpse and drags it, fastened to his chariot, to the camp.

367. Cf. Φ 200.

368. Second half-verse as in Ζ 28, 0 524.

369. περίδραμον: ran up from all sides.

370. καὶ (before θησαντο): also. The admiration felt for the beauty of the corpse is a thoroughly Hellenic trait and recalls Herodotus's description (ix. 25) of the admiration felt by the Greeks for the body of Masistius at Plataea.

371. ἀνουητί: this word occurs here only, and is active in sense; cf. 375. The accompanying words of the Greek soldiers (373 f.) show that their conduct was the result of naïve and childlike emotion, rather than of real barbarity.

372 = B 271 and elsewhere. — τις: many a one.

373. δῇ: now. — ἀμφαφάασθαι: with ironical reference to the wounds they had just inflicted on the corpse.

374. Second half-verse as in Θ 217, 235. — ἐνέπρησεν: the conative impf. would be more nearly in accordance with the fact. — κηλέω: with synizesis.

375. Cf. Ω 421.
τὸν δ’ ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς, στᾶς ἐν Ἀχαϊῶσιν ἔπεα πτερόεντ’ ἀγόρευεν. “ὦ φίλοι, Ἀργείων ἣγήτορες ἤδε μεδόντες, ἐπεὶ δὴ τόνδ’ ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν, ὅς κακὰ πόλλα ἔρρέεξεν, ὅσ’ οὐ σὺμπαντες οἱ ἅλλοι, εἰ δ’ ἀγετ’ ἀμφὶ πόλιν σὺν τεύχεσι πειρήθωμεν, ὃφρα Κ’ ἔτι γυνῶμεν Τρώων νόου, ὅν τιν’ ἔχουσιν, ἣ καταλεύψουσιν πόλιν ἀκρῆν τοῦτε πεσόντως, ἤε μένειν μεμάσσαι καὶ Ἐκτορος οὐκέτ’ εἶντος. 

385 ἀλλὰ τί ἢ μοι ταύτα φίλος διελέξατο θυμός; κεῖται πάρ νῆσοι νέκυς ἀκλαυτὸς ἀθάπτος

376. ἐξενάριξε: here in its literal signification.
379. ἐπεὶ: with long penult, as in Ψ 2, and four times in the Odyssey. See on 236.
380. First half-verse as in I 540. — κακὰ: injuries. — ὅσ’ οὐ: “more than.”
381. εἰ δ’ ἀγετε: apodosis to ἐπεὶ δῆ 379. Cf. εἰ μὲν δὴ θεὸς ἔσσῃ... εἰ δ’ ἀγετ μοι καὶ κεῖνον διευρύν κατάλεξαν δ 831 f., and Ω 407. — ἀμφὶ πόλιν: on both sides of the city, i.e. encircling it. — σὺν τεύχεσι πειρήθωμεν: referring to an attack by storm. Cf. πρὶν γ’ ἐπὶ νῦ τῶδ’ ἄνδρι... σὺν ἐντεσί πειρήθηκα Ε 219 f., τρῆς γάρ τῇ γ’ ἐπερήπτεσ’ επιφήσαν’ οἱ ἁρισταὶ Ζ 435, εἰ μὲν δὴ ἄντιβιον σὺν τεύχεσι πειρήθεις Λ 386. The use of σὺν in these cases makes the arms a sort of appurtenance of the warrior, instead of a mere instrument, which would be expressed by the dat. alone.
382. ἐπί: see on Τ 70.
383. καταλεύψουσιν: of a general evacuation or emigration, as in Ω 383. — πόλιν ἀκρῆν: the citadel.
385 = 122. See on Φ 562. Elsewhere this formula is found only in soliloquy. 
386. πάρ νῆσοι: i.e. in the tent. — νέκυς: this word is chosen with special reference to the two predicates which follow. “The dead, who has special claim upon funeral rites.” — ἀκλαυτὸς ἀθάπτος: so the corpse of Elpenor is left ἀκλαυτὸν καὶ ἀθάπτον Λ 54. Cf. μὴ μ’ ἀκλαυτὸν ἀθάπτον ἰών ὀπίθην καταλείπειν Λ 72, and iacet ex animum tibi corpus amici Verg. Aen. vi. 149. — Patroclus has already been mourned for; cf. πανώξιοι μὲν ἐπείτα πόδας ταχὺν ἀμφ’ Ἀχιλλῆα | Μυρμιδόνες Πάτροκλον ἀνεστενάχωτο γοβντες Σ 354 f. But with this natural expression of grief there is here contrasted the formal and solemn act of lamentation, which was considered to be an essen-
tial part of the honor due the dead, γέρας θανόντων. This follows in Ψ 9-16.

387. Πάτροκλος: the insertion of the name (after νέκνω) and its position at the beginning of the verse, both give a pathetic emphasis to the mention of the person who was so much beloved. The rest of the verse is closely connected with Πάτροκλος. See on Τ 358.

388. ζωοῖσιν μετέω: cf. Ψ 47. — Second half-verse as in I 610 (here, too, in the mouth of Achilles), K 90.

389. The thought is a still stronger expression of the same idea as the foregoing. "Yes, not only as long as I live, but also after my death, will I remember my dear comrade." With this is contrasted, in the protasis, the possibility that there is no real life after death, but that all relations and ties between the dead in Hades must cease. This passage may contain the germ of the Lethe myth, which was, however, not developed until much later. — καταλήγονται: sc. as subj. οἱ θανόντες, which is suggested by the local designation εἰν Ἀδήα.

390. αὐτάρ: on the contrary, introducing an adversative apodosis as in εἰ δ᾽ ἄν... τίνειν οὐκ ἑθέλωσιν... αὐτάρ εὖ καὶ ἐπειτὰ μαχῆσομαι Γ 288 ff. — μεμνησόμαι: usually μνήσομαι, but the fut. perf. tense makes distinct the continuance of the memory.

391. παιήνον: song of victory; usually addressed to Apollo, the god of healing. Cf. καλὸν ἀείδοντες παιήνον... μελπομένες ἐκάρτην Α 473 f. So Odysseus praises Athena for his success in the night attack on the Trojan camp, K 462 ff.

392. νησοῖν ἔπι: to the ships. For another case of this use of ἔπι with dat., cf. νησοῖν ἔπι γλαφυρήσει ναυνύμεν Α 274. — ἀγωμέν: convey. He does not seem to have in mind, as yet, his action of 395 ff.

393. This and the following verse give the content of the paean which is to be sung. Hence the asyndeton. — δίον: in recognizing the merit of his fallen enemy he exalts the glory of his victory, though δίον, as a stereotyped epithet, loses much of its original force. So Menelaus in Ι 351 f. prays for vengeance upon δίον Ἀλέξανδρον.

394. θεῷ ὡς εὐχετοῦμοτο: see 433 ff. So Odysseus says to Nausicaa τῷ κέν τοι καὶ κεῖθε θεῷ ὡς εὐχετοῦμιν θ 467 (so in o 181), and to Athena, appearing to him in the form of a shepherd, σοὶ γὰρ ἐγὼ γε | εὔχομαι ὡς τε θεῷ ν 230 f.
395 ή ρα καὶ Ἕκτορα διόν ἀεικέα μὴδετο ἔργα.
ἀμφοτέρων μετόπισθε ποδῶν τέρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ᾽ ἐξηπτεν ἱμάντας,
ἐκ δίφροιο δ᾽ ἐδησε, κάρη δ᾽ ἔλκεσθαι ἔασεν.
ἐς δίφρον δ᾽ ἀναβὰς ἀνὰ τε κλυτὰ τεὐξε ἀείρας
μάστιζεν ρ᾽ ἐλάαν, τῷ δ᾽ οὐκ ἀέκοντε πετέσθην.
τοῦ δ᾽ ἂν ἐλκομένου κονίσαλος, ἀμφὶ δὲ χαῖται

395 = Ψ 24. — διόν ἀεικέα: the two contrasted ideas are placed side by side. — μὴδετο: const. with two accusatives, like verbs of 'doing well or ill to.' See ΗΑ. 725 a; Α. 1073.


397. πτέρνης: occurs here only. Achilles probably cut a slit through the upper part of Hector’s heel, between the bone and the 'Achilles tendon,' so called on account of the later legend that Achilles was vulnerable here. See on Φ 30, and cf. perque pedes trajectus lora tumentes Verg. Aen. ii. 273. The later version of the story, that Hector was dragged alive, fastened by the belt which Ajax had given him, is found in Soph. Ajax 1030.

398. ἐκ δίφροιο: i.e. behind the chariot, probably to a step placed there for convenience in mounting, or to one of the supports of the εἶπδιφριάς. See on Τ 500. — According to Ψ 25 the face was turned to the ground, and as the chariot was low, the greater part of the body, as well as the head, would drag upon the ground.

399. First half-verse as in II 657. Cf. ἐς δίφρον τ᾽ ἀνέβαλε καὶ ἄνα λάζετο χερσίν γ 483.

400 = E 366, Θ 45. — ρά: often placed in the principal sentence, after a participial clause, to indicate the natural consequence of the previous action. Cf. βωμοῦ ύπαίξας πρός μα πλατάνστον δρουσεν Β 310. — ἐλάαν: sc. ἐπτόου (i.e. in order to start the horses).

401. τοῦ: ablatival genitive. Cf. δεινὴ δὲ κλαγγῆ γένετ' ἄργυρωβ βοιὸ Α 49. — ἐλκομένου (with τοῖ): as he was dragged along. — ἀμφὶ: on both sides of his head, which the poet has especially in mind in τοῦ . . . ἐλκομένου, as appears from 398.
κυάνεια πίπτοντο, κάρη δ' ἀπαν ἐν κοινήσων
κεῖτο πάροις χαρίεν· τότε δὲ Ζεῦς δωσμενέεσσων
δάκεν Ἀεικίσσασθαί ἔγ' ἐν πατρίδι γαῖσ·

405 ὃς τοῦ μὲν κεκόντω κάρη ἀπαν· ἦ δὲ νῦ μὴτρ
τίλλε κόμην, ἀπὸ δὲ λυπαρὴν ἔρρυψε καλύπτρην
tηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδῶσα.

406 φιμωξεν δ' ἐλεεινα πατήρ φίλος, ἀμφὶ δὲ λαοὶ
κοκυτῷ τ' εἰχοντο καὶ οἰμογῇ κατὰ άστυν.

410 τῷ δὲ μάλιστ' ἄρ' ἔνν ἐναλύκικαι, ὡς εἰ ἀπασα
'Ἰλιος ὀφρύοεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

402. πίπτοντο: fluttered.
403. τότε δὲ: contrasted with πάροις
χαρίεν. So of the helmet of Achilles
worn by Patroclus at his death, πάροις
γε... χαρίεν μέτωπον | ὠκε' Ἀχιλλῆος.
tότε δὲ Ζεῦς Ἐκτόρι δῶκεν | ἦ κεφαλὴ φο-
ρέεν II 796–800.
404. ἦ ἐν πατρίδι γαῖσ: in his own
fatherland (heightening the tragic
nature of his fate). When ἦς does not
refer to the grammatical subj. (‘reflex-
ive’) it is generally emphatic. See
M. 254.
405–436. Laments of Priam and
Hecabe for Hector.
405. μὴτρ: she was still upon the
tower; cf. ἔσιδῶσα 407.
406. τίλλε: impf. describing what
she did while the events just narr-
rated were taking place. The sub-
sequent aorists, on the other hand, must
refer to previous acts which followed
immediately upon παῖδ' ἐσιδῶσα. —
λυπαρὴν: seems to denote linen shining
with oil.—καλύπτρην (=κρηνήμων 470):
a long veil which was thrown over the
head and shoulders, leaving the upper
part of the face exposed. It was worn
by women when walking abroad or in
the presence of men. So Helen leaves
her chamber ἀργεννήτι καλυφαμένη ὅθο-
νησιν T 141. For a full enumeration
of the parts of a woman’s headdress,
see 468 ff.
407. παίδα: sc. ἔλκυμενον.
408. ἐλεεινά: adv., as in 37.
409. κοκυτῷ (sc. of the women),
οἰμωγῇ (sc. of the men): cf. 407,
408, 447, and T 284. — εἰχοντο: were
(held by) wrapped in. The impf. de-
notes the continuance of the action
expressed by the nouns.
410. τῷ: neut., referring to the
following clause with ei. — ὡς ei (cf.
Φ 610): with opt.in a hypothetical clause
stating a case with which the present is
compared. Cf. oi δ’ ἄρ’ ταυ, ὡς ei τε
πυρὶ χθον πᾶσα νέμωτο B 780, and the
still more similar τῷ ἱκέλη (like), ὡς ei ei
βυζάτο Λ 467. Vergil imitates this pas-
sage as follows: non aliter, quam si
inmissis ruit hostibus omnis | Karthago aut
antiqua Tyros, flammaque furentes | culmna
perque hominum volvantur
perque deorum Aen. iv. 669 ff.
411. ὀφρύοεσσα (here only): beet-
ling. See on ὀφρύς T 151. — πυρὶ
λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλώντα ἐξελθεῖν μεμαῶτα πυλῶν Δαρδανιάων.

πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,

εὔονομακλήδην ὄνομάξων ἀνδρα ἐκαστον·

“σχέσθε, φίλοι, καὶ μ’ οἶον ἐάσατε, κηδόμενοι περ, ἐξελθόντα πόλησον ἱκέσθ’ ἐπὶ νήας Ἀχαιών·

λίσσωμ’ ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργὸν, ἦν πως ἡλικίην αἰδέσσεται ἦδ’ ἐλεήσῃ

420 γῆρας. καὶ δὲ νῦ τῷ γε πατήρ τοιόσοδε τέτυκται,

Πηλεὺς, ὃς μιν ἐτίκτε καὶ ἔτρεφε πῆμα γενέσθαι


412. λαοὶ: resumed from 408. — μόγις: with long ultima, since ἔχον originally began with a consonant. See § 41 m. — ἀσχαλώντα: here of the deepest agony of despair. It is subordinate to μεμαῶτα 413. In B 292 f. καὶ γάρ τις . . . μένων ἀπὸ γὰς ἄλοχοι ἀσχαλάς, a less intense emotion is meant.

413. πυλῶν Δαρδανιάων: see on 194. — This verse is in a measure parenthetical.

414. κυλινδόμενος κατά κόπρον: cf. 221, Ω 164 f., 640. So Menelaus rolls in the dust when he learns from Protes of the death of Agamemnon δ 530 ff. — κόπρον: dirt.

415. First half-verse as in μ 250; second, as in Κ 68. Cf. κλήδην εἰς ἀγορὴν κικλήσειν ἀνδρα ἐκαστον Ι 11, and with tmesis εκ δ’ ὄνομακλήδην δ 278.

416. σχέσθε . . . ἐάσατε: as in β 70. — κηδόμενοι περ: as in Σ 273, γ 240. — σχέσθε: desist, cease (hold back), with reference to ἔχον 412. — κηδόμενοι περ: "in spite of your sympathy and concern for me."

418. λίσσωμαι: see § 3 b 1. — τοῦτον: with aversion and contempt, ἰστ. Cf. Hera's words ἄφρονα τοῦτον . . . ὃς ὅν τινα ὀδεθέωτα (of Ares) Ε 761; so also τοῦτον μαινόμενον Ε 831, τοῦτον . . . κύνα (Teucer of Hector) Θ 299. τοῦτον here stands in close connection with the following predicates. τῷ γε 420, on the contrary, is said without any such bitterness of feeling. — This passage seems to have furnished the germ for Ω.

419. ἡλικίην: my time of life (cf. Τ 465). For this, in the second member, the more definite γῆρας is used, coming with special emphasis at the close of the sentence and the beginning of the verse. — αἰδέσσεται ἦδ’ ἐλεήσῃ: for the subjv., see on Φ 293.

420. καὶ: also, with τῷ γε. — νῦ: indeed. — τοῦσδὲ: like me, i.e. as old as I. Cf. Ω 486 f.

421. γενέσθαι: πῆμα might have stood alone as pred. with ἔτρεφε, but the addition of γενέσθαι makes prominent the actual occurrence of the result. Cf. ἐταίρον κάλλιπες . . . κύρμα γενέσθαι
Троπι: μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν·
tόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάντας.
τῶν πάντων οὐ τόσσον ὀδύρομαι ἁχνύμενός περ,
ὡς ἐνός, οὖ μ' ἄχος ἐξὺ κατοίκεται "Αἰδὸς εὐσω,
"Εκτόρος: ὡς ὤφελεν θανεέν εὖ χερσίν ἐμῆσιν·
tῷ κε κορεσσάμεθα κλαίοντε τε μυρομένω τε,
μήτηρ θ', ἥ μιν ἐτίκτε δυσάμμορος, ἡδ' ἐγὼ αὐτός."
ὡς ἐφατο κλαίων, ἐπὶ δὲ στενάξοντο πολλαί.

430 Τρώησιν δ' 'Εκάβη ἀδινοῦ ἑξῆρχε γόαο·
"τέκνων, ἐγὼ δειλῆ· τί νυ βείομαι, αἰνὰ παθοῦσα,
σεῦ ἀποτεθνηώτος;  ὦ μοι νὺκτας τε καὶ ἱμαρ

(where γενέσθαι is equally redundant)
P 150 f. For the thought, cf. μέγα γάρ
μνυ (Paris) 'Ολυμπίος ἔτρεφε π' ἵμα Τρώπι
Z 282 f.

422. μάλιστα: still further strengthened by περὶ πάντων. — ἄλγε' ἔθηκεν:
as in A 2. — On verses 420-422, see on
T 358.

424. τῶν . . . ἐνός (425): as in δ
104 f. — τῶν πάντων: for all of these,
resuming τόσσους παῖδας 423.

425. ὡς: points back to τόσσον. Cf.
δ 105, and τοσσόν . . . ὡς φ 402 f. —
οὖ: obj. gen. with ἄχος. — ἐξύ: cf. T
125, and ἐμι δ' ἄχος ἐξύ γενέσκετο λ 208.
— κατοίκεται: this form occurs here
only. It appears to lose the ordinary
mid. force; cf. 217. — For the thought,
the words of Jacob 'for I will go
down into the grave unto my son
mourning.' Genesis xxxvii. 35, and
'ye shall bring down my gray hairs
with sorrow to the grave.' Genesis
xli. 29.

426. "Εκτόρος: see on γῆπας 419.
— χερσίν: arms, as often.

427. τῷ: then, resuming the wish in
426. The presence of the corpse was
necessary for the proper performance
of the rite of mourning. In γ 256 ff. τῷ
is similarly used after an unfulfilled
condition ei ζων γ' Ἀγιάθου . . . ἔτεμεν
'Ατρείδης . . . τῷ κέ οἱ υἱὸν ἑαυτῆς ἐν
έπι γαῖαν ἔχειν.

428. First half-verse as in ψ 325. —
ἡ . . . δυσάμμορος: cf. 485, Ω 727. —
ἡδ': correlative with τέ. — The men-
tion of the mother leads naturally to
the following lament of Hebebe. Priam,
in his grief, does not forget the
sorrow of his wife.

— πολλαί: equiv. to λαοί 408.
430. Cf. Ψ 17, Ω 747.

431. τί: to what purpose? — βείο-
μαι: pres. subjv. of deliberation. The
form is parallel to βείομαι (from βείωμαι,
cf. Ο 194), with exchange of quantity.
— αἰνὰ παθοῦσα: defined by the fol-
lowing gen. absolute. See on T 210.

432. δ': δι. — νὺκτας τε καὶ ἱμαρ:
a formula for constantly, closing the
verse thrice in the Iliad and five times
in the Odyssey. This order of the
words, contrasting with our 'day and night,' is almost constant in Homer. See on T 141.

433. ἐυχωλή: my pride (cause of exultation). Here, as in B 160 f. (καὶ δὲ κεν ἐυχωλήν Πράμφω... Λπωεὶ... 'Ελένην), of a person.—δνειαρ: comfort, of a person here and in 486 only.

434. οί... δειδέχατο (435): cf. (θεϊ) χρυσοὶς δεπάσουν δειδέχατ' ἀλλήλους Δ 3 f., οἱ μίν (Queen Agate) ῥα θεὸν ὡς εἰσορώντες|δειδέχαται μύθους νη 71 f.

435. δειδέχατο: plpf. from the perf. δειδέχμαι, which often has a pres. meaning (greet, salute, pledge, as in drinking a health).—και: also, indicating the agreement between cause and effect. —κύδος: used of a person, as in ᾧ Νέστορ... μέγα κύδος Ἄχαιῶν Ξ 42.

436 — P 478, 672. — κιχάνει: with perf. meaning.

437-515. Andromache hears the mourning of Hecuba and hastens to the tower. Her lament.

437. οὐ πώ τι πέπνυστο: had not yet heard aught, sc. of what had happened on the field. The situation described in the following verses carries the reader back to the time preceding the events just described. The narrative is resumed in 447.

438. Ἕκτορος: depends on πέπνυστο. Cf. εἰ δὲ ποιν Ἀλκιβιάδος... πυθόμενον Π 102. —ἐτήτυμος ἀγγελος: the poet has in mind that Andromache (in 447 ff.) on hearing the lamenting, has at first a vague foreboding of what has happened.

439. Cf. 5 f., 38 f. — ῥά: indeed, as was actually the case. — μίμει: impf. in indir. disc. standing for the present. This is like the English usage, and different from that in Attic Greek. See M. 71, 2, and 270*; GMT. 674, and note on T 265.

440. ἀλλά: an exact contrast to the foregoing would be "she thought that Hector had returned into the city with the rest." But instead of this the poet states at once the consequences of this belief. — ἰστὸν ὑφαινε: as Hector had bidden her do at their parting, ἀλλ' εἰς οἰκον οὐσά τὰ σ' αὖτὶσ ἑρα κόμης, ἵστον τ' ἡλακάτην τε Ζ 490 f. — μυχῶ δόμου: in the inner part of the house, where the women's apartment was. The expression is (naturally) more frequent in the Odyssey.

441. Cf. Helen's embroidery, ἦ δὲ
κέκλετο δ’ ἀμφιπόλουσιν ἐνπλοκάμοις κατὰ δῶμα ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὃφρα πέλουτο Ἐκτορὶ θερμὰ λοετρὰ máχης ἐκνοστήσαντε, νηπίην, οὐδ’ ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν = ὑπ’ ἐνοήσαις τρεῖς Ἀχιλλῆσι δάμασε γλαυκώπις Ἀθηνη.
κωκυτοῦ δ’ ἦκουσε καὶ οἰμώγης ἀπὸ πῦργου.

τῆς δ’ ἐλελίξθη γυία, χαμαὶ δὲ οἱ ἐκπεσεν κερκίς.

ἡ δ’ αὐτὶς οἰμωγὴν ἐνπλοκάμοις μετήνυ.

“δεῦτε, δῶ ὑμοὶ ἐπεσθόν. ἵδωμ’, ὅτιν ἔργα τέτυκατ.
αἱδοὺς ἐκρῆσι ὅπος ἐκλυνεν, ἐν δὲ μοι αὐτῇ στήθεσι πάλλεται ἱτορ ανὰ στόμα, νέρθε δὲ γούνα πήγανται. ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσιν.

μέγαν ἱστὸ ὑφαίνεν | δίπλακα πορφυρέν, πολέας δ’ ἐκνεπτάσεν ἀέθλους Γ. 125 f.—
θρόνα (here only): flowers, which were distinguished by their colors from the background of the garment. This art was probably dependent on Oriental patterns, but evidently had advanced to the representation of persons, as in the passage quoted from Γ. — δίπλακα (fem. adj. used as noun): a double cloak, which, by reason of its size could be used folded, or thrown twice around the body (cf. ‘doublet.’)

443. Cf. Ψ 40, and Σ 344, where almost precisely the same words are used of Achilles ordering his comrades to prepare to bathe the corpse of Patroclus. — ἀμφὶ πυρὶ: (about) over the fire. The tripod bestrode the fire.

444. máχης: the gen. depends on ἐκ in composition. Cf. Ω 705, and ἐπεὶ οὐ ζῶντε μάχης ἐκνοστήσαντε δέξαιτο Ε. 157 f. (similarly in P 207).

445. First half verse as in Τ 264. — νηπίη: unsuspicious one. — ἐνόησεν: “the thought did not enter her mind” (inceptive aor.). — δ’: for ὑπ’. — τῆλε: cf. τῆλο ἐμοὶ νόστοι τέλος γλυκερός γενέθαι (be my lot) χ 323.

446. Cf. 270 f.

447. κωκυτοῦ, οἰμώγης: see on 409. — ἀπὸ πῦργου: with both κωκυτοῦ and οἰμώγης.

448. γυία: “she trembled in every limb.” — ἐκπεσε: sc. from her hand.

κερκίς: shuttle.

449. Second half verse as in ς 238.

450. δῶ: the usual number of accompanying maids. Cf. Helen as she goes to the tower, οὐκ οἶδα, ἀμα τῇ γε καὶ ἀμφίπολου δῦ’ ἐποντό Γ. 143.— ἱδωμαί: see on 130, 418. — ὀτίνα: neut. pl. of ὄτις = ὀτίς.

451. ἐκρῆσι ὅπος ἐκλυνεν: for this const., cf. Ἀτρείδεω ὅπος ἐκλυν Η. 76.

452. ἀνὰ στόμα: up to my mouth. For the thought, cf. 401, and κραδη βέ δέ μοι εἶξω | στῆθεις ἐκβρεφεῖ, τρομεῖ δ’ ὑπὸ φαίδωμα γυία Κ. 94 f. — νέρθε δὲ γοῦ- να: cf. κεφαλαῖ τε πρόσωπά τε νέρθε τε γούνα ν. 352.

453. πήγανται: grow numb, stiffen
455. Íνα γὰρ ἀπ’ οὕτως εἰς ἐμεῖν ἔπος. ἀλλὰ μὰλ’ ἀἰνῶς
deīdω, μὴ δὴ μοι θρασὺν "Εκτόρα δῖος Ἀχιλλεύς
μὸνον ἀποτμῆξας πόλιοι πεδίονδε δίται,
καὶ δὴ μὴν καταπαῦῃ ἁγηνορίης ἀλεγευνῆ,
ἡ μὲν ἔχεσκ’, ἐπεὶ οὐ ποτ’ ἐὰν πληθώι μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέσσει, τὸ ὅν μέκος οὐδεὶς εἰκὼν."

460. ὅς φαμένῃ μεγάρῳ διέσωστο μακνάδι ἴσῃ
παλλομενήν κραδίην: ἀμα δ’ ἀμφίπτολοι κίον αὐτῆ.
αὐτὰρ ἔπει πῦργον τε καὶ ἀνδρῶν ἰξεν ὀμιλοῦ,
ἐστὶ παπτήνασα’ ἐπὶ τείχεῖ, τὸν δὲ νόησεν

with terror, which paralyzes the limbs. See on T 354, and cf. ἰώνω τ' ἔ γονα φέρει
Z.511, γονάτα δ' ἔφησαν (moved swiftly) ἡ π. 3. — ἔγγυς δὴ: inferential asyndet-
ton. — δὴ: surely. — τι κακὸν Πριάμου ἀνεξέσθυν: this apprehension, expressed
first in a general way, is followed (455) by a direct reference to Hector.

454. Cf. αἰ γὰρ δὴ μοι ἀπ’ οὕτως ὅδε γένοιό το Σ 272. — ἔπος: the word, the
content of which follows in 457. Andromache fears to hear of Hector as
slain. — ἀπ’ οὕτως εἰ: be far from
my ears. “May I never learn that
my fear proves true.” Cf. Hector to
Andromache πρὶν γέ τι σής τε βοῆς σοῦ
θ’ ἐλκηθῶς πυθέσθαι Z 465.

455. μὴ δὴ: cf. T 155, Τ 200, Ω 65.
— θρασὺν: with special significance
here, in the mind of Andromache. Cf.
her words to Hector δαιμόνε, φθίσε σε
τὸ σὸν μένος Ζ 407.

456. ἀποτμῆξας: cf. Φ 3.

457. καὶ δὴ: and already. — κατα-
παῦῃ: aor. of completed action; so
often in the subjunctive. — ἁγηνορίης:
 cf. ἁγηνορίῃ δὲ μν ἐκτα Μ 46. — ἀλεγε-
νῆ: grievous, because it robs her of
her husband.

458. ἔχεσκε: possessed. A past
tense because she fears that he is al-
ready dead. — οὗ ποτ’ . . . ἀνδρῶν: as
in λ 514 (of Neoptolemus).

459 = λ 515. — το ὅν μένος: in that
courage of his; acc. of respect. —
οὐδεὶς: the masc. of οὐδεὶς is found but
twice in Homer (here and λ 515).

460. μακνάδι (here only) ἴσῃ: like
a mad woman, not 'maenad,' which was
probably a later use of the word. Cf.
μαινομένη εἰκύνα (of Andromache) Z.389,
and Dido saevit inops animi,
totamque incensa per urbem
bacchatur, qualis commotis excita
sacris | Thyias, ubi audito
stimulant trieterica Baccho
orgia nocturnusque vocat elamo
Cithaeron Verg. Aen. iv. 300-303.

461. κραδίην: acc. of the part af-
fected. Cf. 452. — Second half-verse
as in Z 399.

462. πῦργον: the tower at the
Scaean gate. — ἀνδρῶν: the warriors
who had stationed themselves upon
the walls and towers; cf. 1 ff.

463. παπτήνασα (inceptive aor.):
directing a piercing glance. Cf. παπτα-
Helen, the hood, let down. Thought here depicted idea word. Without her forehead, she sank down in a swoon. Cf. 406 f. and Ψ 697. νεκρυφαλόν τε ίδε πλεκτήν ἀναδέσμην κρήδεμνόν θ’, ο’ ρά οἱ δώκε χρυσότο Ἀφροδίτη ηματι τῷ, ὅτε μιν κορυφαίοις ἡγάγεθ’ "Εκτωρ ἐκ δόμου Ἡετῶνος, ἐπεὶ πόρε μυρία ἔδνα. ἀμφὶ δὲ μιν γαλῶ τε καὶ εἰνατέρες ἀλις ἔσταν,

465. Œλκον ἀκηδέστως: as in Ω 417. See on Φ 123. — Second half-verse as in Θ 98, Ω 336.

466. The same verse is used in describing the death of Tlepolemus (E 659), and of Deipyrus (Ν 580). — κατ’ ὀφθαλμῶν: down over her eyes. — νῦς: here of a swoon, but usually of the darkness of death. Yet cf. ἀμφὶ δὲ ὅσε κελαυνή νῦς ἐκάλυψεν (of the wounded Aeneas) E 310.

467. έκάπτυσσεν: here only; breathed forth. Cf. κακῶς κεκαφηθότα θυμὸν E 698, and ἄλω (breathed out) ἦτορ O 252. The thought is like that in τὸν δ’ ἐλιπε ψυχῇ E 690.

468. Βάλε: let fall, as she sank down in a swoon. Cf. 406 f. and Ψ 697. — δέσματα (cf. δέω, δεσμός, ἀναδέσμη): headgear, referring collectively to the different ornaments mentioned in 469 f. This use of δέσματα occurs nowhere else.

469. ἀμπυκα: a diadem of metal over the forehead, the στεφάνῳ of Σ 597. — κεκρυφαλον: hood, or high stiff cap. — ἀναδέσμην: a band with which the hood was surrounded at the crown to make it sit close to the head, and to hold in place the parts rising above the head. Etruscan monuments show such bands consisting of strips of stuff twisted into one another; hence πλεκτήν. — τῇ ἰδί: for the hiatus, see on Φ 351.

470. κρήδεμνον: the same as καλό-πτη 406, where see note. — χρυσέτα: with synizesis.

472. Second half-verse as in Π 190, λ 282. — ἔδνα: gifts of the bridegroom to the bride’s father. See on 51.

473. Cf. ἣ πὶ ἐς γαλῶν ἦ εἰνατέρων ἐνστέπων Z 378. — γαλῶ (cf. glories): i.e. Cassandra, Laodice, etc. — εἰνατέ-ρες: Helen, etc.
474. metà σφίσιν: in the midst of them. — εἶχον: held, i.e. supported her and sought to raise her up, since she had fallen (467). — ἀνυμομένην ἀπολέσθαι: terror-stricken to the point of death. An inf. of result.

475 = ε 458, ω 349 (nearly). — θυμός: spirit (that which gives life). The whole expression describes the return to consciousness (contrast 467). Cf. αὕτη δ’ ἀμπυννήθη Ε 697, τόφ’ Ἑκτὸρ ἀμπυνντο Λ 359. — For the second half-verse, see on 52.

476. ἀμβληθὴν γοώσα: breaking out in lamentation. ἀμβληθὴν (cf. ἀμβολάθην Φ 364) is lit. bubbling up.

477. ἄρα: it seems, a conclusion from the present fate of Hector; cf. 431. — οἷα [μᾶς] ἀπο: to the same destiny. Cf. τῷ σε κακῇ ἀπο τέκνον Λ 418, τῷ πα κακῇ ἀπο. . . τὸξα ἦματι τῷ ἐλδημῆν Ε 209 f., ὃ γ’ πεπρωμένον ἀπο Θ 209.

478. Ἑκτῆν: here apparently the city, in contrast with Ἡθῆσαν 479.

479. Cf. Ἡθῆσαν, ἰερὴν πόλιν Ἡετίωνος Α 306, Ἀνδρομάχη, ἰερὴν μεγαλητορος Ἡετίωνος, Ἡετίων, ὃ ἐναίειν ὑπὸ Πλάκαυ ὑλῆσῃ, Ἡθῆ Ζ 305 ff.

480. Second half-verse as in Θ 283, α 435, Λ 67. — τυτδόν: inflected with two terminations.

481. αἰνόμορον (here only in Iliad): for misfortune; proleptic pred. to μέ τρέφε. The more emphatic adj. is applied to Andromache, as justified by her situation.

482. νῦν δὲ: and now, the last half of 481 being parenthetic. The words introduce a portrayal of her sad fate and carry out the thought contained in αἰνόμορον. — ὑπὸ κεύθεσι γαῖς (as in ω 204): attributive with δύομον.


484. νῆτσις αὐτῶς: a mere infant. Cf. Ω 726, and νῆτσιν αὐτῶς (of Astyanax) Ζ 400. See § 24 h. j.

486. ὀνειαρ: see on 433. — οὕτε σοι οὗτος: the child is denied the oppor-
tunity of recompensing his father for his rearing and education by caring for his old age. Cf. the complaint of Achilles Ω 540 f., and the poet's remark at the death of Hippothous, οδη τοκείου θρέπτρα φίλου ἀπέδωκε Ρ 301 f.

487. ᾗν περ γὰρ: introduces proof of the statement in 486. — φόγγα: in Attic we should expect ἀποφόγγα, but Homer does not use this compound. Cf. εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε M 322.

488. τοῦτο: emphasized by γὲ with pathetic effect, — "this child of misfortune." — πόνος καὶ κῆδεα: as in Φ 525. — καὶ κῆδε ὀπτίσσω: as in Δ 270, ε 137.

489. ἄλλοι: i.e. strangers. — ἀπουρήσουσιν: fut. to ἀπήφρα (ἀπέφρα), will take away. Const. with dat. as in Φ 290. — Note the assonance in the second half-verse.

490. ἡμαρ δ' ὀρφανίκον: see on T 294. — παναφήλικα (πᾶν, ἀπὸ, ήλικές): occurs here only. — With this verse begins a general description of the sad fate of an orphaned boy, which in 500 is brought back to the special case in view by the unexpected substitution of the name Ἀστνάιας in place of the hitherto indefinite subject.

491. ὑπεμνήσμουκε: (has drooped his head) hangs his head: with πάντα as adverb. acc. This word, which occurs nowhere else, is perf. from ἐπημου (cf. T 405), with Attic reduplication and ν inserted. — δεδάκρυνται: are wet with tears. — Second half-verse as in ν 353.

492. δευόμενος: famishing. — ἀνείριστο: he goes up, perhaps to the palace, thought of as on higher ground (but in 493 goes back). — ἐς: to. — ἔταφος: sc. assembled at a feast.

494. τῶν δὲ: of these, depending on τίς. — ἕλεησάντων: who feel pity. If even these give so little to the orphan, he can expect no consideration from the rest. — τυτόν (neut.): (a little) for an instant. — ἐπίσχεν: gnomic aorist. Cf. 83, and οἶνον ἐπισχῶν I 489.

495. Ἀσυνδέτων, since the clause (in thought) forms the apodosis to the paratactic protasis 494. — ὑπερψίν: occurs here only. But cf. ὑπερψίν (upper chamber).

496. τὸν δὲ καὶ: instead of the contrast of subj. with 494, the identity of obj. is made prominent. — ἀμφιθαλής:
χερσίν πεπληγώς καὶ ὄνειδείουσιν ἐνίσσων·

εὐρρ' οὖτως· οὐ σός γε πατὴρ μεταδαίνυται ἥμιν.

δικρνοεῖς δὴ τ' ἀνεισὶ πάις ἐς μητέρα χήρην,

500 Ἀστυάναξ, ὦς πρὶν μὲν ἔοι ἐπὶ γούνασι πατρὸς

μυελὸν ὀδὸν ἐδεσκε καὶ ὀϊῶν πίονα δημόν·

αὐτὰρ ὃθ' ὑπ' ἐλοὶ παύσαιτό τε νηπιαχεύων,

ἐὐδεσκ' ἐν λέκτρουσι, ἐν ἁγκαλίδεσσι τιθήνης,

ἐνυγῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.

505 νῦν δ' ἀν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἀμαρτῶν,

Ἀστυάναξ, ὦν Τρῶες ἐπίκλησιν καλέουσιν·

ὀίος γάρ σφιν ἔρυσο πῦλας καὶ τείχεα μακρά.

(blooming on both sides) a boy whose

parents are both living. Such a boy

is conceived as standing between father

and mother, with the latter on both

sides of (ἀμφί) him in strength and

prosperity. The word occurs in Homer

here only.

497. ὄνειδείουσιν: usually adj. with

ἐπίεσιν (cf. Φ 480); only here as a

noun.

498. ἔρρε: begone. — οὖτως: so

(with a gesture of the hand), ‘at once’

(Schol. ὃς ἐχεῖς). Cf. Φ 184, and στῆθ' ὁ

οὖτως ἐς μέσον p 447.

499. χήρην: who cannot, there-

fore, help him.

500. Ἀστυάναξ: see on 490. —

πρὶν μέν: hitherto. The contrast fol-

low in 505 (νῦν δὲ). — ἦο: his dear.

Cf. Phoenix to Achilles, πρὶν γ' ὅτε

δὴ σ' ἐπί ἑμοίσιν ἐγὼ γούνασι καθίσσας

δή όθ' ἰδαμί προταμών καὶ ὀϊῶν ἐπι-

σχών I 488 f. See on 404.

501. μυελὸν ... οἰῶν πίονα δημόν: the

poet here seems to have in mind

an older child than the infant in arms

of 503.

502. παύσατο: with a partic. here

only in Homer, though λῆγω is some-

times so construed. — νηπιαχεύων:

occurs here only.

503. Cf. εὔδεων ἐν λέκτρουσι θ 337.

504. εὐνυ ἐνι μαλακῇ: as in I 618,

Κ 75, χ 196, ψ 349, each time as first

half-verse. — θαλέων: good cheer, choice

food and drink. Probably neut. pl. of an

adj. θαλός, but as subst. here only.

Cf. δαίτα δάλιμαν II 475.

505. πάθησι: ‘a subjv. of the sec-

ond or third person in an affirmative

sentence is usually an emphatic future.’

M. 275 b; see also GMT. 285. — ἀπὸ ...

ἀμαρτῶν: cf. σε ἄφαμαρτουσῃ

Ζ 411. — Verses 499-505 illustrate the

fact that the first part of the verse, in

Homer, generally bears the burden of

the thought, the latter part being

illustrative or explanatory.

506. Ἀστυάναξ: ‘The protector of the

city’; so named on account of his

father’s importance. Cf. Εὐφράσκης

(‘Broad-shield’), son of Ajax. For

his real name, cf. τὸν ὃς ἴ Ἐκτωρ καλέ-

εσκε Σκαμάνδρου, αὐτὰρ οἱ ἄλλοι |
νῶν δὲ σὲ μὲν παρὰ νησιῷ κορωνίσι, νόσφι τοκῆων, 
αὐλαί πεδαὶ ἔδονται, ἐπεὶ κε κύνες κορέσσωνται,
γυμνῶν· ἀπάρ τοι ἐματ' ἐνι μεγάρουσι κέονται
λεπτὰ τε καὶ χαρίστενα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ’ ἢ τοι τάδε πάντα καταφλέξῳ πυρὶ κηλέω,
οὐδὲν σοὶ γ’ ὀφέλος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τροιάδων κλέος εἶναι.”

δὲς ἐφατο κλαίουσ’, ἐπὶ δὲ στενάχουστο γυναῖκες.

'Αστινακτ’: οἶος γὰρ έρφετο "Ιλιον "Εκ- 
τωρ Ζ 402 f. See also on 29.
507. Second half-verse as in Δ 34.
509. αἴλαί: wriggling; cf. T 404.
510. γυμνῶν: see on T 358.
511. λεπτὰ τε καὶ χαρίστενα: as in 
κ 223. Cf. the φάρος of Calypso λεπτὸν 
καὶ χαρίστας 423.
512. καταφλέξῳ (here only): it was 
the custom to honor the dead by burn-
ning some of their most valuable pos-
sessions on the pyre. Cf. Ψ 171 ff., 
and the expression κτέρεα κτερείξαι 
α 291. — κηλέω: with synizesis.
513. οὐδὲν σοὶ γ’ ὀφέλος: in appos. 
with the preceding clause. — ἐγκεί-
σεαι: sc. neither on the bier (cf. ἐν λε-
χέσσῃ δὲ θέντες ἐανῷ λατὶ κάλυψαν of 
Patroclus Ζ 352) nor on the funeral 
pyre, since the corpse is in the hands 
of Achilles.
514. ἀλλὰ . . . κλέος εἶναι: the inf. 
expresses purpose, and the clause is in 
contrast with οὐδὲν ὀφέλος. — πρὸς 
Τρώων: in the eyes of the Trojans, who 
will speak of Andromache’s wifely 
care. Cf. αἴσχε ἄκοι ἰδιὸς πρὸς Τρώων 
Ζ 524 f., and τιμήσσα γένοιτο . . . πρὸς 
πόσιος σ 161 f.
515 = T 301 (where see note), 
Ω 746. See on 505.
The narrative in this book comprises two chief parts: the solemn funeral of Patroclus (1–257), and the accompanying games held in his honor (258–897). The ancient title of the book refers to the latter alone. The former part is foreshadowed by the words of Achilles in X 386 ff., while the games follow at the close of the funeral (perhaps in accordance with the custom of the times) without previous announcement. The events narrated occupy the close of the twenty-seventh day and the twenty-eighth and twenty-ninth days of the Iliad.

1–34. Achilles and the Myrmidons march in solemn procession around the body of Patroclus with lamentations.

Achilles lays Hector’s body on the ground near by, and makes preparation for the funeral feast.

1. This verse forms the transition to the following narration, the events of which are contemporaneous with the foregoing, and has a beginning similar to that of X 515. Cf. ὥς αἰ μὲν ἔν τιν Ẓ 312.

2. ἐπεί: see on X 379. — Second half-verse nearly as in O 233, Σ 150. For the connection, see X 391–404.

3 = T 277. First half-verse as in A 487.

4. ἀποσκίδνασθαι (here only): disperse from him, “leave him and disperse.”

"Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἑρύτερες ἑταῖροι, 
μὴ δὴ πω ὑπ' ὀχέσφι λυώμεθα μῶνυχας ἰπποῦς, 
ἀλλ' αὐτοῖς ἱπποσαί καὶ ἄρμασιν ἅσσον ἱόντες 
Πάτροκλον κλαίωμεν· ὁ γὰρ γέρας ἐστὶ θανόντων. 

6. ταχύπωλοι: elsewhere an epithet of Δαναόι and Τρώες. — ἐμοὶ: possessive and closely connected with ἑρύτερες ("my beloved"). This combination is frequent in the Odyssey; cf. μ. 199.

7. μὴ δὴ πω: not yet, pray. μὴ belongs closely with πω, while δὴ adds emphasis to the request. — ὑπ' ὀχέσφι [ὀχέσφω]: from under the chariot (yoke). Cf. ὑπὸ ἱγαγοῦ Θ 543, ὑπὲξ ὀχέσφω Θ 504.

8. αὐτοῖς ἱπποσαί: see on Τ 482.


10. ἱπποσαί: as epithet of γόσος only here and 98; usually κρυνερός. — Second half-verse as in 98, λ 212; cf. Ω 513.

11. δορτῆσομεν: see on Τ 208.

12. ψυμοζαν (aor.): raised the lament. Cf. X 408. — ἦρχε: sc. οἰμώ-ζων or οἰμωγῆς (cf. 17).

13. περὶ νεκρὸν: in Τ 211 the body of Patroclus was in the hut; here it is evidently on the open shore.

14. First half-verse as in Σ 234. — γόσον ἵμερον ὄρσεν: the usual form is υφ' ἵμερον ὄρσε γόσο, as in 108, Ω 507. — To exalt the fallen hero still higher even the goddess is represented as taking part in the lamentation. The goddess was last seen (Τ 6 ff.) in the tent of Achilles. No mention has been made of her departure or return, but it is scarcely conceivable that the poet thought of her as remaining all this time in the tent. She withdraws and returns κατὰ τὸ οἰωνόμενον.


16. μῆστωρα φόβοιο: the same epithet is applied to Λευκός Ε 272.

17. f. = Σ 316 f.; cf. Χ 430. — Some address would naturally follow the circuit of the corpse, but the expression ἕξιρχε γόσοι seems to refer to brief ejaculations not repeated by the poet,
since there is nothing in the following words which can strictly be called a lament, nor are the words of Achilles taken up or continued by the others (cf. 24 ff.).


19 = 179. — μοί: ethical dative. — καί: although you are in Hades, the joyless. Cf. ἀτερπεία χῶρον λ 94, and the frequent use of δείλος with reference to the dead (see on 65). So Pheres to the dead Alcestis χαίρε, καί Ἄιδου δόμαι εὐ σαι γένοιτο Eur. Alg. 626 ff.

20 = 180. — τελέω: pres. — πάροικοι: ὑπέστην: the promise was first made Σ 334 ff., but see Φ 27-32. Χ 354.

21. δώσειν: depends on ὑπέστην, and is in appos. with τά. The pres. indic. is expected, carrying out τελέω (cf. ἀποδειροτομήσειν 22). — δάσασθαι: inf. of purpose with δώσεῖν. As obj. Ἐκτόρα is no longer in mind, but some such word as κρέα, with which ὁμά agrees. Cf. Χ 347, and δώγ κυνή ὁμά δάσασθαι σ 87, and χ 476.

22 f. = Σ 336 f.— ἀποδειροτομήσειν: slaughter.

23. σέθεν: σοῦ. — The fulfilment of this promise began in Φ 27 (q.v.). This is the only case in Homer of the sacrifice of human victims, and even here the motive seems rather to be vengeance. Elsewhere in Greek literature human sacrifices to appease the wrath of the gods, in mythical times, are occasionally mentioned. Cf. Ιππηγεία, Menoecus the son of Creon, and the son of Erechtheus.

24 = Χ 395, where see note. — ἔργα: explained in the following verse.


26. ἐντεὰ: especially the defensive armor. For the acc., see on Τ 221. — ἀφωπλίζουτο: occurs here only.

27. First half-verse as in II 664, Σ 131. — υψηλές: high neighing, i.e. with upraised head. Cf. υψηλές ἵπποι Ε 772, ὕψοι δὲ κάρη ἔχει Ζ 500, and Vergil's arrectisque fremit cervicibus alta Αen. xi. 496.
HOMER'S ILIAD, BOOK XXIII.

καὶ δ' ἦν παρὰ νηλ ποδόκεος Αιακίδαο
μυρίοι: αὐτὰρ ὁ τοῦσι τάφον μενοεικέα δαίνω.

30 πολλοὶ μὲν βοῦς ἄργοι ὀρέχθεον ἄμφι σιδήρῳ
σφαξόμενοι, πολλοὶ δ' ὄιες καὶ μηκάδες αἶγες:
πολλοὶ δ' ἄργυδοντες ὑες θαλέθοντες ἄλοιφῇ
ἐνόμενοι ταῦνότο διὰ φλογὸς Ἡφαίστου.

πάντῃ δ' ἄμφι νέκυν κοτυλήρυτον ἔρρεεν αἴμα.

αὐτὰρ τὸν γε ἀνακτὰ ποδόκεα Πηλέωνα
eis Ἀγαμέμνονα δίον ἄγον βασιλῆς Ἀχαίων,
σπουδή παρπτείθοντες, ἑταίρου χωόμενον κήρ.

οί δ' ὁτε δὴ κλησίν Ἅγαμέμνονος ἦν ἰόντες,
aυτίκα κηρύκεσσι λυγυφθόγγοισι κέλευσαν

28. For the first half-verse, cf. Φ 520.

29. μυρίοι (not μύριοι): for the actual number, cf. πεντήκοντ' ἦσαν νῆς

θοαλ, ἦσαν Ἀχιλλεύς... ἣγεῖτο... ἐν
dὲ ἐκάστῃ πεντήκοντ' ἦσαν ἄνδρες Η 108 ff.

— τάφον δαίνω: gave the burial feast.

Cf. Τ 299, and δαίνω τάφον γ' 300.

It is noticeable that here the feast takes place before the funeral rites,
but in Ω 802 after them. Cf. Ω 665.

30. ἄργοι: sleek; with βοῦς here only.

— ὀρέχθεον: (uttered the death rattle) bellowed. The word occurs nowhere else, but it is probably connected with ὀρχθέω (roar).

For the thought, cf. κρέα δ' ἄμφι ὀβελοῦσα μεμύκειν (bellowed) μ' 395.

— σιδήρῳ: the knife is usually of bronze in Homer, but cf. μὴ λαμβὸν ἀπαμύσει σιδήρῳ Σ 34.

32 f. = I 467 f., with slight variations.

33. εὐόμενοι: singeing, to remove bristles; scalding was a later custom.

— φλογὸς Ἡφαίστου: the glow of

Pephaestus, a personification of the blazing fire.

34. κοτυλήρυτον (here only): in streams (lit. to be taken up in cups).

35-58. Achilles, with the other chiefs, partakes of the feast in the tent of Agamemnon. He requests the king to have wood brought on the morrow for the funeral pile.

36. εἰς... ἄγον: as in Η 312.

— εἰς Ἀγαμέμνονα: i.e. εἰς Ἀγαμέμνονος κλαίνην. Cf. 38. — We are not told whether Achilles went there after the close of the funeral banquet, or whether he did not take part in this.

37. First half-verse as in Ω 119.

— σπουδή: with difficulty.

38. First half-verse as in Λ 618.

— ἦν λόντες: as in Κ 470.

39 = B 50, 442. — Cf. ἄργα δὲ κηρύκεσσι λυγυφθόγγοισι κέλευσαν β' 6, where the epithet λυγυφθόγγοισι is appropriate to the action which follows (κηρύκεσσι ἄγορφηδε), while here it is purely ornamental.
40. **άμφι πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθοιεν**

Πηλείδην λούσασθαι ἀπὸ βρότων αἰματόεντα.

αὐτὰρ ὅ γ᾽ ἠρνεῖτο στερεῶς, ἐπὶ δ᾽ ὦρκον ὅμοιον·

“οὐ μὰ Ζῆν’, ὡς τίς τε θεῶν ὑπατος καὶ ἄριστος,

οὐ θέμις ἐστὶ λοετρα καρήατος ἄσσον ἰκέσθαι,

πρὶν γ᾽ ἐνί Πάτροκλον θέμεναι πυρὶ σήμα τε χεῦα

κείρασθαι τε κόμην, ἐπεὶ οὐ μ᾽ ἐτι δεύτερον ὦδε.

ἥξετ’ ἄχος κραδίην, ὄφρα ξωοῆι μετεω.

Fonte γ᾽ τοι νῦν μὲν στυγερῆ πειθόμεθα δαιτὶ. ᾨδερ.

ὦθεν δ᾽ ὅτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον,

40. **άμφι... μέγαν**: see on X 443.

— **εἰ πεπίθοιεν**: probably a clause of wish, from the thought of the chiefs who gave the order, though in GMT. 488 it is included among conditions where the apodosis is contained in the protasis.

41 = Σ 345 (almost); cf. λόσῃ ἀπο βρότων αἰματόεντα Ξ 7. — λούσασθαι ἀπο: const. with two accs. after the analogy of verbs of depriving.

42. **στερεῶς**: firmly, as in ὅς δὲ κε... στερεῶς ἀποεήσῃ Ι 510.

43. **οὐ μὰ Ζῆνα**: so in ν 339. The negation is renewed in 44; cf. οὐ μὰ γὰρ Ἀπόλλωνα Α 86. — ὃς τίς τε: the indef. rel. is here strangely used in reference to a single definite person. The verse is probably an old formula loosely used. Ε 174 f. τῷ δ᾽ ἔφες ἀνδρὶ βέλος... ὃς τίς δὲ κρατέει seems a similar case, but even there the person referred to, though single and definite, is yet unknown to the speaker; so in ρ 53. — Second half-verse as in Τ 258, τ 303.

44. **καρήατος**: explained by κ 361 f. ἐς ρ᾽ ἀσάμινθον (τῷ) ἐσάσα λό ἐκ τρίπο-

δος μεγάλω... κατὰ κρατὸς τε καὶ ὁμων.

— **ἄσσον ἰκέσθαι**: cf. δηρὸν ἀπὸ χρόδο ἔστιν ἀλοφή Ἡ 220.

46. First half-verse as in δ 198. — ἀδε: "so deeply as now." — For the custom of cutting the hair as a token of mourning, see 135 f., 141.

47. For the first half-verse, cf. τί δὲ σε φρένας ἵκετο πένθος; Α 362. — μετέω: elsewhere μετέω, as in X 388.

48. **στυγερῆ**: hateful; in contrast with the usual epithets applied to the feast (ἐφατειν η, ἐπιχρατος), because the bereaved warrior has no heart for its pleasures. In the same way, the stomach is called στυγερῆ (η 216), with the explanation η τ᾽ ἐκέλευσε ἐσο μνήμασ-

θαι ἀνάγκη | καὶ μᾶλα τειρθμένον καὶ ἐνί φρεσὶ πένθος ἔχοντα. — πειθόμεθα δαιτὶ: i.e. the desire for food, like old age (cf. 644), is an ordinance of nature to which man is compelled to yield. So πειθόμεθα νυκτὶ Θ 502.

49. **ὅτρυνον**: sc. ἀνδρᾶς. Cf. 111. — Now that Achilles is reconciled with Agamemnon he is careful to respect the latter's prerogative as supreme ruler.
50 ήλθν τ' ἀξέμεναι παρὰ τε σχεῖν, ὅσο' ἐπιεικές νεκρῶν ἔχοντα νέσσθαι ὑπὸ ζώφον ἕροέντα, ὁφ' ἦ τοι τοῦτον μὲν ἐπιφλέγη ἀκάματον πῦρ θάσσουν ἀπ’ ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.'

δ' ἐφαθ', οἱ δ' ἀρα τοῦ μάλα μὲν κλύν ζῇδε πίθοντο.

55 ἑσσυμένως δ' ἀρα δόρτον ἐφόπλίσσαντες ἐκαστοι δαίνυντ', οὐδ' τι θυμός ἐδεύετο δαιτὸς έίσης. 

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρων ἔντο, ἐμ' οἱ μὲν κακκείντες ἐβαν κλισίνυδε ἐκαστος, 

Πηλείδης δ' ἐπὶ θυὶ πολυφλοίσβου θαλάσσης 

60 κεῖτο βαρὺ στενάχων πολέσων μετὰ Μυρμιδόνεςων

50. ἀξέμεναι: see on Τ 10, and cf. 38, 111, Ω 663. — παρὰ σχεῖν: furnish. — δόσα: obj. of ἔχοντα 51.
It includes everything prescribed by custom (ἐπιεικές, sc. ἐστὶ) for an honorable burial; cf. Ω 595.

51. ὑπὸ ζώφον ἕροέντα (as in Λ 57, 155): down into the murky darkness.

52. ἐπιφλέγη: the only other occurrence of this verb is Β 455 πῦρ δίδον ἐπιφλέγει ἄσπετον ὕλην.

53. θάσσου: from 71 ff. (cf. ὅ τις φείδω νικῶν κατατεθνητῶν | μέγετε . . . πυρὸς μελισσῶμεν ἄκα II 409 f.) it appears that duty toward the dead demanded a quick performance of the funeral rites. — ἐπὶ ἔργα τράπωνται: i.e. to the toils of war. The same expression is used in Γ 422 of household tasks.

54 = Η 379, and elsewhere. — μάλα: willingly.

55. ἑσσυμένως: with ἐφόπλισσαντες. — ἐκαστοι: i.e. the chiefs in Agamemnon’s tent. No mention is made of the repast of the rest of the army, except the Myrmidons (29).

56 f. = Λ 468 f., Β 431 f., Π 479 f.
Verse 57 is a very frequent formula.
— ἐῖσης: equal, i.e. in which all had an equal share. — Observe the alliteration of δ.

58 = Α 606, a 424 (with οἰκώνδε instead of κλισίνωδε). — κλισίνωδε: with ἐκαστος in a distributive sense.

59-110. While Achilles, with the Myrmidons, is sleeping on the shore of the sea, the shade of Patroclus appears to him and begs him to hasten the funeral.

59. Second half-verse as in Α 34, and often elsewhere.

60. πολέσων μετὰ Μυρμιδόνεσσων: in the midst of the host of the Myrmidons. Cf. the bivouac of Diomede, τὸν δὲ κίχανον | ἐκτὸς ἀπὸ κλασίν οὐν τεῦχεσιν· ἀμφί δ' ἐταῖροι | εἶδον Κ 150 ff. — 
The close of the funeral feast, the preparations for which alone have been described (30 ff.), is here assumed without further mention. The present scene is to be regarded as a sort of watch with the dead, as can be learned from 109 f., where the corpse of
Patroclus is conceived as lying in the midst of the resting warriors. The spot indicated in 61 is therefore the same as that where the procession (13 ff.) and the funeral feast had taken place.

61. en katharof: in a clear space, free from huts and ships. The phrase usually refers to a place free from corpses, as in 0 491 en katharof, óthi dh nêk ion dieβairinto xôros.

62 = v 56. Second half-verse as in ψ 343; cf. also Ω 679. — euv: just when, always with asyndeton. It is here used with the impf. èmarpòte to indicate the situation in which the action of the principal clause (65) falls.

—lôwn: dispelling.

63. First half-verse as in Σ 253; cf. also T 169 f.

64. "Εκτορα: const. with èpaoišonw. For the acc., cf. teîchos èpaoîzei M 308.

—proui "Iliov ëmenôesovn (as in Γ 305, Σ 174, and elsewhere): in the direction toward Ilios over the plain.

65. ëplie δ' épî vuxh: this expression occurs four times in l (the Ìekuía).

—deîloi: so in the mouth of Achilles himself in 105 (cf. 221), as here from his thought of his dead friend. In like manner tòv deîlon etáron . . . oî thànon i 65 f. Mortals in general are often called deîloi, especially on account of their transitory existence. Cf. Φ 464 ff., and πàntes mév stn megeth se kàlì eikuvìa kai Íosì perì xroî eîrpatà ësto. sthì δ' àr' úpër kefalìs kai muî proîs muôdon eîpev.
"eúdois, autár emeó lelasμménoi épleu, 'Aχilleiú.

70 ou múν mev ἥνωντος ἀκήδεις, ἅλλα θανόντος. μὴ θάπτε με ὡτι τάχιστα. τύλας 'Αιδαο περήσω.

71 τῇλε μ᾽ εἴργουσι ψυχαί, εἴδωλα καμόντων, οὐδὲ μὲ τῷ μύσγεσθαι ὑπὲρ ποταμοῦ ἐώσιν, ἅλλ' ἀυτῶς ἅλαλημαί αὐ' εὑρυπυλεῖς 'Αιδος δῶ. ἐφικμ.

75 καὶ μοι δὸς τὴν χείρ', ὀλοφύρομαι: οὐ γὰρ ἐτ' αὐτῖς

69. eúdois: with reproach, as in eúdois, Ἄτρεος νῦε B 23. — lelasμméνοι ἐπλευ: thou art unmindful. The perf. partic. here is almost an adjective; see also on X 219.

70. ou múν: yet verily not; adversative asyndeton. — akήδεις: impf., from which supply a pres. for the following contrast.

71. tύλας 'Αιδαο περήσω: as in E 646. Cf. the 'gate of Hell' in Dante (Inferno iii.), where the poet saw the famous inscription. — περήσω: aor. subjv. to express desire, but para-tactically joined (with asyndeton) to the inv. ἀπετε. See GMT. 310.

72. μ᾽ έργουσι: according to this the souls of the unburied were refused entrance into the lower world, a view which is not in accord with the other representations in the Iliad, or, with the exception of the Elpenor episode (λ 51-83, imitated in Verg. Aen. vi. 325-328), in the Odyssey. Elsewhere the view is universal that the souls passed into Hades as soon as they left the body. — εἴδωλα καμόντων (as in λ 476, ω 14): the shades of the dead, lit. who have become weary, have succumbed to the pain and stress of life and sunk down, worn out, to death.

73. ouδὲ τῷ: and not yet, so long as my body has not received funerary honors. Patroclus is not yet such as they. See on 104. — μίσγεσθαι: to associate with. — ὑπὲρ ποταμοῦ: on the farther side of the river. The poet hardly thinks of the river by name, though elsewhere in Homer we find mention of the various river names usually associated with the lower world. Cf. Στυγὸς ὑδατός αἰπά ρέθρα Θ 360, εἴθα μὲν εἰς Ἀχέροντα Πυροφλεγέτων τε ρέονσιν | Κωκυτὸς θ', ὅς ὢν Στυγὸς ὑδατός ἑστὼν ἀπόρρωξεν κ 513 f. — For the hiatus after ποταμοῦ, see on X 339.

74. ἀυτῶς: thus vainly; const. with ἅλαλημαϊ. Cf. ἄλλ' ἀυτῶς διὰ νῦκτα θῷν ἅλαλημαϊ μ 284. — Second half-verse as in λ 571 (with κατ' instead of ἀν'). The expression seems to be loosely applied, in this case, to the entrance to the lower world.

75. δὸς τὴν χείρα: sc. for a last farewell. The shade of Patroclus, forgetting its limitations, desires something inconsistent with its nature; cf. 99 f. For the whole expression, cf. da dexttram misero Verg. Aen. vi. 370. — τὴν: this later use of the article is comparatively frequent in the two closing books of the Iliad; cf. Ψ 257, 465, Ω 388, 801. — ὀλοφύρομαι: added (with asyndeton) as a motive for the foregoing request. ·· Grief
νίσομαι εξ 'Αίδαο, ἐπήν με πυρὸς λελάχητε.
oῦ μὲν γὰρ ζωοὶ γε φίλων ἄπανευθεν ἐταῖρων
βουλὰς ἐξόμενοι βουλεύομεν, ἀλλ' ἐμὲ μὲν κήρ - ἦδω
ἀμφεχανε στυγερή, ἦ περ λάχε γεινόμενον περ.
καὶ δὲ σοι αὐτῷ μοῦρα, θεοίς ἐπιείκελ' Ἀχιλλεῦ,
teίχει ύπο Τρώων ἐνηγενέων ἀπολέσθαι.
ἀλλο δὲ τοι ἐρέω καὶ ἐφήσομαι, αἳ κε πίθηαι·
μὴ ἐμὰ σῶν ἄπανευθε τιθήμεναι ὅστε", Ἀχιλλεῦ, ἀλλ' ὡμοὶ, ὥς τράφομεν περ ἐν ὑμετέρωι δόμοισιν,
eὔτε μὲ τυθθὸν ἐόντα Μενοίτιος εξ Ὄποεντος
ἥγαγεν ὑμετερόνδ' ἀνδροκτασίας ὑπὸ λυγρῆς
ηματι τῷ, ὅτε παίδα κατέκτανον Ἀμφιδάμαντος

overpowers me at the thought of our
final separation." Cf. the following
words.

76. νίσομαι: probably an old fu-
ture, which later took the meaning of
a present. — ἐς 'Αίδαο: more fully in
λ 69 δόμον εὲ Ἀίδαο. 'Αίδης, in Homer,
is regularly used of the god of the
lower world, not the place. — The
poet believes that after the burning
of the body it is no longer possible
for the shade to reappear, even in a
vision.

77. οὐ μὲν γάρ: for not by any
means. The words resume, with added
force, the preceding thought intro-
duced by οὐ γάρ. — ζωοὶ γε: with pain-
ful emphasis, for heretofore it was the
return of the shade only that was
thought of. "Still less as living men."
— φίλων ἄπανευθεν ἐταῖρων: i.e. in inti-
mate conversation.

78. ἐξόμενοι: so we speak of the
'sitting' of a council.

79. ἀμφεχανε: occurs here only.
— ἦ περ: the very one which. — ἐγεινό-

μενον περ: at my very birth. For this

80. For the second half-verse, see
on Χ 279.

81. First half-verse as in Ρ 404,
558. The prophecy is more definite
in Χ 359 f. — ἐνηγενέων: cf. ἐνηγενός
Σῶκου Α 427.

82. First half-verse as in Φ 94 (and
often). — ἐρέω καὶ ἐφήσομαι: to be
taken closely together; cf. ἐφήσομοι
tάδε εἰρω ν 7. — αἳ κε πίθηαι: as in
Φ 293, where see note.

83. τιθήμεναι: inf. used as inv.
The form (with η) is irregular. Cf.
247, Ω 425 διδοῦναι, and Κ 34 τιθῆμενον.

85. τυθθὸν ἐόντα: usually at close
of a verse, but cf. εἰσ' ἐτι τυθθὸν ἐόντα
ν 210. — Μενοίτιος: see on Τ 24, and
cf. Φ 28.

86. ὑμετερόνδε: to your house; the
only example of this form, but cf.
ἡμετερόνδ' ἐλθόντες θ 39. — ἀνδροκτα-
sίης: homicide (though the victim
was not ἁνήρ 87).

87. ἦματι τῷ: const. with ἀνδρο-
νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλουσι χολωθείς· ἐνθα με δεξάμενος ἐν δώμασιν ἵπποτα Πηλεὺς ἔτραφε τ' ἐνυπέως καὶ σὸν θεράποντ' ὀνόμηνεν· ὅς δὲ καὶ ὀστέα νῶν ὀμὴ σορὸς ἀμφικαλύπτοι [χρύσεως ἀμφιφορεύς, τὸν τοῦ πόρε πότια μῆτηρ].”

τὸν δ' ἀπαρεῖβόμενοι προσέφη πόδας ὥκυς 'Αχιλλεύς·

“τίπτε μοι, ἡθείη κεφαλή, δεῦρ' εἰλήλουθα

καὶ μοι ταῦτα ἔκαστ' ἐπιτείλλεαι; αὐτὰρ ἐγὼ τοὺς πάντα μάλ' ἐκτελέω καὶ πείσομαι, ὃς σὺ κελεύεις.

ἀλλὰ μοι ἄσον στῆθι· μίνυνθα περ ἀμφιβαλόντες

κτασις, which it explains by giving details. — Unpremeditated manslaughter, in Homeric times, might be commuted by fine. Cf. καὶ μὲν τὶς τε κασιγνήτω τοῦ φανῆς | ποινήν ἢ οὐ παιδὸς ἐδέξατο τεθνητος Ι 632 f., and δόῳ δ' ἀνόρες εὐνεκὸν εἰνεκα ποινή | ἀνόρες ἀποκαταμένου Σ 498 f. But see Ω 481.

88. οὐκ ἐθέλων: not deliberately; explained by χολωθείς (but in a fit of anger). — ἀμφί: with χολοθθαι here only; yet cf. νέκος ἐπίκηθη ἀμφί βοηλασίη Λ 671 f. — ἀστραγάλουσι (here only): a game of knuckle bones; heel bones of lambs or sheep, used in a game much like 'jack-stones.' The invention of the game was ascribed by some to Palamedes.

90. ἐνυπέως: cf. Ω 158. — θεράποντα: see on Τ 47. Automedon, the charioteer of Achilles, and Alcinus are also called his θεράποντα.

91. ὅς: refers back to 84. — σορὸς (here only): probably an urn of metal in which the bones were placed after the body had been burned. Cf. φιάλη 243, 253 and λάρναξ Ω 795. — In ω 72 ff., Agamemnon in Hades tells Achilles how this request was fulfilled, and how Thetis provided a χρύσου ἀμφιφορὴ . . . | ἐν τῷ τοι κείται λευκ' ὀστέα, φαίδιμ' 'Αχιλλεύ, | μιγδὰ δὲ Πατρόκλου Μενοστίδασο θάνατος.

92. This verse, patterned after ω 73 f., was rejected by Aristarchus.

93 — Α 84, Τ 198, Φ 222.

94. τίπτε μοι: cf. the address of Achilles to Athena τίπτ' αὖτ', αἰγύπχου Δῖος τέκος, εἰλήλουθα; Α 202. — ἡθείη: see on Χ 229. Whether Patroclus was older or younger than Achilles was much discussed in antiquity. — κεφαλή: cf. the words of Achilles in Σ 114 f. ὄφρα φίλης κεφαλῆς ὀλεθήρᾳ κιχείῳ | Ἐκτορά, and of Antigone to Ismene ὧ κοίνον αὐτάδελφον Ἰσμήνης κάρα Soph. Αντ. 1.

96. μάλα: strengthens πάντα as in Λ 768.

97. ἀλλὰ μοι ἄσον στῆθι: this is Achilles’s answer to δὸς τῇν χείρα τοῦ. — μίνυνθα περ: if only for a moment. — ἀμφιβαλόντε: with ἀλήθον in 98, in the sense of embracing. Elsewhere the word is const. with χείρα (χείρ) and a dative. — Cf. the words of Odysseus to the shade of his mother τῇ νῦ μ' οὐ μίμεις ἐλέειν μεμάωτα, | ὄφρα καὶ εἰν


 Achilles' voice, the speer of Aeneas
 504. 'The sheeted dead | Did squeak and gibber in the Roman streets.'

98. See on 10. — *τεταρπώμεσθα* added without a connective to the
 99. *ψφέξατο* reached out towards.

100. *κατὰ χθονὸς* down beneath the earth.

102. *συμπλατάγησεν* (here only): a sign of wonder.

103. *ἡ ῥά* it is true then. — *τίς* a sort of (with *ψυχή* and *εἶδωλον* 104, shadow and semblance).

104. *ἀτάρ* except that, restricting

105. *τετριγύα* squeaking. The word is used of the cry of young birds
devoured by a serpent (B 314), and of the shades of the suitors, compared to

the squeaking of bats (ω 5-9). Cf. 'the sheeted dead | Did squeak and gibber in the Roman streets' Hamlet

- Second half-verse as in I 193, Λ 777.

- *ἀνορουσεν* sprang up from sleep.

- Second half-verse as in X 52, Ψ 19, 179, and in the Odyssey.

104. *ἀτάρ* except that, restricting

the foregoing statement, the clause being subord. in thought. So, in
describing a black poplar tree, *λείν*, *ἀτάρ* te i δίαν επ' ἀκροτάτην πεφύασιν Δ 484,

and in the warning of Athena to Diomed μὴ τί συ γ' ἀθανάτοις θεοῖς . . .

106. *πρέπει* here almost equivalent to *νοῦ* In κ 493

the poet says of the shade of Teiresias,
as a marked exception, τοῦ τε φρένες ἐμπεθοῦ ἐσιν, and explains his meaning
by adding νόον πόρε 494, and οἷον πεπνεύσθαι 495. — The words of Achilles do not indicate that a belief in some
sort of future life was uncommon in Homeric times, but merely express his natural surprise at the actual realization of what was before a mere vague opinion. It is noticeable that the shade of Patroclus (perhaps because the body has not yet been burned; see on 76) shows a full consciousness of its own condition, as well as of the phenomena of the outer world. It shows, furthermore, full power of thought, recollection, and feeling. But the thwarting of Achilles’s efforts to enter into physical communication with it, specially the fact that his outstretched arms grasp nothing, teach him that this ψυχή and εἶδωλαν have nothing corporeal about them, and no real life.

105. Second half-verse as in 65, 221, P 670.

106. γοώσα τε κτλ.: the same expression is used of Andromache on the tower, 2 373, and by Odysseus of himself in τ 119.

107. ἐκτο [ἐφεκτό]: here only. Elsewhere ἐκτο. — θέσκελον: as adv. here only; cf. θέσκελα ἔργα Π 130. — αὐτῷ: see on 66.

108 = δ 183. τ 249 is very similar. — τοῖσι: i.e. the Myrmidons about him; cf. 60. — ύπότιον: const. with ὄρσε. — For the second half-verse, cf. 14.

109. Cf. καὶ νῦν κ’ ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἡώς ψ 241. — μυρομένοισι: for the dative, see ΗΑ. 771 a; G. 1172, 1. The partic. here, as often, contains the principal idea; see § 3 ν.

110–128. On the morrow, at the command of Agamemnon, the wood for the funeral pile is brought from Ida.

110. ἀμφὶ νέκυν: in a local sense, with μυρομένοισι. See on 60, and cf. ἀμφὶ δὲ σὲ . . . κλαίσανται Σ 339 f., ἀμφὶ εὖ δωνόμειν κ 486. — ἔλεεινόν: adv. with μυρομένοισι. Cf. Χ 408.

111. οὐρήσας: not different from ἡμιόνους. Cf. Χ 115 with 121. — ἀξίμεν: as in 50.


113 = 124; cf. 528, 860, 888.

114. ὑλοτόμους: here and 123 only. — πελέκεας: with synizesis.
σειρᾶς τ' εὐπλέκτους: πρὸ δ' ἀρ' οὐρῆς κίον αὐτῶν· 
pολλὰ δ' ἀναντα κάταντα πάραντά τε δόχμια τ' ἤλθον. 
ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπλάκας ἑδης, 
αὐτικ' ἄρα δρόος υψικόμους τανακεῖ γαλκῳ 
τάμνων ἑπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι 
πίπτον. τὰς μὲν ἑπείτα διαπλήσσοντες Ἀχαίοι 
ἐκδεον ἡμίόνων· ταὶ δὲ χθόνα ποσσὶ δατεύντο· 
ἐλδόμεναι πεδίου διὰ ρωπῆς πυκνά.

πάντες δ' ὑλοτόμου φιτροὺς φέρον· ὡς γὰρ ἀνώγειν 
Μηριώνης θεράπων ἀγαπῆνορος ἰδοὺνεῦσος. 

καὶ δ' ἀρ' ἑπ' ἀκτῆς βάλλον ἐπισχερά, ἐνθ' ἀρ' Ἀχιλλεὺς

115. αὐτῶν: const. with πρὸ κίον, 
before (the men) themselves.

116. ἀναντα κάταντα πάραντά τε 
δόχμια: these four adverbs occur here 
only. They form two pairs of 
contrasted words. The first three, 
by the repetition of the a-sound and the 
amphibrach rhythm (ω — ω), give a 
peculiar effect, which may be intended 
to imitate the zigzag and uneven steps 
of the mules. For a similar effect, 
thought not so striking, cf. αὐτὸς ἑπιστὰ 
pεδόνδε κυλίνδετο λάας ἀναίδης λ 508. 
§ 2 b.

117. κνημοὺς: cf. Φ 449.

118. δρόος: the choice of this tree 
for the funeral pile possibly may have 
been not accidental, but determined 
by religious considerations, as the oak 
was a sacred tree among the Greeks. 
Among the ancient Germans, too, 
the corpses of distinguished men were 
burned with special kinds of wood, 
and traces found in ancient graves 
indicate that the oak was used for 
this purpose. τανακεῖ γαλκῳ: equiv. 
to ὑλοτόμου πελέκεσι, cf. 114.

119. ἑπειγόμενοι: quickly. Cf. γάλα 
λευκὸν ἑπειγόμενον συνέπτξεν (curdled) 
Ε 902. — Notice the descriptive imper 
fects, 119–125.

120. διαπλήσσοντες: impf. partic. 
(so κειρόμενοι 136) of an action recurr 
ings in each individual case.

121. ἐκδεον ἡμίόνων (cf. Χ 398): 
the split logs were fastened to the 
mules by ropes (115), and dragged 
down the mountain. Cf. ὡς θ' ἡμίονοι 
. . . ἐλέκων' ἔξ ὀρεος . . . ὄρον μέγα Ρ 
742 ff. — χθόνα ποσσὶ δατεύντο (cf. 
Τ 394): (divided, i.e. crushed) stamped 
up the ground in their rapid 
movement.

122. ἐλδόμεναι: hastening toward; 
const. with a gen. after the analogy 
of verbs of aiming at. — διὰ ρωπῆς 
κτλ.: cf. ἀνά ρωπῆς πυκνά Ν 199.

123. πάντες δ' ὑλοτόμου φιτροὺς 
φέρον: the need was great. — φιτροὺς: 
cf. Φ 314. — ὡς γὰρ ἀνώγειν: as in 
I 600, ν 282.

125. ἐπισχερῷ: one after another.
The word occurs elsewhere only in 
αὐτοὶ τε κτεινώμεθ' ἐπισχερῷ Λ 668 and
HOMER'S ILIAD, BOOK XXIII.

229

frásstato Patróklov mega ἱρίον ἴδε οἱ αὐτῶ.

αὐτάρ ἐπεὶ πάντη παρακάμβαλον ἁστετον ὕλην,

eiατ' ἀρ' αὐθὶ μένοντες ἀολλεῖς. αὐτάρ 'Αχιλλεὺς

αὐτίκα Μυρμιδόνεσσι φιλοπολέμουσι κέλευσεν

χαλκὸν ζώννυσθαι, ζεῦξαι δ᾽ ὑπ᾽ ὀχεσφιν ἐκαστον

ἵππους: οἱ δ᾽ ὄρμυντο καὶ ἐν τεύχεσιν ἐδυνοῦν,

ἀν δ᾽ ἔβαν ἐν δίφρουι παραβάται ἤνιοχοι τε.

πρόσθε μὲν ἵππης, μετὰ δὲ νέφοι εἴπετο πεζῶν,

μυριοί: ἐν δὲ μέσουι φέρον Πάτροκλον ἑταῖροι.

130

θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον

άκτην εἰσανέβαινον ἐπισχερῶ Σ 68. —

ἐνθ' ἀρα (as in T 115) : where indeed, i.e. on the spot where, — a closer definition of the general statement ἐπ᾽ ἀκτῆς.

126. φράσσατο: (planned) designated. — ἱρίον: here only. — ἴδε οἱ αὐτῶ: cf. 83, 91. From this passage, taken in connection with 248 ff., we infer that the poet had in mind one common mound for Achilles and Patroclus. In later tradition, on the other hand, the larger hillock on Cape Sigeum was assigned to Achilles, and the smaller to Patroclus.

127. παρακάμβαλον (only here and 683): had thrown down alongside; sc. the spot indicated by Achilles. κάμβαλον was a softer pronunciation for κάββαλον, Attic κατέβαλον. § 11 u. b. — ἁστετον ὕλην: as in B 455, Ω 784.

128—153. The corpse of Patroclus is brought to the place of burial, and Achilles consecrates his hair to the dead.

130. χαλκὸν ζώννυσθαι: to put on their bronze armor. This signification of χαλκὸν (defensive armor) is exceptional. But cf. χρυσὸν δ᾽ αὐτὸς (i.e. Zeus) ἐδυνε Θ 43.

135 = w 496 (except the first word).

— ἐν τεύχεσιν ἐδυνοῦν: as in K 254. Contrast ἐδύνει χιτῶνα B 42.

132. ἀν δ᾽ ἔβαν: cf. 352. — ἄν ἔβαν ἐν: a rare construction. — παραβάται: occurs here only. For the locative form παρα, cf. παρα Βοιβιδά λίμνην B 711, also χαμάλ Φ 181, ὑπαλ Β 824, ὑπαθα X 141. See on Φ 190.


134. μυριοί: see on 29. — φέρον: sc. on the λέξεια 171.

135. θριξί: the hair, as a part of the living body, stood for the man himself, accompanying his friend to Hades. Witches, in the same way, could bring their victim into their power by securing a lock of his hair or a nail-paring. — καταείνυσαν (instead of καταείνυσαν): from κατατένυσαν, by compensatory lengthening instead of assimilation. Cf. έλυμ (έσομα) and εἰνοσέφιλλος with ἐννοσίγαιος.
κειρόμενοι: ὃπιθεν δὲ κάρη ἔχε δίος Ἀχιλλεὺς ἀχυρμένοις· ἔταρον γὰρ ἁμύμονα πέμπτῳ Αἰδόσδη. 

οἱ δ᾽ ὄτε χῶρων ἰκανον, ὦθι σφυσὶ πέφραδ᾽ Ἀχιλλεὺς, κάθεσαν, ἀῤῥὰ δὲ οἱ μενοεκέα νήεον ὑλὴν.

140 ἐνθ᾽ αὖτ᾽ ἀλλ᾽ ἐνόησε ποδάρκης δίος Ἀχιλλεὺς· 

στὰς ἀπάνευθε πυρής ξανθὴν ἀπεκείρατο χαίτην, 

τὴν ῥὰ Σπερχείῳ ποταμῷ τρέφε τηλεθώσαν· 

ὀχθήσας δ᾽ ἀρα εἶπεν ἱδὼν ἐπὶ οἴοντα πόντον· 

"Σπερχεί᾽, ἄλλως σοί γε πατὴρ ἱρήσατο Πηλεὺς .

136. κειρόμενοι: impf. partic. describing (like the impf. ἐπέβαλλον) the simultaneous action of many; see on 120. — κάρη ἔχε: cf. Ω 724.

137. πέμπτῳ Αἰδόσδη: was giving him escort to (the house of) Hades, in accordance with the idea contained in 73-76, that it was not until after burial that the dead were allowed to enter Hades. For this use of πέμπτων, cf. πέμπτε δὲ μν πομπαίοι ἄμα κραίπνοι φέρεσθαι, | "Ὑπνω καὶ Θανάτῳ Π 681 f. 

138. First half-verse as in Σ 520. 

— πέφραδε (second aor.): pointed out to them; sc. καταθέναι. Cf. 126.

139. οἶ: i.e. Patroclus, the obj. of κατέθεσαν. — μενοεκέα (cf. Τ 144): a plentiful supply, — frequent as epithet of a meal.

140. This verse occurs in the Iliad here and in 193 only, but is frequent in the Odyssey as a transitional formula. — ἄλλ᾽ ἐνόησε: conceived another thought.

141. First half-verse as in 194; cf. στὰς δ᾽ ἀπάνευθε μᾶχις Ρ 192. — ξανθὴν: cf. Athena ξανθὴς δὲ κόμης ἔλε Πηλεώνα Α 197.

142. Σπερχείῳ: an important river in southern Thessaly. It was custom-ary to offer to the river-gods, as κουροτρόφοι (i.e. nourishers and fosterers of youths), the hair of youths as a token of gratitude for the life which they had fostered up to manhood. A peculiarly close relation existed between the Spercheus and the house of Peleus, as appears from Μενόσθανος . . . νὸς Σπερχείῳ . . . ὅν τέκε Πηλήσος θυγάτηρ καλὴ Πελο-δῶρῃ Π 173 ff. — τρέφε: impf. of an action continuing up to the moment of the narrative (ἀπεκείρατο). In English the plpf. (in the 'progressive' form) would be used. — τηλεθώσαν (proleptic and predicative): to a luxuriant growth.

143. First half-verse as in Α 403 and elsewhere; for the second, cf. λεόσων ἐπὶ οἴνοςα πότον Ε 771. — ἱδὼν (aor.): directing his glance over the sea toward his home, as he is addressing the river-god of his native country.

144. ἄλλως: in vain, with other thoughts than have been realized. See 149. Cf. ἄλλως . . . ἀνδρὲς ἄληται (vagrants) ἑυδοτοῦν τὶ 124 f. — σοὶ γε: σοί is emphasized in contrast with the thought in 149. — ἱρήσατο: prayed, (and since the prayer included a vow) vowed, in return for the safety of his son.
145 κείσε με νοστήσαντα φίλην ες πατρίδα γαϊαν σοί τε κόμην κερέων ρέξειν θ' ιερὴν ἐκατομβην, κτῆρω. πεντήκοντα δ' ἐνορχα παρ' αὐτόθι μηλ' ἱερεύσειν ες πηγάς, οθὶ τοι τέμενος βωμός τε θυνεῖσ.
150 νῦν δ', ἐπεὶ οὺ νέομαι γε φίλην ες πατρίδα γαϊαν, Πατρόκλῳ ήρωι κόμην ὀπάσαμι φέρεσθαι." ὡς εἰπών ἐν χερσὶ κόμην ἔταρος φίλοι θήκεν, τοῖς δὲ πάσιν υφ' ἵμερον ὁρσε γόοιο. και νῦ κ' ὀδυρομένοισιν ἐδυ φάος ἦλίοιο,

145. First half-verse as in δ 619, ο 119.
146. ρέξαιν κτλ. : cf. ρέξαι θ' ιερᾶς ἐκατομβᾶς γ 144, ρέξης θ' ιερᾶς ἐκατομβᾶς δ 478. — ἐκατομβην: not in its literal sense. Cf. πεντήκοντα and μῆλα 147, and Ψ 804, 873.
147. ἐνορχα (here only): cf. 'let him offer a male without blemish' Leviticus i. 3. — παρά (adv.): at your side, on your banks. — αὐτόθι: on the spot, defined by the following verse.
148. ἐς πηγάς: sc. so that the blood might flow into the springs. Cf. τὰ δὲ μῆλα λαβὼν ἀπεδειρήσατα | ἐς βόθρον λ 35 f., and σφάξαντες κάπρον εἰς ἀσπίδα Xen. Anab. ii. 2. 9. — Second half-verse as in Θ 48, θ 363.
149. νῦν: thought, purpose. Cf. νῦν (plain) ἄλλος ἀμείνοις τούδε νοσθεί 1 104.
150 = Σ 101. — νῦν δέ (with ὀπάσαμι 151): but now, in contrast with the thought contained in the prayer of Peleus just mentioned. See on Φ 281. — νόμαι γε: the emphasis on the pred. in a causal sentence marks the statement as a fact, and consequently decisive for the result. Cf. μήτερ, ἔπει μ' ἐπέκεις γε μοινυνθάδιον Α 352. — Achilles has slain Hector, and therefore knows that his own death is not far off. Cf. the words of Thetis to her son, αὐτίκα γάρ τοι ἐπειτα μεθ' Ἄκτορα πάτμος ἐτοίμος Σ 96. This fact lends unusual pathos to the present scene.
151. ὀπάσαμι: opt. of wish, of an action whose fulfilment the speaker has directly in mind. ὀπάσαμι is used with φέρεσθαι, as elsewhere διδόναι φέρεσθαι (cf. Φ 120), in the sense "to give to one departing for Hades, to take with him."
154 = π 220, φ 226, ψ 241 (almost). — ὀδυρομένοισιν ἐδυ: in this combination the aor. denotes the close of the action which the pres. partic. depicts as continuing and in the course of which the aor. intervenes. "They would have kept up their lament until the going down of the sun." For the dat., cf. 109.
155. Cf. εἰ μὴ Ἀχιλλεὺς ἀιθ' Ἀγαμέμνονον εἶπε παραστάς·
"Ἀτρείδη, σοὶ γὰρ τε μάλιστα γε λαὸς Ἀχαιῶν
πείσονται μῦθοισι· γόοιο μὲν ἐστὶ καὶ ἄσαι,
νῦν δὲ ἀπὸ πυρκαίησι σκέδασον καὶ δεῖπνον ἀνώχθι
ἐπιλεσθαί· τάδε δ' ἀμφὶ ποιησόμεθ', οἴσι μάλιστα
κήδεος ἑστὶ νέκυς· παρὰ δ' οἳ τ' ἄγοι ἄμμι μενότων."

156. γὰρ τε (nämque): the following clause gives the reason why
Achilles addresses his request (158) to
Agamemnon, while γὰροι . . . σάι
157 prepares the way for the request itself. — μάλιστα: most willingly. —
λαὸς: collective noun with pl. verb
(πείσονται 157). Cf. λαὸς ἐρήμτευεν B 99,
ὡς φάσαν ἡ πληθὺς B 278, ἡ πληθὺς . . .
ἀπονέντο Ο 305, λαὸς . . . Τριωκός, ὅσι
εἰδότο Π 723 f.

157. πείσονται μύθοισι: expresses
a single idea (cf. dico audientem
esse) governing the dat. σοί 156.
Cf. πῶσ τίς τοι . . . ἑπεσίν πείθηται
A 150, εἰ δὲ μοι ὡκ ἐπέεσ'o ἐπιπείθηται
O 162. — καὶ ἄσαι: be sated also, in
contrast with a possible inclination to
give themselves up to further laments
(γὼν τέρπεσθαι). Cf. ἄλλοτε μὲν τε γὰρ
φινα νέτρομαι, ἄλλοτε δ' ἀυτὲ | παῦσαιμαι·
ἀφηνός δὲ κόροις κρυνεροί γόοιο δ 102 f.

158. σκέδασον . . . ὑπεσθαί (159): as in T 171 f., where see note. — σκέ-
δασον: sc. λαῶν.

159. τάδε: "the duty before us,"
i.e. the burning of the corpse. — ἀμφὶ:
separated from its verb, perhaps to
make a caesura in the third foot. —
οἴσι μάλιστα κήδεος ἑστὶ (160): i.e.
we, the Myrmidons, particularly those
most closely associated with Patroclus.
Cf. κηδεμόνες 163, κηδείους Τ 294.

160. κήδεος: here only, for κήδεος.
— παρά (adv.): besides. — οἳ (rel. as
in T 43): sc. εἰσίν. — ἄγοι: chiefs of
the other tribes.

161. The first half-verse is a
common formula; cf. T 318, Φ 377.

162. Cf. T 171.

163. κηδεμόνες (only here and 674):
refers here to the Myrmidons in
general (see on 159), so far as the duty
rested upon them, since in 139 it is
said of them in general νῆσον ἔλην.
The poet passes over, as a matter of
course, the fact that the other chiefs
remained, as requested by Achilles
160.

164. ποίησαν: the aor. marks the
conclusion of the action, after the de-
165 ἐν δὲ πυρῇ ὑπάτῃ νεκρῶν θέσαν ἄχνυμενοι κηρ.
πολλὰ δὲ ὅφια μῆλα καὶ εἰλίποδας ἐλικας βοῦς
πρὸσθεὶ πυρῆς ἔδερον τε καὶ ἄμφεπον. ἐκ δ' ἀρα πάντων
δημὸν ἔλαυν ἐκάλυψε νέκνων μεγάθυμος Ἄχιλλεως
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σῶματα νήει.

170 ἐν δ' ἐπίθει μέλιτος καὶ ἀλείφατος ἀμφίφορῆς,
πρὸς λέξεα κλίνων. πίσυμας δ' ἐριαῦχενας ἵππους
ἔσσυμενως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
ἐννέα τῷ γε ἄνακτι τραπεξῆς κύνες ἠσαν.
καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,

scriptive imperfects. See on 154. —
ἐκατόμπθεόν (here only): a still larger
pile was sometimes erected by the
Scythians (Hdt. iv. 62) in honor of
their war-god,—δησον τ' ἐπί σταδίους
τρεῖς μῆκος καὶ εὔφος. Cf. ingentem
—ἐνθά καὶ ἐνθά: in length and breadth.
Cf. πυγούσων (a cubit) ἐνθά καὶ ἐνθά
κ 517, πολλός . . . ἐνθά καὶ ἐνθά
H 156.

165. ἐν . . . θέσαν: as in Ω 787;
cf. νεκρῶν πυρκαῖς ἐπενήμενων ἄχνυμενοι
κηρ H 428. — νεκρῶν: still lying on
the λέχεα (cf. 171).

166 = I 406. — καὶ εἰλίποδας κτλ.: see
on Φ 448.

167. Cf. τὸν δέρον ἄμφιθ' ἐπον Π 316.

168. δημόν: observe the accent.

169. First half-verse as in Σ 353.
Cf. ἐκ κεφαλῆς εἰλικτὸ διαμπέρες ἐς πόδας
ἄκρους Π 640. — περὶ: adv. — δρατά:
here only; equiv. to διαρτά, from δέρω,
flag. — σῶματα: sc. of the sheep and
cattle (160).

170. ἐν: thereon, equiv. to ἐν πυρῇ
ὑπάτῃ 165. — μέλιτος . . . ἀμφίφορῆς:
as libations in honor of the
dead. Cf. χειμνη . . . πρῶτα μελικρήτω,
δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοὺς
χαλκῷ δηνών· κακὰ δὲ φρειλι μήδετο ἐργα. ἐν δὲ πυρὸς μένος ἣκε σιδήρεον, ὄφρα νέμοιτο.

175. See on 22 f. — νιέας: sc. εὐβαλλε. — The imitation of this scene by Vergil is less suited to the mild character of Aeneas; cf. vinserat et post terga manus, quos mittet umbris | inferias, caeso sparsurus sanguine flammam Verg. Aen. xi. 81 f.

176. First half-verse as in Λ 153, P 566; second, as in Φ 19, where see note. — δηνῶν: describes the repeated action, as in 120, 136. — κακὰ . . . ἐργα: refers back to δηνῶν. The poet rarely passes judgment on the actions of his characters. His words here seem to show a consciousness that the standard of moral feeling had advanced since the heroic period. (Cf. X 395.

177. ἐν δὲ πυρὸς κτλ.: cf. Ω 787, and νησιν ἐνίετε θεσπίδαις πῦρ Μ 441. — πυρὸς μένος: as in 238, Z 182, P 565. — σιδήρεον: i.e. relentless. Cf. σιδήρεος ὄρμασθος P 424. In like manner, fire is often called ἄκάμαστον (cf. 52). — νέμοιτο: see on 182.

175 = Κ 522, Ω 591. — ὄνόμην: called by name.

179 f. = 19 f. — χαίρε: as in 19.

181 = 175.

182. τοὺς: resumes with emphasis the foregoing object. Cf. κοβρη, ἢν ἄρα μοι γέρας ἔξελον . . . τὴν ἄψ ἕκ χειρὼν ἔλετο Η 56 ff., where in like manner an acc. placed first is resumed by τὴν. — ἔσθεια: used of fire here only. Cf. νέμοιτο 177, δαπτέμεν 183.

183. δῶσω πυρί: will give over to the flames. — Πριαμίδην: contrast Πριάμος with ὁ. § 41 g. — δαπτέμεν (inf. of purpose): used elsewhere of beasts of prey, but here (under the influence of κύνεσιν following) of fire.

184. First half-verse as in Φ 161. — οὐ: by no means, since its position is emphatic, to point the contrast with the foregoing threat. — ἀμφεπένοντο: used of the fishes, with similar sarcastic effect, in Φ 203.

185. Cf. X 348.

186. ἡματα καὶ νύκτας: see on X 432. The present order appears also
in κ 142. — ῥοδέωτι: fragrant with roses. ῥόδον (rose) does not occur in Homer, and ῥοδέω here only, but ῥοδοδάκτυλος is frequent.

187. ἵνα . . . ἐλκυστάξων (sc. Άχιλλεύς): as in Ω 21, where the verse is more appropriate to the context. — ἀποδρύφοι (aor.): cf. βραχίονα δούρος ἀκώκη δρόφ' ἀπὸ μυώνων (muscles) Π 323 f.

188. τῷ δὲ: dat. of advantage, i.e. for the protection of the corpse. — ἐπὶ ἡγαγε (brought and spread over): sc. Apollo, as sun-god.

189. οὐρανόθεν πεδίονδε: from heaven to earth. See on Χ 309. Cf. (in the 'tug-of-war' to which Zeus challenges the other gods) ἀλλ' ὦκ' ἄν ἔρθσαι' ἐξ οὐρανόθεν πεδίονδε | Ζήν' ὑπατον μῆστορα Ω 21 f.

190. ἐπείξε: cf. 238, Φ 407. — πρὸν: before the (proper) time, too soon, as in Ω 800. — μένος ἵλιον: as in κ 160.

191. σκήλειε: here only. — ἀμφὶ περὶ (adv.): round about; cf. Φ 10. — χρόα: obj. of σκήλειε. It is more closely defined by the locative datives following.

192–225. Since the funeral pile will not burn, Achilles calls on Boreas and Zephyrus to fan the flames, and they come in response to the summons of Iris. Achilles pours libations in honor of Patroclus the whole night through.

192. οὐδὲ ἐκαίετο: neg. impf. of 'resistance to effort' (converse of the conative impf.), would not burn.

193 = 140.

194. First half-verse as in 141. — ἀπάνυθε: turning toward the sea, whence the winds came. Cf. 214.

195. Βορρῆ καὶ Ζεφύρῳ: combined as in I 5. Ζέφυρος, in Homer, is the wind from the west and northwest.

196. πολλὰ (earnestly): const. with λιτάνευν. — σπένδων δέπαι: cf. σπένδωντας δεπάσσον η 137.

197. νεκροί: i.e. all those mentioned in 171–175, as well as that of Patroclus.

198. ὑλῆ: as in 139, 163. — τέ: for the quantity, see § 41 j a. — σεύατο
καίμεναι (aor.): (should set itself in motion) should begin to burn. Cf. Φ 601, and σειστο δίωκεν P 463, — ὡκέα δ᾽ 'Ἱρις: cf. διέπετο ὡκέα 'Ἰρις Ο 172. — Iris voluntarily assumes the part of messenger, as a special mark of honor, to assist the son of Thetis.

199. ἀράων ἀίουσα: as in Ο 378. — μετάγγελος: occurs here and Ο 144 only.

200. οἱ μὲν: i.e. all the winds. — Ζεφύροιο δυσάεος: as in μ 289. Zephyrus is always a stormy and dangerous wind in Homer, except in δ 507. — ἐνδον: see on Τ 13.

202. βηλῶ: used only of the dwellings of the gods. Cf. ἤπει ποδός πετα-γών ἀπὸ βηλῶν θεσπεσίαο Λ 501.

203. πάντες ἀνήμισαν: as in Ο 86, where the gods rise at the approach of Hera. Cf. θεοὶ δ᾽ ἀμα πάντες ἀνήςαν, at the entrance of Zeus (A 533). — For the second half-verse, cf. οἰς ἐς καλέσα-μενος χ 436.

204. Second half-verse as in Λ 647.

205. οὐχ ἔδος (as in Λ 618): “I cannot sit.” — ἐπ’ Ὀκεανοῖο ῥέθρα, Ἀλθύσοιο ἐς γαῖαν (206): the Aethiopians were favorites of the gods because of their justice and piety. Cf. Ζεύς γὰρ ἐς Ὀκεανὸν μετ’ ἀμύμονας Ἀλθυ-πῆας | χυτίδος ἔβη κατὰ δαίτα Α 423 f. For their location, cf. Ἀλθύσας τοι διξάδα δεδαίαται, ἐσχατοῖς ἀνηρῶν, | οἱ μὲν δυσμένου 'Ττρεπόνοι (setting sun) οὶ δ’ ἀνύντος α 23 f. Herodotus (iii. 22) gives an amusing picture of the naive simplicity of the Aethiopians of the sixth century B.C., and their indifference to Persian luxury.

207. ίνα δῆ: cf. ἡ ἣνα δῆ . . . νικὴν δῆ II 26. δῆ indicates that this purpose of hers is what would naturally be expected. It can hardly be translated into English. — μεταδαισομαι: const. with part. gen. after the analogy of verbs of tasting. The prep. is const. with the idea of ἀθανάτως (among them).

208. Ζέφυρον κελαδείνον: cf. Ζέφυ-ρον κελάδοντ’ ἐπὶ οὐπόσα πῶντον Β 421.

209. ὑπίσχεται: equiv. to ὑπαχνεῖ-ται (which does not occur in Homer).
210 ὁφρα πυρίν ὁρσητε καϊμεναι, ᾗ ἐνι κεῖται
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιόι,
ἡ μὲν ἄρ’ ὅς εἰποῦσ’ ἀπεβήσετο, τοὶ δ’ ὀρέωντο
ἡχὴ θεσπεσίη, νέφεα κλονέοντε πάροιθεν.
αἷμα δὲ πόντον ἰκανον ἀῆμεναι, ὁρτο δὲ κῦμα
πνοigte ὑπο λιγυρῇ: Τρόιν δ’ ἐρίβωλον ἱκέσθην,
ἐν δὲ πυρή πεσέτην, μέγα δ’ ἱαχε θεσπιδαὲς πῦρ.
παννύχιοι δ’ ἀρα τοὶ γε πυρῆς ἀμυδίς φλόγ’ ἐβαλλον
φυσώντες λυγέως: ὃ δὲ πάνυνχος ὕκυς Ἀχιλλεὺς
χρυσέον ἐκ κρητηρίος, ἐλὸν δὲπας ἀμφικύπτελλον,

218. ἐβαλλον: smote. Cf. jacare flammam.
220. οἰνον ἀφυσσόμενον χαμάδις χεέ, δεῦ ὑπο γαίαν.

210. ὁφρα πυρίν ὁρσητε καϊμεναι, ᾗ ἐνι κεῖται
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιόι,
ἡ μὲν ἄρ’ ὅς εἰποῦσ’ ἀπεβήσετο, τοὶ δ’ ὀρέωντο
ἡχὴ θεσπεσίη, νέφεα κλονέοντε πάροιθεν.
αἷμα δὲ πόντον ἰκανον ἀῆμεναι, ὁρτο δὲ κῦμα
πνοigte ὑπο λιγυρῇ: Τρόιν δ’ ἐρίβωλον ἱκέσθην,
ἐν δὲ πυρή πεσέτην, μέγα δ’ ἱαχε θεσπιδαὲς πῦρ.
παννύχιοι δ’ ἀρα τοὶ γε πυρῆς ἀμυδίς φλόγ’ ἐβαλλον
φυσώντες λυγέως: ὃ δὲ πάνυνχος ὕκυς Ἀχιλλεὺς
χρυσέον ἐκ κρητηρίος, ἐλὸν δὲπας ἀμφικύπτελλον,

214. πόντον: i.e. the Thracian sea
230. ἰκανον ἀῆμεναι: there is no exact analogy for this combination, for in such phrases as βῆ ἵναι, ὁρτο πέτεσθαι Ν 62, ἤκε φέρεσθαι Φ 120, ἔβαν νέσαθαι Ψ 229, the governing verb implies the beginning of motion. Hence we must translate they came to the sea so as to blow upon it. — The dactylic movement of this verse is expressive.
215. First half-verse as in I 656.
— ἀμφικύπτελλον: two handled, i.e. with handles on both sides; used only as epithet of δέπασ. On this libation, cf. vinaque fundebat pateris, animamque vocabat | Anchisae magni Verg. Aen. v. 98 f.
220. οἰνον ἀφυσσόμενοι: pres. part in iterative sense, since the drawing and pouring continued in constant alternation. See on 120, 136, and cf. ἀφυσσόμενοι δεπάσεσαι ἐκχεον (in ratifying the truce) Γ 295 f., ἀφυσσόμεναι λειβον μεληθεία οἴνον Κ 579. — χαμάδις . . . γαίαν: so when the Cyclops dashed the comrade of Odysseus upon the earth, ἐκ δ’ ἐγκέφαλος χαμάδις πέε, δεῦ
ψυχήν κικλήσκων Πατροκλῆος δειλοίο.
οῖς δὲ πατήρ οὐ̱ παιδὸς ὀδύρεται ὡστεία καίων,
νυμφίον, ὥσ τε θανῶν δειλοὺς ἀκάχησε τοκῆς,
ὁς Ἀχιλεὺς ἐτάρωο ὀδύρετο ὡστεία καίων,
ἐρπύζων παρὰ πυρκαϊήν ἀδινὰ στεναχύζων.
οὐ̱ τίμος δὲ Ἐωσφόρος εἴσι φῶς ἐρέων ἐπὶ γαίαν,
ὅν τε μέτα κροκόπτηπλος ὑπείρ ἄλα κίδναται Ἡώς,
τοὺς τίμος πυρκαϊή ἐμαραίνετο, παύσατο δὲ φλόξ.

δὲ γαῖαν i 290. — χαμάδις: because the
home of the dead was below (in the
lower world). — δὲ ὡς γαῖαν (as in
N 655, Φ 119): a paratactic clause of
result having for subj. the obj. of the
preceding clause (οἰνος).

221. Notice the solemn movement
of this purely spondaic verse. But
one other such verse is found in the
Iliad (B 544), and four in the Odyssey.
See § 39 c. On the other hand, this
same scene contains two extraordinary
series of dactyls, 135-139, 166-170.

222. First half-verse as in π 17. —
οὐ̱ παιδὸς: const. with ὡστεία (and so
ἐτάρωο 224).

223. νυμφίον: just married. In
emphatic position, since this circum-
stance increases the pain of the loss;
for he was just beginning his active
life, and on him would depend the
hope for the continuance of the race.
So of Rhexenor τὸν μὲν ἀκουρὸν ἐόντα
βάλε ἀργυρότοχος Ἀπόλλων | νυμφίον
η 64 f. — δειλοίος: proleptic.

225. ἐρπύζων: (crawling) moving
sully. The word occurs nowhere else
in the Iliad, but is used twice in the
Odyssey, of the aged Laertes tottering
about his vineyard (a 193), and of
Odysseus left alone on the shore of
Πηλας ἐρπύζων παρὰ θῖνα πολυφλοιάσβω
θαλάσσης | πᾶλλ ὀλυφυμενος ν 220 f.
ἀδινὰ στεναχύζών (as in ο 317): sub-
ord. to ἐρπύζων.

226-257. On the next morning the
bones of Patroclus are collected and
the funeral mound reared.

226. Ἐωσφόρος: Lucifer. This
is strictly an Attic form and occurs
nowhere else in Homer. — εἰς (as in
X 27, 317): rises. — φῶς ἐρέων: to an-
nounce the dawn. So of Ἡώς in B 49;
cf. ἀστήρ ... ἔρχεται ἀγγέλλων φῶς
ἡμῶν ἡργενεῖς ν 93 f. — ἐπὶ γαῖαν (with
ἐρέων): over the earth, by the spread-
ing of its beams.

227. Cf. Ἡώς μὲν κροκόπτηπλος ἐκίδ-
nατο πάσαν ἐπ' ἄλαν Θ 1 (= Ω 695). —
cροκόπτηπλος: the personification im-
plied in this word is not maintained in
κίδναται. — ὑπείρ ἄλα (as in Ω 13): from
these words Bergk inferred that the
poet of this book lived, not on the west
coast of Asia Minor, but on an island,
e.g. Crete or Chios. — κίδναται Ἡώς:
cf. ἄγνον τ' ἐπικίδναται Ἡώς Ἡ 451, 458.

228. ἐμαραίνετο (impf.): gradually
burned out. Cf. et flamma quie-
vit Verg. Aen. vi. 226. — φλόξ: the
gleaming flame (cf. φλόξ ἐμαράνθη
I 212), while πῦρ refers to fuel burning.
239. Pálin aútis: back again. Cf. oú thén muín palin aútis ánthesis thvov agês

230. Θρήκιων kata pónton. ó d' éstenev oímata θύων. ἔνPTR.


232. klíðh: lay down. Cf. éstea . . kalâ . . . kklâto K 471 f. — épi òróusen: (leaped upon) fell upon him, a strong metaphor to express the overpowering force with which exhausted nature asserted her rights. Cf. étei oí γλυκὺς ὑπνος | λυσυμέλη ἐπό-

233. First half-verse as in B 445; second, as in γ 412, λ 228. — oí dé: but the others, i.e. the other chieftains, who, according to 169, had remained beside the funeral pile, but afterward had taken their departure, probably at the approach of night (though their departure is not mentioned by the poet). A new day now begins in the narrative. — ἀμφί Ἀτρέωνα: const. with ἔγερθοντο. Cf. T 303, and ἀμφί dé muín Krêtâw ágol ἔγερθονται I 231.

234. τῶν (const. with ὀμαδὸς καὶ δούντω): "the tumult of their voices and the heavy sound of their footsteps." Cf. τῶν dé . . . ὀμαδὸς δόΰσων ὄραεîn I 573, κινμένων oí ἐτάρων ὀμαδὸν καὶ δούτων ἀκός (of the sleeping Elpenor) ᾠ 556.

235. First half-verse as in B 42; second, as in K 140.

236 = H 327, 385; cf. Ἀτρέδαι τε καὶ ἄλλοι ἐκκνήμιδες Ἀχαιοί A 17.

237 = 250, Ω 791. — kata . . . σβέ-

σατο: extinguished completely. With this aor. contrast the impf. ἐμαραίνετo 228. The wine was again offered as a libation to the dead. Cf. post-

quam conlapsi cineres et flam-

ma quievit. | reliquias vino et bibulam lavere favillam Verg.
πάσαν, ὁπόσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἐπείτα

240

ἐν διαγιγνώσκοντες· ἀμφραδέα δὲ τέτυκται·

ἐν μέσῃ γὰρ ἐκείτο πυρῆ, τοὶ δ’ ἄλλοι ἄνευθεν

καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακε δημῶ, θείομεν,

τύμβων δ’ οὐ μάλα πολλὸν ἐγώ πονεσθαι ἄνωγα,

ἐπισκήνων· ἐπείτα δὲ καὶ τὸν Ἀχαιοὶ

εὐρύν θ’ ὑψηλόν τε τιθήμεναι, οἳ κεν ἐμεῖο

Aen. vi. 226 f. (at the funeral of Misenus).

238 = Ω792. — πάσαν: i.e. throughout its whole extent; more closely defined by ὁπόσον... μένος. Cf. 190.

239. λέγωμεν: cf. λέγομεν λεύκ ὡς τε', Ἀχιλλεύ, ὁ οἰνῷ ἐν ἀκρήτῳ καὶ ἀλέφατῳ ὡ 72 f. — also osaque lecta calo textus Corynæus aeneo Verg. Aen. vi. 228. Cf. also the passage quoted on 237.

240. εἰ διαγιγνώσκοντες: as in 470. Cf. ἐνθα διαγιγνᾶσαι χαλέπων ἢν ἄνθρα ἐκαστὸν H 424. Why it was possible here is shown in 241 f. — ἀμφραδέα: see on Φ352.

242. ἐπισκήνων· ἀνδρεῖ: cf. Φ 16, with note, and for the fact, cf. 166, 169, 173 f. The sheep, cattle, and dogs are not noticed here.

243. φιάλη: probably the same as the ἀμφρόφορεὶς of 92, and not the saucer-like cup of classical times. — διπλακε δημῶ: a double layer of fat in which the bones were enveloped before being placed in the φιάλῃ, to keep out air and moisture. Cf. κατὰ τε κώδῃ ἐκάλυψαν | διπτυχα ποιήσαντες γ 457 f.

244. Ἀδι: elsewhere in Homer the lord of the lower world, but here the (later) local significations seems unmistakable; cf. X 482, and note on Ψ 76.

245. πολλῶν: of extent of space, sc. in breadth and height; cf. 247. Cf. πολλὸς γὰρ τις ἐκείτο (sc. the dead Eurethalion) παρηγορός ἐνθα καὶ ἐνθα H 156.

246. ἐπισκήνων· τοῖον: only as large as is customary. This use of τοῖον (probably accompanied with a gesture) does not occur elsewhere in the Iliad, but is frequent in the Odyssey. Cf. ἐσ πέλαγος μέγα τοῦν γ 321 (here, too, as elsewhere, in the third foot). X 241 is a somewhat similar, but not identical, use. — καὶ (also): is not to be taken with τοῦν, but belongs to the whole thought. — Ἀχαιοὶ: in appos. with the subj. of the imperatival inf. τιθήμεναι 247. See on 83.

247. ἐμείο: const. with δεύτερον 248, which has the force of a comp. (behind me). — In ὦ 76–82, Agamemnon in Hades tells Achilles how this wish was fulfilled ἐν τῷ τοι κείται λεβί̄ ὀστεα, φαίδυμ 'Ἀχιλλεύ, | μίγδα δὲ Πα-
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241 deúteroi en vñesoi poluklýmou lýpsišthe.”

240 ò Ýphi', ói ð' építhontu podókei Πηλείων.

250 próton mën kata' pýrkainh ñbêsan aíthoí ówn,

öóson ñpí filók ñlóthe, baðeia ñe káppepe téfrh

kláíontes ð' étároú ñnñeoí óstéa leuká

állégon ës xhrysqeín fiaíln kai díplaka ñmòv,

ëv klísiqísì ñe ñèntes ëanô luti kálýfavn.

255 torvaostanto ð' sýma thèmeilía te probaílonto

àmfí ùrwín: éívar ð' ñwtn ei vàían ëxevan.

çêuántes ðe to sýma ðálw kíon. autár 'Achilleús

trókolio Meoiotiáda thánvto, | ... ñmfí

autoízí ð' ëtèsta mégan kai ñmòvoral tàmbor | çêuámen 'Argeían íerós stáratós

áíqúntaon | akò ñpí proucxóyqh, épí

platei' Elxhpóntw.

250 = 237.

251. ñpí ñlóthe: had extended; cf.

190, 238. — baðéia (pred.): ñeep.

Cf. baðô lñiôn B 147, baðéis aídaís

E 142.

252. ñnñois: so in P 204 Zeus calls

Patochrist Achilles’s étáforon ... ñnñéa
té krapetron te, and Melanues in P 670 f.

exhoíres the other chiefás vnñ tis ñnñois

Patoulkílos deilóio | méssávun. ñásv


253. See on 243. — állégon [ánnél-

ýon] κτλ.: cf. Ò 793 ff.

254 = Σ 352 (with a slight change).

— iavnó: enveloping. See on φ 507.

— ënti: linen cloth. — ñèntes ... kálý-

ψav: sc. (as obj.) the urn and bones.

— It appears that the bones were not

placed at once in the mound, but

were kept for a time in the klasth until

the common mound was ready. Cf.

Ô 76-82 (quoted on 247).

255. torvaostanto: rounded off the

mound, so that its base made a circle.

In the circumference of this circle the

boundary stones (thèmeilía) were then

placed, to hold in position the earth

which was to be heaped up. So of the

tomb of Alyattes, king of Lydia, 

η κρητίς (foundation) mën ëstì áíðov

meg állo, to ðe állo sýma ñwma γês

Hdt. i. 93.

256. ñmfí ùrwín: const. with both

preceding verbs. The mound was

raised on the spot where the funeral

pile had stood. — Second half-verse

as in γ 258. — ñwtn ... vàían: this

expression always refers to the funeral

mound. Cf. the words of Hector álá

me tevñhota ñwtn kàtä vàía kalúptoi

Z 464.

257-286. Achilles sets forth prizes

for funeral games in honor of Pato-

clus: first for the chariot-race.

257 = Ο 801 (with a slight change).

— ñwn: see on 75. — ñásv kíon: ac-

cording to all which goes before, this

must refer to the Myrmidoncs (see on

155, 163), but in 258 õávô seems to

signify the whole host of the Acheians.

The narrative lacks perfect clearness.
αὐτοῦ λαὸν ἔρυκε καὶ ἢζανέν εὐρύν ἁγῶνα,
νηῶν δ ἐκφερ' ἄεθλα, λέβητας τε τριπόδας τε

260 ἵππους θ ἡμόνους τε βοῶν τ ἦφθιμα κάρηνα
ηδὲ γυναῖκας ἐυξόνους πολιόν τε σίδηρον.

ἴππεύσων μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
θῆκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδιῶν,
καὶ τρίτοδ' ὤτωντα δυωκαεικοσύμετρον

265 τῷ πρῶτῳ ἀτάρ αὐ τῷ δευτέρῳ ἵππουν ἐθηκεν
ἐξετε' ἀδμήτην, βρέφος ἡμόνον κυέουσαν.

258. αὐτοῦ: i.e. where the funeral rites had taken place. — ἢζανέν: caused to sit. Its obj. is λαὸν. — εὐρύν ἁγῶνα (pred. with λαὸν): in a great assembly for games. Achilles caused them to seat themselves in a great semi-circle, in order to be spectators of the coming contests. ἁγῶν signified either the company of spectators (as here, cf. 448, 456) or the space between and in front of them, i.e. the arena (cf. 273, 531, 654). For εὐρύν with ἁγῶν, cf. εὐρύναν ἁγῶνα (in preparation for the games of the Phacaccians) θ 260.

259-261. This enumeration of prizes is not exhaustive, or strictly in accordance with what follows. The poet simply makes Achilles indicate a sufficient number of objects out of which prizes could be taken.

260. ἵππους: the obj. of a verb which is to be supplied from ἐκφερέ. An instance of 'zeugma'; see on 133 and T 243. — βοῶν κάρηνα: the same periphrasis in I 407. Cf. νεκῶν... κάρηνα κ 521, and βινα βοῦν... capita Verg. Aen. v. 61 f., as well as the familiar English idiom.

261 = I 366. — πολιόν: gray, i.e. simple hardened iron.

262. ποδώκεσιν: this epithet, commonly applied to horses or to warriors on foot, is here transferred to ἵππεύσιν. Cf. 287. — ἄεθλα: in pred. appos. with the following objects.

263. θῆκε: cf. θῆκε μέσῳ ἐν ἁγῶνι ω 86. — ἄγεσθαι: adapted to γυναῖκα just preceding. With τρίτοδα 264 the proper word would be φέρεσθαι. — Second half-verse as in I 128, 270, T 245, ω 278 (with a slight change). Skill in handicraft naturally added much to the value of a slave.

264. First half-verse as in 513, the only other occurrence of ὦτωντα. — δυωκαεικοσύμετρον: this number seems to be used to express something extraordinary. So the ship pike of Ajax is said to have been δυωκαεικοσύπην π ο 678, and the rock at the door of the Cyclops's cave so large that ὁκ ἁν τῶν γε ὄνω καὶ ἐκλεγε ἄμαξαι | ... ἀπ' οὐδεος ὁχλίσσειαν (move) ε 241 f. The μέτρον is probably a somewhat definite fluid measure, but its exact value is unknown.

265. τῷ: see on 75.

266. ἐξετε' ἀδμήτην: as in 655. The fact that the mare had never been broken to labor enhanced her value,
243

αὐτὰρ τῷ τριτάτῳ ἀπυρον κατέθηκε λέβητα
καλὸν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἕτ' αὐτῶς. ὃς ἦν
τῷ δὲ τεταρτῷ θῆκε δύω χρυσὸν τάλαντα,
πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.

στῇ δ' ὀρθός καὶ μύθον ἐν Αργείωσι ἔειπεν:
"Ἀτρέδη τε καὶ ἄλλοι ἐκνήμιδες Ἀχαῖοι,
ἴππηας τάδ' ἀεθλα δεδεγμένα κεῖτ' ἐν ἄγῳν.

ei μὲν νῦν ἐπὶ ἄλλῳ αἰθλεύομεν Ἀχαῖοι,

ἡ τ' ἀν ἐγω τὰ πρῶτα λαβὼν κλισίμυνδε φεροῦμην:

ιστε γάρ, ὀσσον ἐμοὶ ἀρετῆ περιβάλλετον ἵπποι.

270 = 658, A 17. — ἐκνήμιδες: well
greeded, with good greaves of bronze.
The word is always found in the same
position in the verse, occasionally with
ἐταίρου, but especially as standing epi-
thet of Ἀχαίοι, the two words forming
a convenient verse-close after the pre-
ferred caesura. § 40 d.

273. δεδεγμένα: awaiting. Cf. the
hunter δεδεγμένος εν προδοκήσεσι (ambush)
Δ 107. — κεῖται: as perf. pass. to θῆκε
263. — ἄγων: see on 258.

274. ἐπὶ ἄλλῳ: in honor of another.
Cf. ἐπὶ σοὶ κατέθηκε θεά περικαλλή
ἀεθλά ω 91. — ἀεθλεύομεν: opt.,
though in a condition contrary to fact.
See GMT. 438; M. 300 c. In Attic
prose, both this verb and φεροῦμην 275
would be in the impf. indicative. See
on T 90, 273.

275. τὰ πρῶτα: the first prize;
cf. 538.

276. ἀρετῆ: in excellence; cf. 374,
571. — περιβάλλετον: are superior, the
only instance of this 'absolute' use.
For the steeds of Achilles, cf. ἐπὶ ποι
θ' οἱ φορέσκον ἄμψωνα Πηλείωνα (sc.
πολὺ φέρτατοι ἑσαν) B 770.
277. ἀθάνατοι: see on T 2, 400. — Ποσειδάων δὲ πόρ’ αὐτοὺς πατρὶ ἐμῷ Πηλῇ, ὦ δ’ αὐτ’ ἐμοὶ ἐγγυάλεξεν. ἀλλ’ ἦ τοι μὲν ἐγὼ μενέω καὶ μῶνυχες ἵπποι. τοῖον γὰρ κλέος ἐσθλὸν ἀπόλεσαν ἣμιόχου, ἱππίου, ὥ σφωι μάλα πολλάκις ὑγρὸν ἐλαίον χαίτάων κατέχευε, λοέσας ὤδατι λευκῷ. τὸν τῶ γ’ ἑσταότες πενθείεστον, οὐδεὶ δὲ σφιν

280. ἐσθλὸν ἔλεος: an expression found three times in the Odyssey, but only here in the Iliad.

282. ὤδατι λευκῷ (as in ε 70): with clear water; i.e. water from a jar or other receptacle. On the other hand, the water of springs, rivers, and the sea is often called μέλαν, on account of the ruffled appearance of the surface. — Patroclus is represented as bestowing special care upon the steeds, almost as if they were warriors returning from battle. Cf. Hector to his horses νῦν μοι τὴν κομήθην ἀποτίνεσων, ἢν μάλα πολλὴν Ἀνδρομάχη, θυγατὴρ μεγαλήττορος Ἡνείων, ὑμῖν πάρ προτέρου μελίφρονα πυρὸν ἔθηκεν Θ 186 ff.

χαίται ἐρημέδαται, τῷ δ᾽ ἔστατον ἀχυρμένω κήρ.

285 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, οὐ τις Ἀχαιῶν ἐποιοῦν τε πέποιθε καὶ ἀρμασί κολλητοίσιν.

ὡς φάτο Πηλείδης, ταχέες δ᾽ ἐπηήεσε ἔγερθεν.

δρότο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἐὔμηλος,

290 τῷ δ᾽ ἐπὶ Τυδείδης ὄρτο κρατερὸς Διομήδης,

ἐποιοῦ τε Τρώους ὑπαγε ξυγόν, οὐς ποτ᾽ ἀπηύρα

Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.

τῷ δ᾽ ἄρ᾽ ἐπ᾽ Ἀτρέίδης ὄρτο Ἐανθὸς Μενέλαος

284. ἐρημέδαται (perf. of a continued position): are held close to the ground. The horses constantly dropped their heads; cf. T 405. Second half-verse as in 443. — ἔστατον: stand motionless. So in the passage cited on 283 ὥς μένον (sc. ἔποιοι) ἄσφαλέως περικάλλα διάφοι ἔχοντες, | οὐδεὶς ἑυκαφάντε (resting) καρπάτα P 436 f.

285. στέλλεσθε: prepare yourselves. The middle occurs elsewhere only in ἵστα μὲν στελαντό Α 433.


287-361. Five contestants announce themselves for the chariot-race, among them Antilochus, to whom Nestor gives sage advice. They cast lots for places and Achilles points out the goal.

287. First half-verse as in 651, A 245. — ταχέες: pred. adj. instead of adv.; cf. T 276. — ἐγερθεν: were aroused, i.e. felt themselves moved, by Achilles's exhortation, to take part in the race.

288 = H 162 (the name only different). — ἄναξ ἀνδρῶν: Eumelus was descended on his mother's side from Poseidon, and on his father's, through Aeolus, from Zeus. — Ἐὔμηλος: cf. Εὔμηλος, τὸν ὅπ' Ἀθάνατο τέκε δία γυναι-κών | "Ἀλκαστής B 714 f.; and for his horses, cf. ἔποιοι μὲν μέγ' ἀρισταὶ ἔσαν (after those of Achilles) . . . τὰς 'Εὔμη- λος ἐλανον ποδώκες ὑμνασ ως, | . . . τὰς ἐν Πηλεία θρεψ' ἀργυρότοξον Ἀπόλλων B 763–766. Cf. the passage quoted on 276.

290 = H 163. — ἐπὶ (const. with τῷ, next after him): does not suffer anastrophe on account of the intervening δέ. — Διομήδης: though he had been wounded in the right foot by Paris (Δ 369 ff.) only three days before. See on T 47. Ordinary wounds heal quickly in epic poetry.

291. Τρώους: i.e. of Tros, son of Erichthonius. These had been in possession of Aeneas, but had been captured by Diomed (E 222, 323–327, Ὅ 106 ff.). Cf. T 219–235, with notes.

292. ὑπεξεσάωσεν: this compound here only. For the fact, cf. ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέστωσεν (sc. Διομήδης) . . . ὁμολή提拔 προσέφη ἐκάλερος 'Ἀπόλ- λων. | φράξε (take heed), Τυδείδη, καὶ χάξε (retire) E 438 ff.

2.3. First half-verse as in 355, 401.
διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ἤκεας ὕππους,

295 Αἴθην τὴν Ἀγαμεμνονέν τὸν ἐόν τε Πόδαργον·

τὴν Ἀγαμέμνον δῶκτ 'Αγχιστάδης 'Εχέπωλος
dῶρ', ἵνα μὴ οἱ ἐποιοῦ ὑπὸ 'Ἰλιον ἡμερῶσαν,

ἀλλ' αὐτοῦ τέρποι τέρμων· μέγα γάρ οἱ ἐδωκεν
Zeús ἄφενος, ναίεν δ' ὅ γ' ἐν εὐρυχόρῳ Σικυώνι·

299. Zeús: named as giver of wealth also in καὶ σφινθέσιον πλαῦ-
tον κατέχευε Κρονίαν B 670. — ὅ γε: Echepolus. But in 300 ὅ γε refers to
Menelaus.

300 ἵσχανόωσαν: cf. what is said of the fly ἣ τε · · χρόδι ἀνδρομέων | ἵσχανά δακλεῖν P 571 f.

301. Second half-verse as in 351.

303. πυλογενεῖς: with the locative ending attached to the stem of the
first part of the compound. So in χροιτυτιάια Ω 261, ἀδοικόρος Ω 375. Cf.
also Πυλογενεῖος βασιληύς (of Nestor) B 54, and see on Ω 190.

304. ώκύποδες: the usual complimentary epithet, in spite of what
Nestor says in 310 (cf. 445).

305. εἰς ἄγαθά (with μυθεῖος): to good purpose. Cf. εἰπεῖν εἰς ἄγαθον
Ι 102, πεῖσται εἰς ἄγαθον περ Λ 789.

— φρονεῖν (speaking wisely): used 'absolutely' in antithesis to νοεῖν.

— νοεῖντι καὶ αὐτῷ: cf. μητρί δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσα
Λ 577.
"'Antíloch', ἡ τοι μέν σε νέον περ ἕόντα φίλησαν
Zeús τε Ποσειδάων τε, καὶ ἵππους ἐδίδαξαν
παντοίας: τῷ καὶ σε διδασκέμεν οὐ τι μάλα χρεὼ. μὴν
οἴσθα γὰρ ἐν περὶ τέρμαθ' ἐλισσέμεν. ἀλλὰ τοῦ ἵπποι
βάρδιστοι θείεν· τῷ τ' οἰω λοίγε ἔσεσθαι.
τῶν δ' ἤπποι μὲν ἔσαυν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ ἔνστρει
πλείονα ἵσαυν σθεν αὐτοῦ μητίσασθαι.
ἀλλ' ἄγε δὴ σὺ, φίλος, μῆτιν ἐμβάλλει θυμῷ
παντοίην, ἵναι μῆ σε παρεκπροφύγησον ἄθθια.

μήτι τοι δρυτόμος μέγ' ἀμείων ἥ' βῆφιν·

306. ή τοι μέν: in sooth. The contrast follows with ἀλλὰ τοι 309.
307. Zeús: as the giver of all blessings. — Ποσειδάων: as creator and
lord of the horse (see on 346). He was also the ancestor of the Neleids;
cf. 303.
308. τῷ καί: therefore also. — οὔ
τι μάλα χρεώ (with synizesis): it is
not at all necessary. Cf. Φ 322, and
η τι μάλα χρεώ I 197.
309. τέρματα: here used of a single
goal, as in 333, 358, X 162; but cf. 323.
310. βάρδιστοι: very slow. But the
steeds of Meriones were still slower
(530). — τῷ τε (perhaps τοι): this
combination here only. — οὐω λοίγε ἔσεσθαι
(see on Φ 530): I think that trouble will
ensue.
311. τῶν δὲ: the others (your
fellow-contestants). — ἀφάρτεροι: here
only in Homer. — οὐδὲ μέν: but not
indeed. The chief thought lies in
the second member, to which the
first is coördinately prefixed (para-
taxis) in place of a subordinate clause
of concession. "Although you are
at a disadvantage in respect to your
horses, yet in skill in horsemanship
you are not inferior to your competi-
tors. You must overbalance the dis-
advantage of your slower horses by
more skilful driving."
312. πλείονα μητίσασθαι: to devise
more shrewd counsels, i.e. to recognize
at each moment what should be done,
and take suitable measures to accom-
plish it. — σίθεν: emphasized by αὗτοι,
in contrast with his horses.
313. μήτιν (in a concrete sense, as
is shown by παντοίην 314): shrewd
plans of every sort. — ἐμβάλλει θυμῷ:
be mindful of. The same expression
in a slightly different sense occurs
K 447. Cf. Τ 195 f., and ἐμβάλλει
θυμῷ β 70.
314. παρεκπροφύγησιν: slip past.
The word occurs here only. — ἄθθια:
i.e. the first and best prizes, since he
would receive at least the last prize in
any case.
315. μήτι: dat. of μήτις, as is shown
by the τ. See § 18 e; Μ. 373. Of the
three clauses introduced by this word
('anaphora') the first two merely pre-
pare for the third (as . . . as . . . so).
Cf. 'By faith Abel . . ., by faith Enoch
. . ., by faith Noah . . ., by faith Abra-
μήτι δ' αὐτὲ κυβερνητής εὖν οὖνοι πόντῳ
νήα θοήν ἰθώνει ἐρευθομένην ἀνέμουσιν. ἐκβάλλειν
μήτι δ' ἡμίοχοσ περιγγύσι τι ἡμίοχοσ.

320 ἀλλ' ὁς μὲν θ' ὑποσι καὶ ἄρμασιν ὅσι πεποίθως
ἀφφαιδεως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
ὑποι δὲ πλανώνται ἀνὰ δρόμον, οὐδὲ κατὼ σχει:
οὔ δὲ κεκρεδεα εἰδη ἔλαυνων ἢσσονας ὑποσιν,
καὶ τέρμα ὀρῶν στρέψει ἐγγύθεν, οὔδε εἰ λήπει,
ὁποῖος τὸ πρῶτον τανύσῃ βοεύσῃ ἵμᾶςιν,

325 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προύχοντα δοκεῖν.
σήμα δὲ τοι ἐρέω μάλ' ἀριφραδές, οὔδε σε λήσει.

ham' etc. Hebrews xi. 4 ff. — ἀμείνων: more successful. Cf. ἀφρασλόος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων νῆα. 51.

317. ἐρευθομένην (here only in Ἰητ.): vexed.

318. On this whole praise of μῆτις, cf. 'Wisdom is better than strength,' Eccl. ix. 16, 'If the iron be blunt, ... then he must put to more strength: but wisdom is profitable to direct,' Eccl. x. 10.

319. ἤπποιτι ... πεποίθως: i.e. because his horses are swift and his chariot strong. Cf. 322.

320. Second half-verse as in v 24. — ἀφφαιδεως: without plan, the opposite of μῆτις. — ἐπὶ πολλὸν: over a wide space, i.e. in a wide circle about the goal. Contrast ἐγγύθεν 323. — ἐλίσσεται (mod.): winds about in a tortuous course. — ἐνθα καὶ ἔνθα: hither and thither, without any fixed direction. Contrast 161.

321. ὑποι δὲ: here begins the apodosis. The δὲ correlative to μὲν in 319 does not appear till 322. See M. 334, 4. — πλανώνται: the only occurrence of this verb in Homer. — δρόμον: the course. Cf. δρόμοι εὐρέος 5 605. — κατὶσκει (sc. ἤπποι) : keeps control of.


323. ὀρῶν (pres.): keeping his eye upon. — οὔδε εἰ λήπει: nor does he fail to observe it. Cf. Ὡ 353, and οὔδε σε λήποι κυμάεονοι Κ 279 f. The clause is almost parenthetical here.

324. ὑποῖος κτλ.: not an indir. question, but a rel. clause (in Attic ὅτως ἂν) with the subj. in a general condition. As (i.e. in whatever way) he has once for all (τὸ πρῶτον) pulled them straight with the oxhide reins, i.e. he holds to the course which he has once taken (in contrast with the thought in 320).

325. ἔχει: guides. — ἀσφαλέως: i.e. without swerving from the course taken (in contrast with πλανώνται 321). — τὸν προύχοντα: the man before him. The article is used almost as in Attic. Cf. Ὡ 362 and note. — δοκεῖν: sc. in order to pass him at the first opportunity.

326 = λ 126 (nearly); cf. σήμα δὲ μοι τὸ ὅ εἰστιν ἀριφραδές, οὔδε σε κεῖσαω
249

έστηκε έξωλον αὖν, ὅσον τ' ὄργυι, ὑπὲρ αἶης, ἦ δρυὸς ἦ πεύκης: τὸ μὲν οὐ καταπύθεται ὀμβρῷ.

λᾶ ὑὲ τοῦ ἑκάτερθεν ἐρημέδαται δύο λευκῷ.

ἐν ἔνυνχησιν ὄδοι, λείος δ’ ἵπποδρόμος ἀμφὶς.

η τεν σῆμα βροτοῦ πάλαι κατατεθηκότος,

καὶ νῦν τέρματ’ ἐθηκε ποδάρκης δίος 'Αχιλλεὺς.

330

τῷ σ᾽ μὰλ’ ἐγχρῆμασ ἑλάαι σχεδὸν ἄρμα καὶ ἰπποὺς, ἐν πλ. ἐξώλῳ.


327. έστηκε: there stands. Cf. σκάλασ (stakes) ... ὀξεὶς ἐστάσαν ἡ 63 f. — ὀργυα: fathom, from ὄργυω (to stretch out the arms).

328. τὸ μὲν: a dem. resuming ἔξωλον, in order to add an explanatory clause, which in English would be made subordinate by means of a relative. — καταπύθεται (here only): the fact that the stump has not decayed, in spite of its evident age, leads to the inference that it is δρυὸς ἦ πεύκης.

329. λᾶ ὑὲ: in contrast with ἔξωλον 327. — ἐρημέδαται (ἐρείδω): are imbedded in the ground. — λευκῷ: se. because they were intended to strike the eye.

330. ἐν ἔνυνχησιν ὄδοι: at the meeting of the ways, where the downward and upward courses meet. — λείος: smooth, i.e. without any such obstruction as the λᾶ ὑὲ λευκῷ would make. — ἵπποδρόμος: not a track made for chariot-driving (for Nestor merely conjectures in 332 that chariot-racing may have taken place there previously), but a space suitable for chariot-driving. Cf. ἐν λείῳ πεδίῳ 359. — ἀμφὶς: on both sides, around.

331. σῆμα: i.e. the ἔξωλον. Cf. ἀνδρὸς μὲν τὸδε σῆμα (τοιοῦτοι) πάλαι κατατεθηκότος II 89.

332. τῷ γε: resumes with emphasis the subj. previously in mind (ἔξωλον).

— ἐπὶ προτέρων ἀνθρώπων: as in E 637.

333. καὶ νῦν: and now also. — τέρματα: i.e. νόσσα. — ἐθηκέ: but this was not announced till 358.

334. μὰλ’ ἐγχρῆμα: pushing very close. Cf. 338, and στὴ ρα μὰλ’ ἐγχρῆμαθεῖς N 146, χριμαθεῖς πέλας κ 516. The act. of this verb is trans. in force, while the mid. (with aor. pass.) is intrans., as seen in 338, and in the passages quoted. — ἑλάαι: imperative inf.; cf. κλινθηκά 335. — This advice of Nestor is well illustrated in the famous scene in the Electra of Sophocles κεῖνος (i.e. Orestes) δ’ ἐπ’ αὐτὴν ἐσχάτην στήλην (postl) ἔχων | ἔχριμπτ’ ἀεὶ σύργεια (κλυ.) ... κάμπτουτος (wheeling) ἵππου λαύβανει στήλην ἄκραν | παῖσας Soph. Ελ. 720 f., 744 f. Cf. also the command of Gyas to Menoetes quo tantum mihi dexter abis? hue dirige gressum; | litus ama, et laevas stringat sine palmula cantus; | altum alii teneant Verg. Aen. v. 162 ff.
335. ἐνπλέκτω (well plaited): of the chariot-box here only, instead of the usual ἔψιστω (well polished). Cf. ἐνπλεκτώς 436. The space between the upper and lower chariot-rims was probably filled with plaited withes or straps. Cf. δίφρος δὲ χρυσόσως καὶ ἀργυρόσως ὑμᾶς (straps) | ἐντεταία (is filled in with) E 727 f.

336. ἐπ' ἀριστερά: i.e. inwards, as the turn is made toward to the left. The driver thus avoids the danger of overturning, and at the same time throws his weight away from the side which must move more rapidly. — τοῖν: i.e. the two horses.

337. κένσαι: occurs here only, yet cf. κεντορεὶς ἵππων Δ 301. — εἶδαι (i.e. slacken): trans. here and ε 332 only. The driver held four reins, two for each horse (probably in the corresponding hand), so that each horse was controlled separately. As the horse on the right was urged on, the one on the left was held stiffly in check, so as to make a short turn, and graze close to the post.

339. ως ἐν: so close that (lit. in whatever way), with subjunctive. — πλήμνη: with restrictive γέ, — "the hub, but no other part of the wheel." — δοάσσεται: this form here only, but δοάσσατο is common. — ἀκρον (neut. adj. used as subst.): the extreme edge of the goal. "So near that it seems as if the hub of the wheel would strike or touch the turning-post."

340. κύκλου: const. with πλήμνη. — λίθος: sing. (notwithstanding λάε 329), since only the stone on the nearer side of the ξύλον is concerned. — ἐπαυρείν: touch. With this signification this verb elsewhere takes the accusative.

341. κατὰ θ' ἀρματα ἄξης (ἄγνυμι): as in Θ 403, 417 (almost).

342. χάρμα: a cause of joy, i.e. malicious pleasure, as often. Cf. δηλοῖ (the foe) δὲ χάρμα γενέσθαι Ζ 82. — τοῖς ἄλλοις: those others (his competitors). — Cf. δυσμενέοις μὲν χάρμα, κατηφειν (humiliation) δὲ σοι αὐτῷ Γ 51.

343. φρονίων: as in 305. — πεφυλαγμένος εἶναι: be on your guard. For a similar use of the perf. partic. with an imperatival inf., cf. τὸ δὲ καὶ κεκρυμμένον εἶναι λ 443 (though this is in the 3d person). See M. 241. For the periphrastic form, cf. πεπρωμένον ἵστιν Γ 309.
eι γάρ κ' ἐν νύσσῃ γε παρεξελάσησθα διώκων,
οὐκ ἐσθ', ὡς κέ σ' ἔλησι μετάλμενος οὐδὲ παρέλθῃ,
οὐδ' εἰ κεν μετόπισθεν Ἄρειόνα δὼν ἐλαύνοι,
'Αδρήστου ταχύν ἵππου, ὡς ἐκ θεόφιν γένος ἤνεν,
ή τοὺς Δαομέδοντος, οἱ ἐνθάδε γ' ἔτραφεν ἑσθλοῖ." 
ὡς εἰπὼν Νέστωρ Νηλήνος ἄψ ἐνί χώρῃ

350 εἴετ', ἐπεὶ ὃ παυδὶ ἐκάστου πείρατ' ἐειπεν.
Μηριώνης δ' ἀρα πέμπτος ἐντρίκχας ὀπλίσαθ' ἵππους.
ἀν δ' ἐβαν ἐς δύρφους, ἐν δέ κλήρους ἐβάλοντο: 

344. ἐν νύσσῃ: emphasized by γέ in distinction from the other parts of the course. — παρεξελάσησθα: drive past your competitors.

345. οὐκ ἐσθ', ὡς: see on 103. — ἔλησι (will overtake): aor. subjv. in fut. sense. — οὐδὲ παρέλθῃ: condensed for οὐδ' ἐσθ' ὡς παρέλθῃ. — An advantage gained at or before the turn would be likely to be decisive, since at that point the chariots were compelled to drive slowly, and it was difficult to pass on account of the narrow course and the space lost in going around the chariot ahead.

346. οὐδ' εἰ κεν: not even if. — μετόπισθεν: equiv. to μετάλμενος 345. — Ἄρειόνα: the first horse, born to Poseidon by a Harpy or an Erinys. He was a wonderful winged steed, by whose help Heracles conquered Elis, and Adrastus escaped from before Thebes (Paus. viii. 25. 7–10). Its owners were (1) Poseidon; (2) Kopreus, king of Haliartus; (3) Heracles; (4) Adrastus. So Bellerophon was aided by Pegasus, and Orlando by Bayard.

347. Ἄδρήστου: several warriors of this name are mentioned in the Iliad: (1) a son of Merops (B 830); (2) Trojans (Z 37, Π 694); (3) the famous king of Sicyon, here. — γένος: acc. of respect.


349. ἐνί χώρῃ: in his place. Cf. στρεφθεῖς ἐκ χώρῃς π 352.

350. ἐκάστου πείρατα: the decisive points in everything, i.e. exact instruction on every point. Cf. πείραρ ἐλέσθαι (to secure a decision) Σ 501.


352. For the first half-verse, cf. 132. — ἐν δε: i.e. into a helmet. Cf. οἱ δὲ κλήρους ἐστιμήσαντο (marked) ἐκαστος, | ἐν δ' ἐβαλον κυνη (to determine which of the Greeks shall fight Hector) Η 175 ἕ, and οἱ τεσαγμένοι βραβίζ | (judges) κλήρους ἐπηλαν (shook) κατέστησαν δύρφου Soph. Ελ. 709 f. — κλήρους ἐβάλοντο: as in Ξ 290. — The κλήρου were wooden counters, pebbles, or potsherds, each being marked or scratched, so as to be recognized by its owner. The order in which the
πάλλ' Ἀχιλλεύς, ἐκ δὲ κλῆρος θώρε Νεστορίδαο Ἀντιλόχου. μετὰ τὸν δὲ λάχε κρείων Ἐὔμηλος,

τὸ δ' ἀρ' ἐπ' Ἀτρείδες δονικλεύτως Μενέλαος,

τὸ δ' ἐπὶ Μητρώης λάχ' ἐλαυνέμεν· ὅποτε αἰτε δυτείδης, ὦχ' ἁριστοσ εἶών, λάχ' ἐλαυνέμεν ὕππους.

στὰν δὲ μεταστοιχῇ, σήμενε δὲ τέρματ' Ἀχιλλεύς τηλόθεν ἐν λείω πεδίῳ· παρὰ δὲ σκοτόν εἶσεν

ἀντίθεον Φοῖνικα, ὀπάνα πατρὸς ἔοδο, ὃς μεμνέωτο δρόμου καὶ ἀληθείην ἀποεῖποι.

οἱ δ' ἁμα πάντες ἐφ' ὕππουν μάστιγας ἄειραν,

πέπληγον θ' ἰμάσιν ὀμόκλησάν τ' ἐπέέσσων

lots fly from the helmet when it is shaken determines the position of the contestants at the start. See on 358.

353. Cf. πάλλαν δὲ . . . Νέστωρ, ἐκ δ' ἔθορε κλῆρος . . . Λάιατος II 181 ff., πάλλεν δὲ . . . Ἐκτώρ ἄψ ὄρδων· Πάρος δὲ θῶς ἐκ κλῆρος ὄρασεν Γ 324 f. (before the duel between Menelaus and Paris).


358 = 757. — στὰν [ἐστησαν]: they took their places. — μεταστοιχὶ: side by side in line, Antilochus, of course (353), taking the position on the left, which gave him the inside track (see on 336). Diomed (357) has the worst position, on the right. — σήμενε: pointed out.

359. τηλόθεν: i.e. at a distant point. — λείω: cf. 330. — παρά: near the goal (turning point).

360. Φοῖνικα: in I 434-495 we learn that Phoenix came as a fugitive to Phthia, where he was kindly received by Peleus, who entrusted him with the rearing of Achilles.

361. μεμνέωτο: (hold in memory) watch. The word is read with synizesis, and the final vowel is short in spite of δ- following. — ἀληθείην: occurs in the Iliad only here and Ω 407. — As the goal is far removed from the starting point (359, 452), there must be an umpire there to see that the race is fairly run. Cf. the quoit-throwing among the Phaeacians where ἔθηκε δὲ τέρματ' (marks) 'Ἀθήνη] ἀνόρι δέμας εἰκνία θ 193 f. But we hear no more of Phoenix during the race.

362-447. Apollo favors Eumelus in the race, but Athena breaks his chariot-yoke, while Antilochus by craft wins the advantage over Menelaus.

362. ἕπποιν: dual, referring distributively to the single pairs of horses. Cf. ἔφ' ἕππων Ω 356.

363. πέπληγον: sc. (as obj.) ἕππω. — ἰμάσιν: which they shook over the backs of the horses. — ὀμόκλησαν: cf. Τ 399, and οἱ δ' ἁμα | ἕπποιν ὀμόκλησαντες ῥνιας χεραν | ἐσεσαν Soph. Ελ. 711 ff.; also inmissis aurigae undantia lora | concussere jugis Verg. Aen. v. 146 f.

365. νόσφι νεών: away from the ships. The course is inland from the station of the ships, near the sea, and then back again (374). The wall and ditch which the Greeks built around their camp (Η 435–441) seems to be forgotten here. — ταχεῖς: swiftly. See on ἡκα 364.


367. ἔρρωντο: so when Zeus nods ἀμβρόσια ὁ' ἄρα χαίται ἐπερράσαντο ἀνακτός | κρατοῦ ἀπ' ἄθανάτοιο Α 529 f. — μετὰ πνοῆς ἀνέμου: as in β 148; elsewhere always ἄμω.

368. The dactylic movement of this verse is expressive. For the thought, cf. jamque humiles, jamque elati sublime videntur | aera per vacuum ferri, atque adsurgere in auras Verg. Geor. iii. 108 f.

369. μετήφρα (proleptic): the chariots were lightly built. — ἐλατήρες (Α 702): drivers. The word is used in Homer of the charioteers in races, except in κόσμος θ' ἵππῳ ἐλατήρι τε κύδος Δ 145.


371. First half-verse as in 767.

372 = 449 (almost); second half-verse as in Ν 820, θ 122. — πεδίοιο: gen. as in 364.

373. Cf. 768. — πύματον τέλεον δρόμον: were traversing the farthest part of the course (i.e. farthest from the starting point). This refers to the moment when the chariots were making the turn at the goal, as is shown by the first words of the next verse, and also by τότε δὴ... τάδη.
374. ευ ἄλος: toward the sea.
375. τάθη δρόμος: (the running was strained) the pace of the horses was forced to the utmost. Cf. 758, and τοῖοι: δ' ἀπὸ νίσσης τέτατο δρόμος θ' 121.
376. Φηρητίαδος: Pheres was father of Admetus, and grandfather of Eumelus. See on 288. — ἐκφεροῦν: took the lead. This verb is intrans. here and in 759 only, but cf. τοῖοι γὰρ ἐπέκφερον ὡκές ἵπποι γ' 490.
377. ἄρσενες: in distinction from the mares of Eumelus.
379. άει: each moment. — διέφρου ἐπιβησιμένοισιν: on the point of mounting the chariot. Cf. άει βαλέστε έσωκάς λ' 608. This is one of the few instances where a fut. partic. is used to express simple futurity, without the idea of purpose.
380. Second half-verse as in II 791. — Cf. the appeal of Automedon to Alemedon μὴ δ' μοι ἀπόπρωθεν ἰσχε-μεν ἵππω, ἀλλὰ μάλ' ἐμπνεύστε μετά-φρένω P 501 f., and humescunt spumis flatuque sequentum Verg. Georg. iii. 111. The whole passage shows that the chariots were very low. Cf. X 308, with note and end.
381. θέρμετο: sing. to agree with the more important subj. (μετάφρενον).
— ἐπ' αὐτῷ: upon him (-self), i.e. upon his back and shoulders, as it appeared from a distance.
382. For the second half-verse, cf. 527. — ἤ: long in the arsis of the third foot, in spite of a vowel following. So in A 27, κ 574, ο 405. See M. 380. — ἀμφιβριστον: doubtful, sc. the victory. The word occurs here and 527 only. For the thought, cf. spatia et si plura supersint, | transeat elapsus prior, ambigiunumve relinquit Verg. Aen. v. 325 f.
ei μὴ Τυδέως νῦν κοτέσσατο Φοῖβος Ἀπόλλων,
oς ρά οἱ ἐκ χειρῶν ἐβαλεν μάστυγα φαεωνη.

toio δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμένου,
oύνεκα τάς μὲν ὅρα ἔτι καὶ πολὺ μᾶλλον ἴούσας,
oἱ δὲ οἱ ἐβλάφθησαν ἄνευ κέντρου θέοντες.

οὐδ' ἀρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
Τυδείδην, μᾶλα δ' ὁκα μετέσσυπτο ποιμένα λαῶν,
dωκε δὲ οἱ μάστυγα, μένος δ' ἵπποισιν ἐνήκεν.

ἡ δὲ μετ' Ἀδμητῶν υἱῶν κοτέουσα βεβήκεν·
ἵππειον δὲ οἱ ἦςε θεὰ ξυγῶν· οἱ δὲ οἱ ἵπποι
ἀμφὶς ὁδὸν δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.

αὐτὸς δ' ἐκ δίφρου παρὰ τροχὸν ἐξεκυλίσθη,

332. κοτέσσατο: sc. since Apollo loved Eumelus, whose steeds he had raised, and naturally did not wish to see them defeated. Cf. B 766, quoted on 288.

384. ὃς ρα: and so he (in consequence of his wrath). — φαινην: shining, since it was ornamented with metal.


386. τὰς μὲν: i.e. the mares of Eumelus. — μᾶλλον: more eagerly.

387. οἱ δὲ οἱ: while his steeds; see 376. The second οἱ is the personal pronoun; cf. 392, 396. — ἐβλαφησαν: "were left behind" (impeded); cf. 461, 571. — κέντρου: good, with a point at the end; the same as μάστιξ 384. The word occurs only here and 430.

388. ἐλεφηράμενος: trickily injur-
ing. The only other occurrence of this word in Homer is in τ 565, where it is used of the deceitful dreams which come through the gate of ivory (ἐλύφας).

389. μετέσσυπτο: cf. Φ 423.

390. μένος . . . ἐνήκεν: cf. Τ 80, and σφὼν δ' ἐν γούνεσι βαλῶ μένος P 451.

392. ἦςε: this form occurs here and τ 539 only. The regular Homeric aor. is εἴησε. — αἱ δὲ οἱ ἵπποι: cf. 387, 500.

393. ἀμφὶς ὁδὸν: on both sides of the way, to the right and left. The horses were fastened to the chariot only by the pole and yoke (there were no traces), and when the yoke was broken in the middle the frightened horses drew apart in both directions. — ἐπὶ γαῖαν ἐλύσθη: slipped to the ground (cf. Ω 510). The pole was fastened to the middle of the yoke, so that when the latter broke, the pole was loosed from its fastenings and fell to the ground.

394 = Ζ 42. — αὐτὸς: i.e. Eumelus.
ἀγκῶνας τε περιδρόφθη στόμα τε ῥινὰς τε,
θυρυλίχθη δὲ μέτωπον ἐπʼ ὀφρύσι. τῷ δὲ οἳ ὅσσε
δακρυόφιν πλησθεν, θαλερὴ δὲ οἳ ἔσχετο φωνή.
Τυδείδης δὲ παρατρέψας ἐχεὶ μῶνυχας ἵππους,
pολλὸν τῶν ἄλλων ἐξάλμηνος. ἐν γὰρ Ἀθήνη
ἵππους ἦκε μένος καὶ ἐπʼ αὐτῷ κύδος θηκεῖν.
tῷ δ’ ἀρ’ ἐπʼ Ἀτρέιδης ἔχει ἕανθὸς Μενέλαος.
'Ἀντίλοχος δ’ ἵππουσιν ἐκέκλετο πατρὸς ἐδότω
"ἐμβητὸν καὶ σφῶι. τιταίνετων ὡπτὶ τάχιστα.
ἡ τοι μὲν κείνουσιν ἐριζέμεν οὗ τι κελεύω,
Τυδείδεω ἵππουσι δαῦφρονος, οἰσιν Ἀθήνη
νῦν ὀφρεῖ τάχος καὶ ἐπʼ αὐτῷ κύδος θηκεῖν.
ἵππους δ’ Ἀτρέιδαο κιχάνετε, μηδὲ λύπησθον,

395. περιδρόφθη: this compound
is found here only, but cf. 187, and ἀπὸ
μύων δρόφθη εἰς 426.
396. θυρυλίχθη (here only): was
bruised.—τῷ δὲ οἳ ὅσσε: as in P 695, 
δ’ 704, τ 471.—From 450-468 it appears
that the spectators, on account of
the distance or the situation, did not see
this accident.
397 = P 696, δ’ 705, τ 472.—θαλερὴ:
full, i.e. strong; of something which
pours forth vigorously as the result of
an inward force, such as lies in young
shoots or buds.—ἐσχέτο: was choked;
used in this sense also with ἄκρν and
γός.
398. Cf. 423.—παρατρέψας ἔχει:
(turning them aside, guided them in
that direction) turned aside and drove
past.
399. πολλὸν . . . ἐξάλμηνος: cf. πολὺ
προμάχων ἐξάλμηνος P 342.—πολλὸν: far.
400. Cf. 390, 406.
401. First half-verse as in 293, 355.
—τῷ: i.e. Diomed.
402. Cf. T 399, and Hector in Θ 184
ὡς εἰπὼν ἵππουσιν ἐκέκλετο φώνησέν τε.
403. ἐμβητὸν: push on, the only
occurrence of this meaning. In Η 94
ἐμβητή means come against thee. But
cf. the marching songs of Tyrtaeus
which were called ἐμβατῆρα. —τιταῖνετον: 
sc. ἅρμα. Cf. ἅρμα τιταῖνων Μ
58; also X 23.
404. ἡ τοι μὲν κείνουσιν: with those
steeds indeed. The contrast follows
in 407.—The thought in 404-407 is
imitated by Vergil non jam prima
peto . . . sed superent quibus hoc, Neptune,
dedisti; | extremos pudeat rediisse Verg.
Aen. v. 194 ff.
405. Ἀθήνη: Antilochus guesses
correctly from the well-known friend-
ship of Athena for Diomed.
406. αὐτῷ: himself, as well as his
steeds.—τάχος: here and 515 only.
407. μηδὲ λύπησθον (cf. 409, 523,
529): parenthetical, since καρπαλίμως
408 belongs to κιχάνετε. For the nega-
καρπαλίμως, μὴ σφών ἐλεγχεῖν καταχεύη

410 ὅδε γὰρ ἔξερεν καὶ μὴν τετελεσμένον ἔσται.

οὐ σφών κομίδῃ παρὰ Νέστορι πομενὶ λαῶν

ἔσσεται, αὐτίκα δ' ὑμε κατακτενεὶ ὀξεὶ χαλκῷ,

αὐτ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.

ἀλλ' ἐφομαρτέιτο καὶ σπεύδετον ὅτι τάχιστα

ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἦδὲ νοῆσω,

στεινωπῷ ἐν ὀδῷ παραδύμεναι, ὀὐδὲ με λήσει.”

ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὀμοκλῆν

μᾶλλον ἐπεδραμέτην ὀλύγον χρόνον. ἀἶψα δ' ἔπειτα

στείνος ὀδὸν κόιλης ᾧδὲ Ἀντίλοχος μενεχάρμης.

420 ῥώξμος ἐν ἦν γαίῃς, ὥς χειμέριον ἀλὲν ύδωρ

ative command following the positive,

cf. εἰπὶ μοι . . . νημερτέα, μηθ' ἐπικεφάς

411. κομίδῃ: used of the care for

horses also in Θ 186 (quoted on 282).

412. For the second half-verse, cf.

κατακτάμεν ὀξεὶ χαλκῷ I 458, δ 700.

413. ἀποκηδήσαντε (here only):

through want of effort (becoming care-

less). Since the prize is thought of,

Antilochus includes himself with his

horses (cf. φερώμεθα), but uses the dual,

since the steeds are chiefly in his mind.

414 = Θ 191 (almost). Cf. ἀλλ' ἐφο-

μαρτεῖτε M 412.

415. ταῦτα: explained by the epexe-

getical inf. παραδύμεναι 416. Cf. οὐδὲ

τὸ ἐλπετο τάμπαν, ἐκτέρεσσεν πτολιθέθρον

P 406 f. — τεχνήσομαι (here only in


416. στεινωπῷ ἐν ὀδῷ (as in H 143):

cf. 419 ff. — παραδύμεναι (this com-

pound here only): slip past.— οὐδὲ με

λήσει: in negative parallelism with

νοῆσω 415; so in 323.

417 = 446, M 413; cf. Ω 265.

418. First half-verse as in 447; cf.

504. — μᾶλλον: more eagerly.— ἐπεδρα-

μέτην: rushed on in pursuit. — ὀλύγον

χρόνον: but only for a short time, the

reason for which appears in 419.

419. στείνος . . . ᾧδὲ: which he

had first noticed on the way down to

the goal (416). — Ἀντίλοχος μενεχά-

ρμης: as in N 396, Ο 582.

420. ῥώξμος γαίης: a gully (break

in the ground). — ῥώξμος (ῥῆγιμοι):

the word occurs here only. — ἀλὲν

(εἶλω, ἐάλεν): gathered. The winter
εξερρησεν ὁδοίο, βάθυνε δὲ χύρον ἀπαντα·
tū ἐ' εἰχεν Μενέλαος ἀματροχιάς ἀλεείνων.
'Ἀντίλοχος δὲ παρατέψας ἔχε μόνιμαι ἕππους
ἔκτος ὁδοῦ, ὀλιγον δὲ παρακλίνας ἐδίωκεν.

425 'Ἀτρείδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγόνεις·
"'Ἀντίλοχο, ἀφράδεως ἵππαζει· ἀλλ' ἀνέχ' ἕππους·
στειναὶ γὰρ ὀδὸς, τάχα δ' εὐρυτήρη παρελάσσεις,
μὴ πῶς ἀμφοτέρους δηλήσεις ἀρμάτι κύρισας."

ὁς ἐφατ', Ἀντιλόχος δ' ἐτι καὶ πολὺ μᾶλλον ἐλαυνεν
cέντρῳ ἐπιστέρχων, ὡς οὐκ ἀίωντι ἐοικώς.

430 ὁσσα δὲ δίσκου ὀὐρα κατωμαδίωτο πέλουται,

rains, having no outlet, had washed out a gully, through which ran the
course back from the turning point to the goal.

421. ὁδοίο (partitive gen. as obj.):
a part of the path. — βάθυνε (here
only): hallowed out; hence κοιλις 419.

422. τὴν: thither, i.e. toward the
στεινα ὁδο 419. — εἰχεν: he was driv-
ing, having already almost reached
the spot. — ἀματροχιάς ἀλεείνων (conative):
anxious to avoid a collision,
and thus driving more slowly and
carefully.

423 = 398 (with change of proper
name).

424. παρακλίνας (here only): turn-
ing out a little so as to come up along-
side of Menelaus. This partic.
merely resumes παρατέψας 423. —
ἐδίωκεν: he sped on, so that at the
next instant he was at the side of
Menelaus, just at the entrance to the
gully.

426. ἵππαζει: occurs here only.
— ἀνέχε: rein in. — This speech con-
tains the same number of verses as
each of the two following (430–441,
443–445).

427. παρελάσσεις: you will drive
past, the fut. being somewhat analo-
gous to the so-called 'concessive' im-
perative. M. 327.

428. μὴ πῶς κτλ.: a warning, closely
connected with the γὰρ clause in 427.
— ἀρματι κύρισας: by striking with
your chariot (cf. 435).

429. ἐτι καί: lend an additional
emphasis to μᾶλλον, which is already
strengthened by πολέ (far more eagerly
still, when he saw that Menelaus was
'losing his nerve').

430. ἐπιστέρχων: trans., as in χ
451. The intrans. force is seen in
ἐπιστρέφουσι δ' ἀδελλα παντοίων ἄνεμων
e 304 f. — ὡς . . . ἐοικώς: a mixture
of two forms of expressing compari-
sion, — ὡς οὐκ ἀδών and οὐκ ἀίωντι ἐοικώς.

431. Cf. ἀλλ' ὅτε δὴ ρ' ἀπένυ, δασον
τ' ἐπί ὀυρα πέλουσαι: ἡμᾶνων Κ 351 f.
— δίσκου ὀυρα: the cast of a discus.
Cf. 523. Final -on before a vowel is
long in about six per cent of the cases
(M. 380); cf. Ω 578. — κατωμαδίω
voluntarily, relaxed in go ran second, occurs occurs read, at slackened see is and not adv. i.e. in impf., pace.

435. "Antíloch", αὐτὸς γὰρ ἐκώς μεθέκεν ἐλαύνειν, 

τῶν καὶ νεικεῖν προσέφη ξανθὸς Μενέλαος.

οὗτοι ὄν μᾶν οὐδ᾽ ὃς ἀτερ ὅρκου οὐγε ἄεβλον."

ὡς εἰπόν ἠπείωσεν ἐκέκλετο φαώησεν τε.

(ἀμος): i.e. raised above the shoulder and hurled from there. Cf. μάστιγι κατωμαδὸν ἡλάσεν ἦπειον Ο 352.

432. This clause is added to indicate that the longest possible throw is meant. Cf. ὁπ πότ᾽ ἀνὴρ σθένος πειρόμενος ἠσόν (casts his spear) Ο 359, ἦν βά (i.e. a hunting spear) τ᾽ ἀνὴρ ἀφέν πειρόμενον Π 590.

επεδραμένη: ran on, indicating the extent of the advantage won over the steeds of Menelans. — αἰ δὲ: cf. 295. — ἡρώσαν: slackened their pace. — ὀπίσσω: and fell back. So ὀπίσσω is often used with λείπονται meaning to remain behind.

434. Ἀτρείδεω: read, as always, with synizesis. — ἑκὼν: voluntarily, in distinction from an action to which one is forced by external compulsion. — μεθέκεν: relaxed his efforts. Cf. Hector to Paris ἀλλὰ ἑκὼν μεθείκες τε καὶ οὐκ ἔθελες Π 523, ἑκὼν μεθικὲς μάχεσθαι Ν 234.

435. συγκύρωσιν: occurs here only.

436. ἀναστρέψιαν: occurs here only in the Iliad; in the sense wunder through in ν 326. — ἐνπλεκέασ: see on

335. — αὐτοί: they themselves, i.e. the drivers.

437. First half-verse as in Η 453, O 423, P 428; second, as in Ψ 496. — ἐπειγόμενοι: in their eagerness for. In this sense it is usually const. with a simple gen. or with acc. and infinitive.

438. Second half-verse as in Δ 183, P 18, 684, and in the Odyssey.

439. Cf. passages cited on X 15, and the words of Eumaeus ξενο πάτερ, οὐ τις σείο θέων ὀλοστερο (more destructive) ἄλλος ν 201.

440. ἔρρε: go your ways. Cf. ἔρρε, κακὴ γλήνη (girl, i.e. coward) Θ 164. — ἐτυμον: adv. as in ἀλλ᾽ ἐτυμον τοι ἠλθ᾽ ὁδούς η ψ 26 f. — φάμεν: impf., as the accent shows.

441. ἀλλ᾽ οὐ μᾶν: in a strong denial; so also E 895, P 41. — οὐδ᾽ ὅς: not even thus, though you have gained the advantage over me. — ὅρκον: the substance of the oath, i.e. that he had not intentionally defrauded Menelans of the second place, is given 581 ff. — ἄεβλον: i.e. the second. 

442 = Ο 184.
"μὴ μοι ἐρύκεσθον μηδ' ἔστατον ἀχυμένω κῆρ.
φθήσονται τούτους πόδες καὶ γοννα καμβντα
ὴ ὑμίν. ἀμφω γὰρ ἀτέμβονται νεότητος."

δὲ ἐφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὀμοκλήν
μᾶλλον ἐπιδραμέτην, τάχα δὲ σφισων ἂγχι γένοντο.

'Αργείοι δ' ἐν ἁγώνι καθήμενοι εἰσορόωντο
ἴππους. τοὶ δ' ἐπέτοντο κοίνοντες πεδίων.

πρῶτος δ' Ἰδομενεύς Κρητῶν ἁγὸς ἐφράσαθ' ἴππους.
ἡστο γὰρ ἐκτὸς ἁγώνων ὑπέρτατος ἐν περιωπῆ,
τοῖο δ' ἄνευθεν ἐόντος ὀμοκλητήρος ἀκοῦσας

443. ἐρύκεσθον: hold back (cf. 433).
— ἔστατον . . κῆρ: as in 284.

444. φθήσονται: placed first for emphasis, with asyndeton, as often in cases of excitement.— φθήσονται . . καμβντα: cf. ἐφθης πεζὸς ἢν ἢ ἐγὼ σὺν μη μελαίνῃ λ 58.

445. ἢ ὑμίν: after the comparative force in φθήσονται, as in λ 58 (cited on 444).— ἀμφω . . νεότητος: see 300 f.

446 = 417.

447. First half-verse as in 418; for the second, cf. τάχα δ' "Εκτόρος ἄγχι γένοντο Θ 117.

448–498. A strife arises between Idomeneus and Ajax, son of Oileus, but is checked by Achilles.

In order to describe the outcome of the race the poet skilfully changes the scene to the starting point of the course, and shows the reader the different competitors as they successively arrive before the eyes of the waiting spectators. The present scene between Idomeneus and the lesser Ajax serves the purpose of indicating the intense interest which prevailed. This Ajax is constantly represented as a man of presumptuous and overbearing character. See on 473.

448. Cf. 495; second half-verse as in Δ 9.— ἀγώνι: assembly; see on 258. — εἰσορόωντο: directed their glance toward the horses, as they rushed homeward from the goal. As yet, however, no one is able to distinguish the different chariots and drivers (cf. 450).

449 = 372 (nearly).— ἴππους: includes all the horses which took part in the race. In 450, on the contrary, it refers to a single pair.

450. Ἰδομενεύς: he was especially interested in the race on account of his companion and charioteer Meriones (his half-brother or cousin), who was one of the contestants (see 528).— ἐφράσαθ' ἴππους: marked a chariot. This turned out to be that of Diomed (472, 499).

451. περιωπῆ: i.e. a higher place, from which he had a free outlook over the plain. Cf. ἀνήμον ἐς περιωπῆν κ 146.

452. For the first half-verse, cf. τῷ δὲ τ' ἄνευθεν ἐόντι Δ 277; the sec-
έγνω· φράσσατο δ’ ἵππον ἀριστρεπέα προύχοντα, ὅς τὸ μὲν ἄλλο τόσον φοινὶς ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ’ ἐτέτυκτο περίτροχον ἥντε μῆνη.

στή δ’ ὀρθὸς καὶ μυθὸν ἐν Ἀργείοισιν ἐξεπεν· "ὦ φίλοι, Ἀργείων ἡγήτορες ἴδε μέδοντες, οὐς ἐγὼν ἰπποὺς αὐγάζομαι ἥν καὶ ὑμεῖς;

ἄλλοι μοι δοκεόυσι παροίτεροι ἐμμεναί ἰπποῦ,

ἄλλος δ’ ἡνίοχος ἱνδάλληται· αἱ δὲ ποιν αὐτοῦ ἐβλαβεῖν ἐν πεδίῳ, αἱ κεῖσε γε φέρτεραι ἱσαν.

[ἡ τοι γὰρ τὰς πρῶτα ἱδῶν περὶ τέρμα βαλούσας, νῦν δ’ ὦ πη δύναμαι ἱδέεων· πάντη δέ μοι ὀσοῦ

ond, as in Μ 273. — τοίο: anticipates ὀμοιοληπήρος and depends on ἄκοφας, — as he heard that shouting driver. — ἀνεύθεν ἑώνος: concessive.

453. φράσσατο κτλ.: a second mark by which he recognized that it was the chariot of Diomed. — ἀριστρεπέα: conspicuously marked, as described in the following relative clause. — προύχοντα (cf. 325): pred. with ἵππον, though both horses were, of course, equally in the lead.

454. τὸ μὲν ἄλλο τόσον: see on Χ 322. The limitation here hinted at is explained in the following clause. — φοίνιξ (bay-colored): the only occurrence of this word as adjective.


456 = 271. — ἐν Ἀργείοισιν: although he sat ἐκτὸς ἀγώνως 451. The poet's tendency to recur to the formula is strong.

457. See on Χ 378.

458. αὐγάζομαι: behold. The word occurs nowhere else in Homer.

459. ἄλλοι: other than those which were in the lead (i.e. those of Eumelus, 376) when the spectators could last distinguish them, on their way toward the turning point. — παροίτεροι (in front): a comparative formation from a locative παρος, occurring here and 480 only. Cf. μυχοίτατος φ 146.

460. ἱνδάλληται: appears (comes before my eyes). Cf. ἱνδάλλετο δὲ σφίσαι πᾶσι τεῦχεσι λαμπόμενος Ρ 213 f. — αἱ δὲ: i.e. the mares of Eumelus, as explained in 461. — ποῦ: doubtless. — αὐτοῦ: adv. anticipating ἐν πεδίῳ 461.

461. ἐβλαβεῖν: met with a mishap. Cf. 387. — κεῖσε γε: on the way thither at least, i.e. toward the goal.

462. τὰς: relative. — βαλούσας: speeding. The only other instance of this intransitive use is εἰς ἄλα βάλλων (emptying) Λ 722. — The statement in this verse is not quite consistent with 465 f., or with the general tenor of the narrative, according to which the goal is too far distant to be distinctly seen. Cf. 359, 474.

463. Cf. ἄλλ' ὦ πη δύναμαι ἱδέαν Ρ 643. — νῦν δέ: begins the apodosis.
Τρωκόν ἄμ πεδίνον παπταίνετον εἰσορώντι.]]
465 ἦ τὸν ἤμιοχον φύγον ἤνια, οὔδε δυνάσθη
eὐ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξασ.
ἐνθα μὲν ἐκπεσέειν ὅω σὺν θ' ἄρματα αξια,  
αἱ δ' ἐξηρώθησαν, ἐπεὶ μένος ἐλλαβε θυμόν.  
ἀλλά ἰδεσθε καὶ ὑμμες ἀναστάδον· οὐ γὰρ ἔγω γε
470 εὖ διαγιγνώσκω· δοκεῖ δὲ μοι ἐμμεναι ἀνήρ
Αἰτωλὸς γενεύν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
Τυδέος ἵπποδμον νίος, κρατερὸς Διομήθης.”
tὸν δ' αἰσχρῶς ἐνένυπεν Ὅληνος ταχὺς Αἰας.

But instead of resuming the rel. τάς, 
the temporal contrast to πρῶτα is 
emphasized. — οὐ πῇ: nowhere. To 
this corresponds πάντῃ δὲ at the be-
ginning of the following (paratactical 
concessive) clause. Cf. οὔδε πῃ ἀθρήσαι 
(see) δυνάμην, ἔκαμον δὲ μοι δῇσε | πάντῃ 
pαπταίνοντι (peering) μ. 232 f.

464. παπταίνοντι: look closely. — 
ἐλσορόωντι: as I direct my glance.

465. ἦ: introduces a second posi-
sibility as an alternative to 460 f. —
τόν: see on 75. — οὔδε δυνάσθη: as in 
ἐ 319, the only other place where this 
form of the aor. of δύναμι occurs 
(usually ἐδυνάμαμεν).

466. εὖ: safely. — σχεθέειν: sc. 
ἵππους. — οὐκ ἐτύχησεν ἐλίξασ: did 
not succeed in turning. Cf. ἐτύχησε 
βαλών (succeeded in hitting) O 581.

467. ἐκπεσέειν: was thrown out. —
σὺν... ἀξια: κατὰ is used in this 
combination in 341 and elsewhere.

468. ἐξηρώθησαν (here only): ran 
away, rushed from the course; cf. 393.
— μένος: fury: cf. X 312, 314. — This 
explanation, too, is only conjecture, 
like the foregoing.

469. ἀναστάδον (ἀνά, ἰστημι): stand-
ing up. Cf. δειδέχεστ' (greeted) ἄλλο-
θεν ἄλλος ἀναστάδον I 671.

470. For the first half-verse, cf. 
240; for the second, cf. δοκεῖ δὲ μοι 
ἐλοῖν ἄρσοτον ε 360, δοκεῖς δὲ μοι ἐλεῖν 
ἀλήθης (vagabond) σ 18. — ἀνήρ (subj. 
of δοκεῖ): i.e. the man in front.

471. Αἰτωλὸς γενεύν: for the gene-
alogy of Diomed, cf. Πορθεί γὰρ τρεῖς 
pαίδες ἀμύωνες ἔξεγένοντο, ὧν ἔσον ἐν... 
Καλυδώνι (in Aetolia), ἐκ... τρίτατος 
δ' ἦν ἵπποτα Οινεύς, | πατρὸς ἐμωδο (i.e. 
Diomed's) πατήρ Σ 115—118. — Ἀργεί-
οισιν: men of Argos (here in the nar-
rower sense). Tydeus, the father of 
Diomed, had emigrated to Argos, and 
made the daughter of King Adrastus. 
Cf. οἱ δ' Ἀργοσί τείχον... συμ-
πάστων δ' ἥγετο βοήν ἀγάθος Διομήθης 
B 559, 567.

473. First half-verse as in Ὅ 321. —
αἰσχρῶς: insultingly. The more 
usual expression is seen in αἰσχρῶς 
ἐπέλεεν Π 38. — Ὅληνος ταχὺς Αἰας: 
the same expression in B 527, where 
the poet continues μεῖων, οὐ τι τόσο 
γε, ὧν Τελαμώνιος Αἰας, ἀλλὰ πολὺ 
μεῖων. The impious boasting of this 
Ajax, when shipwrecked on his return
"Idomeneu, ti páros laβreýei; aí de te' áneuθe

475 ἵππου αέρσιπόδες πολέος πεδίου δίενται.
oúte neωτάτος ἐστι μετ' Ἀργείουσι τοσοῦτον,
oúte τοι δεύτερον κεφαλῆς ἐκδέρκεται ὅσσε·

ἀλλ' αἰεὶ μύθους λαβρεύεαι· οὐδὲ τι σε χρή

[λαβραγόρην ἕμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι].

480 ἵππου δ' αὐταί ἐασί παροίτεραι, αἱ τὸ πάρος περ,

Εὔμηλον, ἐν δ' αὐτὸς ἑξων εὐήρα βέβηκεν."

tòn de χολωσάμενον Κρητῶν ἄγος ἀντίν ηὐδα·

"Αἰαν νείκοις ᾠριστε, κακοφραδές, ἄλλα τε πάντα

from Troy (φη' ἄεκητι θεῶν φυγέεν μέγα λαίτμα θαλάσσης), and his consequent death, are related in δ 499-511.

474. πάρος: prematurely. So here only. — λαβρεύεαι: bluster. A scholiast remarks that Ajax accuses Idomeneus of the very fault which caused his own ruin (see on 473).

475. First half-verse as Π 327. — πολός πεδίου: see on 364. — For the effect of the dactyls in describing the galloping of horses, cf. quadrupedante putrem sonitu quatit ungula campum Verg. Aen. viii. 596.

476. νεωτάτος: Idomeneus was already μεσαίπόλος (growing gray) N 361. — νεωτάτος τοσούτον: so very young, in a tone of mockery (the same tone, perhaps, may be detected in κεφαλῆς ἐκδέρκεται 477). This is the only occurrence of τοσοῦτον with a superlative. See on τοῦν X 241, Ἔ 246.

477. ἐκδέρκεται: sing. with the dual δόσε. See on Ἔ 17. The verb ἐκδέρκεται is well chosen to express an intense, sharp look.

478. οὐδὲ τι σε χρή: see on Ἔ 67. With this expression there is usually an ellipsis (e.g. in this case, of λαβρεύεσθαι), but if 479 is genuine there is none here.

479. λαβραγόρην: cf. 474, 478. Ajax shows his insolence in this thrice-repeated taunt. — πάρα . . . ἄλλοι: i.e. in the presence of so many other better men it is not becoming for you to put yourself forward.

480. αὐταί: the same. — αἱ τὸ πάρος περ: which were in front before.

481. ἔν . . . βέβηκεν: in contrast with the conjecture of Idomeneus in 465. Cf. ἵπποιοι καὶ ἄρμαιοι ἐμβεβαίωτα E 199. — ἕξων: holding. — εὐήρα (cf. i 10a): occurs here only.

482. First half-verse as in Π 413, Z 205, Ω 55, σ 25; second, as in Δ 265, N 221, 259, 274, 311.

483. νείκοις ᾠριστε: hero in wrangling, a parody on the familiar εἴδος ᾠριστε Π 39. — κακοφραδές (here only): spiteful one (evil-devising). — ἄλλα τε πάντα (as in ν 11): this strange use of τέ is perhaps taken from some formula like τά τ' ἄλλα περ (ε 29, ρ 273). The thought is adversative, in close connection with the vocatives preceding, but in the finite construc-
tion (δεύει 484) instead of a participle, as in "Εκτορ ἐδὸς ἀριστε, μάχης ἀρα πολλὰν ἐδεέει Ρ 142.

484. δεύει: followed by a gen. of person, as in πολλὰν κελὼν ἐπιδεύεια ἀνδρῶν Ρ 636, οὐ τεν δευκμὲνον δ 264. — ὁτι ... ἀπηνής: as in Π 35, σ 381 (nearly). The clause is added in confirmation of the opprobrious vocatives.

485. δεύρο: come. See on Χ 254. — τρίποδος: gen. analogous to the gen. of price. — περιδόμεθον: the only example in Homer of the very rare first person dual. This termination occurs twice in Sophocles, but never in Attic prose. For the verb, see on Χ 254, and cf. περιδόσομαι ψ 78.


487. ὀπτότεραι: the fem. is here general and does not refer to the mares of Eumelus. — γνώγης ἀποτίνων: learn by paying the bet, in accordance with the proverb ἰπχθύν δὲ τε νῆπιος ἐγνω (a fool knows a thing after it is done) Τ 198.

488. Cf. 664, 754.


490. προτέρω γένετο (cf. 526): would have gone further, i.e. have become still more bitter.

491 = 734. — ἀνόητατο: see on ἤγεν Τ 273.

492. Cf. 489.

493. Αὐάν: for the quantity of the final syllable, see on Τ 216. — κακοῖς: hostile, repeating χαλεποῖσιν 489. — ἐπεὶ οὔδε ἕοικεν: since it is not becoming either, much less justifiable. Cf. the same words in Α 119. This clause gives the reason for κακοῖς.

494. καὶ δ’ ἄλλῳ: for with any one else also. καὶ belongs to ἄλλῳ and δὲ is used where a causal particle would be more exact. — ἰέξῃ: the opt. after a pres. is unusual. It may perhaps be borrowed from a sentence where it suited the context. Cf. ὃς ἀπόλαστο καὶ ἄλλος, ὅτι τοιαῦτα γε ἰέξῃ a 47. For the whole expression, cf. καὶ δ’ ἄλλῃ νεμεσῶ, ἦ τις τοιαῦτα γε ἰέξῃ.
495 ἀλλ' ὑμεῖς ἐν ἀγώνι καθήμενοι εἰσοράσθε ἵππους: οἱ δὲ τὰχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης ἐνθάδ' εἰλεύσονται: τότε δὲ γνώσεσθε ἕκαστος ἵππους Ἀργείων, οἱ δὲ ὑπερον δὲ τέ πάροιθεν."

ὡς τοῦτο, Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων:

500 μάστι δ' αἰεὶν ἕλαυνε κατωμαδόν: οἱ δὲ οἱ ἵπποι ὑψόσ' ἀειρέσθην ρύμφα πρήσουστε κέλευθον.

ἀεὶ δ' ἰνίοχον κοινῆς ῥαθάμιγγες ἐβαλλον, ἀρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε

ἐκ 286, παύεσκον μνηστήρας, δητις τωιατά γε ῥέοι κ. χ. 315.

495. Cf. 448, and note on 258. — ὑμεῖς: expressed for emphasis, on account of the following contrast οἱ δὲ 496. — καθήμενοι: sitting quietly, in contrast with the commotion of the quarrel (473, 482, 488).

496. ἵππους: the chariots in general. — οἱ δὲ: the drivers. — αὐτοὶ: themselves, in contrast with all conjectures about them. So in K 540, after Nestor has expressed the fear that Diomed and Odysseus have perished, the poet adds οἱ πῶ πᾶν ἐπὶ ἐπος, δὲ ἀρ' ἰλιου διώκει αὐτοί. — ἐπειγόμενοι περὶ νίκης (cf. 437): gives the reason for τάχα.

497. ἕκαστος: shows that the second pers. in γνώσεσθε refers to all the spectators. Achilles emphasizes the fact that no further doubt will then be possible, because of the contention which has arisen from the present uncertainty.

498. ἵππους: proleptic obj. of γνώσεσθε. — οἱ, οἱ τε: the rel. prons. do not introduce indir. questions here (as would be the case in English or Latin). Cf. Φ 609 f. and γνώση ἐπειθ', οἱ θ' ἡγεμόνων κακὸς δὲ τὲ νῦ λαϖ (where the obj. of γνώση is "that one of the leaders who" etc.) B 305.

499–565. The arrival of the contestants and the distribution of the prizes. Achilles proposes to give Eumelus the second prize, but on the protest of Antilochus he yields and gives Eumelus instead a special prize.

499. First half-verse as in E 443, Θ 167. — ἦλθε διώκων: came speeding. Cf. 547, Χ 137.

500. See on 431. — μάστι: see on μήτι 315, and cf. κράτει (quoted on 515). The forms of this word from the stem μαστηγ- are much more frequent than those from μαστι. — οἱ δὲ οἱ ἵπποι: see 387 and note.

501 = ν 83 (nearly); first half-verse as in Φ 307, μ 249; second, as in Ξ 282. — ὑψόσ' ἀειρέσθην: stepped high under the goad.

502. ἰνίοχον: i.e. Diomed. — ῥαθαμίγγες: flying particles. Cf. Ξ 501, where it refers to drops of blood (but in each case thrown up by the hoofs of the horses).

503. Cf. ἀρμα δὲ οἱ χρυσῷ τε καὶ ἄργυρῳ εὖ ἤσκηται K 438. — πεπυκασμένα (covered): richly furnished with
505. **έπέτρεχον**: ran close upon the heels of the horses, as described in 517–521. With this is to be closely joined the following clause, which still further carries out the same idea. — **πολλή**: great, deep.

505. **άρματροχή** (here only): the chariot sped so swiftly that the wheels scarcely left a mark on the light dust. **Cf.** the similar hyperbole in Υ 226 f.

506. **λεπτή**: fine, and hence yielding all the more readily to an impression. — **πετέσθην**: repeats the main thought (504) of the speed of the chariot.

507. **στῇ δὲ κτλ.**: **στῇ δὲ μέσῃ ἄγορᾷ β 37. — στῇ**: stopped. — **πολὺς**: as in Ν 705. **Cf.** μέλαν δ’ ἄνεκήκεν αἷμα Η 262.

509 = Θ 320. — **θόρε**: see on 200.

510. **κλίνε...ζυγόν**: Diomed rests the goad on the ground, leaving the further care of it to Sthenelus (511). — **οὐδὲ μάτησεν** (as in Η 474): and did not tarry.

511. **Sthénélos**: companion of Diomed. **Cf.** τῶν... ἤγεμόνευ... Διομήδης | καὶ Sthénélos Καπανῆς ἀγακλητοῦ φίλος νίός B 563 f.

512. **δῶκε δ’ ἄγελν**: as in A 347; **cf.** Ψ 263, where the mid. is used of the prize which the winner bears off for himself. — **γυναῖκα κτλ.**: **cf.** 263 f.

513. **τρίποδα**: Athenaeus (vi. 232 D) records a tradition that this tripod was afterward consecrated as a gift at Delphi and bore this inscription: χάλκεος εἰμί τρίπος. Πιθοὶ δ’ ἀνάκειμαι ἀγαλμα, καὶ μ’ ἐπὶ Πατρόκλῳ θήκεν πόδας ὄψιν Ἀχιλλεὺς, Τυθείδης δ’ ἀνέθηκε, βοήν ἀγάθοι Διομήδης, κυκῆς ἐποιοί παρὰ πλατών Ἑλλήσποντον. — ὁ δὲ: i.e. Sthenelus. — ἐλέεν ὑπὸ [ὑπέλυνεν]: **cf.** 7, Ω 576. For the position of ὑπὸ, **cf.** λυπέτην δὲ κατά Κ 273. For the long penult of the verb, **cf.** καὶ ἀνδράσι νείκεα λθεῖ η 74. The force of ὑπὸ is from under the yoke.

514. **Νηλήμος**: grandson of Neleus, as Achilles is called Διακίδης Φ 178. This adj. is applied elsewhere only to Nestor. — By giving the details of the ornaments and mountings of gold and tin (**cf.** παμφανώνωτος 509).
κέρδεσιν, οὗ τι τάχει γε, παραφθάμενος Μενέλαον·
άλλα καὶ άδι Μενέλαος ἐχ' ἐγγύθεν ὑκέας ἵππους.
όσσον δὲ τροχοῦ ἵπποι αὕτωται, άδί ρά τ' ἄνακτα
ἐλκησιν πεδίου τιτανόμενοι σῦν ὀχεσφιν·
tοῦ μὲν τε ψαῦνουσι ἐπισσώτρον τρίχες ἀκραί
οὐραίαι· ὃ δὲ τ' ἄγχι μάλα τρέχει, οὐδὲ τι πολλὴ
χώρῃ μεσσηγύς, πολέος πεδίου θέουτος·
tόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
λείπετ'· ἀτάρ τὰ πρώτα καὶ ἐς δίσκουρα λέλειπτο,
ἄλλα μιν αἵα κίχανεν· ὃφελλετο γάρ μένος ἦν

ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Ἀἴθη.
eἰ δὲ κ' ἐτι προτέρω γένετο δρόμος ἀμφοτέρουσιν,

arrival of Diomed (507-513) the poet
indicates that Antilochus was some
little distance behind him. Menelaus,
on the contrary (516), was close be-
hind Antilochus.

515. κέρδεσιν (cf. 315 ff., 322, and
418-437): by craft. Cf. δόλῳ, οὗ τι
κράτετ' γε Η 142.

517. άδί ρά: with subj. in a cond.
sense, as in X 23.

518. πεδίου τιτανόμενοι: cf. X 23.
519. τοῦ: i.e. ἵπποι (in a collective
sense, with τρίχες, the tips of the
tail). Since these touch the tires of
the wheels, and not the chariot-box,
we infer that the wheels were at least
in line with the front of the box, if
not projecting beyond it, and also
were not far apart.

520. οὐραίαι: the adj. occurs here
only. — δὲ: i.e. the wheel.

521. πολέος πεδίου θέουτος: cf.
475, and πολέος πεδίου θέουται Δ 244.
— θέουτος (gen. abs.): as he runs. But
the gen. may possibly be construed
with τοῦ 519. See on T 210.

522. τόσσον: only so far. — δή:
indeed, emphasizing τόσσον in contrast
with the following clause (ἀτάρ τὰ
πρώτα κτλ.). — Ἀντιλόχοιο: the gen.
depends on the idea of separation or
inferiority in λείπετο 523. Cf. 529,
and Ἀράβιοι ἡλαυνὸν πάντες καμήλους
(camels) ταχυτῆτα οὗ λειπομένα ἵππων
Hdt. vii. 86. See ΗΑ. 749; G. 1120.

523. λείπετο: was behind. — τὰ
πρώτα: at first. See 431 ff.—καί: even.
— ἐς δίσκουρα (here only, but cf. δίσκον
οὐρα 431): as much as a discus-throw.
For the meaning of ἐς, cf. T 32.

524. κίχανεν: see 446 f. — ὅφελ-
λέτο: was augmented by the chiding
of Menelaus (442 ff.).

525. τῆς: for the use of the article,
cf. 295, 303, and see M. 260 f. See
on 75.

526. εἰ δὲ κ'ε: the only instance of
eἷ δὲ introducing a cond. contrary to
fact. M. 324; GMT. 437. — δρόμος:
the race (not the course). — Cf. 490
and 382, with the passage from Vergil
cited on the latter verse.
τῷ κέν μίν παρέλασον' οὖν ἀμφηρίστων ἔθηκεν. αὐτὰρ Μηρώνης θεράπων ἐνς Ἰδομενῆς λείπετ' ἀγακλῆς Μενελάου δουρῶς ἐρωθέν.

βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι,

ηκιστος δ' ἦν αὐτὸς ἔλαινεμεν ἀρμ' ἐν ἄγωνι.

υῖος δ' Ἀδμήτου πανύστατος ἦλυθεν ἄλλων ἑλκών ἁρματα καλά, ἐλαύνων πρόσοσθεν ἵππους.

τὸν δὲ ἱδὼν ὅκτερε ποδάρκης δίος Ἀχιλλέας,

οὕτω δ' ἄρ' ἐν Ἀργείοις ἐπεα πτερόεντ' ἀγόρευεν.

"λοῖσθος αὐνήρ ὁριστος ἔλαινει μῶνυχας ἴππους· ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὡς ἑπιεικεῖς,

δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέας νῦὸς."

ὡς ἐφαθ', οἱ δ' ἄρα πάντες ἐπήνευον, ὡς ἐκέλευεν.

527. οὖν ἀμφηρίστων ἔθηκεν: and not merely made the race a draw, i.e. would have won a complete victory.

528. Cf. 860, 888, and Μηρώνης δ' ἀρα οἱ θεράπων ἐός Ν 246.

529. δουρός ἐρωθήν: briefer expression for ὅσον τ' ἔπι δοῦρος ἐρωθή γέγονεν Ο 358; cf. Φ 251, and Ψ 431. For the acc. denoting extent of space, cf. ἄπεσαν δυρυκέκες (a spear's throw) K 357.

530. βάρδιστοι: the word occurs elsewhere only in 310, where it is applied to the steeds of Antilochus.

531. ηκιστος: slowest. This superlative from ηκα occurs here only. For the positive, cf. η ὁ μν ἦ ἀλάσει τ Σ 92.

— ἐν ἄγων: emphatic, for in battle Meriones was no inferior charioteer.

532. υῖος Σ' Ἀδμήτου: i.e. Eumelus (288 f.). — ἄλλων: for the gen., see on Τ 96.

533. ἅλκων: dragging. The chariot was light and could even be carried by a single man, for in K 504 f. Diomed, having captured the chariot of Rhesus, deliberates ἰ ... δίφρον ἐλὼν, ... ῥυ-μοῦ ἑξεροι ἦ ἐκφέροι ὑψὸν ἀείρας. As the yoke was broken and separated from the pole, it was impossible to harness the horses to the chariot again. See on 393, — πρόσοσθεν: before him. The word occurs here only.

534 = Π 5; first half-verse as in Α 814.

535. See on X 377.

536. λοῖσθος (pred.): the word occurs here only, but cf. 751, 785. — Second half-verse as in Α 289.

537. Cf. ἀλλ' ἄγε οἱ δῶμεν ξευνῆων, ὡς ἑπιεικεῖς θ 389.

538. δεύτερα: in appos. with ἀέθλιον.

— φερέσθω: Diomed had already taken possession of the first prize. See 511 f.

539. First half-verse as in δ 673, θ 398, ν 47; second, as in Δ 380. Cf. ὡς ἐφαθ', οἱ δ' ἄρα πάντες ἀκοντίσαν, ὡς ἐκέλευεν χ 255.
540. ἵππων: i.e. the one offered (in 265) as second prize.

541. This verse, with a difference only in the first foot, occurs E 565, N 400, P 653.

542. δίκη (const. with ἡμείς ἀρετή): with a claim of right. ‘δίκη, the setting forth of right, in the mouth of a suitor is only a plea, though in the mouth of a judge it becomes a decision.’ Monro. — Cf. hic to tum caveae consessum ingentis et ora | prima patrum magnis Salini clamoribus inplet, | ereptumque dolo reddi sibi poscit honorem Verg. Aen. v. 340 ff.


544. μέλλεις: ἀφαίρησον: this combination of the pres. of μέλλω with a fut. inf. to indicate an action on the taking of place, occurs only here in Homer. — ἀφαίρησον: sc. ἐμέ.

545. τὰ φρονέων: with this thought, introducing a clause with ὅτι. Cf. τὰ φρονέων, ίνα . . . δαμείη Ε 564, τὰ φρο-

546. ἐσθλὸς ἐὼν: ‘noble fellow that he is.’ Antilochus quotes this, as it were, from the thought of Achilles (cf. 536). — ἠφέλεν . . . εὐχέσθαι (547): for the idea that immediate success is due to the favor of the gods, cf. 405 f., 770 f., 872 f., and the successful prayer of Pandaruss Δ 119–140.

547. τῶ: then, resuming the preceding clause, and introducing the apodosis. Cf. T 61.

548. καὶ τοι . . . ἐστὶ τοι (549): as in Ξ 337 f. Cf. ἀλλ’ εἰ τοί φίλος ἐστί, τεῦν δ’ ὠδόφωρται ἡτορ Π 450.

550. πρόβατα: in Homer seems to
include all domesticated animals in droves or flocks. In later times it was restricted to the smaller animals.

551. τῶν: part. gen. with ἀνελῶν. — ἐπείτη: hereafter, opposed to αὐτικα νῦν 552. — ἀνελῶν: with δόμεναι, as in ἀργόν ὄντω, . . . ἀνέλυσα σ. 16. — δόμεναι (inf. as concessive inv.): you may give. — μείζον: i.e. more valuable.

552. σ’ αἰνήσωσιν Ἀχαιοί: refers to 539 f.


554. ὃς Κ’ ἔθελησιν: whosoever wishes. — χείρεσιν μάχεσθαι: cf. χερσὲ μὲν οὗ τοι ἐγὼ γε μαχῆσομαι A 298. 555. First half-verse as in Λ 595; second, as in A 121 and elsewhere.

556. χαίρων Ἀντιλόχῳ (instrumental dat.) for the meaning (to take pleasure in), cf. χαίρει δ’ Ἀθηναίη πεπνυμένῳ ἀνδρὶ γ. 52. The cause of the pleasure is the manly attitude of Antilochus and the energy with which he defends his right. The following clause with ὅτι, on the other hand, shows that Achilles takes no exception to the challenge of Antilochus.

557 = 0 48 and elsewhere.

558. εἰ μὲν δή: if (i.e. since) indeed. — οἴκοθεν ἄλλο (as in 592, Η 364, 391): something else from my store, besides the prizes already offered.

559. ἐπιδοῦναι: give besides. — ἐγὼ δέ: the obj. of the preceding clause is here made the subject, and besides being placed first is further emphasized by δέ. There is therefore a lack of perfect correspondence between εἰ μὲν (558) and ἐγὼ δέ. Cf. τούσ δ’ εἰ πέρ . . . τις . . . κινῆσαι . . . οἱ δὲ κτλ. Η 263 f., εἰ δὲ καὶ λύσωμαι ὑμέας . . . ὑμεῖς δὲ κτλ. μ. 163 f.

560–562. Cf. the words of the Phaeacian Euryalus δῶσω οἱ τῶδε ἀντί Παγχάλκεων, ὡς ἐπὶ κώπῃ (hilt) | ἀργυρῆ, . . . πολεός δὲ οἱ ἀξίοι ἐσται θ 403 ff.

560. For the fact, see Φ 139–183. Cf. also levibus huic hamis, consistam auroque trilicem | loriceam, quam Demoleo detraxerat ipse | donat Verg. Aen. v. 259–262.
χάλκεον, ὥπερ χεύμα φαεινὸν κασσιτέρωον ἀμφιδεθύνηται; πολέος δὲ οἱ ἄξιος ἐσταί.

ointments. ὦ ὅρα καὶ Λυτομέδοντι φίλω ἐκελεύσεν ἑταῖρῳ οἰσέμενα κλισίθεν. ὁ δ' ὥχετο καὶ οἱ ἑνεκεν.

565 [Ἐὔμηλῳ δ' ἐν χερσὶ τίθει. ὃ δὲ δεξατο χαίρων.]

τοίς δὲ καὶ Μενελαὸς ἀνίστατο θυμὸν ἄχειὼν, Ἀντιλόχῳ ἄμοτον κεχολωμένος. ἐν δ' ἄρα κῆρυξ χερσὶ σκῆπτρον ἑθηκε, σωπηθεῖσα τε κέλευσεν Ἀργείους. ὁ δ' ἔπειτα μετήνδα ἰσόθεος φῶς. μῶν

570 "Ἀντιλόχε, πρόσθεν πεπνυμένε, ποίον ἔρεξας. ἡγοῦνας μὲν ἐμὴν ἀρετὴν, βλάψας δὲ μοι ὦποις, τοὺς σοὺς πρόσθε βαλὼν, οἱ τοι πολὺ χείρονες ἦσαν.

561. χεύμα (here only; from χέω): a casting.—κασσιτέρωο: cf. the breastplate of Agamemnon τοῦ δ' ἡ τοι... οἴμοι (bands)... κασσιτέρω Λ 24 f.

562. ἀμφιδεθύνηται: is set round. Cf. the sword of Euryalus (see the passage cited on 560–562) κολέον (sheath) δὲ νεωτριστοῦ ἐλέφαντος (fresh-sawn ivory) ἀμφιδεθύνηται θ 404 f.

564. οἱ: i.e. Achilles, unless 565 be omitted, in which case it might refer to Eumelus.

565. Cf. 624, 797. The verse occurs also (with a change in the first two feet) Λ 446, o 130, and is generally thought to be spurious here.

566-613. Menelaus brings a complaint against Antilochus, but as the latter frankly acknowledges his fault and expresses his penitence, Menelaus voluntarily relinquishes to him the second prize.

566. θυμὸν ἄχειὼν: the same verse-close in Β 869, Σ 461, φ 318. Menelaus is grieved at the loss of a prize, and angry (567) at the unfair conduct of Antilochus (417–447).

568. σκήπτρον ἑθηκε: Antilochus (542) had merely risen, but Menelaus intends to make a formal and solemn appeal, and therefore takes in his hands the scepter, as was the custom of speakers in a regular meeting for deliberation. So when Telemachus rises to speak in the Ithacan assembly, σκῆπτρον δὲ οἱ ἐμβάλε χερὶ | κῆρυξ β 37 f. Achilles, after his angry speech to Agamemnon, ποτὶ δὲ σκῆπτρον βάλε γαῖη |... ἔξετο δ' αὐτὸς Λ 245 f.

570. πρόσθεν πεπνυμένε: cf. 140.

571. ἡγοῦνας: you put to shame. — ἀρετήν: skill. In 276, 374, and Τ 411 the meaning approaches nearly to speed, while in 578 (below) it is almost dignity.—βλάψας: see on 387.

573. Cf. 457, and B 79, which is identical with this verse except the first foot (ɔ φίλω).  
574. ἐσ μέσον κτλ.: cf. 814, Τ 159.  
—— ἐσ μέσον (into the middle): impartially, so that the decision is given without regard to the dignity or power of the contending parties, who are conceived as standing on opposite sides.— ἐπ’ ἄρωγῃ: with (a view to) partisanship, on the part of the judges for one side or the other. Contrast Σ 502, where the λαὸι are described as ἀμφὶ ἄρωγοι (partisans on either side).  
575. First half-verse as in X 106 (where see note), φ 324; second, as in B 47, and elsewhere.  
576. βιησάμενος: overcoming, by the assertion of his higher rank and power.  
577. οὐχεταὶ ἵππον ἄγων: has departed with the mare, a more vigorous expression than the simple ἤγαγε. So the dream of Ἀγαμέμνων ὑφ’ ἄρωγος ἀποπτάμενος B 71.— οἶ: i.e. Menelaus; so also αὐτὸς in 578.— ὅτι οἶ . . . βίη τε (578): two contrasting clauses, para-tactically united, of which the second contains the leading idea. The first would be expressed in English as a subord. clause of concession (although, or while).  
578. ἀρετῇ τε βῆ τε: in dignity and power. See on 571, and cf. θεοὶ . . . τῶν περ καὶ μεἴζων ἀρετῆ τιμῆ τε βῆ τε Ι 497 f.  
579. εἰ δ’ ἄγε: see on Τ 108.— δικάσω: let me declare what is right. Subjv. of (self-)exhortation. See on 542.— μοί: cf. μοί ἐπιπλήσσεις Μ 211.  
580. θεία: just; sc. δίκη, implied in δικάσω. Cf. δίκην ἱδὼντα εἶτοι Σ 508, and for the opposite idea, σκολίας (crooked) κρίσεις βέματας Π 387.  
581. εἰ δ’ ἄγε: here, as usual, followed by an inv. or some similar expression. Contrast 579.— διοστρεφέσ: Menelaus, in spite of his anger, does not withhold the customary title of honor (cf. Χ 455), which is here purely formal.— ἦ θέμισ ἐστίν: marks the oath, with the additional formalities described in 582–584, as customary in such cases. See on Ω 652.  
582. ἱππῶν, ἀρμάτους: i.e. those of Antilochus himself.
χερσὶν ἔχων ῥαδινήν, ῃ περ τὸ πρόσθεν ἕλαυνες,
ἵππων ἀφάμενος γαϊήχον ἐννοούμας
585 ὀμνυθὶ μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἁρμα πεδήσαια"
τὸν δ᾽ αὐτ᾽ Ἀντίλοχος πεπνυμένος ἀντίον ἡμᾶ.
"ἀνσχεο νῦν. πολλὸν γὰρ ἐγὼ γε νεώτερός ἐμι
σεῖο, ἀνὰς Μενέλαια, σὺ δὲ πρότερος καὶ ἄρειών.
οἰσθ', οἷα νέον ἀνδρός ὑπερβασία τελεύσων·
κραινότερος μὲν γάρ τε νόσσα, λεπτὴ δὲ τε μῆτις·
τῷ τοι ἐπιτήτω κραδίν. ἵππον δὲ τοι αὐτὸς
δῶσω, τὴν ἀρόμην· εἰ καὶ νῦ κεν οἰκοθέν άλλο

583. ῥαδινήν: occurs here only in Homer. — ἵ περ: the very one with which.

584. ἵππων ἀφάμενος: the preceding stipulations merely mean that Antilochus must take the oath while standing by his chariot and with whip in hand, thus recalling in thought the situation with which the oath is concerned. But in touching his horses Antilochus would virtually be invoking Poseidon, the creator of the horse, and the ancestor of Antilochus's race, to witness the oath, and punish him in case of perjury. So Ἡπίος says to Hera ὄμοσον...Στυγὸς ὦδωρ, ἵ χερὶ δὲ
τῇ ἐτέρῃ μὲν ἔλε χόνα πουλυβάτειραν, ἵ τῇ δ᾽ ἐτέρῃ ἁλα μαρμαράν, ἵνα νῦν ἀπαντῆ | μάρτυροι ὦτ' οἱ ἐνερεθε θεοὶ ζ 271-274. — γαϊήχον ἐννοούμας: as in Ν 43, 59, 677, Ο 222, λ 241.

585. μὴ μὲν: verily not. See on Τ 261.

586. Ἀντίλοχος: he does not take the scepter (567 f.), since he addresses himself directly to Menelaus.

587. ἀνσχεο: calm yourself (hold yourself back). Cf. Ω 549, and ἀν-σχεο κηδομένη περ (Hephaestus to Hera) A 586; also 591 below. — νεώτερός ἐμι: the significance of this appears in 589.

588. πρότερος καὶ ἄρειὼν: as in Β 707, τ 184. — πρότερος (sc. γενεὴ): equiv. to προγενέστερος. Cf. γενεὴ πρό-
τερος Ο 106. — ἄρειὼν: of higher rank, as a reigning prince, and brother of the commander-in-chief.

589. So Priam must ratify the truce in Γ because αἰεὶ δ᾽ ὀπλοτέρων (younger) ἀνδρῶν φέρεται ἦρεθαιναι (are unsteady) Γ 108. Cf. αἰεὶ γάρ τε νεώ-
tεροι ἀραβαδεύσων η 294.

590. κραινότερος (swifter): more hasty, and so an easy prey to rash-
ness. — νόσσα: his thought (in coming to a decision). — λεπτὴ δὲ τε μῆτις
(as in Κ 226): but weak his insight.

591. τῷ ... κραδίν (as in Τ 220, where see note): therefore let your
card forbar, i.e. subdue your wrath.
— αὐτὸς: myself, without waiting for a
decision, i.e. voluntarily. Antilochus
had stoutly defended his claim in 544,
but now, out of reverence for the
oath, he confesses his fault and offers
to give up the prize.

592. ἀρόμην: I won, by coming in
The text is a page from a Greek text containing a passage from Homer's Iliad. The translation and notes are as follows:

Second. — ei kev: if perchance. See on τ 322. — kal: even, with ἄλλο. There is therefore no conj., the asyndeton showing the emotion of the speaker. — οὐκοδεν ἄλλο (see on 558): i.e. if Menelaus should express the wish that he pay an additional penalty for his offence, besides the return of the prize.

593. ἐπαιτήσειας: this compound occurs here only. — ἀφαρ (const. with βουλομην 594): at once, i.e. without taking time for reflection. The promise is unconditional. — αὐτίκα (const. with δούναι): forthwith.

594. βουλομην: cf. βούλοι ἐγὼ λαοῦ σὸν ἐμενεια ἂ ν απολέσθωι Α 117. The idea of comparison is involved in the verb. — σοι γε: σοι is emphasized by γε, in connection with the renewed address, to express the profound respect felt by Antilochus. So Andromache says to Hector that there will be no solace for her ἐπει ἂν σὺ γε πότιμον ἐπίστησ. Ζ 412. Cf. εἰ μὴ σὺ γε δύσεαi ἀλκή I 231.

595. εἰ θυμοὶ πεσέων: i.e. be estranged from your heart. Cf. ἀπὸ θυμοὶ μᾶλλον ἐμαὶ ἐσφαί A 502 f., and for the opposite idea, κείνα . . . ἐνθύμιος ἐστον ν 421. — δαίμοσιν (dat. of interest): in the eyes of the gods. Cf. θεοὶ ἄλη-

596. Second half-verse as in 541.

597. εἰ χείρεσσοι τίθει: gave over to. Cf. πατρὶ φλόγ. εἰ χερσὶ τίθει Α 441, and often.

598. ἰάνθη: here with i (by the augment), but in 600 with ἥ. — ὡς εἰ (see on Χ 150): as if, without a verb following, for nothing can be supplied from ἰάνθη which suits ἐροσ. The poet says: "Menelaus's heart was rejoiced as dew round about on the ears of corn, when the harvest is ripening," but the meaning plainly is "as the ears of corn are refreshed by the dew." Cf. "as the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters." Proverbs xcv. 13. — σταχυόσσων, ἀλδήσκοντος (509): here only.

599. φρίσσουνιν: bristle, i.e. are thickly covered with bristling ears. Cf. spicea jam campus cum messis inhorruit Verg. Georg. i. 314.

600. σοι, Μενέλαε: for the apostrophe, see on τ 2. — μετά φρεσὶ: within your breast, not essentially different from εἰς (in) φρεσὶ. Cf. Τ 169, and τίς σφι μετά φρεσὶ γίγνεσαι ἀλκή Δ 245.
καὶ μν̄ φωνήσας ἐπεα πτερόεντα προσηύδα:  
“Ἀντίλοχε, νῦν μέν τοι ἐγὼν ὑποεύξομαι αὐτὸς ἐπειδὲ οὐ τι παρῆρος οὐδ’ ἀεσίφρων ἥσθα πάρος: νῦν αὖτε νῦν νίκησε νεοῖς.

605 δεύτερον αὐτ’ ἀλέασθαι ἁμείνονας ἡπεροπεύειν. 
οὐ γάρ κέν με τάχ’ ἄλλος ἀνήρ παρεπέισεν Ἀχαίων· 
ἄλλα οὐ γὰρ δῆ πολλὰ πάθεις καὶ πολλὰ μόγησας 
σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεός εἶνεκ’ ἐμείο· 

610 δῶσο ἐμὴν περ ἔοισαν, ἵνα γρώσωι καὶ οἴδε,

601. προσηύδα: the poet returns to the third pers. after the apostrophe. Cf. Πατρόκλεις ἵπποκέλευθε, | ἑσσαν καὶ Τρώων . . . | καὶ μ’ ἐβάλε II 584 ff. 
602. νῦν μὲν: i.e. since you meet me in this spirit. — αὐτός: myself in turn (as you have yielded, 591). 
603. χωμένος: concessive. — παρήρωρος: inconsiderate. Technically of a third chariot-horse, fastened at the side, in contrast with the pair which were firmly harnessed to the yoke. Cf. Λιπομέδων . . . πασσάμενοι . . . ἀφρ. . . . ἄλας ἀπέκοψε παρήρωρον (his third horse which had been struck down by Sarpedon) II 472 ff. From this comes the idea of something wavering or unsteady. — ἀεσίφρων: thoughtless, the opposite of ἐμπέδος. Cf. Τ 183. 
604. νῦν νίκησε νεοῖς: youth prevailed over discretion. The alliteration makes it probable that the expression was proverbial. — νεοῖ (νέος): this word occurs nowhere else in Greek literature. 
605. δεύτερον (adversative asyndeton): another time, i.e. in the future. — ἀλέασθαι (inv. inf.): followed by inf., as in 340. Cf. ἀλευταὶ ἡπερο- 

606. οὐ τάχα: not so quickly, i.e. it would have required more persuasion. 
607. ἄλλα οὐ γὰρ δῆ: but since you, as all know. γὰρ introduces the reason for the clause with τῶν which follows (609). Cf. πολλοὶ γὰρ τεθνάσι . . . τὼ σε χρῆ πόλεμον . . . πάνσαι II 328-331 (where, as here, the fact stated as a reason is well known). — Cf. ὡς ἐπὶ σοὶ μᾶλα πολλὰ πάθον καὶ πολλὰ μόγησα I 492. 
608. ἀδελφεός: i.e. Thrasymedes. Cf. Νεστορίδην Ὀρασμυῆδα I 81. — εἶνεκ’ ἐμείο: the poet represents Mene- laus as bearing well in mind his sense of obligation to the warriors who are fighting in his behalf. Cf. ἐπεί κακὰ πολλὰ πέποσθε | εἶνεκ’ εἰμὴς ἔριδος καί Ἀλέξανδρου Τ 99 f. 
609. λυσομένω: see 587 and 591. 
610. δῶσο: relinquish. — ἐμὴν περ ἔοισαν: in consequence of what Antilochus had said in 591 f. — γνῶσις: may learn, referring to what follows in the next verse. — Second half-verse as in A 302.
611. θυμός . . . ἀπηνής: as in 0 94. — ὑπερφιάλος (overgrown or exceeding due measure): overbearing.

612. Νόημον: the name (right-minded) seems to be significant here, as in the case of another person to whom it is given by the poet Φροίλος Νόημον ὀλίγων νίω β 356. In E 678 Odysseus slays a Lycian of the same name.

613. ὁ δὲ: i.e. Menelaus.—λέβητα: i.e. the third prize (267 f.). — Second half-verse as in τ 386.

614-652. Achilles gives the remaining fifth prize to Nestor, who in thanking him recalls the deeds of his youth.

615. τέτρατος: closely connected with the following words. — ὡς: as, i.e. corresponding to the success with which he drove in the race. Cf. 779.

616. ἀμφίθετος: see on 270. — Νέωτορι δῶκεν: thus the final award of prizes is as follows: Diomed receives the first, Antilochus the second, Menelaus the third, Meriones the fourth (each according to his rank at the finish), while Eumelus, who was at first in the lead, but finished fifth through no fault of his own, receives a special recognition equal in value to the second prize. There is therefore no claimant for the fifth prize, which is then given honoris causa to Nestor.

617. Ἀργείων ἄν': ἀγώνα: through the assembly, to the place where Nestor sat among the spectators. See on 258.


621. αὐτῶς: i.e. without your taking any part in the contest. See on
ouδέ τ’ ἀκοντιστῶν ἐσδύσεαι οὐδὲ πόδεσσιν θεύσεαι. ἡδη γὰρ χαλάπον κατὰ γῆρας ἐπείγει.” ἐγιν.

οὐς εἰπὼν ἐν χεροῖς τίθει. οδὲ δὲ δέξατο χαίρων,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδας.

"ναι δὴ ταύτα γε πάντα, τέκους, κατὰ μούραν ἔειπε

οὐ γὰρ ἐτ’ ἐμπέδα γυνα, φίλος, πόδες, οὐδ᾽ ἐτί χεῖρες

ἀμφοτέρωθεν ἐπαισσονται ἐλαφραί.

εἰδ᾽ οὐς ἤβωμι βίη τε μοι ἐμπεδος εἰη,

ὡς ὀπότε κρέιοντ’ Ἀμαργυκεὰ θάπτων Ἑπειοί

Βουνπρασίῳ, παῖδες δὲ θέσαν βασιλῆς οὐθλα.

Χ 125, 484. — οὐ γὰρ πῦξ γε κτλ.: of the contents here enumerated, that in boxing is described in 653 ff., wrestling in 701 ff., running in 740 ff., spear throwing in 884 f. The same contests are mentioned by Nestor in 634 ff., with the statement that he had engaged in them victoriously in his youth. Cf. πῦξ τε παλαισαύνη τε καὶ ἀλμασιν ἣδὲ πόδεσσιν Θ 103, and the famous pentameter verse of Simonides containing the elements of the pentathlum, ἀλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην Anthol. Lyr. ed. Bergk-Hiller, 133.

622. ἀκοντιστῶν ἱσδύσεαι: neither of these words occurs elsewhere, but for the latter, cf. μάχην καταδύσειν 1 241.

623. For the second half-verse, cf. χαλεπὸν δὲ σε γήρας ὀπάζει Θ 103, ἐπεί κατὰ γῆρας ἐμαρφέν ομ 390. — κατὰ ἐπείγει: presses upon you, like a troublesome enemy following close at the heels of his victim, and constantly threatening him with death.

624 = 797 (cf. 565), A 446, 1 130.

626 = K 169, A 286 (almost), where it is addressed to Nestor, and σ 170.

627. First half-verse as in N 512. — ἐμπέδα: sc. ἐπίτι. — πόδες: in appos. with γυνα, as if the poet intended to conclude the verse with the usual formula πόδες καὶ χεῖρες ὑπερθεν. But since in the case of χεῖρες the general idea of unimpaired strength is specialized into that of swift and easy motion, ὀδ’ ἐτί is repeated and χεῖρες receives its own predicate.

628. ἀμφων ἐπαισσονται: swing upon my shoulders. The mid. of ἐπαισσω occurs only here and 773. — ἐλαφραί (pred.): lightly.

629 = H 157, A 670, 4 468: Nestor’s regular introduction to the reminiscences of his youth. The wish here stands in lively contrast with the foregoing mention of his weakness.

630. ὡς ὀπότε: as I was when. — Ἀμαργυκεὰ: cf. πολέες δ’ ἐμβαίνον Ἑπειοι. . . . τῶν δ’ Ἀμαργυκείδης ἥρχε κράτηρες Διώρης Β 619-622. — Ἑπειοί: in A 670-761 Nestor recounts a conflict between the Epeians and the Pylians.

631. Βουνπρασίῳ: a part of Elis, which Augeas, king of Elis, was said in later story to have given to Ama-

632. Cf. τῷ δ' οὖ πώ τις ὤμοιος ἐπι-χθόνος γένετ' ἀνήρ B 553.

633. αὐτῶν Πυλίων: to whom Nestor belonged (hence αὐτῶν). — Αὐτωλῶν: akin to the Epeians, but living on the opposite (north) side of the Corinthian Gulf. — Second half-verse as in I 549.

634. Κλαυτομήδεα Ἡνοτὸς νιῶν: this is the only mention of Clytomedes, and the Enops of Ζ 445 is a Trojan.

635. Ἀγκαίων: an appropriate name for a wrestler. Cf. ἀγκάς (with their arms) 711. — Πυλευρών: Pleuron was in Aetolia, so that this Ancæus is to be distinguished from the Arcadian prince of B 600, τῷ ἴρχ' Ἀγκάλου πάς κρεών Ἀγαπήνωρ. — μοι ἄνεστῃ: rose as adversary against me, after the summons to the contest. So in 677, 880.

636. Ἰφικλὸν: perhaps the same as the Phthian chief mentioned B 705 Ἰφικλὸν νῖός πολυμῆχον Φυλακίδαο, and N 698 αὐτὰρ ὁ (i.e. Πολάρκης) Ἰφικλὸν πάς τοῦ Φυλακίδαο. Iphíclis is often named in later myths as a runner of wonderful speed. — παρέδραμοι: this verb is nowhere else const. with an acc., but is often used 'absolutely,' as in X 157.

637. Φυλῆα: father of Meges. Cf. Μέγης ἀτάλαντος Ἀρης, | Φυλείδης, ὅν τίκτε διίφιλος ἵππατα Φυλείς B 627 f. The latter was leader of the Epeians. Cf. αὐτάρ Ἔπειων Φυλείδης τε Μέγης N 691 f. — Πολύδωρον: also the name of a son of Priam. Cf. Τ 407 ff.

638. οὐοισιν: only. This seems to imply that the five contests mentioned (see 621 and note) were regarded as a complete list and formed the Homeric πένταθλον. — Ἀκτορίων: for their names, cf. υῖς ὁ μὲν Κτέστων, ὁ δ' ἀρ' Ἐφύρτου, Ἀκτορίων B 621. They are also called Μολίων from their mother Molione, who bore them to Poseidon. In spite of this they are called Ἀκτορίων, just as Heracles was often known as Ἀμφιτρωνιάδης from his reputed (not real) father. In the popular mind they were a symbol of the power of united effort, and were represented in later story as forming one body with two heads, four hands, and four feet. The story may be derived from the crushing force of the two mill-stones (μύλαι, μόλαι, Μολιών).
[πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
οὖνεκά δὴ τὰ μέγιστα παρ’ αὐτόθι λείπετ’ ἄεθλα].
oi δ᾽ ἄρ᾽ ἐσαν δίδυμοι· ὁ μὲν ἑμπεδον ἴνιόχευεν,
ἑμπεδον ἴνιόχευ’, ὁ δ᾽ ἄρα μάστιγι κέλευεν.
ὡς ποτ’ εὖν· νῦν αὗτε νεώτεροι ἀντιοώντων
ἐργών τοιούτων· ἐμὲ δὲ χρὴ γῆραί λυγρῷ
πείθεσθαι, τότε δ’ αὕτε μετέπρεπον ἡρώεσσιν.
ἀλλ’ ἰδί καὶ σὸν ἑταῖρον ἀέθλουσι κτερεῖζε.
tοῦτο δ’ ἐγὼ πρόφρων δέχομαι, χαίρει δὲ μοι ἤτορ,
ὡς μεν ἀεὶ μέμνησαι ἐνηνέοις, οὐδὲ σε λῆθω
τιμῆς, ἤς τέ μ’ ἐοικε τετιμησθαί μετ’ Ἀχαιοῖς.

640. οὖνεκα: here apparently equiv. to τοῦνεκα (therefore). — τὰ μέγιστα: i.e. those for the chariot-race, the most important of all the contests. — παρά: const. with λείπετο. — αὐτόθι: there, i.e. in their possession.
641. ἄρα: you know.
642. ἑμπεδον ἴνιόχευε: for the 'epan-alepsis,' see on Χ 372. It is a figure of speech more suited to the garrulous Nestor than to Hector, who uses it in Χ 127 f. — μάστιγι κέλευεν: as in Ω 326.
644. The ancient commentators note the curious fact that this verse (reading γῆρα or γῆραι, for γῆραί) can be read as an iambic trimeter.
645. πείθεσθαι: see on 48. — Second half-verse as in Β 579.

646. ἀλλ’ ἰδί καὶ: but go on and, as in ζ 171 ἰδί καὶ. . . ἐπος φάο. In most cases there is no connective after ἰδί, but cf. Ω 336. — κτερεῖζε: proceed with the funeral honors, of which the games were a part. The pres. inv. is used of the continuing of an action already begun.
648. ὡς: how, i.e. at the way in which. — άεί: usually αἰεί or αἰὼν in Homer. — ἐνηνέοις: by adding this word Nestor calls attention to the fact that the respect always shown him by Achilles has its counterpart in his own benevolent and friendly feeling toward the latter, — 'who, on my part, am friendly disposed toward you.' — οὐδὲ σε λῆθω (as in Λ 561): and you never forget me, a negative parallel to αἰεί μέμνησαί.
650 σοί δὲ θεοὶ τῶνδ᾽ ἀντὶ χάριν μενοεικέα δοεῖν."

οίς φάτο, Πηλείδης δὲ πολὺν καθ᾽ ὀμιλὸν Ἀχαιῶν ὰχετ', ἐπεὶ πάντ᾽ αἴνων ἐπέκλυε Νηλείδαιο.

αὐτάρ ὁ πυγμαχίς ἀλεγεινής θήκεν ἀθέλα. ἄμφιρ δὲ γνώμων ταλαεργὸν ἂγων κατέδησ᾽ ἐν ἄγων ἐξετε' ἄμμήτην, ἣ τ᾽ ἀλγίστῃ δαμάσασθαι.

τῷ δ᾽ ἀρὰ νυκθέντι τίθει δέτας ἀμφικύπελλον. στῇ δ᾽ ὄρθος καὶ μύθον ἐν Ἀργείουσιν ἔστεν: "Ἀτρείδη τε καὶ ἄλλοι ἐν κύκλῳ δεῦτε κελεύομεν, ὡ περ ἀρίστω, ἢ

πῦξ μαλ᾽ ἀνασχομένω πεπληγήμεν. ὃ δὲ κ᾽ Ἁπόλλων

δῶγ καμμονήν, γνώσωι δὲ πάντες 'Ἀχαιοῖ,

650. τῶνδε (pl.): i.e. the gift and the honor which went with it. — ἀντὶ: like ἄμφι, does not suffer anastrophe, since its metrical length is more than two moras.

651. πολὺν καθ᾽ ὀμιλὸν Ἀχαιῶν: cf. 617.

652. πάντα: appears to be used because the speech of Nestor, by its length, might well have roused the impatience of Achilles. — αἴνων: eulogy. Cf. 795, but it is story of praise in ὤ γέραν, αἴνων μὲν τοι ἀμφότερον, ὥν κατέλεξας ἐξ 508. — επέκλυε: occurs here and ε 150 only.

653-659. Contest in boxing between Epeius and Euryalus.

653. ἀλεγεινής: cf. 701.

654. ταλαεργόν: strong to labor. — ἐν ἄγων: in the arena. — The fact that boxing was held in comparatively low esteem is shown by the prizes offered for it, especially in comparison with those intended for the wrestlers (702ff.), the first of which was worth twelve, the second four, oxen. Moreover, in the other contests only princes take part, while here a man of subordinate rank takes his stand against a chief, and actually comes off victorious.

655. First half-verse as in 266, where see note.

656. τῷ: dem. before a participle. See on Φ 262. — Second half-verse as in ν 57, ε 120.

657 f. = 271 f.

659 = 802. — τῶνδε: pointing to the prizes which he had brought forward. — Cf. nunc, sicut virtus animusque in pectore praesens, adsit, et evinetis attollat braechna palmis Verg. Aen. v. 363 ff.

660. μᾶλ᾽ ἀνασχομένω: mightily drawing up (i.e. back), raising their arms. Cf. 686, Χ 34, and πληξεν ἀνασχομένος κρόνος φάλον Π 362. — πεπληγήμεν: to deliver blows; second aor. inf. without an object. — Ἀπόλλων: the ideal type of youthful manhood, and honored as conqueror of the mighty boxer Phorbas.

661. First half-verse as in Χ 257;
second, as in Ω 688. — γνώστει δι': a paratactic clause of result, — "so that all the Achaeans acknowledge him as victor."

662. ἄγων ... νεόθεον: sc. as subj. the omitted antecedent of φ. 660.

663. οὐσεταί: fitt. in a promise.

664. First half-verse as in 488; second, as in Π 167, 226, i 508.

665. εἰδὼς: without εῦ, as in εἰδότε χάρμης Ε 608, εἰδότε θήρης Κ 360. — πυγμαχίας: 'the verb ὀδα, when it means to know about, to be skilled in, takes a genitive.' Μ. 151 d. Cf. the expression just cited. — Ἐπείως: probably the poet has in mind the Epeius who was afterwards famed as the builder of the wooden horse. Cf. ἐπίπου ... δορατίου, τὸν Ἐπείως ἐποίησαν οὖν Ἀθηνῆς θ 492 f.

666. ἄφατο δ' ἢμάνου: laid his hand on the mule, in token that he regarded it as already his own. Cf. Dares... του̣ ταυρου̣ το̣ν πον̣ σαν̣ τετη̣ κετο̣ το̣ν ματ̣ ε̣ δε̣ το̣ ρ̣ κε̣ το̣ ρ̣ το̣ το̣ ν̣ τε̣ ὕμ̣ βε̣ ν̣ δο̣ να̣ jube Verg. Αen. v. 382–385.

667. οὐσεταί: carry off. — Second half-verse as in 663, which Epeius repeats, from Achilles's last words, with sarcastic emphasis.

669. πυγμή: this word occurs nowhere else in Homer.

670. ἤ ὦν χάλος, ὅτι μάχης ἐπιδεύομαι; οὐδὲ ἀρὰ πῶς ἢν ἐν πάντεσσ' ἔργους δαῆμονα φῶτα γενέσθαι. Ɣ.Δ.
όδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἐστιαί· ἀντικρύς χρόα τε ῥήξῳ σὺν τ’ ὀστε’ ἀράξῳ· κηδεμόνες δὲ οἱ ἐνθάδ’ ἀολλέες αὐθί μενόντων, οἱ κε μὲν ἔξοισουσιν ἑμῆς ὑπὸ χερσὶ δαμέντα.’
δὲ ἐφαθ’, οἱ δ’ ἀρα πάντες ἀκήν ἐγένοντο ἱσὶν.
Ἑὐρύαλος δὲ οἱ οἶος ἀνίστατο, ἵσθεος φῶς, Μηκιστῆς υἱὸς Ταλαίονίδαο ἄνακτος, οὐς ποτε Θῆβαις ἦλθε δεδουπότος Οἰδιπόδαο
ἐς τάφον· ἐνθά δὲ πάντας ἑνικὰ Καδμεῖωνας.
τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονεῖτο

672 = 410, where see note. The verse here gives the reason for 668 f.
673. ἀντικρύς: utterly. Cf. 867. — χρόα: i.e. the soft and fleshy parts of the body, in distinction from ὀστεα.
Cf. ἀκήν ὀστεφί χρῶς π 145. — σὺν τ’ ὀστε’ ἀραξίω: the same verse-close, with slight variations, occurs M 384, ε 426, μ 412.

674. κηδεμόνες: relatives (as mourners); so in 163. — ἐνθάδε αὐθί: here on the spot. Cf. αὐθί κ’ ἐνθά Θ 207, ἐνθάδε κ’ αὐθί μένον ε 208.

675. οἱ κε: followed by a fut. indic. expressing purpose. Cf. δ κε Τρώσσαι μελήσει Κ 282, and see M. 326, 3. — ἔξοισουσιν: carry out as a corpse, bury. Cf. Ω 786, and for the fact, see 695 f.

676 = Η 92, and often. This formula occurs fifteen times, and portrays the effect of a startling speech. — ἀκήν (hushed): originally the (cognate) acc. of ἀκὴ, silence. Cf. βῆ δ’ ἀκέων Α 34. — σωκτὴ: in silence.

677. Ἑὑρύαλος: called ἱσθεος φῶς in B 565, and mentioned as a brave warrior in Ζ 20–28. He was cousin to Diomed’s mother, since Mecistens, the father of Euryalus, was brother of Adrastus, whose daughter Deipyle married Tydeus and became the mother of Diomed. Moreover, Diomed had married Aegialeia, sister of Deipyle and cousin of Euryalus. — οἱ . . . ἀνίστατο: see on 635.

678 = B 566. — Ταλαίονίδαο: a patronymic formed from Ταλαίων, which is itself a patronymic from Ταλάος, though used synonymously with it.

679. οὐς: i.e. Μηκιστῆς. — δεδουπότος Οἰδιπόδαο: gen. abs. of time, defining ποτε. — δεδουπότος: refers to death in battle, as in ἦ αὐτὸς δουπῆσαι ἀμβῶν λογον Ἀχαίως Ν 426. Homer knows nothing of the blindness and exile of Oedipus, or of his death at Colonus, the latter being probably a local Attic tradition.

680. εἰς τάφον (const. with ἡλθε): to the funeral banquet. — πάντας ἑνικὰ Καδμεῖωνας: so Tydeus μονὸς ὑν πολέσαι μετὰ Καδμεῖωνασ | . . . ἀεθλεῖεν προκαλλίετο, πάντα δ’ ἑνικὰ | ἡμίδιος Δ 388 ff.; similarly in E 806 ff.

681. τὸν: i.e. Euryalus. — ἀμφεπονεῖτο: how, is shown in 683 f.
θαρσύνων ἐπεσιν, μέγα δ’ αὐτῷ βούλετο νίκην.
ζώμα δὲ οἱ πρῶτον παρακάμβαλεν, αὐτὰρ ἐπειτα
δῶκεν ἵμαντας ἐντυμήτους βοὸς ἀγραύλου.

685 τῷ δὲ ζωσαμένω βήτην ἐς μέσουν ἀγώνα, τίνις
ἀντα δ’ ἀνασχομένω χερὶ στιβαρῆσιν ἀμ’ ἀμφω
σὺν ῥ’ ἐπεσον, σὺν δε σφὶ βαρείαι χεῖρες ἐμιχθεν·
δευὸς δὲ χρόμαδος γενών γένετ’, ἔρρεε δ’ ἰδρῶς
πάντοθεν ἐκ μελέων. ἐπὶ δ’ ὦρνυτο δῖος Ἐπείος,
κόψε δὲ παπτήναντα παρήν—οὐδ’ ἄρ’ ἐτὶ δὴν

682. θαρσύνων ἐπεσιν: cf. θαρσύ-
νεσκε . . ἐπέεσιν Δ 293. — βούλετο
νίκην: five times as verse-close. Cf.
Τράοσσι δὲ βούλετο νίκην Η 21.

683. ζώμα: a girdle (or apron)
about the lower part of the trunk of
the body, and the boxer's only pro-
tection (but see on 684, and T 414).
Cf. αὐτὰρ Ὀδυσσέως ζώσατο μὲν ῥάκευν
(rags) σ 66 f. (for the boxing-match
with Ιρνς). — παρακάμβαλεν: laid
beside him, i.e. laid out for him.

684. δῶκεν: handed. — ἵμαντας:
thongs, which were wound about
the hands, but left the fingers free
to clench the fists. They may have
served to increase the force of the
blow, like the later and more brutal
cæstus, but also protected the hands
from injury. Cf. in medium geminos . . . cæs-
tus | project, quibus . . . Eryx
. . . suetus | ferre manum duro-
que intendere bracchia tergo
Verg. Aen. v. 401—403. — βοὸς ἀγρα-
ύλου: as in 780, K 155, P 521.

685 = 710 (with a slight change).

686. ἄντα: face to face. — ἀνασχο-
mένω χερὶ στιβαρῆσιν: see on 660 and
X 34; and cf. constitut in digitos
ex templo arrectus uterque, |

brachia ad superas interritus
extulit auras Verg. Aen. v. 426 f.
— ἀμ’ ἀμφω σὺν ῥ’ ἐπεσον (687): as
in Η 255 f.

687. ρά: see on X 400. — χεῖρες
ἐμιχθεν: cf. μέει χεῖρας τε μένος τε
Ο 510, and inmiscenque manus
manibus Verg. Aen. v. 429.

688. χρόμαδος (here only): grut-
ing, from the tight closing of the
teeth during the strain of the
combat. — γένετο: arose. — γενών (gen.
of source): from their jaws (jaw-
bones). Cf. X 150, and δεινὴ δὲ κλαγῆ
γένετ’ ἄργυρον βιοῦ Α 49; also duro
crepitant sub volnere malae
Verg. Aen. v. 436. Vergil seems to
have understood χρόμαδος to mean
the noise of blows upon the bones.

689. First half-verse as in Η 110.
— ἐπὶ: against Euryalus. — ὦρνυτο:
(raised himself) reached out.

690. παπτήνατα: i.e. who had
just directed a spying glance at his
adversary in order to deal him a blow
in an unprotected spot. The aor.
partic. is used here to denote exact
coincidence. Cf. T 237 (and note),
309, T 327. — οὐδ’ ἄρ’ ἐτὶ δὴν: see on
Τ 426.
I. ἐστήκειν: αὐτοῦ γὰρ ὕπηρπε ψαίδιμα γυῖα.

II. ὥσ δ' ὀθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἵχθυς

III. θίν' ἐν φυκώδει, μέλαν δέ ἐ ε κύμα κάλυψεν,

IV. ὥσ πληγεῖς ἀνέπαλτο. ἀταρ μεγάθυμος Ἐπείδος

695 ἐρεί τι λαβὼν ὄρθωσε· φίλοι δ' ἀμφέσταν ἔταριον,

696 οἱ μιν ἄγον δι' ἁγώνος ἐφελκομένουι πόδεσσιν

697 αἱρα παχύ πτύσοντα, κάρη βάλλουνθ' ἐτέρωσε·

καδ' δ' ἄλλο φρονέοντα μετὰ σφίσων εἰσαν ἁγοντες,
αυτοὶ δ’ οἰχόμενοι κόμισαν δέπας ἀμφικύπτελλον.

700 Πηλείδης δ’ ἄψ’ ἄλλα κατὰ τρίτα θήκεν ἄεθλα, δεικνύμενος Δαναοίς, παλαισμοσύνης ἀλεγεινής, τῷ μὲν νικήσαντι μέγαν τρίποδ’ ἐμπυριβήτην, τὸν δὲ δυσδεκάβοιον ἐνὶ σφίσι τῖον Ἀχαίοι· ἀνδρὶ δὲ νικηθέντι γυναῖκ’ ἐς μέσον ἔθηκεν,

705 πολλὰ δ’ ἐπίστατο ἔργα, τίον δὲ ἐ τεσσαράβοιον. στῇ δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείουσιν ἐξεπεν: “oriously’, οἱ καὶ τούτων ἄεθλου πειρήσεσθον.”

motive for the actual outcome is perhaps furnished in 670 f. See on 654.

699. αὐτοί: they themselves, in contrast with their unconscious friend.

700–739. Wrestling match between Ajax and Odysseus.

700. Cf. 740.—κατά: const. with θήκεν, as in 798, 851, 884; but θήκεν or τίθαι is used without the prep. in 263, 269, 631, 656, 740, 826, 850.—τρίτα: predicate.

701. δεικνύμενος: i.e. offering, the only instance of the mid. of this verb in act. sense. — Second half-verse as in θ 126; cf. Ψ 653.

702. τῷ μὲν νικήσαντι: see on 656. — ἐμπυριβήτην (here only): made to stand over the fire. One of the very few compounds of a verb with a noun depending upon a preposition.

703. δυσδεκάβοιον: occurs here only, but cf. 705 and Φ 79. For the value, cf. 885. — ἐνὶ σφίσι τῖον: valued among themselves, by approximate estimate, without such actual examination as would be the case in buying or bartering.

704. νικηθέντι: equiv. to τοῦτῳ δὲ ἄν νικηθή. This aor. partic., like νικῆσαντι in 702, has the force of a fut. perf., since the principal verb (ἔθηκεν) points to the future. But the aor. partic. (like the aor. subjv., inf., or opt.) may perhaps be used here without reference to time prior to that of the principal verb. See on Τ 257.

705. πολλὰ...ἔργα: cf. olli serva datur, operum haud ignara Minervae Verg. Aen. v. 284. —τίον: alternates with τῖον 703.—τεσσαράβοιον: a low price in comparison with the ἕικοσάβοια paid by Laertes for Eurycleia a 431. It is probably to be explained from the fact that Laertes purchased Eurycleia in time of peace, while the Greeks before Troy, after nine years of raids and forays, may have had more captives than they could care for, so that their price became abnormally low. This is said to have been the case after the capture of Jerusalem by Titus.

707=753, 831, except that here the dual is used, because there were but two contestants. This is indicated by the number of prizes, since it was intended that every competitor should receive a prize, as Aeneas said nemo mihi non donatus abibit Verg. Aen. v. 305.
708 = 811. — μέγας, πολύμητις (709): the epithets applied to the two contestants are significant, and almost foreshadow the result of the contest, which is a sort of prelude to the fatal rivalry between the same chiefs for the arms of Achilles, mentioned in λ 543 ff. The despair and suicide of the slighted Ajax are famous in later Greek literature.

709. First half-verse as in 755, Γ 268. — ἄν: ἀνά. ἀνίστατο follows, though in such cases the verb is usually omitted. Cf. 755, 837, 838. — κέρδεα εἰδώς: cf. 322, and the exhibition of this characteristic in 725 ff.

710 = 685 (nearly). — ζωσαμένω: they wore nothing but a girdle. See on 683.

711. ἀλλήλων: a gen. with the act. of λαμβάνω in the sense of seizing is uncommon, though natural. Cf. ἀλλά-βετ' ἀυτῆς ε 325. In Ξ 346 ἀγκάς ἐμαρπτε governs an accusative.

712. ὡς ἄτε: with no verb following. Cf. ὡς εἰ 598, with note. — ἀμείβοντες (here only): rafters, to which the wrestlers are compared because they lean toward each other, and are locked together above, like the letter Λ, as a scholiast says.

713 = Π 213. — δώματος ὑψηλοῖο: with ἀμείβοντες. — βιάς ἀνέμων ἀλεείνων: with ἔρημος. ἀλεείνων is conative in force.

714. τετρίγει: creaked, with hyperbole. — θρασειάων ἀπὸ χειρῶν: 'so in Α 553, Ο 314, but in both cases local, of darts hurled from the hand. Here apparently causal with τετρίγει.

715. ἐλκόμενα: explains 714. — Second half-verse as in Α 811.

716. πυκναί (close together): thick. — σμώδιγγες: cf. the σμώδεις αἰματέσσα which arose upon the back of Thersites beneath the blows of Odysseus B 267.

717. φοινίκόσσαι (with synizesis): colored with Phoenician purple (φοῖνιξ). Cf. χλαίναν . . . φοινίκδεσσαι Κ 133. — ἀνέδραμον: in the case of Thersites (Β 267), the poet says ἐξυπανέστη. — μάλ' αἰεί κτλ.: i.e. in spite of the bloody weals, neither thought for a moment of yielding the victory to his opponent.
vίκης ἱέσθην τρίποδος πέρι πουητοῦ.  
οὐτ᾽ Ὤδυσσεύς δύνατο σφήλαια οὔδει τε πελάσσαι,
οὐτ᾽ Ἀτας δύνατο, κρατερῇ δ᾽ ἔχειν ἢ Ὄδυσσῆος.
ἀλλ᾽ ὃτε δὴ ρ᾽ ἀνίαζον ἐνκυψίμαιδε Ἀχαιοί,
δὴ τότε μνὶ προσέειτε μέγας Τελαμώνιος Ἀτας·
"διογενές Λαερτιάδη, πολυμήχαν Ὅδυσσεύς,
η μ᾽ ἀνάειρ᾽ ἢ ἐγώ σέ· τὰ δ᾽ αὐ Δι πάντα μελήσει."

ὁς εἶπον ἀνάειρε· δόλου δ᾽ οὐ λήθετ' Ὅδυσσεύς·
κύψ᾽ ὁπίθεν κάλητα τυχών, ὑπέλυσε δὲ γυνα·
καὶ δ᾽ ἔπεσε· ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὅδυσσεύς
κάππεσε· λαοὶ δ᾽ αὐ θηεῖντο τε θάμβησαν τε.

718. νίκης ἱέσθην: cf. 371, 767. —
πέρι: in the struggle for.
719. σφήλαια: trip, throw. The
simple verb occurs elsewhere only in
ρ 464, where Antinous throws a stool
at Odysseus, ο δ᾽ ἐστάθη ὡτε πέτρη |
ἐμπεδο, ὦδ᾽ ἄρα μν ἑπέσεν βέλος
Ἀντιμῶν. But cf. ἀσφαλῆς.
720. ἔχειν: held firm. — ἵς (not a
periphrasis here; see on T 98): muscu-
lar strength. — In δ 342 ff. Menelaus rela-
tes how Odysseus conquered a mighty
wrestler, Philomeleides, in Lesbos.
721. First half-verse as in δ 460.
— ἀνίαζον: grew weary of the inde-
cisive contest, and probably began to
murmur their impatience.
723 = B 173, and elsewhere. A
formula several times repeated, with
the principal caesura in the fourth
foot. — πολυμήχανε: versatile.
724. η μ᾽ ἀνάειρε: the chief em-
phasis is on the verb, with which
Ajax proposes a new method of wrest-
tling, in which each contestant in turn
is to offer only a passive resistance and
let his opponent try to lift and throw
him thus. In the first member, there-
fore, the pronoun is unemphatic (μὲ
not ἐμὲ), but in the second, with ἡ ἐγὼ
σέ, the contrast of persons is made
prominent. So in Φ 226, Ω 532 ff. ἡ
κέ μ᾽ ... ἦ κεν ἐγὼ τὸν, λ 565 ἐνθα χ᾽
δώμος προσέφη κεχολωμένος, ἦ κεν ἐγὼ
tὸν. — τὰ δ᾽ αὖ: (the rest, on the other
hand) the result. Cf. τὰ δὲ κεν Δι
πάντα μελῆσει R 515.
725. δόλου δ᾽ οὐ λήθετο: did not
forget his cunning.
726. κόψε: sc. with his heel, after
he had been lifted from the ground.
Asyndeton, because the clause is ex-
planatory of the preceding. — κάλητα
(here only): hollow of the knee. — τυ-
χών (striking it): with κόψε, he reached
and struck. Cf. βάλε ... τυχών κατὰ
... ἐρμον E 98. — ὑπέλυσε δὲ γυνα (as
in Ω 581, Η 341): relaxed his limbs be-
neth him, a paratactical clause of re-
sult. γυνα and γούνατα are used alike
with λέειν.
727. ἔπεσε: sc. Ἀτας. — ἐξοπίσω:
on his back. — στήθεσσιν: sc. of Ajax.
728 = 881. — θηεῖντο τε θάμβησαν
δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος 'Οδυσσέως,
κύνησεν δ' ἄρα τυτθοῦν ἀπὸ χθονός, οὐδὲ τ' ἀειρεν,
ἐν δὲ γόνυ γνάψεν: ἐτὶ δὲ χθονὶ κάππεσον ἄμφω
πλησίοι ἀλλήλουσι, μιᾶνθησαν δὲ κοινή.
καὶ νῦ κε τὸ τρίτον αὐτὸς ἀναίξαντε πάλαιον,
ei μη Ἀχιλλεὺς αὐτὸς ἀνύστατο καὶ κατέρυκεν·
“μηκέτ’ ἔρειδεσθον μηδὲ τρίβεσθε κακοίσιν·
νίκη δ’ ἀμφοτέρουσιν: ἀεθλία δ’ ἱσ’ ἀνελόντες
ἔρχεσθε’, ὅφρα καὶ ἄλλοι ἀεθλεύσωσιν 'Αχαίοι·
ὡς ἐφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύνον ἢδε πύθοντο,
καὶ ρ’ ἀπομορφαμένω κοινήν δύσαντο χιτῶνας.

tε: looked on, and wonder seized them at the unexpected result, that the gigantic Ajax had been thrown by Odysseus. Cf. θηρίω ... θαυμάζε δὲ θυμό 265.
730. οὐδὲ τ' ἀειρεν (aor.): did not raise him entirely. Odysseus lifted Ajax just enough to make him lose his balance, and then, before he was firmly planted on the ground again, he struck his knee so as to bend it, and both fell side by side, Odysseus dragging Ajax down with him in his own intentional fall.
731. ἐν δὲ γόνυ γνάψεν: bent in his (Ajax’s) knee, probably a technical expression for tripped him in some way.
732. First half-verse as in β 149; for the second, cf. μιᾶνθησαν δὲ ἔθερα II 795.
733. κε πάλαιον: they would have continued their wrestling. The impf. indic. in an apodosis contrary to fact here expresses continued action in past time. Cf. Ω 714, and καὶ νῦ κε δὴ εἰφέσσο’ αὐτοσχέδον οὐτάζοντο II 273.
734 = 491 (almost).
735. ἔρειδεσθον: press against each other (i.e. struggle), referring to the position of the wrestlers as described in 712 ff. The mid. here has its reciprocal force. — μηδὲ τρίβεσθε κακοίσιν: and do not exhaust yourselves (further) with hard toil. See 715 ff.
736. ἀεθλία δ’ ἱσ’ ἀνελόντες (cf. 823): i.e. both are to receive the first prize, or its equal in value, so that Achilles must either give, in place of the female slave (703), a second tripod (702), or else add something to the second prize to make it equivalent to the first. This would be a complimentary distinction due to the prowess of the contestants, for exact justice, in such a case, demands an equal division of the two prizes.
737. ἔρχεσθε: go, i.e. withdraw.
738 = Η 379, and elsewhere. — μάλα: willingly.
739. For the first half-verse, cf. καὶ ρ’ ἀπομορφάτο χερσὶ παρεῖς σ 200. — κοινήν: see 732. — χιτῶνας: see on 710.
740. Πηλείδης δ' αὐτ' ἄλλα τίθει ταχυτῆτος ἀεθλα, ἀργύρεον κρητήρα τετυμέον· ἑξ' δ' ἄρα μέτρα χάνδανεν, αὐτὰρ κάλλει ἐνίκαι πᾶσαν ἐπ' αἰαν πολλῶν, ἐπεὶ Σιδώνες πολυδαιδαλοί ἐν ἂσκησαν, Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἱεροειδέα πόντον, οὕτως δὲ Ἱπποκλῆ ἤρωι Ἑυσοῦνίδης Ἐὔνης.

741. τετυμέων: wrought, i.e. not plain but ornamented. For the omission of ἡ, cf. 718.


743. Σιδώνες: this form occurs here only; elsewhere Σιδόνιοι. The Sidonians are everywhere in Homer famous artists and artificers, and are associated with the Φοίνικες, who were sailors and traded in Sidonian wares. — πολυδαιδαλοί (cf. Daedalus): used elsewhere only of works of art, not of persons.

744. ἐπ' ἱεροειδέα πόντον: this expression is elsewhere peculiar to the Odyssey, though ἱεροειδῆς occurs once in the Iliad, E 770.

745. οὕτως: landed, used intrinsively (without νέας), as in στῆσε δ' ἐν Ἰάκωβο τ 188. The aor. is used, following the impf. ἄγον, as bringing the action to a close. — λιμένεσσι: harbor, the pl. referring to the inlets or bays composing it. — ὡδανῖ: king of Lemnos. Cf. Ἷῆμυνον δ' εἰσαφίκανε, πόλιν θεῖον θόαντος Σ 230. — δῶρον: prob. in return for permission to trade there.

746. For the fact, see Φ 34 ff. — νίος: const. with ὡδον.

747. First half-verse as in 151, P 137, 706. — Πατρόκλῳ: Lycaon was taken captive by Achilles, but Patroclus had probably attended to the sale. — Ἑυσοῦνίδης Ἐὔνης (as in Η 468): he had inherited it from his grandfather Thoas, whose daughter Hypsipyle Jason had married. Cf. Ἐὔνης, τὸν Ῥ' ἔτεχε, ἰδιότητα ὑπ' Ἱησοῦν ποιμένι λαών Η 468 f.

748. καὶ τὸν: even this. Achilles did not spare even this costly treasure (cf. 742) when it was a question of honoring his friend. Cf. Ω 235 f. — ἄθλιον οὗ ἑτάροιο: condensed for "a prize at the games instituted in honor of his friend."

749. ὡς τίς: the rel. implies a dat. after θηκεν, but such omission of the antecedent, when it is neither the subj. nor obj. of the preceding verb, is rare.
750 δευτέρω αὐ βοῦν θήκε μέγαν καὶ πίονα δημῶ
ημιτάλαντον δὲ χρυσοῦ λουσθῆ ἔθηκεν.
στῇ δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείουσιν ἔειπεν·
"ὄρνυσθ", οὐ καὶ τούτου αέλουν πειρήσεσθε."
δὸς ἑφατ’, ὄρνυτο δ’ αὐτίκ’ Ὠιλῆος ταχὺς Αἶας,
755 ἀν δ’ Ὀδυσσεὺς πολύμητις, ἐπείτα δὲ Νέστορος νίδος
Ἀντιλόχος· ὦ γὰρ αὕτε νέους ποσὶ πάντας ἐνίκα.
στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ’ Ἀχιλλεύς.
τοῦσι δ’ ἀπὸ νύσσης τέτατο δρόμος· ὥκα δ’ ἐπείτα
ἐκφερ’ Ὠιλιάδης, ἐπὶ δ’ ὄρνυτο δῖος Ὀδυσσεὺς
760 ἢγχυ μάλ’, ὡς ὦτε τίς τε γυναικὸς ἐνζώνου
στήθεος ἐστι κανῶν, ὅν τ’ ἐδ μάλα χεροὶ τανύσσῃ
Cf. T 235, and γνωστὸν δὲ, καὶ ὅς νῆπιὸς
ἔστιν; ὥς . . . οὐδέθρου πείρατ’ ἐφηπται
H 401 f.
751. λοισθῆ: cf. 536, 785; also
πρῶτα 275, δεύτερα 538.
752 f. = 706 f., 830 f.
754 = 488.
755. First half-verse as in 709,
Γ 208. — ᾧν: sc. ὄρνυτο. See on 709,
and cf. 811 f.
756. αὕτε: in turn. As Odysseus
and Ajax excelled among the older
men, so Antilochus was distinguished
among the younger men. Cf. ὥ γὰρ
αὕτε βίη οὐ πατρὸς ἄμεινον A 404. —
ποσὶ πάντας ἐνίκα: cf. T 410.
757 = 358. Here, too, the runners
stand side by side in line, as in the
chariot-race.
758 = 358 (nearly). — νύσσης:
the line (‘scratch’) which marked
the starting point, and, after circling
the goal, the finishing point of the race.
— τέτατο: extended, i.e. its extended
course lay from the line. Cf. 375.
759. ἐκφερε: see on 376. — ἐπὶ δ’
ὄρνυτο: rushed after him. Contrast
the same words in 689.
761. στήθεος ἐστι: sc. ἢγχι (from
760). — κανῶν κτλ.: the ancient Greek
loom was upright, not horizontal, and
consisted of two perpendicular beams,
perhaps three feet apart, connected by
two horizontal crosspieces, one at the
top and one at the bottom. On each
of these crosspieces was set a row of
small pegs, close together, on which
the thread of the warp was stretched,
from top to bottom of the loom. For
convenience in handling these threads
they were attached alternately, by
means of μίτοι (loops), to two κανῶνες
(rods), the even threads to one, the
odd threads to the other. The thread
for the woof, on the other hand, was
wrapped around a πηνιόν (spool), which
was probably held at the end of a
slender stick. The weaver first grasped
one of the κανῶνες and drew it (τανύειν)
slightly toward her breast, thus separ-
ating the odd from the even threads.
of the warp. Through the opening thus made she drew (ἐξέλκειν) the πηνίνον with her other hand. After pushing the woof thread (thus interwoven) snugly to its place, she next grasped the other κανόν, drawing toward her the other set of threads, and so sent the πηνίνον back. The κανόνες were (of course) fastened to the warp threads at some little distance apart, so as not to interfere with each other. — εὖ μάλα: firmly. — ὅν . . . ταύτας: when she has drawn it toward herself. The same expression is used of the stretching of the bowstring, when, in a similar way, it is drawn toward the breast.

762. παρέκ μίτον: past the loops and out. These loops fastened the threads to the κανών. They were loose, and probably long enough to allow the κανών to be handled easily. — ἵσχει: with the idea of continuance, i.e. during the ἐξέλκειν.

764. Ἰχνια τοῦτο: stepped in the footprints of Ajax. — πάρος κόνιν ἀμφιχυθέναι: before the dust rising from the footsteps of Ajax had settled again.

765. καὶ . . . κεφαλῆς: down upon his head, since Ajax was of shorter stature than Odysseus. — αὐτμένα: occurs here and γ 289 only, but αὐτμῆ is frequent. In γ 289 αὐτμῆν stands for the blowing of the wind. — On this description, cf. 389, and ecce volat_calcemque terit jam calce Diros, | incumbens humero Verg. Aen. v. 324 f.

766. ἱαχον . . . Ἀχαϊοί: cf. tum vero ingeminat clamor, cuinctique sequentem | instigant studiis Verg. Aen. v. 227 f. The spectators here take the part of Odysseus, not merely on account of his greater popularity, since Ajax was arrogant and quarrelsome (cf. 473–489), but because of his age and his successful exertions against a famous runner.


768. See on 373, and cf. jamque fere spatio extremo fessique sub ipsam | finem adventabant Verg. Aen. v. 327 f.

769. ὅν κατὰ θυμόν: in his heart, i.e. silently. So in ε 444.

770. ἐπίρροθος: occurs only here and Δ 390. — ποδόι: see on με . . . πόδας 782.
ōs ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλάς Ἀθηνή,
[γυία δ' ἔθηκεν ἐλαφρά, πόδας καὶ χείρας ὑπέρθεν].
ἀλλ' ὅτε δὴ τάχ' ἐμελλὼν ἐπαίξασθαι ἄεθλον,
ἐνθ' Ἁιας μὲν ὄλισθε θέων, βλάψεν γὰρ Ἀθηνή,
τῇ βαοῦν κέχυτ' οὖνδος ἀποκταμένων ἐρυμύκων,
οὖς ἐπὶ Πατρόκλῳ πέφυεν πόδας ὅκυς Ἀχιλλεύς.
ἐν δ' οὖνθον βοεόν πλῆτο στόμα τε ῥύνας τε.
κρητηρ' ἀντ' ἀναίρετο πολύτλας δῖος 'Οδυσσεύς,
ὡς ἧλθε φθάμενος· ο δὲ βοῶν ἐλε φαίδιμος Ἁιας.

775

775  ἰττ' δὲ κέρας μετὰ χερσὶν ἔχων βοῶς ἀγραύλου,
οὖθον ἀποπτύῶν, μετὰ δ' Ἄργειον ἔειπεν·
"ἀ πότοι, ἥ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ

771 = E 121.
772 = E 122, N 61. The assistance given by Athena is twofold: she made Odysseus's limbs nimble and light, and so enabled him to overtake Ajax, and also caused Ajax to slip (774).

773. ἀλλ'...ἐμελλὼν: as in K 305, A 181, δ 514 (with ἐμελλε). — ἐπαίξασθαι: mid. here and 628 only. The aor. inf. (instead of fut.) after ἐμελλὼν is also exceptional.

774. Αῖας μὲν: the corresponding member follows in 778 with αὐτε. — βλάψεν: cf. 782, 387. — Cf. the sequel to the passage from Vergil cited on 768, — levicuim sanguine Nisus | labitur infelix, caesis ut forte juvencis | fusus humum viridisque super madefecerat herbas. | ... proun in ipso | concidit inmundoque fimo sacroque cruore Verg. Aen. v. 328-333.
775. τῇ: rel. as in Τ 272, Ω 472. — κέχυτο: (had been heaped) lay. — With characteristic naivété the poet states the natural cause of the fall alongside of the divine influence (774).

777. ἐν πλῆτο: followed by acc. and gen., as in X 312, 504. — The many caesuras in this verse give emphasis to the description of the sorry plight of Ajax, which awakens the less sympathy because of his insolent speech (474 ff.).

779. ὡς: as (almost since). Cf. 615. — φθάμενος: cf. δ' μ' ἔβαλε φθάμενος E 119.
780. κέρας...ἔχων: in token of possession, as in 606.
782. μ', πόδας: accs. of the whole and part with ἔβλαψε, — with which verb this const. occurs elsewhere only in ξ 178 τὸν δέ τις ἄθανάτων βλάψε φρένας. See ΗΛ. 025 c; G. 917. — θεά:
μήτηρ ὡς Ὄδυσση παρίσταται ἦδ’ ἑπαρὴγει."

ὡς ἐφαθ’, οἱ δ’ ἄρα πάντες ἐπ’ αὐτῷ ἦδ’ γέλασαν.

785 Ἀντιλόχος δ’ ἄρα ἰδὴ λοισθήμων ἐκφερ’ ἀεθλὸν

μεϊδίων, καὶ μῦθον ἐν Ἀργείουσιν ἔσπειν:

“εἰδόσων ὑμμ. ἐρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν

ἀλάνατοι τιμῶσι παλαιστέρους ἀνθρώπους.

Αἰας μὲν γὰρ ἠμεῦν ὀλίγον προγενέστερος ἐστιν,

790 οὔτος δὲ προτέρης γενεῆς προτέρων τ’ ἀνθρώπων.

Ἀμογέροντα δὲ μῖν φαν’ ἔμμεναι: ἀργαλέων δὲ

ποσσίν ἐριδήσασθαι Ἀχαῖοι, εἰ μὴ Ἀχιλλεῖ.”

i.e. Athena, who was well-known as protectress of Odysseus.

783. μήτηρ ὡς: in a playful tone. See on 473, and cf. Σ 357 ff., where Zeus rallies Hera for her devotion to the Greeks,—ἡ ἔδει νῦν σείω | εἰ αὕτης εἴγειντο κάρη κοιμώντες Ἀχαϊοι.

784 =v 358, φ 376. Cf. οἱ δὲ καὶ ἀχυμένοι περ ἐπ’ αὐτῷ ἦδ’ γέλασαν β 270. — ἦδ’: heartily, gaily.

785. λοισθήμων: Antilochus was too far behind to overtake Ajax, even after his fall, but his good-humored recognition of his defeat (787–792) forestalls ridicule.

786. Cf. 271, and note.—μεϊδίων: shows that he is not angry at his defeat.

787. εἰδόσων: pred. with ὑμμ., but placed first for emphasis. “You yourselves well know that,” etc. For the position of εἰδόσων, cf. εἰδόσα γάρ τοι ταῦτα μετ’ Ἀργείους ἀγορέευς K 250.—ἔτι καὶ νῦν: still even now, and not merely in the myths of the past. With these words he introduces his humorous excuse that “the gods have plainly distributed the prizes according to the ages of the contestants.”

788. παλαιστέρους: the only occurrence of this comparative in Homer.—For the thought, cf. προεβατέρουσιν ἐρινώς αἰείν ἔπονται O 204.

789. ὀλίγον προγενέστερος: as in τ 244.

790. οὔτος: i.e. Odysseus.—προτέρης γενεῆς: pred. gen. of connection. ΠΑ. 732 a; G. 1094.—προτέρων τ’ ἀνθρώπων: as in 332, E 637 (nearly).—This reference to the age of Odysseus is humorously exaggerated, since we find him winning a contest in ‘putting the shot’ among the Phaeacians ten years later, though he declines a foot-race. Taking all the circumstances into account, it is probable that Odysseus, in the Iliad, is thought of as something like forty years of age.

791. ἀμογέροντα: a vigorous old man. The word occurs nowhere else, but the meaning seems to be derived from the idea of unripe in ὀμός. Cf. jam senior, sed cruda deo viridisque senectus Verg. Aen. vi. 304. The opposite idea is expressed by γήρας λυγρὸν ἀγήμονος Σ 434 f.

792. ἐριδήσασθαι (aor.): “to enter
a race"; sc. αὐτῷ. The form is unique, since we find only ἐρίδαινεν
and ἐρίζεται elsewhere, except ἐριδαῖνονιν II 260. — Ἀχαιοῖς: const. with
ἀργαλέων. — ei μή: usually ἄλλος precedes. Cf. τίς γάρ τιν 'Ἀχαϊῶν ἄλλος
ὁμοίος . . . ei μή Πάτροκλος P 475 ff. Here it follows ἄργαλεον, which, how-
ever, is neg. in thought (= oi ράδων).

793. κύδηνεν: coincident in time
with φάτο.

795. μέλεος: in vain; cf. Φ 473.—
alōs: eulogy (in 791 f.); cf. 652.

796. ἐπιθήσω: will add to the half
talent offered as the third prize (751).

797 = 624, where see note.

798-825. Contest in spear thrusting
between Ajax and Diomed.

798 = 884. — κατὰ μὲν, κατὰ δὲ
(799): anaphora, vividly depicting
the action in its different elements, by
emphasizing the objects in detail, and
by the repeated suggestion of the verb.

799. First half-verse as in 886.

800. For the depoiling of Sarpedon,
cf. οἱ δ' ἀρ' ἀπ' ὅμοιον Σαρπηδόνος
ἐντε' ἔλοντο | χάλκεα μαρμαροῦτα· τὰ
μὲν κοῖλας ἐπὶ νῦσα | ὥσκε φέρειν ἐτάρσιοι
Μενοιέν τῶν ἀλκίμοις νήσοι II 663 ff.

801 = 271, where see note.

802 = 659.

803. ταμεσίχροα χαλκὸν: the same
expression for the spear occurs in Δ
511. Cf. ταμείων χρόνα νηλεί χαλκῷ
N 501.

804. προπάροιδεν ὀμίλου: before the
assembly of spectators. Cf. 651.—
περιβεβηκαί: const. with κελεύμερον 802.

805. ὀρεξάμενο: wound; followed
by acc. as in ἐφηθ ὀρεξάμενον προμῆν
πυρὸν σκέλος II 314. Cf. ἐφηθ ὀρεξάμενον II
322.

806. ἐνδίνων (here only): inward
parts. — διὰ τὰ . . . ἄμα: this phrase
occurs in K 298, 469, where it is con-
nected with a verb of motion, and
signifies "passing over armor and dark blood," as the warriors walked over the field of battle. The formula is hardly appropriate here, since a serious wound was to be avoided.

807. τάδη: stands in contrast with ταῦτα 809, which refers to the other arms of Sarpedon (709 f.).

808. Ὁρηκίων: since Asteropaeus was a Thracian (Paeanian). — Ἀστεροπαίον ἀπηύρων: as in 560. The fact is narrated Φ 183.

809. ξυνήμα: cf. ξυνήμα κείμενα τολλά Α 124. How the armor was to be divided between the two contestants, we are not informed.

810. δαίτ' ἀγαθὴν: the ground for conferring such a distinction on these contestants alone must be the fact that this is the most warlike of all the contests. Cf. 805 f., 815, 820 f.

811 = 708.
812 = 290 (nearly).
813 = Π 340, where ἐκάτερθεν ὁμίλων refers to the two hosts drawn up against each other. Here less appropriately on both sides of the assembly of spectators.

814 = Ζ 120, Τ 159 (where see note), with ἀμφοτέρω in place of ἀμφοτέρων, which in Ζ and Τ refers to the two armies.

815. Cf. δεινὸν δερκομένω· θάμβος δ' ἔχει πάντας Ἀχαιός. ἀλλ' ὅτε δὴ σχεδὸν ἥσαν ἐπ' ἀλλήλουσιν ίόντες, τρίς μὲν ἐπῆξαν, τρίς δὲ σχεδὸν ὀρμήθησαν. ἐνθ' Αἰας μὲν ἐπείτα κατ' ἀσπίδα πάντοσ' ἔσην νύξ', οὖνδὲ χρὸν' ἵκανεν· ἐρντο γὰρ ἐνδοθι θώρηξ.

816. See on Τ 176.
817. ἐπῆξαν: sprang upon each other. — σχεδόν ὀρμήθησαν: pressed close upon each other. Cf. σχεδὸν ὀρμήθησαν Ν 559. — τρίς μὲν, τρίς δὲ: anaphora serves in most cases to contrast the two corresponding actions, but here the second is merely a strengthened form of the first.

818. κατ' . . . ἔσην: see Τ 274, and note.

819. οὖνδὲ χρὸ' ἵκανεν: sc. (as subj.) χαλκός. Cf. οὖντ' ἴκετο χρᾶς καλὸν Λ 352,
820 Τυδείδης δ' ἄρ' ἐπείτα ὑπὲρ σάκεως μεγάλου αἰεν ἐπ' αὐχένι κύρε φαενοῦ δουρῶς ἀκωκῆ. καὶ τότε δὴ ἄ' Αἰαντὶ περιδείσαντες 'Αχαιοὶ πανσαμένους ἐκέλευσαν ἀεθλία ἵσ' ἀνελέσθαι: αὐτὰρ Τυδείδη δῶκεν μέγα φάσγανον ἢρως ςὺν κολεῷ τε φέρων καὶ ἐντιμήτῳ τελαμώνι.

αὐτὰρ Πηλείδης θήκεν σόλον αὐτοχώσων, ὅν πρὶν μὲν ῥίπτασκε μέγα σθένος 'Ηετίωνος. ἀλλ' ἦ τοι τὸν ἐπεφνε ποδάρκης δίος 'Αχιλλεὐς, τὸν δ' ἁγετ' ἐν νήσσι σὺν ἄλλους κτεάτεσσιν.

where the subj. is χαλκὸς from the preceding clause. — ἐρυτό: warded it off. Cf. ἳ (i.e. μύτη) οἱ πλευτῶν ἐρυτο Α 138. — ἐνδοθί: within the shield, between shield and body.

820. ὑπίρ σάκεως: above the shield of Ajax, which reached from the neck to the feet. Cf. ἄμφι δὲ μὲν σφερά (ankles) τῶπτε καὶ αὐχένια δέρμα κελαυνών Ζ 117.

821. ἐπ' αὐχένι κύρε: aimed at his neck. Cf. λέων ... ἐπί σώματι κύρσας (lighting upon) Γ 23. That this effort of Diomed was opposed by Ajax is assumed as a matter of course. — Second half-verse as in Λ 255, τ 453.

822. περιδείσαντες: cf. τῷ ᾑα περι-δεσαν . . . 'Αχαιοί Λ 508. The later tradition that Ajax was invulnerable (cf. χρήμασι τε πολὺ μᾶλλον ἄγρωτος ή'ν πανταχῆ' ή σιδήρῳ ὁ Αἰας Πλατ. Symposium 219 E) is no more recognized by Homer than the similar one concerning Achilles. See Φ 167, and note.

823. ἀεθλία ἵσ' ἀνελέσθαι (cf. 736): i.e. allow the contestants to divide the prizes equally. But see on 809.

824. αὐτὰρ Τυδείδη κτλ.: Achilles designates Diomed as victor by giving him the sword, a decision which is explained by the situation in 822. We infer that the original plan was carried out and the arms divided.

825 = Η 504. — σὺν: to be taken, with its dat., in combination with φάσγανον. — φέρων: offering.

826-849. Contest in putting the shot.

826. σόλον: mass of iron, the prize as well as the instrument of the contest, since in this case only one prize is offered. See on 884 f. In θ 186–190, on the contrary, the object thrown is called διάκονοι μείζων καὶ πάχετον and λίθος. — αὐτοχώσων: (melted-whole) massive. The word occurs here only, but cf. χόανος (melting pit) Σ 470.


828. ἐπεφνε κτλ.: cf. the words of Andromache to Hector, ἢ τοι γὰρ πατέρ' ἀμών ἀπέκτανε δῖος 'Αχιλλέως Ζ 414.

829. τὸν: i.e. the σόλος. — For the fact, cf. τὴν (i.e. Andromache’s mother) ἐπιὶ ἀρ δεὖρ ἡγαγ' ἀμ' ἄλλους κτεάτεσσιν Ζ 426.
830 ὑπὸδε καὶ μὰθον ἐν Ἀργείωσιν ἐεὶπεν·
“ὁρνυσθ”, οὐ καὶ τοῦτον ἀέθλου πειρήσεσθε.
εἴ οἱ καὶ μᾶλα πολλὸν ἀπόπροθε πίνεσε ἄγροι,
ἐξεὶ μὲν καὶ πέντε περιπλομέουσι ἐναυτοὺς
χρεῶμενοι· οὐ μὲν γὰρ οἱ ἀτεμβόμενος γε σιδήρου
ποιμὴν οὐδ’ ἀροτὴρ εἰσ’ ἐσ’ πόλιν, ἀλλὰ παρέξει.”
ὁς ἔφατ’, ἀρτό δ’ ἐπειτα μενεπτόλεμος Πολυποίης,
ἀν δὲ Λεοντῆος κρατερὸν μένου ἀντιθέου,
ἀν δ’ Λαῖς Ἀπλάμωναίδης καὶ δίδος Ἐπειός.
ἐξείης δ’ ἱσταντο, σόλον δ’ ἐλε δίδος Ἐπειός,
840 ἤκε δὲ δινήσας· γέλασαν δ’ ἐπι´ πάντες Ἀχαιοί.

830. See on 271.
831 = 707 (almost), where see note.
832. Second half-verse as in § 757.
For the first, cf. εἶ πέρ καὶ μᾶλα πολλὸν
η 321. — οἶ: i.e. the victor, though
there is nothing in the context for it to refer to. — ἀπόπροθε: far away from
the city (cf. 835). The word occurs
elsewhere only in the Odyssey.
833. ἐξεὶ μὲν: the connection be-
tween protasis and apodosis is obscure,
but the meaning seems to be: “Though
the victor’s lands lie far away from the
city, so that he cannot easily send
thither to bring iron, yet the posses-
sion of this mass will save him from
embarrassment, for it will supply his
needs for five years.” ἐξεὶ μὲν seems
to stand in close connection with
χρεῶμενοι 834, to indicate the time
during which he will use it. “He
will use it for five years without con-
suming it.” — περιπλομέουσι ἐναυτοὺς:
this phrase occurs elsewhere only in
the Odyssey.
834. χρεῶμενος (with synizesis):
this form occurs here only. — ἀτεμβό-

835. εἰσ’ ἐσ’ πόλιν: sc. to fetch raw
iron, in order either to make from it
himself the necessary implements, or
else to have them made by the smith.
— παρέξει: sc. as subj. σόλος, as obj. σιδήρων.
836. First half-verse as in 811;
second, as in 844, B 740, Z 29.
Πολυποίης: a Lapith. Cf. δ’ ἀνέρας
... ἀρίστους, ἑιας ὑπερδύμοις Λαπιθᾶων
ἀιχμητάων, τὸν μὲν Πειρήδουν τῷ κρατε-
ρῶν Πολυποίην, τὸν δὲ Λεοντῆα βροτο-
λογῷ ἤσον”Ἀρρι V 127–130.
837. Λεοντῆος: cf. the passage just
cited, and Λεοντέως δ’ Αἴγου B 745.
838. Ἐπειός: cf. 665 ff.
839. No lot is here necessary, for
no advantage accrues to him who hurls
first.
840. For the first half-verse, cf. ἢ
ἐπιδινήσας II 269, i 538. — γέλασαν δ’
ἐπι: burst into laughter at his throw-
ing (or at him). The cause of the
laughter, which is not stated, was
either the awkward style of his throw-
ing, or the slight distance covered.
δεύτερος αὖτ' ἀφένεικε Δεοντεύς οὖς Ἀρησ, τὸ τρίτον αὖτ' ἐρρυψε μέγας Τελαμώνιος Αῖας χεῖρος ἀπὸ στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων. ἀλλ' ὅτε ἰή σόλον εἶλε μενεπτῶλμος Πολυποίτης,

845 ὄσσον τίς τ' ἐρρυψε καλαύροπα βουκόλος ἀνήρ: ἥ δὲ θ' Ἑλισσομένη πέτεται διὰ βοῦς ἀγελάιας· τῶσσον παντὸς ἀγώνος ὑπέρβαλε· τοῖς δὲ βόησαν. ἀναστάντες δὲ ἔταρος Πολυποίταιο κρατερόν νῆας ἑπὶ γλαφυρὰς ἐφερον βασιλῆς άεθλον.

850 αὐτὰρ ὁ τοξευτήσι τίθει ἑόντα σίδηρον,

841. Second half-verse as in Β 745, Μ 188.
843. First half-verse as in Ζ 455. Cf. στιβαρῆς ἀπὸ χεῖρος θ' 180; for the second, cf. ὁ δ' ὑπέρπαιτο σήματα πάντων θ' 192, where πάντων is more appropriate than here, since several had thrown, while here but two.
844. ἀλλ' ὅτε δὴ: the apodosis follows in 847, to which 845 f. is subordinate.
845. ὃσσον κτλ.: a second protasis placed before the principal clause (847). It marks the distance implied in ὑπέρβαλε 847. — ἐρρυψε: gnomic aorist. — καλαύροπα (here only): a throwing-staff; from κάλος, cord, and γρεπ- (cf. ἐρπαλόν, club). It was provided with a loop of cord beneath, and thrown by the herdsman when he wished to drive one of the cattle back to the herd.
846. ἡ δὲ: paratactic rather than relative, as often in similes.
847. ἀγώνος (see on 258): space marked out for the contest, though in this contest no fixed limits would be set for the throwing, any more than in throwing the hammer or putting the shot to-day. We should expect the statement that he threw beyond all his fellow-contestants. The gen. is unusual, since ὑπέρβαλε elsewhere governs the acc., either of a person or of a thing.— τοῖς δὲ βόησαν (as in Ρ 607): they cried out in astonishment at his throw.
848. First half-verse as in μ 170.
849. Cf. νῆας ἑπὶ γλαφυρᾶς φερέτην βαρδα στενάχοντα Θ 334, and for the second half-verse, cf. Ψ 631.
850. τοξευτήσι: this word occurs here only.— τίθει: set forth. But in the next verse καὶ δ' ἔτιθει means laid down.— λέεντα (here only): dark blue (violet colored). Iron in use is usually called πολύς (gray), but these axes were quite new, and hence tarnished blue.
851. — σίδηρον: iron; a general expression, defined in 851. Cf. δωσισεωσι τε σίδηρον (to shoot through the iron axes) τ 587.
κάδι δ' ἐστὶν δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα, ἵστον δ' ἐστὶςεν νηὸς κυανοπτῶρον ὑπάρχ. τηλὸν ἐπὶ ψαμάθους, ἐκ δὲ τρήρωνα πέλειαν λεπτῇ μηρίνθῳ δῆσεν ποδός, ὃς ἂρ' ἀνώγειν τοξεύειν. "ὅς μὲν κε βάλῃ τρήρωνα πέλειαν, πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθως, ὃς δὲ κε μηρίνθου τύχη, ὕρνθος ἀμαρτῶν, ἦςώσων γὰρ δὴ κείνος, δ' δ' οἴσται ἡμιπέλεκκα." ὁδ' ἐφατ', ὧρτο δ' ἐπειτα βὴ Τεῦκρου ἀνακτός, αὖν δ' ἄρα Μηριώνης θεράπων εὐς Ἰδομενής.

851. πελέκεας (with synizesis): double axes, i.e. with two cutting edges. — ἡμιπέλεκκα (only in Ψ): half-axes, i.e. with only one cutting edge.
852. Second half-verse as in 878, ξ 311. For the first, cf. ἵστον δὲ στήσας κ 506.
854. λεπτῇ: hence difficult to hit. — ποδός (by the foot): part. gen. of the thing touched. — ἦς: gen. of the thing aimed at, with τοξεύειν 855, a verb which occurs here only in Homer. — ἄρα: accordingly. The rel. clause carries on the narrative of the preceding principal clause.
855. ὃς κε βάλῃ: aor. subjv. (cf. τύχη 857) in the sense of a fut. perfect. This abrupt transition to direct discourse is paralleled in Δ 301 ff. ἀνώγειν σφόδος ἐπίπους ἐχέμεν . . . "μηδὲ τις ἐπιθοδίνῃ . . . πεποθείς . . . μεμάτω Τρῶς οὐς μάχεσθαι." But nowhere else in Homer does a speech begin in the middle of a verse.
856. οἰκόνδε: but in 275 and 662 κλαίειν.
857. Ancient and modern editors have wondered at this provision for what could hardly be anything else than an accident.
858. ἦςώσων: less skillful. — δή: of course. — This surprising reason can only be explained by assuming that the poet has in mind the actual outcome, when it was undoubtedly harder to strike the pigeon circling in the air (874), than to hit the cord tied to the mast. But Vergil manages the affair better (Aen. v. 485 ff.), in making the severing of the cord a surprise which gave opportunity for the more difficult feat.
859. βῆ . . . ἀνακτός: as in Ν 758 (almost).
860. Cf. 528.
κλήρους δ' ἐν κυνήγ ἁλκηρεί πάλλον ἐλόντες, Τεῦκρος δὲ πρώτος κλήρῳ λάχεν. αὐτίκα δ' ἰὸν ἥκεν ἐπικρατέωσ; οὐδ' ἡπείλησεν ἀνακτὶ ἀρνῶν πρωτογόνων ἐρέσει κλειτὴν ἐκατόμβην.

865 ὀρνιθὸς μὲν ἀμαρτε. μέγηρε γάρ οἱ τῷ γ' Ἀπόλλων. αὐτὰρ ὁ μήρωδον βάλε πὰρ πόδα, τῇ δὲ δέδετ' ὀρνυς, ἀντικρὺς δ' ἀπὸ μήρωδον τάμε πικρὸς οὐστός.

ἡ μὲν ἐπείτ' ἠζε εἰρὸς οὗρανόν, ἡ δὲ παρείθη μηρωδὸς ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.

870 στερχόμενος δ' ἀρα Μηριόνης ἐξείρυσε χείρος τόξου: ἀτὰρ δὴ οὐστόν ἐξεν πάλαι, ὡς ὑπνεν.

861 = Γ 316, κ 206 (almost), a formula for casting lots. See on 352. The lot was here necessary, for if the first archer hit the bird, the second would have no chance. Contrast 839 and note.

862. πρῶτος . . λάχεν: sc. τοξεῦνεν. Cf. 356.

863. ἐπικρατέως: occurs elsewhere only in II 66 f. νέφος ἀμφιβίβεκεν νευσίν ἐπικρατέως, π 81 ἐμπε' ἐπικρατέως.—οὐδε: but not, in contrast with ἐπικρατέως.—ήπειλησεν: vowed, a meaning found only here and 872.—ἀνακτὶ: i.e. Apollo, as appears from 865, 872.

864 = 873, Δ 102, 120. The hecatomb of lambs seems to have been the regular offering for a successful shot. —πρωτογόνων: first-born, equiv. to πρωγονοι in 221. Cf. 4 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God? Dent. xv. 19.

865. ὀρνιθὸς κτλ.: lively asyndeton. The preceding clauses fix the attention upon the result, and so have the force of protases.—μέγηρε: grudged, i.e. desnied, not out of ill-will, but on account of the omission of the prayer and vow.

—τὸ γε: i.e. τυχεὶν ὄρνυς.—Cf. aven contingere ferro non valuit; nodos et vincula linea rupit Verg. Aen. v. 509 f.

866. πάρ πόδα: beside the foot of the pigeon. —τῇ δὲ δέδετ' ὀρνυς: adds a more complete statement, there, where, etc.

867. ἀπὸ τάμε: severed.

868. ἠνζε: darted. —παρείθη (this compound here only): (was let down at the side) sank down relaxed, while before it had been kept stretched upward by the fluttering bird. —Cf. illa notos atque atra volans in nubila fugit Verg. Aen. v. 512.

870. ἐξείρυσε χείρος: snatched from the hand of Teucer, for both used the same bow.

871. ἐξεν πάλαι: had long been holding it ready. —ὡς ὑπνεν: while he (Teucer) was still aiming. ὡς must be temporal here, and the change of subj. is not uncommon. See § 1 b.

—Cf. tum rapidus, iamdudum
arcu contenta parato | tela te-
en, fratrem Eurytion in vota
vocavit Verg. Aen. v. 513 f.
873 = 864.
874. ὑπὸ νεφέων: cf. ὑψὶ δ’ ἄλλα | σκιὸναθ’ ὑπὸ νεφέων II 374 f.
875. τῇ (i.e. ὑψὶ ὑπὸ νεφέων): const.
with διενύσαν. — ὑπὸ πτέρυγος: under
the wing, though this does not agree
well with μέσσην or with the character
of the shot (876).
876. First half-verse as in τ 453
(almost). — ἐπὶ γαῖῃ: const. with πάγη
877. For ἐπὶ we find elsewhere ἐν
(X 276).
877. ποδός: i.e. the foot which Meri-
ones had thrust forward in shooting.
But in 853 the mast is spoken of as
far away, so that it is difficult to see
how the present shot could have been
aimed directly upward, unless we ad-
mit the improbable supposition that
the bird, on being set free, flew to a
point directly above the archer’s head,
and then, after receiving the death
wound, was able to reach and settle
upon the mast again (877 ff.) before
expiring.

878. ἐφεξομένη: this partic. must
be taken as conative, unless we accept
the hypothesis suggested on 877,—
striving to alight upon.

879. ἀπεκρέμασεν: here only.—
πῦν δὲ ... λίασθεν: the wings drooped
together. Cf. λάξομα, signifying sink,
Τ 418. — πυκνά (attrib., not pred.):
the ordinary epithet of plumage.
880. ὠκὺς: pred. as in 198. — ἑυ-
μὸς πτάτο: cf. θυμὸν ἀπὸ μελέων δόναι
κτλ. Η 131, ἡκα δὲ θυμὸς ψέχει ἀπὸ
μελέων Ν 671 f., ἀπὸ δ’ ἐπταύον θυμός
II 469. The expression is generally
used of the ψυχῆ. — τῇλε δ’ ἀπ’ αὐτοῦ
(as in II 117): in contrast with 877,
where see note.
881 = 728.

883. It is noticeable that in this
contest, as in the chariot and foot
 races, the victory is not won by the
‘favorite.’ Teucer was recognized as
a famous archer, but the prize goes
to Meriones as the reward of piety.
autár Πηλείδης κατά μὲν δολιχόσκιον ἔγχος,
κἀδ δὲ λέβητ' ἀπυρον, βοὸς ἄξιον, ἀνθεμόεντα
θηκ' ἐς ἀγώνα φέρων· καὶ ρ' ἡμονες ἁνδρες ἀνέσταν·
ἀν μὲν ἄρ' Ἀτρείδης εὑρ' κρείων Ἀγαμέμνων,
ἀν δ' ἄρα Μηρίδονης θεράπων εὺς ἰδομενής.
τούσι δὲ καὶ μετέειπε ποδάρκης δίος Ἀχιλλεύς
"Ἀτρείδη· ἔδεκε γάρ, ὅσον προβεβηκας ἀπάντων
ηδ' ὅσον δυνάμει τε καὶ ἡμασίων ἔπλευ ἄριστος·
ἀλλὰ σὺ μὲν τόδ' ἀεθλον ἔχων κοίλας ἐπὶ νῆας

884-897. The contest in spear throwing, in which Agamemnon and Meriones propose to engage, is given up by order of Achilles, who awards the prize to Agamemnon without a trial.
884 = 798.—To understand the following contest, we may assume that but one prize is offered, viz. the basin mentioned in 885, while the spear, which is first named, is only to serve as the instrument of the contest, just as Meriones and Teucer shoot with the same bow. See on 870, and cf. τὸδ' ἀεθλον 892, and περικαλλές ἀεθλον 897.
885. βοὸς ἄξιον: on this estimate of value, cf. 267 ff. with 750 f. and 702 f. — ἀνθεμόεντα: covered with flowers, i.e. with ornamentation representing flowers. Cf. X 441, ἀνθεμόεντι λέβητι γ 440, κρῆπηρα ἀνθεμόεντα ω 275.
886. First half-verse as in 799.—ἡμονες (here only): from ἥμα. Cf. ἡμασίων 891, and ἀφήτωρ (archer) I 404.
887. Ἀγαμέμνων: though he too was suffering from a wound; cf. Λ 248 ff., Τ 52. See on 290.
888 = 860.

889. First half-verse as in Π 455, where καὶ seems more appropriate than here.
890. ἔδεκε γάρ: (since we know) we know indeed. γάρ prepares the way for the exhortation (892) introduced by ἀλλὰ ("therefore"). — προβεβηκας ἀπάντων: as in Ζ 125; cf. ὅ τε κράτει προβεβηκὴ II 54. The thought is more fully expressed in the following verse.
891. δυνάμει: bodily strength, which is important in spear throwing. Cf. Τ 360. — ἡμασίων (here only, but cf. ἡμανεὶς 886): the pl. like ἄλμασιν θ 103. — ἔπλευ ἄριστος (as in Ι 54): aor., have proved yourself.
892. τὸδε: pointing to the λέβης. See on 884. Achilles honors Agamemnon (cf. the gift to Nestor, 616 ff.) by giving him the prize without his undertaking the contest, recognizing his well-tried and universally admitted skill in this exercise. Moreover, as Meriones, who would certainly have been defeated, receives the spear (893), Achilles believes that he may assume, without further discussion, that this decision would be acceptable to him.
893. Continues the thought of the previous clause; "while Meriones takes" etc.

894. 'έθέλως: "unless you prefer to carry through the contest," a polite expression well motivated by the recent strained relations between Agamemnon and Achilles. The clause is a wish which has practically passed into a condition. For the opt. in protasis with subj. in apodosis (πόρωμεν), see GMT. 499.

895 = B 441.

896. δῶκε: sc. 'Αχιλλέως. — ο' ἣρως: i.e. Agamemnon.

897. Ταλθυβίω: see on T 196. — δίδου: not as a present, but sc. κλισηροὶ φέρεσθαι.
The 'Ransoming of Hector,' as the ancient and appropriate title of the book reads, gives a fitting and peaceful close to the whole poem. In the first part (1–467), which is introductory, the poet describes the difficulties which stood in the way of the ransom, and how these obstacles were to be overcome by the help of Zeus. The central episode of the book (468–676) is the meeting of Achilles and Priam, in which the former overcomes his passionate hate, and surrenders the body of Hector to the grief-stricken father. The close of the book (677–804) is occupied with the carrying home of the body to Troy, and the funeral rites for Hector. The action of the book begins with the evening of the twenty-ninth day of the Iliad, and extends to the fifty-first day.

1–21. The restless grief of Achilles, and his furious rage against the dead body of Hector.

1. λύτο δ’ ἀγών, λαοὶ δὲ θoὰς ἐπὶ νῆας ἐκαστοι ἐσκύδηντ’ ἤναι. τοι μὲν δόρποιο μέδοιτο ὑπνου τε γλυκεροῦ ταρπήμεναι αὐτάρ Ἀχιλλεύς κλαίε φίλου ἐτάρου μεμνιμένος, οὐδὲ μιν ὑπνος

1. λύτο: with ὑ here only; cf. Ψ 513, and contrast Φ 80. See § 41 q. — ἀγών: the assembly at the games. See on Ψ 258. — ἐκαστοι: pl. of the several companies and messes.


3. ταρπήμεναι (epexegetical inf.): to enjoy themselves therewith. — Ἀχιλλεύς κλαίε (4): the games had lasted until evening (ὑπνου), but as soon as Achilles was alone his grief overwhelmed him again.

4 f. οὐδὲ ... πανδαμάτωρ: cf. καδ δέ μιν ὑπνος | ἤρει πανδαμάτωρ | Ψ 372 f. πανδαμάτωρ occurs only in these two passages; but cf. "Τοι, ἀναξ πάντων τε
5 ῥεῖ πανδαμάτωρ, ἄλλ' ἐστρέφετ' ἐνθα καὶ ἐνθα [Πατρόκλου ποθέων ἀνδροτῆτα τε καὶ μένος ἦν ἦδ' ὀπόσα τολύπευσε σὺν αὐτῷ καὶ πάθειν ἄλγεα ἀνδρῶν τε πτολέμους ἀλεγεινα τούτων μιμησκόμενος θαλερῶν κατὰ δάκρυνοι εἰβεν],

10 ἄλλοτ' ἐπὶ πλευράς κατακείμενος, ἄλλοτε δ' αὐτε ὕππιος, ἄλλοτε δὲ πρηνής· τοτὲ δ' ὀρθὸς ἀναστὰς δινεύσκε ἄλυν παρὰ θυ' ἀλός. οὐδὲ μιν ἡώς φαινομένη λήθεσκεν ὑπείρ ἁλα τ' ἠμόνας τε, ἄλλ' ὧ γ' ἐπεί ζεύξειεν υφ' ἀρμασιν ὀκέας ὑποιος,

θεῶν πάνων τ' ἀνδρόπων Η 233. It is used here, not as a conventional epithet, but in contrast with οὐδὲ μιν ... ῥεῖ, i.e. though it subdues all.— ἐστρέφετο: sc. upon his couch.

6. ἀνδροτῆτα: see on Χ 363.

7. ἦδ' ὀπόσα κτλ.: this rel. clause, too, as well as the nouns in 6, depends on ποθέων, by a kind of zeugma. The painful longing carries with it the idea of recollection, and therefore the whole is resumed (in 9) with τῶν μιμησκόμενος. For the quantity of a in ὀπόσα, see on Φ 352. — τολύπευσε: usually takes πόλεμον as obj.; cf. τολυπευέων ἀργαλέους πτολέμους Η 86 f. Here the general idea of toil and danger is substituted. — ἄλγεα: with a rare synizesis.

8. A frequent verse in the Odyssey (cf. Θ 183, ν 91, 161), and more appropriate to Odysseus than to Achilles. Here it must refer to the raids by sea undertaken by the latter during the nine years of the war. Cf. Ψ 828 f. and δώδεκα δὴ σὺν νησοὶ πόλεις ἀλάτας' ἀνθρώπων Η 328. — πτολέμους: joined with πείρον by zeugma.

9. First half-verse as in 167; second, as in λ 391 (almost).

10. ἄλλοτε ... ἄλλοτε δ' αὐτε: as in Σ 150.

11. τοτέ (not τότε) δὲ: and anon, i.e. at another time.

12. δινεύσκε: the description of the restlessness of Achilles on the night following the games passes gradually, by means of the following iterative forms, into the account of his action during the whole period following. — οὐδὲ ... λήθεσκεν (13): the dawn found Achilles always awake, so that he began at once the activity described in 14 f. For this expression, cf. οὐδὲ σὲ γ' ἡργάσεαι παρ' Ἄκεανω ῥάδων | λήσει ἐπερχομένη χ 197 f.

13. ὑπείρ [ὑπέρ] ἁλα τ' ἠμόνας τε: const. with φαινομένη. See on Ψ 227. ὑπείρ ἁλα may be regarded as merely a conventional phrase here, and not held to strict accuracy. The dawn did not come over the sea to Achilles on the Trojan shore.

14. Cf. καρπαλλίμους δ' ἐξεύξαν υφ' ἀρμασιν ὥκεας ὑποιου γ 478.— ἐπεί ζεύξειεν: ἐπεί with opt. in a ‘past general’ prot-
as the occurs elsewhere only Θ 269 f., ρ 105, τ 159, ω 140. See M. 309 c.

15. For the fact, cf. X 396 ff. — ἐλκεσθαί: passive, not middle. — δίφρον: const. with δισφθευν, which elsewhere stands before its genitive. — This verse begins the apodosis (with δέ), as is shown by the change of mood.

16. τρίς: cf. Ψ 13, where the Myrmidons march thrice in solemn procession around the corpse of Patroclus.


19. ἀμπεκείν: disfigurement. The word occurs elsewhere only in υ 308. The same service is rendered in Ψ 184–191 by Apollo and Aphrodite. — χροτ: for the const. (ἀπέχειν τῷ τῇ), cf. κερτοιάς δε τῳ . . . ἀφέξω υ 263.

20. καὶ τεθνήτα περ: cf. 750. — πάντα (masc.): sc. Ἑκτόρα.

21 = Ψ 187, except that the first word in the latter verse is ἀμβροσία. Here alone is χρύσεος used as an attribute of the aegis.

22–76. Council of the gods in regard to the ransom of Hector. Zeus sends Iristo summon Thetis to Olympus. 22. ἀκείζεν: maltreated. See on 19 and 417 f. — μενεάτων: in his rage. Cf. Τ 58. But the ordinary meaning of μένος is spirit, “eagerness to fight.”

23. θεοὶ: sc. with the exception of those mentioned in 25 f. — εἰσορόωντες: sc. each morning as they assembled in the hall of Zeus.

24. κλέφαι: i.e. to take it secretly away from Achilles, and convey it to a place where it should be safe from his rage. So in Ρ 390 Hermes ἔξεκλεφεν Ἀρη, who had been held prisoner by the Alóidae in a brazen jar. Such a theft would be no more unworthy of a god than the youthful exploits which later tradition ascribed to Hermes, or the action of Athena in inciting Pandarus to break the truce (Δ 93 ff.). — εὐσκοπον: in the Iliad here and 109 only.
25 ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδὲ ποθ' Ἡρη
οὐδὲ Ποσειδάων ὦδὲ γλαυκώπιδι κούρη,
ἀλλ' ἔχων, ὡς σφυν πρῶτον ἀπήχθετο Ἰλιος ἱρή
cαὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἐνεκ' ἄτης,
[ὅς νείκεσσε θεάς, οἴτε οἱ μέσσαυλοι ἱκώντο,

τὴν δ' ἦνης', ἢ οἱ πόρε μαχλοσύνην ἀλεγενήν].
ἀλλ' οίτε ἄρ' ἐκ τοὐ δυσδεκάτη γένετ' ἦώς,
καὶ τότ' ἄρ' ἀθανάτουι μετηύδα Φοῖβος Ἀπόλλων.

“σχέτλιοι ἐστε, θεοί, δηλήμονες: οὐ νῦ ποθ' ὕμων

25. For the first half-verse, cf. ἐνθ' ἄλλοι μὲν πᾶντες A 22, ἐνθ' ἄλλοις μὲν πᾶντας θ 93. — οὐδὲ ποτε: but never, as often as it was proposed. — Ἡρη κτλ.: Hera, Poseidon, and Athena are mentioned as the chief enemies of the Trojans in Τ 112 ff., 291 ff. Cf. Α 390 f., where the same gods entered into a conspiracy to imprison Zeus.

26. γλαυκώπιδι κούρη: as in β 433, ο 518.

27. ἔχων: (held fast) persisted in the feeling described in the following clause. For this intransitive use, cf. νοльεινες ἔχομεν Ε 492. — ὡς πρῶτον: as once for all. Cf. ἄλ' ἔχεν, ἦ τά πρῶτα πόλεις παντοκράτεις Ν 670.
— ἀπήχθετο . . . λαός (28): as in Θ 551 f.

28. Second half-verse as in Ζ 356, where, however, the words refer to the abduction of Helen, but here (29 f.) to the judgment of Paris. — ἄτης: blind folly. Cf. Τ 88.

29. νείκεσσε: seems to mean “put to shame” (in contrast with ἦνης in 30), by setting Aphrodite above them. Cf. manet alta mente repustum indicium Paridis spretaeque iniuria formae Verg. Aen. i. 26 f.

It is noticeable that the poet ignores the ground of Poseidon's wrath, as given Φ 441 f. — θεάς: i.e. Hera and Athena, although in ἱκώντο Aphrodite is included. — οίτε . . . ἱκώντο: as in κ 435. — μεσσαυλοι: i.e. to the sheepfold of Paris on Mt. Ida.

30. τὴν: i.e. Aphrodite. — πόρη: granted indulgence to, at first by her promise to win him Helen. — μαχλοσύνη: here only. — ἀλεγενήν: since his amour with Helen was for him, as well as for his whole nation, a source of woe. — This is the only distinct mention, in Homer, of the judgment of Paris, which was afterward narrated in detail in the Cyprian Epic, ascribed to Stasinus.

31 = Α 493. — ἐκ τοῦ: this phrase refers, not to the beginning of the maltreatment of Hector's body (the natural interpretation), but to the day of Hector's death (the twenty-seventh of the Ηηαδ). Three days were spent in the funeral of Patroclus, and nine more in the disputes in Olympus. See 107, and cf. 413. The present day is therefore the thirty-ninth of the action of the Ηηαδ.

33. δηλήμονες: baneful ones, intent
only on injury and destruction,—a vehement reproof against the gods in general, but applying especially to Poseidon, Hera, and Athena. This word occurs nowhere else in the Iliad. — ou vú pote: never, forsooth, the negative standing first for emphasis. Cf. 239, 683; and for the whole verse, cf. σχέτλιαν ἕστε, θεοί, ζηλήμονες ζέχον ἄλ-
λων ε118.

34. αἰγῶν τε τελεῖων: as in A 66. —
teleion (const. with both nouns): un-
blemished. Animals for sacrifice must
be perfect in every respect. Cf. ‘and
whosoever offereth a sacrifice . . . in
beesves or sheep, it shall be perfect to
be accepted; there shall be no blemish
therein’ Leviticus xxii. 21. But the
meaning full grown, frequent in ins-
criptions, is perhaps to be preferred
here. — For Hector’s piety, cf. X 170 ff.

35. οὐκ ἔπλητε: did not have the
heart. — νέκυν περ ἑόντα: even when
dead, for it ought to satisfy you to
vent your wrath upon the living.

36. ἀλόχω ἰδέειν: for the const.,
cf. X 305. — The polysyndeton (τε, καί, καί, καί, τέ) calls into prominence
the great number of persons who long
for the return of Hector’s body.

37. τοί κε . . . κήαιεν (38): “so
that they could burn him.” The rel.
clause with the potential opt., after
the neg. principal clause, states the
result. — ὥκα: cf. πυρὸς μειλασάμεθν
(approase) ὥκα Η 410.

38. ἐπὶ κτέρεα κτερίσαεν: i.e. burn
(over) with him the possessions belonging
to him (justa solvere). For the
‘cognate acc. of kindred signification,’
see ΗΑ. 715 a; G. 1051 f. Cf. 657,
Ψ 446. — The opt. ending -αίεν occurs
nowhere in Homer outside of this verse.
In γ 285, where the second half of this
verse is repeated, we find κτερίσαειν.

39. ὀλοφ: as epithet of a man here
and Ψ 439 only; elsewhere of gods,
of μοῖρα, of πῦρ. Here it is used like
ὀλοφρόνων (baleful). Cf. ’Αχιλλής ὀλοφ
κήρ Σ 139, and λέων ὀλοφρόνων Ω 630.
— θεοί: his emotion prompts him to
repeat the address, to make the re-
buke more effective. — βούλεσθε: pre-
er. — ἐπαρήγειν: of partisan support.
Cf. Ψ 574.

40. ἄρ: as you see. — ἐναίσιμοι:
righteous. Cf. οἰκίτι τοι φρένες εἰσίν
ἐναίσιμοι οὐδὲ νόμα σ 220.

41. ἄγρια οἶδεν: has a savage heart,
since what a man knows is in a sense
indicative of his character. Cf. ἄκοσμα
γη Β 213, ἀθεμλίστα γη Σ 189. ἄγριος
is used of the highest pitch of cruelty, under the influence of which a man loses the tenderer movements of human feeling, such as compassion and respect for moral law. Cf. άγριον εν στήθησι θέτο μεγαλήτορα θυμόν I 629.

42. We should expect ἐπεῖ . . . εἶσι, or εἶσα alone. As it stands, εἶσι (43) belongs with ὃς, while ἐπεῖ has no finite verb. In P 658 ὃς τʹ ἐπεῖ ἄρ κε κάμησι, we find the opposite irregularity, the subjv. depending on ἐπεῖ, while ὃς has no verb.

43. εἶσα: cf. εἶσα ὧν θυμῷ I 598. — βροτῶν: an unusual addition, after μῆλα, but not unnatural from the mouth of a god. — δαίτα: of the food of animals only here and A 5.

44. ἐλεον: here only. For the thought, cf. φ 100 ff.

45. σίνεται: here only in the Iliad; four times in the Odyssey.

46. μέλλει . . . ὀλέσσαι: i.e. may have lost. Cf. καὶ μὲν άδὴ πού τις μέλλει . . . τελέσσαι Σ 362. See on Τ 451. — For the form of the thought, cf. καὶ μὲν τις τε κασμικῷ φωνῆς | ποιήν . . . εἴδεστο . . . σοι δʹ ἄλληκτόν τε κακὸν τε | θυμὸν ἐνι στήθεσι θεοί θέσαι εἰνεκα κώφης | οἴης I 632–638. The reasoning is a fortiori. “Most men, on losing even a brother or a son, mourn for him and have done. How much more, then, should Achilles show moderation in his grief for one who was only a friend!” — καὶ φίλτερον: not merely a friend like Patroclus, but even the nearest relative.

47. ὀμογάστριον: “of the same mother.” Cf. φ 95.

48. κλαύσας, ὀδυράμενος: actions antecedent to μεθέχειν. “After he has honored the dead with due lamentation.” With μεθέχειν the corresponding infinitives (or participles) may be supplied. Cf. Ψ 434. For the thought, cf. αἰφήρος δὲ κόρος κρυερόι γόοι δ 103.

49. τλητῶν (able to endure): the only occurrence of this adj. elsewhere τλῆμων. — μοῖρα: here only in plural. Cf. κλῶθες η 107.

50. Second half-verse as in φ 201. — The death of his hated enemy should have satisfied Achilles.

51. ἔξαπτων: iterative, like ἔλκει

52. Cf. 15, Χ 308.
“if you really intend to give.” By using the 2d pers. pl. Hera includes with Apollo the other gods also, since they by their silence seem to agree with him. For the form of expression, cf. ὑμεῖς ἐνθεο τιμῇ Δ 410.

58. Ἐκτωρ μὲν: adversative asyndeton. — θητον τε: this is, of course, equally true of Achilles, but it is placed before the important thought (γυναίκα τε θήσατο μαζόν) as a general form of the same idea. — μαζόν: in partitive apposition with γυναίκα. See on Ψ 782.

59. αὐτή: myself, the eldest daughter of Cronus, and sister and wife of Zeus. Cf. καὶ με πρεσβυτάτην τέκτον Κρόνος ἀγκυλομήτης, ἡ δωρότερα, γενεὰ τε καὶ οὐνέκα σῇ παράκοιτησ | κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀδιανότουςιν ἀνάσσεις Δ 59 ff.

60. ἀτάτηλα: the Iliad nowhere else mentions any such special care of Hera for Thetis,—an interest which later tradition ascribed to gratitude for the latter’s rejection of the suit of Zeus. — πόρον παράκοιτων: the marriage of Thetis to Peleus was due to the agency of the gods in general, according to Σ 85, or of Zeus himself, according to Σ 432 ff.
πηλεῖ, ὃς περὶ κήρι φίλος γένετ' ἄθανάτους.
πάντες δ' ἄντιασσε, θεοὶ, γάμου· ἐν δὲ σὺ τοῖς δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', αἰεν ἄπιστε."

ην δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς:
65 "Ηρη, μή δὴ πάμπαν ἀποσκόδμαινε θεοῖσιν·
οὐ μὲν γὰρ τιμῆ γε μὲ ἐσσεται· ἀλλὰ καὶ ἔκτωρ φίλτατος ἔσκε θεοῖσι βροτῶν, οὐ ἐν Ἴλιῳ εἰσών· ὃς γὰρ ἐμοὶ γ', ἔπει οὐ τι φίλων ἡμάρτανε δώρων.
οὐ γὰρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔσιης,
70 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

61. περὶ κήρι (adv. and loc. dat.): exceedingly in heart. See on Φ 65, Χ 70.
62. ἄντιασσε: the mid. occurs here only. — ἐν δὲ σὺ τοῖς: a favorite collocation (cf. Ν 529, χ 217), σὺ being inserted between the prep. and its case.
63. δαίνυν ἔχων φόρμιγγα: feasted (holding) with the lute. The same expression occurs ψ 133; cf. φόρμιγγος περικαλλέος, ἤν ἔχ' Ἀπόλλων Α 603. — After Peleus and Thetis had been honored in this unusual way at their marriage, their son might have been expected to enjoy the special favor of all the gods (cf. πάντες 62), and especially of Apollo. See on Φ 162, Ψ 277. But the latter went over to the side of the Trojans, the enemies of Achilles, hence κακῶν ἔταρε, referring particularly to Paris, and αἰεν ἄπιστε (never to be trusted).
65. μή δὴ: do not indeed. Cf. Α 131 (cited on 53), Τ 155, Τ 200. — ἀποσκόδμαινε (this compound here only, but cf. 592): turn away in wrath. "You have no reason to put yourself in angry opposition to the rest of the gods, as though they differed with you about the honor due Achilles." See on 57.
66. τιμῆ: emphasized by γέ, with reference to 57. — μία: equiv. to ὅμηρ 57; cf. Τ 203. — μὲ ἐσσεται: sc. Ἀχιλῆ καὶ ἔκτωρ. — καὶ ἔκτωρ: sc. as well as Peleus and Achilles. "Hector, too, was dear to the gods, the dearest, indeed, of all the Trojans."
68. ὃς γὰρ ἐμοὶ γε: for so indeed (he was) to me. ὃς stands for the preceding predicate φίλτατος. — ἡμάρτανε δώρων: failed in his gifts.
69 f. = Δ 48 f., where the words refer to Πριάμ. Here we must assume an altar of Zeus ἐρκεῖοι in the αἰλη of the palace, where Hector brought offerings. Cf. Δ ὁδ σχέλουν ποτὶ βωμὸν ἐρκεῖον χ 334 f. — δαιτῶς ἐίσης: an expression transferred from human beings to gods. Cf. οὐδὲ τι βωμὸς ἐδέετο δαιτῶς ἐίσης Α 408. See also on Ψ 56. — λοιβῆς τε κνίσης τε: drink offerings and burnt offerings, a closer definition of δαιτῶς. — τὸ: this, the obj. being assimilated in gender to the pred. γέρας. — ἡμεῖς (emphatic): we gods. Cf. 53.
71. ἱάσομεν (subjv.): let us forbear. This meaning is found here only. — οὔτε πὴ ἔστιν: it is in no way possible, as in ζ. 267.

72. θραυσίν Ὁκτόρα (cf. 786): the epithet may seem strangely used of the dead hero, but cf. πολλὰς δ’ ἐφίμων ψυχὰς . . . ἡρώων Α 3 f.

73. παρμέμβλωκεν: is at his side, as in Δ 11. — ὁμώς . . . ἡμαρ: alike by night and day, so that the change of day and night made no difference (i.e. uninterruptedly). The expression is hyperbolical, for in 83 Iris finds Thetis in her grotto in the sea. Cf. ἐν δὲ γυνὴ ταμία νύκτας τε καὶ ἡμαρ | ἐσκέ β 345 f.

74. εἰ τις . . . καλέσει: clause of wish as mild imperative. Cf. ἄλλα εἰ τις καὶ τούσδε . . . καλέσειν Κ 111, and see M. 312.

75. εἴπα : subjv. with δῆφα after the opt. of wish. Cf. αἱ γὰρ, . . . μήτε τις . . . φύγοι . . . δῆφα . . . λώμεν Π 97–100.

76. λάχη: followed by the gen. here and ε 311 only.

77–119. Ιρίς summons Thetis to Olympus, where Ζεὺς commissions her to induce Achilles to surrender the body of Hektor.

77 = 150, Θ 409. — ὁρτὸ δὲ Ἰρίς: as the customary messenger of the gods, Iris takes to herself at once, as was intended, the request of Zeus in 74 ff. So Calchas in Δ 74 responds to the call for a seer, though his name had not been mentioned.

78. Σάμου (sc. Ἐρικίνης): Samothrace, an island on the Thracian coast, opposite the mouth of the Hebrus. It rises steep and majestic from the sea, and is visible from all parts of the Trojan plain. Cf. ἐπ’ ἀκροτάτης κορυφῆς Σάμου ὑψηλὸς | Ἐρικίνης Ν 12 f., and for the whole verse, cf. μεσσηγὺς Τενέδου καὶ Ἰμβρον παπαλοῦσας Ν 33.

79. μείλαιν: with -ει- here only. The sea itself is not elsewhere described as μέλας, but cf. μείλαιν (grows black) πῦντος Π 64, μέλαν κύμα ε 353, μείλαιναν φῆκα Φ 126. See on Φ 252. — ἐπεστονάχησε: this compound here only. — Λίμνη: gulf of the sea, as in Ν 21. The distance between Samothrace and Imbros is about twenty miles.

80. μολυβδαίνῃ ἴκελη: the point of
comparison is the swiftness of her descent into the deep. — μολυβδαίνη (cf. μολυβδός), βυσσόν: occur here only.

81. ἀγραίλοιο: of the farmyard.
— βοῶς κέρας: a tube of horn, through which the fish line was passed, just above the hook, to prevent the fish from biting off the line. A lump of lead (μολυβδαίνη) was fastened to this tube (ἐμβεβαιαί, riding upon) as a sinker.

82. ὄμηστήσων: elsewhere epithet of dogs, birds of prey, etc., but appropriate to fishes from their habit of devouring one another. — κῆρα: death (usually of men). — κῆρα φέρουσα: here only const. with ἐπί, — usually with dat. alone. In so far as the lead causes the hook to sink, it may be said to do what is really the work of the hook.

83. εὑρε δὲ ἐνι σπηλ.: Thetis is ever near her son. Peleus, on the other hand, γῆραι λυγρῷ | κεῖται ἐνι μεγάροις ἀρημένοις Σ 434 f.

84. First half-verse as in 90. — ὄμηστήσεις ἀλλαὶ θεάι: cf. θεάι δὲ μὴν (Thetis) ἀμφαγέρωστο, | πᾶσαι, δόσι κατὰ βένθος ἄλος Νηρηίδες ἢ σαν Σ 37 f.

85. κλαίει μόρον: κλαῖω governs an acc. of the thing here and ψ 351 f. (ἔμοι πολυκηδέα νόστον | κλαίουσα) only; elsewhere an acc. of the person lamented. — οἷ: i.e. the sympathizing mother.

86 = Π 461 (φθανεν).
87 = Β 790, Π 129, Α 190.
88. Θέτι: for the quantity of the final syllable, see on Τ 216, and cf. μῆτι Ψ 315. — ἀφίτα: unchangeable; with μήδεα here only.
89 = Σ 127, Τ 28.
90. ἀναγνωρίσω: sc. ἐλδεύν, which is implied in καλεῖ.
91. Second half-verse as in Γ 412.
— ἀκρίτα: endless.
δὲ ἄρα φωνήσασα κάλυμμα' ἐλε διὰ θεάων κυάνεον, τοῦ δ' οὖ τι μελάντερον ἐπιετο ἐσθος.

95 βῆ δ' ιέναι, πρόσθεν δὲ ποδήνενοι ὁκέα Ἰρις ἡγεῖτ' ἀμφὶ δ' ἄρα σφι λιὰξετο κύμα θαλάσσης, ἀκτὴν δ' ἐξαναβᾶσαι ἐς οὐρανον ἀιχθήτην, ἀνεύρον δ' ἐυρύστα Κρονίδην, περὶ δ' ἄλλοι ἄπαντες εἶαθ' ὁμηγερέες μάκαρες θεοὶ αἱέν ἐόντες.

100 ἦ δ' ἄρα πἀρ Δι' πατρὶ καθέζετο, εἰξὲ δ' Ἀθήνη.

93. κάλυμμα: occurs here only; elsewhere κάλυπτρη = κρήδεμων. See on X 406.

94. κυάνεον: sc. as garb of mourning. — ἐσθος (ἐλμα, ἐννωμί): a rare word, occurring only here, and once in the Homeric Hymns.

96. ἀμφὶ: on both sides. — λιὰξετο (imperf.): parted continually. — For the second half-verse, cf. γηρσοῦν ὥτε θαλάσσα διόστατο Ν 20, περὶ δὲ σφι κύμα θαλάσσης | ἐπὶ γυντὸ Σ 66 f.

97. ἐξαναβᾶσαι: this compound here only. Its const. with simple acc. of limit of motion is unusual, but cf. ἀκτὴν εἰςαναβᾶσαιν Σ 68. — ἐς οὐρανον: equiv. to ὁλομπόνδει 104.

98. First half-verse as in A 498, 0 152.

99. Second half-verse as in ε 7, and elsewhere in the Odyssey. Cf. Ω 23.

100. πἀρ Δι': i.e. on his right, where the favorite daughter of Zeus was accustomed to sit, while Hera sat upon his left. In E 869, Ares, on returning from the battle, πἀρ δὲ Δι' Κρονίων καθέζετο. — εἰξὲ: i.e. made room for her. So when Telemachus entered the Ithacan assembly ἐξετο δ' ἐν πατρὸς θόκω, εἰξὲν δὲ γέροντες β 14.

102. εὐφρην' ἐπέεσσι: cheered her with friendly words. — ὁρεῖ: "handed back."

103 = X 167. a 28.

104. ἡλώθει (excl.): the verb stands first, in recognition of the fact that in spite of her grief she has obeyed his command. Cf. ἡλώθει ἐκ πολέμου· ὥς ὤφελες κτλ. Γ 428, ἡλώθει Τηλέμαχε, γλυκερόν φάος π 23.

105. ἀλαστον: ceaseless. See on X 261. — οἶδα καὶ αὐτός (as in ε 215, κ 457): a concessive formula, preparing the way for the following contrast with ἀλλὰ 106.

106. First half-verse as in τ 171.
"Εκτορος ἁμφὶ νέκυι καὶ Ἀχιλλῆι πτολιπόρθων·
κλέφαι δ' ὀτρύνουσιν ἐγνυκοπον ἀργείφοντην·
110 αὐτὰρ ἐγὼ τόδε κύδος Ἀχιλλῆι προτιάττω,
αἰδῶ καὶ φιλότητα τεῦν μετόπισθε φυλάσσων.
ἀδὰ μάλ' ἐσ φρεταίν ἐλθὲ καὶ νιέι σῷ ἐπίπειλου·
σκύζεσθαι οἱ εἰπὲ θεοὺς, ἐμὲ δ' ἐξοχα πάντων
ἀθανάτων κεχολώσθαι, ὅτι φρεσὶ μαινομένησιν
115 "Εκτορ' ἐχει παρὰ νησῆι κορονύσιν οὐδ' ἀπέλυσεν,
αἱ κέν πως ἐμὲ τε δείσῃ ἀπὸ θ' "Εκτορα λύσῃ.

— ἄλλα καὶ ὡς: "although I know that you are deeply troubled, and not in a mood for coming hither." — τοῦ: relative.

107. ἐννήμαρ: the strife began on the morning after the funeral games in honor of Patroclus, when Achilles for the first time dragged the corpse of Hector around the funeral mound, and was renewed every morning as the outrage was repeated, until the present day, which began with verse 31. As the strife comes to an end on this day, through the decision of Zeus, it is not counted among the nine. See on 31.

— ὄρωρεν: "has been going on."

108. "Εκτορος ... νέκυι: an unusual construction. Elsewhere νέκυι stands in appos. with the name. — πτολιπόρθω: usually an epithet of Odysseus, but cf. Φ 550 and note.

109 = 24, with the change from ὀτρύνεσκον to ὀτρύνουσιν, since the strife was not fully ended till the ransoming of Hector. — ἀργείφοντην: see on 330.

110. τόδε κύδος: i.e. that of voluntarily giving back the corpse. — προτιάττω (here only): assign.

111. αἰδῶ γαί φιλότητα: respect and friendship. The same combination occurs ξ 505; cf. αἰδοῖν τε φίλην τε Σ 425. — τεῦν (subjective): on your part. — μετόπισθε φυλάσσων (conative): seeking to retain for the future. — We are reminded of the occasion when Thetis saved Zeus from imprisonment by calling Briareiets to his rescue Α 401–406.

112. First half-verse as in Δ 70. — ἐπίπειλου: i.e. convey my command.

113. σκύζεσθαι: for the (rare) inf. in indir. disc. after ἐπιν, cf. ἐπινε... λείψειν Σ 9 ff. — Second half-verse as in Σ 257. ἐξοχα πάντων is a frequent verse-close.

114. φρεσὶ μαινομένησιν: cf. 12.

115. ἐχεῖ: holds back. — οὖδ' ἀπέλυσεν: Achilles had not indeed been asked to do so, except by Hector himself in Χ 259, but if his state of mind had been different he might have proposed a ransom to Priam.

116. αἱ κέν πως (see on Φ 293): on the chance that perhaps, a most courteous way of giving his command. — δείσῃ: he may be struck with (aor.) fear.
αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἰριν ἔφησω λύσασθαι φίλον νῦν ἵον ἑπὶ νῆας Ἀχαιῶν, δῶρα δ᾽ Ἀχιλλῆι φερέμεν, τά κε θυμῶν ἵππη."  

120 ὡς ἐφατ', οὖδ' ἀπίθνητος θεὰ, Θέτις ἀργυρότερα, βῆδε κατ' Οὐλύμπου καρηνῶν ἀίξασα.  

ιὲν δ᾽ εἰς κλοιόν οὖ νῦεός· ἔνθ᾽ ἀρα τὸν γε εὐρ' ἀδινά στενάχοντα· φίλοι δ᾽ ἁμφ᾽ αὐτόν ἑταῖροι ἐσυμμένως ἐπένυντο καὶ ἐντύνουν ἄριστον ἀλεκθείον.  

125 τοῖς δ᾽ οἷς λάσιον μέγας ἐν κλοιόν ἑρέυντο.  

ἡ δὲ μάλ᾽ ἄγχ' αὐτοῦ καθέξιοτόν πότνια μήτηρ, χειρὶ τέ μιν κατέρεξεν, ἔπος τ᾽ ἐφατ' ἐκ τ᾽ ὀνόμαζεν. "τέκνον ἐμὸν, τέο μέχρις ὀδυρόμενος καὶ ἀχεῦν ἑστὶν ἐδειι κραδίνυ, μεμνημένος οὕτε τι σῖτον.  

117. ἔφησω (ἔφημι; cf. Ψ 82): as Iris is the messenger of divine commands, the substance of the command follows at once in the infinitives, as if ἔφησω meant will send with the command that.  


119. For the second half-verse, cf. Τ 174.  

120—142. Thetis makes known to her son the command of Zeus.  

120. Cf. ὡς ἐφατ', οὖδ' ἀπίθνητος θεὰ, γλακτῶπις Ἀθηνή B 166.  

121 = B 167, ω 488; first half-verse as in Α 44. — βῆδε (aur.): started. — Οὐλύμπου: see on Τ 114. — ἁξασά: i.e. with rapid flight.  

122. ἐνδα: there.  

123. Cf. 510, Ψ 225, 605.  

124. ἐπένυντο: were occupied. — ἄριστων (breakfast): it was still morning. ἄριστων occurs elsewhere only π 2.  

125. ἑρέυνο: lay slaughtered. This plpf. form is strange, since the ἵ shows that neither augment nor reduplication is present.  

126. So of Thetis in Α 300 καὶ ῶν πάραθ' αὐτοῦ καθέξιοτον δάκρυ χέντοσ.  

127 = Α 361, and elsewhere. — ἕπος τ᾽ ἐφατ' ἐκ τ᾽ ὀνόμαζεν: uttered a word and spoke it out.  

128. τέο [τίνος] μέχρις (quousque tandem): instead of this combination we find elsewhere ἐτί, as in Ε 465. — Second half-verse as in I 612, β 23, δ 100, ξ 40.  

129. ἐδει κραδίνυ: so of Bellerophon ὡν θυμῶν κατέδωκα Ζ 202. Cf. θυμῶν ἐδών, βρώμης δ᾽ οὐχ ἀπεῖα νοθεῖον κτῆτος Κ 379, where a contrast follows, as here. Achilles, however, had already partaken of a meal (Ψ 55 f.; cf. Ψ 48), and in Ω 124 preparations for a
meal are going on in Achilles's tent, perhaps only for the étaírau.

130. εν ϕιλότητι μισγεσθαι (131): so in B 232.

131. Cf. the words of the dying Patroclus to Hector ου θην ουδ' αυτός δηρόν βέγ, ἄλλα τοι ήδη ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιόν, "Εκτόρ' ἐχεις παρά νησιὶ κορωνάσων οὐδ' ἀπέλυσας. ἄλλ' ἄγε δὴ λύσων, νεκρόδο δὲ δέξαι ἄποινα." τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὥκυς 'Αχιλλένιον: "τη' εἶη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγουτο, εἰ δὴ πρόφρονι θυμῷ 'Ολυμπίου αὐτὸς ἄνώγει." ὥσ οὖ γ' ἐν νηών ἀγύρει μήτηρ τε καὶ νίς πολλὰ πρὸς ἄλληλους έπεα πτερόεντ' ἀγόρευνον.

130 oút eúvēs; ἀγαθόν δὲ γυναικὶ περ ἐν ϕιλότητι μισγεσθῇ. οὐ γὰρ μοι δηρόν βέγ, ἄλλα τοι ἠδή ἀγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή. ἄλλ' ἐμέθεν ξύνει ὀκα, Διὸς δὲ τοι ἄγγελός εἰμι. σκύζεσθαι σοι φησι θεοῦς, εἴ δ' ἐξοχα πάντων ἀθανάτων κεχολώθοι, ὅτι φρεσκεία μνημεύσεως ἔκτορ' ἐχεις παρὰ νησί κορωνάσων οὐδ' ἀπέλυσας. ἄλλ' ἄγε δὴ λύσων, νεκρόδο δὲ δέξαι ἄποινα." τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὥκυς 'Αχιλλένιον: "τη' εἶη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγουτο, εἰ δὴ πρόφρονι θυμῷ 'Ολυμπίου αὐτὸς ἄνώγει." ὥσ οὖ γ' ἐν νηών ἀγύρει μήτηρ τε καὶ νίς πολλὰ πρὸς ἄλληλους έπεα πτερόεντ' ἀγόρευνον.

may bear away. This opt., strictly of wish, is practically concessive. So εἰη.

140. εἰ δὴ: if really.—πρόφρονι θυμῷ: with serious intent. Cf. οὐ νῦ τιθυμῷ πρόφρον μνημονεύαι Θ 30 f.—αὐτός: i.e. the supreme god himself; cf. αὐτή 50. The deciding motive in the mind of Achilles is the will of Zeus. But the ransom is also taken into account, not only as a condition which custom requires, but also as affording Achilles a further opportunity to show his devotion to the memory of Patroclus, as appears from his apology in 592 ff.

141. εἰ νηών ἀγύρει: elsewhere νεὼν ἐν ἀγώνι. See on Τ 42.

142. πρὸς... ἀγόρευνον: as in Τ 155, ν 165. —This intimation that the mother and son had many subjects to talk of, takes the place of the customary notice of the departure of one of the speakers, which, however, is omitted in Τ 39, as well as here.
143-157. Zeus sends Iris to command Priam to proceed to the camp of the Greeks and ransom Hector.

143. First half-verse as in Θ 398. — ὄτρυνε: followed by εἰς, as in 289 ἐπὶ. Cf. νῆσον ἐς ἤγγελην ὄτρυνεν a 85, ἐς πόλιν ὄτρυναι ο 37. In all these cases the verb means roused to go, sent.

144. First half-verse as in Θ 399, Λ 186, O 158. — βάσκ᾽ έθι: arise and go. In this formula βάσκε indicates the start and έθι the movement toward the goal. Cf. vade a gē Verg. Aen. iii. 462. But βάσκε has practically become an interjection. The words are addressed by Zeus to his various messengers, as to Iris here, to Hermes in 336, to δεκερος in B 8. — ἔδος Οὐλύμπιοι: cf. οὐδῆς ἔδος Δ 406, Ἰδάκκης ἔδος ν 344.

145. Ἐλλον εἰσώ: const. with ἄγγελον, as in ἀπαγγέλησι καὶ εἰσώ δ 775. These two words form a frequent verse-close, since εἰσώ regularly follows its acc. after verbs of motion.

146 f. = 118 f.

148. μηδὲ εἶτο: change to dir. dis-

150. ὑμιόνοις καὶ ἀμαξαῖν ἐντροχον, ἤδε καὶ αὐτις νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἐκτανε δῖος Ἀχιλλεύς.

[μηδὲ τι οἱ θάνατος μελέτω φρεσὶ μηδὲ τι τάρβος:]

course. — ἀλλος Τρώων: i.e. no one of the Trojan counsellors (δημογέρωντες), as in Π 202 Antenor went with him.

149. κηρύξ τις: this exception to the previous command is introduced with adversative asyndeton (but). An old herald was the fit companion for this journey into the hostile camp, since the herald was the ordinary attendant of the king, and on account of his experience and discretion. — ὁς κ᾽ θεύνοι: potential opt. in a rel. clause of purpose after the opt. of wish. See on Φ 336.

150. First half-verse as in 179, ζ 37, 260. — ἀμαξαῖν: a four-wheeled wagon drawn by mules (324), and intended to convey the ἄπωνα to the camp, and bring back Hector's body. Priam himself rode on a two-wheeled δίφρος 322.

151. τὸν ἐκτανε: i.e. of him whom he slew. But grammatically τὸν refers to νεκρόν.

152. μελέτω: i.e. trouble him. Cf. μηδὲ τι τοι θάνατος καταθήμασι ἐστω K 383, — τάρβος (here only): object of terror, parallel with θάνατος.
toιον γάρ οἱ πομπόν ὀπάσωμεν ἀργεῖφοντιν, ὃς ἀξέι, εἰώς κεν ἄγων Ἀχιλῆι πελάσῃ.

αὐτάρ ἐπὴν ἀγάγησιν ἐσώ κλοσίν Ἀχιλῆος, οὔτ' αὐτοὺς κτενεῖ ἀπό τ', ἀλλούς πάντας ἔρυξεν ὁ ὅτε γάρ ἐστ' ἀφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων, ἀλλὰ μάλ' εὔνυκέως ἱκέτεως πεφιδήσεται ἄνδρός.]” ὡς ἔφατ’ ὁ ὁρτοὶ δὲ Ἡρὶς ἀελλότος ἀγγελέουσα.

ὁ δ’ ἔσεν ὁ Πριάμωοι, κίχειν δ’ ἐνοπῆν τε γόνον τε· παῖδες μὲν πατέρ’ ἄμφι καθήμενοι ἐνδοθεὶ αὐλῆς δάκρυσιν εἵματ’ ἐφυρον, ὁ δ’ ἐν μέσῳ γεραιός ἐντυπάς ἐν χλαίνῃ κεκαλυμένοις· ἄμφι δὲ πολλῇ

153. For the first half-verse, cf. τοῖν γάρ οἱ πομπὸς ἀμ’ ἔρχεται ὅ 826. — ἀργεῖφοντιν: in appos. with πομπὸν. τοῖν points back to the preceding sentence (cf. Φ 289), and is explained by the following rel. clause. Cf. τοίον γάρ τοι ἐταῖρος ἐγὼ πατρώδος εἰμὶ β 286.


155. ἐσώ: see on 145. ἐσώ stands before its noun also in 184, 199, Φ 125.


157 = 186. — ἀφρων: foolish. — ἄσκοπος: inconsiderate. This word and ἀλιτήμων (cf. ἀλιτήμων δ 807, ἀλιτρός Ψ 595) occur here only. — The three adjectives cover three frequent causes of wrong-doing, — stupidity, thoughtlessness, and malice.

158. εὔνυκέως (as in Ψ 90): carefully, with the care due to the iκέτης.

159 = 77, Θ 409.

160. ἐνοπῆν: elsewhere of the outcry of battle; here of the cry of grief (more closely defined by γόνον τε).

161. παῖδες μὲν: explanatory asyndeton. — παῖδες κτλ.: the sons and daughters of Priam had their θάλαμοι on the two sides of the court. Cf. αὐτάρ ἐν αὐτῷ (the house of Priam) πνεύματι ἐνεσαν θάλαμοι . . . ἐνθα δὲ παῖδες κομψωτο . . . κουράων δ ἐπέρωσεν ἐναιτοὶ ἐνδοθεὶ αὐλῆς δ ὁδέκ’ ἔσαν τέγευοι θάλαμοι Ζ 243-248.

162. ὁ δὲ: sc. ἦν. — The poet in 161-106 shows great skill in describing the different ways in which the various characters display their grief. Cf. the scene in the tent of Achilles when the news arrives that Patroclus is slain: Achilles pours dust on his head and casts himself upon the ground, tearing his hair; the women scream and beat their breasts; Antilochus mourns and weeps; while Thetis, in the depths of the sea, shrieks aloud Σ 22-37.

163. ἐντυπάς (adv.): close wrapped.
kópros ἐν κεφαλῇ τε καὶ αὐχένι τοῦ γέροντος,
165 τὴν ἡ κυλινδόμενος καταμήσατο χερσῆν ἐγενοῖν.
θυγατέρες δ’ ἀνὰ δώματ’ ὑδὲ νυοὶ ὀδύροντο, καὶ— ὅπερ
tῶν μεμνησκόμεναι, οἱ δὴ πολέες τε καὶ ἐσθλοὶ
χερσῶν ὑπ’ Ἀργείων κέατο ψυχὰς ὀλέσαντες.
στὴ δὲ παρὰ Πρίμον Διὸς ἅγγελος, ἦδὲ προσημαδ

tυτθόν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυνα·
"θάρσει, Δαρδανίδη Πρίμαμε, φρεσά, μηδὲ τι τάρβει·
οὐ μὲν γὰρ τοι ἐγὼ κακὸν ὀσσομένη τόδ’ ἰκάνω,
ἀλλ’ ἀγαθὰ φρονέουσα· Διὸς δὲ τοι ἅγγελός εἰμι,

— ἐν χλαίνῃ κεκαλυμμένος: the ends of the
mantle were drawn over the head
from behind so as to cover the face,
and so seclude the mourner from
the outer world in his grief. Cf.
φάρος ἐλών . . . κάλυψι δὲ καλὰ πρό-
σωπα (of Odysseus) θ 84 f. — ἀμφὶ
(adv.): round about.
164. κόπρος: dust. Cf. 640, X 414.
— κεφαλῇ τε καὶ αὐχένι: dat. of place,
defining ἀμφὶ. Cf. ἀμφὶ . . . | προ-
νος κεφάσσει N 704 f. — τοῖο γέρο-
ντος: that old king, with a tone of
compassion. Cf. 577, I 469, Α 620,
where the same words close the
verse.
165. καταμήσατο: here only, but
cf. ἐπακῆσατο (heaped up leaves) ε 482.
κατὰ is here used in the sense of κατὰ
κεφαλῆς. Cf. ἀμφοτέρησι δὲ χερσὶν ἐλῶν
κόνιν αἰθαλοδεσαν | χεύατο κὰκ κεφαλῆς
ω 316 f.
166. First half-verse as in 9. —
pολέες τε καὶ ἐσθλοὶ (as in Z 452, § 284,
Χ 204): attracted into the rel. clause.
168 = N 703. — χερσὶν υπό: with
ὁλέσαντες. This order of prep. and
nouns is common in this phrase.
170. τυτθόν: softly, the only oc-
currence of this meaning. But cf.
μικρὸν (softly), μέγα (loudly) Φ 328.
Iris speaks softly, partly because she
is visible to Priam alone, and partly
in order not to terrify him. He is,
evertheless, greatly alarmed, as is
but natural, considering his shattered
nerves and consequent loss of self-
control. Cf. Τ 131. — φθεγξαμένη
(aor.): raising her voice. — τρόμος ἐλ-
λαβέ γυνα: as in Γ 34, Ζ 506, σ 88.
— γυνα: limbs.
171. θάρσει: followed by μηδὲ τι
with second inv., as in Δ 184 θάρσει,
μηδὲ τί πω δεδίσεο, Κ 333 τάρσει, μηδὲ
tὶ τῶν θάνατος καταθήματι ἔστω.
172. κακὸν ὀσσομένη: foreboding
evil. Cf. the same expression in
a different sense Α 105 Καλχαντα
πρωτιστα κὰκ ὀσσομένος προσεῖπεν.
— τόδε: here, lit. this coming, a cog-
nate acc. with ἰκάνω. Cf. τὸδ’ ἰκαίει
α 409.
173. ἀγαθὰ φρονέουσα: with kindly
intent. So in Z 162, Α 43. — Second
half-verse as in Β 26. — τοῖ (ethical
dat.; cf. 133): you must know.
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ος σευ ἄνευθεν ἔων μέγα κηδεται ἦδ' ἔλεαρει.

175 λυσασθαί σ' ἐκέλευσεν Ὄλυμπιος Ἐκτόρα δίον,
δῶρα δ' Ἀχιλῆς φερέμεν, τά κε θυμὸν ῥήη, ὠλον, μηδέ τις ἄλλος ἄμα Τρώων ἄτω ἄνηρ.
κηδύξε τίς τοι ἐπούτο γεραίτερος, ὦς κ' ἰθύνοι ἠμιόνους καὶ ἄμαξαν ἐὕτροχου, ἦδε καὶ αὕτη

180 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἐκτανεί δίος Ἀχιλλεύς.

[μηδέ τί τοι θάνατος μελέτω φρειτι μηδέ τι τάρβοι·
τοῖς γάρ του πομπὸς ἁμ' ἐφεται ἄργειφόντης,
ὅς σ' ἄξει, εὖς κεν ἄγων Ὄλυμπιος ἐλάσσοσ.
αὐτάρ ἐπην ἀγάγησιν ἐσώ κλωσίν Ὅλυμπιος,

185 οὔτ' αὐτὸς κτενεῖι ἀπό τ' ἄλλους πάντας ἐρύξει·
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἀσκοπος οὔτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.]”

ἡ μὲν ἄρ' ὡς εἶπον' ἀπέβη πόδας ὠκέα Ἰρις,
αὐτάρ Ὕ' νιάς ἄμαξαν ἐὕτροχον ἠμιόνειν

190 ὀπλάσαι ἦνώγηε, πείρινθα δὲ δὴσαι ἐπ' αὕτης.
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώντα
κέδρινον ψόροφον, ὦς γλύνεα πολλὰ κεχάνδεν.

174 = B 27. — σευ: depends on κηδεται, while σε must be supplied with ἔλεαρει.

175–187 = 146–158, with slight verbal changes.

188–237. Hecabe vainly attempts to dissuade Priam from his journey into the hostile camp. The latter chooses from his treasure chamber the gifts with which to ransom Hector.

188 = Θ 425, Λ 210, Σ 202.

189. ἁμαξα ... ἠμιόνειν: as in § 72; cf. Ω 148 f.

190. πείρινθα: a square or round box, of basket work of willow or reeds, which was fastened upon the ἁμαξα or ἀτήνη, when needed, to hold the load. Cf. the scirpea, or sirpea, of the ancient Roman peasants. Here it must have been of considerable size to hold all the articles mentioned in 229–234. The word occurs in Ω 181 as the receptacle on the chariot of Pisistratus in which the gifts of Menelaus to Telemachus were placed.

191 = Ω 90. — θάλαμον: storeroom, perhaps on the ground floor, in the rear of the women’s apartments; so apparently in Ω 90, 109, φ 8 ff.

The word occurs here only. — κεκάν-

dεν: cf. Ψ 268.

193. ἐκαλέσσατο (mid.): called to

come to him.

194. δαμονίη: dear one, my poor wife. The same address is used by

Hector to Andromache at parting, Z 486. — Ὀλύμπιος ἄγγελος: i.e. a

personal messenger from Olympus, and so quite different from δάσσα... Δῶς ἄγγελος B 93 f., and from the ἄγγελος in 292, 296 below.

195 f. = 118 f., 146 f. — λύσασθαι:

inf. following the command implied in ἄγγελος ἦλθεν, as in 118 after ἦλθεν ἐφθάσω. Cf. ἄγγελος ἦλθε... θωρῆσε-

σθαι Λ 715.

197. First half-verse as in Α 819

and elsewhere. — τι... εἶναι: "what does it seem to you to be?" "What
do you think of it, and what do you advise?" Cf. τοῦτό τι μαί κάλλιστον
evί φρεάτι εἶστει εἶναι: 11.

198. Cf. Χ 346.

199. κέσο: defined by εἶπ νῆς, and

still further by ἐσώ... 'Ἀχαϊῶν, the

latter making prominent the danger of the journey. For this second half-

verse, see on Χ 52, and Ω 155.

200. First half-verse as in β 361; second, as in o 434, 439, — a frequent

verse-close, especially in the Odyssey.

201. τὴν δὴ... οἴχονται: whither,

pray, have gone? See on Τ 83, 84. —

tοι: ethical dative.

202. ἐκλεός: syncopated from ἐκ-

λεό, with retraction of the accent.

Cf. ἀποστείρω Α 275. — ἐπ' ἀνθρώπων:

a common expression, with or without

πάντας, to express wide extent. Cf.

κλέος εἶη | πάντας ἐπ' ἀνθρώπους Κ 212 f.,

κλέος ἐλλαβε... πάντας ἐπ' ἀνθρώπους

a 298 f. — οἴσιν ἀνάσσεις: takes the

place of a subst. or adj. in the acc.
corresponding to ἐκλεός.

203. πῶς ἔθελες: "how can you

desire?" Cf. 519, and πῶς ἔθελες

ἀλὼν θεῖαν πόνον Δ 26, τὴν δ' ἔθελες

λέναι πολλῆν ἐπὶ γαῖαν β 304.

204. πολέας τε καὶ ἔσθλοις: as in

Δ 298, ω 427. The Iliad relates the

slaying, by Achilles, of Lycaon, Poly-
νίεας ἑξενάριξε; σιδήρειον νῦ τοι ἦτορ.
εἰ γάρ σ' αἰρήσει καὶ ἐσόφεται ὀφθαλμόισιν ὁμοστήσας καὶ ἀπιστος ἀνήρ ο' γε, ο' σ' ἐλεήσεις οὐδέ τι σ' αἰδέσεται. νῦν δέ κλαίωμεν ἄνευθεν ἡμένοι ἐν μεγάρῳ τῷ δ' ὅς ποθι μοιρὰ κραταιῇ

γενομένῳ ἐπένησε λίνῳ, ὦτε μιν τέκον αὐτῆ, ἀργύποδας κύνας ἄσαι, εἴων ἀπάνευθε τοκῆνων, ἄνδρι πάρα κρατερῷ, τοὺ εὖγ μέσων ἦπαρ ἔχομι ἐσθέμεναι προσφύσα: τότ' ἄντιτα ἔργα γένοιτο παιδὸς ἐμοῦ. ἐπεὶ οὔ ἐ κακιζόμενον γε κατέκτα,

dorus, and Hector, besides several illegitimate sons of Priam, and the capture of Isus and Antiplus Λ 112.

205. σιδήρειον νῦ τοι ἦτορ: cf. Χ 357, and κραδή σιδηρῆς σαρξ 203; also illi robur et aec triplex | circa pectus erat Hor. Carm. i. 3. 9 f.


207. ὤμηστής: see on 82. Here of Achilles to indicate his passionate thirst for vengeance. Cf. the expression in 41, and wishes like that in Χ 346 f. — ἀπιστος: untrustworthy, faithless. — ο' γε. . . αἰδέσεται (208): as in Χ 123 f. — For the thought, cf. 44, and Χ 410, according to which it appears that a chief motive for the αἰδέσεται is the age of the suppliant.

208. νῦν δέ: nay. rather, in contrast with the above-mentioned purpose of Priam to go to Achilles, and the fears that resulted from it. — κλαίωμεν (pres. subjv.): let us continue to weep. — ἄνευθεν: sc. νεκροῦ, and cf. Χ 86 ff., 352. 508.

209. ἡμένοι ἐν μεγάρῳ (as in Τ 322, φ 100): a closer definition of ἄνευθεν, and in contrast with Priam’s purpose.

210 = Τ 128 (nearly), where see note. — αὐτή: cf. Χ 87.

211. ἀργύποδας: here only. — For the thought, cf. ὥς ἁρ’ ἐμέλλετε τῇ φιλῶν καὶ πατρίδος αἶης | ἀσον ἐν Τροϊῃ ταχέας κύνας ἀργέτι δημῳ Λ 817 f.

212. κρατερῷ: violent (where censure is implied). — μέσον (pred.): to its center. — ἔχωμι: would that I could. See Χ 346 f., with notes.

213. προσφύσα: “biting into it.” Cf. ὧδ' ἐν χείλεσι φόντες α 381. — ἄντιτα ἔργα: acts of retribution. Cf. ταλιντίτα ἔργα γενέσθαι α 379, ἄντιτα ἔργα τελέσοι ρ 51. — γένοιτο: potential opt. without ἅν. See on Τ 321. This const. is rare after a clause of wish.

214. παιδὸς: obj. gen. with ἄντιτα ἔργα. — ἐπεὶ κτλ.: explains and excuses this outbreak of passionate hatred. — κακιζόμενον (here only): had Hector met death like a coward, Hecabe could more easily have par-
215 ἀλλὰ πρὸς Τρώων καὶ Τρωάδων βαθυκόλπων ἐστεώτ', οὕτε φόβου μεμνημένον οὔτ' ἀλεωρῆς.

τὴν δ' αὐτέ προσέειπε γέρων Πρίαμος θεοειδής: "μή μ' ἐθέλοντ', ἵναι κατερκανε, μηδὲ μοι αὐτῇ ὁρνις ἐνι μεγάρουσι κακὸς πέλευ: οὔτέ με πείσεις.

220 εἰ μὲν γάρ τίς ἄλλος ἐπιχθυνών ἐκέλευεν,

ไหว่δός κεν φαίμεν καὶ νοσφιξοίμεθα μᾶλλον.

doned Achilles for slaying him and maltreating his body.


216. ἐστεώτα (with synizesis): holding his ground, in a 'pregnant' sense, contrasted with κακιζόμενον, and explained by the following participial clause. Cf. οὐτε γάρ ἔξοπισο φυγέων δόνατ' οὔτ' ἀλέασθαι Ν 436. — ἀλεωρῆς: retreat, but in Μ 57 and Ο 533 protection.

218. ἐθέλοντα: who am decided, adversative to κατερκανε (which occurs here only). — αὐτῇ: yourself, by your ill-boding words, when no other unfavorable omen exists. It is clear that Priam was from the first decided to go, but by making him ask the advice of Hecabe (197) the poet finds an admirable opportunity to display her concern for her husband and her furious hatred for Achilles.

219. ὁρνις (here only with ἓ) κακός: an ill omen, the only instance in Homer of this metaphorical sense of ὁρνις. But cf. ἐς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πάτρης Μ 243. — ἐνι μεγάροις: closely connected with ὁρνις, in contrast with ordinary omens, which usually appeared in the open air, and might be expected at the outset of a journey. — οὔτε με πείσεις: for you will not persuade me. The same verse-close in Ζ 360.

220. ἄλλος ἐπιχθυνών: a mortal, on the other hand (see ΠΔ. 705; G. 966, 2), in contrast with θεοὶ 223. But the continuation in 221 shows that he has in mind only such mortals as announce the will of the gods by virtue of their office. ἐπιχθυνως is a subst. nowhere else in the Iliad. Cf. ἐπιχθυνων τεν ἄκουσαι ρ. 115. — ἐκέλευεν: see on Τ 273. — For the thought, cf. εἰ μὲν τίς τὸν ὄνειρον Ἀχαίων ἄλλος ἐνίσπεν | ψεῦδος κεν φαίμεν B 80 f.

221. θυσκόδοι: (apparently) seers, who ascertain the will of the gods from the manner in which the offerings upon the altar burn. It is here added as a closer definition (appos.) to the general expression μάντεις. Cf. Λειώδης... δ' σφι θυσκόδοι ἔσκε φ 144 f. — ἱερής: priests of a special divinity, who prophesy from the victims. Cf. ἄλλ' ἄγε δ' τινα μάντιν ἔρειομεν ἡ ἱερής A 62.

222. We should say that it was a deception, and turn away from it the rather. — ψεῦδος: sc. on the part
νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην, εἴμι, καὶ οὐχ ἄλιον ἔπος ἐσσεται. εἰ δὲ μοι ἂσα
tεθνάμεναι παρὰ νησίν Ἀχαϊῶν χαλκοχιτώνων, 
βούλομαι· αὐτίκα γὰρ με κατακτεῖνειν Ἀχιλλεὺς ἄγκας ἐλόντ' ἐμὸν ὑόν, ἐπὴν γόνον ἐξ ἔροιν εἴην.”

AMAGE: demonstrative. ἐνδέπεκτος ὁ δὠδεκά μὲν περικάλλεας ζεῖελε πέπλους,
δωδέκα δ' ἀπλοίδας χλαίνας, τόσσους δὲ τάπητας,
of the seer or priest. — κὴν φαίμεν (sc. εἴμαι): see on ψ 274.

223. νῦν δὲ: but now (as facts are); with γὰρ (since) to introduce the opposite of the supposition in 220, and prepare for the resolution in 224 (εἴμι). Cf. νῦν δ' ἐμπής γὰρ κῆρες ἐφεστασίων Μ 326. — αὐτός: in distinction from hearing by the mediation of a seer or priest (“with my own ears”).

— ἄντην: face to face. Cf. ἵπσε δε-um manifesto in lumine vidi | in tron tem muros, vocemque his auribus hausìa Verg. Aen. iv. 358 f.

224. See on 92. — οὐχ ἄλιον (to be taken together): fulfilled. — ἔπος: i.e. εἴμι.

225. τεθνάμεναι: to lie a corpse, perf. of a continuing state. See on χ 95, and cf. πεφάσθαι 254. This expression is more forcible than ἀποθανεῖν, and is effectually contrasted with βούλομαι (226) of the apodosis. Cf. βουλοίμην κ' ἐν ἐμοὶ κατακτάμενοι μεγάροισιν | τεθνάμεν ἡ τάδε ... ἐργ' ὀράσαι π 106 f.

226. βούλομαι: I prefer, the same thought being supplied as in 227, — “rather than to mourn at a distance from my son”; cf. 208 f. So in π 106 f. (quoted on 225). — κατακτεί-

νεῖν: opt. of concession. Cf. αὐτίκα τεθναίην Σ 98.

227. ἄγκας ἐλόντα: cf. ἄγκας ἐλών η 252. The partic. contains the condition which must be fulfilled before κατακτεύειν holds good. Cf. ἰδότα με καὶ λίποι αἶων η 224. For the partic. limiting αὐτίκα, cf. αὐτίκῃ ὑσθέλες I 453, αὐτίκ' ἀρα στρεφθέντος II 308. — ἐπὴν ... εἶην: for the opt., see on Τ 208.

— ἐξ ἔροιν εἶην (ἐμπή): cf. the frequent ἐξ ἔροιν ἐντὸ at the close of the description of a meal (Α 469); also Ψ 14, 108, 153.

228. φωριαμῶν: elsewhere o 104 only. — ἐπιθήματα (τίθημι): here only.

229. First half-verse as in 1 144.

— ἐνδέπεκτος: demonstrative. — ζεῖελε: took out. See 273 f. — πέπλους: (probably) coverlets, as in 796, and ἄμφι δὲ πέπλου πέπτασαν Ε 194 f. The garments are apparently not mentioned till 231.

230 = ω 276. — ἀπλοῖδας χλαίνας: single mantles, which were wrapped a single time about the body, in distinc-

tion from διπλούχον ν 224, or χλαίναν ... διπλὴν τ 225 f. (See οὐ διπλακά Χ 411). — τάπητας: worked coverlets or rugs of woolen, which were spread over the ρήγεα (cushions) to make the bed softer. Cf. 644 ff.

232 = Τ 247 (almost), where see note.

233. Cf. ἐπτ' ἀπόρους τρίποδας . . . | αἰθωνας δὲ λέβητας ἐέλκοσι Ι 122 f. The larger number of λέβητας, both here and in I, and the statements in Ψ 264, 268, suggest the conjecture that they were smaller and of less value than the tripods. But cf. Ψ 885.


235. ἐξεσιν (cf. ἐχίσμῳ): on an embassy; cognate acc. with ἐλθόντι. Cf. ἐξεσιν . . . ἤδεν' Ὀδυσσεὺς φ 20. — οὐδὲ νῦ τοῦ περ: not even this indeed.

236. φελόσατο: cf. the periphrasis Χ 243 f., and φειδῷ . . . γλυκται Η 409 f. — ἐνὶ μεγάροις: the treasures stored up in the palace are thought of. — περὶ . . . θυμῷ: as in Φ 65, where see note.

237–280. Priam drives out the Trojans assembled in the outer hall, and with violent reproaches urges his sons to execute his command and harness the mules at once. They obey him.

237 f. It is tacitly assumed that Priam has gone back again from the τάλαμος (191), through the front part of the palace into the court. He wishes to see (218 ff.) whether his sons have obeyed the command given in 189, and so passes through the court into the pillared hall which extended on both sides of the gate of the court, in front of which the chariot was usually harnessed. He finds here a number of Trojans obstructing the hall, whom he drives out, and then calls to his indolent sons (248 ff.). — αἰσχροῖς: abusive. The old king is almost beside himself with grief.

239. ἔρρετε: cf. Χ 498. — λωβητήρες ἔλεγχες: wretched scoundrels. Cf. Β 275, where Thersites is called λωβητήρα. — οὐ νῦ καὶ ὕμῖν: see on 33.

240. ὅτι: that, giving the reason for asking the question. See on Φ 411. — με κηδήσοντες: to vex me by your annoying presence.
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ći óνόσασθ', ótì múi Κρονίδης Ζεὺς ἀλγε ἐδωκεν, παῖδ' ὄλεσαι τὸν ἄριστον; αὕτ' γνώσεσθε καὶ ὑμεῖς: ἥττεροι γὰρ μᾶλλον Ἀχαϊῶν δὴ ἔσεσθε κεῖνον τεθνητὸς ἐναιρέμεν. αὐτάρ ἐγώ γε,

245 πρὶν ἄλαπαξομένην τε πόλιν κεραίζομένην τε ὀφθαλμοῖς ἰδεῖν, βαίνῃ δόμον "Αἴδος εἰσώ."  

ἡ καὶ σκηπανίῳ δίεπ' ἀνέρας: οἱ δ' ὑσαι ἔξω σπερχομένου γέροντος. ᾧ δ' νιάσιν οἴσιν ὄμοκλα, νεικείων Ἡλενόν τε Πάρμιν τ' Ἀγάθονά τε δίον

250 Πάμμονα τ' Ἀντίφονόν τε βοήν ἀγαθόν τε Ποιλήν Δηύφοβόν τε καὶ Ἰππόθουν καὶ Δίον ἄγανον.  

ἐννέα τοῖς ὄ γεραιός ὄμοκλήσας ἐκέλευν.  

"σπεύσατε μοι, κακὰ τέκνα, κατηφόνες: αἰθ' ἀμα πάντες

241. ἡ ὀνόσασθε: did you, pray, count it little, and so have come to trouble me still more? Cf. ἡ ὀνόσαι, ὃτι τοι βίοτον κατέδουσιν p 378. The aor. refers to the moment when they decided to come to the palace. — Second half-verse as in B 375, Σ 431.

242. ὀλέσαι: in that I have lost, inf. epexegetical of ἀλγεα 241. — γνώσεσθε: will (come to know) learn by the most painful experience what you too have lost in Hector (τὸν ἄραστον).

243. ῥητέροι: for the personal const., see on T 265. — μᾶλλον: the more (with ῥητέροι). Cf. ἔχθιστος... μᾶλιστα B 220. — δή: now, i.e. hereafter.

244. αὐτάρ ἐγώ γε: but as for me / indeed.

246. βαίνῃ (opt. of wish): let me go. — For the second half-verse, cf. ἐβη δόμον "Αἴδος εἰσώ λ 150, κατέβην δόμον "Αἴδος εἰσώ ψ 252.

247. First half-verse as in Ν 59. σκηπανίῳ occurs in these two places only. — δίεπ: moved through. Cf. κοιρανέων δίεπ στρατόν B 207.

248. σπερχομένου: cf. the use of 'hasty' in English.

249. Of the living sons of Priam here mentioned, only the names of Helenus, Paris, Polites, and Deiphobus occur elsewhere. See on 204.

250. βοήν ἀγαθόν τε: τέ is placed third because the two previous words form a single idea. Cf. θεών χαμαί (on the ground) ἐρχομένων τ' ἀνδρώπων Ε 442.

251. Ἰππόθουν: a Pelasgic leader of this name is mentioned B 840.

252. ἐννέα τοῖς: apparently all that survived of the fifty sons of Priam mentioned in Ζ 244 (quoted on 161). — ὄμοκλήσας: with loud cry. See on T 365, and ψ 452.

"Εκτορος ὁφέλετ’ ἀντὶ θοῦ ἐπὶ νησιὶ πεφάσθαι.

255 ὦ μοι ἐγὼ πανάποτομος, ἐπεὶ τέκον νῦς ἄριστος
Τροίη ἐν εὐρήι, τῶν δ’ οὐ τινὰ φημι λειλεύθαι,
Μῆστορα τ’ ἀντίθεου καὶ Τρῳλον ἰπποχάρμην
"Εκτορά θ’, ὅς θέος ἐσκε μετ’ ἄνδράσιν, οὐδὲ ἐφ’κειν
ἀνδρός γε θυτητοῦ πάις ἐμμεναὶ, ἄλλα θεοῖο.

260 τοὺς μὲν ἀπάλεον Ἀρης, τὰ δ’ ἐλέγχεα πάντα λέλειπται,
ψευδταί τ’ ὀρχησται τε, χαροιντύσιν ἄριστοι,

to him instead of God’ Exodus iv. 16.

— οὖτι ἐφάκες: nor did he seem, i.e.
he performed such deeds that one
would not have thought, etc. Cf.
X 394, and the words of Agamemnon
οὗ γάρ πω ἱδόμην . . . | ἄνδρ’ ἐνα τοσσάδε
μέρεσα (terrible deeds) . . . μητίσασθαι, |
ὁσ’ Ἐκτωρ ἑρρεξε . . . | ἀρτως (i.e. though
a mere mortal), οὖτε θεάς νῦς φίλος οὖτε
θεόι Κ 47–50.

260. τοὺς . . . "Ἀρης: these words
resume the thought of 256, preparing
for the contrast following. Cf. Ψ 181 f.
— τὰ: spoken with a gesture. — ἐλέγχεα:
cowards, opprobria. Cf. the
taunt of Thersites ὃ πιποιεῖ, κάκ’
ἐλέγχεα B 255. — πάντα: in contrast
with οὐ τινὰ 256.

261. ψευδταί (here only): this, as
well as the following predicates, is
true especially of Paris, but in the
passion of the moment is applied to
all the sons. Cf. ἐπεὶ οἱ παῖδες υπερφίλα
καὶ ἀπιστοὶ Γ 106. — ὀρχησται:
in contrast with brave warriors. Cf.
φαίης . . . χαρόνος ἐρχεσθαι (of Paris)
Γ 302 ff., οὐ μᾶν ἐς γε χαρόν κέλετ’ ἐλθέ
μεν, ἄλλα μέχρεσαι Ο 508. — χαροιντυ-
πίσιν (here only) ἄριστοι: heroes in
the dance, “carpet-knights,” a
strengthened repetition of ὀρχησται. See on
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ἀρνῶν ἡδ' ἐρήφων ἐπιδήμιοι ἀρπακτήρες.
oὐκ ἂν δὴ μοι ἀμαξαν ἐφοπλίσσατε τάχιστα,
tαὐτὰ τε πάντ' ἐπιθείτε, ἵνα πρήσσομεν ὀδοῖο;"

οὐκ ἂν δὴ ἀμαξαν ἀειραν ἑντροχον ἡμιονείν
ἐκ μὲν ἀμαξαν ἀειραν ἑντροχον ἡμιονείν
καλὴν πρωτοπαγή, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἱρειν ἡμιονείν,
πῦξινον ὀμφαλὸν, ἐν οὐκέσσον ἀρηρός,

Χ 52. For χοροκ., see on Ψ 190, and
cf. ὥσιτόροιν 375, Πυλοιγενεῖς Ψ 303.

262. First half-verse as in Ψ 220,
ρ 242, τ 398.— ἐπιδήμιοι: emphatic,
since robbers usually ἀλώνται... κα-
kῶν ἀλλοδαιότες φέροντες γ 73 f. Cf. δη-
μαδρόσες βασιλέας Λ 231. The expression
robbing your own countrymen of lambs
and kids indicates their wanton and
petty life. Cf. the rich man in Na-
than’s parable, who ’spared to take
of his own flock... but took the poor
man’s lamb’ 2 Sam. xii. 4.— ἀρπακτή-
ρες: here only.

263. οὐκ ἂν... ἐφοπλίσσατε: a
question may have the force of an ur-
gent command. A gentler tone is in
Nausicaa’s request to her father οὐκ
ἂν δὴ μοι ἐφοπλίσσεις ἀπῆγνη; ζ 57.—
tάχιστα: this word betrays the old
king’s impatience at the indifference
of his sons.

264. ταὐτα: the gifts for Achilles,-
though the dem. is unexpected, since
the gifts are still in the θάλαμος. Cf.
275.— Second half-verse as in Ψ 219;
cf. ἑνα πρῆστεν ὀδοίῳ γ 476.— ὀδοίῳ:
see on Χ 29.

265. Cf. Ψ 417, 446, and ὥσ ἐφαθ’,
oὶ δὲ ἀνακτὸς ὑποδείσαντες ὀμοκλήν Μ 413.

266. ἐκ ἀειραν: lifted out, sc. from
the stand on which the wagon was
kept when not in use. Cf. ἄρματα
δ' ἀμ βωμοῦ (stand) τίνει Θ 441. The
sons had therefore made no move as
yet to obey the command of 189 f.—
Second half-verse as in 189, ζ 72.

267. For the first half-verse, cf.
δήφροι | καλοὶ πρωτοπαγεῖς Ε 193 f.—
πρωτοπαγή: put together for the first
time.— πείρινθα: see on 190.— See on
Τ 393.

268. For the first half-verse, cf.
καὶ δ' ἐκ πασσαλόφι κρέμασαν φόρμιγα
θ 67.— ζυγὸν: the yoke, which was
fastened to the pole before the horses
were attached to it.

269. πῦξινον (here only): of box-
wood, which grew luxuriantly in the
mountains of Pontus and was early
prized on account of its density and
lasting qualities. The yoke, as well
as the mule team, may have been the
gift of the Mysians (278), who lived
near the region where the box trees
grew. The Mysians, in turn, were
almost next neighbors of the 'Ενετῶν
(in Πάφλαγων), where was the home of
mules. Cf. Ε 'Ενετῶν, θεῶν ἡμιόνων
γένος Β 852.— ὀμφαλὸν: with a knob
in the middle of the upper side of the
yoke, which served to hold the yoke
strap in place. See on 273 f. — οίη-
κεσσιν: rings (or hooks) on the upper
side of the yoke, through which the
reins ran.
270. ζυγόδεσμον: the yoke strap, by
means of which the yoke was made
fast to the pole.
271. τὸ μὲν: i.e. the yoke.—ἐὰν:
carefully.
272. πέξα ἐπὶ πρώτῃ: at the for-
ward end of the pole, which was
mounted with metal.—κρίκον (cir-
cus): yoke ring, under and opposite
the ὁμφαλός 269, i.e. at the middle of
the lower side of the yoke, and
probably movable. This was pushed (ἐπι-
βάλλετοι) over the πέξα and the nail or
peg (ἔστωρ) thrust through a perpen-
dicular hole in the πέξα, in such a way
that the upper half of the ring lay
behind the point of the ἔστωρ and the
lower half in front of it.
273 f. τρῖς δ' ἐκάτερθεν ἐθησαν: sc.
as obj. ἰψοῦδεσμον, which was brought
in 270, along with the yoke (the peri-
odic structure, which began in 271 with
τὸ μὲν, and which would require τὸ ἐκ
here, is abandoned). This yoke strap
was laid with its middle point on the
lower side of the πέξα, in front of the
κρίκος. The two ends were then
brought over crosswise, to right and
left respectively (ἐκάτερθεν), to the
knob (ἐπ' ὁμφαλόν), then wound around
the knob and drawn down again to
the pole, and wound around it in turn
(κατέδησαν). — ἐξείης [ἐξ' η]: in order,
corresponding to ἐκάτερθεν. After
this process had been three times re-
peated the unused ends of the strap
were twisted under the point (γλαξίνα)
of the ἔστωρ, which was probably pro-
vided with a sort of hook, and in some
way fastened to it. Cf. the ‘Gordian
knot,* which Alexander unfastened by
simply removing the peg. The ob-
ject of this whole arrangement was to pre-
vent the pin from flying out, and the
yoke from moving to right or left with
the tagging of the mules.
275. Cf. ἐκ θαλάμου φέρεν... | καὶ
τὴν μὲν κατέδησαν ἐνεξέστω ἐπ' ἀπήνη
§ 74 f. — φέροντες: pres. partic. of
continued action.
276 = 579 (almost). — Ἐκτορέπος κε-
φαλῆς: a periphrasis, here for the
dead Hector. See on Φ 336, Ψ 260.
—ἀπερείπτ᾿ ἄποινα: boundless ransom,
a common verse-close. Cf. φέρων τ᾿ ἀπερείπτ᾿ ἄποινα Α 13.
277. Cf. ἐξεύετε δὴ ἡμῖνον κρατερῶ-
νυχας § 253. — ἐντεσιεργοῦσι (here only):
working in harness, i.e. drawing. For
the form of this word, see M. 124 f.
Homeric Greek:

τοὺς ρά ποτε Πριάμῳ Μυσοὶ δόσαν ἄγλαὰ δῶρα.

ὑπποὺς δὲ Πριάμῳ ὑπαγον ζυγόν, οὐς ὁ γεραιὸς

280 ἀυτὸς ἔχων ἀτίταλλεν ἐνέξεσθη ἐπὶ φάτνῃ.

τῷ μὲν ξενιμύσθην ἐν δώμασιν ὑψηλοῖσιν

κῆρυξ καὶ Πρίαμος, πυκνά φρεσι μὴδε' ἐχοντες·

ἀγχύμολον δὲ σφ' ἠλθ' Ἐκάβη τετιητόι θυμῷ

οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερήφων

285 χρυσέω ἐν δεπαί, ὀφρα λείψαντε κοινήν.

στῇ δ' ὑππων προπαροίθεν, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·

"τῇ, σπεῖσον Διὶ πατρὶ, καὶ ἐνχεο οἴκαδ' ἰκέσθαι"

278. Μυσοὶ: see on 269. They lived south of the Propontis, and eastward from the Aesepus, toward Bithynia. — δόσαν ἄγλαὰ δῶρα: a common verse-close. Cf. 534, Π 381, 867, Σ 84.

279. Cf. Ψ 201. — ὑπποὺς: here steeds (not chariot), as appears from the following clause.

280. Cf. τῶν μὲν τέσσαρας αὑτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ Ε 271. — αὑτὸς: for himself, for his own use. — ἔχων: keeping, in contrast with δόσαν 278. For this meaning, cf. Ε 271 just cited, and ὑπποὺς δ' αὑτὸς ἔχε φ 30.

281-328. At Hecabe's request Priam pours a libation before setting out and prays Zeus to send his eagle as a token of success for the journey. Assured by the appearance of the eagle Priam departs with the herald.

281. ξενιμύσθην: were busy with the harnessing of both vehicles. — ἐν δώμασιν ὑψηλοῖσιν (as in φ 33): i.e. in the court, before the gateway. Cf. 323.

282 =674. — κῆρυξ: for his name, see 325, and cf. κῆρυξ Ἰδαῖος Γ 248. Idaeus was apparently the most esteemed of the heralds of Priam, being the only one of these who is mentioned by name, and stood near his person. — Second half-verse as in τ 353 (almost).

283. First half-verse as in ο 57, and elsewhere in the Odyssey, a common verse-beginning. — τετιητόι θυμῷ: as in Λ 555, Ρ 604.

284 f. = ο 148 f. (with slight difference).

284. μελίφρονα: (having a heart of honey) honey-sweet, mellitum animum habentem.

285. δεπαί: see on Χ 314. — λείψαντε: contains the leading idea. See on Ψ 109. The dual includes the herald also as a participant in the journey, though Priam performs the libation (287, 306). λείψαντε (like σπέισαν) is used of a libation before a journey or on retiring to sleep.

286. Cf. Ψ 582. and στῇ δ' αὑτῆς προπάρωιθεν, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν Ζ 297.

287. For the first half-verse, cf. ὤς σπεῖσσι Διὶ πατρὶ Ι. 250. — τῇ: see on Ψ 618. — ἰκέσθαι: the subj. is to be taken from ἐνχεο. Cf. ἐνχωμένω ... πεπιθείων I 183 f.
ἀψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἂρ σὲ γε θυμὸς ὁτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελοῦσις.

290 ἀλλ’ εὖχεν σὺ γ’ ἐπείτα κελαινεφεί Κρονίων Ἰδαῖῳ, ὃς τε Τροήν κατὰ πᾶσαν ὄραται, αἰτεὶ δ’ οἰωνόν, ταχύν ἄγγελον, ὃς τέ οἱ αὐτῶ φίλτατος οἰωνῶν καὶ ἐν κράτος ἐστὶ μέγιστον, δεξίον, ὦφρα μὲν αὐτὸς ἐν ὀφθαλμοῖς νοήσας τῷ πίσυνος ἐπὶ νῆας ἵς Δαναῶν ταχυπόλων.

eἰ δὲ τοι οὐ δώσει ἐνον ἄγγελον εὐρύσπα Ζεὺς, οὐκ ἄν ἐγὼ γέ σ’ ἐπείτα ἐποτρύνουσα κελοίμην

288. ἐκ: from the midst of, as in 397. — ἂρ: as it seems. — γέ: emphasis σὲ in contrast with ἐμεῖο 289.

290. ὄρνυει ἐπὶ νῆας: without infinitive. See on 143. — μὲν (see on X 13): certainly.

291. Ἰδαῖω: according to Θ 48, Zeus had a grove and altar on Mt. Ida, and in II 604 a priest of Idaean Zeus is mentioned. Cf. 308. For Κρονίων | Ἰδαῖω, see on T 358. — Τροήν: city and region. — κατὰ . . . ὄραται: with the secondary idea of protection. Cf. ἐφ’ ἵπποπόλων θρηκῶν καθορόμενος αἰν N 4.

292. ταχύν ἄγγελον: cf. κῆρος, Ἀπόλλωνος ταχῦν ἄγγελος o 526.

293. φίλτατος: the eagle was thought the favorite bird of Zeus because it circles about the lonely mountain tops, where, in the earliest times, Zeus was supposed to have his home. Pindar (Pyth. i. 6) represents the eagle as reposing upon the scepter of Zeus.

— ἐο: change from ὦ 292 to the pers. pron., as in A 78 f. ὦ μέγα πάντων | Ἄργειον κρατεῖ καὶ οἱ πείθονται Ἀχαίοι. See § 1 d; H.L. 1005; G. 1040. — κράτος ἐστι μέγιστον: as in B 118 and elsewhere. Cf. rerum cui prima potentias Verg. Aen. x. 100.

294. δεξίον (pred. to οἰωνόν 292): on the right. The Greeks turned toward the north when observing the flight of birds, as the direction of Olympus, the seat of the gods. Hence appearances on the right came from the east, the home of the sunrise and so of good fortune (not so the Romans).

295. τῷ: the dem. not merely resumes μὲν 294, but sums up the content of the whole clause μὲν . . . νοήσας, — “this bird of omen which you have seen.” — πιστονός: for the long ultima, cf. χωφωμενος, ἐπεὶ Ψ 603.

296. οὐ δώσει: see on Τ 129.

297. Cf. οὐκ ἄν ἐγὼ γέ σε μήν ἀπαρέψαντα κελοίμην I 517.
νῆας ἐπ’ Ἀργείων ἵναι, μάλα περ μεμαῦτα.”

τὴν δ’ ἀπαμειβόμενος προσέφη Πρίμας θεοειδής:

300 “ὁ γύναι, οὐ μὲν τοι τὸδ’ ἐφιμενή ἀπιθήσων.
εὐθλῶν γὰρ Δἰ χεῖρας ἀνασχέμεν, αἰ’ κ’ ἐλεήσῃ.”

ἡ ρὰ καὶ ἀμφίπολον ταμήν ὤτρυν’ ὁ γεραιὸς
χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον. ἥ δὲ παρέστη
χέρνιβον ἀμφίπολος πρόχοον θ’ ἀμα χερσὶν ἔχουσα.

305 νυφάμενος δὲ κύπελλον ἐδέξατο ἡς ἀλόχοιο.
εὐχετ’ ἐπευτὰ στὰς μέσῳ ἐρκεῖ, λείβε δε’ ὦμον
οὐρανὸν ἐισανυδῶν, καὶ φωνήσας ἔπος ἔνδεια.

“Ζεῦ πάτερ, Ἰδηθὲν μεδεῦν, κύδιστε μέγιστε,
δὸς μ’ ἐσ’ Ἀχιλλῆς φίλον ἐλθεῖν ἣδ’ ἐλεεινόν,

310 πέμψον δ’ οἰωνόν, ταχὺν ἄγγελον, ὃς τε σοὶ αὐτῷ
φίλτατος οἰωνὸν καὶ εὖ κράτος ἐστὶ μέγιστον,

298. Second half-verse as in Ἱ 375, P 181.

300. τοι τὸδ’ ἐφιμενή: cf. Ψ 82.

301. ἐσθλῶν: it is good. — Δἰ χεῖρας ἀνασχέμεν: see on T 254. Cf.
εὐχετο χεῖρας ἀνασχέων A 450. Δἰ χεῖρας ἀνασχέων Z 257. — α’ κ’ ἐλεήσῃ (as in
Z 94, I 172): in the hope that he may take pity. See on T 71.

302. First half-verse as in Ἱ 198.
— ἀμφίπολον ταμὴν: the same expression in π 152.

303. For the first half-verse, cf.
χερσὶ δ’ ἀνίπτωσον Δἰ λείβειν αἰθοσα
οἰνὸν | ἄξωμαι Z 260 f. — ἀκήρατον
(here only): pure, apparently the same word as ἄκρητον, i.e. unmixed.

304. χέρνιβον: basin, elsewhere
Λήβρας.

305. ἀλόχοιο: gen. of separation with ἐδέξατο. See ΠΑ. 750; G. 1130,
1; and cf. παιὸς ἐδέξατο χειρὶ κύπελλον
Α 596.

306 = II 231. — ἐρκεῖ: here, too,
the poet implies that an altar of Zeus
ἐρκεῖος stood in the middle of the court.
Cf. Δὸς μεγάλον ποτὶ βωμὸν ἐρκείου χ
334 f., πῶνα μηρὶ ἐκαε . . . αὐλῆς ἐν
χόρτῳ Α 773 f.; also aedibus in
mediiis nudoque sub aetheris
axe | ingens ara fuit Verg. Aen. ii. 512 f. The poet does not state
that Priam had gone thither from the
gateway (281, 286) nor below (322), that
he returned to the gate. See on 237 f.

307. First half-verse as in Ἱ 232.

308 = Γ 276, 320, Η 202. — Ἰδηθὲν:
Zeus was worshipped on Mt. Ida
as a national divinity. Pious minds
sought the divinity in the nearest
surroundings, and especially on moun-
tain tops. See on 291 and Χ 171.

309 = Ἱ 327 (almost). — φίλον:
predicate.

310–313 = 292–295, with slight
changes.
314 = Π 249, ν 102. — ἔφατ' εὐχώμενος: analyzes the action according to its form and its substance.

315 = Θ 247. — τελεότατον: bringing surest fulfilment, i.e. most trustworthy, because its appearance gives the surest pledge of the fulfilment of a wish. But see on 34.

316. μόρφιον (cf. ὄρφιός, dusky): the dark one, a special kind of eagle, with the appos. θηρητῆρα as in Φ 252, where see note.—περκνόν: dark spotted (cf. ὑποπερκάζεται, to turn dark, ν 126), another name for the same variety of eagle. Cf. ἄρκτον θ', ἤν καὶ ἀμαξαν ἐπίκλησιν καλέσων Σ 487.

317. θυρί (sing.): door with a single wing. — θαλάμων: treasure chamber, with ὑψορέφωσο as in 192, β 337.

318. ἀνέρος ἀφνειοῖο (as in ξ 200): added merely to make the poet’s picture more distinct.—ἐν κλησί’ ἀραρυά: well furnished with bolts. For the pl. κλῆσις, cf. ἄχις Φ 357. Usually but one κλῆς is mentioned. — Comparisons of living things with lifeless objects are rare in Homer, but this one seems the more natural when we recollect the use of ἀετός to denote the pediment of a temple, a space of the form of an eagle with outstretched wings.

319. τοῦ: const. with πτερά.—ἐλ- 

σατο (ὁρῶ; cf. ἐλὸν): with a partic. (ἀίξας 320) as in ἐλόσα γὰρ οἱ | πτόντων, ἐπιπλών ξ 283 f.

320. δεξίος (see on 294): pred. with ἀίξας, as in δεξιῷ ἢς οὐ τοῦ ἤς. δεξεῖς ἢς οὐτοί 164. — οἱ δὲ: refers to the same persons as σφίν in 319. — οἱ δὲ... ἡ βοήθησ τοῦ δίφρου, ἐκ δ' ἐλασε προθύρου καὶ αἰθοῦσης ἐριδοῦπον.


323 = γ 493, ο 146, 191 (almost). — προθύρων: here the gateway from the street into the court. Cf. T 212, X 71. — αἰθοῦσης: the pillared portico of the αὐλή, which extended on both sides of the gateway. The αἰθοῦσα
πρόσθε μὲν ἡμίονοι ἐλκον τετράκυκλον ἀπήνην,
325 τὰς Ἱδαῖος ἐλαύνει δαίφρων, αὐτάρ φρισθεν ἵπποι, τοὺς ὅ γερων ἐφήπων μάστιγι κέλευεν
καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἀμα πάντες ἔποντο
πόλλα ὀλοφυρόμενοι ὡς εἰ θανατόνδε κιόντα.
330 οἱ δὲ ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
οἱ μὲν ἄρ' ἄψωρροι προτῇ Ἰλιον ἀπονέοντο,
παῖδες καὶ γαμβροί, τῷ δ' οὖ λάθον εὐρύστα Ζήν
ἐς πεδίον προφανέντε· ἵδων δ' ἐλέησε γέροντα.

δώματος, on the other hand, was opposi-
tite, in front of the entrance to the men's apartments. Cf. Τ 11. — ἐρ-
doctrine: loud resounding.
324. τετράκυκλον: only here and i 242 (τετράκυκλοι).
325. Ἱδαῖος: see on 282. — δα-φρων: this word usually means war-
like in the Iliad (cf. Τ 267, Ψ 405); here prudent, which seems to be the regular meaning in the Odyssey. Cf.
Ἱδαῖος, πεπνυμένα μῆδεα εἰδῶς Π 278.
326. ἵπποι: sc. a verb of motion from ἐλκον 324. — ἐφήπων (see on Τ 357): driving after, behind the
mule cart. Cf. Πατρόκλω ἐφέπε . . .
ἵππους Π 724, 732. — μάστιγι κέλευεν:
as in Ψ 642.
327. κατὰ ἄστυ (see on Φ 607):
down through the city, from the Acro-
polis to the Scaean gate. Cf. 329, and ἐνκτιμένας κατ' ἀγνάς Ζ 391. — φίλοι:
more closely defined in 331. — ἀμα
πάντες ἔποντο: as in Λ 424.
328. πόλλα ὀλοφυρόμενοι (as in ν 221): with many lamentations.
— ὡς εἰ: with a partic., to show that
the action is compared only hypo-
thetical. GMT. 475, 869. Cf. ὡς εἰ
θ' εὖν νιόν ἐόντα Π 192. See on Τ 17,

X 150. — κιόντα: pred. with the obj.
of ὀλοφυρόμενοι.
329-439. Hermes is sent by Zeus
to escort Priam. In the guise of a
noble Achaean youth he meets him and
wins his confidence by friendly words,
announcing himself to be a companion
of Achilles. Priam inquires of him
about the corpse of his son, and begs
him to escort him into the presence of
Achilles.
329. Cf. οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν
ο 205. — κατέβαν: κατά with reference
to the elevated situation of the city;
usually with ἐκ πόλιος, but cf. κατα-
βήσεω διφρον Ε 109. — The dactylic
rhythm in this verse is expressive,
though not necessarily intentional.
330 = Π 313 (almost). See on
Φ 456. — οἱ μὲν: the φίλοι of 327, and
explained in 331. — ἀπονέοντο: fre-
quently at close of verse, with length-
ened initial syllable. § 41 g.
331. Ζήν [Δία]: acc. from Ζής (which
is to Ζεὺς as Achilles to Ἀχιλλεύς), as
in Ο 206, Ζ 265, each time at close of
verse. See on Τ 362.
332. For the first half-verse, cf. ές
πόλεμον προφανέντε Ρ 487, προφανέντε
ἀνά πτολέμου γεφύρας Θ 378.
"Ερμεία, σοι γάρ τε μάλιστα γε φιλτατον ἐστιν ἀνδρὶ ἐπαιρίσσαι, καὶ τῇ ἐκλνες, ἢ κ’ ἐθέλησθα.

βάσκ’ ἵθι, καὶ Πρίμαυον κοίλας ἐπὶ νῆας Ἀχαϊῶν ὡς ἄγαγ’, ὡς μῆτ’ ἂρ τις ἢθη μῆτ’ ἂρ τε νοῆσθ

τῶν ἄλλων Δαναῶν πρῶν Πηλεὶωνάδ’ ἱκέσθαι.”

ὡς ἐφατ’, οὗτ’ ἀπίθησε διάκτορος ἀργεῖφόντης.

340 αὐτίκ’ ἔπειθ’ ὑπὸ ποσεὶν ἐδήσατο καλὰ πέδιλα

333 = ε 28 (almost). — ἀντίον ἥδα: add. essed, with a proper name as obj., as in Θ 200 and ε 28. Elsewhere of the answer to an address, and always with τὸν or τὸν. — The usual messenger of Zeus, in the Iliad, is Iris, but she seems to be employed when nothing is required but the mere delivery of a message, though she shows good judgment in persuading Poseidon to follow the behest of Zeus, in O 200 ff. Hermes, on the contrary, here, and usually in the Odyssey, is sent in cases where prudence and address are needed, and where the form of a man is to be taken.

334. γάρ τε: since indeed, preparing the way for the command in 336. See on Ψ 156. — μάλιστα: especially, in comparison with the other divinities. To be connected closely with σοί. For μάλιστα with a second superlative (φιλτατον), cf. μάλιστα . . . ἀγχιστα Β 57 f. Cf. also μάλιστα μέγα βρέμεται Ξ 390. See on 243. 

335. ἐταιρίσσαι: intrins. here only. Cf. τινὰ ποιοι Τρώων ἐταιρίσσατο Ν 456. Here the function of Hermes as διάκτορος (see on 339) is referred to; in the following, his character as ἐρωτής (helper), or ἀκάκητα (deliverer). — ἐκλνες: gnomic aor. and hence with the subjv. in the rel. clause depending on it. — ζ: sc. κλέουν. Const. like ἀκωνεῖν ἀνθρε πηδιμένη Π 515 f. See ΗΛ. 767; G. 1105.

336. βάσκ’ ἵθι: see on 144, and cf. βάσκ’ ἵθι, οὔλε διὰρε Β 8. — καί: Priam also, with reference to the general ἀνδρὶ 335. — κοίλας . . . Ἀχαϊῶν: as in Θ 98, Χ 465.

337. μῆτ’ ἂρ, μῆτ’ ἂρ τε: cf. οὐτ’ ἂρ τε, οὔτ’ ἂρ Ε 89, οὔτ’ ἂρ νῦν, οὔτ’ ἂρ ὀπίσω Ζ 352. — ἦν νόηση: cf. τῶν νῦν οὐ τῶν ἐγὼ ἴδεεν δύναμι οὔδε νόησαι Ε 475.

338. First half-verse as in Β 674, Ρ 280, and in the Odyssey. — Πηλεὶωνάδε: the only instance of the suffix -δε attached to the acc. of a proper name, but cf. εἰς Ἀγαμέμνονα in the same sense, Ψ 36. We might expect Πηλεὶωνάδο (cf. 309), with -δο really belonging to the omitted accusative.

339–345 = ε 43–49.

339. οὗτ’ ἀπίθησε (‘litotes’): i.e. obeyed. — διάκτορος (διάγειν): conductor, who leads successfully through to the desired goal. — ἀργεῖφόντης: a word of uncertain etymology and meaning; probably an epithet which has become a proper name.

340–342 = ά 96–98 (almost).

340. Cf. ποσεὶ δ’ ὑπὸ λιπαροῖν ἐδήσατο καλὰ πέδιλα Β 44.
ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ’ ὑγρήν. ἦδ’ ἐπ’ ἀπείρονα γαῖαν ἀμα πνοῆς ἀνέμων: εἰλετο δὲ πάβδον, τῇ τ’ ἀνδρῶν ὄμματα θέλγει, ὄν ἑθέλει, τοὺς δ’ αὐτε καὶ ὑπνώοντας ἐγείρει.

345 τὴν μετὰ χερσὶν ἐχων πέτετο κρατὺς ἀγρευφόντης. αὖμα δ’ ἀρα Τροίην τε καὶ Ἑλλῆσποντον ἰκανεν, βῆ δ’ ἴεναι κοὐρῳ αἰσθημενηρὶ ἑοίκως, πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἡβη.

οἱ δ’ ἐπεὶ οὖν μέγα σήμα παρέξ Ιλιοῦ ἠλασσαν,

350 στῆσαν ἀρ’ ἡμιόνους τε καὶ ἵππους, ὀφρα πίοιεν,

341. ἀμβρόσια: divine, immortal.
— χρύσεια: a divine possession and hence of the most precious material.
— φέρον: were accustomed to bear him.
— ὑγρήν: (the moist) the sea. Fem. adj. as substantive.

342. ἀμα: along with, as if in rivalry with. See on X 114. The winds themselves are often spoken of as flying. Cf. 'yea, he did fly upon the wings of the wind' Psalm xviii. 10.

343. δὲ: lengthened by 'position' (γράβδον). — πάβδον: his staff, or magic wand, from which he is called χρυσόραπες. — θέλγει: charms, i.e. closes.

Cf. 445. — τῇ τ’ ἀνδρῶν . . . ἐγείρει (344): as in ω 3 f.

344. τοὺς δὲ: but others.

345. πέτετο: this is perhaps the germ of the later myth that the πέδαλα of Hermes were winged.


347. αἰσθημενηρί (here only, but cf. αἰσθημενηρί θ 258, judges): a princely youth. So Athena, in ν 223, assumes the form of a youth παναπάλφ, ὁδ’ τε ἀνάκτων παιδε ἑσίν. The dat. is in appos. with κούρῳ.

348 = κ 279 (also of Hermes). — πρῶτον ὑπηνήτη: whose beard is just starting to grow. This disguise suits the youthful god of later times, e.g. the Hermes of Praxiteles, rather than the bearded Hermes of archaic art. Cf. χαριστάτην ἡβήν εἶναι τοῦ ὑπηνήτου, ἣν νῦν Ἀλκιβίάδης ἔχει Plato Protag. 309 A.

— On this whole mission of Hermes (339-348), cf. the imitation Verg. Aen. iv. 238-244 — dixerat. Ille patris magni parere parabat | imperio; et primum pedibus talaria nectit, | aurea, quae sublimem alis siveaequora supra | seu terram rapido pariter cum flammine portant; | tum virgam capit; hac animas ille evocat | Orco | pallentis, alias sub Tartara tristia mittit, | dat somnos adimitque, et lumina morte resignat.

349. σήμα Ιλιοῦ: this was in the midst of the plain between the ships and Troy, and near the θρωσιμὸς πεδίων of Τ 3. Cf. "Εκτωρ μὲν μετὰ τοῖς, ὅσι βουληφόροι εἰσίν, | βουλᾶς βουλεύει βείου παρὰ σήματι" Ιλιοῦ Κ 414 f.
351. **ποταμῷ**: i.e. the Scamander, which they crossed at the ford. — δὴ γὰρ καὶ ἐπὶ κνήφας ἠλυθε γαῖαν. 

τὸν δ’ ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κηρύξ. 

Ἐρμεῖαν, ποτὲ δὲ Πρίαμον φάτο φώνησέν τε. 

“φράξει, Δαρδανίδη. φραδέος νόου ἐργα τέτυκται.

355. ἀνδρ’ ὅρω, τάχα δ’ ἀμμε διαρραίσσεσθαι ὄω. 

ἀλλ’ ἄγε δὴ φεύγωμεν ἐφ’ ἵππων, ἂ μυν ἐπειτα 

γούνων ἀφάμενοι λιτανεύσομεν, α’ κ’ ἐλεηση.”

δὲ φάτο, σὺν δὲ γέροντι νόος χύτο, δεῖδε δ’ αἰνῶς, 

ὄρθαι δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖ μέλεσιν.

360. **στῇ** δὲ ταφῶν. ἀυτὸς δ’ ἐριούνιος ἐγγύθεν ἐλθὼν, 

*there is need (there are deeds for us to do).*

355. **τάχα**: soon. — διαρραίσσεσθαι (pass.) : be torn to pieces. A strong expression, under the influence of terror.

356. ἐφ’ ἵππων: on the chariot. 

leaving the mule wagon and the treasures to their fate. Cf. ἀλλ’ ἄγε δὴ 

χαῖωμεθ’ ἐφ’ ἵππων Ε 249. — ἐπειτα: if we do not flee, then. See on Τ 120, 

and cf. ἦ κεν ἐνὶ νήσαςι ... πέσωμεν. 

... ἦ κεν ἐπειτα | πάρ νῆων ἐλθομεν ἀπ’ ἴμονες Ν 742 ff.

357. γούνων ἀφάμειοι: cf. Φ 65.

358. σὺν ... χύτο [συνεκτύθη, χέω]: 

cf. μή μοι σύγχει θυμοῦ Ι 612, ἀλλ’ οὐ 

σύγχει θυμοῦ Ν 808. — δεῖδε δ’ αἰνῶς: 

the same verse-close in Ν 481, Χ 168, Σ 80.


obstupul, steteruntque comae Verg. Aen. iii. 48, arrectaetque 

horrore comae ib. iv. 280. — ἐνὶ 

γναμπτοῖ μέλεσιν: on his supple 

limbs, i.e. on his whole body. Cf. οὐ 

γὰρ ἐμὴ ἢ | ἐσθ’, οὐ πάρος ἐσκεν ἐνὶ 

γναμπτοῖ μέλεσιν Α 668 f., and in 

the Odyssey.

360. **στῇ** δὲ ταφῶν: as in Α 545, 

Π 806. — **στῇ**: stopped. — **αὐτὸς**: him-
χείρα γέροντος ἐλών ἐξείρετο καὶ προσέειπεν
“πῇ, πάτερ, ὦδ’ ἵπποις τε καὶ ἡμόνους ἰδόνεος
νῦκτα δι’ ἀμβρωσίην, ὦτε θ’ εὐδοκοῦ βροτοὶ ἄλλοι;
οὐδὲ σὺ γ’ ἐδεισας μένεα πνείοντας Ἀχαίοὺς,
οἳ τοι δυσμενεῖς καὶ ἀνάρσιοι ἐγγύς ἔσσω;
τῶν εἰ τίς σε ἴδουτο θήν διὰ νῦκτα μέλαιναν
τοσσάδ’ οὐνείατ’ ἁγοντα, τίς ἄν δή τοι νόσος εἴη;
οὔτ’ αὐτός νέος ἐσσ’ι, γέρων δέ τοι οὔτος ὀπηδεί,
ἀνδρ’ ἀπαμώνασθαι, ὦτε τις πρότερος χαλεπήνη.

365 ἀλλ’ ἐγὼ οὐδέν σε ῥέξῳ κακά, καὶ δέ κεν ἄλλον
σεῦ ἀπαλεξήσαμι: φίλω δέ σε πατρὶ ἐύσκω.”

τὸν δ’ ἥμειβεσ’ ἐπείτα γέρων Πρίαμος θεοειδής.

self. i.e. of his own accord, without
waiting to be addressed by Priam. —
ἑροίνος: see on 335, and Τ 34. This
word occurs as a subst. only here and
440.

361. Second half-verse as in Ε 756.
363 = Κ 83, 386 (with ἄφρωιναγ for
ἀμβρωσίην). — ὦτε τε: at the time when.
The customary order of things is put
in contrast with the present exception.
Hence εὐδοκεῖν (are wont to sleep) is
placed first with emphasis.

364. οὐδὲ σὺ γ’ ἐδείσας: a question
expressing surprise. Cf. οὐδὲ σὺ γ’
ἐγκώς ν 299. — μένεαι πνείοντας (as in
Β 536, Γ 8, Α 508): inspired with
(breathing) might. Cf. spirare Mar-
tem, amorem.

365. δυσμενεῖς καὶ ἀνάρσιοι (as in
ε 85): two synonyms to strengthen
the idea. ἀνάρσιος occurs nowhere else
in the Iliad. The adjectives are at-
tracted into the rel. clause.

366 = 653; second half-verse as in
Κ 394, 408. — θήνη, μέλαιναν: this
combination of attributes is based on
a single idea, for it is precisely the
blackness of night which swiftly over-
spreads the earth at evening.

367. τοσσάδε: with a gesture. —
ὄνειατα: treasures, — though else-
where the pl. of this word refers to
food and drink. — τίς ἄν δή τοι νόσος
εἴη: “how would you feel then?”
Cf. quis tibi tum, Didò, cer-
408.

368. οὔτε, δέ: cf. οὔτ’ ἄρ πω ὡς,
ἐτι δὲ . . . νέξ H 433, and Ω 185, 430.
— γέρων: pred. with οὔτως. — οὔτος:
see on κεῖνος Τ 344.

369 = π 72, φ 133; cf. Τ 183. —
ἀπαμώνασθαι: inf. with νέος ἐσσι. See
ΠΛ. 952; G. 1526. — τίς: repeats ἄρ-
δρα. — χαλεπήνη (aor. subjv.): (be-
comes hostile) “begins hostilities.”

370. οὐδέν (adv.): in no way. —
καὶ δέ: nay, even.

371. ἀπαλεξήσαμι: const. with τι-
νὸς τινα, as in X 348. — φίλω: my dear.
The explanation of this follows in 398.
372 = 386, 405, 552, 650.
"οὔτως τῃ τάδε γ' ἐστί, φίλον τέκος, ὡς ἀγορεύεις.

άλλ' ἐτι τις καὶ ἐμείον θεόν ὑπερέσχεθε χείρα,

οὗ μοι τοιόνδ' ἴκεν ὀδοπόρον ἀντιβολήσαμι,

αἰσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,

πέπνυσαι τε νῶφ, μακάρων δ' ἐξεσθι τοκήνων."

tὸν δ' αὐτε προσέειπε διάκτορος ἀργεϊφόντης:

"ναὶ δὴ ταύτα γε πάντα, γέρον, κατὰ μούραν ἔστεπε.

άλλ' ἄγε μοι τόδε εἰπῇ καὶ ἀτρέκεως κατάλεξον, ἐνελλιβαίνει.

373. οὔτως τη: so in a way. — τάδε: refers to the mention of his defenceless state (366 ff.).

374. ἐτι τις καὶ ἐμείο: although after all the misfortunes which Priam has experienced he could scarcely hope that heaven was protecting him. — ὑπερέσχεθε χείρα: figurative for protect. Cf. αἰ τ' ὤμων ὑπέρσχυ χείρα Κρονίων Δ. 249. The verb ἔχω carries with it the idea of continuance, but in a past tense on account of ἴκεν 375. "I see that even I, in all my misery, am not yet deserted by the gods, since they have sent you to meet me."

375. τοιόνδε (with deictic ending -δε): "such a one as you are." — ὀδοπορον: here only, but cf. ὀδοπόρον 0 506, in both cases with locative ending in the first part of the word. See on Φ 190. — ἀντιβολήσ: inf. of purpose. Cf. ἕμωι πνευμ Ζεφύρων προείκεν ἄηναι κ 25.

376. αἰσιον (acc. masc.): "sent by kind fate." The simple adj. occurs here only. It is perhaps nearly equivalent to ἐναίσιον. Cf. ἴλθον ἐναίσιον (I came opportunely) Σ. 519. — οἷος δὴ σύ (sc. ἐστί): the meaning of οἷος is explained first by δέμας καὶ εἶδος ἀγητός (as in Χ 177), which is added epexegetically as in ὅιος ἐκείνος, δεινός ἀνήρ Λ. 653 f. The further definition in 377 then follows, with a change to the finite construction.

377. πέπνυσαί (cf. Ψ 440): here only joined with νῶφ, which is suggested by the desire for a contrast with εἶδος. For the thought, cf. the combination εἶδος καὶ πνευμάτιν ἦν 71, and εἶδος ἀκοῦστερος (more insignificant) . . . ἀλλὰ θεᾶς μορφῆν ἐπεσει στέφει θ. 169 f. — μακάρων δ' ἐξεσθι τοκήνων: a paratactical clause of result. "Happy are your parents in having such a son." Cf. the words of Odysseus to Nausicaa τρίς μάκαρες μὲν σοι γε πατήρ καὶ πότνα μήτηρ, | τρίς μάκαρες δὲ καρδιώτην ξ. 154 f. — Priam responds in five verses to Hermes's ten. Cf. the speeches of Scamander and Achilles (8 and 4) Φ. 214-226, and of Telepolemus and Sarpedon (14 and 7) Ε. 633-654.

378 = 389, 410, 432, ε 145.

379 = Λ. 286, and elsewhere. — ναὶ δὴ: verily. — ταύτα γε: refers to 374 f., — not, of course, to 376 f.

380 = Κ. 384, 405, Ω. 656, and in the Odyssey; first half-verse as in Ω 197.
381. πη: somewhere, more closely defined in 382. — ἐκπέμπεις: you are carrying forth out of the city for safe keeping. — Second half-verse as in I 330, v 159. — The hint here given is seized by Vergil, — hunc Polydorum auri quondam cum ponderere magno | infelix Priamus furtim mandarat alendum | Threicio regi Aen. iii. 49 ff.

382. First half-verse as in ξ 231, v 220; second, as in ν 364. — ίνα περ: where indeed, with the subjv. in a fut. sense, so that the rel. clause expresses purpose. This illustrates the manner in which ίνα (originally local) became a ‘final’ particle.

383. καταλείπετε: you are forsaking. Cf. X 383 f. The emigration of the Phocaeans in order to avoid submission to Harpagus is an historical illustration (Hdt. i. 164 ff.).

384. τοῖος γὰρ καλὰ: “such a protector of the city has perished, in the death of your bravest man, that his loss might well cause you to decide to give up the city.” — Second half-verse as in Π 521.

385. σος παῖς: Hermes has now calmed the fears of the old man, and so ventures to break through Priam’s mask of reticence as to his identity. And since the Trojan king had only a few days before (I’ 146 ff.) been in plain sight of the Greek army, it was natural enough that he should be recognized. — μάχης ἐπεδεύετ’ Ἀχαϊῶν: i.e. he was not behindhand in combat with the Achaeans. Ἀχαιῶν depends on μάχης. Cf. Ψ 484, 670.

387. First half-verse as in Ζ 123, Ο 247. — τίς δέ: who, pray? a question of joyful surprise, called out by the admiring recognition of the prowess of Hector from the lips of an enemy (384 f.). Priam makes no answer to the question in 380 ff., his thoughts being turned into another channel by the mention of Hector.

388. ὡς (the accent is borrowed from μοι): how, an exclamation giving the reason for the question preceding. — καλά (adv.): well. since, though an enemy, he recognizes and extols the greatness of Hector (384). — τὸν: see on Ψ 75. — ἀπότμου: here only in the Iliad. Cf. ἀμμορον 773.
“πειρᾶ ἐμεῖο, γεραιε, καὶ εἴρεαι Ἰησοῦ "Εκτόρα δίον:
τὸν μὲν ἐγὼ μάλα πολλὰ μάχη ἐνι κυδιανείρη
ὄφθαλμοίσιν ὄπωπα, καὶ εἰτ' ἐπὶ νησίν ἐλάσσασ
Ἀργείους κτείνεσκε δαίζων ὀξεὶ χαλκῷ,
ήμεῖς δ' ἐσταότες θαυμάζομεν. οὐ γὰρ Ἀχιλλεὺς
εἰς μάρτυρα, κεχωλομένος Ἀτρέιων:
τοῦ γὰρ ἐγὼ θεράπων, μία δ' Ἱλαγγε νησὶ ἑνεργῆς.
Μυριμνών δ' ἔξειμι, πατὴρ δὲ μοι ἐστὶ Πολύκτωρ.
ἀφνεῖδος μὲν ὧ γ' ἑστί, γέρων δὲ δὴ ὡς σὺ πέρ ὁδε,
ἐξ δέ οἱ νῦς ἔσην, ἐγὼ δὲ οἱ ἐβδομόσ εἴμι:
τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἐπεσθαί.

390. Cf. 433. — πειρᾶ ἐμεῖο: you are trying me with your question (387), since the wonder which prompts your inquiry shows a doubt whether I know the details about your son. — καὶ εἴρεαι: introduces a more exact explanation of πειρᾶ, in the sense “and you inquire concerning your son.” But at the same time, by the introduction of the name “Ἑκτόρα δίον” Hermes anticipates a part of his answer. εἴρεαι is const. with an acc. of person, as in εἴρομεναι παῖδας Ζ 239, φυλακᾶς δ' ὡς εἴρεαι Κ 416.


392. ὄφθαλμοίσιν: emphasizes ὄπωπα, in contrast with mere hearsay. — καὶ εἰτε κτλ.: and also when, corresponding to the preceding μάλα πολλά. — ἐπὶ νησίν ἐλάσσασ: cf. νησίν ἐπὶ γλαφυροῖσιν ἥλιανέμεν ὡκέας ἱπποὺς Ω 259.

393. ήμεῖς ... θαυμάζομεν (as in B 320): a paratactical clause defining ἐιτε ... κτείνεσκε. It stands in contrast with μάχη ἐνι κυδιανείρῃ 391, and marks the Myrmidons as idle spectators, since ἐσταότες θαυμάζομεν here involves the idea of inactivity.

396. μία (as in 66): the same. — νησὶ ἑνεργῆς: the same expression occurs Μ 166, π. 322. — The whole verse is intended to prove the close relation claimed in θεράπων.

397. Cf. εἰ Ἰθάκης γένος εἰμί, πατὴρ δὲ μοι ἐστὶν Ὀδυσσέως o 267. — Πολύκτωρ: the second part of this word contains the stem of κτέαρ, κτήμα (possession), from κτάμαι.

398. ὁδε (dem.): “like you who stand before me.” Cf. εἰ κ' ἐτι σ' ἀφ· παίνοντα κυκήσαμαι, ὡς νό περ ὁδέ B 258. — This remark, too, is designed to win the confidence of Priam. Cf. 371, 486 f.

399. ἔσην: are still at home. So of the four sons of Aegyptius (β 17 ff.) only one had sailed to Troy. Cf. also Ψ 297.

400. μέτα: see on Φ 458. — λάχον: this implies that every family was expected to furnish a soldier for the king’s army, so that in case a man
had several sons the decision between them might be made by lot.

401. νόν δ' ἱλθέν (as in a 194): from what follows it would seem to be assumed that he was sent out as a scout.

402. θησονται μάχην: will set the battle in array. Cf. πόνον καὶ δῆμον ἔθνῳ π. 158, where, however, a dat. follows (ἀνδράσι δυσμενέσσαι), while here the local designation περὶ ἄστυ (round about the city) appears instead. — ἔλικωτες: bright-eyed. Cf. δόμαναι ἐλικάπεδα κούρην A 98.

403. οἴδε: here, with καθήμενοι in the sense lying inactive.

404. ἐσομένους: in their eagerness. To be const. closely with ἵσχειν. Cf. οὐκ εἰσοδ' ἔθλοντας "Πλοῦν ἐκπέραται Β 132 f.—πολέμου: gen. of separation with ἵσχειν.

406. εἶ μὲν δῆ: if really.

407. εἰς [ἐ]': seems weak in this position, but cf. ἐν πῖον δῆμῳ | εἰς ἦ ἐνι Τροίῃ II 514 f.—ἀγέ δῆ: introduces the apodosis after εἰ μὲν δῆ κτλ. Cf. εἰ μὲν δῆ θέσι ἐσοι... εἰ δ' ἀγέ μοι κτλ. δ 831 f.—πάσαν... καταλέξον: as in Ρ 122. Cf. πάσαν ἀληθείν μυθήσομαι λ 507.

408. ἂ, ἂ: cf. 381 ff.

409. μελείστιν ταμών: once in the Odyssey in the form διὰ μελείστιν ταμών, and once with τάμπει. Cf. ι 291.

410. κείνος: see on Τ 344.

412. αὐτως: (as before) unchanged. Cf. αὐτῶς ἢσται (of Penelope) ν 336 f., οἵ πὼ μὲν (i.e. Laertes) φασιν φαγέμεν π 143.—ἐν κλισίφισι: in the region of the tents, i.e. in the camp. Cf. 18. —δυσδεκάτη δὲ οἱ ἡμῶν (sc. ἐστί): cf. Φ 80 f., and for the designation of time, see on Ω 31 and 107.—οἴ: with κείμενος 414, to fix the time (see on Ψ 109), as in ἠμῶν δ' εἴνατος... εἴνατος εὐθάδε μιμάστεσσον Β 295 f., τῷ δ' ἦδον δεκατή... πάλεν ἡμῶν οἰχομένων τ 192 f.

414. οἴδε τι: and yet not at all. — For 414 f., cf. Τ 25 ff., X 509. These
verses are said to have been wittily applied by Goethe to Homer himself, wounded and mangled by his critics.

415. αἱ... κατέδουσιν: as in T. 31.

416. Cf. 16.

417. First half-verse as in X 465 (almost). — ἀκηδέστως: see on Φ 123. — ἡπός: placed before the conj. for emphasis. — ὁτε: with the subjv. in a general sense (cf. 12-18), i.e. each morning.

418. οὐδὲ μὴν αἰσχύνει: this states the fact which resulted from the intervention of Apollo (19), and not the intention of Achilles. — θηοίο κέν: you would behold with astonishment. — αὐτὸς ἐπελθὼν: coming in person to the place referred to. This is a frequent verse-close in the Odyssey. Cf. Ὄδυσσεως Ἰθακήσιος αὐτὸς ἐπελθὼν β 246.

419. οἷον ἐρημοῦσιν: how wonderfully (dewy) fresh, referring to quality, not degree. Cf. Ψ 188 ff. — αἷμα (acc.): const. with περὶ... νέππατι. See on Φ 123, and cf. μὴ... ἀπονίψατε τ 317 with ἀπονίψαντες... βρότον ω 189. This, too, is by the intervention of Apollo.

420. μιαρός: here only, but cf. μάνθην αἴματι Δ 146. — μέμυκεν: another miracle, since wounds upon a corpse do not usually close.

421. ὅσα: cognate acc. retained with the passive (ΠΑ. 725 c; G. 1239). For the corresponding active constr., cf. ἐλκος... τὸ μὴ βάλε Πάνδαρος Ε 705. — πολέμες γὰρ κτλ.: cf. X 371. — ἐν: const. with ἐλασσαν. — αὐτῷ: i.e. his body. See on T 284.

422. ήηος: your valiant. Cf. T 342 and note.

423. φίλος: sc. ἦν.

425. ἦν ὁ ἀγαθὸν: verily then it is good, a conclusion drawn from what Priam has just heard. Cf. ἀγαθὸν καὶ νυκτὶ πιθέσθαι H 282, ὡς ἄγαθὸν καὶ παῖδα... λιπέσθαι γ 196. — καὶ (with δῶρα): sc. besides other things which are due them. — δίδοναι: here only, for δίδοναι. Cf. ξενυγύμεν H 145, τιθήμεναι (with note) Ψ 83. The pres. inf. of verbs in -με is rare in Homer.
aθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς πάις, εἴ ποτ' ἐν γε, λήθητ' εἰνι μεγάρουσι θεῶν, οἴ "Ολυμπον ἔχουσιν·
tῶ οἰ ἀπεμνήσαντο καὶ ἐν θανάτοισ περ' αὐῃ.
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμέ Πάρα καλὸν ἀλεισομ.·
430 αὐτὸν τε ᾑς, πέμψων δὲ με σύν γε θεοῦν,
ὁφρα κεν ἐς κλισίην Πηλημάδεω ἀφίκωμαι."·

τὸν δ' αὔτε προσέειπε διάκτορος ἀργεῖφόντης·
"πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδὲ με πείσεις,
ὅς με κέλεισιν σέο δῶρα παρέξ' Ἀχιλῆα δέχεσθαι.
435 τὸν μὲν ἐγὼ δειδοίκα καὶ αἰδέομαι περί κήρι
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
σοὶ δ' ἄν ἐγὼ πομπὸς καὶ κε κλινὸν Ἀργος ἰκόμην,
likely to act unwisely. — οὐδὲ με πεί-
σεις (see on 219): parenthetical here, as in ξ 363. Elsewhere this expression
concludes the thought. Cf. μη...κλέ-
πτε νῦν, ἐπεὶ οὖ παρελεύσαι οὐδὲ με πεί-
σεις Λ 131 f.

434. κέλει (with synizesis): coincident with πειρᾷ. — σεό: gen. of
source with δέχεσθαι. — παρέξ' Ἀχι-
λῆα: passing by Achilles, "behind
Achilles's back." Cf. Τ 133.

435. τὸν: const. with συλεύειν 436.
— δειδοίκα καὶ αἰδέομαι: cf. αἰδέομαι
καὶ δείδω π 188, αἰδέομαι τε δειδῶ τε
Γ 172, αἰδῶ καὶ δέοι Ω 657 f.

436. συλεύειν (here and Ε 48 only):
roδ, "defraud." — μετόπισθε: here of
time, as in Τ 308, where see note.

437. ἄν: with ἰκόμην. — κέ: with
the supposition contained in καὶ...κλινὸν Ἀργος. "even if it should be
necessary to go to Argos." Cf. ἄλλον
μὲν κεν ἐγὼ... ῥεῖα κατεννήσαμι, καὶ
ἀν ποταμοὶ ῥεῖθρα Σ 244 f. But see
GMT. 225 b; M. 362 ad fin. — "Ἀρ-
γος: i.e. the Pelasgian Argos, the
438. ἐνδυκέως: see on 158. — ὁμαρτέων: with synizesis.

439. οὐκ ἰν...μαχεῖσαι: a para-
tactical apod. to the supposition in-
volved in 437 f. Cf. ἦ ἐὰν νῦ μοι τι
πίθος...τλαισὶ κεν κτλ. Δ 93 f. — οὐκ
ἰν: corresponds to σοι δ' ἰν 437, and
is placed first in its clause for em-
phasis. — πομπῶν: i.e. μέ. — ὄνοσά-
μενος (cf. 241): despising.—μαχεῖσαι
(aor.): would begin the battle.

440-467. Hermes opens all doors
and brings Priam to the tent of Achil-
les. At his departure he reveals him-
sel as a god.

440. ἀναίξας: elsewhere used 'ab-
olutely,' but here with an acc. (ἀρμα
cαι ῥποῦ) depending on ἀνά. — ἐριοῦ-
nοι: cf. 360.

441 = P 482.

442. Cf. ὁς εἰπὼν ῥποῦσιν ἐνέπνευ-
σεν μὲν οὗ ὁ P 456.

443. πύργους: fortifications, i.e.
the wall and towers (cf. πύργους ὑψη-
λῶς, εἰλαρ νῆων τε καὶ αὐτῶν Η 338),

which had apparently been restored,
after their breach by the Trojans in
M. — πύργους...καὶ τάφρον: though
they reached the trench first, yet the
wall would be the first to strike the
eye as they approached.

444. οἳ δὲ (beginning of the apodo-
sis): defined by φυλακτήρες, who are
supposed to be on the inner side of the
wall, at the closed (446) gate, and not
as in the Περαβελά (I 67, 87), between
the wall and ditch. — πονέοντο: with
περι, as in περὶ δεῖπνον...πένυστο
δ 624.

445. Cf. 343. So Αθηνα μησθέ-
ρεσων ἐπὶ γυλινὸν ὑπνον ἐχειν Β 395.
446. καὶ ἀπῶσεν ὥς ἐρίσεως: expands
and explains ὁῖς. Hermes thrust back
the two bolts, which overlapped in the
middle, into the sockets in the wall
beside the gates. Cf. Φ 537, and μα-
κρον ὥς Μ 121.

447. Πρίαμον: still upon his chariot.

448. Cf. οἳ δὲ ὅτε δὴ κλεῖσον Νηλη-
άδων ἀφίκοντο Λ 618. — ὅτε: the ex-
pected apodosis appears in 457, with
δὴ ὅτε τάτε, as often.
449. ποίησαν: a plpf. would be used in English. Π.Α. 837; cf. G. 1261. The short ultima shows a neglect of the digamma of ἄνακτι, as in Τ 67.

450. ἀτάρ κτλ.: here the rel. const. is dropped, and an independent clause begins. — ἐρεφάν: sc. as obj. κλῆσιν. — This is the first time the poet gives any description of a κλοῖς. He seems to have in mind a much finer building than elsewhere in the Iliad, but Achilles would naturally have better quarters than most of the chieftains, and the Achaeans had been before Troy nearly ten years. — Cf. οἶκον 471, δόμων 673.

451. ὀροφὸν (here only): a kind of reed. The word is allied to ἐρέφω (cf. 450), and may be translated thatch. — λειμωνόθεν: here only.


453. σταυρώσατ’ πυκνώσα: the enclosure of Eumaeus was still stronger. Cf. ἦν . . . αὐτὸς δέδοματο . . . πυτῶσιν (hauled to the spot) κλάσασι καὶ εἰβρίγκωσαν ἀχέρδῳ (topped it with brambles of prickly pear), σταυρός δ’ ἐκτός ἐλασσό

454. εἰλάτινος: see on ψυχραί Τ 358. — ἐπιρρῆσεσκον: used to thrust home. The word occurs here and 456 only, and is used instead of the customary ἐπισεῖσθαι to indicate the mighty effort required.

455. ἄναογεσκον: a compound with hiatus. See on Τ 454. ἄνα (back) forms the contrast to ἐτι 454. Cf. ἀνερχομένῃ Δ 302, ἀνακλάναι Ε 751. — μεγάλην κλήδα θυράων: the poet continues his thought in an independent sentence (see on 293). See also on Χ 505.

456. καὶ οἶος: cf. the same expression of Diomed raising a great stone (Ε 301); so of Hector (Μ 449), of Aeneas (Τ 287).

457. δὴ ἐκεῖ ὑπετε: in contrast with the foregoing general remarks on the gate and its fastening, and forming a transition back to the time of the narrative. See on 448. — ᾖξε: a doubtful form, occurring here only. Cf. 446, and see § 6.

458. Πηλεώνι: the gifts intended
for the son of Peleus. For the dat. (as with δῶναι), cf. δῶρον Αθηνᾶ Z 293.

459. Cf. εἰς ἄπων ἀποβάντες εἰς χθόνα Γ 265, Θ 492.

460. ἢ τοι: verily. — θεὸς ἄμβροτος: in pred. appos. with ἐγὼ. See on τ 358. It is unusual in Homer for a god thus to declare himself even at his departure. But cf. Φ 284—297, X 8 ff., and Athena to Odysseus in ν 290 ff.

461. ἁμα: with ὀπασσεν, as often with ἐπεσαί. Cf. πολύν δ' ἁμα λαδὴ ὀπασσεν Σ 452.

463. ὀφθαλμοὺς εἰσεμι: cf. 204. — νεμέσητον δέ κεν εἰ: as in Γ 410, Σ 336, χ 489, but only here with a dependent acc. and infinitive.

464. Cf. Φ 380. — βροτοῦς: i.e. Achilles. — ἀγαπατέμεν (subj. θεό): used everywhere else of the friendly greeting of strangers by persons belonging to the house. Here "a god would lower his dignity if he should enter into personal relations with a mortal without disguise." — ἄντην: face to face, i.e. openly, in his own person.

466. ὑπέρ: see on Χ 338.

467. τέκνος: i.e. Neoptolemus, who is not mentioned elsewhere in the Iliad except in Τ 326 f., where see note. Priam in his appeal (487 f.) does not refer either to Neoptolemus or to Thetis. — σῶν: const. with ὀπίσθι, after the analogy of συχέω. Cf. movere, commovere.

468—571. Priam enters the house and entreats Achilles to give up Hector's body for ransom. Achilles is moved to tears by the misfortunes of the old king and by the recollection of his own father. He comforts Priam and promises to grant his request.


469. Second half-verse as in Β 111, Π 733, but here less appropriate to the aged Priam. — εἰς ἄπων: see on τ 461.

470. αὐθί: i.e. in the court before the house. — κατ' αὐθί λίπεν: cf. κατ' αὐθί λίπον P 535.
ίππους ἡμιόνους τε. γέρων δ' ίθὺς κίεν οἶκον,

τῇ ρ' Ἀχιλλεὺς ἢσεκε διύφιλος. ἐν δὲ μὲν αὐτὸν

ἐφυρ', ἔταροι δ' ἀπάνευθε καθείατο· τώ δὲ δὺ οἶῳ,

ήρως Αὐτομέδων τε καὶ Ἀλκιμος οἶχος Άρης,

ποίπνουν παρεόντε· νέον δ' ἀπέληγεν ἐδωδής

έσθων καὶ πίνων· ἐτί καὶ παρέκειτο τράπεζα.

tους δ' ἐλαθ' εἰσελθὼν Πρίμαμος μέγας, ἀγχι 

ἀρα στὰς χερσῶν Ἀχιλλῆς λάβε κοῦντα καὶ κύστε χεῖρας

dεινὰς ἀνδροφόνους, αἱ οἱ πολέας κτάνου νῦρα.

ώς δ' ὅτ' ἀν ἄνδρ' ἀτη πυκνὴ λάβη, ὡς τ' ἐνι πάτρῃ

471. οἶκου: see on 450.

472. τῇ ρα: just where. Cf. Τ 272, Ψ 775. — ἢσεκε: was wont to sit. —

αὐτόν: himself, emphatic on account of ἔταροι δέ 473.

473. ἔταροι δέ: sc. except the two immediately mentioned. — ἀπάνευθε: apart, yet in the κλαίσι (484), which apparently consisted of one large room, for Achilles and his comrades. Contrast παρεόντε (near him) 475. — τώ: Homer uses the article with ordinals to contrast a definite number with a crowd. M. 260 c.

474. Αὐτομέδων, Ἀλκιμος: see on T 392.

475. ποίπνουν: were busy clearing away the remains of the meal. The table, which was removed last, still stood beside Achilles (476). Cf. ἠλθὼν δὲ δμωι . . . αἱ αὖ πρὸς μὲν σίτον πολὺν

ὑρεον ἦδε τραπέζας τ' 60 f., ἀμφότεροι δ' ἀπεκόσμευν ἐντεα διὰτος η 232. — ἐδωδής: eating, as in ὑπὸν ἄπεκθαλαι καὶ ἐδω-

δὴν δ' 105; more closely defined by the following participles.

476. ἐσθων καὶ πίνων (as in κ 272, ν 357): added as a sort of explanatory appos. to ἐδωδής, since ἀπολήγων is const. with either a gen. or a supplementary participle. Cf. οὐδ' ἀπο-

λήγει χαλκῷ δηνῶν Ρ 565 f. For ἐδωδή including both eating and drinking, cf.

νύμφη δὲ τίθει πάρα πάσαν ἐδωδήν, ἐσθειν καὶ πίνειν e 196 f.

477. μέγας: cf. οὐδ' εἶα κλαίσιν Πρι-

αμος μέγας Η 427. The usual attributes of Priam are μεγαλήτωρ and θεοκίνη.

478. Cf. και κυννον (kissed, sc. Odys-

seus) ἀγαπαζούμεναι κεφαλήν τε καὶ ωμοὺς | χεῖρας τ' αἰνύμεναι χ 400 f. (though not in supplication here). So Dirce in the group of the 'Farnese Bull' is clasping the knees of Zethus. Cf. Thetis at the knees of Zeus Α 407, 500, 557.

479. ἀνδροφόνους (see on T 558): with epexegetical rel. clause. Cf.

204 f., and χεῖρας ἢ τ' ἀνδροφόνους Σ 317.

480. ἀτη πυκνὴ λάβη: "grievous calamity hath come upon a man, in consequence of infatuation," which is the real ἀτη. Cf. πυκνὸς ἄχος ἑλαβε Η 599, ἀτη φρένας εἶλε Η 805. The situation in the poet's mind is like that of Patroclus in Ψ 85-90. Cf.

Phoenix, who says Φίλτιν δ' ἐξικόμην . . . ἐς Πηλῆ ἄναχθ'· ὡ δέ με πρόφρων ὑπέδεκτο Ι 1479 f.
οἱ, ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δὲ ἐχει εἰσορφόντας, ὡς Ἀχιλλεύς θάμβησεν ἱδὼν Πρίαμον θεοεἰδέα· θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἱδόντο.

485 τὸν καὶ λυσσόμενος Πρίαμος πρὸς μύθον ἐσπευνεν· ἡμᾶς πατρὸς σῷο, θεοῖς ἐπιεικέλ' Ἀχιλλεῦ, τηλίκου, ὡς περ ἐγὼν, ὀλοῦ ἐπὶ γῆρας οὐδὲ. καὶ μὲν που κείνων περιναιέται ἀμφὶς ἔοντες τείρουν’, οὐδὲ τις ἐστίν ἁρὴν καὶ λοιγὸν ἁμῦναί.

490 ἀλλής ἀ τοι κείνως γε σέθεν τζωντος ἀκούων χαίρει τ' ἐν θυμῷ ἐπὶ τ' ἐλπεται ήματα πάντα

481. Cf. δη τότε γ' ἄλλων δῆμον ἄφικεν, πατρίδα φεύγων ο 228, ὥ δ' ἄλλων ἱκετο δῆμον ο 238. — ἄλλων: i.e. strangers.

482. ἀφνειοῦ: only a wealthy man could offer protection and support to fugitives. — For the second half-verse, cf. Ψ 81, where see note, and θάμβος δ' ἐχει εἰσορφόντας Δ 79. The point of comparison lies in the wonder caused by the unexpected arrival of the suppliant (θάμβος, θάμβησεν), and the expectant waiting for what is to happen.

483. θεοεἰδέα: with synizesis; cf. ἱερα Τ 101.

484. ἄλλοι: the others. See on 473. — Second half-verse as in σ 320 (almost).


486. Second half-verse as in Ι 485, 494, Χ 279, Ψ 80, ο 36. — For the thought, cf. the appeal of Elpenor to Odysseus νῦν δὲ σε τάω διπέθεν (left behind) γονάζομαι, οὐ παρεδόντων, ἵ πρὸς τ' ἀλόχου καὶ πατρὸς, δ' σε τρέψε τυτθὸν ἔωτα, | Τηλεμάχου τ' ι Λ 60 ff.

487. τηλίκου: so old, expanded in ὀλοφ... ὀδῷφ. — ὀλοφ: as old age is elsewhere called λυγρόν and στυγερόν.

— For the second half-verse, see on Χ 52, 505. For ἐπι γῆρας οὐδῷ, see on Χ 60.

488. καί: also, with κείνων. — περιναιέται (here only): explained by ἀμφὶς ἔοντες. Cf. περικτέων ἀνθρώπους, οἱ περιναιέταιναι β 65 f. So the shade of Achilles fears for the treatment of his father by his subjects ἡ μιν ἀτιμάζουσιν ἀν' Ἐλλάδα τε Φθίην τε, | οὐνεκά μιν κατὰ γῆρας ἔχει χειρᾶς τε πόδας τε Λ 490 f.

489. οὐδὲ τις ἐστίν: see Τ 140, and note. — ἁρὴν... ἀμύναι: cf. οἰον' ὄδυνοσ ἔσκεν, ἁρὴν ἀπὸ οἴκου ἀμύναι β 59.

490. First half-verse as in λ 118; for the second, cf. εἴ ποι ἐπὶ γζωντος ἀκοβέτε παιδός ἐμὸδο λ 458.

491. χαίρει τ' ἐν θυμῷ: as in Α 311, δ 395; elsewhere θυμῷ without ἐν. — ἐπὶ: therefor, with ἐλπεται. Cf. μὴ... ἐμὸδις ἐπί ἐλπεται μύθους εἰδήσειν Α 545 f.
492. Second half-verse as in r 38 (almost). Cf. the wish of Achilles in Hades εἰ τοιὸδ` ἐλθομοὶ μίνυντα πέρ ἐς πατέρος δὼ λ 501.


495. πεντήκοντά: cf. the passage from Z cited on 161. — For the second half-verse, cf. X 156.

496. ἤς: cf. μιὰ ἰόν. — νηδύος: i.e. of Hecabe.

497. γυναῖκες: either wives of lower rank, of whom Castianeira (Θ 305), and Laothoë (Φ 85), are mentioned, or concubines. — Of the sons of Priam and Hecabe, Homer mentions Hector, Paris, Deiphobus (Χ 233 f.), Polites (Ν 553), Antiphus (Λ 101 ff.), and Heleus (Ζ 76). Among those of Priam and other women are Democoon, Gorgythion, Isus, Cebriones, Lycaon, and Polydorus. The rank of the mothers of the other sons mentioned in 249 ff., together with Echem-

498. τῶν: refers to νὶὰς ἄριστους

499. οἶος: the old king sorrows for Hector as if he were his only son.

500. πρώην: actually the twelfth day before (416). — ἀμυνόμενον περὶ πάτρης: as in Μ 243, Ο 496, both times from the lips of Hector.
μνησάμενος σοῦ πατρός: ἐγὼ δ' ἐλεεώτερός περ,
505 ἔτην δ', οὐ πώ τις ἐπιχθόνιος βροτὸς ἄλλος,
ἀνδρὸς παιδοφόνου ποτὲ στόμα χεῖρ' ὀρέγεσθαι."
δὲ χρόνο, τῷ δ' ἄρα πατρὸς υφ' ἱμερον ὄρος γόοιοι,
ἀφάμενος δ' ἄρα χεῖρος ἀπώσατο ἥκα γέροντα.
τῷ δὲ μνησαμένω ὁ μὲν Ἐκτόρος ἀνδροφόνοιο
κλαί' ἀδίνα, προπάροιθε ποδῶν Ἀχιλῆς ἐλυσθεῖς,
αὐτάρ Ἀχιλλεὺς κλαῖεν ἔδω πατέρι, ἄλλοτε δ' αὑτὲ
Πάτροκλον: τῶν δὲ στοναχὴ κατὰ δόματ' ὀράμεν.
αὐτάρ ἐπεὶ μᾶ γόοιο τετάρπετο δῖος Ἀχιλλεύς,
[καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἱμερος ἦδ' ἀπὸ γυνών.]

iketai de to eiemen i 269. — auton: me
myself, as in 430.
504. ἐλεεώτερός περ: yet more to
be pitted than old Peleus, a fact which
follows from what has been said al-
ready (490-500), but is still further
confirmed by a specially effective proof
(505 f.).
505. ἔτην (aor.): "I brought my-
self"; cf. 519. — οῖα: qualitative,
marking the action as one which re-
quired the firmest self-control.
506. ἀνδρὸς παιδοφόνου: const.
with στόμα. παιδοφόνος occurs no-
where else. — χεῖρ' ὀρέγεσθαι: to
stretch out my hand to the mouth,
etc. In earnest appeal the suppliant,
with his right hand, touched the chin
of the person addressed. Cf. δειτερη
d' ἄρ' ἐν' ἀνδρεύων ἐλοῦσα | λασομένη
προσέπτευται A 501 f. Priam grasps
the knees of Achilles (cf. 478), and touches
the hero's chin with his right hand,
which Achilles, in 508, gently pushes
back.

507 = δ 113; cf. Ψ 14, 108, 153.
— πατρός: obj. gen. with γόοιο. The
thought of his father softens the fierce
heart of Achilles.
508. ἀπώσατο ἥκα: not in re-
jection of his suit, but in token of pity
and compassion, as if to say "do not
abase yourself thus."
509. τῷ δὲ: this subj. is at once
subdivided into ὁ μὲν and αὐτὰρ
Ἀχιλλεύς 511, which assume inde-
pendent verbs. — Ἐκτόρος: const.
with μνησάμενος (to be understood).
The corresponding member in 511
(ἔδω πατέρα) is made to depend on
κλαῖεν itself, by a slight change of
construction.
510. ἐλυσθεῖς: crouching. Cf. Ψ
393. — Τ 324.
511. ἄλλοτε δ' αὑτὲ: without a pre-
ceding ἄλλοτε μὲν, as in X 171.
512. For the different thoughts in
the minds of Achilles and Priam. cf.
the scene in Τ 301 f. — τῶν: from
them; gen. of source with ὄρφειν,
as in τῶν δὲ... δοῦναι ὄρφειν I 573.
— δόματα: cf. οἶκος 471.
513. Cf. Ψ 10 and note.
514. Cf. X 43 and note.
515  αὐτίκ’ ἀπὸ θρόνον ὤρτο, γέρωνη δὲ χειρὸς ἀνιστή, νοίκειρων πολιῶν τε κάρη πολιῶν τε γένειον, καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα: ἀ δείλ’, ἦ δὴ πολλὰ κάκ’ ἄνοσχεο σὸν κατὰ θυμόν. πῶς ἔτης ἐπὶ νῆας Ἀχαῖων ἐλθέμεν οἴος, ἀνδρός ἐς ὀφθαλμοῦς, ὅς τοι πολέας τε καὶ ἐσθλοῦς νύεις ἔξενάριξα; σιδήρειν νῦ τοι ὑτορ. ἀλλ’ ἄγε δὴ κατ’ ἄρ’ ἔζεν ἐπὶ θρόνον, ἀλγεα δ’ ἔμπης ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοι περὶ οὐ γάρ τις πρήξις πέλται κρυεροῖ γόοιο. ὅς γάρ ἐπεκλώσαντο θεοὶ δειλοίσει βροτοῖς, ζωειν ἀχνυμένους· αὐτοὶ δὲ τ’ ἀκηδέεις εἰσύν. δοιοὶ γάρ τε πίθοι κατακεῖται ἐν Διὸς οὐδεὶ

515. χειρὸς ἀνιστή: raised by the (i.e. Priam’s) hand from the position in 510. By this action he formally received the suppliant into fellowship and protection. Cf. the words of the aged Echeneis to King Alcinous ἀλλ’ ἄγε δὴ ξέινον (i.e. Odysseus) ... ἀναστήσας, σὺ δὲ κηρύκεσαι κέλευσον | οἴνον ἐπικρήσαι η 102 ff., χειρὸς ἀναστήσας, δῆρ’ ἴκετο δύματα ξ 319.

516. Cf. X 74.


519–521 = 203–205 (with slight changes).


522. As Achilles has thus taken Priam under his protection, the latter is justified in assuming at once that his request will be granted, though no explicit promise has been made. — θρόνου: like his own (515). Contrast

578, where the herald is seated on a δήφρος. — ἔμπης: carried out in ἀχνύ- μενοι περὶ 523.

523. ἐν θυμῷ κατακείσθαι ἐάσομεν: let us allow to rest in our hearts, i.e. not awaken them by thinking or speaking of them. — Second half-verse as in T 8, 65, Σ 112, π 147.


526. ἀκηδέες: free from sorrow (in this sense here only). Cf. θεῖο ρέα ξένοις Σ 138.

527. The following allegory is based on the idea expressed in 525 f., that
in the general lot of mortals joy and sorrow are mingled, even for those who are esteemed most fortunate, like Peleus and Priam. — πίθοι: large jars of clay, here with broad bases so that they would stand without support.

Those mentioned in β 340 ff. (πίθοι οὖν... ἐσταυρὸν... ποτὶ τοῖχον ἀρρητῶν), on the contrary, seem to have been oval in shape at the lower end, so as to be partly buried in the ground, or to lean against the wall. Cf. Ψ 171 and note. The word occurs nowhere else in the Iliad, but twice in the Odyssey (β 340, ψ 305). Cf. the chest or jar of Pandora, which was full of ills. — ἐν Δώσι οὐδεῖ: on the floor of the palace of Zeus. Cf. πατρὸς ἐπ' οὐδεὶ E 734.

528. δίδωσι: sc. at birth (535). — κακῶν, ἐτέρος δὲ: the subdivision of δόρων is not clearly marked until the second member. We should expect ἐτέρος μὲν κακῶν. Cf. X 157, Ω 511 with note, and ὁπρόντος νεκύος τ' ἀγέμεν, ἐτέρος δὲ μεθ' ὕλην H 420. — ἕαον: cf. θείοι, δοτήρες ἕαον θ 325. — For the thought, cf. Ζεὺς ἀγαθὸν τε κακῶν τε δι- δοῖ δ' 237, Ζεὺς δ' αὐτὸς νέμει δίδουν... | ἐνυλοῖο ἕδε κακοῦν, ὅπως ἐθῆλησιν, ἐκα- στοῦ χ' 188 f.

529. ἀμιμης δῶῃ: bestows his gifts commingled. As wine was poured upon water in the mixing-bowl, so good fortune is conceived as mingled with sorrow in man's lot. Cf. τὸν (the bard) πέρι μοῦσα φίλησε, δίδον δ' ἀγάθον τε κακῶν τε θ 63, σοι μὲν παρὰ καὶ κακῶν ἐσθλῶν ἔθηκεν Ζεὺς o 488 f., together with 538 (below).

530. ὅ: emphasized by γέ on account of the contrast following in 531. — κύρεται: the only example of the mid. of this verb anywhere found. — ἐσθλῶ: good fortune, as in o 488 cited above.

531. τῶν λυγρῶν: of those evil gifts alone, i.e. those mentioned in 528. — λαβητῶν (here only): mocked. Zeus makes him an object of universal contempt (cf. 533), for he meets with the bitterest misfortune alone.

532. βοῦβρωστις: ravening (ox-like) hunger, indicating the extreme misery. Plutarch (Moralia, 694 B) mentions a temple to Βοῦβρωστις in Smyrna, where a goddess so named was propitiated with the yearly sacrifice of a black bull. For βοῦς in composition indicating size or violence, cf. Xenophon's βουλιαί (Anab. iv. 5. 7 f.), and the similar use of 'horse' in English ('horse-chestnut,' 'horse-laugh'). — διαν: sacred, as in χθῶν διὰ Ξ 347. — For the thought, cf. ἀλλ' ἔνεκ' οὐλομέ- νης γαστρὸς κακὰ κηδὲ ἔχουσιν | ἄνερες, δι' ἐν κεν ἱππας ἄλη καὶ πήμα καὶ ἄλγος ο 344 f.

533. φοιτά δὲ: so that he wanders
restlessly, a paratactic clause of result. — τετιμένος [τετιμημένος]: regarded.

534. Cf. Πηλήθε θεοί δόσαν ἀγλαά δώρα II 381, 867, Σ 84. — ὃς: refers to 529 f., not to 531 f. — μέν: the contrast follows in 538 with ἀλλά.

535. έκ γενετῆς: i.e. the time when men's fortunes were allotted to them. Cf. τὸ γὰρ (his name) θέτο πότνια μήτηρ | έκ γενετῆς σ 5 f. — πάντας ... ἐπ' ἀνθρώπους: see on 202, and cf. Ψ 742, and κλέος εἰς | πάντας ἐπ' ἀνθρώπους K 212 f. — ἐκέκαστο: cf. Τ 35.

536. Cf. ὀλβῷ τε πλούτῳ τε μετέπρεπε Μυμμιδόνεσσιν II 596, ὀλβῷ τε πλώτῳ τε καὶ νιάσι κυδαλίμοισιν ξ 206. — ἀνασε: impf., though he was still ruling.

538. ἐπὶ: const. with θῆκε (imposed). — καὶ τῷ: even upon him, who had been so richly blessed.

539. γονὴ: progeny, as in δ 755 γονὴν Ἀρκεσιάδαο. — κρειόντων: princely, i.e. who should succeed him on the throne. The position at the end of the clause is here emphatic.

540. ἐνα παίδα: but cf. Πηλήθος θυ-

γάτηρ καλὴ Πολυδώρη II 175. — παναϊ-

ριον: all untimely (ἀρη) in the death to which he was doomed. Cf. μινον-

θάδιν περ ἑντα (of Achilles) A 352. παναϊριος occurs here only, but cf. ἄωρῳ μ. 89. For its position, cf. κρει-

όντων 539. — οὐδὲ νῦ τῶν γε: as in Ο 349.

541. For the thought, cf. αὐτὰρ Ὀδυσσείς | μοῦνον εὖ' ἐν μεγάρωι τεκὼν λίπεν, οὔδ' ἀπὸνητο π 119 f. .

542. Ἦμαι κήδῳν (cf. 240, Φ 369): hardly more than a periphrasis for the simple κήδῳ, but marking the impatience with which, in his softened mood, the hero regards his warlike deeds before Troy.

543. καὶ σέ: and so of you, as in the case of Peleus (534–537). — τὸ πρὶν μὲν: i.e. before the war. Const. with εἶναι. — ἀκούμεν: we hear, “we know by report.” The pres. is used in English in the same way. — εἶναι: impf. inf. as in οἴνον τινὰ φασί βλην Ἡρακληίν | εἶναι E 638 f. Η.Α. 853 a; G. 1285. — For the wealth of Troy, cf. πρὶν μὲν γὰρ Πριάμῳ πόλιν μέροτες ἀνθρωποί | πάντες μιθέσκοντο πολύχρυσον Σ 288 f.
όσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργαν
καὶ Φρυγίη καθύπερθε καὶ Ἐλλησπόντος ἀπείρων,
tῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασί κεκάσθαι.
aυτὰρ ἐπεὶ τοι πῆµα τόδ᾿ ἡγαγον Ὀὐρανίωνες,
aἰεὶ τοι περὶ ἀστυ μάχαι τ᾿ ἀνδροκτασίαι τε.
ἀνσχεο, μηδ᾿ ἀλάστον ὄδύρεο σὸν κατὰ θυμόν.
οὐ γάρ τι πρῆξεις ἀκαχηµένος νῖος ἐξός,
oὐδὲ μν ἀνστήσεις: πρὶν καὶ κακὸν ἄλλο πάθησα.”

544. ὀσσον: as much territory as; resumed by τῶν 546. — ἄνω: (upward) toward the north, for Lesbos lies to the south of the Troad. — Μάκαρος: son of Aeolus and founder of Lesbos. He is identified by some with the Phoenician god Melkart. — ἐντὸς ἔργαν: encloses. Cf. ὀσσον ἐφ᾿ Τρυμὴν . . . ἐντὸς ἔργαν B 616 f.

545. Φρυγίη: sc. ἐντὸς ἔργαν. — καθύπερθε: from above, i.e. inland in the east and northeast. — Ἐλλησπόντος ἀπείρων: because the Homeric Hellespont included also the adjoining parts of the sea, and therefore formed the north and northwest boundary of the Troad. Elsewhere the Hellespont is called πλατύς, as in ἐπὶ πλατὺν Ἐλλησπόντον P 432.

546. τῶν: i.e. the inhabitants of the region just defined. It is const. with κεκάσθαι, which elsewhere in Homer is followed by ἐν or μετά. — πλούτῳ τε καὶ νιάσι: as in § 206, cited on 536. Cf. “as arrows are in the hand of a mighty man; so are children of the youth” Psalm cxvii. 4. — κεκάσθαι: this perf. inf. often has a present significance, and so takes here the place of the impf., like ἔργα 543.

547. πῆµα τόδε: the present sorrow, i.e. the war, in contrast with τὸ πρὶν μὲν in 543.

548. For the second half-verse, cf. μάχαι τ᾿ ἀνδροκτασίαι τε Η 237, ἰσμύναι τε μάχαι τε φόνοι τ᾿ ἀνδροκτασίαι τε λ 612.

549. Achilles, mindful of his own advice in 522 f., suddenly checks himself as he reaches the point where he would naturally refer to the most fearful misfortune which had befallen Priam, — the death of Hector. But when he sees that the old man cannot prevent his grief from breaking out afresh, Achilles admonishes him with ἀνσχεο (control yourself), repeating in 550 the reason given in 524. See on 518.

550. πρῆξεις: see on 524. — ἀκαχηµένος: with your grief.

551. ἀνστήσεις (cf. 756): used of the dead, as the opposite of κείµαι (to lie dead). It explains πρῆξεις, i.e. bring to life again. — πρῖν (adv.): ere that. Cf. πρῖν μου καὶ γῆρας ἐπεσών Λ 29. — καὶ κακὸν ἄλλο πάθησα: you will suffer yet another misfortune. This is not a threat, as though Achilles might himself slay Priam, in wrath at his immoderate grief, but is merely a strong assertion of the impossibility of restoring Hector to life. “You will die your-
HOMER'S ILIAD, BOOK XXIV.

τὸν δ' ἡμείσβετ' ἐπείτα γέρων Πρίαμος θεοειδής: "μή μὲ πω ἐς θρόνον ἦς, διοτρεφές, ὄφρα κεν Ἐκτωρ κήται ἐνὶ κλισίησιν ἀκηδής, ἀλλά τάχιστα λύσον, ἣν ὀφθαλμοῖσιν ἱδὼ, σὺ δὲ δέξαι ἄπωνα πολλά, τά τοι φέρομεν. σὺ δὲ τῶν' ἀπόναιοι, καὶ ἐλθοὺς σὴν ἐς πατρίδα γαῖαν, ἐπεῖ με πρῶτον ἔσασας [αὐτὸν τε ζώειν καὶ ὅραν φάος ἥλιοιο]." αρ. μ. 64

τὸν δ' ἀρ' ὑπόδρα ἱδὼν προσέφη πόδας ὦκνυς Ἀχιλλεύς.

560 "μηκέτι νῦν μ' ἐρέβιζε, γέρον· νοεῖ δὲ καὶ αὐτὸς

self before you ever wake Hector to life again." For the subjv., see on X 505, and cf. καὶ ποτὲ τις εἰκής Η 87, οὐδὲ νῦ τὸν γε γυντολ ... πυρὸς λελάχωσι θανόντα Ο 350.

553. μή πω: not yet, carried out in the following clause with ὄφρα, so long as. Cf. σὺ μὲν μή πω καταδόσεω μῶλον Ἀρης, [κρίν γ'] ἐμέ ... ἵδη Σ 134 f. — ἦς: cf. 522. — διοτρεφές: see on διογενής Φ 17.

554. κήται: see on Τ 32. — ἐνὶ κλισίησιν: see on 413, and cf. 572, 582 f. — ἀκηδής: uncares for (not merely unburied), without the care due a corpse, especially the bathing, anointing, and dressing, as in the case of Patroclus (Σ 343–353). Cf. σώματ' ἀκηδέα κέται ο 187.

555. First half-verse as in κ 387. — ὀφθαλμοῖσιν: cf. Τ 174, Τ 342. — δέξαι: accept, the necessary antecedent to λύσον.

556. τῶνδε: i.e. the ἄπωνα. — ἀπόναιοι (ἀνίμημι): the wish is closely joined with the entreaty, as in the words of Chryses ἣμαν μὲν θεό δὲ ὑμῖν κτλ. ... παῖδα δ' ἐμοὶ λύσαι Α 18 ff. In each case the wish is for the success of an enemy.

557. The first half-verse is common in the Odyssey. — πρῶτον: once for all, as in Τ 136.

559 = Α 148, Υ 260, 344.

560. ἐρέβιζε: Priam's impatient urgency for the ransom of the body (cf. τάχιστα 554), after Achilles has plainly shown his inclination to grant his request (see on 515), arouses the wrath of the latter. The struggle in his heart has been fierce, and now that he has decided to yield, he cannot bear to have his kindly intentions distrusted. Moreover, the thought occurs to him (592 ff.) that in giving back the body he will be breaking his promise to Patroclus (Ψ 182 f.). He fears that if these feelings should be strengthened by impatience at Priam's insistence his self-control might be overcome and his passionate hatred of Hector might blaze up again and impel him to lay violent hands on his enemy's father (568–570). — νοεῖ κτλ.: we learn below (582 ff.) why he does not do this at once. — καὶ αὐτὸς: of my own accord, without further entreaty. He gives below (561–567) the reason for his decision, viz. the command of Zeus, as indicated: (1) by the message of his mother; (2) by
the divine protection accorded Priam (564).

561. λύσαι: the aor. inf. is properly used, instead of the fut., after such a verb as νοέω (purpose). M. 238. — Διώθεν ... ἠλθεν: see 194 and note.

562. For the first half-verse, cf. X 428; the second, as in A 538, 556, δ 365.

563. σε (but you, too): proleptic obj. accented for emphasis, but repeated in the explanatory clause σ' ἤγε 564, without emphasis. "As a message came to me from Zeus, so you, too, are come with a divine escort." For the prolepsis, cf. οὐδέ μων Ἡρη | ἦγορίσην ἵδον', ὅτι οἱ συμφράσσατο βουλ- λάς A 536 f. — οὐδέ με λήθεις: negatively parallel to the foregoing words, as in Ψ 323.

565. κε πλαίη: would venture. According to what goes before we must here supply in thought "without divine protection," as in this way alone the following words receive their true force. — οὐδέ μαλ' ἠβων (as in M 382, ψ 187): i.e. to whom the strength of youth lends courage.

566. οὐδέ, οὐδὲ: not even (i.e. he would succumb at once to the first difficulty) ... nor. — φυλακοὺς (here only = φυλακας): the guards at the gate of the camp, called φυλακτῆρες in 444. — ὁχήα: cf. 453.

567. ἰεία μετοχλίσσει (as in ψ 188): easily push back (cf. 454 f.); lit. to move with levers; then, generally, to move anything by a special exertion of strength. — θυράων: se. of the court- yard gate. — ἰμετεράων: equiv. to ἐμών, but with less self-consciousness, as the modest Telemachus says παρ' ἀμμι a 123, ἀκούον ἰμετέρουσιν a 397.

568. τῷ: since, therefore, I intend to ransom him. The thought returns to 560. — ἐν ἄλγεσι: "in the anguish in which my heart is plunged," — in which he would be more easily affected by an ebullition of passion. ἐν is rare in Homer with abstract words, but ἐν ἄλγεσι occurs η 212, φ 88.

569. μὴ: here the clause is probably final, not an independent threat. — γέρων: repeated from 560 to emphasize the threat. Cf. μὴ σε, γέρων, κολάξων ἐγὼ παρὰ νησιί κικεῖον Λ 26. The final syllable is lengthened by the natural pause. See on Τ 216. — ἵσω: spare. — ἐνι κλισίζον: these words are added to recall the fact that he
570 καὶ ἵκετην περ ἔόντα, Διὸς δ’ ἀλίτωμαί ἐφετμάς.

δὲ ἐφατ’, ἐδεισεν δ’ ὁ γέρων καὶ ἐπεῖθετο μῦθω.

Πηλείδης δ’ οἶκοι λέων ὦς ἄλτο θύραζε,

οὐκ οἶός: ἀμα τῷ γε δῦω θεράποντες ἐποντο,

ήρως Αὐτομέδων ἦδ’ Ἀλκίμος, οὐς ῥα μάλιστα

τι’ Ἀχιλέως ἐτάρων μετὰ Πάτροκλῶν γε θανόντα.

οὐ τόθ’ ὑπὸ ζυγόφιν λύν οὐποὺς ἡμίνονους τε,

ἐς δ’ ἄγανον κήρυκα καλήτορα τοῦ γέροντος,

καδ’ δ’ ἐπὶ δίφρου εἰσαγόν: ἐνυσσάτρου δ’ ἀπ’ ἀπήνης

ήρεον Ἐκτορέης κεφαλῆς ἀπερείσι’ ἀπονα.

575 καδ’ δ’ ἐλιπον δύο φάρε’ ἐνυνητὸν τε χυτόνα,

ὀφρα νέκυν πυκάσας δοῖῃ οἰκόνθε φερέσθαι.

has taken Priam under the protection of his roof (515). Cf. δ’ σ’ επελ’ ἐς κλίσιν ἄγανον καὶ ξείνια δῶκα, | άντισ δὲ κτείναμι...

570. Διὸς: in his function as ἰκετήσιος. Cf. Ζεὺς δ’ ἐπιτιμήτωρ ἰκετάων τε ξείνων τε ι 270. — ἐφετμάς: not the order given him in 133 ff., but the well-known will of Zeus as the protector of guests and suppliants.

571 = Α 33. — ἐδεισεν: see on Τ 61.

— ἐπεῖθετο μῦθω: i.e. he ceased his entreaties, and seated himself upon the όρβος. Cf. 522, 553.

572-595. The attendants of Achilles take the treasures which form the ransom from the wagon in the court, and after bathing, anointing, and dressing the body, they lay it upon the wagon. Achilles then promises to Patroclus a share in the ransom.

572. Cf. σψγ’ δ’ εξ οἴκου Φιλόπτων ἄλτο θύραζε φ 388. — οἶκοι: as in 471.

— λέων ὦς: with rapid movement, in his passionate excitement.

573 = Τ 143 (with slight changes). Cf. οὐκ οἶος, ἀμα τῷ γε δῦω Ἀντήνορος νίε Β 822.

574. Cf. 474. — οὐς... θανόντα (575): in ο ᾿ζε 78 f. the same complimentary language is used of Antilochus, though ἐτάρων, in ο, signifies his peers.

576. ὑπὸ ζυγόφιν [ζύγον]: from under the yoke. Cf. ἵππους μὲν ἔλυσαν ὑπὸ ζυγὸν Θ 543.

577. καλήτορα (here only): cf. ἀστυβοῖστρῆς 701, and καλατορ (attendant).

578. δίφρου: a seat without back, as befitted the lower rank of the herald; see on 522. — ἐνυσσάτρου (here only): with strong fellows.

579. Cf. 276 and note.

580. καδ’ δ’ ἐλιπον: but left there, on the wagon, or in the court, while they carried the other articles within.

— δύο φάρεα (cf. 231): one to lay the body upon, the other to cover it with.

— χυτόνα: to clothe the body in.

581. πυκάσας: contains the leading idea of the clause. — οἰκόνθε φέρεσθαι: as in Ψ 856.
δμωάς δ’ ἐκκαλέσας λούσαι κέλετ' ἀμφὶ τ’ ἀλεύσαι, νόσσιν ἀειράσας, ὡς μη Πρίαμος ἵδοι νιόν,
μη δ’ μὲν ἀχυνμένη κραδή χόλον οὐκ ἐρύσαιτο
παίδα ἵδων, Ἀχιλῆι δ’ ὀρινθείη φίλον ἦτορ
cαι ἐ κατακτεῖεις, Δίως δ’ ἀλίτηται ἐφετμάς.
tὸν δ’ ἐπεὶ οὖν δμωάι λούσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν φάρος καλὸν βάλον Ἦδε χιτώνα,
αὐτὸς τὸν γ’ Ἀχιλέως λεχέων ἐπέθηκεν ἀείρας,
σὺν δ’ ἐταροὶ ήειραι ἐνύέστην ἐπ’ ἀπήνῃν.
φομωζέν τ’ ἀρ’ ἐπείτα, φίλον δ’ ὀνόμηνεν ἐταίρον.
“μή μοι, Πάτροκλε, σκυδμαίνεμεν, α’ κε πῦθηαι

582. ἐκκαλέσας: sc. from the servants’ apartments, in the rear part of the κλασίη, or in the court. — λούσαι: this was unnecessary in view of the divine care for the corpse (18 ff., 414 ff.), but was demanded by custom. Cf. ὡς εἰπὼν ἐτάρασιν ἐκέκλετο δίος Ἀχιλέως | ἀμφὶ πυρὶ στήσας τρί- pοδα μέγαν, δόρα τάχιστα | Πάτροκλον λούσεων ἀπὸ βρότον αἰματένην Σ 343 ff.

583. νόσσιν: in a remote part of the court, or in another apartment of the κλασίη. — ὡς μη ... ἵδοι: a final clause. The following clauses with μη (584-586), on the contrary, depend upon a verb of fearing understood.

584. ἀχυνμένη κραδή: this phrase, instead of the frequent ἀχυνμένος κήρ, occurs here only. — ἐρύσαιτο: restrain, a metaphorical sense occurring nowhere else.

585. Ἀχιλῆι: used instead of the pronoun τῷ, for the sake of a clearer contrast with δ μὲν, since Achilles is the subj. of the principal clause. But Homeric usage requires the name as well.

586. ἀλίτηται: change of mood after the preceding opt., as in εἰ πώς ἱμείρατο ... τῷ δ’ ὑπνόν ... χεῖρ Σ 163 ff., μη ... ἐκτελέσσας θεί, Ἦδε δὲ δὴ αἰσιμον εἰτή I 244 f. Cf. also Ω 654 f.

587 = θ 454.
588 = γ 467, θ 455 (almost), κ 365, ψ 155 (almost). — φάρος: the second φάρος of 580. The first is not further mentioned here.

589. αὐτός: a proof of special interest. — λεχέων: here not, as sometimes, a complete bier, for it is not till the arrival in Troy in 720 that the corpse is laid τρητοῖς ἐν λεχέωσι, but only a mattress without a frame.


591 = K 522, Ψ 178. — ὀνόμηνεν: called by name.

592. σκυδμαίνεμεν: occurs here only, but cf. 65, 113. The reason for possible wrath on the part of Patroclus is the broken vow of Achilles Ψ 182 f.
594. οὖ ἄεικέα: litotes.— ἄποινα: the ransom is emphasized, since the command of Zeus itself was conditional upon the bringing of a ransom (119, 137 ff.) as custom demanded, and also on account of the promise which follows in 595. The rights of Patroclus were not lessened, after all.

595. καὶ τῶνδε: in addition to what had already been burned upon the pyre Ψ 160-177. — ἀποδάσσομαι: will give the due part, by burning a part of the ἄποινα in his honor. Cf. the words of Andromache Χ 512, and πυρὴν τ᾿ ἐμπλησέμεν ἐσθλῶν λ. 31.

596-627. Achilles announces to Priam that the body is freed, and induces him, by reference to the example of Niobe, to partake of food.

597. First half-verse as in δ 136. — κλισμῷ: called θρόνος in 515. In a 130 ff., on the contrary, the κλισμὸς is a lower seat— αὐτὴν (i.e. Penelope) δ᾿ ἐσθρόνοι εἶσεν ἄγων, ... πάρ δ᾿ αὐτὸς (i.e. Telemachus) κλισμὸν θέτο.

598. τοῖχον τοῦ ἑτέρου (as in I 219, where Achilles seats himself over against Odysseus when the ambassadors from Agamemnon visit him, and ψ 90): on the other wall. For the local gen., see ΗΑ. 760; G. 1137. The wall opposite the entrance was divided into two parts by the door which led into the inner apartments. During the meal Achilles perhaps had sat on the one side of this door and now returns thither. Priam sat opposite on the other side.

599. δὴ: now. The finished action introduced by μὲν δὴ forms a paratactic introduction to the exhortation which follows with νῦν δὲ 601, as often. Cf. ἢδη μὲν διατέθη κεκοπήθησα ... νῦν δ᾿ ἐξέλθωμεν θ. 98 ff.

600. λεχέεσσι: see on 589. — Second half-verse as in I 618, μ 24, ν 296.

601. "Postpone seeing Hector until your departure for the city." — δόρπου: the evening meal, which was finished in 475, is now repeated in honor of the guest.

602. καὶ Νιόβη: even Niobe, the example of the deepest sorrow. She was daughter of Tantalus, and her story was a local myth at Sipylus in Lydia. When the myth was transferred to Thebes, she was made the wife of King Amphion. The legend
was popular in classical times (cf. Soph. El. 150–153, Ant. 823–832, cited on 617), but does not appear elsewhere in Homer, though Tantalus is mentioned in Ἱ. 582–592.

603. Cf. τοῦ καὶ δώδεκα παιδές ἐνὶ μεγάροις γεγάσασιν (of Λεολός) κ. δ. — τῇ περ: "though her." — δώδεκα: according to the later form of the myth, seven sons and seven daughters.

604 = κ. 6.

605. τοὺς μὲν: explanatory asyndeton. — Ἀπόλλων: see on T 59. — ἄπο: refers to the motion of the arrow as it leaves the bow. Cf. τόξου ἄπο κρατεροῦ ... ὀλέκοντα φάλαγγας Θ 279, ἵπτο ... ἄπο νευρήφων ὀστῶ N 585.

606. "Αρτεμις: sc. πέφυνε χωμενή.

607. οὐνέκ' ἀρα: because you know.

So Ereuthalion was called 'club-brandisher,' οὐνέκ' ἀρ' ὤ τόξοις μαχεσκετό κτλ. H 140. — Δητοὶ ισάσκετο: Niobe had been admitted to the intimacy of Leto, as her father Tantalus to that of Zeus. But she unwisely boasted of her children.

608. φῆ: asyndeton, as in 605. — δούω: only τω. — τεκέειν: the subj. is Leto. — ἥ δ' αὐτή: while she herself. — γείναι: instead of the inf. after φῆ, by the familiar return to dir. discourse.

610. τῷ δ' ἀρα: and so they.

610. φόνω: in their blood. Cf. βάν ὑμεν ... ἀν φόνω, ἀν νέκνας, διά τ' ἔντεα καὶ μὲλαν αἶμα Κ 297 ff.

611. δὲ: introduces the reason for the fact just stated. — λίθους ποίησε: why, we are not told, but apparently for no guilt of their own, though it has been suggested that they may have attempted to bury the bodies of the slain Niobids. So Poseidon turns to stone the Phaeacian ship which carried Odysseus home (v 156, 163). Cf. λᾶαν γάρ μιν (the serpent) ἔθηκε Κρόνου πάις Β 319.

612. θάψαν: the right to burial is sacred even here. Cf. X 358. — Οὐρανίωνες: the same epithet with θεοί occurs A 570, P 195, and elsewhere.

613. ἐπελ ... χέουσα: cf. ἐπελ κε κάμῳ πολεμίζων Α 168.
[νῦν δὲ πον ἐν πέτρησιν, ἐν οὐρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθεν φασὶ θεάων ἐμεμενει εὖνας
νυμφάων, αἰ τ' ἀμφ' Ἀχελώοιον ἐρρώσαντο,
ἔνθα λίθος περ ἔοῦσα θέων ἐκ κῆδεα πέσσει.]
ἀλλ' ἀγε δὴ καὶ νῦι μεδώμεθα, δὲι γεραιέ
σῖτον· ἐπειτά κεν αὑτε φιλον παῖδα κλαίοισθα
620 Ἡλιον ἐσαγαγόν. πολυδάκρυτος δὲ τοι ἐσται."

614. τοῦ: somewhere. — For the second half-verse, cf. ἐν οἰοπόλοισιν δρεσιν λ 574.
615. Σιπύλῳ: a spur of Mt. Tmolus.
—φασι: of oral tradition, but with no idea of uncertainty. Cf. εἰν Ἀρίμωις, ὅθεν φασὶ Τυφώος ἐμεμενει εὖνας B 783, Ὀὐλμποῦν", ὅθεν φασὶ θεών ἔδος . . . ἐμεμε-ναι ἵ 42 f. — The second half of verses 614 and 615 illustrates the principle stated in the note on X 52; ἐν Σιπύλῳ and νυμφάων 610, that stated on T 358.
616. Ἀχελώοιον: not the well-known river between Acarnania and Locris, but a brook flowing down from Sipylus toward Smyrna, and called elsewhere Ἀχέλης. —ἐρρώσαντο: refers to the rapid movements of the dance. The aor. seems to be gnomic.
617. ἐνθά: resumes the designation of place from 614 f. —θεών ἐκ κῆδεα: her griefs ordained by the gods.
—πέσσει: (digestis) broods over. Cf. χόλον . . . καταπέψη (i.e. subdued) A 81, χόλον θυμαλγέα πέσσει (of Achilles) Δ 513. — After the death of her children, Niobe returned to her home in Lydia, where she was turned to stone in answer to her own prayers. This myth is founded on a very ancient work of sculpture, described by Pausanias and still seen by modern travelers. It is chiseled out of the living rock of
Mt. Sipylus (back of Smyrna, and about five miles from Magnesia) in high relief, at an elevation of two hundred feet from the ground, on an excavated background. It represents a sitting woman, three times life-size, with bowed head and hands crossed over the bosom. A rivulet trickling over the rocky wall may have given rise to the story that the statue still sheds tears. Cf. ἥκουσα δὴ λυγροτάταν ὀλέσθαι τὰν Φρυγίαν ξέναν (i.e. Niobe) | Ταντάλου Σιπύλῳ πρὸς ἄκρῳ . . . καὶ νῦν δημοροτακομέναν (πιδίνεις αὐς) | χων ἵ ὀδαμά λείπει, τέγγει (moistsens) δ' ὡπ' ὀφρώι παγκλάσθους | διεφάδα Soph. Ant. 823-832, and ἵ παντλάμφων Νιόβα, σὲ δ' ἐγωγε νέμου θέων, ἵ ἃτ' [ὑ' τε] ἐν τάφῳ πετραλφ, | αἰαί, δακρείες Soph. El. 150–153. The figure was probably intended originally to represent the great Asiatic goddess Cybele.
618. Cf. ἀλλ' ἀγε δὴ καὶ νῦι μεδώμεθα θεοσίδοις ἄλχης Δ 418.
619. ἐπειτά: defined by Ἡλιον ἐσαγαγόν 620. — κέν κλαίοισθα: potential opt. after a subj. of exhortation, as in ἀλλ' ἐσμεν . . . ἐπειτά δε κ' αὐτὸν . . . ἐλαμεν K 344 f.
620. πολυδάκρυτος: much bewailed. Here only in the Iliad, but thrice in the Odyssey with the meaning very tearful.
621. οίν ἀργυφόν: cf. ἀργυφά μῆλα κ 55. — Ἀχιλλεὺς σφάξει (622) : for this personal ministration to guests, cf. τάμπνην (sc. the meat for the ambassadors) δ’ ἀρα διὸς Ἀχιλλεὺς I. 209. Also and Abraham ran unto the herd, and fetched a calf tender and good 3 (when he entertained the three angels) Genesis xviii. 7.
622. Cf. Ψ 167.
623 = Η 317, τ 422.
624 = Α 460, Β 429, Η 318, ξ 431, τ 423. — περιφράδεως (φαῖομαι): carefully, that it should not burn. — ἐρύσαντο: drew off from the spits, after it had been roasted.

625 = I 216 (with Πάτροκλος μέν).
626 = I 217.

627 = I 91. — ὄνεια (ἀνίνημι): refreshment; always of a repast except in 507, and hence viands. — ἐτοίμα: pred. with προκείμενα.

628–676. After the repast, beds are prepared for the guests. Achilles grants a truce of eleven days for the funeral of Hector, and all go to rest.

628 = Α 469, I 92. — ἔτοι: (had sent forth from themselves) had distilled; always with ἔρον. — ἔρον: for the form, see §§ 4 i, 18 e. — This verse is the regular formula for the end of a meal, but its use here is purely conventional, since Achilles had just eaten (175), and Priam could have felt little appetite for food. For the form of expression, cf. postquam exempta fames et amor compressus edendi Verg. Aen. viii. 184.

629. Now at length, when the excitement of the interview is over, and host and guest are brought closer together by the common meal, there is opportunity for a calm appreciation of each other’s noble appearance. Here, as in the scene in Ι 154–160, where Helen appears before the Trojan elders on the wall, the poet makes us feel the beauty of his heroes and heroines by showing its effect on others rather than by directly describing it.

630. ὀσσός: how tall. — οῖός: how comely. — ἄντα (elsewhere ἄντηρ): opposite (in expressions of resemblance), the persons compared being thought of as placed opposite each
other. Hence it strengthens the idea of similarity, altogether like.

631. Helbig remarks that the admiration for physical beauty which always characterized the Greeks, finds one of its earliest and most striking expressions in this and the following verse, where the beauty of the old man is as vividly recognized as that of the young hero. See on X 370.

632. ἀγαθήν: noble, i.e. revealing the nobility of his birth. — μῦθον ἄκοινων: we might almost infer from 628 f. and 633 f. that the two princes had exchanged no word during their mutual observation.

633. First half-verse as in δ 47; second, as in ν 373. — ἐς ἀλλήλους ὁρώντες: in consequence of their admiration. See on Τ 23.

635. λέξον (from λέγ-, not λεγ-): "prepare my couch." (lay me down). — ὀφρα . . . κοιμηθέντε (636): as in δ 294 f., ψ 254 f.

636. ὑπνῷ ὑπό (Π.Α. 808, 2; G. 1219, 2): under the influence of sleep, overcome by sleep, which falls upon the eyelids like a cloud, veiling eyes and mind. Cf. 678, and ὑπνόν . . . χεῖδη ἐπὶ βλεφάροις ἢ ἐφεξῆς Ξ 164 f., ὑπνὸς ἐπὶ βλεφάροις ἢ πίπτειν β 398, ὑπνόν . . . ὡς μὲ ἐπέθηκε φίλα βλέφαρα ψ 16 f.

637. ὑπὸ βλεφάροις ἐμοίσιν: a picturesque addition to ὅσις, with no reference to μῦθον.

638. So Odysseus, on his voyage, was without sleep for seventeen days (ε 278), and again for nine days (κ 28 ff.).

639. κήδεα . . . πέσσω: see on 617. — For the second half-verse, see on X 52.

640. For the first half-verse, cf. αἰλήν ἐν χόρτῳ Λ 774. The second half-verse as in X 414; cf. Ω 164 f.

641. ὑνὶ δὴ: now at last. — καί, καί: correlative here and Ν 260 (καὶ ἐν καὶ ἐκκοσι δῆεις) only.

642. λαυκανίς: here and Χ 325 only. — καθήκα: cf. Τ 200. — γε μέν: indeed. In English such clauses are
643. έτάροισιν . . . κέλευσεν: as in I 658. — η: with change of subj. following. See on Φ 233. — έτάροισιν: these are involved in the command only to the extent of communicating it to the maids who are not present. 

Cf. 647.

644–647 = δ 207–300, η 336–339, where the verses are more appropriate than here. See on 450.

644. δέμνα θέμενοι: to set up bedsteads for the two guests. — ύπ’ αίθοσα (equiv. to ἐν πρόδωμαι δόμων 673): i.e. in the pillared hall in front of the entrance to the men’s apartments, where unexpected guests usually slept. See on 237 ff. — ρήγεα: cushions.

645. τάπητας: see on 230.

646. χαίναις: cf. κεκαλυμμένοι οἶδα δότω α 443, χαίναιν δ’ ἐπιέσαμεν ἡμεῖς ν 143, from which it appears that the χαίνα was used to wrap about or spread over the person while sleeping.

— οὐλας: woolly, with the outer surface of rough hair. — έσσαθα: inf. of purpose. ΗΑ. 951; G. 1532.

647 = χ 497. — ίσαν: ἱσαν. — μετὰ χερσίν: in (between) their hands. ΗΑ. 801, 2; Α. 1212, 2.

648. Cf. στόρεσαν πυκνών λέχος εγκόνουσαι η 340. — εγκόνουσαι: quickly, used only of female attendants, as ἀμφιπόντες only of men-servants.

649. έπικερτομέων: jestingly. Cf. τόν δ’ έπικερτομέων (tauntingly) προσέφης II 744, Χ 194.

650. έκτός (equiv. to ἐν αίθοσῃ 644): placed first for emphasis, to mark the place for the beds as a special precaution in view of the apprehension expressed below (653–655). But see on 644 and 655. — μὲν δὴ: now, with reference to the wish expressed by Priam in 635. μὲν simply marks the contrast between έκτός and the great hall in which Priam might expect to sleep. — λέξο: see on Τ 10 and Ω 635, and cf. μετ’ ἅλλων λέξος ἐταίρων κ 320.

— γέρων φίλε: this form of address shows that Achilles has quite overcome his bitter wrath. Contrast 543, 546, 560, 569, 599. — μή . . . έπιλ-θησιν (651): for I fear that, etc. See on Φ 563.

651. έπιλθησιν: come up. — ο’ τε: refers, not to Ἀχαίον, but to βουλη-
Boulaς Bouleυousi par TMPeνοι, ἡ θέμις ἔστιν.
tὸν εἰ τίς σὲ ἱδοιτο θοῦν διὰ νῦκτα μέλαιναν,  
aὐτὶκ᾽ ἀν ἔξειπο ΄Αγαμέμνοιν πομένι λαῶν,  
καὶ κεν ἀνάβληταις λύσιος νεκρῶν γένηται.  

655 ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
ποσσήμαρ μέμονας κτερείζεμεν "Εκτορὰ δίων,  
ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἑρύκω."

τὸν δ᾽ ἡμείβεσθ᾽ ἔπειτα γέρων Πρίαμος θεοειδής:  

660 "εἰ μὲν δῆ μ᾽ ἔθελες τελέσαι τάφον ᾿Εκτορὶ δίῳ,  
ὦδε κέ μοι ῥέξων, ᾿Αχιλεὺς, κεχαρισμένα θείης.

656 = 380, and elsewhere.
657. ποσσήμαρ (here only): formed after the analogy of ἐξήμαρ, ἐννήμαρ. A rare example of a compound with an interrogative word.
658. οὐφρα κτλ.: depends on εἰπέ 656 more directly than on the question in 657. — λαὸν ἑρύκω: Achilles takes it for granted that the other chiefs will respect his promise.
660. τελέσαι τάφον: perform the burial, equiv. to κτερείζεμεν 657. It includes all that is enumerated in 664 ff.

661. οὖδε: refers to 664 ff. — οὖδε ῥέξων: contains the protasis to κέ θείης. — The natural form of Priam's answer would be: "Keep back your army for eleven days and begin the battle again on the twelfth."

But he prepares the way for this request by prefixing to it an enumeration of the time necessary for the separate parts of the ceremony (664–666). He then gives a different turn to the thought at the close, where, instead of a request, he declares his willingness to renew the fight on the twelfth day (667).
[οὐσθά γὰρ ὡς κατὰ ἀστυ ἐέλμεθα, τηλόθι δ᾽ ὅλη
ἀξέμεν εἷς ὄρεος, μάλα δὲ Τρώες δεδίασιν.]

ἐννημαρ μὲν κ᾽ αὐτὸν ἐνὶ μεγάροις γοάιμεν,
τῇ δὲκάτη δὲ κε θάπτομεν δαινύτω τε λαός,
ἐνδεκάτη δὲ κε τύμβον ἐπ᾽ αὐτῷ ποιήματι,
τῇ δὲ δυναδεκάτη πολεμίζομεν, εἴ περ ἀνάγκη.

τὸν δ᾽ αὐτὲ προσέειπε ποδάρκης δῖος 'Αχιλλεὺς:
“ἐσταί τοι καὶ ταῦτα, γέρον Πρίαμ’, ὡς σὺ κελεύεις:

σχήσῳ γὰρ πόλεμον τόσον χρόνον, ὅσον ἀνώγας.”

ὁς ἀρα φωνήσας ἐπὶ καρπῷ χείρα γέροντος
ἐλλάβε δεξιτερῆν, μή πως δείσει ἐνι θυμῷ.
οἶ μὲν ἄρ᾽ ἐν προδόμῳ δόμου αὐτόθι κομησαντο,

662. ὡς: how.—κατὰ ἀστυ ἐέλμεθα:
“we are so shut in that we cannot
leave the city without fear of an at-
tack.” Cf. κατὰ ἀστυ ἐλήμεναι Σ 286.
— τηλόθι: i.e. on Mt. Ida, whence,
according to Virchow, all the wood is
brought to Hissarlik to-day. Cf. Ψ
110–123, and see on Τ 217.

665. δαινύτω: opt. contracted from δαινύτω.
Cf. ἀναδῦσι 377, δαινύτω (＝ δαινιλατό) Σ 248.— The funeral banquet actually
took place (802), not on the day of
burial, but on the following day, after
the funeral mound had been erected.
Cf. Ψ 29.

666. ἐπὶ αὐτῷ: over him(-self), i.e.
over the ashes of his corpse.

667. πολεμίζομεν: we will fight;
fut. indic., after the preceding opt.
with κέ, since Priam intends to make
a definite agreement with Achilles.

669. ἑσταί ταῦτα: expresses con-
sent, as in Φ 223.— καὶ ταῦτα: this
too, as well as the ransoming of Hector.
— γέρον: combined with a propername
here only.

— τόσον χρόνον: i.e. ἐνδεκὰ ἕμερας
666 f.

671. ἐπὶ καρπῷ . . . ἐλλάβε (672):
a firm and cordial grasp of the hand
in token of consent. Cf. ἐπὶ καρπῷ
ἐλῶν ἐμὲ χείρα (Odysseus at parting
from Penelope) Σ 258, βάλε χείρ᾽ ἐπὶ
καρπῷ χ 277.

672. μή πως δείσει: i.e. to give
him full confidence.

673 = δ 302. Cf. δ 303–305, which
are substantially identical with 674–
676.— ἐν προδόμῳ δόμου: equiv. to
ὑπ᾽ αἰθωσφη 644.
κῆρυξ καὶ Πρίαμος, πυκνὰ φρεσὶ μηδὲ ἔχοντες,
αὐτὰρ Ἀχιλλεὺς ἔδεε μυχὸ κλισίςς ἐνπήκτου·
tὸ δὲ Βρισηῆς παρελέξατο καλλιπάρρος.
アルバム μὲν ὅ θεοί τε καὶ ἀνέρες ἵπποκορυσταὶ
eῦδον πανύχιον, μαλακῷ δεδημένου ὄπως·
ἀλλ’ οὐχ Ἐρμεῖαν ἔρούνιον ὄπως ἐμάρπτεν, φοι.

674 = 282.
675 = I 663, where, as here, the next verse names his companion.
677–697. In the night, Hermes warns Priam to depart, and escorts him back as far as the ford of the Scamander.
677 = B 1. — ἄλλοι: the omission of οἱ seems to give a stronger emphasis to the contrast in 679. — θεοὶ, ἀνέρες: in appos. with ἄλλοι.
678 = K 2. First half-verse as in B 2; second, as in ο 6 (almost).
679. ἄλλ’ οὐχ: emphatic contrast to ἄλλοι μὲν 677, instead of Ἐρμεῖαν δὲ . . . οὐκ. — ὄπως ἐμάρπτεν: cf. X 201, Ψ 62. — Hermes had returned to Olympus at 468.
681. λαθῶν: we should expect λαθόντα, referring to Priam, since Hermes himself could easily become invisible. The Attic const. would be ἐκτέμψας λάθος. — ἔροις: strong. Cf. φυλάκων ἔρον τέλος Κ 56. — πυλαωροὺς: cf. 444, Φ 530.
682 = Ψ 68, where see note.


684. ἐπεὶ σ’ ἔλαιεν Ἀχιλλεὺς: this clause is added with reference to the dangers which still threaten from Agamemnon and others (687 f.). ἔλαιεν as in 569. See on X 339.
685. καὶ: and yet, as in αἰεὶ πρῶτος ἔβαλε (spoke; sc. Neoptolemus) καὶ οὐχ ἓμαρτανε μῦθων Λ 511. — Verses 685–688 contain two ideas paratactically connected. The first member (to ἔδωκας) serves only to introduce the principal thought, which is contained in 686–688. “If you have already paid
a rich ransom for your dead son, your sons would certainly be obliged to pay thrice as much for the release of you, a living captive.” The first member itself (685) is similarly divided, the chief emphasis resting on the paratactical second clause πολλά δ’ ἐδωκας, for which cf. Φ 42.

686. σεῖο: const. with ἀποινα. — ζωοῦ: pred. with σεῖο, in contrast with the dead Hector. — καὶ τρὶς τόσα: see on Φ 80.

687. τοῖς μετόπισθε λειμμένοι: those who are left in the city. See Χ 334 and note.

688. γνώσῃ σε: i.e. should learn of your presence in the camp. — Second half-verse as in Ψ 661.

689. Cf. 571 and note.

690. ἔγνω: equiv. to ἐνόησεν. Cf. 608. — The rapid narrative passes over the mounting into the chariot and all reference to the localities to be traversed. Contrast 440-457.

692 f. = Ξ 433 f., Φ 1 f., where see note.

694 = κ 307; cf. Ω 468. — ἀπέβη: Hermes thus leaves Priam at the same place where he had undertaken the escort on the previous evening. See on 351.

695 = Θ 1. — This verse indicates the time of what follows, but is made an independent clause by the ordinary tendency to parataxis. § 3 q. — For the first half-verse, see on Τ 1. — ἐκδνατό: with this verb the personification in κροκόπεπλος is lost sight of. Cf. Ψ 226 f. — πᾶσαν ἐπ’ αἶαν: over the whole earth. So in Ι 506, Ψ 742, ο 509.

696. οἱ δὲ: i.e. Priam and the herald. — εἰς ἀστυ: toward the city (not into), as appears from 709, 714. — ἔλνων: drove on, an impf. form from ἔλαύων, occurring elsewhere only in δ 2.

697-718. As the vehicles approach the town, Cassandra, from the citadel, is the first to see them. At her call the Trojans hasten out before the gate, and, weeping, surround the corpse.
not only Priam but also the herald, —
but in this verse follows the differenti- 
tation; Priam drives the chariot, and
as before (325) Idaeus drives the mules.
ημιόνωι is used for mule cart, just as ἐπι- 
ποι is used often for chariot (cf. 356). 
Cf. 702.

698. πρόσθε: before. This would
naturally be followed by Ἡ Κασσάνδρη, 
but instead the contrast to οὐδὲ τις ἄλ-
λος follows in an independent clause ἄλλῃ ἄρᾳ κτλ. 699 f. 
Cf. οὐδὲ τις ἄλλος ἄδειν ... ἄλλα Θέτις τε καὶ Εὐρυνήμη ἔσαν 
Σ 403 ff. — καλλιξώνων τε γυναικῶν: 
as in ψ 147; cf. καλλιξώνι τε γυναῖκες 
H 139.

699. ἄρα: "naturally," "of course,"
i.e. as was to be expected. — Κασσάν-
δρη: mentioned elsewhere once in the 
IIiad (X 365 f.). where she is called 
Πριάμου θυγατρῶν εἶδος ἄριστην, and 
once in the Odyssey (λ 422), where the 
shade of Agamemnon tells of her death 
at the hands of Clytaenmestra. There 
is no evidence in any of these three 
passages that the poet regarded her as 
dowered with prophetic powers. But 
a special sympathy for Hector is cer-
tainly ascribed to her here, which 
drove her from her bed at dawn to 
look for the arrival of the corpse. —
Second half-verse as in T 282.

700. Πέργαμον εἰσαναβᾶσα: if the
royal palace, in which Cassandra 
lived, was itself upon the acropolis, 
this statement is hard to understand,
unless the poet means by Πέργαμον the 
highest point of the acropolis, where 
the temple of Apollo afforded a wide 
outlook. Cf. Ἀπόλλων Περγάμου ἐκκατ-
ιώδων Δ 507 f.

701. ἰστεώτα: with synizesis, as 
usual. — ἰστεβοώτην: occurs here 
only. Cf. 577.

702. τὸν: the omission of the 
name "Ἕκτορα is natural and pathetic. 
Cf. X 463. — ἐφ' ἡμίονων: on the mule 
cart. — ἐν λεχέεσσαν: see on 589.

703. First half-verse as in Σ 37. —
κόκυςεν: see on X 409. — γέγονε: 
impf., as in Ἀιας δ' ἄντ' ἐγέγονεν Ξ 469, 
ἔβασε γέγονεν τε θ 305.

704. ὀψεσθε: mixed aor. inv., as 
in ἄλλῃ ὀψεσθ, ἵνα τῶ γε καθεύδετον 
θ 313. Cf. 663, Ψ 50.

705. εἰ ποτε: if ever, i.e. as you 
have often, etc. — καλ: suggests a com-
parison with Hector's former returns 
from battle, and the joyful greeting 
which awaited him. — ἐκκατωτί: pred. 
with ἐκκατωτί, the latter being const. 
with χαλπητε [ἐχαλπητε] 706. The 
partic. gives the occasion of the joy. 
Cf. χάρη (rejoiced) δ' ἄρα οἱ προσιόντι
χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἢν παντὶ τε δήμῳ.

ὡς ἔφατ', οὐδὲ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
οὐδὲ γυνὴ: πάντας γὰρ ἀέσχετον ἵκετο πένθος:
ἄγχοι δὲ ἔξυμβληντο πυλάων νεκρὸν ἁγοντι.

πρῶτα τὸν γ' ἀλοχός τε φίλη καὶ πότενα μήτηρ
τιλλέσθην, ἐπ' ἁμάζον ἑὕροικαν ἀίξασαι,
ἀπτόμεναι κεφαλῆς: κλαῖων δ' ἁμφίσταθ' ὄμιλος.
καὶ νῦ κε δὴ πρὸς πάν ἥμαρ ἐς ἥλιον καταδύνα Ἀκτερα
δάκρυν χέοντες ὥδυροντο πρὸ πυλάων,

εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖς μετηύδα:
"ἐξεσθε μοι οὐρεύσι διελθέμεν: αὐτὰρ ἐπειτὰ
ἀσεθεὶς κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδέ.

ὡς ἔφαθ', οἱ δὲ διέστησαν καὶ εἰξαν ἀπῆνῃ.

710. Cf. X 77 f., 405 ff.

711. Cf. T 162, Ψ 154. For the
second half-verse, see on Ψ 52.

712. ἐξεσθε μοι οὐρεύσι διελθέμεν: that they
may pass through, inf. of purpose.

713. Cf. T 208): you
shall sate yourselves. — ἀγάγωμι: sc.

714. See on Ψ 733. — "Εκτόρα:
const. with δύροντο.

715. ἐκ δίφροιο: which he had not
yet left.

716. εἰςατέ μοι οὐρεύσι: make way,
I pray, for the mules, which are here
of more importance than the horses,
on account of their precious burden.

717. ἀσεθεὶς 718. — διελθέμεν: that they
may pass through, inf. of purpose.

718. διέστησαν: separated. Cf.
θάλασσα δύστατο Ν 29.
719-776. The corpse is brought into the palace and laid upon the couch. The laments of Andromache, Hecabe, and Helen.

719. oí dé: i.e. Priam and the herald.

720. τρήτοις ἐν λεχέσσα (as in γ 390, η 345): a regular bed with bedstead (hence τρήτοις), upon which the corpse was laid out until the funeral. See on 589.

721. θρήνων ἐξάρχους (neither word occurs elsewhere): as leaders of the dirge; pred. with ἀοιδῶς. Such professional singers, who begin the ceremonial laments, are not mentioned elsewhere in Homer, but the practice was common in the East. Cf. μούσαι δ' ἐννέα πᾶσαι ἀμείβουσαι ὁπι καλὴ | θρήνοι (at the funeral of Achilles) ο 60 ff. — oí te: this rel. is resumed (722) in oí μὲν δὴ (dem.), apparently to prepare for the following contrast, with a new subj. γυναῖκες.

722. ἐπὶ δὲ στενάχοντο γυναῖκες (as in T 301, X 515): probably the poet does not here refer to special mourning women, appointed for the purpose like the praeficae at Rome. We should rather think of the women of the household of Priam as the mourners.

723. Cf. X 430, Ψ 17. — Ἀνδρομάχη: her lament does not accompany the dirge of the ἀοιδός, but follows it.

724. κάρη...ἐξουσα: see on 712, and cf. Ψ 130, and ὥθ' δὲ κωκύσασα κάρη λάβε παίδος ἐνώ Σ 71.

725. The laments of the appointed mourners had probably consisted, according to custom, of traditional dirges of a general character. These are now followed by the laments of the three women most closely connected with Hector. Each of them expresses what is appropriate to her character and to her special relation to the dead. The supposition that there was a chorus of Trojan women, who sang in response to the princesses, is inconsistent with 760 and 776. In the lament of Andromache the thought is developed that the family of Hector, especially his wife and child, and the whole city as well, have lost their chief protector, who alone could shield them from the saddest fate by his unflinching valor. — ἄνερ: my husband, emphasizing the fact that in him she has lost her θαλέρος παρακοίτης, as she calls him in Ζ 430. — ἀπ' αἰῶνος ὦλεο: you have perished from life. — καὶ δὲ μὲ χήρην... δευσάμμοροι (727): cf. X 483 ff.
οὗ τέκομεν σὺ τ’ ἐγὼ τε δυσάμμοροι, οὐδὲ μιν οἶων ἤβην ἦςοσθαί: πρὶν γὰρ πόλις ἤδε κατ’ ἄκρης πέρσεται: ἢ γὰρ ὀλωλας ἐπίσκοπος, ὥσ τε μιν αὐτὴν ρύσκευ, ἔξεσ δ’ ἀλόχους κεδνᾶς καὶ νῆπια τέκνα: αἱ δὴ τοι τάχα νηυν ὀχĕσονται γλαφυρῆσιν, καὶ μὲν ἐγὼ μετὰ τῆσι: σὺ δ’ αὖ, τέκος, ἢ ἐμοὶ αὐτῇ ἔβεαι, ἐνθα κεν ἔργα ἀείκεα ἐργάζοιο ἄθλεων πρὸ ἀνακτος ἀμελιέχου: ἢ τις Ἀχαϊῶν ρύψει χείρος ἐλῶν ἀπὸ πύργου, λυγρὸν ὀλέθρον, χωόμενοι, ὥ δὴ που ἀδελφεῖν ἐκτανευ ἕκτωρ

727. οὐδὲ μιν οἶω: as in P 709.
728. ἤβην ἦςοσθαί: cf. αὐτάρ ἕκει β’ ἤβης ἐρυκελέος ἱκετὸ μέτρον Α 225, ἤβην πολυπήρατον ἱκώμεθα o 366. — κατ락ρης (as in N 772): see on X 410, 411.
729. πέρσεται: passive. — ὀλωλας (perf.): you lie dead. — ἐπίσκοπος: its (i.e. the city’s) guardian. Cf. X 255. — αὐτήν: itself, contrasted with the inhabitants (730).
730. ρύσκευ (ῥύσκαι): an iterative formation, occurring here only. Cf. 499. — ἔξεσ (see on X 322): held, protected, with a play on Hector’s name, as in Ἔκτωρ, πὴ δὴ τοι μένος ὀξεῖται, ὅ πρὶν ἔχεσκες; | φῆς που ἄτερ λαῶν πόλιν ἔξεσεν E 472 f. See § 2 c, and on X 506.
731. αὐ: i.e. γυναῖκε. These are naturally most prominent in Andromache’s mind at this moment. — δὴ: now that you no longer protect them. — ὀχὴσονται (pass.): will be carried off as captives.
732. καὶ μὲν [μῆν] ἐγὼ: and I verily. In the Andromache of Euripides she appears as the captive and concubine of Neoptolemus, a fate which Hector himself foresaw for her. Cf. ὅτε κεν τὶς Ἀχαϊῶν χαλκοχιτῶνων ἰ δακρυ-δεσσαν ἂγηται (sc. σὲ, i.e. Andromache) Z 454 f. — σὺ δ’ αὖ, τέκος: this direct address to Astyanax is unprefaced, but natural. Cf. X 500 ff. Verse 724 seems to prove that Andromache is not holding her child in her arms, but he would naturally be present.
733. ἀεικαί: unseemly, because usually performed by slaves. Cf. ἱστὸν ψάινες, καὶ κεν ὕδαρ φορεῖς Z 450 f. (following the passage quoted on 732).
734. ἄθλεων: struggling; of toil-some labor here only; usually contend. — πρό (equiv. to πρὸς): before the face of, and so at the bidding of. — ἀνακτος: master, i.e. owner of a slave, a sense frequent in the Odyssey.
735. ρύψει: the cyclic poet Lesches, in his Πιλάς Μιράδ (doubtless taking his cue from this passage), made Astyanax actually suffer this fate. — λυγρὸν ὀλέθρον: in apposition with the preceding clause. Cf. Hector to Paris γυναίκ’ ἐνειδέ’ ἄνγητε . . . πατρί τε σῷ μέγα πήμα κτλ. Π 48 ff.
736. χωόμενος: for the long ultima, cf. X 22, Ψ 137, 603.
The preceding verses describe the fierce courage of Hector in its destructive effect upon the enemy. This affords a motive for the mourning of the Trojans, corresponding with the thought developed in 729 f., that in him they have lost the protector of the city.

741 = P 37. — ἀρρητον: unspeakable. We might expect τοκεῦσι δὲ, corresponding to λαοὶ μὲν, but ἀρρητον is brought forward for emphasis. — ἔθηκας: the sudden change to the second pers., after μὲν in 740, is noticeable. Cf. the opposite change in Ψ 600 f. and ἁ as a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name.' Isaiah lxiii. 14.

742. ἐμοὶ δὲ: here Andromache returns to the thought at the beginning of her lament (725 f.). — λελείψεται: will remain. The fut. perf., like the perf. (see on Χ 95), often contains the idea of continuance. Cf. Χ 390.

743. Cf. Χ 426 ff. The thought that she was not with him in his last moments grieves her most.

744. πυκνών: wise, i.e. some last words to comfort her in her desolation.


746 = Τ 301, Χ 515; cf. Χ 420.

747. Cf. Χ 430, and τάσιν δὲ Πηλείδην ἄδινοι ἔξηρχη γόοι Σ 316.

748-759. After her passionate outburst in 203-216, when she despaired of Hector's ransom, Hecabe shows a calmer and more collected spirit, as
she sees the body fresh and unchanged before her eyes. She now praises the care of the gods, who have watched over her beloved son in death, as well as in life.


750. ὁ δὲ: these words resume θεοίνων 749 directly. We should expect rather ὁ δὲ, to correspond with ἥ μὲν in 749 (as . . . so). Cf. ἥμεν δὴ ποτ' ἐμεῖ οἱ πάροι ἐκλατε . . . ἥ δὲ ἔτσι καὶ καὶ νῦν μοι τὸ δὲ ἐπικρήνην ἐλέλωρ Α 453 ff.
— ἄρα: I see, an inference from the appearance of the corpse. Cf. 757. — καὶ . . . αἰσθή: as in 428.

751. ἄλλος: as related of Lycaon (son of Priam and La Choi) cf. 40 ff.; cf. 102, X 44 f. — γὰρ: the clause containing the reason does not appear till 757, the fate of her other sons being touched upon first for the sake of the contrast (751–753). “It is true that you have been treated worse than my other sons, yet at least your body is preserved to me unharmed.” The new grief is so overwhelming that Hecabe does not think of her other sons who had been slain by Achilles. See on 497.

752. πέρην: strengthens the force of πέρνασκε, with apparently some sense of etymological connection between the two words.

753. Σάμον: see on 78. — Ἥμβρον: which, however, was friendly to the Trojans. Cf. F 43. — ἀμιχθαλόεσσαν: (here only; cf. ὅμιχλη): misty, smoky, as a volcanic island. The Greeks before Troy carried on an active trade with Lemnos. See on Φ 40.

754. ψυχήν: life, as in X 257, Ω 168.

755. The principal thought is deferred until 757 ff. “He dragged you . . . but now you are lying.”

756. The second half-verse is parenthetical, “without, however, calling him back to life thereby.” — Cf. 551.

757. ἔρσηες: cf. 419. — πρόσφατος: (here only): expresses more strongly the same idea as ἔρσηες, as though just slain. Apparently from φένω (slay) and πρός, in the sense before one’s face, and so recently. Cf. nekro προσφάτῳ γυναικών Hdt. ii. 89.
κείσαι, τῷ ἱκελοὶ, ὡς τ' ἄργυροτοξὸς 'Ἀπόλλων
οἰς ἄγανοὶς βελέσσουν ἑποιχόμενος κατέπεφνεν.'

760 ὡς ἑφατο κλαίουσα, γόον δ' ἀλίαστον ὄρνεν.
τῆς δ' ἐπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο.
"Εκτόρ, ἐμῷ θυμῷ δαέρων πολὺ φιλτάτε πάντων,—
ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
ὡς μ' ἀγαγε Τροίηνδ'. ὡς πρὶν ὤφελλον ὄλεσθαι —

765 ἦδη γὰρ νῦν μοι τὸδ' ἐεικοστὸν ἔτος ἐστίν,

759 = γ 280, and elsewhere in the Odyssey. The expression points to a
sudden or painless death, in contrast
with a violent death, or a slow lan-
guishing from illness or grief, the de-
structive effects of which would leave
their mark upon the body of the de-
parted. So in λ 172 f. a death by
δολχή ναῦσος is contrasted with one
caused by the gentle darts of Artemis.
See on T 59.

760. ἀλίαστον (νιάζομαι): not to be
bent, and hence unyielding, obstinate;
unceasing. Cf. 549.

762-775. Helen praises Hector's
gentleness and friendly kindness, and
laments that she has lost in him the
only friend who protected her, in her
loneliness, from the complaints and
reproaches of others.

762. Cf. 748. — δαέρων: with syni-

763. ἦ μὲν κτλ.: the designation
of Hector as δαήρ calls to Helen's
mind at once her constant regret that
she had followed Paris to Troy,—
"Alas! my husband is Alexander."
Cf. her words in Γ 173 f. ὡς ὀφελεν
θάνατός μαῖ ἀδείν κακός, ὑπότε δεῦρο |
vεί τ' ἄφ. ἐπόμην, and in ζ 345 f. ὡς μ'
ὀφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μή-

765 = τ 222 (almost). — ἦδη ... ἀλλ' οὐ πω (767): for this form of
sentence, cf. ἦ μὲν ὅ ἡ μαλα πολλα
μάχας εἰσήλθουν ἄνδρῶν, | ἀλλ' οὐ πω
τούνδε τούνδε τε λαῦν δπωκα Β 798 f.
— ἐεικοστὸν ἔτος: according to this,
ten years must have elapsed between
the elopement of Helen and the be-
ginning of the war. Such an interval
is mentioned nowhere in the Iliad,
though it is implied in the story that
Achilles was sent by his mother to the
court of Nicomedes, king of Scyrus,
to save him from participating in the
war, and that there his son Neopto-
lemus was born to him by Deidameia,
the daughter of the king. See on
T 326. With this chronology the myth
would run thus: "Nine years was the
fleeve preparing, but in the tenth," etc.;
"nine years they camped before Troy,
but in the tenth," etc.; "nine years
Odysseus wandered, but in the tenth,"
etc.
εξ οὗ κείθεν ἐβην καὶ ἐμῆς ἀπελήλυθα πάτρης: ἀλλ’ οὐ πω σὲν ἄκουσα κακὸν ἔπος οὖδ’ ἀσύφηλον: ἀλλ’ εἰ τίς με καὶ ἄλλος εὖ μεγάροις ἔνιπτοι δαέρων ἃ γαλών ἃ εἰνατέρων ἐντέπλων,

770 ἡ ἐκυρὴ — ἐκυρὸς δὲ πατὴρ ὡς ἢπιος αἰεὶ—, ἀλλὰ σὺ τὸν γ’ ἐπέσσοι παραφάμενος κατέρυκες σὺ τ’ ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέσσοις.

τῷ σὲ θ’ ἀμα κλαῖῳ καὶ εἰ’ ἄμμορον ἄχυμενεν κηρ. οὐ γάρ τίς μοι ἐτ’ ἄλλος εὖ Τροίη εἰρείγ.

775 ἢπιος οὖδὲ φίλος, πάντες δὲ με πεφρίκασιν.” ὡς ἐφατο κλαίοντ’, ἐπὶ δ’ ἔστενε δῆμος ἀπείρων.

766 = τ 223, ω 310. — ἔβην (aor.): departed. — ἀπελήλυθα (perf.): have been absent. See on X 505.

767. ἀσύφηλον (here and I 647 only): insulting.

768. εἰ ἐνίπτοι: the only instance in Homer of εἰ with the opt. in a 'past general' condition. GMT. 401, 468; M. 311. — τίς με καὶ ἄλλος: any other also, in contrast with σὲν 767. We find no such reproaches in the poem itself, though Helen, in Γ 242, speaks of αἰσχεα... καὶ οὐνεδα πόλ’, ἀ μωι ἔστων.


770. πατὴρ ὡς ἢπιος αἰεὶ: this is well illustrated by the kind address of Priam to Helen when she comes to the tower where the elders are sitting (Γ 162—165). The same words are used of Odysseus in β 47. — This pointed reference to Hecabe, in contrast with Priam, seems unfeeling in the presence of the grief-stricken mother mourning over the corpse of her son, but something must be forgiven to Helen, whose feelings were embittered by the general hatred under which she had suffered (774 f.).


772. First half-verse as in λ 263; second, as in B 164. — σῆ: your peculiar; so σοῖς.

773. ἄμμορον: without a share (μέτοικος), and hence bereft, unhappy. Cf. X 485, and εἰ’ ἄμμορον, ἡ τάχα χήρῃ σὲν ἐσομαι Ζ 408 f.

774. οὐ τίς ἄλλος: not even Priam was φίλος to her in the sense that Hector was (771 f.). She calls Priam αἴδοιος τε δεινός τε Γ 172.

775. μὲ πεφρίκασιν: shudder at me, as the cause of the war and all the calamity that came with it. Cf. Z 344, where Helen calls herself κνοῦς κακομηχάνου ὄκρυνόςσης.

776. δῆμος ἀπείρων (equiv. to λα-οῖς 777): an unusual expression.
λαοῖσιν δ’ ὁ γέρων Πρίαμος μετὰ μῦθον ἔστεψεν·
“ἀξετε νῦν, Τρώης, ἕυλα ἄστυδε, μηδὲ τι θυμῷ
δείσῃ Ἀργεῖων πτκινῶν λόχων. ἦ γὰρ Ἀχιλλεύς
πέμπων μ’ ὥδ’ ἐπέτελλε μελαινῶν ἀπὸ νηῶν,
μὴ πρὶν πήμανεέπι, πρὶν δωδέκατη μόλη ἡώς.”
οὐς ἐφαθ’, οἱ δ’ ὑπ’ ἀμάξασιν βῶς ἡμῶν τε
ζεύγυνσαν, αἴων δ’ ἐπετα πρὸ ἀστεος ἰγερέθοντο.
ἐννήμαρ μὲν τοί γε ἀγάλεν ἀσπετον ὧλην.
785 ἀλλ’ ὅτε δὴ δεκάτη ἐφάνη φαεσιμβροτος ἡώς,
καὶ τότ’ ἄρ’ ἐξέφερον θρασὺν Ἐκτόρα δάκρυ χέοντες,
ἐν δὲ πυρὶ ὑπάτη νεκρῶν θέσαι, ἐν δ’ ἐβαλον τῦρ.
ἡμος δ’ ηρυγένεα φάνη ῥοδοδάκτυλος ἡώς,

ἄπείρων is ordinarily applied to the boundless sea or land, but the transfer
of the epithet to δῆμος is easy, since the latter word usually (in Homer)
means land. Cf. Λυκίς εν πιον δῆμος Π 437.

777–804. The funeral of Hector.
778. ἀξετε: inv. of the mixed aor.,
as in ἀξετε δὲ Πριάμου βιὴν Γ 105. Cf. ἀψεσθε 704.
779. πτκινῶν: (close crowded; cf.
798) strong. Cf. πτκινῶν λόχων εἰσαν ἄγοντες Δ 392.

780. Second half-verse as in Π 304,
P 383. — πέμπων κτλ.: this expression
is not strictly accurate, since Priam de-
parted from the Achaean camp stealth-
ily by night. — ἐπέτελλο: from the mean-
ing enjoined upon me to give honorable
burial to Hector, is developed the idea
promised that he would not, etc.

781. πημανέε: begin hostilities.
Cf. ὑπερ ὅρκα πημανέειν Γ 299. —
πρίν: until, followed by the subjv.
after a neg. expression. See II.
924 a; G. 1470, 1472; GMT. 630.

782. βόας ἡμῶν τε: mules alone
are mentioned in Ψ 111, but at the
burial of the slain in Π 333 we find
the same expression as here.
784. ἐννήμαρ: a remarkably long
time compared with Ψ 110 ff., and
with Π 417 ff., where a single day
sufficed to bury all the dead of both
armies. — ἀσπετον ὧλην: as in Ψ 127,
B 455.
785 = Ζ 175, except ῥοδοδάκτυλος ἡώς. —
φαεσιμβροτος: usually an epi-
thet of ἡώς.
786. ἐξέφερον: sc. from the house
to the place of burial.
787. Cf. Ψ 165, 177.
788 = Α 477, and in the Odyssey. —
ἡμος: as soon as, indicating a definite
point of time, and followed by the
indicative. — ῥοδοδάκτυλος: rosy-fingered,
referring to a familiar phenomenon,
especially noticed in southern latitudes,
where the sun, for some time
before its rising, spreads over the sky
a rosy glow, fanshaped like the out-
spread fingers of a hand.
τῆμος ἄρ’ ἀμφι πυρήν κλυτῷ Ἐκτορος ἦγετο λαός.

790 [αὐτὰρ ἔπει τρ’ ἦγερθεν ὀμηγερεῖς τε γένοντο,]

πρῶτον μὲν κατὰ πυρκαῖν σβέσαν αἴθοπε οἶνῳ

πᾶσαν, ὀπόσσουν ἐπέσχε πυρὸς μένος: αὐτὰρ ἔπειτα

ὁστὲα λευκὰ λέγοντο κασίγνητοι θ’ ἐταροὶ τε

μυρόμενοι, θαλερῶν δὲ κατεῖβετο δάκρυ παρεῖν.

καὶ τὰ γε χρυσείν ἐς λάρνακα θήκαν ἐλόντες,

πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν:

αἵσε δ’ ἐρ’ ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὑπερθεν

πυκνοῖσιν λάεσοι κατεστόρεσαν μεγάλουσι.

ῥύμφα δὲ σήμα ἐχεσιν: περὶ δὲ σκοποὶ εἰσά πάντη,

μὴ πρίν ἐφορμυθεῖν ἐφκνῆμιδες Ἀχαίοι.

χεύαντες δὲ τὸ σήμα πάλιν κίον: αὐτὰρ ἔπειτα

ἐδ συναγειρόμενοι δαίννυν ἐρικυδέα δαίτα

789 — H 434 with slight changes.

— ἦγετο: from ἄγειρω.

790 — A 57 (almost), and in the Odyssey. — The two verbs mark the beginning and the close of the action.


794. Cf. 9, and Ψ 14.

795. γε χρυσεῖν: the consonants χρ- fail to make position only here and ἀξιότο χρῖος θ 353. — λάρνακα: chest, different from the round, urn-shaped vessel called φίαλη in Ψ 243, 253, and ἀμφιφορέσ in ω 74, where the bones of Achilles are similarly stored away.

796. καλύψαντες: sc. ὁστεά. Cf. Ψ 254, where the φίαλη is enveloped in a cloth, but the bones are laid in a double thickness of fat.

797. κάπετον: grave; in Σ 564 trench, apparently for irrigation.

798. πυκνοῖσιν: close-laid. Cf. 779, Ψ 255. — κατεστόρεσαν: has for its obj. the λάρνακα with the bones.

799. ρύμφα: sc. for fear of an attack from the Greeks, since the respite promised by Achilles was nearly at its close. — στοποὶ εἰσά: as in Σ 523.

800. μὴ: introduces an expression of fear, without previous mention of the persons (i.e. the Trojans) who felt the fear. — πρίν: before the time agreed upon, i.e. too soon. Cf. 781.

801. — χεύαντες . . . κίον: as in Ψ 257. — τὸ σήμα: see on Ψ 75, and M. 261, 3b.

802. εὖ: duly; const. with δαίννυτο. Cf. εὖ δασάμενοι θ 408. — Second half-verse as in γ 66, and elsewhere in the Odyssey. — For the day on which the funeral banquet takes place, see on 605.
δόμασιν ἐν Πριάμου διοτρεφέος βασιλῆς.

ὅς οἱ γ' ἀμφίεπον τάφον Ἐκτόρος ἵπποδάμου.

804. ἀμφίεπον τάφον: see on 660, and cf. παύῃ τάφον ἀμφιπουεῖτο v. 307.
— This verse in some ancient MSS. read ὅς οἱ γ' ἀμφίεπον τάφον Ἐκτόρος· ἦλθε δ' Ἀμάξων, referring to Penthesilea, the Amazonian queen, whose coming follows Hector’s death. The change was probably made in order to form an immediate connection with the Aethiopis of Arctinus, which continued the story of the conflicts before Troy.
APPENDIX.

I. MANUSCRIPTS, EDITIONS, AND AUXILIARIES.

A. Manuscripts.

The Homeric MSS. are better and more ancient than those of any other secular Greek author. Among the many fragments of papyrus which the tombs of Egypt have yielded up during this century, are more than thirty rolls and fragments containing parts of most of the books of the Iliad, some written as early as the third century B.C., and one apparently as late as the seventh century of our era. But these fragments have little critical value for ordinary scholars, beyond the comforting assurance which they afford that the Homeric text has not been appreciably corrupted during the last nineteen centuries, and that the student of to-day has before him a more legible and correct text than most students had in the time of Christ. These papyrus fragments are chiefly not from the 'recension' of any learned grammarian, and they contain some egregious blunders. Ten of these rolls and fragments are now in the British Museum.

Next in age to the papyrus fragments from Egypt are the fragments of a MS. of the fifth or sixth century of our era, in the Ambrosian library at Milan. Fifty-eight leaves are preserved, with nearly 800 verses in all. These owe their preservation probably to the paintings which occupy one side of each leaf.

The most valuable of all MSS. for the Homeric text, and far the most valuable for the old Greek commentary (σεριαδα), is known as Venetus A (‘Codex Marcianus’ 454), in the library of San Marco, at Venice. It contains the entire Iliad, with Introduction and Scholia, on 327 leaves of parchment (of which 19 are a much later substitute for the original leaves which had been lost), in large folio, 15 x 11 inches. It was written not later than the eleventh century, in minuscule script, with 25 verses on each page. Below and above the text, and on the outer margin, are 63 or 64 lines of scholia. Between these scholia and the text is an interval of about an inch, in which space are other scholia. On the first leaves are many interlinear glosses, but not many after leaf 31. The

1 Reprinted, with slight changes and additions, from Professor Seymour's edition, in this Series, of Books iv.-vi. of the Iliad.
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Scholia contain an epitome of four works composed under the early Roman emperors by Aristonicus, Didymus, Herodian, and Nicanor.

Also in the library of San Marco at Venice is *Venetus B* (‘Codex Marcianus’ 453), a parchment MS. in folio, with the *Iliad* on 338 leaves, which was written in the eleventh century. This also contains scholia, but these are far less scholarly than those of *Venetus A*.

In the Laurentian library at Florence are twelve MSS. which contain the complete *Iliad*. Of these, two have special value: *Laurentianus xxxii.* 3 (*C*), a parchment folio of the eleventh century, with 424 leaves; and *Laurentianus xxxii.* 15 (*D*), 233 small leaves of parchment, written about 1100 A.D.

In all, more than one hundred Homeric MSS. are known and described.

B. Editions.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, printed at Florence in 1488.


The most elaborate edition ever published of the *Iliad* was that of Heyne, in nine volumes, Leipzig, 1802–1822. His edition followed that of Wolf in time, but not in method.


Immanuel Bekker, a pupil of Wolf, gave what is perhaps as yet the best form of the Alexandrian text, reconstructed from the MSS. and from the notices found in the ancient grammarians, in *Homeri opera ex recognitione Immanuelis Bekkeri*. 2 vols. Berlin, 1843.

The first scientific attempt to go back of the Alexandrian grammarians, and to give the poems in the form in which they were sung by the rhapsodes, restoring initial *f* where this could be done without violent changes, was made in *Carmina Homerica: Immanuel Bekker emendabat et annotabat*. 2 vols. Bonn, 1858.

The most complete critical apparatus yet provided is in *Homeri Ilias ad fidem librorum optimorum edidit J. La Roche*. Leipzig, 1873. In the text the editor follows the aim of Bekker’s edition of 1843.

In *Homerica Carmina cum potiore lectionis varietate edidit Augustus Nauck*, Berlin, 1874–1879, the editor follows the aim of Bekker’s edition of 1858, but does not print *f*, although he changes the text in order to remove obstacles to the restoration of *f*.

In *Homeri Iliidis carmina, seizuncta, discreta, emendata, prolegomenis et apparatu critico instructa, edidit Guilelmus Christ*, Leipzig, 1884, the editor
pursues a twofold plan: to set forth his view of the composition of the Homeric poems, and to present the text in the form in which it was sung. He goes further than Bekker in restoring \( r \). His 'prolegomena' contain much valuable and interesting matter in convenient form.

_Homeri Ilias edidit Guilielmus Dindorf: editio quinta correctior quam curavit Hentze_, Leipzig, 1884, is a convenient conservative text edition. The text of the present edition is a reprint of this, with a few slight changes in punctuation.

In _Die Homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Sprachform wiederhergestellt von August Fick_, Göttingen, 1886, the poems are divided into what the editor considers their original elements, and are translated into the Aeolic dialect.

In _Homeri Ilias: scholarum in usum edidit Cauer_, Leipzig, 1890, the editor has striven to remove all contracted and assimilated forms, but has not attempted to restore \( r \), holding that this sound had been lost from the dialect before the poems were put into their present form.

_Homer's Iliad: the text edited in accordance with modern criticism by Arthur Platt_. Cambridge, 1894. A highly emended text, marked by the effort to go back 'as far as is reasonably possible to the original language of Homer.' The \( r \) is printed, and many diphthongs are resolved.

_Einundzwanzigstes und zweiundzwanzigstes Buch der Ilias: von C. A. J. Hoffmann_. 2 vols. Clausthal, 1864. This contains full information as to the MSS. and Scholia.


The most prominent exegetical editions are the following (the editions named are the latest of Books xix.–xxiv.):

_Homers Ilias für den Schulgebrauch erklärt von Karl Friedrich Ameis, besorgt von Dr. Carl Hentze, Professor am Gymnasium zu Göttingen_. (AH.) The third edition of Books xix.–xxiv. (upon which this edition is based) was published at Leipzig in 1896. The Appendix (Anhang) to the Ameis-Hentze edition (1877–1886, 1275 pp.) contains a full statement of various details of criticism. A revised edition of the Anhang is in progress, but has not yet reached the later books of the Iliad.

_Homers Iliade erklärt von Faesi_. 6te Auflage, von Franke. Berlin. 1887. (FF.)

_Homers Ilias erklärt von J. La Roche_. 2te Auflage. Leipzig, 1879 and 1880.


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C. Auxiliaries.

Gehring: Index Homericus. Leipzig, 1891.
Prendergast: Concordance to the Iliad. London, 1875.


R. C. Jebb: Homer: An Introduction to the Iliad and the Odyssey. Boston, 1887. The most convenient small work, treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question.


P. Cauer: Grundfragen der Homerkritik. Leipzig, 1895.

W. E. Gladstone: Homer [‘Literature Primer’]. New York, 1878.
O. Grulich: De quodam Hiatus genere. Halle, 1876.
W. Hartel: Homerische Studien. 3 parts. Vienna, 1873–1876.
W. Helbig: Das homerische Epos aus den Denkmälern erklärt. 2te Auflage. Leipzig, 1887.

G. Hinrichs: De Homericae elocutionis vestigiis Aeolicis. Berlin, 1875.
CRITICAL INTRODUCTION.  T.

O. V. Knöß: *De digammno Homerico.*  Upsala, 1867-1879.
L. Lange: *Der homerische Gebrauch der Partikel ei.* Leipzig, 1872 f.
J. van Leeuwen: *Enchiridium dictionis epicæ.* Leyden, 1894.
Jos. Menrad: *De contractionis et synizeseos usu Homerico.* Munich, 1886.
G. Nicolaides: Ἐλαδος στρατηγικὴ κατασκευὴ κτλ. Athens, 1885.

II. CRITICAL INTRODUCTION AND NOTES.

Critical Introduction.  T.

Although portions of this Book seem to be of later origin, it certainly contains a nucleus which belonged to the original form of the poem. The reconciliation of Achilles with Agamemnon is a necessary link in the chain of events which lead to the final catastrophe in the death of Hector. 1 Much of the criticism of this Book turns upon its relation to the embassy to Achilles in Book ix. (I). Since the latter is regarded as one of the later portions of the *Iliad,* the manifest references to 1 which are found in T (see 140 f., 192 ff., 245) must be at least equally recent.

At the outset of the Book, criticism has been directed against (1) the exaggerated description of the terror of the Myrmidons at the sight of the divine arms (14 f.); (2) the unnecessary solicitude of Achilles for the preservation of the body of Patroclus (23 ff.), since his death occurred but the day before, and his burial takes place on the following day; (3) the mention of the steersmen and stewards as a distinct class, who had not taken part in previous assemblies. Passing over these criticisms as of minor importance, serious difficulties are

1 Düntzer (*Homer und der Epische Kyklos*) believes that the original poem on the Wrath of Achilles closed with verse 279 of this Book, and that the rest of our *Iliad* was part of another epic, the *Revenge for Patroclus.*
found in the long discussion at the assembly (56-265). Agamemnon begins his speech (87) by ascribing his infatuation (Ἀτη) to Zeus, Moera, and the Erinys; but immediately afterward he personifies this same Ἀτη and charges her with blinding all men and even Zeus himself. The allegorical form in which this idea is presented (91-94) is foreign to the older Homeric style, and it is not the custom of the poet to represent mere men, like Agamemnon here (100-113), as acquainted with events which have occurred in Olympus. It is probable that verses 95-136, at least, are an interpolation from some current Lay of Heracles.

Many scholars detect an inconsistency in chronology in 141, where Agamemnon speaks of the gifts offered to Achilles ‘yesterday,’ though according to the present form of the narrative the offer was made during the second night before. This, however, may be explained by the fact that the Homeric day was reckoned from sunset to sunset, though such a mode of reckoning cannot be positively proved for the Iliad, and it is not impossible that we have here a trace of an enlargement of the poem by the events of a whole day. See Critical Notes.

The discussion of the question of giving a meal to the army before beginning the battle (155-237) has been felt to be needless, and too long. In the passage which follows (238-355) there are a number of slight difficulties which bear upon the theory of Dümter. See footnote, p. 387. In 340 Zeus is moved with compassion at the sight of the lamenting warriors. But the consequent sending of Athena (342 ff.) has for its object, not to comfort these warriors, but to strengthen Achilles, who, he says, is mourning alone (345 f.), and in front of the ships (344), though by comparing 315 with 211 it appears that the hero was sitting beside the corpse within his tent. In these inconsistencies Dümter sees the marks of an unskilful uniting of two original poems.

In the closing passage of the Book, verses 365-368 were rejected by Aristarchus as an absurd exaggeration. The prophecy of Xanthus (408-417) is superfluous, since Achilles has already been warned by his mother (Σ 95 f.) of his approaching death. It is unexpected, too, that the power of speech, which was given to Xanthus by Hera (407), is withdrawn by the Erinys, and not by the power who gave it.

It is probable that the narrative of this Book, in its original form, was somewhat as follows: Achilles, after receiving the new weapons, abjures his wrath before the assembled host; Agamemnon admits his fault and offers propitiatory gifts, which are accepted by Achilles; the army is then dismissed for its meal, that the battle may begin as soon as possible. But in the eyes of some later reviser this seemed too tame a close for the direful quarrel of the two mighty chiefs, which must be glorified into a solemn act of propitiation and atonement. In making his additions this later poet followed closely the pattern which he found in the Ἱπερβολα (I), and inserted a series of extended speeches.
with narrative intermingled. Cf. the use of τῆς, in 176, without an antecedent, the verse being manifestly copied from 1133, where it appears in its true connection.

Critical Notes. T.

2. For φόβος, the MS. reading, Payne Knight reads φαφος, Nauck suggests φόβος. and Christ, Cauer, and other recent scholars of the archaising school (Wackernagel, Van Leeuwen and da Costa, Platt) prefer φόβος.


22. Nauck prefers ἀνόητ. Cf. Σ 382. — On verbs which take μή, see Gilder-sleeve in A. J. P. i. 49.


32. Hartel (Hom. Stud. iii. 11) prefers κείτεια.

38. For the etymology of ταραχῶ = sepelio, see Helbig 55.

43 f. If these verses are interpolated, as held by some scholars, 42 would refer to all who had been wounded, and 47 f. would particularize two chiefs from the number. The sailors and steersmen are nowhere else set off from the warriors as a distinct class. They can scarcely be thought to have been confined to their nautical duties during the years when the ships had been drawn up on land. No class of stewards (σίτου δοτῆρες) is elsewhere mentioned.

57. On ἄτρε, see M. 269, 3.

69. On the practice of wearing the hair long, see Helbig 236.


77. Omitted by Zenodotus, and bracketed by most modern editors.

90-136. The allegory of the deluding of Zeus by Ate is probably a late interpolation. This is indicated by (1) the untimeliness of developing to such length a merely ornamental illustration; (2) the somewhat presumptuous comparison of the folly of Agamemnon to an incident in the life of Zeus; (3) the inconsistency with 87 f., where Agamemnon ascribes his infatuation (ἀτην) to Zeus, Fate, and the Erinys, while here Ate is personified and acts in opposition to Zeus.

91. Nauck reads Ἄτη.

92. The reading of the text (τῆς) is that of Aristarchus and of most of our MSS., though traces of an earlier reading (τῆς) are found in quotations.

103. The etymology of Ἐκείθνωα is doubtful. II. derive it from ἐλῶ (ἐλόθω), as the 'contracting, cramping, pains.' Ebeling prefers the stem ἐλθό- = adveniens.
104. On ἐκφανεῖ, see M. 378* c.
107. Bekker, Nauck, Cauer, etc., read ψευστης εῖς (or ἐσο’).
120. On account of the exceptional use of the fut. partic. Nauck suggests ἀγγέλουσα.
135. The reading ὄλεσκεν would involve an irregularity, since iteratives in 
-σκον do not take the augment.
141. Bergk (Griech. Lit. i. 629 ff.) holds that χθιζός is a chronological error, and 
that in it we have a hint of the earlier form of the Iliad (before the insertion 
of the Ἀπλοσούϊα), in which Hector was slain on the same day as Patroclus.
But FF. hold to the other belief that the day was reckoned from sunset to 
sunset, the so-called ‘astronomical day.’ Cf. Censorinus, De die natali xxiii.
Athenienses autem ab occasu solis ad occasum diem statuerunt; and Tac. Germ. xi. nox ducere diem videtur. See on X 432.
147. Monro prefers to join θέλωσθα παρασχέμεν, and to omit the colon after 
ἐχέμεν, — ‘gifts if you choose to offer, as is meet, or to keep them with you 
(do so) : but now,’ etc. See M. 324* b.
151-153. These verses do not suit the situation, and are but loosely 
connected with what precedes. They are rejected by Bekker. Bergk and Franke 
reject only 153. As regards the clause with ὑδι, and its place in the connection 
of thought, it is usual to put a colon after ἀρέκτων and a period after φάλαγγας.
ὑδι is then taken as ‘final,’ depending either on μηνσώμεθα χάριμα or on χρη 
kλοτοπείνειν. But Nicanor put only a comma after φάλαγγας, — cf. the Schol.
ed. Dindorf, ii. 188 ὁ λόγος, ὑδι ἐν θεάσηται τις Ἀχιλλεὺς προμαχοῦντα, οὔτω καὶ 
αὐτὸς μαχέσθω. If ὑδι be taken as ‘final’ it must depend on μηνσώμεθα χάριμα, 
a connection which is made difficult by the two intervening clauses with γάρ.
177. Wanting in the best MSS. and bracketed by many editors.
181. FF. interpret, ‘you will in future be more just toward others (being 
taught by adversity).’
182. Faesi preferred to take βασιλῆα ἀνόρα together as obj. of ἀπαρέσσαι, 
the subj. being τριά, to be supplied from τις in the next clause. But the inter-
pretation of the Schol. given in the note is strongly supported by the fact that 
the natural pause at the close of the verse separates βασιλῆα from ἀνόρα. It is 
not impossible that 181-183 are an interpolation.
189. Most MSS. read αὐθί τέως πέρ. Cauer (Grundfragen 39) thinks that 
the true reading αὐτόνθα τής (so Nauck) was first corrupted, under Attic 
influence, to αὐτόνθα τέως, which was then ignorantly corrected to αὐθί τέως, after 
which πέρ was inserted to restore the meter.
235. AII. (so Leaf and Platt) place a colon after ὄτρωντός, and translate 
‘for this (i.e. the following) is the admonition: evil will befall him,’ etc. 
Monro remarks that ήδος can only mean this present as opposed to any distant or 
future one, and translates substantially as in the note.
248. On the value of the talent, see Hultsch, Griech. und Röm. Metrologie 2 128. He thinks the Homeric talent weighed 16.8 grams (about $11.50 of American gold) and was issued in the form of long, round bars, like the gold stater.  
252. On the meaning of ἐπι' αὐτὸνειν, see Delbrück, Ablativ, Locativ, Instrumentalis 49. But Leo Meyer takes αὐτὸνειν as neuter (meanwhile); Lucas, 'ἐπι' αὐτὸνειν = ἐπι' αὐτῷ, i.e. neben Agamemnon.' La Roche, 'dabei.' Nauck would read αὐτῶθι, and this is perhaps the best solution of the difficulty. Nauck suggests ἐπαιρον.  
256. Nauck regards this as corrupt. The generally accepted MS. reading μη μὲν ἐγὼ ... ἐπενείκαν, which is explained by supplying δομεμι as in ε 187, is difficult here, since the subj. ἐγὼ is expressed, and in the nom. case, while in ε 187 there is no subj. expressed. Hence ἐπενείκα, which was suggested by Hartung (Griech. Partik. ii. 136), and read by La Roche from two MSS., is preferable.  
262. This seems to be the addition of an interpolator, who wished to explain χειρ' ἐπενεικα more fully, but succeeded only in extending the simple meaning of the expression in 176 to indefiniteness.  
265. On the cond. sentence, see Lange ii. 528 f.  
287. These words of Briseis may possibly contain the germ of the laments in Ω.  
299 f. Oberdick (Phil. Rundschau, 1881, i. 461 ff.) rejects these verses and believes that in the rest of this lament we have a series of three strophes of four verses each.  
302. Leaf remarks: 'This passage has often been admired as an instance of truth to nature,—a pretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling it acumen a poeta nostro alienum. He is inclined, therefore, to take πρόφασιν in the sense attributed to it in 262, of a real cause; the grief for Patroclus is not a mere blind to cover what the women dare not express otherwise, but a grief really felt, which arouses other and deeper sorrows of their own, exactly as in 338 f. and Ω 167 ff. The passage thus gains in dignity and beauty, and the explanation of πρόφασιν is supported by and supports the proposed explanation of 262.'  
321. In order to restore the missing κλ with πάθωμι, Madvig (Advers. Crit. i. 186) would read κλ for τι. See M. 299 e, f.  
322. Nauck suggests ω.  
326 ff. The difficulty in regard to the mention of Neoptolemus, as well as the loose connection with 325 (ἡ τῶν apparently should be in the same const. as τῶν πατρόν 322), and the inconsistency of the two references to Peleus (321 and 334-337), make it probable that 326-337 are an interpolation. 327 was rejected as early as Aristophanes of Byzantium and Aristarchus, on the ground that Scyrus was so near Troy that Achilles need not be in ignorance of the fate of his son.
331. ΔΗ, with La Roche and the minor MSS., read σὸν ἥπι.
337. On the subjv. of 'anticipated limit,' see Hale, Anticipatory Subjv. 71.
339. ΔΗ, read ἐκεῖπεν, as in δ. 734.
354. The MS. reading is ἵκηται, but editors since Wolf have usually written ἵκετo. This change is unnecessary, since the subjv. is not uncommon after historical tenses. See La Roche, Hom. Untersuchungen i. 292.
361. Reichel (Über Homerische Waffen, Wien, 1894) has made it probable that the Homeric warrior, with his huge σάκος, did not need a cuirass. Whenever a θώρης is mentioned, Reichel argues, the word is used for defensive armor in general (cf. θωρήσεως, arm) or else the passage is of late origin.
364. 'It is likely that 356-364 (to ἀνδρῶν) are an interpolation. In the original form of the narrative the arming of the other Greeks was briefly mentioned immediately after 339 (cf. 351 ff.). Then followed the statement that Achilles (after the departure of the γέρωντες?) went into his tent to arm himself, with the detailed account in 369 ff.' Faesi-Franke.
374. Pazschke (Hom. Naturanschauung 7) remarks that wherever μῆνι or σελήνη is mentioned the poet is thinking of the full moon in all its radiance, and next to the sun in splendor. The Homeric age did not have the modern feeling in regard to moonlight,—as something dim and mysterious.
384. Heyne conjectured δὲ ἕε'. Nauck δὲ ἐὰν.
385. Lange (i. 402) regards the ei-clause as a wish, and ἐφαρμόσεως as intrans. (as in P 210, Γ 333). The explanation given in the note is that of Döderlein, and is accepted by Franke and La Roche.
387-391. ἄθετούνται στίχοι πέντε, ὅτε ἐκ τοῦ Πατρόκλου ὀπλισμοῦ (II 141) μετα-κεῖται Scholia, ed. Dindorf, ii. 190.
392 ff. Nieses (Entwickelung der Hom. Poesie 119) holds that in the original Iliad the Greek and Trojan chieftains fought on foot, and that wherever chariots are mentioned we may assume that the passage is of later origin. But chariots are depicted in the Mycenaean remains, and Meyer (Geschichte des Alterthums ii. 198) takes a ground directly opposite to that of Nieses.
402. On the form ἐῷμεν, which is not found elsewhere, see Spitzner, Excursus xxxi. Curtius (Griech. Verb. ii. 69) gives the explanation in the commentary. Nauck suggests ἐπὴν κεκάμω πολέμιζον. Christ (Griech. Lautlehre 265) ἐπεί κ’ ἐῳμεν πολέμιω, from root ἀφ-, to satiate.
406. ον ἕθηλη, see Leaf on P 440, and Helbig 155 f.
407. This was rejected by Aristarchus on the ground that it is superfluous, and also inconsistent with 418. But the latter argument is unsound (see on 418), though it is difficult to see what object Hera can have in this action, since Achilles already knows from his mother that after slaying Hector his own
death would be near (Σ 96). The only additional information which the hero now receives is the fact that he will fall a victim to a god and a mortal (416 f.), which he learns in the sequel more distinctly and appropriately from the lips of the dying Hector (X 358 ff.). But the purpose of the poet is to place once more in the clearest light the unalterable resolution of Achilles to avenge his friend, even in the face of a second warning.

417. On the function here ascribed to the Erinyes, see Welcker, Grie.ch. Götterlehre iii. 80.

421. Nauck reads εδ νυ το ολδα.

423. The explanation in the note is that of Goebel, and is accepted by FF.

424. M. (102) remarks that it is a question whether datives in -oις and -αις (for -οις and -ης) are Homeric. Here Bentley proposed πρωτοις εών. Bekker^2 πρωτοις μιάχων. The ρ precludes πρωτοις.}

**Critical Introduction. T.**

The Twentieth Book describes the council of the gods, at which Zeus exhorts the other divinities to take part in the battle, lest Troy be captured at once by Achilles (1–75). Aeneas and Achilles meet in single combat, and the former is rescued by Poseidon (76–352). Achilles makes havoc among the Trojans, but Hector is held back from meeting him by the interposition of Apollo (353–503). These events take place on the same day as those of the previous Book,—the fourth day of battle and the twenty-seventh of the action of the _Iliad_.

The title of the Book, _Θεομαχία_, does not accurately describe its contents, and the narrative shows a lack of unity and consistency. The poet seems to desire to postpone the crisis, and particularly the decisive contest between Achilles and Hector. At the very outset, in the council, Zeus states that his object is to prevent the complete overthrow of the Trojans and the capture of Troy. Apollo, apparently with the same motive, incites Aeneas to battle with Achilles, while he holds Hector back. The real _Θεομαχία_, which is so majestically heralded in 32–75, does not take place till the next Book.

Taking up the criticism of the Book more in detail, we notice that in verses 1–3 the Greek host is still in the act of arming, though at the close of _T_ it was clearly armed and in the field. In 18 the battle is raging fiercely, and in 41–53 Achilles has taken the field before the descent of the gods. Yet in 54 it appears that it was after their arrival, and in consequence of their incitement, that the battle began. In 75 and 110 ff., the combat is in full progress, but in 153–160 the armies are just advancing into the plain. The council of the gods, too, would seem to have its natural motive in the purpose of Zeus to revoke the prohibition announced in the previous council (Ο 2–40). But no mention is made of that former council, though it was held but two days before.
Moreover, it is difficult to see how the participation of the gods should prevent the capture of Troy, since the divinities friendly to the Greeks were far more powerful than those who favored the Trojans.

The part of the Book which follows the council presents further difficulties. The expectations of the reader, which are raised to the highest pitch by the lofty tone of the description in 56-65, are disappointed (67-74). Apollo, who stands ready for the struggle with Poseidon (67 f.), immediately forgets his purpose and busies himself (79 f.) with inciting Aeneas to battle; while Poseidon's words in 134 f. are equally irreconcilable with what has gone before. The anxiety for the safety of Achilles expressed by Hera (115-131) is in direct conflict with the words of Zeus in 26-30, and with the whole situation, since Achilles is protected by fate until he has slain Hector.

The case is much the same in the scene of the duel between Achilles and Aeneas (158-352). This is introduced in the usual manner (158 ff.), the poet ignoring the fact that Achilles is now taking part in the struggle for the first time after his long absence from the field, and that he is aflame with resentment and longing for revenge. He forgets his passion so far as to exchange long speeches with Aeneas, and even to shrink from his spear. In 203 f. the poet assumes that the two warriors are acquainted with each other's race and parentage, but in 213 ff. he introduces a long account of the origin of Aeneas.

In short, there is much ground for the belief that in the duel between Achilles and Aeneas we have an episode which formed originally an independent poem, composed for the purpose of glorifying the descendants of Aeneas, and with no distinct reference to any special situation in the Iliad. The same verdict may be pronounced with scarcely less certainty upon the θεομαχία, introduced in this Book and carried out in Φ. The council of the gods, too, seems to have little connection with the general plan of the Iliad, and shows so plainly the poet's purpose to postpone the decisive contest that its authenticity is very doubtful. In fact, it is only in verses 381-494 that we recover the thread of the best Homeric poetry. Here alone, in this Book, Achilles is pervaded by the fierce thirst for revenge which he showed at the close of Τ, and which is consistent with his character and his present state of feeling.

Critical Notes. Τ.

3. On θρωσμος πεδιον, see Schuchhardt 28 f.; and Hasper, Beiträge zur Topographie der Ilium. Ιlias 36 f.

18. Leaf points out that ἄγχιστα (in close quarters) is no more appropriate here than at the previous council in Θ, since it occurs at a lull in the battle, and is suited rather to any point between Μ and Σ. It has been proposed to give
the word a temporal signification (on the point of bursting out), but this meaning can hardly be proved for Homer.

34. Welcker (Griech. Götterlehre i. 334) makes ἐρωτήτωσ refer particularly to the bestowal of wealth in herds, but it is usually understood as in the note. Cf. Roscher, Hermes der Windgott 80; Leo Meyer, Bemerk. zu ult. Gesch. Griech. Myth. 54. Curtius (Studien iii. 121) connects the word with the root έρω (άμαξ), on account of the latter in the sense of friendly protection.

35. La Roche takes ἐπί with φρεσὶ, as expressing the ground or condition, and compares Ψ 274. 574.

53. Aristarchus (so the best MSS.) read θεόω. So La Roche, who argues that the verb of motion (θω) does not suit the datives with πάρ and ἐπὶ. Hasper (see on 3) locates Καλλικαλώνη at an elevated point of the range of hills between the mouths of the Simois and the Scamander. Welcker believes that it is the same hill which in B 793 is called τιμόμοι Λιστήρα. Steitz thinks that if any definite height is intended it must be the whole range at the end of which Ilios lay. This would suit the expression πάρ Σιμώζεις θεοῦ. Hercher (Homerische Ebene von Troja 127) says: 'The interpolator no doubt remembered that the Scamander had departed to join in the Θεομαιχία, and so introduced the Simois in the plain as a substitute for the other stream, which could not be in two places at once.'

72. Welcker (Griech. Götterlehre ii. 439) derives σῶκος from σώ (preserver, protector), referring to the function of Hermes as god of flocks and herds. So Treller, Griech. Mythologie4 i. 398. But Roscher (Hermes der Windgott 36) and G. Curtius (Griech. Elym.4 382) prefer the explanation given in the note.

74. Leaf suggests that both of the names here may have resulted from attempts to Hellenize a single foreign name of difficult pronunciation. But similar pairs occur of names which are thoroughly Greek, such as Pyrrhus-Neoptolemus.

85. Cobet emends to πολεμίζειν, on the ground that the MSS. vary so much between forms in ἐ and in ξ that their evidence may be disregarded. πολεμίζειν is adopted by ΑI1.3

100. For this 'conditional clause of wish,' see Lange i. 365.

101. Venetus Ἀ and some other MSS. read οῦ κέ for οῦ με. Bentley accordingly conjectured νικόσει, for νικόσει. This is adopted by Nauck, who further suggests οῦ κέ με ρεῖα ἢ νικόσει.


125-128. The words of Hera are inconsistent with the announcement of Zeus in 26 ff., in making prominent the present day as one of special danger to Achilles. Indeed her concern for Achilles is inexplicable (121 f., 129 f.), for Apollo has not yet shown any intention of attacking him in person. Achilles, on the other hand, knows that he will not fail until after slaying Hector (Σ 96), and so has little need of encouragement and strengthening on this day. Aristonicus (Scholia. ed. Dindorf, ii. 198) rejected these lines. Leaf says that the
words of Zeus in 26 refer only to what will happen if the gods do not take part at all. Apollo has already intervened against Achilles, and if he goes on to attack him personally while Hera stands aside, Achilles may be defeated υπερ αίδαν. It is therefore Hera’s duty to see that the decrees of fate are carried out by Achilles’s victory over Hector on that day (σήμερον); after Hector’s death Achilles must face his own. All difficulty is removed when we put a colon instead of the usual comma after μάχης, and another instead of a full stop after δησωτηρα, taking πάντες ... μάχης as a parenthesis to explain Hera’s reason for this action: ‘This I say because all the gods are here, Achilles’s enemies included.’

131. The ending -es from stems in -es is rarely contracted in Homer. To avoid the contraction here Fick reads ἐναργεῖ (Aeolic accent) to be taken as an adverb.

135. Omitted in many MSS., and bracketed by editors, as inserted from Θ 211.

145. The three successive spondees may be avoided, and the verse made more Homeric in rhythm, by reading, with Nauck, Ἡρακλέως θέως.

155. On κέλευεν a Schol. remarks βοήθειν οἰς βολονταί. In accordance with this, it is customary to refer Ζεώς δ’ ἡμένος ὑψι κέλευεν to the words of Zeus in 25, and translate, ‘though Zeus had ordered them to engage in battle.’ But ἡμένος υψι cannot be regarded as a standing epithet like υψίζευς, but must refer to the situation of the moment; cf. 22 and 56 f. Moreover, 154 f. do not refer to the mere giving of help to the combatants, but to a conflict among the gods themselves. Hence the interpretation in the note.

165 ff. Hoffmann remarks : ‘Perhaps the most perfect of all the Homeric similes is the lion-hunt in Τ 165 ff., which is carried out with the utmost fullness of detail, but yet does not contain a single inappropriate feature.’

180–186. Aristonicus (Scholia, ed. Diendorf, ii. 190) rejected these verses, ὅτι εὐθελεῖς εἰς τῷ κατασκευῇ καὶ τοῖς νοήμασι, καὶ ὁ λόγοι οὐ πρέποντες τῷ τοῦ 'Αχιλλέως προσώπῳ. Nauck marks 183–186 as spurii?

207. ‘Hesychius has ὅδανη· ἐγγόνοι, but that is probably only an attempt to explain these words. It was, however, accepted in Alexandrian times, since Callimachus has ἑδατοσύνη as the name of a Nereid.’ Leaf.

213. Aristarchus punctuated here, as in Ζ 150, after ἔθελες, making δακμεναι imperative in sense. The two passages are discussed fully in the ΑΗ. Anhang to o 80.

215. αὐ can refer to nothing which has preceded, and ἄρ, the reading of Λ and four other MSS., would be more natural.

219. The Attic name Ἐρήχθηνος here is regarded by some as an Attic interpolation, dating from about 610 B.C., at which time the Athenians were already endeavoring to gain a footing at Sigeium. We learn from Strabo (604) that they claimed kinship with the Trojans on the ground of this community of mythical ἄρχηγεται.

250. This verse seems out of place, since it interrupts the progress of thought between 246-249 and 251, and, besides, is but loosely connected with the general reflection preceding. — On the subj. *ἐπαναλέψις*, see Hale, *Anticipatory Subj.* 50 f.

255. Nauck gives the reading in the text (so La Roche), from a Schol. who probably followed Aristarchus. *Venus* *A* has πολλά τά τε καὶ ὁμα. — The whole passage from 244 to 255 is filled with unusual images and turns of expression. It is scarcely consistent with the simple manner in which Aeneas at the beginning of his speech (200 ff.) repelled the scornful words of Achilles, and seems to be the work of the same interpolator who introduced the genealogy (see Introduction). By reading 256-258 directly after 243, a satisfactory connection is gained.

269–272. These verses were rejected by ancient critics (Scholia ed. Dindorf, ii. 203) and are suspected by recent scholars. Christ remarks (Sitzungsbd. Bay. Akad. der Wiss., 1880, 255 f.): 'If the poet had wished to inform us that two layers of the shield were of bronze, two of tin, and one of gold, he would have done so when he described the making of the shield (Σ 481). He did, to be sure, mention the several metals (Σ 474 f.), but if we examine the description more closely, we find that the gold and tin were employed by Hephaestus, not as materials for whole layers of the shield, but merely to give color and variety to the ornamentation.' See Leaf on 269–272, and Helbig 2 318, 395 ff.

282. On account of the neglect of the digamma in ἄχας ἐω, Bentley conjectured ἄχλως (omitting οἱ). μυριῶν then becomes an adverb.

298. Bentley conjectured ἀτέων (for ἄχέων), which is supported by the following words.

301. Monro (326, 3) and Kühner-Blass (I. ii. p. 571) explain κεχολωσταί as a fut., but AH. regard it as aor. subjv.; so Krüger, Di. 28. 6, 5.

312. This verse is wanting in the best MSS., and appears to have been inserted merely to satisfy the supposed need of an inf. after ἔστεις.

322–324. Bothe, Koch, and Düntzer reject. Faesi and others assume that the shield was pinned to the ground by the spear (279 ff.). This, however, is not stated, and is not the natural interpretation of 276–280, so that the inconsistency is undeniable. But the omission of 322–324 does not remove the difficulty, since the words of Achilles in 345 seem to imply what is here narrated. Otherwise he would naturally have said (in 345), 'the spear is thrust into the ground.'

365. AH. 3 with La Roche and Leaf, read ἰμεναι, a solitary case of long iota, explained as due to the iotus, in this word.

371 f. On the 'epanalepsis,' see Lehrs, *De Aristarchi* 2 474; Gerlach, in *Philologus*, xxx. 52.
375. Cauer (Grundfragen 239) thinks that where the gods are depicted as entering into relations with men without change of external form, the passage is of late origin. In such cases the poet is no longer guided by his own creative imagination, which must fully realize every detail of the situation, but is tamely following epic precedent.

394. Nauck would read επισωτρωσι (see on T 424), but at the expense of restoring the contracted form δατέυτο.

413 f. Christ (Sitzungsb. Bay. Akad. der Wiss., 1880, 237) compares this passage with Δ 132 f., and decides that the latter is the original, while the present passage is an imitation, since here the clasps or buckles of the ροστήρ are said to be at the back, which is contrary both to nature and to custom. See Helbig\(^2\) 288 f., 293.

415. According to the view of Reichel (see on T 361) διπλάσ ϑώρης here would mean 'double armor,' i.e. the ροστήρ and the μίτρη.

429. πείρας (from Skt. paras = remotion, uterius, eximius) may mean (1) cord; (2) end. Vaníček, Seiler-Capelle, and AH. prefer (1) here. But see Merry and Riddell on μ 51.

445-448. Lessing (Laokoon) considers the mist a mere figure of speech, and asserts that the poet means simply that Achilles was so angry that he made three thrusts with his spear before he noticed that his adversary was no longer before him.

447. Omitted here by most MSS. In the parallel passages in E and II (see note), the fourth onset is signalized by divine interference, while here there is nothing which calls for such special notice. Hence the verse is regarded as interpolated here.

454. AH.\(^3\) adopt the reading of the best MSS., νῦν δ’ ἀλλος Τρώων επισείς-μα, thus varying from the parallel passage in Δ. So Leaf and Platt. The reading of the text is that of the minor MSS.

464. On the clause with ελ πως, see Lange i. 413 f.

484. Aristarchus read Πειρέω, — Zenodotus, Πειρέως. L. Meyer considers the nom. to be Πειρέως or Πειρέας, not Πειρέας, since Homer (in his opinion) has no words in -ως of the second declension. Nauck conjectures Πειρόν.

486. The reading εν νηδοῖ, which (as well as εν πνευμόν) is found in good MSS., is supported by Grashof (Fuhrwerk 28, Anmerk. 23), by the argument that μεσσον refers not to the chest but to the lower part of the body; cf. 413 ff., N 397 f.

495-503. These verses are rejected by Heyne, Bekker, Düntzer, and Franke. Friedländer (Philologus iv. 584) calls attention to the fact that Achilles has been on foot ever since his battle with Λευκες, while this simile assumes that he is mounted upon his chariot. To this it may be replied that it was usual for the warriors to keep their chariots near them, even when fighting
on foot, so that the poet feels it unnecessary to mention the fact that Achilles had mounted again. Bergh (Griech. Litt. i. 634) sees in these closing verses (from 490) a trace of the original Iliad, in which (he thinks) they followed directly after T 424. See on T 392 ff.

**Critical Introduction.**

The events narrated in this Book are the massacre of the Trojans on the Scamander by Achilles (1–232), the efforts of the river-god to overwhelm the hero, and the Scamander’s defeat by the interposition of Hephaestus (233–284), the so-called ‘Battle of the Gods’ (385–520), and the flight of the Trojans into the city (521–611). The action takes place on the same day as that of the two previous Books, — the fourth day of battle and the twenty-seventh day of the action of the Iliad.

The critical verdict upon this Book is more favorable than in case of T, and parts of the Book, particularly the Μάχη Παραπόταμος, from which it derives its title, have been universally admired. Two of its episodes, however, are open to criticism.

In the scene of the slaughter of Asteropaeus and the Paeonians (139–212) the work of the interpolator is seen. Here the poet seems to have imitated the narrative of the meeting of Glauceus and Dioned in Z, and still more distinctly the Lycaon episode in the present Book. Cf. 156 with 45, 81; and 203 ff. with 126 ff. The insertion of numerous genealogical details (141 ff., 157 ff.; cf. 184–199) is unexpected, in view of the temper of Achilles and the whole situation. After Achilles has left the slain Asteropaeus on the bank of the river, which is characterized as ἐφηγίη in 171, we are told that the fishes and eels busied themselves with the body (201–204). Here the poet must have conceived that the river had already overflowed its banks, though according to the rest of the narrative this overflow does not take place till 233 ff.

In the description of the battle with the Scamander the narrative rises to a high pitch of grandeur. This episode is one of the finest in the Iliad, and its merits have been recognized. But some inconsistencies in detail have been noticed, and it must be confessed that there is a lack of clearness in some points. It is difficult to ascertain when Achilles is on the Trojan side of the river, and when on the Greek side, and when in its bed. Three different motives are adduced for the wrath of the Scamander, — the scornful words of Achilles (136), his continued butchery of the Trojans (146), and the accumulation of corpses in his stream (218); but these may fairly be regarded as cumulative rather than contradictory.

The Θεομάχία itself (385–514) is generally admitted to be of late workmanship. The words of Zeus at the beginning of Τ do not imply that a conflict
among the gods themselves was anticipated, and nothing in the immediate context suggests a motive for such a scene. Achilles has just been rescued from the Scamander, and the attention of the reader is fixed upon his further achievements, when suddenly this new scene is thrust in, without introduction and with no effect upon the subsequent narrative. The conception is not without grandeur, but it is inadequately carried out. The gods assume the attitude of battle, but we immediately discover that some of them are weak and others have no desire to fight. They call to mind their kinship and separate with mutual compliments,—a most unsatisfactory conclusion to a scene from which the reader expects much.

The rest of the Book is in general unassailable, though many difficulties remain in points of detail, and the same disposition to retard the movement of events, which was noticed in T, is found here as well.

Critical Notes. Φ.

11. Leaf objects that compounds of ἐν usually imply into, not in, except in the perfect. He suggests ἑ-σεφ-αυ (root σνυ), or that the -νυ- may represent an ictus-lengthening like ἀλασζε.

30 f. The traditional explanation of στρεπτῶσι χιτῶσι, an embroidered or woven undergarment, is rejected by AH. (Anhang to E 113) for the following reasons: (1) στρεπτῶσ in Homer always means flexible; (2) the meaning undergarment does not suit this passage, for the blood could scarcely be said to 'spirt forth' (E 113) from an undergarment, unless indeed we assume either that no cuirass was worn or that Sthenelus had first taken off the outer armor of Diomed, which would have been difficult on account of the barbs upon the arrow. If, however (with FF.), we accept the traditional interpretation, στρεπτῶσι would refer to a fabric, plaited or braided, of specially strong threads. The meaning link armor is improbable.

45. Tycho Mommsen (Griech. Präpos. 41) explains the dat. δια φιλασσον as a locative (with, or among, his dear ones). But this interpretation, though attractive, is improbable, in view of passages like H 61, ν 61, ξ 244.

60. ἀκωκή elsewhere ends the verse, but here is followed by the bucolic diaeresis.

73. Rejected by Aristophanes, followed by Bekker and others. But without it the speech begins with unusual abruptness.

86. The reading of Aristarchus was ἄνασσαι, but some of the "city editions," as well as the Syr. Pal. and certain other of our MSS., read ἄνασον. See Hoffmann i. 262 f.

92. AH. adopt the marginal reading of Venetus A. ζσσαι. Cf. 39, β 166, π 103.

100. Ellendt (Drei Hom. Abhandlungen 43) remarks that the Books of the Iliad from Σ to the end show striking points of likeness with each other and
with the *Odyssey*. He therefore compares, for this verse, κ 175, and would read μόρσιμον ἡμαρ, or perhaps even Πατρόκλος ἐπελθεῖν μόρσιμον ἡμαρ, since ἐπιστεῖν is everywhere else used with πότμον or θάνατον καὶ πότμον.

106–113. Duntzer, in his edition, remarks that this speech would close more properly and forcibly with 105. — For the sympathy expressed by Achilles with Lycaon, and his reference to his own approaching death, cf. the imitation by Schiller (*Jungfrau von Orleans* ii. 7), where Johanna says to Montgomery: ‘Stirb, Freund! Warum so zaghaft zitieren vor dem Tod, | Dem unentflehbaren Geschick? — Sieh' mich an! Sieh'! | . . . endlich werd' | Ich selbst umkommen und erfüllen mein Geschick.’

123. Unnecessary objection has been made to the triple acc. σε, ὁτελήν, αἰµα, and αἴψ' has been suggested for αἴµι. Nauck, on the other hand, follows a number of MSS. in reading ὁτελήν. See Hoffmann’s edition i. 265 ff.

126. The explanation in the note is that of Aristarchus (*Scholia*, ed. Dindorf, ii. 215). See Hoffmann’s edition i. 266 ff. La Roche, in his school edition, translates, ‘Many a fish, leaping through the wave, will dart down beneath the storm-tossed surface of the sea, after having (lit. *which has*) eaten of the white fat of Lycaon.’ So Monro. See Leaf’s exhaustive note.

132. On this sacrifice of living horses, see Welcker, *Griech. Götterlehre* i. 633.

137. On the opt. παύσεις, see Hale, *Anticipatory Subj.*, 34 ff., 41.

139–210. This narrative presents striking difficulties in its relation to what precedes and follows. As it bears in general the marks of imitation, it is probably of later origin than the rest of the Book. But Kammer calls attention to the vigor and brevity of the dialogue (150–160), which he regards as superior to the similar scene in Z 119–236. See also Bergk, *Griech. Lit.* i. 635, and Niese, *Entwicklung d. Hom. Poesie* 83, 102.

158. Omitted by a number of MSS., and probably inserted here from B 850.


190. La Roche agrees with the interpretation in the note, but FF. make the verse refer to the result of the battle in the defeat of Asteropaeus. ‘Therefore Zeus has shown himself mightier,’ etc. Duntzer would read τῷν, adding τῷ here can be explained only as at quin, which is doubtful; still worse is the assumption that τῷ belongs in thought to the following verse.’ Nauck remarks, ‘τῷ suspicum.’

194. Bekker, following Bentley, writes ἀντιφέρεις for ἰσοφέρεις (MSS.). So Nauck. The lit. meaning of both verbs, according to H. D. Müller (*Indo-Germ. Sprachbau* i. 410) is ‘to act as, or deem one’s self, the equal.’ On the Acheloüs, see Preller, *Griech. Myth.* i. 32 ff.

201–204. Kammer thinks that these verses belonged originally to the Lycaon episode, coming after 156. Then 136–138 would take the place of 201–204, and the statement would correspond better with 122 ff.
211–232. The original connection seems to be interrupted here, in consequence of the insertion of the combat with Asteropaeus. See on 139, 217.

213. Fr. Schoell (Acta Soc. Phil. Lips., ed. Ritschl ii. 439 f.) has shown that this verse is probably an interpolation. ἐκφθέγγεσθαι cannot be found elsewhere in Greek, and φθέγγεσθαι is nowhere used by Homer where the words of the speaker follow. βαβεῖς is awkward, following closely upon βαβυδίνης. So Nauck.

217. This request of the river-god, in which he gives up the Trojans to ruin, is surprising after his warlike feeling in 137 f. The explanation that it is a device to lure Achilles into the stream in order to destroy him, finds no support in the narrative.

222–232. Franke would omit.

229–232. The appeal of the river-god to Apollo has no effect on the subsequent action, and is not even answered. Moreover, the indication of time in 231 f. implies a far more definite command of Zeus to Apollo than is found in τ 25, which is referred to.

232. δείλος is derived by Brugman (Curtius, Studien v. 222, 225) from δόμωι, δόμω. — cf. δείλη. It was originally δεφ-ε-λω-σ, ‘descending from its midday height, setting.’ Hence δειλων ἡμαρ would mean, ‘the departing or declining day’; δειλη, ‘the decline of day.’ In this passage he wavers between two explanations: either δειλος = evening, δειλη = ἐσπερος, or else δειλος stands for δειλος ἀστήρ, the evening star, as ἐσπερος for ἐσπερος ἀστήρ.

236. Monro (p. 366, at bottom) would read, with some MSS., ἔσαν ἄλως on account of the neglected digamma in ἄλως.

242. ΔΗ.3 read εἰς στηρίζασθαι. 

248. Monro (top of p. 304) would read οὐδ' ἐτ', to avoid the use of τέ in stating a single or definite fact.

262. On φθάνει, see also Christ, Metrik 175.


290. ἀντειταὶ ὁτι ἀπὸθανον εἰς ἀνδρός μορφῆν ὡμοωμένον λέγειν 'ἐγώ καὶ Παλλᾶς Ἀθῆνη,' τὸ γάρ ἐστιν, οὗ μὴ νοῆσῃ. Scholia, ed. Dindorf, ii. 221.

320 f. Friedländer (Philol. iv. 589) detects a double recension here. In 320 f. the Scamander is to cover Achilles so deeply under its stream that the Achaeans will not be able to find his bones. In 322 f., on the other hand, the slime is to be piled so high above him as to serve for a funeral mound. Nitzsch (Sagenpoesie 141, 145) thinks the second the genuine version.

323. Venetus A gives τυμβοξοῦχος', but the other MSS. (La Roche) τυμβοξοῦς. The former was preferred by Aristarchus, and is accepted by Bekker, Hoffmann (i. 280 ff.), and many editors. Nauck, on the contrary (so La Roche, Leaf, and Monro), advocates the reading of Crates, τυμβοξοῦς, M. (376) arguing from the fact that -αι of the first aor. act. inf. is not elided elsewhere.

331. ἀνατείται, ὃτι ἀκαίρον τὸ ἐπίθετον (i.e. κυλλοπόδιον). ἡ γὰρ φιλανθρωπευομένη καὶ λέγουσα "ἐμὸν τέκος" οὐκ ὁφείλειν ἀπὸ τοῦ ἑλαττώματος (i.e. for formity) προσφω-
CRITICAL NOTES.  Φ.  403

νεῖν Scholia, ed. Dindorf, ii. 223. But Hoffmann rightly remarks (ii. 33) that this argument is unsound, since κυλλοστόδιον is hardly more than a proper name; cf. Σ 371, Τ 270.

351. For ἰδέ, see B 697, Δ 147, 382, E 3, Z 469, Θ 162, K 573, M 311, Σ 348, X 469, where hiatus occurs before this word, though in each case, as here, at the fem. caesura in the third foot. See Metrical Appendix, pp. 430 ff.

353. Monro (271) prefers αἱ, on the ground that the verb is often omitted in a relat. clause.

383-520. This narrative is introduced without proper motive, when expectation is wholly centered upon the further exploits of Achilles, and without the slightest reference to the latter, or any effect on the progress of the battle. The author’s dependence on E and Z, and the unworthy light in which the gods are displayed, are additional reasons for rejecting with most modern scholars the ‘Battle of the Gods’ as not a part of the original Νιώδ.

399. On the digamma in ἐφοργας, see M. 390 (p. 368).

412. The art. τῆς before μητρὸς is condemned by Nauck as ‘vitiosum.’ Cf. the doubt expressed by Brugman (Problem d. Hom. Textkritik 45 ff.) as to the possessive use of the article. Brugman suggests ἴς (= σῆς) for τῆς.

431. ΔΗ. 3 read Ἀρη.

434. Wanting in the best MSS., and bracketed by Hoffmann and Nauck, followed by La Roche, Leaf, Platt, and others.

446 ff. On the labors here ascribed to Poseidon and Apollo, see Welcker, Griech. Götterlehre i. 486, 627; Preller, Griech. Myth. i. 270 ff.

448. εἰλίπονς is derived by ΔΗ. and FF. from εἰλῶ = to crowd together (‘die Füsse zusammendrängend’), but perhaps the better etymology is that of Ebeling (Hom. Lex.) from εἰλῶ (εἰλῶ) = to wind, roll, from which the translation recommended by ΔΗ. on α 92 (‘schleppfösig’), as well as the various English equivalents, ‘swing-paced,’ ‘leg-twisting,’ ‘trailling-footed,’ are more easily derived. εἰλίς is usually associated with εἰλίσω (to curl, wind), and the traditional interpretation is ‘curve-horned’ or ‘crumple-horned.’ But there is no suggestion of ‘horn’ in the word itself, nor can such a meaning be said to be necessarily implied, so that this translation is now generally given up. In the Anhang to Α 98 and α 92, Hentze argues in favor of the suggestion of Hugo Weber, based on a gloss of Hesychius. that the stem εἰλυ- is developed from the root σελ- (σελας, σελήνη), σ being weakened to the aspirate, as in σῆς = ἴς, Σελαλό = Θυλαλό. Hence he would translate by sleek. But this leaves the suffix -ίκ- unaccounted for. The traditional derivation, therefore, supported by Apollonius (ἀπὸ τοῦ κατὰ τοὺς πόδας ἐλιγμοῦ), is preferable, but the idea ‘curving,’ ‘rolling,’ should be applied, not to the horns, but to the same clumsy movement of the feet referred to in the previous epithet.

459. On the mood in ἀπόλαυσα (‘dependent question of deliberation’), see Hale, Anticipatory Subj. 34-44.

467. On the form πανσώμεσθα, see M. 82.
471. This verse was justly rejected by Aristarchus, since Artemis has already been indicated by πότα να θηρών, and καὶ ... φάτο (as in 393) amounts to a repetition of μάνα νείκεσε.

477. AH.² read πολεμίζειν, against most MSS. See note on T 85.

480. Found in but few MSS., and unknown to Aristonicus and Eustathius. It is rejected by most editors. προσέφη must then be supplied (in 479) from 478, a harsh but not impossible construction.

498. AH.³ read ἀργαλέων γάρ.

510. Omitted in most MSS.

526. See Schuchhardt 47 ff.

538 f. Dünzter, following Zenodotus, recommends the omission of these verses. 'The rhapsodist who inserted them wished, unnecessarily, to prepare for the appearance of Apollo in 545.'

558. Crates preferred the reading 'Ιδητον, which has much to recommend it and is favored by Nauck and several editors. See Hoffmann i. 295; Steitz (Jahrb. f. Phil., 1875, 252 f.); and Leaf and FF. on this verse.

561. Nauck, here as elsewhere, writes ιδρόβ (see Ahrens, Beiträge zur Griech. u. Lat. Etym. i. 134), to avoid what he considers an un-Homeric contraction.

567. On the synizesis in πόλως. see M. 378.

570. This verse was rejected by Aristarchus, as an interpolation intended to complete the meaning of the foregoing words by means of ξυμενα. But it adds a thought which is not in place at the moment when Agenor decides to go to meet Achilles.

575. On κέν, see M. 296.

576. On the order here, see M. 365.

583. On ξολπας, see M. 390 (p. 367).

592. On the Homeric κνημίσκε, see Helbig² 284 f.

The Twenty-second Book includes the events which lead to the final combat between Achilles and Hector (1–130); the flight of Hector, and the decision of the gods as to his destiny (131–247); the struggle itself (248–394); and the laments of Priam, Hecabe, and Andromache over the fallen hero (395–515). The action still takes place on the same day as that of the three previous Books,—the fourth day of battle and the twenty-seventh of the action of the Iliad.

This Book offers little valid ground for criticism. The unity of action is not disturbed, and the possible later additions are easily detected and may be removed without interrupting the course of the narrative. We may agree with Bergk in recognizing in this Book, for the most part, the work of the poet of the original Iliad.
The scene in Olympus (167-207) is open to several objections. Athena's assistance (185) is unnecessary to Achilles, since the event was already decided by destiny (179). The majestic picture of the weighing of souls (209-213) loses some of its impressiveness by this anticipation of the result, while the sudden change of purpose in Zeus, from 169 to 185, where he actually urges Athena to prompt interference, seems unworthy of the supreme ruler. It is inexact (though not un-Homeric) to compare Hector (189-192), who cannot escape from the very path of Achilles, to a fawn which repeatedly succeeds in hiding under the bushes. The introduction of Apollo at the last moment before the final decision (203 f.) is weak, and the preceding question (202) is hardly intelligible in its present connection.

Verses 381-390 offer a number of slight difficulties. The formula in 385 is strangely used, and is not appropriate in addressing the army. Verse 389 is obscure in its expression, and the idea of thus testing the disposition of the Trojans is hardly a reasonable one.

Finally, the objection is made to verses 487-505 that the extreme poverty predicted for Astyanax (489-499) is far worse than could be expected to fall to the lot of the grandson of the king, and that 501 is not consistent with the age of the infant child described in 503. The transition from the general picture of the unhappy lot of an orphan (490-504) to the present situation, with the sudden introduction of the name Astyanax at the end, and the change from the third to the second person in speaking of Hector (505, 507), are points which have been unnecessarily criticised. The beauty and pathos of the whole passage are its sufficient vindication.

**Critical Notes. X.**

7. See Critical Note on Τ 375.

11 ff. Spurii Nauck. Hoffmann rejects 11 f. These verses are open to objection, since 9 f. have already suggested a reason why Achilles continues to pursue his adversary, and the words σὺ δὲ δεῖρο λάσθησ apparently repeat the thought contained in σὺ δ’ ἀσπερχὲς μενεαίνεις. But it may be said in reply that in 9 f. Achilles is taunted with his error, while in 11 f. he is reminded of the consequence of that error in the escape of the Trojans. Achilles seems to refer to both taunts in his reply (15 ff.), and 11 f. should probably stand.

15. On account of the digamma at the beginning of ἐκδέργει Hoffmann (ii. 99) would remove μ’ from its present place, and insert it in place of νῶν (16) or after τρέψας. Bentley, Heyne, Fick write βλάψας με, ἐκδέργε. But see Kayser, *Hom. Abhandl.* 90.

20. On the clause with εἰ, see Lange i. 442.

46-55. Hoffmann and Bergk regard these verses as interpolated. They are defended by Jacob and Kayser.
61. Christ and Fick, following Nauck's conjecture, based on Bentley, write πολλὰ ἐσοῦτα (πόλλα ἐσοῦτα with Aeolic recessive accent, Fick).


69-79. Leaf is inclined (following Heyne) to doubt the originality of these verses. If he is right, 71 may possibly be copied from Tyrtaeus. Nauck rejects 69-76.

70. On περί, see M. 186, 2.

80. Studniczka (Beiträge zur Geschichte d. altgriech. Tracht) has proved that the Homeric peplos, as in later times, was fastened at the shoulder, and open at the side, not in front. See also Helbig 213 ff.

99-130. This soliloquy of Hector, in which he weighs the different possibilities of escape from the combat with Achilles, implies a change of feeling unexplained in what goes before. Not only has he been completely unmoved by the touching entreaties of his parents, but also his inextinguishable fury for battle has just been emphasized by the comparison in 93-96. This consideration, as well as the reference to the warning of Polydamas (Σ 249 ff.) which occurs in 100 ff., has given rise to the opinion that this soliloquy, like the scene in Σ, is of later origin than the rest of the Book.

108. The reference in τότε is difficult to explain. It seems to point to the preceding ὡς ἐρώσων. as if the death in battle, which Hector prefers to the taunts of the Trojans, was conceived as simultaneous with, or even following, the other alternative (as in Z 410; cf. Δ 182, Θ 150). The explanation of τότε in the note is doubtful, and Nauck conjectures τό κεν, though τό δ' ἄν would perhaps be preferable. Cf. Ο 226.

111-130. Fick (Die Hom. II.ias 89) regards this passage as a late and unsuitable addition.

117 f. Schol. Venetus A (ed. Dindorf, ii. 236) explains ἀμφίς in connection with ἀποδάσσεσθαι as equivalent to ἀμφὶδάσσεσθαι, δίχα μερίσεσθαι. On the other hand Schol. Venetus B (ed. Dindorf, iv. 288) says ἀμφίς τῇ προτέρᾳ ὑποσχέσθε καὶ ἄλλα, χωρὶς ὡς Ἄλεξανδρος ἡρπασεν. οἱ δὲ τὸ ἀμφίς ἀντὶ τοῦ δίχα δ ἐστίν εἰς δόσο. The compound ἀποδάσσεσθαι stands in the way of the former explanation since the restoration of the booty, and the division of the whole into two parts can scarcely be expressed in a single clause. The explanation of ἀμφίς as equivalent to χωρὶς is therefore the only probable one, and is supported by the analogous cases Η 470, δ 130, ω 278. Nauck conjectured Ἄργελωσιν for ἀμφὶς Ἀχαιῶς.

120. The MSS. have κατακρόψειν, but δάσασθαι. This change of tense is hard to explain, and Cobet, Leaf, and Monro (M. 238) prefer δάσασθαι, which is read by Nauck and Christ. But Hentze (Anhang to Β 373) defends the MS. reading.
121. This verse is not found in the best MSS., and is inappropriate after 118.

126. FF., and apparently La Roche, prefer the explanation in the note. But the fact that the expression occurs elsewhere (see note) with an apparently proverbial tone, and the further consideration that such a picture is hardly consistent with the epic feeling, or even with Greek ideas in general, makes it perhaps preferable to take ἀπὸ ὅρφος ἡ ἀπὸ πέτρης as referring to some legend of the origin of mankind from a tree or a rock. "I cannot talk with Achilles in the simple and friendly way in which youths and maidens might talk of ancient fables." So, in the main, Leaf, Monro, Stier, and others. See Welcker. *Griech. Götterlehre* i. 782 ff.; Schwenck, *Philologus* xiv. 391 ff.; Bergk, *Griech. Lit.* i. 360.


134. La Roche denies that χαλκός can refer to the armor, as this, in his opinion, would require πέρλη. Cf. N 245, X 32.

145 ff. This passage has been much discussed, since it had an important bearing upon the question of the site of Homeric Troy. Until the excavations of Schliemann (from 1868, at intervals, until his death in 1890) most scholars were agreed in favor of the Bunárbashí site, more than ten miles inland, though Grote advocated the opposite view. But during the past twenty years the mound of Hissarlik, the site of *Novum Ilium*, has come to be generally accepted as the location which the poet had in mind. See Grote, *History of Greece*, Part i. Chap. xv.; Jebb, *Homer* 148 ff.; Schuchhardt 17–32; and especially Dr. Dörpfeld's book on Troy, which, it is hoped, will soon appear. Two questions especially arise on this passage: (1) What springs are referred to in 147 f.? The source of the Scamander is on Mt. Ida (M 19 ff.), but a Scholiast explains the gen. Σκαμάνδρου as equiv. to ἐκ ἡ ἀπὸ Σκαμάνδρου, as if the springs originated in the Scamander, being perhaps connected with it by some underground passage. This view is accepted by La Roche and others. Le Chevalier thought that he had discovered the springs near Bunárbashí, but instead of being two in number there are about forty there, with no great difference in temperature. Schliemann found springs near Hissarlik, with remains of washing troughs, but still the difference of temperature is lacking. The real source of the Scamander, however, is in two large springs on Mt. Ida, and one of these, according to Virchow, is much warmer than the other. It is probable that the poet had vaguely heard of this fact, and by a poet's license transferred these springs to the foot of Hissarlik. (2) Does the poet mean to assert (165) that the two warriors actually ran three times around the city,—an almost impossible feat, either at Hissarlik or Bunárbashí? To make the story more credible Faesi, La Roche, and others write τὸλον πέρι διανεμηθήτην, as if the course lay in a circle or ellipse hard by the city, and not around it. But τρύπ (cf. Ω 16) seems to remove all doubt about the meaning of the words. See Welcker, *Kleine Schriften* II. lxv ff.; Hasper, *Beitr. z. Topogr. d. Hom. Ilias* 32; Bekker, *Hom. Blätter* i. 20.
156. For the quantity of πρὶν, see § 41, g ε; Christ, Metrik 175; Kühner-Blass, Griech. Gram. i. 310, 4; Hartel, Hom. Stud. 104, 107.

164. AH. and FF. construe ἀνόρός καταπεθηκὼς with ἀθλον, which is probably right since it avoids the gen. abs. construction.

167–187. The decision as to Hector’s fate is made, in the course of the narrative, in two ways: first, by the consultation of the gods here described, and second, by the scales of Zeus (209 ff.). Of these two narratives, the first is open to objection as anticipating the second in an inappropriate way, and because of the insufficient motive assigned (183 ff.) for the change of purpose in Zeus. The weighing scene, on the contrary, is very effective by its simple dignity and grandeur.

174. Fick reads μητιάσθε, making a rhyme with φράξεσθε. So in N 510 he reads ἄλλα, κάλλα, — in β 220 τεθνάντος, ἐοντος, — in μ 344 ἀθανάτως, ἔχως, etc. In spite of the contention of Lehrs (De Aristarchi 476) that the occurrence of rhyme within the verse is always accidental in Homer, it is at least a significant fact that many such cases emerge as a result of the changes of Fick.

197. AH. read ἀποτρέψαςκε, from the Syr. Pal., following Hoffmann in the opinion that this is the reading of Aristarchus. Cf. X 16, Φ 603.


208 ff. On this scene, see Fick, Der Hom. Ilias 14; NägeIBach, Hom. Theologie 133 f.; Bergk, Griech. Lit. i. 587. The Ψυχοστασια of Aeschylus dealt with the death of Memnon, but the idea was evidently derived from this passage.

213. If 202–207 are rejected, this verse must share the same fate, since no mention would then have been made of the presence of Apollo.

236. Some MSS. read ως, equiv. to οτι ούτως, as in Δ 157, etc.

246. Venetus A has ὅμηρη. the other MSS. ὅμηρη (so AH. and La Roche). The reading in the text is Bekker’s; Fick reads ὅμηρη, Nauck and Christ ὅμηρη.

253. Delbrück (Syntaktische Forschungen i. 200) and Monro (300 d) take both optatives as concessive, ‘expressing willingness.’

254. The Schol. (ed. Dindorf, iv. 294) seems to connect ἐπιδώμεθα with ἐπιδεόθαι (ἐαυτοῖς μάρτυρας ἐπὶ στατο ποιῆσομεν), but erroneously.

314. See Helbig 301, whose explanation, however, is questioned by Reichel (Über Hom. Waffen 116 ff.). See on Τ 361.

325. On λαυκανίνῃ, see Hoffmann ii. 83.

329. ἀντεται διὶ γελοῖος εἰ ἡ μελία ἐπεκέδευσε μὴ ἀποτειμεῖν τὸν ἀσφάραγον, ἵνα προσφωνήσῃ τὸν Ἀχιλλῆα Scholia, ed. Dindorf, ii. 241.

332. This is the only passage where the open form σὰς or σῆς cannot be at once restored. Hence Nauck conjectures ἐως (Ε 887, Π 445), which is not a very suitable word. It is more likely that we should read σὰς (or σῆς)
\[ \text{CRITICAL \ NOTES. \ X. \ 409} \]

\[ \text{\'\varepsilon\sigma\sigma\theta', \ and \ take \ it \ as \ a \ case \ of \ ic\-tus-lengthening.' \ Leaf. \ But \ the \ cases \ of} \]
\[ \text{\'ic\-tus-lengthening' are too few to make it safe to establish another by} \]
\[ \text{conj\-ecture.} \]
\[ 333. \ \text{FF. \ take \ \tau\omicron\omicron\omega \ with \ \alpha\omicron\omicron\sigma\omicron\sigma\tau \nu.} \]
\[ 347. \ \text{On \ account \ of \ the \ neglected \ digamma \ in \ \varepsilon\omega\rho\gamma\alpha\varsigma, \ Cobet, \ Nauck, \ and} \]
\[ \text{Christ \ would \ omit \ \mu'. \ See \ M., \ p. \ 368.} \]
\[ 349. \ \text{La \ Roche \ follows \ the \ MS. \ reading \ \varepsilon\kappa\omicron\omicron\sigma\in\nu\eta\omicron\nu\omicron, \ but \ most \ modern \ editors} \]
\[ \text{print \ as \ in \ the \ text.} \]
\[ 351. \ \text{The \ meaning \ of \ \varepsilon\rho\omicron\sigma\sigma\sigma\theta\alpha\iota \ seems \ to \ be \ settled \ by \ Theognis \ 77 - \pi\upsilon\sigma\tau\omicron\omicron\sigma \}
\[ \text{\'\alpha\nu\nu\rho \chi\rho\omicron\sigma\sigma\omicron \ o\omicron \ \alpha\rho\gamma\omicron\rho\omicron \ \alpha\nu\tau\epsilon\rho\omicron\sigma\alpha\sigma\theta\alpha\iota \ \alpha\xi\iota\omicron.} \]
\[ 356. \ \text{This \ verse \ has \ been \ variously \ interpreted. \ \pi\rho\omicron\beta\lambda\epsilon\omicron\upsilon \ \tau\omicron \ \nu\omicron\upsilon, \ \alpha\nu\tau\upsilon \ \tau\omicron\upsilon \}
\[ \text{\pi\rho\omicron\epsilon\beta\lambda\epsilon\omicron\nu \ \textit{Scholia}, \ ed. \ Dindorf, \ ii. \ 242. \ 'I \ watch, \ mark \ with \ foreboding.' \}
\[ \text{Monro. - \ 'Verily \ I \ know \ thee \ well, \ and \ behold \ thee \ as \ thou \ art \ (or \ forebode my \ fate).' \ Leaf.} \]
\[ 363. \ \text{Some \ inferior \ MSS. \ give \ \alpha\delta\rho\omicron\omicron\omicron \tau\eta\omicron\omicron \ or \ \alpha\delta\rho\omicron\omicron\omicron \tau\eta\omicron\omicron, \ but \ the \ longer \ form,} \]
\[ \text{though \ impossible \ to \ justify \ metrically, \ is \ supported \ by \ the \ testimony \ of \ the} \]
\[ \text{grammarians. \ The \ explanation \ in \ \S \ 41 i \ \delta \ is \ that \ of \ Hoffmann \ ii. \ 87.} \]
\[ 393 \text{f. \ Aristarchus \ rejected \ these \ verses \ as \ unworthy \ of \ Achilles, \ in \ view \ of} \]
\[ \text{II \ \textit{243, \ but \ it \ is \ difficult \ to \ see \ the \ necessity \ of \ this.} \]
\[ 406. \ \text{On \ \lambda\iota\pi\rho\arrayjob \ and \ \kappa\alpha\lambda\omega\pi\tau\rho\omicron\nu, \ see \ Helbig} \] 2 \ 165, \ 170, \ 199, \ 215 \ \text{ff.} \]
\[ 416 \text{ff. \ Von \ Lentsch (\textit{Philologus}, \ Suppl. \ i. \ 73) \ sees \ in \ the \ following \ laments} \]
\[ \text{of \ Priam \ and \ Hecabe \ the \ form \ of \ a \ 'threnos.' \ 'Priam \ is \ the \ \varepsilon\kappa\rho\alpha\chi\omicron\varsigma, \ the \ ci-} \]
\[ \text{tizens, \ the \ chorus. \ Hecabe \ follows \ Priam \ and \ the \ citizens \ respond. \ Priam's \} \]
\[ \text{lament \ occupies \ twelve \ verses \ (417 \ being \ rejected \ as \ repeated \ from \ 413), \ making} \]
\[ \text{four \ strophes \ of \ three \ verses \ each. \ Hecabe \ responds \ with \ six \ verses \ or \ two \} \]
\[ \text{strophes.' \ The \ whole \ question \ is \ discussed, \ with \ special \ reference \ to \ the} \]
\[ \text{laments \ in \ \Omega, \ by \ Seibel, \ \textit{Die \ Klage \ um \ Hektor \ im \ letzten \ Buche \ der \ \textit{Iliad}.} \]
\[ 419. \ \text{On \ \upsilon\upsilon, \ see \ M. \ 293, \ 362.} \]
\[ 431. \ \text{On \ the \ forms \ \beta\epsilon\omicron\omicron\omicron\upsilon, \ \beta\theta\omicron\omicron\omicron, \ \beta\omicron\omicron\omicron, \ see \ Hoffmann \ i. \ 300, \ ii. \ 93; \ G.} \]
\[ \text{Meyer, \ \textit{Griech. \ Gram.} \ \S \ 536; \ Ludwig, \ \textit{Aristarchus \ Hom. \ Textkritik} \ i. \ 479 \ f. \}
\[ \text{Nauck \ conjectures \ \pi\omicron\omicron\upsilon \ \nu\omicron\upsilon \ \beta\omicron\upsilon'.} \]
\[ 441. \ \text{On \ \omicron\rho\omicron\nu\alpha, \ see \ Helbig} \] 2 \ 192 \ \text{f., \ 384.} \]
\[ 450. \ \text{The \ best \ MSS. \ read \ \iota\omicron\nu\omicron \ \delta\omicron\omicron\upsilon \ \delta\omicron\upsilon \ \varepsilon\rho\gamma\alpha \ \tau\omicron\nu\kappa\tau\omicron\upsilon\alpha, \ as \ in \ the \ text (so \ Venetus} \]
\[ \text{A), \ or \ \delta\omicron\omicron\upsilon \ \delta\omicron\upsilon \ \varepsilon\rho\gamma\alpha \ \tau\omicron\nu\kappa\tau\omicron\upsilon\alpha. \ Hoffmann \ conjectures \ \delta\omicron\upsilon, \ \tau\omicron\nu\alpha \ \varepsilon\rho\gamma\alpha \ \tau\omicron\nu\kappa\tau\omicron\upsilon\alpha \ (so} \]
\[ \text{Bekker} \] 2 \ Nauck. \ Bekker \ also \ accepts \ Bentley's \ \epsilon\pi\sigma\omicron\sigma\omicron\theta. \ Fick \ and \ Christ} \]
\[ \text{write \ \pi\omicron\upsilon \ \tau\omicron\upsilon\nu \ \text{and} \ \epsilon\pi\sigma\omicron\sigma\omicron\theta. \ But \ Hoffmann \ (i. \ 311 \ f.) \ holds \ that \ \delta\omicron\upsilon \ \varepsilon\rho\gamma\alpha \ \tau\omicron\nu\kappa-} \]
\[ \text{tai \ is \ the \ reading \ of \ Aristarchus, \ and \ correct. \ He \ compares \ \Sigma \ \text{128, \ \kappa \ \text{44, \ and} \}
\[ \text{explains, \ 'what \ the \ facts \ are,' \ since \ Andromache \ wishes \ to \ put \ an \ end \ to \ the} \]
\[ \text{uncertainty \ which \ has \ prevailed \ in \ her \ mind \ since} \ 447. \]
\[ 469. \ \text{For \ these \ different \ head \ ornaments, \ see \ Helbig} \] 2 \ 219. \]
\[ 487-505. \ \text{Aristarchus \ criticised \ this \ exaggerated \ description \ of \ the \ distress} \]
\[ \text{and \ physical \ suffering \ of \ the \ princely \ orphan, \ as \ well \ as \ the \ too \ general \ character \ of \ the picture \ in} \ 490-499, \ and \ hence \ rejected \ 487-499. \ But \ verses} \] 500--
504 are so closely connected with the preceding that they cannot well be separated from them. Perhaps the original connection might be restored by placing 506 directly after 486. See Lehres, De Aristarchi 436; Kayser, Hom. Abhandlungen 20; Niese, Entwickelung d. Hom. Poesie 60, 79; Hoffmann ii. 99; and Leaf's notes. Cauer (Grundfragen 271) seems to admit that the description is inappropriate to the present situation, but denies the conclusion that the passage is not original in this place.

489. The reading ἀπουρήσουσιν (remove the landmarks) is far better supported by the MSS., but to speak of a mere curtailment of his boundaries is less appropriate to this exaggerated description of the fate of Astyanax than the reference to the complete loss of his lands involved in the v. i. ἀπουρήσουσιν. The reading of Aristarchus is uncertain, for while the Schol. on 480 supports ἀπουρήσουσιν, yet the Schol. on 487–490 gives as a paraphrase ἄφαιρεσθαι τὰς ἄποτεμμενάς ἀρωίας, which points directly to ἀπουρήσουσιν. Hoffmann, La Roche, Leaf, and Monro read ἀπουρήσουσιν, but Bekker, Nauck, Christ, and FF. prefer ἀπουρήσουσιν.

496. The explanation of ἀμφιθάλης given in the note is supported by Hoffmann, Hom. Untersuchungen i.

506. On the custom of naming the son from some characteristic of the father, see Seymour in Class. Rev. iii. 339.

Critical Introduction. Ψ.

Many scholars consider it to be extremely doubtful whether the Twenty-third and Twenty-fourth Books of our Iliad belonged to the original poem. The two Books have been viewed as representing two different, if not antagonistic, conceptions of the close of the poem. Neither of them is really essential to the plan of the Iliad as outlined at the beginning of A. The μῆνις is brought to its natural conclusion when the revenge of Achilles is fully accomplished and he returns victorious to the camp with the body of his fallen enemy (X 394). On the other hand the vivid and natural description of the funeral games has been admired by all critics,¹ and the picture of Achilles as the knightly host, paying courtly honor to his late enemy Agamemnon, is one which we should be loath to spare.

The Twenty-third Book falls naturally into two divisions, the first (1–257) describing the funeral of Patroclus, and the second (258–897), the games held in his honor. The criticism of the first part has been directed toward a large number of details which show inconsistency of conception. Thus the protection afforded to the body of Hector by Apollo (18) seems to come too late,

¹ So Schiller: "Wenn man auch nur gelebt hätte um das dreundzwanzigste Buch der Ilias zu lesen, so könnte man sich über sein Dasein nicht beschweren."
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after the outrage in the preceding Book (X 403 ff.). The body of Patroclus is no longer conceived as lying in the tent of Achilles (T 210 ff.), but on the beach, where the solemn procession of the Myrmidons encircles it (13-15). The words ἀδινόθε ἐξηρχε γάνοι (17) are not followed, as we expect, by the lamentations of Achilles and of the Myrmidons in response. In 29 ff. the funeral feast is prepared in the tent of Achilles, for all to partake in common (11), but in 35 Achilles is taken to the tent of Agamemnon, where he joins the other princes in their feast, while a few lines below (59), with no explanation whatever, we find Achilles on the beach, amid the weeping Myrmidons. In the description of the visit of the shade of Patroclus (62-110) the belief occurs (unknown to the rest of the Iliad) that the souls of the unburied were unable to cross the Styx, though in 76 the contrary seems to be implied. In 122-134 it is the Myrmidons who form the procession, but in 156-160 the whole army seems to be present.

All this has been thought to indicate that we have in this passage the work of some later poet, of less imagination and poetic skill, who felt dissatisfied with the original close of the Iliad (perhaps at X 394) and wished to give the poem a more formal and satisfactory conclusion.

The description of the games shows a far higher degree of poetic merit, though here, too, some difficulties have been noticed. The long speech of Nestor to his son (306-348) interrupts the enumeration of the warriors who came forward as contestants in the chariot-race, and it does not, in the sequel, exercise the slightest influence on the result of the race. The description of the three combats contained in 798-883 is generally conceded to be interpolated. These contests are not anticipated in the words of Achilles (621 ff.), nor are they mentioned by Nestor in his enumeration (634-638), and they offer many difficulties in both language and sense. A number of these are pointed out in the Critical Notes below, and, taken together, they afford sufficient ground for assigning this passage to a later period, even if the Ἀθλα as a whole be conceded a place in the original poem.

Critical Notes. ψ.

13. The situation of the corpse of Patroclus in the house of Achilles (T 211 f.) would hardly have allowed the Myrmidons to make their solemn circuit around it. The poet in ψ either forgets or ignores this. Moreover, there is nothing in the whole following scene to indicate that the poet conceives the κλεισι to be surrounded by an ἀλήθη with an inclosure and gate, as in II 231, Ω 452 ff. On the contrary, the events which follow are thought of as taking place in an open spot near the κλεισι and ship of Achilles, and close to the sea. Cf. 15, 28 f., 59 f., and ω 69, where a similar procession moves about the funeral pyre upon
which the corpse is lying. The change of place is perhaps assumed by the poet, but passed over in the narrative κατά τὸ σιωπώμενον.

21-23. These verses seem to have been added by an interpolator, who felt the need of an explanation for τὰ πάροιδεν ὑπέστην. If they were not originally in the text, then Achilles in τελέω has in mind only what he promised in Σ 334, viz. that he would bring in Hector’s head and his armor before the funeral of Patroclus. This he does in substance in 24 ff. Nauck marks these verses as spurious, and Fick ascribes them to the Ionic revision.

30. ὑφέχθεον is more often explained as an intensive form from ὑφέγομαι, and so equiv. to ἐξείποντο, cf. ταυδοντο 33. But σφαζόμενοι (31) seems to indicate that the poet is thinking of the moment of slaughter, and therefore the interpretation in the note is preferred, though the question is a doubtful one.

43. This use of ὅσ τις with a definite antecedent is unusual, and the addition of the indefinite τέ to ὅσ τις occurs nowhere else, though Christ compares Aesch. Αγ. 160 Ζεὺς ὅσις ποτ’ ἐστίν. The only other cases where ὅσ τις refers to a definite person are E 175, ρ 53, but in each of these places the indef. rel. is appropriate, since the person referred to is unknown to the speaker. Here, on the contrary, it is not so natural, especially with the indef. τέ added, for it is hardly safe to assume in Homer a thought like that in Aeschylus. Grashof therefore conjectures ὅστ’ ἐστὶ. But the continuation of the rel. with ἀπατος points regularly to the ellipsis of ἐστίν.

47. H. W. Smyth (Der Diphthong -ει im Griechischen 78) suggests that the -ει in μετείω may simply represent an ictus-lengthening of ε as in μαχείμενος, ἀκείμενος. Cf. ἰμεν, and see H 340, I 245, χ 47 (v. l.).

49. Monro suggests ὅπνε, on account of the neglected digamma (M. p. 364).

50. According to La Roche the best MSS. give ὅσ’ ἐπιεικές, though hitherto the prevailing reading has been ὅς ἐπιεικές, from inferior MSS. Nauck doubts 51, which is awkwardly expressed and inapposite to the two verses which follow, but reads ὅσ’ ἐπιεικές.

70. To avoid the contracted form μεῦ, Menrad (De Contract. et Syniz. usu Hom. 96) proposes to read οὖ μὲν ἃφωντός μὲ ἀκόδες.

71. The hiatus in μὲ ὄτι and the difficulty of περήσω after the inv. θάπτε led Cobet (Misc. Crit. 370) to conjecture θάπτε μ’ ὅπως ἅκιστα. Nauck accepts this change chiefly on syntactical grounds. Weber (Entwick. d. Absichtssätze 1. 2) holds that in this case, as well as in X 129, ὄτι τὰχιστα, standing between two clauses, should be taken with each, and hence the mark of punctuation should be omitted.

74. The words ἄν’ εὑρίσκετ᾽ Ἀϊδος δᾶ, with ἀλήθεια, must mean, ‘through the wide-portaled house of Hades.’ But the shade of Patroclus, according to what precedes, is not yet within the house of Hades. Αξτ therefore conjectures ἀλήθημ’ ἀμφ’.

75. ὅλοφύρωμαι was explained by Aristarchus as equiv. to ἠνα ὅλοφύρωμαι. Leaf takes it in a ‘pregnant sense’ (Μάσσομαι ὅλοφύρωμοι), as a parallel for which cf. B 280.
81. Aristophanes read εὐπήνευων, which is adopted by Nauck, Christ, and Leaf, and is the reading of ΔΗ. 3 See Wilamowitz, Hom. Untersuchungen 323.

84. The best MSS. give ως ἐτράφην περ, though several have ως ἐτράφημεν. But since the augment of τρέφω is nowhere else short in Homer, the reading of Buttmann, ως τράφομέν περ, has been adopted in the text.


92. This verse probably is interpolated from ω 74, where the ἄμφιφορεὺς is brought by Thetis after the death of Achilles. Here, on the contrary, we should have to assume that she gave it to him before he left Phthia, which is inconceivable on account of the ill omen involved (unless it was intended for some other use than the present one, for which cf. ω 74 f.).

103 ff. On the interpretation of this passage, see Welcker, Griech. Götterlehre i. 895 f.

104. ὕπαντες is variously interpreted. FF. 'consciousness,' La Roche 'life,' Leaf 'the breathing body as the physical basis for mental life,' Monro 'midriff, the physical organ of life and thought, the essential condition of real life.'

111 f. Fick ascribes these verses to his Ionic revision.

112. This explanation of ἐπι... ὑπώρευν is based upon G. Curtius, Griech. Etym. 3 349.

126. See Schuchhardt 83.

137. On the difference of meaning between the impf. and aor. of πέμπειν, see Delbrück, Grundlagen d. Griech. Syntax 90.

146. La Roche takes Πηλεός (not μέ) as subj. of κερέων, on the ground that the latter is act., not mid., in which case μέ would be a second acc. after κερέων.

170. Roscher (Nektar u. Ambrosia 65 f.) explains the offering of honey to the souls of the dead from the fact that the departed warrior is viewed as a hero or demi-god, and hence should receive divine honors; and also from the widespread custom of bestowing upon the dead such objects, especially food, as he had used in life and might be expected to need in the other world. But see Helbig 2 53 ff., who holds that the honey had a close connection with the very ancient practice of exposing and embalming the bodies of distinguished men, a custom which was afterwards superseded by the practice of burning.

184. The following statements in regard to the protection of Hector's body by the gods anticipate the narrative in Ω. Moreover, it is strange that Aphrodite, who does not elsewhere stand in a close relation with Hector, should be the one to undertake this office, which in Ω 18 ff. is entrusted to Apollo alone. Nauck and Fick reject 187, and the latter scholar is inclined to reject 185 f. FF. object to verses 184–191: (1) that they refer to matters concerning which the reader is not informed till later. 187 referring to Ω 15 ff., 190 to the ransom of Hector; (2) that the relation here disclosed between Aphrodite and Hector is nowhere else mentioned; (3) that the effect ascribed to the oil is inexplicable;
(4) that the enveloping cloud is not again referred to, as would be natural, and that it could not in any case have escaped the notice of Achilles.

219. Helbig\(^2\) (558 ff.) has shown that the \(\dot{\alpha}μφικυπελλον\) was a two-handed cup, as asserted by Schliemann (Schuchhardt 69).

221. On this very rare form of hexameter, see Ludwig, \textit{Aristarchs Hom. Textkritik} ii. 314 f., 324 f. The reading of Nauck, \(\Piατροκλέος\), gives a dactyl in the fourth place. See App. on T 145.

227. For Bergk’s view, see his \textit{Griech. Lit.} i. 451, 640. Fick argues that an island on the coast of Asia Minor must be implied, probably Lesbos, Tenedos, or Chios. In favor of Lesbos he points out the intimate local knowledge of the Troad and Mysia shown at the beginning of M. and the unnecessary mention of an old Lesbian sanctuary in \(\Omega\) 544. But Peppmüller opposes the view of Bergk, and Leaf holds that the words in this verse merely signify the dawn ‘overspreading’ the sea, a phenomenon which could be observed on any coast, whether lying to the eastward or westward.

243. On \(φαύλη\), see Helbig\(^2\) 305 x.

257. The following description of the funeral games is but loosely connected with the verse which finishes the description of the funeral, and it is strange that there is no previous mention of the games as part of the plan of Achilles.

259-261. This specific enumeration of prizes gives on the one hand too little, since in 260, 270, 656, 741, 751, 798 ff. still others are mentioned; while on the other hand the plurals in 260 are inaccurate, since but one horse (265, 613), one mule (654), and one ox (750, 779), are actually made use of. On account of this discrepancy 259-261 were rejected by Aristarchus and Aristophanes, but they are indispensable, since before the production of the prizes for the chariot-race, which follows immediately, some such statement is needed.

266. See on 655.

269. On the value of the talent, see Critical Note on T 247.

287. The best MSS. give \(\dot{\alpha}γερπεν\). So La Roche and Monro. But FF., Leaf, Platt, and Stier agree with AH. in preferring \(\epsilonγερπεν\), the reading of Aristarchus.


307. Zenodotus read \(\dot{\epsilon}διδασκαλ\), but \(\dot{\epsilon}διδασκαλ\) was the reading of Aristarchus. See Ludwig, \textit{Aristarchs Hom. Textkritik} i. 486.

319. The MS. reading is \(\dot{\alpha}λλ' \dot{\delta}\), the Syr. \(\textit{Pal.}\) alone having \(\dot{\alpha}λλος\), to which \(\dot{\delta}\ \dot{\delta}\) (622) forms the contrast. The latter reading is adopted by Bentley, Heyne, Nauck, Fick, and Leaf. Monro suggests that the apodosis to \(\dot{\delta} \mu\epsilon\nu\) is left to be understood from the context. — ‘if a man lets his horses take a wide turn and straggle about (you know what happens).’ Cf. A 135, and see M. 265.

323. This verse seems to have been inserted from the \textit{Odyssey} without any thought of its fitness, for \(\sigma\eta\muα\) cannot refer to the goal pointed out in 327 ff., nor is there anything in the direction given in 334 ff. to which the term \textit{token} (\(\sigma\eta\muα\)) could properly be applied.
336. Heyne's conj. τοῦν (with ἢκα) is probably right.
345. On ἐναγε, see Hale, Anticipatory Subj. 18 f.
358. Monro translates μεταστοιχί, 'in file,' one behind the other, as more consistent with the etymology of the word, and as suiting the language of 354 ff. This explanation seems to be that of Aristarchus, and is followed by La Roche and others, but the view taken in the note is more natural and more generally accepted.
361. δρόμου is the reading of the MSS., and is retained by FF, and Leaf. But δρόμων, the reading of Aristarchus, is preferred by Christ and La Roche, as well as by AH.
379. On ἐπιθυμουένους, see Classen, Beobachtungen 80. As to the lowness of the chariot, Grashof (Das Fuhrwerk 18) remarks that the heads of the horses at their full speed would be lower than usual, so that, in spite of the fact that Eumelus himself was probably stooping somewhat, the chariot-floor must have been near the ground.
382. AH. regard ἄμφήρωτον as masc. (disputed), referring to Eumelus.
392. Hoffmann suggests ἵππειόν οἱ ἑλές, on account of the neglected digamma in ἵξε. See M. 390.
393. Helbig 2 (p. 146, Anmerkung 4) takes ἄμφις as 'gesondert' (separating) and ὄδοι with δραμέτην as in πρόσεειν πεδίον Ψ 304.
393. Leaf follows Curtius (Griech. Elym. 527) in taking ἐνδόθη as aor. of ἐλάω, εἰλάω = νειλόν.
405 f. Aristarchus rejected these verses on the ground that Antilochus could not know what Athena had done, and because the mention of the steeds of Diomed is unnecessary, since it is plain what horses are referred to. This reasoning is inconclusive. Lehrs adds a further objection,—that the Trojan steeds were already exceedingly swift (F 262, Ψ 292), and did not need the help of Athena. He therefore suggests the reading οὐδὲν Ἀθήνη | νῦν ὄτρυνε τάχος καὶ ἐπὶ αὐτῷ κύδος ὁρεξεν. But it is doubtful whether our poet would have felt the force of these objections.
412. On the un-Homeric contraction in κατακτεῖε, see M. 378 * c.
433. FF. accept the interpretation of ἐπιθραμέτης given in the note (so Monro), but remark that προνοθραμέτης would be expected.
460. The verb ἱνδάλλωμαι (cf. γ 246, τ 224, P 213) seems everywhere in Homer to have the meaning given in the note, and nowhere to signify ‘appear like.’
462-464. Suspected by many editors. The statement that the steeds of Eumelus were the first to circle the goal is inconsistent with 465 f., and according to 359, 474, the goal is too far distant for accurate observation.
471. This verse was rejected by Aristarchus on the ground that such a preliminary description of Diomed would suit the poet speaking in his own person, but is not appropriate in the mouth of Idomeneus. So Lehrs, Fick, and FF.
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474. *aι δέ* is understood by FF. as epicene in gender (cf. 487), referring to all the steeds. Monro would read *aι δ' τις* (with *Touveléianus*), on the ground that τι should not be used in stating single or definite facts. See M. 332.

478 f. It is so usual to have an ellipsis after the expression *οδέ τι σε χρη* that 479, which supplies the missing word and is both unmeaning and obscure, was rejected by Aristarchus, followed by Bekker, Lehrr, Fick, and FF.

485. Nauck and Fick, followed by Leaf, recommend the restoration of the form *περιδομένα*. In each of the three classical examples of the ending -μεθων (Soph. El. 950, Phil. 1079, and here) the variant -μεθά is metrically possible, and has some MS. authority. The form in -μεθων has no etymological support (e.g. from Sanskrit), and looks like an invention of the grammarians, based on the analogy of -σθον. The hiatus, at the bucolic diaeresis, is common and permissible.

503. On the metallic ornaments of the chariots, see Helbig 143.

515. Menrad (*De Contract. 72*), followed by Fick, would omit τι and read τάχει, to avoid the contraction. See M. 105, 1.

562. ἀξίων ('a valuable possession'), the reading of A, C, D, and some other MSS., is adopted by AH. 3

565. Lacking in several MSS., and apparently imitated from 624.

568. Some MSS. have χεφί (the more usual form; cf. β 37, σ 103), and this is adopted by AH. 3

579. For the formula εἰ δ' ἄγε, see M. 320.

583. ἐχανων is the reading of Eustathius. Most MSS., ἐχε, which is in the Homeric manner (a return to direct speech) and is followed by AH. 3. This requires a dash after ἑλακτεν.

597 f. Lange (ii. 550) regards the text as corrupt and would read ἐρσαγ as dat. of 'accompaniment' with ἀλήσκοντος, —'sein Herz wurde erfreut wie — ich setze den Fall — über die mit Thau rings an den Ähren gedeihende Saat, wenn die Felder (von dicht-gewachsenem Getreide) starren.' For further discussion of this passage, see Capelle in *Philologus* 36, 691, and Leaf's excellent note.

627. Aristarchus defined γνία as referring to hands and feet only. This is opposed, with special reference to this passage, by Hecht, *Quaest. Iom.,* who supports the general signification 'limbs' or 'members.' See also Kammer in reply to Hecht, in *Jahrb. f. Philologie,* 1884, 1 ff., 523 ff.

638. In this account of the twin brothers, Welckler recognizes a popular myth of the Epeians, founded on the twa millstones (see note). Hence their name 'Ἀκτροκλων is to be connected with ἄκτρωρ (the breaker, crusher, from ἄγνωμα, cf. ἄκτρα). See Preller, *Griech. Myth.* 3 ii. 237 f.

639 f. These verses are obscure and of doubtful authenticity. A Schol. gives three views as to the meaning of πλήθει πρόσθε βαλόντες: (1) they 'entered' several chariots, and so impeded their competitors; (2) the spectators conspired to give them an unfair advantage at the start; (3) Aristarchus thought that the
influence of the spectators prevailed upon the judges to reject the protest of Nestor against the unfair advantage described in 641 f. The interpretation in the note is followed by FF., La Roche, and Monro.

640. AH. would translate, 'because the chief prizes remained there,' i.e. on the field, to be contested for in the chariot-race. But this is even harder to accept than the interpretation in the note.

648 f. These verses present considerable difficulty and are bracketed by Fick (649 by Nauck). The form μένηναι (cf. Φ 442) does not occur elsewhere in Homer. раст is very rare in Homer, f is here neglected in Ǽαι, and the construction of τυμήσ is difficult.

655. Here, and in 266 above, Carl Nauck conjectures εἶτε δύνην (well broken) as suitable to introduce the next clause, since an unbroken mule of that age 'might have an excess of youthful vigor.'

698. Fick regards ἀλαζ- as an Aeolic form connected with ἀλεός, ἥλος (crazed; cf. Ο 128, β 243), and translates ἀλλοφρονέωντα, 'betäubt, sinnlos, bewusstlos.' So in κ 374.

703. On the form τῶν, for which τεῖνον seems to be the older spelling, see H. W. Smyth in A. J. P. vi. 443 ff.

727. The reading of most MSS. is κάδρετε εἶςαν εὔποιεσ, which appears as a correction even in Venetus A. This avoids the awkward change of subject, but is open to serious objection on account of the following words.

748. Bekker, Nauck, Christ read ἀθλημα τοῦ (i.e. τοῦ).

760 ff. On this description of the process of weaving, see Blümner, Technologie i. 130 ff. The reconstruction of the Homeric loom is a difficult problem, owing to the scanty information we possess, and much remains conjectural. The account in the note differs from Blümner’s chiefly in assuming a second horizontal crosspiece at the bottom, for which Blümner substitutes a series of small weights attached to the lower ends of the threads. The latter seem to be figured on the Penelope Vase, as reproduced by Blümner i. 357.

764. The explanation in the note is that of La Roche, in which FF. and Leaf substantially agree. AH., on the contrary, supply Ἀράμοι with ἀμφίθενθηναι, but this seems less natural. Monro supplies ὅνοισεν.

772. Lehrs follows Aristarchus in rejecting this verse (so La Roche, and apparently Leaf). But it may fairly be said in its defence that the prayer of Odysseus (770) demands some such answer as this. The poet may have allowed the situation in 760 to fade somewhat from his mind.

773. Monro, following Bekker and Cobet, reads ἐπαίξεσθαι, against the best MS. authority, on account of the general rule requiring the future. See M. 238.

774 f. On the naivété in this passage, see Lehrs, Pop. Aufsätze 153.

787. On account of the neglected digamma, Bekker 2, Nauck, and others prefer ὑμμερεῖς, with synizesis.

789. The MSS., and the editions down to Bekker 2, have ἐμεῖ, and this is still preferred by FF., Monro, and Leaf. See M. 378* e.
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798. The following descriptions of the spear-thrusting (798–825), the discus-throwing (829–849), and the bow-shooting (850–883), especially the first two, present so many serious difficulties, both in matter and expression, that they can scarcely be the work of the writer of the rest of the Book. Moreover, these three are not included in the list of customary contests either by Achilles (621 ff.) or by Nestor (634 ff.). In the description of the spear-thrusting, which comes first, the difference between a friendly trial of skill and a real battle is wholly lost sight of. Cf. 805 f., 821 f.

804. This is lacking in Venetus A (though written in the margin) and in Laur. i5, and apparently was rejected by ancient critics. See Scholia ed. Dindorf ii. 271. But it can scarcely be spared, and La Roche alone, of modern editors, brackets it.

806. This is evidently inserted from K 298, and évōivov is inconsistent with the idea of ‘touching flesh’ in 805.

824 f. There is hardly sufficient reason for the bestowal of the sword upon Diomed, and the whole statement lacks clearness. It is difficult to refer ἕρως to Achilles, who has not been mentioned since 811. These verses were rejected by Aristarchus, followed by Bekker, Düntzer, and FF.

826. αὐτοχώρων is an unknown word, and is suspected by Nauck. Leo Meyer (Vergl. Gram. ii. 509) explains it as in the note; so Riedenauer (Handwerk 106, 203).

829. Tycho Mommsen remarks that here only σων approximates to the meaning of μετά with the dative.

843. The strange use of πάντων (see note) caused Aristarchus to reject this verse (see Scholia ed. Dindorf ii. 272) as interpolated from θ 192. It is omitted by Bekker, Nauck, and Fick. But FF. and Leaf think such an awkward imitation is what we are to expect from the poet of this passage.

845. The derivation of καλαίροφ given in the note is that of Curtius (Griech. Elym. 352). But H. D. Müller (Indo-Germ. Sprachbau i. 225) suggests for the first part of the word the stem καλα-. (staff), and translates ‘a staff for throwing.’ Meyer (in Curtius. Studien vi. 251) refers it to the stem καλ-, καλαζατί (drive; cf. βουκόλος) and translates, ‘staff for driving.’

846. AH. 3 mark this as parenthetic and omit ὑ on account of the following f. This reading is found in C alone.

851. Since these axes are offered as a prize for archers, Aristarchus conjectured that they were to be employed in the same manner as the axes in τ 573 ff., where they served as a means of displaying skill in archery. But the use of the axes in τ is extremely obscure, and the note of Aristarchus in its present form is scarcely intelligible.

854 f. Cauer (Grundfragen 257) compares α 40 as illustrating the poet’s strong preference for the livelier form of direct discourse, even at the expense of logical consistency.

857 f. Cf. Aristarchus,—ὑ διπλῆ (a mark indicating that the verse is note-
worthy) ὅτι βέλτιον ἦν τοῦτο μὴ προλέγεσθαι ὑπὸ Ἀχιλλέως, ὥσπερ προγενώσκων τὸ ἀπὸ τύχης συμβησόμενον (Scholia ed. Dindorf ii. 273).

870. The explanation in the note is necessary with this text. But Nauck prefers the reading of the Massalian edition, — ἐπεθήκατ' ὦστὸν ἐν γὰρ χερσίν, according to which each contestant had his own bow.

871. Nauck prefers ἰθύνοι, the conj. of Voss.

875. It is perhaps possible to take ὑπὸ πτέρνγος with δινεόουσαν, ὑπὸ expressing the accompanying or co-operating cause, as in Φοῖβε, σὲ μὲν καὶ κύκνος ὑπὸ πτέρνγον λέγ' ἀείδει Ημ. Ημνίν xxi. 1. But the caesura is against this interpretation.

894. Venetus Α and several other MSS. read ἐθέλοις, but the prevailing reading is ἐθέλεις, which La Roche accepts. Lange (i. 443) decides in favor of the optative.

Critical Introduction. Ω.

It has already been stated, in the introduction to Ψ, that the authenticity of the Twenty-fourth Book, as a part of the original Ιliad, is generally doubted. Both in language and in thought it shows many marks of affinity with the Odyssey, and these and other indications point to a later origin than that of the rest of the Ιliad. Some of the more striking coincidences in language with the Odyssey are pointed out in the notes, especially on 8, 38, 73, 90, 197, 256 (494), 283, 326, 339–345, 476, 588, 635 f., 644–647, 759, 765 f., 802. The use of the article in this Book, as in Ψ, shows traces of approximation to Attic usage (cf. 801 = Ψ 257), and hiatus seems to be more widely tolerated than elsewhere in the Ιliad. See M. 382. The vocabulary contains many Odyssean words and expressions, e.g. πρήξεις (524), ἀνάρσεως (305), δηλήμαω (33), αἰσυμανήθρ (347), ἐψκόπος (24, 109), γλαυκώπις κοβρῆ (26), μελεστὶ ταμών (409). Here only in the Ιliad we find reference to the Judgment of Paris (29), the myth of Niobe (602–617), the period of twenty years since the abduction of Helen (765), the function of Hermes as guide and conductor (333 ff.). The whole story of the ransoming of Ηector bears the marks of a later period of civilization in the more developed idea of courtesy and generosity, which could not rest content without softening the picture of the savage vengeance of Achilles as presented in Χ and Ψ. The author of the account of the meeting between Achilles and Priam possessed poetic gifts of the highest order, but, as in the case of the Ἀθλα Πιτρόκλου, the merit of the passage cannot fairly be used as an argument for its place among the older portions of the Ιliad.¹

¹ While we may declare, with considerable confidence, that passages of conspicuous weakness are of later origin, yet the converse can by no means be held with equal certainty, when other reasons exist for the opposite opinion.
APPENDIX.

Some special difficulties and inconsistencies in this Book are the following: in 31 (ἐκ τοῖο δυσδεκάτη ἡώς), the words ἐκ τοῖο refer, not, as we should expect, to the events last narrated (3 f.), but to the day of Hector’s death, though the reader does not discover this till much later (107, 413). The announcement by Zeus that Priam will be escorted by Hermes to the tent of Achilles (152–158) and its repetition to Priam by Iris (181–187) appear to be ignored by the poet in the following scenes (unless we assume that Priam doubted its authenticity as coming from Zeus). Priam does not make use of this information to quiet the alarm of Hecabe (203–208, 220 ff.), but speaks of the possibility of losing his life on his journey (224 ff.), in a way that is inconsistent with the previous assurance. His demeanor when Hermes meets him (358 ff.) shows no signs of his expecting such an escort. Finally, we are expressly told (332 f.) that Zeus was moved to send Hermes by compassion at the forlorn appearance of Priam and the herald as they crossed the plain. No intimation is given that he is here carrying out an intention previously formed and expressed. There can be little doubt that 152–158 and 181–187 are interpolations. Another hint of the late origin of this Book is found in 734 f., where the death of Astyanax is foreshadowed. His unhappy fate is here depicted in a manner entirely different in conception from the corresponding passage in X 484–506. But just such a violent death of the young prince was described by Arctinus in the Ἡλιαν Ἡραίας, and by Lesches in the Ἡλιαῖ Μικρά, and it is not impossible that the poet of Ω was composing under the influence of these epics of the later Cycle, though so late a date as this implies is not generally accepted.

A probable opinion in reference to the last two Books of the Iliad is that the Ἡλιαὶ Πατρόκλου and the greater part of Ω are the work of a later poet of great genius, who wished to give the Iliad a more humane conclusion, and to paint the character of Achilles in softer colors than the sterner manners of the Homeric age required. The first part of Ψ, on the other hand, must be ascribed to still another composer, of less talent.

Critical Notes. Ω.

6–9. Aristarchus rejected these verses as commonplace, and as weakening the description of Achilles’s grief. He also objected to ἀνδροτῆτα for ἵναρεῖν (see on X 363) and to the words τῶν μεμνημένον (9) after έτάρου μεμνημένον (4). See Scholiu ed. Dindorf ii. 274. Most modern editors agree in this judgment.

13. For inferences as to the home of the poet, see Critical Note on Ψ 227.

17. ΑΗ.3, with several modern editors, omit τέ. See on X 339.

20 f. Nauck follows Aristarchus in rejecting these verses. Christ believes that the αἰγῆς here is merely the skin of an animal. As there is no other evidence that the poet was familiar with this original signification of the word,
CRITICAL NOTES. Ω.

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Christ holds that 20 f. are an interpolation. Leaf holds the same view, arguing (1) that the verses are unnecessary; (2) that the aegis would be profaned by contact with a corpse; (3) that the aegis in Homer is a shield, not a skin; (4) that it belongs to Zeus, not to Apollo; (5) that a different means of preserving the body is given in Ψ 185−191.

25−30. Aristarchus rejected these verses on the ground (1) that the three divinities named were of such great importance that to mention them merely as exceptions to the general statement πᾶσιν ἑνδανεν is almost absurd; (2) that the Judgment of Paris is not known to Homer; (3) that νείκεσσε (29) is used in an unusual sense; (4) that μαχλοσύνη (30) is not an Homeric word; (5) that Aphrodite gave Paris not μαχλοσύνη, but τὴν καλλιστὴν τῶν τότε Ἑλλήνων (Scholia ed. Dindorf ii. 276). To this may be added that the anger of Poseidon, who is mentioned along with Athena and Hera (26), had nothing to do with the judgment of Paris.

42 f. The ancient critics sought to avoid the striking anacoluthon by reading εἶχα for εἶχας (Scholia ed. Dindorf ii. 276). Nauck suggests εἶδορ for ἔτει ἄρ. Christ suggests ός Εἶχας μεγάλη... σεβηται. Leaf believes that 42−45 are all interpolated.

45. This is identical with Hesiod (Works and Days 318), and is meaningless here. It was apparently inserted to provide a verb for αἰῶν, but Hesiod referred to the untimely αἰῶν as well as the proper feeling, while here only the latter is meant, which benefits or injures men according as it is disregarded or respected.

53. The MSS. read νεμεσοςθομέν οἷ ἡμέρα, but this position of οἷ is unusual (M. 365, 5, and top of p. 338), and its insertion can easily be explained by assuming that -θεωμέν (Bekker) or -θημέν (Wackernagel) became changed to -θωμέν (-θωμέν), so that οἷ was inserted to restore the meter.

54. This interpretation of κωφήν γαίαν is accepted by Monro and Leaf. But even with the support of H 99 (cf. el γάρ ὃ μὲν θανῶν γά τε καὶ οὐδὲν ὃν Soph. El. 244) it can scarcely be regarded as certain, and the words may easily be referred to the earth itself, which is outraged by the dragging of the corpse over its bosom.

116. This is rejected by Köchly. Fick ascribes it to his Ionic redaction, on the ground that it does not suit the context. But Peppmüller in his commentary defends it.

119. For the subj. ἐννη, see Hale, Anticipatory Subj. 23.

130−132. These verses were rejected by Aristarchus, chiefly because the advice given seems unbecoming from the lips of a mother. But their excision is impossible without a change in the text of 129. It is plain from Nich. Eth. iii. 13, 1118 b that Aristotle recognized these verses as Homer's. They are ably defended by Köchly and Peppmüller.

152−158. These verses are bracketed because the information thus given to Priam is ignored by the poet in 203−208, and 220 ff., as well as in 358 ff.
332 f. Zeus is moved to send Hermes solely by pity, and no reference is there made to this previous intention.

154. The metrical difficulty in the quantity of ὁς (cf. X 236) is removed by the conjecture of Bekker ὁς ἀπὸ ἀπει, cf. ὁς σ’ ἀπει 183. Leaf calls this a 'brilliant discovery,' and adds that it is important as showing that 'at the time of the composition of a comparatively late portion of the poems the ἀπὸ was an actual, independent, and still living sound in the epic dialect.' See M. 391, 402; § 41 q. An object for ἀπει is certainly needed. Cf. II 545, where MSS. read μὴ ἀπὸ τεῦχε ἐλαυνται, but several scholars (Cobet, Nauck, Monro) agree that the const. should be completed by reading μὴ ἀπὸ ἀπει.

163. The word ἑπτυτᾶς is apparently derived from τῦτος, which meant originally 'the impression of a seal,' and then any mark or impression. Aristarchus explained its use here as referring to the outline of the form of the wearer visible through the χλαίνη. La Roche and FF. agree with the view of Aristarchus, which is the basis of the interpretation given in the note.

181–187. Bracketed for the same reason as 152–158.

189 f. On ἀμαξα and πειρινθα, see Grashof, Fuhrwerk 29, and Woerner in Curtius, Studien i. 458 ff.

206. In spite of the explanation in the note, the words σ’ αἰρήσει seem strangely used here, and καὶ ἐσφεται ὀφθαλμώαι forms a weak ant climax. The conj. σ’ αἰρήσει for σ’ αἰρήσει is very attractive.

213. ἄντιτα ἔργα is the best-attested reading. There is less authority for ἄν τιτά. The former reading is supported by ρ 51, while the simple τιτῶσ does not occur elsewhere. But most modern scholars (Bekker, Peppmüller, Lange, Nauck, Delbrück, Fick, Christ, Monro), influenced by the need of ἄν with γένοιτο, read ἄν τιτά. La Roche, FF., and Leaf, with Ah., ἄντιτα.

215. See the full and satisfactory discussion of κόλπος and βαθύκολπος in Helbig 212 ff., where the explanation given in the note is sustained.

221. The interpretation of θυσιμδοι given in the note is very uncertain, since such an inspection of the victims (common in later Greek) is mentioned nowhere else in Homer.

232. This interrupts (with ἐφερεν) the anaphoric series with ἐξελε (229), and ἐκ δὲ (233, 234). Moreover, with 232 inserted, we should supply ἐφερέ and not ἐξελε in 233 and 234. But this is inconsistent with 275, where it is stated that the sons of Priam had brought the ransom ἐκ βαλάμου. The verse is probably an interpolation from T 247.


269–274. This difficult passage is well discussed by Helbig 2 147–154. See also Grashof, Fuhrwerk 37 f.; Leaf, The Homeric Chariot, in Journal of Hellenic Studies, 1884, 185 ff.; and the note in Leaf’s edition. Leaf, with many scholars, holds that the ἕγκοδέσμων was finally drawn back to the chariot-ri, and there fastened, which seems the only way of accounting for its length. — It is usually said that Alexander 'cut' the Gordian knot, but Aristobulus, who
was on the expedition with him, says that he removed the peg. (Arrian An. ii. 3. 7.)

293. Zenodotus read ὀὐ, apparently as gen. of the pers. pron. (not rel.). Menrad (De Contract. 97) suggests ὀὐ τε κράτος, or ὀδ κράτος, to avoid the contraction (see § 17 c; M. 98; Kühner-Blass 100, 3). But as the change from the rel. to the pers. pron. is frequent in Homer, it may be better to read καὶ οὐ with two MSS.

294. Here, too (cf. 152-158), it is evident, from the manner in which Hecabe speaks of the desired omen, as well as from the fact that Priam without hesitation complies with her request (300), that Priam cannot already have received (or, at least, believed) from Iris the definite promise of Zeus that Achilles will spare him as an ἰκέρης.

304. The Alexandrian critics (see Scholia ed. Dindorf ii. 285) rejected this verse on account of the unusual use of χέρηβοιν.  

320. On account of the neglected ἅ, Bekker, Nauck, Christ, and Fick read διὰ δεισεος (from the Bankes Papyrus and several inferior MSS.). See M. 390, p. 365.

325. On διαφρων, see F. D. Allen in A. J. P. i. 133 ff. Allen rejects the derivation from δαινα, as well as that from δαί (battle), and prefers δαίς (torch). Hence the word signifies fiery hearted, or high-spirited.

340. Wackernagel (ἐπει περθέιτα 34) has some interesting remarks on the winged sandals of Hermes as recalling a popular belief in the assumption of the bird-form when speed was required. But it is doubtful whether the winged sandals were known to Homer. See Preller, Griech. Myth. 4 i. 413.

354. Simple adjectives in ἰς are very rare in Homer, the only other examples being σαφής and ψευδής. The neglect of the ἅ in νόον ἔργα is also uncommon. Menrad (De Contract. 47) proposes φραδέος νόν ἔργα or τοῖ ἔργα. See M. 390, p. 368.

369. In the parallel passages cited in the note, the inf. δαπαινασθαι is foreshadowed in the preceding principal clause, so as to be quite in place as an expression of the possibility conceived of. Here, on the contrary, the connection of the infinitives is so loose, and especially is rendered so difficult by the second member of the principal clause, that it may fairly be doubted whether the verse is genuine.

382. Bekker and Christ follow the Syr. Pal. and other MSS. in reading ἰνα τοι τάδε περ σόα μιμην instead of the usual order.

385. Most modern scholars reject this verse, but Leaf defends it. The suddenness with which Hermes breaks through Priam’s mask of reticence as to his identity is at least strange, and the thought in the last part of the verse is feebly and obscurely expressed. There is therefore good ground for doubting the authenticity of the verse. If 385 be omitted, the following answer of Priam, in which he declares himself to be the father of Hector, gains much in effectiveness, since the confession then comes solely as the result of an outburst of paternal feeling.
425. On ἀδούναι, see M. 85; Kühner-Blass 286, 2, A. 1.
434. On κέλεα, see M. 378* a.
437. In cases where ἄν and κέν occur in the same clause many scholars are
inclined to reject one of the particles as unnecessary. Others strive to find a
separate force for each. See Delbrück, Gebrauch d. Conj. u. Opt. 84 ff.; Lange
(i. 353, ii. 489). See also M. 363 f.; Bäumlein, Untersuch. über d. Griech. Modi
368 ff.; GMT. 194, 401.
449. On account of the neglected ἕ in ἀνακτί, Bentley conjectured (for ποιή-
σαν) δέμαντο (Fick δέμαντο), Dawes ποιόντα. See M. 390, p. 304.
456 ff. Leaf remarks: 'The κλασίη of Achilles is described as a full counter-
part of the Homeric house, with a fore-court and πρόδομος (673), αἰθοῦσα (644),
μέγαρον (647), and the whole is called ὁικός (572) and δώματα (512). This indicates
a complete difference of view from the rest of the Ἰλιάδ, except Book I [ix].
Even there, though the scene passes in the same place, there is hardly any
indication of any building on this scale. Cf. particularly I 658 f. with Ω 643 f.,
where in a precisely similar context the former knows nothing of an αἰθοῦσα.
The μνχός, however, is common to both (Ω 675 = Ω 663). In the rest of the
Ηλιάδ the κλασίη is hardly thought worthy of the formal compliment of an
ἐπίθετον ωρνας, the only exception being κλασίη ἐστυκτος (K 566, Ν 240),
and ἐστυκτος (I 663 = Ω 675), all late passages. The whole conception indi-
cates a poet who is more familiar with the palace than the camp. He has not
taken the trouble to consider how little his spacious dwelling agrees with the
crowding of the Achaïans along the shore, or indeed with the first conditions of
a naval camp.'
491. On the neglected ἕ in ἐτὶ τ' ἐλπεται, see M. 390, p. 367.
498. AH. make τῶν refer to all the sons ('von denen in grosser Zahl').
But this is not consistent with τῶν ὁ ὀντιά ὁμημακείωρα 494.
499. AH.3, with Leaf, adopt the reading of two MSS., αὔτος. The change
has much to recommend it.
506. This is the only case of the mid. ὑρέγεσθαι with χείρ or χείρας. Else-
where the act. is used. Hence it is perhaps better, with Leaf and others, to
take χείρ as χείρι and translate, 'to reach with the hand,' i.e. 'to lift my hand
to the lips of him who slew my son'; cf. Ψ 99. But the Paraphrast in Schol. Υ.
and many modern scholars prefer the construction χείρ ἄνδρος παιδοφόνου ποτὲ
αὐτός ὑρέγεσθαι = κύριε χείρας (178). Jordan remarks that it is precisely this
kiss, upon the hand which had slain his sons, which marks the extreme self-
abasement of the aged king. But this interpretation, like the one in the note,
is at variance with the ordinary use of ὑρέγεσθαι.
514. This verse, constructed after X 43, and perhaps Ψ 140, was rightly
rejected by Aristarchus, as carrying out the thought of 513 with too much full-
ness, and because the use of γνῶν here is entirely inconsistent with the usual
signification of the word. See Λpp. on Ψ 627.
519. This question does not seem to be introduced appropriately by the
preceding thought. Its content, too, is less natural in the mouth of Achilles
than in that of Hecabe 203–205.

527. On this allegory, and especially its interpretation by Plato (Rep. ii. 379),
see Schmidt, Ethik d. alt. Griech. i. 79, and Leaf’s note.

532. The interpretation of βοδόβρωτος in the note is also given by La Roche,
FF., and others. Leaf favors another explanation of the Schol., by which the
word is the same as διστρος. Cf. Aesch. Prom. 681.

544. For δῶρ, Leaf prefers the translation out to sea (cf. ἄναγετων), but La
Roche, FF., and Wackernagel follow the interpretation in the note.

550. Zenodotus read νίος ἐόδω, which Christ adopts and Brugman defends
(Problem d. Hom. Textkritik 53 ff.).

551. On the subjv. πάρσαθα, see Hale, Anticipatory Subjv. 17.

556 f. These verses were rejected by Aristarchus, since so much detail is
not suitable from Priam, and they are not appropriate to the impatient mood
of the aged king. Moreover, πράτων is scarcely intelligible. The following
verse (558) is wanting in good MSS., and was probably interpolated in order to
supply what was apparently necessary to complete the meaning of εἰσας, which
was not rightly understood. The unskilful borrowing of the words is also seen
in the fact that αὐτῶν stands here without meaning.

583. But how could Priam, sitting within the κλυσίη, see what was
going on without, since it was night? Leaf answers by explaining νάσφων
ἀειράσας, ‘not bringing him into the μέγαρον, but taking him into another
room.’

586. On the clause with μή, see Lange (i. 418), who makes the subjv.
ἀδιπτηται coordinate, not with the opt. immediately preceding, but with the
final clause ὡς μή . . . ἵος (583). The subjv. is certainly very strange. See
M. 298. Herwerden, to avoid the hiatus, proposes ἄλτοτι ἄρι, ‘Leaf objects
to this as too feeble, and regards the verse as the interpolation of a rhapsodist
who thought 586 not sufficiently explicit.

594. On the prominence here given to the ransom, see Schneidewin, Ueber
die Hom. Naiveltüt 46.

597. But little is known as to the exact meaning of κλωσμός, as compared
with θρόνος, except that it was apparently a lower seat, more easily moved, and
of less dignity. See Helbig 118 ff., 122 ff.

611. La Roche, following the Schol., explains this as meaning that Zeus
made the hearts of the people as hard as stone, that they should not bury the
victims. But this is hardly consistent with 612, and it is clear that in some
way the people were involved in the punishment of Niobe.

614–617. These verses interrupt the course of thought, and were rejected
by Aristophanes and Aristarchus (Scholia ed. Dindorf ii. 293). After the
speaker, in 613, has returned to the starting point of the narrative (602), the
application of the comparison to the present situation (618 f.) should follow, in
harmony with 601 f. The verses inserted contain a form of the myth which is
inconsistent with the previous narrative, and which has no application to the present case. See also Leaf's note.

617. Professor Sayce holds that the figure referred to in the note represents the great goddess of Carchemish, and that the cartouches engraved by its side, partly in Hittite and partly in Egyptian characters, show that it was carved in the time of Ramses-Sesostris himself. See Pausanias i. 21, 5; Quint. Smyr. i. 299 ff.; Jebb on Soph. Ant. 831; Ramsey in Journ. Hell. Stud. iii. 61 ff.

629 f. Gerlach (Philologus xxx. 57) remarks that these verses show a conception of the beauty of Achilles which puts it above even that of Helen; for Priam, who has suffered unspeakable sorrows at Achilles's hands, is forced to admire him, even at the moment when he asks for the return of his son's body. Helbig² (426) notices that the genuine Hellenic admiration for beauty stands out as conspicuously here as in any later expression.

681. On the opt. ἐκπέφυεσε, see Hale, Anticipatory Subjv. 34, 41.

687. παῖδες τοί is the reading of two MSS. and of Eustathius. It is adopted by AII.³ and Leaf. Other MSS. and edd. have παῖδες τοί, though this use of the article is difficult to parallel.

693. Wanting in the best MSS. Cf. 349–351, where simply ἐν ποταμῷ is used, without further description.

721. The best-supported reading, according to La Roche, is ὀδοῦδος | θρηνοῦς [i.e. θρηνωδοῦς], ἐξάρχοντ' οἶ τε στονδέσσαν ἀοίδην. | οἱ μὲν ἀρ' θρηνεοῦν. Düntzer has adopted this, and defends it in his Hom. Abhandlungen 388 f. The chief objections to this reading are the unusual use of θρηνοῦς and the un-Homeric order in ἐξάρχοντ' οῖ τε. The ordinary reading is θρήνων ἐξάρχον ὁ τε στονδέσσαν ἀοίδην | οἱ μὲν ἀρ' θρηνεοῦν. But as οἱ μὲν ἀρα always begins a clause in Homer the change adopted by Bekker², Peppmüller, and La Roche (from MSS. D. L. Lips.) to οἱ μὲν δὴ θρηνεοῦν seems necessary. See Bergk, Griech. Lit. i. 350 and Leaf's note. It is uncertain whether or not the song here was accompanied by instruments.

723–776. Various scholars have sought to show that these laments of Andromache, Hecabe, and Helen are strophic in composition. Von Leutsch (Philologus xii. 33 ff.) noticed that the lament of Hecabe falls naturally into four strophes of three verses each, and by means of rejecting certain verses, as interpolated, he extended the same principle to the other laments. Westphal regarded the laments as a comatic dialogue between the three women singly and the chorus of Trojan women. Christ, in the first edition of his Metrik, adopted a similar view, but in the second edition he confined the strophic arrangement to the lament of Hecabe. Peppmüller regards the laments as examples of the ancient νόμος. The νόμος, he says, consisted of three parts, the ἀρχὴ, ὀμφαλὸς, and σφραγίς. Thus in the lament of Andromache we have (1) ἀρχὴ (725–730), six verses; (2) ὀμφαλὸς (731–739), nine verses; (3) σφραγίς (740–745), six verses. In the lament of Hecabe the divisions consist of three, six, and three verses, respectively; in that of Helen, of three, seven, and three, three, and three verses.
772 being rejected. But the whole attempt to show a strophic composition in the passage is attended with the utmost uncertainty.

757. The ordinarily accepted etymology of πρόσφατος (προσ-φυ-τος), from φένω, gives the meaning just slain, as in the note. Another interpretation is found in Schol. B. ἦ ἀπὸ τῶν νεωστῆ πεφασμένων ἐκ γῆς φυτῶν, ἵνα δῆλοι τὸ χλωρὸς. Cf. πρόσφατον Θήβα ξενοδιής Pind. Pyth. iv. 299 (533). But both of these interpretations assign the meaning recent to πρός, which is difficult to account for. Hence AII. prefer to derive from φημι, in the sense to be spoken to, i.e. lifelike.

765. On ἑικοστὸν ἔτος, see Welcker, Ep. Kyklos ii. 265; Nitzsch, Beiträge 183.

768. On this use of ἐι with the optative, see Lange i. 372.

804. Schol. V. gives this in the form mentioned in the note, and adds another verse—"Ἄρσις θυγάτηρ μεγαλήγηρος ἀνδροφάνου. As the added verse was evidently intended to connect the Iliad with the Aethiopis of Arctinus, Fick rejects 804 also, since 803 concludes the action, and ἔστι common at the beginning of separate parts of the poem; cf. Τ i, Χ 1, Ψ i. See Fick, Ilias 235; Welcker, Ep. Kyklos ii. 170; Dünztzer, Hom. Abhandlungen 396.

III. METRICAL APPENDIX.1

I. DACTYLS AND SPONDEES.

Dactyls are far more numerous than spondees in Homer, as follows naturally from the prevalence of short syllables in Greek, and especially in the epic language. Leaving out of consideration the sixth foot of each verse, which is always a spondee or trochee, and comparing the number of dactyls and spondees in the first five feet, we find that 75½ per cent. of the feet are dactyls and 24½ per cent. spondees. But since the fifth foot is conventionally a dactyl it would perhaps be more instructive to confine the comparison to the first four feet, where the poet was unhampered by rule. In these the dactyls are 70½ per cent. of the whole number of feet and the spondees 29¼ per cent., or about 2½ dactyls to one spondee.2

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1 The statements here made are based upon a new examination of Homeric usage in T-Ω (according to the Dindorf-Hentze text), which is meant to be exhaustive in each case. But where the usage of other poets is cited for the sake of comparison, the editor has followed Ludwig's Aristarch's Homerische Textkritik.

2 The preponderance of dactyls in the first four feet is even greater in the later Greek hexameter poets (Apollonius Rhodius 73 per cent., Smyrnaeus 77 per cent., Nonnus 80 per cent.), largely in consequence of the fact that a mute followed by a liquid ceased to make position. In Vergil and Horace, on the contrary, the spondee prevails (Vergil 56 per cent., Horace 57 per cent.).
Of the 3754 verses in T-Ω, according to the text of this edition,

<table>
<thead>
<tr>
<th></th>
<th>contain no spondees except the sixth foot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>798</td>
<td>&quot; one &quot; besides &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>1613</td>
<td>&quot; two spondees &quot; &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>1084</td>
<td>&quot; three &quot; &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>241</td>
<td>&quot; four &quot; &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>17</td>
<td>&quot; five &quot; &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>1 (Ψ 221)</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Taking up the several places in the verse separately, the dactyl prevails:

- in the first foot in the ratio of 65 to 35,
- second " " " 61 to 39,
- third " " " 85 to 15,
- fourth " " " 72 to 28.

The spondee, therefore, is most frequent in the second foot, a little less frequent in the first foot, still less in the fourth, and very much less in the third. Arranging the six feet of the verse according to the relative frequency of spondees the order is 6th — 2d — 1st — 4th — 3d — 5th.

A spondee in the fifth foot makes the so-called 'spondaic' verse. These number 181 in T-Ω, or 4½ per cent. of the total number of verses.1 The last word in a spondaic verse is usually one of several syllables. Thus, of the 181 spondaic verses in T-Ω,

- 99 end in a word of four syllables,
- 43 " " three " "
- 6 " " five " "
- 5 " " " three " " + an enclitic,
- 3 " " six " "

156 out of 181.

The most frequent verse-forms in T-Ω are (d = dactyl, s = spondee):

- \( d \quad d \quad d \quad d \quad d \quad s \) 21 per cent.
- \( d \quad s \quad d \quad d \quad d \quad s \) 16 per cent.
- \( s \quad d \quad d \quad d \quad d \quad s \) 14 per cent.

It thus appears that more than one-half of all the verses in Homer fall under three out of the large number (32) of possible arrangements. It is interesting to note that in Vergil only eight per cent. of the verses are included under these three forms, the prevailing forms in his poems being

- \( d \quad s \quad s \quad s \quad d \quad s \) 15 per cent.
- \( d \quad s \quad d \quad s \quad d \quad s \) 11 per cent.
- \( d \quad d \quad s \quad s \quad d \quad s \) 11 per cent.

1 Spondaic verses are frequent in the Alexandrine poets, but they do not occur in Nonnus, and are very rare in Vergil (one-fifth of one per cent.).
METRICAL APPENDIX.

Only nine per cent. of Homeric verses fall under these three forms. The double contrast thus shown is highly significant of the wide difference in character between the hexameters of Homer and Vergil.

II. Verse-Pauses: Caesuras and Diaereses.

In discussing the Homeric caesura and diaeresis two points of view should be clearly distinguished. Wherever a word ends within a verse a slight break occurs in the flow of the rhythm. If this coincides with the end of a metrical foot it is called a diaeresis, but if it comes within a foot it is known as a caesura. It is obvious, then, that at the end of every word in a verse, except the last, there is either a caesura or a diaeresis, and if a verse could be found consisting purely of monosyllables it might contain no less than sixteen caesuras and diaereses (X 123 contains eight caesuras besides one diaeresis). If we discuss the subject (a) from the formal or mechanical standpoint, we may record every case of caesura or diaeresis, and so endeavor to ascertain the laws of arrangement which the poet may have followed. If we investigate from this standpoint no notice is taken of the meaning of the words or of the pauses in thought which occur. But (b) it is common in speaking of Homeric caesura to refer, not to the very numerous cases of mechanical caesura, but to the special caesura (or diaeresis) which coincides with that natural pause in the thought which is found in most Homeric verses, where the voice of the reciter rests for a moment. This is what is usually meant by the caesura of a verse, though for the sake of clearness the term 'verse-pause' is to be preferred. A second problem, therefore, is to investigate at what point in the verse, whether caesura or diaeresis, the poet prefers to make his chief pause. In this case we take no notice of the many caesuras or diaereses at which there is no pause in the thought, but confine our attention to the one place (or sometimes two) where such a pause clearly occurs.

Differences of opinion may arise as to where the pause in any particular verse should be placed, but it is plain that the most important pauses will usually coincide with marks of punctuation. The following table is therefore offered as a slight contribution to the discussion. It shows the number of times that marks of punctuation occur (in T-Ω) at the several caesuras and diaereses of the verse, according to the text of this edition. For the sake of brevity no distinction is made between masculine and feminine caesuras, except in the third foot.

*Verse-position of Punctuation Marks in T-Ω.*

\((c = \text{caesura}, \ d = \text{diaeresis}, \ m = \text{masculine}, \ f = \text{feminine}, \ 1 = \text{first foot, etc.})\)

\[
\begin{array}{ccccccccccc}
  c1 & d1 & c2 & d2 & c3m & c3f & c4 & d4 & c5 \\
  80 & 330 & 287 & 2 & 480 & 440 & 149 & 500 & 7
\end{array}
\]
The reader sees that the two caesuras in the third foot, if taken together, easily outnumber the pauses at any other place in the verse. But he may be surprised to learn that the marks of punctuation at the bucolic diaeresis outnumber those at any other single place. The large number which occur after the first foot, and within the second foot, is another unexpected result of the enumeration. No such pause occurs within the sixth foot, or after the third or fifth foot. About two-fifths of all the verses contain no mark of punctuation.

If commas are ignored on the ground that their insertion or omission is largely an arbitrary matter, and only the more important marks of punctuation (period, colon, question mark, dash, parenthesis) noticed, the proportionate frequency of pauses at the bucolic diaeresis and the caesura in the second foot is even greater, as follows:

<table>
<thead>
<tr>
<th></th>
<th>c 1</th>
<th>d 1</th>
<th>c 2</th>
<th>d 2</th>
<th>c 3 m</th>
<th>c 3 f</th>
<th>c 4</th>
<th>d 4</th>
<th>c 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>69</td>
<td>87</td>
<td>0</td>
<td>137</td>
<td>107</td>
<td>17</td>
<td>158</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

Scholars may differ as to the importance to be attached to these results, but, so far as the writer has observed, the facts here brought out have not been sufficiently reckoned with by students of Homeric verse. Cf. the results as to 'illicit' hiatus in III. 3 below.

III. Hiatus.

Homer is said to avoid hiatus, and yet in more than two thousand places in T-Ω, according to our text, a word ending with a vowel is followed, in the same verse, by a word beginning with a vowel. But on closer examination most of these examples of hiatus may be accounted for.

1. In more than four hundred cases the hiatus is only 'apparent,' since there is reason to believe that the second word originally began with a consonant (§ 14; M. 390-405).¹

2. In very many places hiatus really exists, but the circumstances are such that it does not offend the ear.

(a) In cases of synizesis (seven in T-Ω) the two words are almost fused together in pronunciation, so that they become practically a single word. Cf. ἦ ὠχVARCHAR Ψ 670.

(b) Where one vowel has already been elided from the first word (66 cases),

¹ In this enumeration the existence of an original consonant has been admitted in some cases where the evidence is not entirely conclusive, and other lost consonants besides ἄ have been noticed. See the list in Van Leeuwen’s Enchiridium Dictionis Epicae, pp. 161-182.
the two words are so closely bound together that the hiatus is not felt. The vowel elided in these cases is most frequently a.

(c) Analogous to (b) is the very frequent occurrence of hiatus (1122 cases) where a long vowel at the end of the first word loses half its quantity in the arsis of a foot before a vowel. This is called 'semi-elision,' and the hiatus is termed 'weak' or 'improper' hiatus.

(d) Hiatus is regarded as unobjectionable where the vowel at the end of the first word is i or u (41 cases). These vowels, probably from their semi-consonantal character, seem to have a peculiar power to resist elision. In these cases i seems to generate a y sound, and u a w sound.

(e) In 175 cases the hiatus occurs at a masculine caesura, where the thesis-stress may be supposed to give the long vowel sufficient firmness to resist shortening. These cases are therefore somewhat analogous to (d) above. They occur with approximately equal frequency in each of the first five feet: 18 in the first foot, 39 in the second, 41 in the third, 39 in the fourth, 38 in the fifth.

(f) In more than one hundred places hiatus occurs without any of the mitigating circumstances above described, but with so decided a pause in the sense that its existence is not unpleasantly noticed in reading aloud. (As a rule only those cases are included here in which the pause is sufficiently important to require a mark of punctuation.)

3. The 45 cases of hiatus\(^1\) which remain may be called irregular, since they are not justified by any clearly defined principle. They occur after an unaccented long vowel (nine), or after a short vowel (36), where there is no marked pause in the sense to account for the hiatus. Fourteen, to be sure, appear at the feminine caesura in the third foot (T 73, 133, T 148, \(\Phi\) 112, 421, 426, \(\Psi\) 224, 233, 252, 322, 585, \(\Omega\) 297, 733, 784), where a verse-pause frequently occurs. If the Homeric hexameter (as generally believed) was originally formed by uniting two short verses, this hiatus at the point of juncture may have been traditionally allowed. But, on the other hand, eight cases, the next largest number (T 286, 466, X 135, 152, 286, 347, \(\Psi\) 382, \(\Omega\) 122) are found at the diaeresis after the third foot, the 'worst pause.'\(^7\) Seven are at the bucolic diaeresis (T 170, \(\Phi\) 111, 224, \(\Psi\) 195, 224, 441, \(\Omega\) 641), five at the diaeresis after the second foot (T 93, 384, T 98, \(\Phi\) 362, X 199), four at the diaeresis after the first foot (\(\Phi\) 33, 575, X 260, \(\Psi\) 71), and two, two, and three, respectively, at the feminine caesuras in the first, second, and fifth feet (T 194, \(\Phi\) 569, — T 288, \(\Psi\) 263, — X 315, \(\Omega\) 349, 528).

\(^1\) Some of these cases might be differently classed by other observers, and some cases may have been overlooked. But the editor believes that the classification is substantially accurate and complete.
Recapitulation.

1. Apparent Hiatus
2. Allowable Hiatus:
   (a) Synizesis  
   (b) Elision  
   (c) 'Weak' hiatus  
   (d) After ε or υ  
   (e) After long vowel in thesis  
   (f) Pause in sense  
3. 'Illicit' hiatus

Homer does not avoid a monosyllable at the close of a verse so carefully as was done by Vergil. The Roman poet employs a monosyllabic ending scarcely once in 100 verses, while in T-Ω, on the other hand, 75 verses out of 3754 end in a monosyllable, or one in every 50. It is often said that Homeric Greek is richer in monosyllables than Latin, and this fact may be supposed to account for the difference in verse-structure here noticed. But many of the most frequent monosyllables in Greek are enclitics, which are not included in the above enumeration, and these are much less numerous in Latin. Moreover, if we compare the frequency of monosyllables in Homer and Vergil at some other point in the verse (e.g. at the beginning), no such difference is found to exist. Hence it may fairly be said that Homer does not object to the monosyllabic ending as strongly as did his Roman imitator.

It may be noticed in passing that in almost half (35 out of 75) of the cases of monosyllabic verse-endings in T-Ω we find that the monosyllable is either Ζεύς (twelve times), κηρ (ten times), πυρ (eight times), or χρή (five times). This is accounted for by the frequent recurrence of certain stock poetic formulas such as νεφεληγερέτα Ζεύς, ἀχυμένω κηρ, ἀκάματον πυρ, οὔδε τί σε χρή.

Over against this willingness to close the verse with a monosyllable may be set Homer's evident fondness for a longer word in the same position. More than one-fifth of all the verses end with a word of four or more syllables, a tetrasyllable, following the favorite bucolic diaeresis, being especially frequent.

Finally, there is some slight evidence in Homer of a tendency to make the verse-ictus at the close of the verse fall upon the same syllables as the word-accent. We find that in the last two feet of the verse the accent and the ictus coincide in about one verse out of every six, while in the first two feet the same phenomenon appears less than half as often. The tendency is therefore but slight, and might, perhaps, be explained from the general laws of word-accent.
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