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TO

THE MEMORY OF MY FATHER

THE REVEREND CHARLES WELLES CLAPP

1817-1884
PREFACE.

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 A–Σ.

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

I. INTRODUCTION.

A. The origin of the μῆνις. 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. Γ. The truce, and the duel between Menelaus and Paris.

II. THE FIRST DAY’S FIGHTING, CHIEFLY FAVORABLE TO THE GREEKS.

Δ. The breach of the truce by Pandarus, who wounds Menelaus, and the renewal of the conflict. Ε. The mighty deeds of Diomed. Ζ. The episode of Glaucus and Diomed, and the meeting of Hector and Andromache. Η. The duel between Hector and Ajax.

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. Η. 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.

Δ. Agamemnon performs great deeds, but is at length wounded and forced to leave the field, as are several other Greek chieftains. Μ. 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. Ⅲ. Menelaus distinguishes himself in the struggle over the body of Patroclus. Ⅳ. 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.
LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.

abs. = absolute, absolutely.
acc. = accusative.
acc. to = according to.
act. = active, actively.
adj. = adjective, adjectively.
adv. = adverb, adverbial, adverbially.
Aeol. = Aeolic.
antec. = antecedent.
aor. = aorist.
apod. = apodosis.
App. = Appendix.
appos. = apposition, appositive.
art. = article.
Att. = Attic.
attrib. = attributive.
aug. = augment.
c., cc. = chapter, chapters (when numerals follow).
cf. = compare.
chap. = chapter.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
const. = construe, construction.
contr. = contraction, contracted.
co-ord. = co-ordinate.
dat. = dative.
decl. = declension.
def. = definite.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
dir. = direct.
disc. = discourse.
Dor. = Doric.
edit. = edition, editor.
editt. = editions, editors.
e.g. = for example.
encl. = enclitic.
Eng. = English.
Ep. = Epic.
epith. = epithet.
equiv. = equivalent.
esp. = especial, especially.
etc. = and so forth.
excl. = exclamation.
f., ff. = following (after numerical statements).
fem. = feminine.
fin. = sub fine.
freq. = frequently.
fut. = future.
G. = Goodwin's Greek Grammar.
gen. = genitive.
GMT. = Goodwin's Moods and Tenses.
H. = Hadley's Greek Grammar, revised by F. D. Allen (1884).
hist. pres. = historical present.
ibid. = in the same place.
id. = the same.
i.e. = that is.
impers. = impersonal, impersonally.
impf. = imperfect.
inv. = imperative.
in. = ad initium.
indif. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Introd. = Introduction.
Ion. = Ionic.
κτλ. = καὶ τὰ ἄφας.
κτλ. = καὶ τὰ λοιπά.
Kühner-Blass = third edition of the first part of the Grammatik, revised by F. Blass.
Kühner-Gerth = third edition of the second part of the Grammatik, revised by B. Gerth.
Lat. = Latin.
L. & S. = Liddell and Scott's Lexicon, seventh and eighth editions.
l.c. = loco citato.
lit. = literal, literally.
masc. = masculine.
mid. = middle.
Ms., Mss. = manuscript, manuscripts.
n. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
obs. = observe, observation.
op. to = opposed to.
op. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
pred. = predicate.
prep. = preposition.
pres. = present.
priv. = privative.
prob. = probable, probably.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
quot. = quoted, quotation.
q.v. = which see.
refl. = reflexive, reflexively.
rel. = relative, relatively.
Rem. = remark.
S. = Schmidt's Rhythmic and Metric.
sc. = scilicet.
SCG. = Gildersleeve's Syntax of Classical Greek, First Part.
Schol. = scholiast.
sent. = sentence.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subord. = subordinate.
subst. = substantive, substantively.
sup. = superlative.
s.v. = sub voce.
trans. = transitive, transitively.
viz. = namely.
v.l. = varia lectio.
voc. = vocative.
§, §§ = section, sections.
Plurals are formed generally by adding s.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Γ, etc. in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.

In abbreviating the names of Greek authors and of their works, Liddell and Scott's practice is generally followed.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Τ.

Ταθ δ' ἀπέληγε χόλοιο καὶ ἐκθερε δῖος Ἀχιλλέως. *

Μήνιδος ἀπόρρησις.

'Hzs μὲν κροκόπεπλος ἀπ' Ὀκεανοῦ ῥόανων ἀρνυθ', ἵν' ἀθανάτουι φώς φέροι ἕδε βροτοῖσιν.

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 Θ1; for the second, cf. Oceanum interea surgens Aurora reliquit Verg. Aen. xi. 1.—'Hzs ["Εως"]; the goddess of dawn, Vergil's Aurora.—μὲν: correlative with δε (3) to empha-
size the simultaneity of the actions expressed by the imperfects ἀρνυθ and ἱκανε. —'Οκεανοῦ: 'Οκεανοῦ. § 17 a. — ῥόανων: 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. 'Hzs μὲν ἁθαῦθα προσεβήσετο μακρὰν Ὀλυμπον | Ζηνὶ φῶς ἐφέσων καὶ ἄλλοι ἀθανάτουιν B 48 f., ἡμος δ' ἡργεῖνα φάνη φοινικάκτυλος 'Hzs ε 228 (twenty times in the Odyssey), ἡλίως δ' ἄνθρωπος... ἵν' ἀθανάτουι σφεί-

* 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 Stephenus Grammaticus.
δὲ ἐστὶν ἴκανε θεοῦ πάρα δώρα φέρονσα.

ἐνθεὶ δὲ Πατρόκλῳ περικείμενον δὲ φίλον ὑίν

κλαίοντα λεγόμεν· πολεῖς δ' ἄμφ' αὐτῶν έταῖροι

μύρωντ'. ἦ δὲ ἐν τοῖσι παρίστατο δια θεάων,

νοῦ καὶ θνῆτοι βροτοῖν γ 1 ἡμ. — ἀθανάτους: 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. — Φόρος: φόρος, φῶς. § 4 τ. — ἤδε: correlative (in its strict use) with a preceding ἢμν. 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 ἀθανάτους contrasts the word before the caesura with the word before the close of the line. — The 'weak' hiatus in φέρων ἤδε is permissible (§ 9 δ). — The final vowel in ἤδε remains short before βρ. This is contrary to the prevailing Homeric usage (41 ἵ β), but occurs frequently before βροτός and its compounds. Contrast Πάτροκλῳ (4), τέκνον (8), ἄχρυμενοι (8), πάρα κλυτά (10).

3. ἤδε: i.e. Thetis, as appears from the close of the preceding book (Σ 616 ff.) ἦ δ' (Thetis) ἤρξα (falcon) ὡς ἀλτο κατ' Θεόλυμπον νυφέων | τεύχεα μαρμαροποτα παρ' Ἡφαίστου φέρουσα. — ἢ νῆας [ναῦς]: i.e. to the place where the ships were drawn up on the land. As these were near the κλώσαι, and equally conspicuous, ἢ νῆς often equals to the barracks. Cf. ἤδεν ἐν ἀγώνι 42.

— ἴκας: i 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 Νηρηδᾶς τε γὰρ ἐπὶ τῶν συνωρίδων (spans) ἔλει, καὶ Θέτιν τὰ δῖκα λαμβάνειν παρὰ Ἡφαίστου. καὶ δὴ καὶ ἄλλως ὑπὶ δῖκα διδὸς ὦν τοὺς πόδας ἐστὶν ἐρωμένοι (strong) καὶ ἔπισανθ οἶκετός ἐπεταὶ οἱ πυράγραφ (longs) ἵχων Ρακε. v. 19. 8.

4. περικείμενον (cf. 284): 'circumstantial' and subord. to κλαίοντα (5) which is 'supplementary' with εἰς. — δὲν (ἐντέρη): possessive. § 24 f. — The pause in the third foot is here slight, but points a contrast as in 2. — For the situation in the κλωσι of Achilles, cf. 211, and παράκλησι... ἄμφ' Ἀχιλῆα | Μυρμήδονες Πάτροκλον ἀνεστέλχοντο γούντες Σ 354 f.

5. Second half-verse as in B 417, Θ 537, λ 520; for the first, cf. κλαῖον δὲ λεγόμεν κ 201. — κλαίοντα: for the quantity of the final syllable, before a single liquid, see § 41 j. — πολές: πολ- λοί. § 20 f. — ἄμφι αὐτῶν: as in Σ 354 (cited on 4). — The masc. caesura is here prominent.

6. ἐν τοῖσι παρίστατο: stepped into
ἐν τ’ ἄρα οἱ φῦ χειρὶ, ἔποσ τ’ ἔφατ’ ἐκ τ’ ὄνομαζεν.
“τέκνον ἐμὸν, τοῦτον μὲν ἔδωκεν ἀχύρφασιν περ
κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἑτέρη δαμάσθη.

10 τόνη δ’ Ἡφαίστεοι πάρα κλυτὰ τεῦχεα δέξο
καλὰ μᾶλ’, οὗ οὐ πώ τις ἄνηρ ὁμοιοί φόρησεν.”

ὡς ἄρα φωνῆσασα θεὰ κατὰ τεῦχε’ ἔθηκεν
πρόσθεν Ἀχιλλῆσι: τὰ δ’ ἀνέβραξε δαιδαλά πάντα.
Μυρμιδόνας δ’ ἄρα πάντας ἐλε τρόμος, οὐδὲ τις ἔτη

their midst. Cf. ὅ τ’ ἐν μέσῳ καρπιστατο Δ. 212. — θεῶν [θεῶν]: goddesses.
— Caesura as in 2.

7 = Ζ 253, 406, Ξ 232, Σ 384, 423,
and in the Odyssey. — οἱ: αὐτῶ. § 24 c.
— φῦ: ἄρν. § 25 d. — χειρὶ: depends on ἐν, while οὗ is dat. of interest. This
const. is proved by ἔγνωσαν δὲ μ’ ἐκάκοι ἔφυ τ’ ἐν χείρας ἐκατός κ ρ. 397. — ἐκ ὄνο-
μαζέν: (‘called by name’) addressed,
always before a direct address, and
usually followed by a proper name or
other personal designation (here τέκ
— Notice the two cases of ‘apparent’
hiatus, ἄρα φοι and χειρὶ, φῆς. § 14.

8. Second half-verse as in Σ 112,
— This combination of a pause in the
second foot with the bucolic diaeresis
is often found in Homer. Cf. 21, 89,
92, 111, etc. But even here we see
the effect of the caesura in the third
foot, in throwing emphasis on τοῦτον μὲν.

9. κατόθαον, ἐτει: ‘weak’ hiatus as
in 2. — ἐτει δὴ πρῶτα: since once for
all. From that moment it was hopeless
attempt to save him. Cf. ἐξ οὗ δὴ τὰ
πρῶτα διαστήτην Ἀ 6, and ἐτει δὴ πρῶτα
τοῦτον ἐν δρασσὶ λέουσεν Ἀ 235. πρῶτον

and πρῶτα are used as adverbs with little
difference of meaning. — Caesura as in 2.

10. τόνη [οὐ] δ’ but do thou.
— Ἡφαίστεοι πάρα κλυτὰ τεῦχεα: cf.
tεῦχεα καλὰ φέρουσα παρ’ Ἡφαίστεοι
ἀπακτος Σ 137. — δέξο: first aor. inv. with
the variable vowel of the second aorist.
§ 30 j. Cf. the perf. inv. δέξεο τ 377.
— Here the chief pause is the masc.
caesura in the fourth foot, since πάρα
cannot be separated from its noun.

11. ἀμοιν: appropriate only for
caurass, 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 οὗ οὗ is permissible since the
elision of the final vowel of οὗ tends
to fuse the two words into one. § 9 e.

12. ὅς: ὄντως. — κατὰ ἔθηκεν: the
poet felt κατὰ as an adverb. §§ 3 d,
37 a, b. — τεῦχε’ ἔθηκεν: hiatus as in 11.

13. Ἀχιλλῆσ: Ἀχιλλὲως. § 5 d.
— τὰ: demonstrative, introducing δα-
δαλα. § 24 i. — ἀνέβραξε: cf. τὰ δ’ ἀνέ-
βραξεν ήτε ταῦτος φ 48.

14. Μυρμιδόνας: the Myrmidons, a
15 ἀντὶ τὴν εἰσιδέευν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς ὡς εἶδ', ὃς μιν μᾶλλον ἔδυ χόλος, ἐν δὲ οἱ ὁσεὶ δείκνυ τὸ φῶς ἐκεῖνα ἔξοδοι τοῦ ἔξω ἐξεφάνθην· τέρατον δ' ἐν χείρεσσιν εἶχων θεού ἄγλαθ δῶρα. αὐτὰρ ἐπεὶ φρειν ἵπτον τετάρπετο δαίδαλα λεύσσων, αὐτίκα μητέρα ἥν ἔπεα πτερόεντα προσηνύδα· μήτερ ἐμῇ, τὰ μὲν ὅπλα θεοὶ πόρεν, οἱ ἑπιεικῆς

Thracian tribe from Phthiotis, were the special followers of Achilles. Cf. οἱ τ' εἰχον Φθίνε... Μυρμιδόνες δ' ἐκαλέοντο... τῶν αὐτὴν καὶ την μὴν νεών ἵνα τρόπος Ἀχιλλεύς B 683 ff. — Second half-verse as in X 138. — ἔθε: εἰθε. — 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. ἀντὶ τὴν εἰσιδέευν [εἰσιδεῖν]: to look directly at the weapons. — ἔτρεσαν: (‘inceptive’ aor.) turned and fled. Cf. νῦν δὲ τρόμος ἐλλαβε πάντας Ἀχαιοὺς (when Thetis and the Nereids appeared at the funeral of Achilles) ω 49. — The masc. caesura is important here, in spite of the full stop at the bucolic diaeresis.

16. ὃς, ὃς: as, thus; to express the immediate succession of one action upon the other, as in Υ 424. Cf. Θέτις δ' ὃς ἡφαστο γονάν, ὃς ἐκεῖτ εἰμπεφνία Α 512 f., ὃς δ' θεων, ὃς μὲν ἐρος πυκνάς φρένας ἀμφικάλυφεν Ξ 204; also ut vidi, ut perii Verg. Ecl. viii. 41. — μὲν: αὐτὸν. — χόλος: fierce wrath against the slayer of his friend Patroclus, which the weapons would enable him to satisfy. — ἐν (adv.): within their sockets. — ἐδὲ οἱ δος: 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. δεινόν: adv. with ἔξοδοι θεοῦ [ἔξοδον ἀθεοῦ, § 26 τ], 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.). — ῥτό: out from beneath. — βλεφάρων: ablative gen. (of separation) with ῥτό. — ὃς εἰ: (‘as if’) like; cf. 366.

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

19. τετάρπετο (aor., § 33 f) λεύσσων: had sated himself with gazing at. Cf. Ω 633, and αὐτὰρ ἐπεὶ τάρπησαν ὑφώμενοι ὑβαλμοῦσι Ο 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. μητέρα ἥν: apparent hiatus (§ 14, s. v. ε). The possessive ὃς is usually reflexive in Homer (§ 24 f).

21. τά (dem.): these. — οἱ ἑπιεικὲς (sc. οὐτὶ): the rel. clause forms a pred.
to τὰ δὲλα ('being such,' i.e. 'so splendid, as'), and contains the leading thought. — Caesura as in 8.

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

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

24. τόφρα: refers not strictly to θωρήξομαι, but to the general idea of the conflict which is implied in that word. — Μενοιτίον: Menoeceus, 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 Sthenelus, and became the father of Patroclus. The flight of the latter from Opus, and his reception by Peleus, are recounted in Ψ 83 ff. — νῦν: const. with κατάδοσαι (25).

25. κατάδοσαι [καταδόσαι, § 11 a, b]: burrowing into the body of. — κατά: down through. — χαλκοτόπους: 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. ἐγγείωνται (this form here only): first aor. subjv. middle. — Second half-verse as in Π 545.

27. ἐκ δ' 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 ... σαπήν [σαφῆ, § 33 d]: the subj. is νεκρός. — χρόνος: 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 τάρσει: in place of τέκνον, occurs Σ 483, ν 362, π 436, Ω 357. — σήμερον: § 16 e.

30. τῷ [τῶντι]: dem. referring to Patroclus. For the dat. of interest
μνίας, αἰ ρά τε φῶτας ἀρημφάτους κατέδουσιν.
ἡν περ γὰρ κῆται γε τελεσφόρον εἰς ἐναιντών,
αιεὶ ταῦτ' ἔσται χρῶς ἔμπεδος ἥ καὶ ἄρείων.
ἀλλὰ σῦ γ' εἰς ἄγορην καλέσας ἤρωας Ἀχαιός,
μὴν ἄποειτῶν Ἀγαμέμνονοι ποιμένι λαῶν
ἀψα μάλ' ἐς πόλεμον θωρήσειο, δύσεο δ' ἄλκην."
ὅς ἄρα φωνήσασα μένος πολυθροσές ἐνηκεν,
Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νεκταρ ἔρωθρον
στάξε κατὰ μινῶν, ἵνα οἱ χρῶς ἔμπεδος εἰσ.

where an ablative gen. is expected, see § 3 g a. — ἀγρια φύλα: for this characterization of the flies, cf. P 570, where Athena instils into Menelaus μυῖας θάρσος.
31. Cf. Ω 415, X 72. — αἰ: sc. in the form of αἰθάλ.
32. κῆται [κηταί, § 34 i]: emphatically by γέ, and contrasted with the idea of burying. Cf. Ω 554. — τελεσφόρον εἰς ἐναιντών: ('to a year that brings completion') for a full year. The prep. expresses the farthest limit of the time during which something is true. ΗΑ. 796 b. This phrase occurs four times in the Odyssey, but only here in the Iliad.
33. ἔμπεδος: unwasted. — ἥ καὶ ἄρειων: 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. οὖλι περ πάρως ἵτε... ἥ καὶ ἄρειων Π 557.
34. Cf. αὔριον εἰς ἄγορῆν καλέσας ἤρωας Ἀχαιός a 272. — καλέσας, ἄποειτῶν (35): these express successive actions, and contain the chief elements of the command, — "first call the Achaean" etc. — ἤρωας Ἀχαιός: refers to the whole army (cf. 41), since ἤρως in Homer signifies merely warrior, and not hero.
35. ἄποειτῶν: here o is lengthened before the digamma (ἀποειτῶν), which was perhaps vocalized (ἀποειτόν). See § 14 j, and cf. 41, T 285, 382, 443, Φ 283, 329.
36. θωρήσεο: θωρήσου. — δύσεο δ' ἄλκην: cf. δύσεαι ἄλκην 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 πολυβαρος ἐνείη P 156, μένος πολυβαρος ἐνείη v 387.
38. ἀμβροσίην: here regarded as a sort of essence to protect the body from decay; cf. χρυσόν τ' ἀμβροσίῃ (sc. the dead body of Sarpedon), περὶ δ' ἀμβροσία εἰματα ἐσθαν Π 670. This is apparently a reminiscence of the custom of embalming as existing in prehistoric Greece, as well as in Egypt. Cf. ταρχέω (bury) and ταρχέων (embalm).
39. κατά (§ 41 j a) πνεύν: through the nostrils and so into the interior of the head (κατά because the body was
αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης Δίος Ἀχιλλεὺς
σμερδαλέα ἱάξων, ὥρσεν ὁ ἦρωας Ἀχαίοις.
καὶ ῥ᾽ οἱ περ τὸ πάρος γε νεῶν ἐν ἄγώνι μένεσκον,
οἱ τε κυβερνήται καὶ ἔχον οἴημα νηών
καὶ ταμία παρὰ νησίων ἔσαν, σῖτοιο δοτήρεσ,
καὶ μὴν οἱ τότε γ᾽ εἰς ἄγορήν ἵσαν, οὐνεκ᾽ Ἀχιλλεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυν ἀλεγεύης.
tὸ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυθείδης τε μενεπτόλεμος καὶ Δίος Ὀδυσσεύς,
reclining). Pouring the embalming substance through the nostrils into the head was a chief feature of the Egyptian method of embalming. Cf. πρῶτα μὲν σκολίῳ (crooked) σίδηρος διὰ τῶν μεξωτήρων (nostrils) ἑξάγουσι τὸν ἐγκέφαλον (brain), τὰ μὲν αὐτοῦ οὕτω ἐξάγοντες, τὰ δὲ ἑγκέφαλοι φάρμακα (drugs) Hdt. ii. 86. — Here, as in Ω 142 f., the poet feels it unnecessary to make special mention of the departure of Thetis.

40-75. Achilles, in presence of the assembled hosts, renounces his wrath, and urges renewal of the battle.

40. παρὰ θίνα: i.e. toward the center of the line of ships, for the forces of Achilles were stationed on the extreme right, as stated in Θ 225 f. (τοῦ ἦλθας νήφας ἱσασ εἴρουσα). — In this verse it is impossible to place the chief pause in the third foot.


42. καὶ ῥὰ: and indeed. — οἱ περ: even those who, resumed in 45 with καὶ μὴν οἱ. — νεῶν ἐν ἄγώνι: at the station of the ships. See on 3. — μένεσκον: ἔμενον.

43. οἱ τε: relative. Its pred. is κυβερνήται, with ἵσαν [ἵσαν] omitted as in Ψ 160. — καὶ... νηών: a clause explanatory of κυβερνήται. — ἔχον [ἐ- χον]: wielded. — οἴημα: rudders. The Homeric ship was steered by an oar thrust out at the stern.

45. ἵσαν: ἵσαν. — οὐνεκ᾽... ἀλεγεύης (46): as in Σ 247 f., Τ 42 f.

46. δηρόν: not more than fifteen days, according to the chronology of the Iliad, but a scholiast remarks μὲν ἡμέρα Ἀχιλλεῖ πολύ ήν ἀφετέρῳ.

47. σκάζοντε: Diomed had been wounded in the foot (Λ 377), and Odysseus in the side (Δ 437). The wounds had been received on the previous day, yet on the second day following they both take part in the funeral games of Patroclus in Ψ. — βάτην [βάτη- την]: aor. started. — Ἄρεος θεράποντε: comrades-in-arms of Ares. So kings are called θεράποντες Δίος. The θεράπων, like the esquire in chivalry, was often the equal of his lord in birth, though his inferior in age and fame. Cf. ὁ φίλοι ἄρως Δαναόλ, θεράποντες Ἀρής Β 110.

48. Τυθείδης, Ὀδυσσεύς: these two heroes are often mentioned together, beginning with the nocturnal raid in Κ.
ἐγχεῖ ἐρείδομένων. ἔτι γὰρ ἔχον ἐλκεα λυγρά·
καὶ δὲ μετὰ πρῶτη ἀγορῇ ἱζοντο κιώντες.
αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἁγαμέμνων,
ἐλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατηρῇ ύσμίην
οὔτα Κόων Ἀντηνορίδης χαλκήρει δοῦρι.
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλισθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενοι μετέφη τόδας ὡκὺς Ἀχιλλεῦς·
"Ἀτρείδη, ἦ ἂρ τι τόδ' ἀμφοτέρουσιν ἄρεων
ἔπλετο, σοὶ καὶ ἐμοί, ὥστε νῶι περ ἀχυμένων κήρ
θυμοβόρῳ ἔριδι μενεήναμεν ἐνεκα κούρης;
τὴν ὁφελ' ἐν νήσσι κατακτάμεν Ἀρτεμίς ἱῷ

49. First half-verse as in Ξ 38, κ 170. — γὰρ: long, as in Α 342, Β 39, λ 580; here prob. on account of the original σ in the stem of ἔχων. § 41 m.
— ἔχων: were afflicted with. See on 47.
50. καὶ: const. with ἱζοντο (§ 11 b).
— μετὰ: in (the midst of), with ἀγορῇ
as in θ 156 μεθ’ ὀμετέρῃ ἀγορῇ. — πρῶτη: in front of, — the place of honor for princes.
51. δεύτατος (pred.): apparently a superlative to δεύτερος. — Ἁγαμέμνων: in appos. with ὁ.
52. καὶ: also, with τόν. This is not an instance of the elliptical καὶ γὰρ.
53. οὔτα κτλ.: see Λ 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 = Λ 58. — τοῖσιν [αὐτοῖς]: dat. of advantage. — δὲ: often used to introduce an apodosis. § 3 n. — ἀνιστάμενος: probably with a staff in-his hand, as in the assembly of the Ithacans when Telemachus rose to speak, σκηνωτέρον δὲ οἱ ἐμβαλε χειρὶ κῆρει β 3 7 f.
56. ἦ ἂρ τι: the question expects a negative answer. Was this, then, any better for us both? ἂρ marks the question as arising directly from the existing circumstances. Cf. Φ 288, and for the interr. use, cf. Ζεθεῖ πάτερ, θεὺ παύη . . . ἀσας Θ 236 f. — τότε: points to the following clause with δὲ (57).
57. δὲ: when, not merely explanatory, but also serving to recall the situation vividly to mind. Cf. τῇ ἐβαν εὐχωλαί, δὲ δὴ φάμεν εἵναι ἀρνοί Θ 229.
— πέρ: with νῶι, has an emphatic force which is difficult to reproduce in English. — ἀχυμένων κήρ: the same verse-close appears in Ψ 284, 443. Here it refers to wrath at a supposed insult. Cf. 8 and note.
58. θυμοβόρῳ ἔριδι: cf. θυμοβόρον ἔριδος μὲν Η 210. — μενεήναμεν (aor.): fell into a passion. — εἰνεκα κούρης: in a tone of contempt.
59. ἐν νῆσσι [ναυσί]: sc. immediately after she was brought thither as
HOMER'S ILIAD, BOOK XIX.

60 ἢματι τῷ, ὑ' ἐγὼν ἐλόμην Δυστήμων ὀλέοσας·
tῷ κ' οὐ τόσοιο Ἀχαιοὶ ὀδαξ ἔλον ἀσπετός οὐδ' ὁποιεῖν ὑπὸ χερσίν, ἐμὲ ἀπομηνίσαντος.
*Εκτορὶ μὲν καὶ Τρώσι τὸ κέμδιον, αὐτὰρ Ἀχαιοὺς
dηρὸν ἐμῆς καὶ σῆς ἔριδος μνήμεσθαί δῶ.

65 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἁχνύμενοι περ,
θυμὸν ἐνεσθεσοί φίλοι δυσάσαντες ἀνάγκης·

νὸν δ' ἦ τοι μὲν ἐγὼ παῦσθ' χόλον, οὖδὲ τί με χρὴ
ἀσκελέως αἰεὶ μενεανέμεν· ἀλλ' ἄγε θάσσον

a captive. See on 3 and 42. — κατα-
κτάμεν: κατάκτησαί. — "Ἀρτέμις: this
goddess sent sudden or painless death
to women (Φ 483), as Apollo to men.
Cf. Ω 605, 758, Ἄπολλων ἀλλ' ἄγιον
βελέσοιν ἐποχύμεον κατεσφέν (sc. the
helmsman of Menelaus) γ 279 f. — This
wish is not prompted by any ill-will
toward Briseïs, but merely by the
thought of the unhappy consequences
of the quarrel.

60. ἄλομην: chose her for myself
from the booty. — Δυστήμων: a town
in Mysia, the home of Briseïs. Cf.
Βρασίδος... τὴν ἐκ Δυστήμου ἔξελετο
Β 689 f., and T 291—300.

61. τῷ: then, in that case, taking
up the previous wish. — ὀδαξ ἔλον ἀσ-
πετός οὐδας: as in Ω 738, χ 269 (si-
milar expressions occur B 418, Α 749, Χ
17); equiv. to "would have bitten the
dust." Cf. ἡμοῦ σεμένει ορε
μοιμοῖ γερβ. Α. ε. αν. Χ 418. —
ὀδας: equiv. to τοῖς ὁδόνων. Cf. τῷ
(with the fist) Ψ 621, λῆ (with the
foot) Z 65. § 38 g.

62. ἢμεν ἀπομηνίσαντος (as in I 426):
because I had withdrawn in wrath.

63. μὲν [μὴν]: to be sure. — τῷ:
points back to στε (57); its pred. is
(ἣν) κέμδιον. — For the thought, cf. ἔ
κεν γηθήσατε Πραμάς... ἄλλοι τε Τρώσ
μέγα κεν κεχαρολατό θυμίζειν; εἰ σφῶν τάδε
πάντα κυθατό μαραμένους Λ 255 ff.

64. δηρὸν... μνήμεσθαί: i.e. they
will long remember the straits to which
they were brought by our quarrel. Cf.
καὶ τοι τῶν μεν προτε-
tύχθαι ἐάσομεν II 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 112; cf. ἀλλὰ τὰ μὲν προτε-
tύχθαι ἐάσομεν II 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 χρεῖα,
and the acc. (μὲ) is probably to be con-
strued as the limit of motion with some
verb like ἔκαμε supplied in thought. Cf.
τίνα (upon whom ἔ) χρεῖα τὸσον ἦκε; β
28. — πάω: the pres. (I now give up)
is more emphatic than the future.

68. ἄσκελως (σκέλως): 'dried up,'
and hence tough, unyielding, relent-
less. The word occurs nowhere else,
though we find ἄσκελες αἰεὶ in a 68. —
μενεανέμεν: cf. 58 and 367. — ἀλλ' ἄγε
θάσσον: as in T 257, where, too, it is
the verse-close.
70. Cf. κηρύσσειν πολεμώντες κάρη κο-
μώντας Ἀχαίοις, ὀφρ' ἐτι καὶ Τρόων πειρήσομαι ἀντίος ἑλθὼν,
αἴ κε ἔθελωσ' ἐτι νυσοίν ιαύειν. ἀλλὰ τιν' οἷον ἀσπασίως αὐτῶν γόνιν κάμψειν, ὅσ' κε φύγγοιν
δηνὸν ἐκ πολέμου ὑπ' ἔγχειος ἦμετέροιο.

ὁς ἔφαθ', οἱ δ' ἔχαρησαν ἐυκυψίμεδες Ἀχαῖοι
μὴν ἀπειπότος μεγαθύμου Πηλέωνος. 
τούσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
[αὐτόθεν ἐξ ἔδρας, οὐδ' ἐν μέσσοισιν ἀναστάσι.]
HOMER’S ILIAD, BOOK XIX.

"ἄ φίλοι ἦρωι Δαναοί, θεράποντες Ἀρης,
ἐστεάτος μὲν καλὸν ἀκονέμεν, οὐδὲ ἐσικεν

80 ὑββάλλειν· χαλεπῶν γὰρ ἐπισταμένη περ ἐόντι.
ἀνδρῶν δ’ ἐν πολλῷ ὀμάδῳ πῶς κέν τις ἀκοῦσαι
ἡ εἶποι; βλάβηται δὲ λιγύς περ ἐὼν ἀγορητῆς.
Πηλείδη μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
σύνθεσθ’ Ἀργείων, μοθὸν τ’ εὖ γνῶτε ἐκαστος.

85 πολλάκις δὴ μοι τοῦτον Ἀχαιοῖ μυθον ἔειπον,

ἐθέων ν 56): directly from his seat,
more closely defined by οὐδ’ . . . ἀνα-
στάς, without taking his stand in the
midst of the assembly, though this does
not exclude Agamemnon’s rising to his
feet (ἐστεάτος, 79). The emphasis
rests on ἐν μέσωσιν, for the usual place
of the speaker was μέση ἄγωρη, 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. ἐστεάτος [ἐστεάτος] . . . ἀκονέμεν: it is seemly to listen to one who has risen
in the assembly to speak.

80. ὑββάλλειν: interrupt; cf. τὸν
δ’ ἀρ’ ὄπωβλησθην ἤμελετο Λ 292. This
is an isolated case of ‘apocope’ of this
preposition. Cf. ἄποιμισε (o 83), and
see § 11 d. — χαλεπῶν . . . ἐόντι: for it
is annoying to the speaker (to be inter-
rupted), even though he be very expert.

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

82. ἡ εἶποι: resumes the thought
in 80. — βλάβηται: (‘is hindered’) is
impeded, followed by the concessive
clause λιγύς . . . ἀγορητῆς, as in B 246.
βλάβηται is a ‘thematic’ present with
the short stem. An aor. would be
equally suitable, since the passage is
gnomic in tone (M. 30). — Agamem-
non’s introductory words (79 to 82),
in which he strives earnestly to pre-
vent 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 . . . ἐνδείξομαι: I will
open my mind to the son of Peleus.
This is the only example of this com-
 pound in Homer. — αὐτὰρ 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. οἱ δ’ ἄλλοι . . . ναοὺς Ἐ 78 f.

85. τοῦτον μοθόν: after μοθὸν just
before, this is awkward, though it is
to a certain extent explained, by the
clause καὶ . . . πένθεσθον (86), as a re-
proof, or reproach. Its content, how-
ever, is not further mentioned, since
the vindication follows at once. The
speaker means, of course, the reproach
of having wronged Achilles. For such
καὶ τέ με νεικεῖσκον· ἐγὼ δ’ οὖν αἰτίος εἰμι,
ἀλλὰ Ζεὺς καὶ μοῦρα καὶ ἡροφοῖτις Ἐρινύς,
οἴ τέ μοι εἶν ἄγορῇ δρεσῖν ἐμβαλὼν ἄγριον ἄτην
ἡματι τῷ, ὡς Ἀχιλλῆς γέρας αὐτὸς ἀπηύρων.
90 ἀλλὰ τί κεν ῥέξαμι; θεὸς διὰ πάντα τελευτᾷ.
πράσβα Δίδος θυγάτηρ Ἀτη, ἦ πάντας ἀᾶται,
οὐλομένη· τῇ μὲν θ’ ἀπαλοί πόδες· οὐ γὰρ ἐπ’ οὐδε

reproaches, see B 239 f., I 106 f. — μοῦρα ὑπον: as in ρ 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 τε: 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. — ἐισκεῖσκον: for the iterative impf., see § 36 a, b.

87. μοῦρα: fate. — ἡροφοῖτις Ἐρινύς: 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 Ω 41. Cf. ἄγριον . . . θυμόν I 629. The infatuation was in consequence of the most violent wrath.

—ἄτην: passion; strictly ‘moral blindness,’ leading to mad folly and ruin.


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

90. τί κεν ῥέξαμι: 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. — διὰ: with τελευτᾷ (this compound here only), conducts everything to its end according to his will. — πάντα τελευτᾷ: as in Σ 328.

91. πρόβα: exalted, with Δίδος θυγάτηρ forming the pred. to Ἀτη. Cf. καὶ γὰρ τε λυταί εἰς, Δίδος κοῦραι μεγάλου I 502. — πάντας: all whom she wishes.

—ἄᾶται: infatuates.

92. μὲν 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
πίναται, ἀλλ' ἄρα ἦ γε καὶ ἄνδρῶν κράτατα βαίνει
βλάπτουσι' ἄνδρώπους· κατὰ δ' οὖν ἔτερον γε πέδησεν.
καὶ γὰρ δὴ νῦ ποτε Ζήν' ἄσατο, τὸν περ ἄριστον
ἀνδρῶν ἥδε θεῶν φασὶ ἐμεναι· ἀλλ' ἄρα καὶ τὸν
Ἡρη θῆλυς εὐσάνα δολοφροσύνης ἀπάτησεν
ήματι τῷ, ὦτ' ἐμελλε βίην Ἡρακλείην
'Ἀλκμήνη τέξεσθαι εὐστεφάνῳ ἐνὶ Θῆβῃ.

η τοῦ ὅ γε εὐχόμενος μετέφη πάντεσοι θεοῖσιν·
"κέκλυτε μεν, πάντες τε θεοὶ πᾶσαι τε θέαναι,

(I 505), she is called ἄρτικος, 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.
— καὶ ἄνδρῶν κράτατα: over the heads of men.

94. κατὰ: const. with πέδησεν, ensnared, — a picturesque expression for the mysterious power from which men cannot escape. The aor. is "gnomic." HA. 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. — δὴν: indeed, I tell you. — ἄσατο: as in 91, 129. This is in proof of the statement in 91, ἦ πάντας δάραι. The mid. is used like the passive δάρης 113. — ἄριστον: the most exalted; cf. ἄριστή (majesty)
I 498.

96. ἄνδρῶν ἦδε θεῶν: a formula for "all living beings." Cf. σὲ φανὶ (i.e. Zeus) περὶ φέρεις ἐμεναι ἄλλοιν, ἄνδρῶν

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 Ἡρακλέης, since the latter is unsuited to dactylic verse (— — ∨—). This verse ends with three spondees, which is uncommon.

99. Ἀλκμήνη: daughter of Elec- tryon and wife of Amphitryon. — ἐνυστεφάνῳ (here only in the Iliad of a city): encircled 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. — There is a humorous effect in the important tone with which Zeus makes this announcement, when it is contrasted with the ease
105 τῶν ἀνδρῶν γενεῆς, οἱ θ' αἵματος ἐξ ἐμεύ εἰσίν." τὸν δὲ δολοφρονέοντα προσηύδα πότνια Ἡρη: "ψευστήσεις, οὐδ' αὕτε τέλος μῦθῳ ἐπιθήσεις. εἰ δ' ἄγε νῦν μοι ὁμοσσον, Ὀλύμπε, καρτερῶν ὅρκον, ἦ μὲν τὸν πάντεσσι περικτίονεσσιν ἀνάξειν, ὅς κεν ἐπ' ἣματι τῶδε πέσῃ μετὰ ποσοὶ γυναικὸς

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

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

104. ἐκφανεῖ: with φώσδε; cf. 118 and Ἀλεη γέων γὰν οὐκ ἐκφανεὶ ἐκφάνον δ 12. — περικτίονεσσιν: dat. of ‘interest,’ instead of the gen. which often follows a verb of ruling. See § 3 g a.

105. τῶν ἀνδρῶν: depends on γενεῆς (from the race); the whole with ἀνδρα (103). — αἵματος: in blood, an unusual gen. of connection or reference. The poet probably confuse two constructions, (1) of αἵματος ἐμεύ εἰσιν (as in Π 241), and (2) of ἐκ ἐμεύ εἰσιν (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 = Ξ 197, 300.

107. ψευστήσεις (here only): you will prove a liar. — αὕτε: on the contrary, pointing to the relation between proclamation and fulfilment. — τόλος μῦθῳ ἐπιθήσεις (as in Π 369): add fulfilment to the word, fulfil 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. εἰκα, a.g.e. Its use as a conj. was probably a later outgrowth of this original signification (M. 320).

— Ὀλύμπε: in the voc. with no name added, as in Ο 375, a 60. — καρτερῶν ὅρκον: see on 113.

109. ἦ μὲν: (strongly affirmatory) certainly and truly; similarly used (in oaths), Λ 78 f. καὶ μοι ὁμοσσον ἦ μὲν μοι . . . ἄρχειν, K 321 ff. καὶ μοι ὁμοσσον ἦ μὲν τοὺς ἐπτοὺς τε καὶ ἄρματα ποιλα χαλκῷ | δοσέμεν.

110. ἐν ἣματι τῶδε: on this day; as in Ν 234.
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tων ἀνδρῶν, οὔ σῆς ἐξ αἰματός ἐλοι γενέθλης."
ἀς ἑφατο· Ζεὺς δ’ οὐ τι δολοφροσύνην ἐνύησεν,
ἀλλ’ ὄμοσε μέγαν ὅρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
Ἡρη δ’ ἀίξασα λύπειν βίον Οὐλύμπου,
καρπαλίμως δ’ ἵκετ’ Ἄργος Ἀχαικόν, ἐνθ’ ἄρα ἡδὴ
ἰφθίμην ἄλοχον Σθενέλου Περσημάδαο.
ἡ δ’ ἐκεῖ θείοι νιόν, ὁ δ’ ἕβδομος ἐστήκει μείς·
ἐκ δ’ ἄγαγε πρὸ φῶσι καὶ ἠλιτόμηνον ἐόντα,

111. aijmatos: 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 ὅρκον: by Earth, Heaven, and the Styx. The oath was καρπέρων (108) on account of the binding force which such witnesses would exercise upon the swearer. Cf. the oath of Hera to Zeus ιστοὶ νῦν τὸδε γαῖα καὶ οὐρανὸς ... καὶ τὸ ... Στυγὸς ἱδωρ ... σή θ’ ἱερὴ κεφαλὴ καὶ νωτέρων λέχων οἱ θεοὶ ἡβ. — ἐπιτο: referring to what immediately precedes; then, i.e. there, therein. — πολλὸν [πολυ] ἀάσθη: “fell victim to a grievous deception.” Cf. μέγ’ ἀάσθη Π 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 (Ω 408), πολυπτυχος (Τ 5), ἀγάννυφος (Α 420), νυφεύς (Σ 616).

115. Ἄργος 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. — ἐνθ’ ἄρα: where, you know.

116. ἱφθίμην ἄλοχον (as in Ε 415, of Aegialea, ἱφθίμην ἄλοχος Διομήδεως ἵππῳ δέμουα): Amphibia, or, according to others, Nicippe, daughter of Pelops. To complete the const. with ἡδή, sc. οὐσαν.

117. οὗ δέ: introducing μείς, which is an Aeolic form for μην, used here only. — ἐστήκει: had begun. Cf. τοῦ δ’ ἵσταμένου (μηνός) ξ 182, where ἵσταμένου is used in a similar way. The ἵσταμένου 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. — πρὸ (adv.): forth. — ἠλιτόμηνον (here only): explained by the Schol. as failing in the due number of months, prematurely born. Cf. 117, and τιμήσων ἀλτήμηνον Ἐφροθῆ γα Ηesiod Shield of Heracles 91.
'Αλκμήνης δ’ ἀπέπαυσε τόκον, σχέθε δ’ Εἰλειθυίας.  
αὐτὴ δ’ ἀγγελέουσα Δία Κρονίωνα προσηύδα.  
"Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θῆσω.  
ἡδὴ ἀνήρ γέγον’ ἐσθλός, δ’ Ἀργείων ἀνάξει,  
Εὐρυσθέου Σθενέλοιο πάις Περσηφάδαο,  
σὸν γένος· οὐ οἱ ἀείκες ἀνασσέμεν Ἀργείωνων."  
δ’ φάτο, τὸν δ’ ἄχος ὅν κατὰ φρένα τύφε βαθείαν.  
αὐτίκα δ’ εἶλ’ Ἀτην κεφαλῆς λιπαροπλοκάμου  
χωμενος φρεσὶν ἔπτη, καὶ ἄμοσε καρπερὸν ὄρκουν  
μή τοῦ ἑσ Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα  
αὐτῆς ἔλευσεσθαι Ἀτην, ἡ πάντας ἀἀται.  
δ’ εἰπὼν ἔρρυψεν ἀπ’ οὐρανοῦ ἀστερόεντος

119. σχέθε δι: held back (continually), forming, with Εἰλειθυίας, a paratactic clause in explanation of ἀντέταυσε τόκον. See on 103. — So in the Hymn to Delian Apollo (99) Hera postpones the birth of Apollo.

120. Second half-verse as in A 539.  
— ἀγγελέουσα: the only instance in Homer of this use of the fut. partic. to express purpose without a verb of motion.

121. Ζεῦ πάτερ: spoken by his wife, as in E 757; so Thetis in A 503. This form of address marks his patriarchal and royal dignity. Cf. Aεολε, namque tibi divom pater atque hominum rex etc. Verg. Aen. i. 65.  
— ἀργικέραυνε: as in Τ 16, Χ 178; cf. ἄφηκε ἄργητα κεραυνὸν Θ 133. — ἐν φρεσὶ θῆνα: cf. πειθέο δ’, ὡς τοι ἐγὼ μῆθ’ ἐν φρεσὶ θεῖω Π 83.

124. σὸν γένος: emphatic apposition, with sarcastic allusion to the words of Zeus 103 ff. — There is a mocking tone, also, in the ‘litotes’ οὐ οἱ ἀείκες, it is not unseemly for him. The same words are used in O 496 of a warrior dying for his country. Cf. οὐ τοι ἄεικες, Π 70.

125. For the first half-verse, cf. ὅς φάτο, τὸν δ’ ἄχος νεφέλη ἐκάλυψε Π 591.  
— κατὰ φρένα τύφε βαθείαν: struck deep into his soul. This use of the adj. is not materially different from that in P 313 μέσην κατὰ γαστέρα τύφος. A still closer parallel is manet alta mente repoustum Verg. Aen. i. 26. τόποι in a metaphorical sense here only. Cf. I 3 βεβολήσατο, of grief.

126. λιπαροπλοκάμου: this word is used nowhere else, and seems to be an ornamental epithet, essentially equivalent to ἐνυπλοκάμω.  
127. καλ... ὄρκον: cf. δ 253, κ’ 381, μ 298, σ 55, where similar expressions are used.

129. Cf. 91.

130. ὅς 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. ἐβήκε ποδὸς τεταγων ἀπό
χερὶ περιστρέψας, τάχα δ' ἵκετο ἐργ' ἀνθρώπων.
τὴν αἰεὶ στενάχεσχ', δὴ εὖν φίλον νῦν ὄρωτο
ἐργον ἄεκες ἔχουν ὑπ' Εὐρυσθῆς αἴθλων.
ὡς καὶ ἔγω, ὡτε δὴ αὕτε μέγας κορυθαίολος Ἠκτῶρ

'Αργείων ολίκεσκεν ἐπὶ πρυμνήσι νέεσσων,
οὗ δυνάμην λελαθέσθ' ἂτης, ἦ πρῶτον ἀάσθην.
ἀλλ' ἐπεὶ ἀσάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,
ἀψ ἄθελω ἀρέσαι, δόμεναι τ' ἀπερείσι' ἄποινα·
ἀλλ' ὅρσεν πολεμόνδε, καὶ ἄλλους ὀρνυθι λαοὺς.

دواρα δ' ἔγων ὃδε πάντα παρασχέμεν, ὅσα τοι ἑλθὼν

βηλοῦθεσεσίων (of Hephaestus) A 591.
— The first half-verse as in v 299; the second, as in v 113.

131. περιστρέψας: as in θ 189, of Odysseus hurling the discus, τὸν ἀρνοφέρας ἄνθρωπος (strong) ἀπὸ χειρῶν. Cf. ἐπιδωσόμεθα, Τ 298. He whirled her around, as a modern athlete whirls the hammer, in order to gain momentum for the throw.— ἐργ' ἀνθρώ-

πον: the fields of men, the tilled fields, i.e. the inhabited earth. Cf. the same expression in Π 392, ἦ 259.

132. τὴν: i.e. Ate, but thought of subjectively, his folly, deception. So Helen to Menelaus, ἄτην δὲ μετέστεκον, ἔν άφροδίτῃ δώκε δ 261 f.

133. ὑπ' Εὐρύσθης ἄθλων: in consequence of the tasks imposed by Eurythes. Cf. the same words Θ 363, and the statement of Heracles to Odys-

seus, Ζηνὸς μὲν πᾶς ἡ αἰχμονος, αὕταρ ἄειν | εἰχον ἄπεφεσῃρν· μᾶλα γὰρ πολὺ χειρον φωτὶ | δεδμήμην, δὲ μει χαλετοὺς ἄπεεθῆκεν' ἄθλων λ ὑ 260 ff.

134. δὴ αὕτα (with 'synizesis'): now in turn. The distress of the Greeks is analogous to the suffering of Heracles.

135. Second half-verse as in N 333, Σ 51, O 722. — ὀλίκεσκεν: 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 ἔ-

λετο Ζεὺς: as in Z 234. — For the thought, cf. 'But the Lord hardened Pharaoh's heart, and he would not let them go.' Exodus x. 27.

138 = I 120. — ἄψ: again. — ἀρι-

σειν: make amends for. The object, my folly, is to be supplied from ἀσα-

μην (137). — ἀποινα: recompense.

139. First half-verse as in Δ 264; second, as in O 475. — ὅρων: inv. of the mixed aor. ὁρώμην (§ 30 j). The act. and mid. are well contrasted in ὅρων and ὅρην. — ἄλλους λαοὺς: probably the Myrmidon alone are meant. Cf. the words of Patroclus to Achilles ἀλλ' ἐμὲ περ τρέον ἄχ', ἄμα ὅ' ἄλλων λαὸν ὑπασσον | Μυρμιδώνιος
Π 38 f.

140. ἔγων ὅσι (with inf. of possible result): am here (i.e. am ready) to make over to you. For this use of ὅσι
χθιζὸς ἐνὶ κλισίῳν ὑπὲρχετο δίος Ὃδυσεύς.
εἰ δὲ ἑθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρης.
δῶρα δὲ τοι θεράποντες ἔμης παρὰ νῆς ἔλοντες
οἶσουν', ὃφρα ἔδησ, ὅ τοι μενοεικέα δῶσω.

145
tὸν δὲ ἀπαμειβόμενος προσέφη πόδας ὁκὺς Ἀχιλλεύς.
"Ἀτρέδη κύδιστε, ἄναξ ἀνδρών Ἀγάμεμνον,
δῶρα μὲν, αἳ κ’ ἑθέλησθα, παρασχέμεν, ὡς ὑπεικές,

cf. εἰς καὶ πάθε (i.e. the ambassadors)
τάδε’ ἐπόμεν, οἷον ἤποντο Ι. 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. χθιζός: pred. adj. where the
English idiom uses an adverb. Η.Α.
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
Πρεσβεία), actually took place on the
second evening before, i.e. the night
preceding the third day of battle,
which begins with Λ 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.
— ei δ’ ἑθέλεις: as in π 82. — Cf. παρα
ἄγε νῦν ἐπίμειον ἐπειγόμενος περ ὅδοιον
α 309, and T 189.

143. δῶρα δὲ ... οἴσουν (144): a
paratactic addition to the inv. ἐπίμειον.
—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 rela-
tion of θεράποντες to Agamemnon.—

ἐμῆς παρὰ νῆς: const. with οἴσουν.

144. ἔδησ [ἐδη]: 2 aor. middle.
§ 26 p. — δ: δή.

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, ἡχμεν: inf.
for inv. — ἕ τε: standing without a
 correlate this is extremely rare. Μ.
340. — πάρα σοι: that rests with you,
is as you please, πάρα standing for
πάροι (Η.Α. 109 b; G. 116. 2; § 37 c),
as often. Cf. ei δ’ ἑθέλεις πεῖδος, πάρα
τοι διόροι τε καὶ ἔπαντα, γ 324. — μνησά-
μεθα χάρμης (as in Ο 477, χ 73): 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 ἑπεικές), and yet, in
ędę διατριβέν. ἕτι γὰρ μέγα ἔργον ἀρεκτών.

[ὡς κε τις ἄντ' Ἀχιλῆα μετὰ πρῶτου θιῶν ὑδητα
ἔχεις χαλκεῖ χρῶν Τρώων ὀλέκοντα φάλαγγας,
ωδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.]

τὸν δ' ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσέας.

"μὴ δὴ οὖτως, ἀγαθὸς περ ἔως, θεοεῖκεν Ἀχιλλεῖν,
νῆστιας ὄτρυνε προτὶ Ἰλιον ύπα τ' Ἀχαίων
Τρωὶς μαχησμένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔστα
φύλοισιν, εὕτ' ἀν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέρουςιν.

ἀλλὰ πάσα σθαί α 生命周期 θοῦ ἐπὶ νησίων Ἀχαίων

the same breath, tells Agamemnon
that he may keep them.

149. κλοτοπευεῖν: a word of un-
certain derivation, used here only. It
apparently signifies make long speeches.
— ἵνας' δόντας: 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. — ἄρεκτων [ἀ-, ἰέω]:
used here only.

151. ὡς: as, rel. adv. with ὀλέκοντα.
ὡς, with τις, has for its antecedent ὡδὲ
τις (153), i.e. with the same eagerness
for battle with which etc. — Ἀχιλῆα:
with a certain loftiness of tone, for ἢμε.
Cf. Ἡ 76 δεῦρ' ἔτω ἐκ πάντων πρῶμοι ἡμeres
ἐκτορὶ βίῳ, where Hector speaks
himself in the same way. So 'But
will ye dare to follow | If Astur clears
the way?' Macaulay's Horatius xiii.

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

153. μεμνημένος: used 'absolutely,'
as in τοῖν ἦν γὰρ κεφάλην ποθὲν
μεμνημένη αἰτὶ 343. Mindful of
the ἔργον ἄρεκτων (150) to be per-
formed. — ἀνδρὶ μαχέσθω: fight with
his man.

155 = Α 131. — δὴ οὖτως: with
'synizesis,' as in 134. — ἀγαθὸς περ
δῶν: seems to refer to the prowess of
Achilles as enabling him to endure
what other men could not.

156. νῆστιας: from νῆ- and the
stem δ- (ἐσθίω). — προτὶ Ἰλιον: const.
with ὄτρυνε.

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

158. εὕτ' ἀν πρῶτον: when once,
with the aor. subjv. in a fut. perf. sense,
as often. — ἢττερον αἴτε μαχήσοντι,
eis δ' κε τέκμωρ | Ἰλιον εὐφωνίν H
30 f. — ὁμιλήσωσι: come into close
combat.

159. ἀνδρῶν: sc. of both parties.—
ἐν: adv. with πνεύσῃ.
σίτου καὶ οἶνου· τὸ γὰρ μὲν ἔστι καὶ ἄλκη.
οὐ γὰρ ἀνὴρ πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἀκμηνος σίτου δυνηστεῖ αὐτὰ μάχεσθαι·
εἰ περ γὰρ θυμῷ γε μενοῦνα πολεμίζειν,
ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἥδε κιχάνει
δάφα τε καὶ λιμός, βλάβεται δὲ τε γοῦνατ' ἱόντι.
ὁς δὲ κ’ ἀνὴρ οἶνου κορεσσάμενος καὶ ἐωδῆς
ἀνδράσι δυσμενεσσι πανημέρους πολεμίζῃ,
θαρσάλεων νῦ οἱ ἦτορ ἐνί φρεσίν, οὐδὲ τε γυῖα
πρὶν κάμνει, πρὶν πάντας ἔρωσι πολέμου.
ἀλλ’ ἀγε λαὸν μὲν σκέδασον καὶ δεῦπνον ἀνωχθὶ

161 — I 706. — τὸ: agrees in gender
with the pred. μένος.
162. πρόπαν . . . καταδύνα: as in
Ω 713, cf. ὃς τότε μὲν πρόπαν ἦμαρ ἐς
ἥλιον καταδύνα Α 601.
163. ἀκμηνος: 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 ἀκμῆ (sc. τοῦ
πεινῆ, or ἐσθίει) for ἄστια. — ἀκμηνος
σίτου: without tasting food. Cf. the
opposite idea in 167. — ἁντα: frequent
in Homer for ἄστια. C.f. Τ 88.
164. εἰ περ: with ἄλλα τε (yet) in
the apodosis, like si . . . at. The
apodosis is really contrasted with the
prothesis. See § 3 n.; HA. 1046, 2 a; G.
1422; and cf. εἰ περ γὰρ τε χέδων . . .
kαταπέγγυ, ὃ ἄλλα τε καὶ μετόπισθεν ἐχει
κότων Α 81 f., where the correspondence
of thought is still further indicated by the
particles τέ, τέ. — μενοῦνα: subjv.,
as in the parallel case cited above.
Cf. Φ 570, Χ 86.
165. γυῖα: limbs (arms and feet). —
κιχάνει: comes over him. For a slightly
different use, cf. καὶ λὴν σὲ γ’ ἐμελλε
cιχήσεσθαι (overtake) κακὰ ἔργα ι 477.
166. βλάβεται . . . ἱόντι (as in Ψ 34):
are weakened (i.e. tremble) as he moves.
167. οἴνου: gen. of material (or
fullness) instead of the less frequent
instrumental dative. See HA. 743;
G. 1112. This gen. is ‘partitive’ in
origin.
168. First half-verse as in Ρ 158,
and elsewhere; second, as Α 279 (al-
mmost).
169. οἶ: the pers. pron. instead of
the demonstrative after a hypothetical
rel. sentence. Cf. ὃς κε θεοὶς ἐπικε-
βηται, μάλα τ’ ἐκλων αὐτοῦ Α 218, δὲν
dὲ κ’ ἐγὼν . . . νοὴς . . . ὦ οἱ ἐπειτα | ἄρ-
κοι νοσεῖται Β 391 ff., δὲν δ’ ἂν . . .,
nοὴς . . . οί . . . μητροῦμαι Ο 348 f. —
οὐδὲ τε γυῖα: as in μ 279. — γυῖα: acc.
of the ‘part affected.’ Cf. Φ 26, Ψ 63.
170. πάντας ἔρωσι πολέμου: i.e.
the battle is entirely finished. Cf.
ἄλλοτε δὴ ποτὲ μᾶλλον ἔρωσι πολέμου | μέλλω Ν 776, μή πω τίς ἐρωταῖνα πολέμου
Ρ 422.
171. σκέδασον: this request is ad-
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dressed to Achilles, as it was he who had summoned the assembly. Achill

es compiles in 276. — σκίδασον . . .

όπλεσθαι (172) : as in ψ 168 f.

172. ὀπλεσθαι : here and ψ 159 only; usually ὀπλίζομαι. — τά: de-

monstrative.

173. οὐσίω: inv. of the mixed aorist. See on 139.

174. ἀφθαλμοῦσιν: emphasizing ὅσιοι in contrast to mere hearsay. — σὺ . . .

λανθής: cf. σὺ δὲ φρένας ἤδειον λά

θής 382.

176 f. = I 133 f., 275 f. — μη: see on 22. — τής: refers to Briseis (as in I 133, 275) and depends on εὖς.

Though Briseis has not been men-

tioned here, or directly referred to, she is comprised among the δῶρα of 172. — The importance which is at-

tached to the oath (cf. 178, where it appears that the full satisfaction of Achilles depends upon it) is explained in I 340 ff., where Achilles declares his love for Briseis, for whose beauty cf. T 282.

178. καὶ: even, with σοι. — Παοσ:

cf. σὺ δὲ Παος ἐνθεοθ θυμὸν I 639; used of sincere reconciliation. See on 147 f.

180. ἃ: adv., in any way. — ἐπι-

δεικταί: adv. with ἔχεω, = ἐπιδεικταί. Cf. καλῶς ἔχεω, familiar in prose. —

δικής: your due, that which justly be-

longs to you. — δικης . . . ἔχοθα: fail to receive your full rights, be curtailed in your rights.

181. ἐφ' ἄλλοφ: in the eyes (or judg-

ment) of another. Cf. ἄμφος ἐν ἴσθον

ἐκ τοιοῦ πείρας ἐλέος (to gain a de-

cision 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 f. ἔτοιμοι: ἔπι. — βασιλῆς: subj. of ἄμφος ἐσταθαί, which seems to be a strengthened form of ἄμφος εσταθαί (found here only). — ἄνδρα: obj. of ἄμφος ἐσταθαί. — τά: refers to βασιλῆς. — “It is no cause for criticism that a king should thoroughly conculcitate a man, when he has first insulted him as you have done.” The passage is somewhat obscure.—For 183, cf. Ω 369,
Ανδρὶ ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπῆν ἤ.

τὸν δ᾽ αὐτὲ προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

“Χαίρω σεῦ, Λαερτίαδε, τὸν μῦθον ἀκοῦσας
ἐν μοίρῃ γὰρ πάντα δίκεο καὶ κατέλεξας.
ταῦτα δ᾽ ἐγὼν ἐθέλω ὄμοσαι, κέλεται δὲ μὲ θυμός,
οὐδ᾽ ἐπιορκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
μιμνεῖ τείου ἐπειγόμενος περ Ἀρχης,
μιμνεῖ τε ἀλλοι πάντες ἀλλείς, ὃφρα κε δῶρα
ἐκ κλίσις ἐλθοῦσι καὶ ὄρκια πιστὰ τάμωμεν.
ἂν δ᾽ αὐτῷ τὸ δ᾽ ἐγὼν ἐπιτελλομαι ἡδὲ κελεύω.
κρυνάμενος κοὐρητας ἀρωτήσας Παναχαῖων
δῶρα ἐμῆς παρὰ νηὸς ἐνεκέμεν, ὡς Ἁχιλῆι
χθιζὼν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας.

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

185. σεῦ: with ἀκοῦσας. Cf. Ω 767.
186. ἐν μοίρῃ: duly, properly. Cf.
νῦν ὅμων ἐν ὑπη κατὰ ὑπη τέφεται χ 54; usu-
ually κατὰ μοῖραν as in Ι 59. — δίκεο:
gone through with, reviewed. Cf. αἰξ ἄγ᾽ ἐγὼν,
ἐξεχυρ. καὶ πάντα διζωμαι I 60 f.
187. ταῦτα: i.e. as indicated in 175 f.
— ἀθώω: am ready (cf. δδε, 140). Aga-
memnon gives the chief place to the
oath, just as Odysseus, in 178, had
emphasized it as especially important
for the reconciliation. — κέλεται δὲ μὲ
θυμός: as in K 534, δ 140.
188. ἐπιορκήσω: here only. —
πρὸς: in the presence of, before. ΗΑ.
805, 1 α; G. 1216, 1 α. Cf. μάρτυραι
... 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 de-
finite divinity, viz. Zeus, as Aphrodite
in Γ 420; often it is indefinite.

189. τείου: explained by ὃφρα κα
kτλ. 190. — ἐπειγόμενος περ Ἀρχης: as
in 142.
191. ὄρκια πιστὰ τάμωμεν (as in
Γ 94; cf. ὄρκια πιστὰ ταμῶσες ω 483):
make a strong bond of reconciliation
under the sanction of an offering. —
ὀρκια: refers to the victims, since
tάμωμεν is equiv. to slay.
192. σοι δ᾽ αὐτῷ: i.e. Odysseus
(cf. 185).
193. κοὐρητας [κοῦροντι]: another
word peculiar to this book; cf. 248,
and see on ἄκμην 183. The word is
used as a proper name in Ι 529 Κου-
ρητίς τ᾽ ἐμάχοτο.
194. δῶρα: here of the inanimate
objects only, and hence with ἐνεκέμεν
(carry). The hiatus δῶρα ἐμῆ is un-
usual. § 9 f. — ἐνεκέμεν: the aor. inf.
used elsewhere in Homer is ἐνεκα (Ξ
334, ο 286). For the inf. as inv. here
and in 195, cf. 147 f.
195. χθιζὼν: as adv. here only.
See on 141.
Ταλθύβιος δὲ μοι ὡκα κατὰ στρατὸν εὐρίν Ἀχαιῶν κάπρον ἐτομασάτω, ταμέειν Δίι τ᾽ Ἡλίῳ τε.

tὸν δ᾽ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεὺς.

“Ἀτρείδη κύδιστε, ἄναξ ἄνδρῶν Ἀγάμεμνον,

ἀλλοτέ περ καὶ μᾶλλον ὄφελλετε ταῦτα πένεσθαι,

ὅπποτε τις μεταπαυσωλὴ πολέμιοι γένηται

καὶ μένος οὐ τόσον ἦσσιν ἐνὶ στήθεσιν ἐμοίσιν.

νῦν δ᾽ οἱ μὲν κέαται δεδαὐγμένοι, οὐδ᾽ ἐδάμασσεν

196. Ταλθύβιος: the principal herald of Agamemnon, mentioned Α 320, Π 118. In Ἡρ. vii. 134, we are told that his descendants still flourished as heralds in Sparta in the time of Xerxes.

—— Second half-verse as in Α 229, 484, Β 439.

197. κάπρον: the later Greeks employed a boar, a ram, and a bull, as victims in the ratification of oaths; cf. ταῦτα δ᾽ ὄμοσαν, σφάξατε ταῦρον καὶ κάπρον καὶ κρινὰν Xen. Anab. ii. 2. 9. This triple sacrifice was called by the later Greeks τριτόκος, and by the Romans suovetaurilia. The boar, too, was the animal over which the competitors at the Olympic games swore that they would observe the rules of honorable contest. Paus. v. 24. 9 f. — Δι: cf. Διὶ δ᾽ ἡμεῖς ὄμοσαμ ἄλλον Γ 104. — Ἡλίῳ: cf. ἡλίῳ δ᾽, δὲ πάντ᾽ ἐφορῆς καὶ πάντ᾽ ἐπακολουθεῖς Γ 277. — Zeus is regarded as near at hand on Mt. Ida, and is the special guardian of solemn oaths. The sun is appropriately included, as a witness, in the sacrifice, since he sees all things in his daily course through the heavens from East to West.

198 f. = 145 f.

200. ἄλλοτε: 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 μᾶλλον: even more zealously than you do, emphasizing the concessive clause, to indicate full agreement; cf. the frequent καὶ λίπη, and καὶ in K 120 ἄλλοτε μὲν σε καὶ αἰτιᾶσθαι ἄνωγα. — ὄφελλε: present. — ταῦτα πένεσθαι: closes the verse as in π 319, ω 407.

201. μεταπαυσωλή: here only, but παυσωλή B 386, and μεταπαυσωμενοί P 373, are found. — γένηται: future in sense, like ἦνιν 202; cf. δτε... ἐπεξην 183. ἦν would be used with ἐπεξε in Attic.

202. μένος: warlike ardor. — ἦσσιν (θ 163, 580) [☯]: for the regular Homeric form ἦσσιν. Cf. ὑσι (for ὑσσι) Σ 274.

203. νῦν δὲ: the contrast is paradoxically expressed, — the first member (νῦν... ἐδοκεῖ) describing the situation, while the second (ὑμεῖς... ὄτρισθεν 205) reproachfully emphasizes the conduct of the persons addressed, as inappropriate to the circumstances. — κέαται: κεῖσθαι. §§ 34 i, 26 t.
Εκτωρ Πριαμίδης, οτε ο Ζεύς κύδος ἔδωκεν,

υμεῖς δ' εσ βρωτῶν ὀτρύνετον. ἦ τ' ἄν ἐγώ γε

νῶν μὲν ἀνώγοιμοι πτολεμίζειν νίας Ἀχαϊῶν

νήστιας ἀκμήνοις, ἀμα δ' ἥλιῳ καταδύντι

τεύξεσθαι μέγα δόρπον, ἐπ' ἐναίμεθα λάβην.

πρὶν δ' οὖ πος ἄν ἐμοί γε φίλον κατὰ λαμών ἴεῖν

οὐ πόσις οὐδὲ βρωσίς, ἐταῖρον τεθνητός,

ὡς μοι ἐνὶ κλισίῃ δεδαιγμένος ὃζει χαλκῷ

κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροι

μύρονται· τὸ μοι οὖ τι μετὰ φρεσὶ ταῦτα μέμηλεν,

204 = Θ 216, Α 300. — δτι: here, as

often, is almost causal in force.

205. ἔμεις: i.e. Agamemnon and

Odysseus, and therefore with verb in

the dual. — βρωτῶν: here and σ 407

only (for the usual word βρωσίς, 210),

epulatio, eating, as an action.—ἡ

τε: certainly, in truth, with an adver-

sative relation to the preceding.

207. Cf. 156, 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 indic. fut. after the

subjv. of exhortation or the imv., in
direct discourse. Cf. νῦν μὲν πάσωμεν

τόλμωμ. . . . ὑστερον αὐτὲ μαχήσονται

II 29 f. In such a case the fut., coming

after the subjv. or imv., 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

ἀνώγοιμ (206) to govern τεύξεσθαι.—

ἐπ' ἐν: with opt. on account of the

opt. in the principal clause, as in ὜

227. See GMT. 542; M. 300 a. But

we expect τισώμεθα.—τισάμεθα λά-

βην: cf. θεόi τισαλατό λάβην ν 169.

209. πρὶν: adv.—οὐ ποι ἄν . . .

ἵειν: as the realization here depends

upon the speaker himself, the expres-

sion has the tone of a strong assertion

(cf. τὰν οὐκ ἄν τι φέρου ἀνδρῶν ἀδικοῦσι

ἔμει Α 301), as is often the case with

an opt. with ἄν and a negative word.

—ἵειν: this form of the opt. is not

found elsewhere. Cf. τοι Λ 21.

210. βρωσίς: here only in the Ἰλιάδ.

—ἐταῖρον τεθνητός: the gen. abs. is

not so common in Homer as in later

Greek, but this is a clear case. It

expresses both time and cause.

211. Second half-verse as in 283,

292, Σ 236, Χ 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 rigidos calces extendit Persius iii. 105.—ἀμφὶ δ' ἐταῖροι:

closes the verse as in K 151, O 9, X

240, and often in the Ὀδύσσεια. This

clause is coordinately attached to the

rel. clause preceding (parataxis), though

subordinate in thought.

213. τὸ: therefore, as in τὸ καὶ κλαί-
αλλά φόνος τε καὶ αἷμα καὶ ἄργαλεος στόνος ἄνδρῶν.

tὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς:

“ὡ ’Ἀχιλεῦ Πηλῆς υἱὲ, μέγα φέρτατ’ Ἀχαιῶν,
κρείσσων εἰς ἐμέθευν καὶ φέρτερος οὐκ ὄλγον περ
ἐγχει, ἐγὼ δὲ κε σεῖο νοήματι γε προβαλοίμην
τολλὸν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

τῷ τοι ἐπιτήτῳ κραδίη μύθουσιν ἔμοισιν.
αἴμα τε φυλόπιδος πέλεται κόρος ἄνθρωποις,
ὁς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχειεν,

ουσα τέτηκα Γ 176. See M. 133,
‘neuter pronouns may be used in the
accusative adverbially.’ — πάντα: i.e.
πόσις καὶ βρώσις (210).

214. For this accumulation of
expressions for the same thought, cf. ἀμ
φόνον, ἄν νέκνας, διὰ τ’ ἵντεα καὶ μέλαιν
αἷμα Κ 298. — στόνος ἄνδρῶν: as in Δ
445 ὀφέλλοντα στόνον ἄνδρῶν.

216 — Π 21, λ 478. — νῦ [ createSelector ]: for
the short penult (the i being virtually
lost between two vowels), cf. διογενῆς
Πηλῆς υἱὸς Δ 489, ἐσθ’ ἔβαλ’ Ἀθημιώνος
ὑιὸν Δ 473, and see § 5 g. The natural
pause after a vocative, especially at
the principal caesura of the verse, al-
 lows the final syllable to be treated as
long. Cf. ΘετίΟ 88, γέρον Ω 569.

217. ἄς [el]: always enclitic in
Homer. — οὐκ ὀλγον περ: strongly
emphasizes the comparative, as in Θ
187, of the discus, στιβαρώτερον οὐκ
ὀλγον περ.

218. προβαλοίμην: here only with
the meaning surraas; cf. περιβάλλετον,
Ψ 276 (also Ψ 572). — For the thought,
which is expressed with true Homeric
frankness, cf. Ἀχιλλεύς’s own admission
in Σ 100, ἁγορῇ δε τ’ ἁμεινοεῖς εἰς καὶ
ἀλλοι.

219. τολλὸν [πολό]: adverbal. —
ἐτι . . . οἶδα: as in Φ 440; cf. ἀλλὰ
Ζεὺς πρότερος γεγένει καὶ πλείονα ἦδη Ν
355. — Odysseus refers, of course, to
the richer experience which comes with
riper years.

220. First half-verse as in Ψ 591;
cf. σοι δ’ ἐπιτολμάτω κραδίη καὶ θυμὸς
ἀκοίνων a 353, and τοῖς δ’ ἐπετείθηθεν
θυμὸς μ 324. “Exercise self-control
and listen to me with patience.”

221. αἴφα τε: cf. αἴφα τε οἰ (i.e. a
king) δῶ | ἄφενεν πέλεται καὶ τιμηστέ-
ρος αὐτὸς a 392 f. In this case, τε seems
to be ‘gnomic’ (M. 332), rather than
correlative with δὲ in 225.

222. ἦ τε (i.e. φυλόπιδος): of which,
to be construed with καλάμην as well as
with ἄμητος (223). φύλος is used con-
cretely with reference to the following
picture, and designates the warriors
taken collectively, thus corresponding
to the harvest-field. — καλάμην: straw
(collective), referring metaphorically
to the soldiers who fall in battle. —
χθονὶ: to the ground; ‘dative of
approach.’ — χαλκὸς: of the sword,
which mows down like the sickle;
χέω serves as a causative to πιπτω.
άμητος δ’ ὀλύμπωσ, ἐπὶν κλίνησι τάλαντα 
Zeús, ὅς τ’ ἀνθρώπων ταμίης πολέμου τέτυκται.

225 γαστέρι δ’ οὐ πως ἔστι νέκυν πενθῆσαι Ἀχαιός·
λίγη γὰρ πολλοί καὶ ἐπήτρυμοι ήματα πάντα
πόστουσιν· τότε κέν τις ἀναπνεύσεις πόνοιο;
ἀλλὰ χρῆ τὸν μὲν καταθάπτειν, ὅς κε θάνησιν,

υθλέα θυμὸν ἔχοντας, ἐπ’ ἡματι δακρύσαντας·

δ’ οὖσοι δ’ ἄν πολέμου περὶ στυγεροί λίπωνται,

- 223. ἀμητός (here only): harvest, grain. — ἐπὶν κλίνησι τάλαντα Zeús (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 χρύσεα πατήρ ἐτίατε (poised) τάλαντα, ἐν δ’ ἐτίαι δῦο ἰρὲ 
tαυτελόεος βανάτων Θ 69 f., and X 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 τις ἄν τάδε γηθεσθειν; I 77. — πόνοιο: i.e. πενθῆσαι γαστέρι, though πόνοι in Homer usually signifies ‘toil’ (especially of battle).

228. καταθάπτειν: including the burning of the body. Cf. φέρρως (logos) δ’ ἄλφα ταμώτες . . . θάπτοις μ 11 f. — δς κε θάνησιν: cf. δς κε θάνησι βροτῶν δ 196.

cadentes | cernimus, ut nemo 
possit maerere vacare. | Quo 
magis est aequum tumulis mandare peremptos | firmo animo, 
et luctum lacrimis finire diurnis Tusc. Disp. iii. 27, 65.

230. περί: adv. with λυπωμένη (usually ὑπολείπονται, cf. Ψ 615), in the sense are left. Cf. περί φυγόντε M 322, 
περίκεται I 321.
HOMER'S Iliad, Book XIX.

μεμνησθαι πόσιος καὶ ἐδητύος, ὅφρ' ἐτι μᾶλλον ἀνδράσι δυσμενέσσι μαχώμεθα νωλεμές αἰεί, ἐσσάμενοι χροτ' χαλκῶν ἀτείρεα. μηδὲ τις ἄλλην λαόν ὀτρυντὸν ποτιδέγμενον ἵσχαναόσθω:

235 ἦδε γὰρ ὀτρυντὸς κακὸν ἐσσεται, ὡς κε λίπηται νυσών ἐπ' Ἀργεῖων ἀλλ' ἀθρόοι ὀρμηθέντες Τρωών ἐφ' ἱπποδάμωσιν ἐγείρομεν ὃδ' Ἀρη.

η καὶ Νέστορος χιασ ὑπάσσατο κυνάλυμου Φυλεῖδην τε Μέγητα Θόαντα τε Μηριόπην τε καὶ Κρειονιάδην Λυκομήδεα καὶ Μελάνιππον.

231. μεμνήσθαι: const. with χρὴ 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. ἵσχαναόσθω: partic. from ἵσχανον: aor. mid. partic. from ἵκνον. — χροτ: upon the body. Cf. χθονι 222. — ἄλλην: sc. beside the one contained in the foregoing words (231 ff.).


235. ἦδε γὰρ ὀτρυντὸς κτλ.: for this summons will be an evil thing etc. Cf. the threat of Agamemnon ὑν δὲ κε... ἐθλοντα τόθος | μμνάζειν παρὰ νυσὶν κορωνίαν, οὐ οἱ ἔπετα | ἄρκιν ἐσσεται φυγάς κόνος ἢς' οἰωνώδ B 391 ff. — δὲ κε: with the subjv. in a hypothetical clause; si quis.

236. First half-verse as in M 246. — ἀθρόοι ὀρμηθέντες: in sharp contrast to λίπηται 235.

237 = Δ 352. Cf. T 318, and θομεν, ὅφρα κε θάσσον ἐγείρομεν ὃδ' Ἀρη B 440. — ἐγείρομεν: aor. subjv., since the short variable vowel is not used in the present. § 27 a and c. — ἄλλην Ἀρη: “the fierce fury of battle.” — The dactylic rhythm is suited admirably to the sentiment.

238-231. Delivery of the gifts, and solemn reconciliation between Agamemnon and Achilles.

238. See on 143. — Νέστορος χιασ: i.e. Antilochus and Thrasymedes. Cf. Π 317 ff., where their names appear. — ὑπάσσατο: took as colleagues; so in K 238.

239. Μέγητα: nephew of Odysseus. He appears in N 692 as leader of the Epeians; cf. τῶν αὐτῷ ἕγεμόνειν Μέγης B 627. — Θόαντα: an Aetolian chief; cf. Ἀτλούδων δ' ἕγειτο Ὁδα Ἀεαδαμανὸς υἱὸς B 638. — Μηριόπην: the famous comrade and charioteer of Idomeneus.

240 f. Λυκομήδεα: a Boeotian. Cf. ἦδ' ἄμφι Κρειοντος υἱὸν Λυκομήδεα δῖον I 84. — Μελάνιππον: an Achaean, mentioned here only. The warriors of this name in Θ 276 and O 576 are Trojans.

— θομεν: λίπαι.
βὰν δ’ ἤμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρείῳ 
αὐτίκ’ ἐπειθ’ ἀμα μῦθος ἔην τετέλεστό τε ἔργον. 
ἐπὶ τὰ μὲν ἐκ κλίσεως τρίποδας φέρον, οὐσ οἱ ὑπέστη, 
αἰθωνας δὲ λέβητας ἐείκοσι, δῶδεκα δ’ ἰπποὺς.

245  ἐκ δ’ ἄγον αἰσις γυναῖκας ἀμύνονα ἔργα ἰδνίας ἐπὶ’, ἀτὰρ ὑγνοτίνῃ Βρισιῆτα καλλιπάρων.
χρυσοὶ δὲ στῆσας Ὀδυσσεὺς δέκα πάντα τάλαντα ἱπχ’, ἄμα δ’, ἀλλοι δόρα φέρον κούρητες Ἀχαιῶν.
καὶ τὰ μὲν ἐν μέσῃ ἄγορῃ θέσαν, ἀν δ’ Ἀγαμέμνων

250 ἰστατο. Ταλθύβιος δὲ θεῶ ἐναλίγκιοι αὐδὴν κάπρον ἱχὼν ἐν χεριϊ παρηστατο ποιμένι λαῶν.
': Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν

242. μῆθος: the command of Odysseus to his companions. For the paraphrase of the two clauses, cf. τέτατον ἡμαρ ἔναν, καὶ τῷ τετέλεστο ἰπνατα ἐκ 262. — τετέλεστο το ἔργον: as in χ 479.

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

244 = I 123. — The greater number of λέβητες, in comparison with the τρίποδα, 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. Βρισιῆτα: Briseis is mentioned in connection with the female slaves, but separately, on account of her preeminent importance in this negotiation.

247 = Ω 232 (almost). — στήρας: 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 269.


249. ἀν δ’ . . . ἰστατο (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. θεῶ ἐναλίγκιοι αὐδὴν: here only in the Iliad; in a 371, 4, of the bard. A loud and clear voice was of course essential for such an official.

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

252 f. = Π 271 f. — χείρεσσι: if the pl. is here loosely used for the sing. (his right hand), and if the wound (A 248 f., 256, and note on T 77) was in
HOMER'S ILLAD, BOOK XIX.

255 η οι παρ ειφεος μεγα κουλεων αιεν αωρο, 
καπρου απο τριχας αρεζαμενος, Δι λειφας ανασχων 
eυξετο· τοι δ' αρα παντες επ' αυτοφιν ειατο σιγη 
'Αργειοι κατα μοιραν, ακοουντες βασιλησ. 
eυξαμενος δ' αρα ειπεν ιδον εις ουρανον ευρυν.
"ιστω νυν Ζευς πρωτα, θεων ιπτατο και αριστος, 
γη τε και ηελιος και ερινες, αι θ' υπο γαιαν

the left hand, the inconsistency in these passages is overcome. —παρ κου
λεων: along by the sheath. —αιν: as commander and high priest, Aga
mennon would have many occasions to use this knife. —αωρο: from δειρ. Cf. δειρ sword, δειρηρ sword-strap.

254. αυτω: with αρεζαμενος, as in γ 446 ευξετε απαρχαμενος κεφαλης τριχας 
eν τυρι βαλλων. The compound is 'pregnant' used for αποταμων αρεζα
μενος, cutting off the bristles as a preliminary part of the sacrificial cer
emony, —of the head, as appears from Γ 273. (The whole scene in Γ should 
be carefully compared with the present 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 263. 
—Δι λειφας ανασχων: as in Α 450, 
Ε 174. This was the customary attitude 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. εν' αυτοφιν [εφ' εαυτων]: in 
a local sense, by themselves, i.e. for 
themselves, each in his place, while 
Agamemnon stood εν μοσση άγορη (249). 
Cf. ευχετε... σιγη εφ' ομελων, ίνα μη 
Τρωτε γε ποδωνται Η 194 ι. —αιατο: 
ηντα.

256. ακοουντες: listening to.

257. First half-verse as in Π 513, 
η 330 (almost); second, as in Γ 364, 
Η 178, Φ 272. —ευξαμενος: 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 48, and the invo
cation in Γ 276 ff. Ζευ πατερ, 'Ἰδθεν 
μεδων, κοιδατε μεγατε, | ηελιος θ', δε 
παντ' εφορας και παντ' επακοεις, | και 
ποταμοι και γαια, και οι υπενθερε καμυν
τας | ανθρωποι τινοσθ, δει κε επορκον 
δμοσι, | ομεις μαρτυρου Ιστε, φυλασσε 
δ' ορκια πιστα, and esto nunc Sol 
testis, et haec mihi Terra vo
cantii, |... et pater omnipotens, 
et tu Saturnia conjux, |... tuque 
inculce Mavors, |... fontesque 
fluviosque, voco, quaeque aetheris alti | religio, et quae 
carualeo sunt numina ponto 
Verg. Aen. xii. 176 ff.

259. See on 197. —υπο γαιαν: be
neath the earth. The acc. follows the idea of motion toward. Const. with 
τινοσθ (280), and cf. υπ εχω τη ηελιον 
te E 267.
260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσσῃ,
μὴ μὲν ἐγὼ κούρη Βριστῆδι χείρ' ἐπένεικα,
οὔτ' εὐνῆς πρόφασιν κεχρημένοι οὔτε τεν ἀλλου·
ἀλλ' ἔμεν ἄπροτήμαστος ἐνὶ κλισίγγουν ἐμῆν.
εἰ δὲ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῦν
πολλὰ μάλ', ὅσα διδόοιν, ὅ τε σφ' ἀλήτηται ὁμόσσαις."

ἡ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεί χαλκῷ
tὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἔσε μέγα λαΐτμα
ῥῦσ' ἐπιδινῆσας, βόσιν ἱχθύσιν· ἀντὰρ Ἀχιλλέως
ἀνοσάς Ἀργείους φιλοπολέομους μεγῆδα.

260—Γ 279. — διτις: distributive sing. after the pl., as often. See on 71.
261. μὴ μὲν [μὴν] χείρ' 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
ἐπιταύι καὶ ἑπιτηρεῖται ἄλος Κ 329 f.,
ὅμοραίμ ... μὴ δὲ ἐμὴν ἵστητα Ποσειδᾶνον
ἐποιηθῶν | πημάθειν Τρόας Ο 40 f.,
where the ind. is also used, and see M. 368
δ; 361. In a subord. clause after a
verb of swearing, the inf. would com-
monly be used.
262. οὔτε, οὔτε: the preceding
clause with μὴ is nearly equivalent to
οὐ μᾶν ἐπένεικα, and hence οὔτε follows.
— εὐνῆς πρόφασιν: for the sake of my
bed. Cf. 302. — κεχρημένος: desiring
her.
263. ἄπροτήμαστος (here only): un-
touched. From a 'private' and
προτή- (προς-) μαλαμαί; cf. ἐπίμαστος
u 377.
264. ἐπλαρκον (ἐς ἐστίν): perjured,
forsworn; cf. ὄς φάτο καὶ ἐπλαρκον
ἐπόμοσε 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. ὅ τε: a general rel., whoever,
i.e. everyone who, the rel. clause tak-
ing the place of a dat. of the demon-
strative after διόσα διδόσαι. — σφί: equi-
v. to σφά, i.e. the gods. — ἀλήτηται
ὁμόσσαις: sins against them in an oath,
i.e. swears falsely. See on 257, and
cf. 309.
266 = Γ 292 (almost). — ἄποι: adv.
with τάμε. — χαλκῷ: i.e. μαχαίρα (252).
267. τὸν μὲν: i.e. κάπρον. — λαίτ-
μα: here only in the Illiad.
268. First half-verse as in Γ 378. —
ἐπιδινήσας: see on 131. — βόσιν (here
only): food; cf. βόσκω, βετάνῃ. — 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.
"Zeû pâter, ἡ μεγάλας ἄτας ἀνδρεσοὶ διδοῦσθα. οὐκ ἂν δὴ ποτὲ θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν ἄτρείδης ἄφινε διαμπερές, οὐδὲ κε κούρνῃ ἡγεῖν ἐμεὶ ἀέκοντος ἀμήχανος. ἀλλὰ ποθὶ Ζεὺς ἤθελ᾽ Ἀχαϊῶν θάνατον πολέεσσι γενέσθαι. νῦν δ᾽ ἔρχεσθ᾽ ἐπὶ δείπνων, ἵνα ξυνάγωμεν Ἀρηα.

ὅς ἀρ᾽ ἐφώνησεν, λῦσεν δ᾽ ἀγορὴν αἰψηρῆν. οἱ μὲν ἀρ᾽ ἐσκίδναντο ἔνν ἐπὶ νῆα ἐκαστος, δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπόντο, βὰν δ᾽ ἐπὶ νῆα φέροντες Ἀχιλλῆος θείῳ.

καὶ τὰ μὲν ἐν κληρίσθησι θέσαν, κάθισαν δὲ γυναῖκας.

270. ἄτας: the pl. refers to single acts of wicked folly, springing from judicial blindness; cf. οὐ γέρον, οὗ τι ζεύγους ἄτας καθελέξαι Ι 115. — διαμπερές [διαμερές, Attic διάμερος, — see § 26 a, δ]: ordainest, as their aisa, 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 ποτὲ (const. with ἄφινε 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 ei µὴ. — θυμὸν . . . ἐμοὶσιν: as in ξ 169.

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

273. ἡγεῖν: impf. with κε (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. μηχανή): inaccessible to admonition, stubbornly, lit. against whom nothing can be accomplished. Pred. adj. for adverb. Cf. ἀμήχανος . . . παραρρητοῖς πιθέσαι N 726. — For the fact, cf. I 108 ff., where Nestor reminds Agamemnon how he had been deaf to all entreaties.

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

275 = B 381. — δείπνων: the principal meal of the day, whether eaten in the morning (as here, B 399, Θ 53), at the middle of the day, or towards evening, as in later times. — ξυνάγωμεν Ἀρηα: cf. committere proelium.

276 = β 257. — λῦσεν: coincident in time with ἐφώνησεν. Cf. 41 and see on 171. — αἰψηρῆν: quickly, a proleptic pred. adjective. G. 926 n; ΗΑ. 619.

277 = Ψ 3; cf. οἱ μὲν ἀρ᾽ ἐσκίδναντο ἐὰ πρὸς δῶμαθ᾽ ἐκαστὸς β 258.

278. ἀμφεπόντο: were busy with; cf. Ψ 150 and τάφον 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 ἁγέλην ἐλασαν θεράποντες ἀγανοὶ.

Βοισήσις δ' ἀρ' ἔπεετ', ἵκελη χρυσεῖ Ἀφροδίτη, ἄς ἰδε Πάτροκλον δεδαϊγμένον δεῖ ξαλκῷ, ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκε, χερσὶ δ' ἀμυσσεν στηθεὰ τ' ἦδ' ἀπαλήν δειρὴν ἰδε καλὰ πρόσωπα. εἴπε δ' ἄρα κλαίονσα γυνὴ ἐκεῖνα θέησιν. "Πάτροκλε μοι δειλὴ πλείστον κεχαρισμένε θυμῷ, ζων μὲν σε ἔλειπον ἐγὼ κλωσίθεν ἰουσά, νῦν δὲ σε τεθυράτα κιχάνομαι, ὀρχαμε λαῶν, ἀψ αὖνον ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ.

281. ἁγέλην: 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. ἱκελὴ ... Ἀφροδίτη: as in Ω 699; cf. Ἄρτεμιδι ἱκελὴ ἢ χρυσεῖ Ἀφροδίτη ρ 37. In the previous books, Briseis is called merely καλλιπάρρης.

A hint at the significance of the comparison with Aphrodite is found in Γ 396 f., where the characteristics of the goddess are περικαλλά δειρήν, στήθεα ἱμερᾶντα, and δματα μαρμαροτα. Cf. οὐδὲ ἐλ χρυσεῖ Ἀφροδίτη κάλλος ἔριζον Ι 389.

283. δεδαϊγμένον δεῖ ξαλκῷ: as in 211, 292, Σ 236.

284. Cf. ἀμφ' αὐτῷ (sc. a dead husband) χυμένη λίγα κακοῖς θ 527. — ἀμφ' αὐτῷ: const. with χυμένη, throwing herself upon his body. Cf. 4. αὐτῷ is used of the corpse, as in θ 527 (just cited) and ἵνατε δ' ἀμφ' αὐτῷ Δ 493. — ἀμυσσεν κτλ.: cf. B 700, where the widow of Protesilaus is described as ἀμφιδρο- φής, 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. Χ 405, Ω 164, 710.


286. γυνὴ ἐκεῖνα θέησιν: cf. Λ 638, where the same words are used of Hecamede.

287. πλείστον: most, adv. as in πλείστον ἱρυτο Δ 138. — κεχαρισμένε θυμῷ: used with μοι here only; elsewhere with (τῷ) ἐμῇ before κεχαρισμένε.

288. σὲ ἔλαιον: 'hiatus after the vowel ἐ is comparatively rare in the Παιδ.' M. 382. — κλωσίθεν λόθα: cf. ἐκ δ' ἄγανε κλωσίθης Βροιςίδα καλλιπάρρην Α 346.

290. ὡς: how! an exclamation, in which the painful experience mentioned before is generalized, by means of αἰε placed emphatically at the close. — δέχεται: (excipit) follows, used intransitively here only. We should expect κακὸν δέχεται κακὸν. — κακὸν ἐκ
ἀνδρα μέν, ὦ ἔδοσάν με πατήρ καὶ πότνια μὴτηρ, εἶδον πρὸ πτώλιος δεδαίγμενον ὦξεί χαλκῶ,
τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μὴτηρ,
κηδέουσι, ὦ τάντες ὀλέθριον ἡμαρ ἐπέστον.

οὐδὲ μὲν οὐδέ μ’ ἔσκεσε, ὦτ’ ἄνδρ’ ἐμὸν ὦξυς Ἀχιλλεὺς ἐκτενεῖν, πέρσεν δὲ πόλιν θείοιο Μύητος,
κλαίειν, ἄλλα μ’ ἐφασκεῖν Ἀχιλλῆος θείοιο
κουριδίν ἄλοχον θύσειν, ἄξειν δ’ ἔνι νησίν
ἐς Θῆρην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσων.

τῷ σ’ ἄμοστοι κλαίων τεθυητόα, μείλιχον αἰεὶ.”

κακαθ: misfortune upon misfortune. Cf. μὴ τοῦ τε ἐφ’ ἔλκει ἔλκος θρηταὶ Ζ 130, πάντῃ δὲ κακὸν κακὸν ἔστήρικτο Π 111.
291. ἄνδρα: Mynes (296), according to a later tradition. He was son of Euenus, and ruled at Lyrnessus.
292. For the fact, cf. τὴν (i.e. Briseis) ἐκ Αργονοῦ ἔξελευτο . . . καὶ δὲ Μύητ’ ἠβαλεν καὶ Ἐπιστροφὸν . . . ὑλᾶς Ἐδηνοῦ B 690 ff.
293. τοὺς . . . μήτηρ: a rel. clause, developing the meaning of κασιγνήτους. Cf. αὐτοκασιγνήτους, τῷ μοι μία γείνατο μητηρ Γ 238. — μία: eadem quae me.
294. κηδεύσι: an emphatic ‘post-positive’ attributive, the dear ones. See on 358. — cf: dem., they. This resumes the acc. κασιγνήτους, but with change of const. (‘anacoluthon’), since we expect εἶδον . . . ἐπιστράταις. Cf. Λ 833 ff., where we have ἵπποι μὲν . . . τῶν μὲν . . . δ’ δέ. — ὀλέθριον ἡμαρ: here and 409 only. For the periphrasis, cf. δοῦλιν ἡμαρ (day of slavery) Z 463, ὀφρανκὸν ἡμαρ (day of orphanage) X 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 οὐδέ: but no, thou didn’t not even let me weep, so earnestly did he strive to comfort her in her sorrow; cf. οὐ μὲν σ’ οὐδὲ ἔσωι θεὸι ἡμῖν ἐξώντες | κλαίειν δ’ 805 f.
296. πόλιν Μύητος: i.e. Lyrnessus, B 691 (cited on 292).
298. κουριδίν ἄλοχον: here only of a widow at her second marriage. Cf. ἰδ’ ἀδικον’ ἀμα τοία γυνὴ κλεον Α 348, where ἀδικον’ seems to show that Briseis was more to Achilles than a mere gift of honor. So ἔλκει δ’ ἄλοχον θυμάρα Ι 336. — θήσειν: this proposed marriage is not distinctly mentioned elsewhere in the Iliad. — ἄξειν δ’: the subj. is Achilles, since the subj. of δαίσειν (299) must be the same, and it would not be the part of Patroclus to perform this latter office.

299. δαίσειν δι’ γάμον: give the marriage feast. HA. 715 b; G. 1052. — μετὰ Μυρμιδόνεσσων: since the retainers would be invited. Cf. ἔτρησιν in δ’ 3 δαίσετα γάμον πολλοῖσιν ἔτρησιν. The feast is mentioned as an essential feature in a formal marriage.
300. μαλαχον αἰεῖ: repeats with emphasis all that was embraced in τῷ. —
δῶς ἐφατὸ κλαίοντο, ἔπι δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ᾽ αὐτῶν κήδε ἐκάστη.
αὐτῶν δ᾽ ἀμφὶ γέροντες Ἀχαίων ἧγερέθοντο
λισσόμενοι δειπνήσαι· ὦ δ᾽ ἥρμενοι στεναχίζων·
"λίσσομαι, εἴ τις ἐμοὶ γε φίλων ἐπιπείθεσθ᾽ ἐταίρων,
μὴ με πρῶν σύτου κελεύετε μηδὲ ποτήτος
ἀσασθαι φίλων ἢτορ, ἔπει ῥ᾽ ἄχος αἰών ἰκάνει.
δύνα δ᾽ ἐσ ἡμίλιον μενέω καὶ τλῆσομαι ἐμπτης."

ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆς,
δοὺ δ᾽ Ἀτρείδα μενέτην καὶ δίος Ὀδυσσεύς,
Νέστωρ Ἰδομενεὺς τε γέρων θ᾽ ἵππηλάτα Φοῦνξ,

For the fact, cf. ὧν τις ἐμεῖς (gentleness) Πατροκλὸς δειλὸν | μνῆσάσθω
P 670 f. 301 = X 515, Ω 746. — έπι: in response. — γυναῖκες: especially those
mentioned in 245 f.

302. πρόφασιν: see on 282. — κήδεια: sorrows, i.e. the loss of beloved kins-
men, which the other captive women
had suffered as well as Briseis (291 ff.).
For the accusative with στενάχοντα, cf.
132. — The whole verse expresses
the same idea as in 388 f. The mourning
for Patroclus aroused sad memories of
their own bereavements. The idea is
a beautiful one, and psychologically
true, though more subtle than is usual
in Homer.
303–339. The lament of Achilles for
Patroclus.
303. αὐτῶν: 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. — ἔγερθοντο: assembled
one after another (progressive
imperf.) in the tent of Achilles, whither
the latter must have gone (279 f.),
though this fact is not mentioned.
305. εἰ . . . ἔταίρων: cf. εἴ τις ἐμοὶ
Δυσαλὼν ἐκπελεσταὶ ἀνδρῶν Ψ 154. — τίς:
in a collective sense. — ἐπιπείθεσθαι:
pres. of an enduring state of mind, is
inclined to obey.
306. πρῶν: not exactly defined till
308. Cf. οὐ πρῶν μην ῥυμήθων καταπαυσίμεν,
ἀλλ᾽ ὑπὸρ᾽ ἀν ἔν ἡ II 62 ; also Ω 667 ff.
307. ἰκάνει: has come upon.
308. μενέω καὶ τλῆσομαι: I will
wait and endure. The same expression
is found Λ 317, ε 362. — ξυπηρετον: never-
theless, in spite of your entreaties.
309. ὡς εἰπὼν: coincident in time
with ἀπεσκέδασεν. See on 257.
310. Ἀτρείδα: this dual form is un-
usual, but cf. Ἀτρείδα δὲ μάλωτα Ά 16.
— The older chiefs alone remain with
Achilles.
311. Νέστωρ: added with ἀσύνεδρο
τέρποντες πυκνῶς ἀκαχήμενον. οὖδὲ τι θυμῷ τέρπετο πρὶν πολέμου στόμα δύμεναί αἰματόεντος.

μνησάμενος δ᾽ ἄδινῶς ἀνενείκατο φώνησεν τε:

315 "ἡ ῥά νῦ μοι ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἔταϊρων, αὐτὸς ἐνι κλισίῃ λαρὸν παρὰ δεῖπνων ἑθηκας αἰφα καὶ ὀτραλέως, ὅποτε στερχοίατ᾽ Ἀχαιοὶ Τρῳσῖν ἐφ’ ἐποδάμουσι φέρειν πολύδακρων Ἀρη. νῦν δὲ σὺ μὲν κεῖσαι δεδαιγμένος, αὐτὰρ ἐμὸν κήρ ἀκμηνον πόσιος καὶ ἐθῆτος, ἐνδὸν ἔοντων, σὺ ποθῇ. οὐ μὲν γὰρ τι κακώτερον ἄλλο πάθομι,

τόν," perhaps as beginning a new list slightly distinguished from the foregoing.

312. τέρποντες: (‘conative’) trying to cheer. — πυκνῶς ἀκαχήμενον: cf. πυκνῶς ἀκάχημαι τ. 95, πυκνῶς ἀκάχηται ψ. 360. — θυμῷ: in heart. — οὖδὲ 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 devour all things. Cf. πολέμου μέγα στόμα Κ 8, and the expression in Τ 359. — δύμεναι: enter. In Attic the indicative 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. — δόλως: violently, as in the phrase δῶλα στεναχίζων. — ἀνενείκατο: heaved a sigh. So Croesus on the funeral pile ἀνενεκεῖμεν τε καὶ ἀναστεναχόμενος τοὺς τρῖς οὐράνιους Ἀργ. Χ. 104. — ἀνδράσιν ὀμήλισθα Λ 260 f. Its contrast follows with νῦν δὲ (319). — καὶ σὺ: as other θεράποντεs for their lords. For an instance of Patroclus’s services, cf. αὐτὰρ δὲ γε κρείων μέγα κάμμαλεν ἐν πυρὸς ἀγαθῇ | ἐν δὲ ἄρα νῶτον ἑθῆκε διος καὶ πῖνοις αἰγὸς κτλ. Ι 206 f.

316. παρὰ: const. with ἑθηκας.

317. αἰφα καὶ ὀτραλέως: combined in order to emphasize his zeal in service. — For the second half-verse, cf. ὑπὸντε στερχοίαν ἀλλαὶ γ. 289, ὑπὸντε στερχοίατ᾽ ἐρεμοῖο ν. 22.

318 = Θ 516; cf. Τ 237. — ἐπὶ: against. In the Epic dialect, ἐπί with this force is followed by the dative; in Attic, by the accusative.

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

320. ἀκμηνον: see on 163. — ἐνδὸν ἔοντων (as in η 166, ο 77, 94, π 264): neut. referring to πόσιος καὶ ἐθηκας, and to be taken in a concessive sense.

321. σὺ: equivalent to the obj. gen. σοῦ, as ἐμὴν τι ὠνοῦ in 336. Cf. σοῦ θ’ ἐκηθημού Ζ 465, σος τε πόδοις λ 202, ἐπὶ διαβολῇ τῇ ἐμῇ (for the sake of creating a prejudice against me) Plat. Αρη. 20
οὐδ’ εἰ κεν τοῦ πατρὸς ἀποφθημένου πυθοίμην, ὦς που νῦν Φθίηφι τέρεν κατὰ δάκρυνον εἴβει χήτει τοιοῦδ’ νιός· ὁ δ’ ἄλλοδαπφ’ ἐνὶ δῆμῳ εἰνεκή βιγεδανῆς Ἐλένης Τρωσίων πολεμίζω· ἥ τὸν, ὦς Σκύρῳ μοι ἐνὶ τρέφεται φίλος νιός,

E, in mea injuria despecti estis Sallust Jurguth. 14. — μῦν [μὴν]: in truth. — κακώτερον ἄλλο: as in θ 138, ο 343, in the same position in the verse. — ἄλλο: sc. than this. — πάθομι: "I cannot imagine suffering a keener grief." For the potential opt. without κί, 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 (Odyssey) κατὰ πέλοσαί 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. — ἀποφθημένοι: pred. to πατρὸς. Homer often uses the gen., with a partic. added, after verbs of learning and inquiring. — For the thought, cf. ‘But life itself, my wife, and all the world, | Are not with me esteemed above thy life,’ Bassanio to Antonio, Shak. Merch. of Ven. iv. 1.

323. τέρεν... εἴβει: cf. τέρεν κατὰ δάκρυ χένουσα I 142, τέρεν κατὰ δάκρυνον εἴβεις Π 11, τέρεν κατὰ δάκρυνον εἴβει π 332.

324. τοιοῦδε: the suffix -δε has its usual ‘deictic’ force, such a one as I am. — δ’ ε’ (with πολεμίζω): with a gesture indicating himself. So μελήσει | πᾶς, μάλιστα δ’ ἐμοί· τοῦ γὰρ κράτος ἐστ’ ἐνὶ οἰκῳ a 358 f. The clause with δ’ ε’ is an example of ‘paratasis’ instead of a relative clause (“while I”).

Such a sentence is almost equivalent to an exclamation, and vividly expresses the discontent and pain of Achilles, for whom all joy in battle is embittered by the death of Patroclus. — ἄλλοδαπή εἶν δῆμῳ: cf. δῆμῳ ἐν ἄλλοδαπη θ 211.

325. βιγεδανῆς (here only): horrible, accursed. This is the only passage in the Iliad, as θ 68 f. is the only one in the Odyssey (Eumaeus to Odysseus, ὡς ὄφελλ’ Ἐλένης ἀπὸ φίλον οἴκεθαι πρὸ χείν), 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. — Τρωσίων πολεμίζω: similar words close the verse in γ 86.

326. τὸν: sc. ἀποφθημένον πυθοίμην, 322. The gen. const. of 322 is abandoned, and the acc. substituted. Cf. μυκηθοῦ τ’ ἥκουσα βοῶν... οἶων τε βληθην’ μ 265 f. For other examples of the acc. of person after πυθοίμην, see E 702, Ζ 50, Α 135. G. 1108 Κ. — This son of Achilles is not mentioned elsewhere in the Iliad, except in the doubtful passage Ο 467 (where see note), and Achilles is usually represented as very young at the time of his departure for Troy; see I 438 ff., Λ 783 ff. Neoptolemus is mentioned by name in the Odyssey, Λ 506 ff. The name Pyrrhus occurs first for him in Theocritus xv. 140.
[εἰ ποι ἐτὶ ζώει γε Νεοπτόλεμος θεοειδῆς.]
πρὶν μὲν γάρ μοι θυμός ἐνι στήθεσιν ἐώλπεν
οἶν ἐμὲ φθίσεσθαι ἄπτ᾽ Ἀργεος ἵπποβότοιο
ἀυτοῦ ἐνὶ Τροΐῃ, σὲ δὲ τὲ Φθίηνδε νέεσθαι,
ὡς ᾧν μοι τὸν παιδὰ θοῦ ἐνὶ νημὶ μελαῖῃ
Σκυρόθεν ἐξαγάγων καὶ οἱ δεξιείς ἐκαστα,
κτῆσιν ἐμήν, δμῶάς τε καὶ υψηρεφῆς μέγα δῶμα.
ἡδη γὰρ Πηλῆα γ’ ὀίμαι ἣ κατὰ πάμπαν
τεθνάμεν, ἣ ποι τυτθόν ἐτὶ ζώοντ’ ἀκαχησθαί

327. First half-verse as in δ 833, ξ 44, ν 207.
328. The connection of thought is here very loose. — πρὶν (adv.) : formerly, before the death of Patroclus. — θυμὸς . . . ἐώλπεν (as in ν 328, φ 06): here the plpf. has the force of an imperfect.
329. οἶν: alone, without the death of his companion Patroclus. — ἀπό: far from. — The addition of ἄπτ᾽ "Ἀργεος ἵπποβότοισ" heightens the tone of sadness. Cf. φθίσεθαι εἰς Τροίη, ἐκάς "Ἀργος ἵπποβότοις I 246. — The sentiment of this verse is similar to that of Σ 326, φὴν δὲ οί (Menoetius) εἰς ὄπχεστα τερεξκλυτὸν ὑδὸν ἀπάξειν. Cf. ἔξεσε (Thetis to Achilles) | Μηρμανδῆς τὸν ἄρσον ἔτι ζώοντος ἐμεί | χεριν ὑπὸ Τρῶων λεῖψειν | φῶς θέλοισο which seems to imply the death of Patroclus. But Achilles had always thought of Patroclus as a Locrian 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. — ἐνὶ Τροΐῃ: of the region, as in B 162. — νεκροῖα: future in sense.
331. ὡς ἡν: with opt. to express the possible consequence, so that you might have. GMT. 329, 1 b. — τὸν παιδὰ: my son there (in Scyros). But Monroe (261, 3 b) thinks that the article here is used to reinforce the pronoun μοι which conveys the idea of possession. Hence μοι τὸν παιδὰ — τὸν ἐμὸν παιδὰ. If this is correct we have here another case of the later use of the article (see on 322). — The stay of Neoptolemus in Scyros was narrated in the Cyprian Epic (τὰ Κύπρα) of Stasinus, and the Little Iliad of Lesches.
332. ἔξαγαγοι: 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 Odysseus, and brings the war to a triumphant conclusion. — δεξιείς ἐκαστα: i.e. as his possessions.
333 = η 225, τ 526, a formula for his whole inheritance or estate. — κτήσιν: appos. to ἐκαστα, with explanatory clause following.
334. κατὰ: const. with τεθνάμεν (335).
335. The supposition that Peleus is dead seems inconsistent with 322, and
γήρατε στυγερῷ καὶ ἐμὴν ποτιδέγμενον αἰεὶ λυγρὴν ἀγγελίην, ὦτ' ἀποφθιμένου πύθηται.

δὲ ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,

μνησάμενοι, τὰ ἕκαστος ἐνὶ μεγάρουσιν ἐλειπον.

μυρομένους δ' ἄρα τοὺς γε ἱδὼν ἐλέησε Κρονίων,

αἰώνα δ' Ἀθηναίην ἔπεα πτερόεντα προσήθει.

“τέκνον ἐμῶν, δὴ πάμπαν ἀποίχεια ἀνδρὸς ἐγὼ.

ἡ νῦν τοι ὀμελείς πάγχυ μετὰ φρέσι μέμβλετ' Ἀχιλλεὺς;”

with Achilles’s statement in II 15 ζῶει δ' Ἀιακὸς Πηλέως. But in his present despondent mood he naturally indulges in gloomy forebodings. — τὸν τυθὸν: adv. with ζῶοντα, the latter standing in a concessive relation to ἰδέατον. Observe the Aecolic recessive accent on this perf. infinitive. HA. 104, D b; § 31 e.

336. γῆραι (causal dat.): on account of his old age, which, with his weakness and broken condition, destroys all Pel-leus’s pleasure in life. Old age seemed especially gloomy to the active and light-hearted Greeks. Cf. χάλεπν... γῆρας Ψ 623, γῆραη λυγρή Ψ 644.—ποτιδέγμανον: also causal, and parallel with γῆραί. Cf. ἀπίλι γιγαντικάν αἰνώδιδι τε τρυφαληγ., ἵππος τ' ἑλορὸν Ε 182 f., where ἑλορὸν is parallel to the two datives preceding. — ἔμην: see on 321. —ποτιδέγμαν αἰεί: cf. i 645, χ 380, ω 396, where the same expression is used.

337. λυγρὴν ἀγγελίην: as in P 642, 686. — δὲ ἀποφθιμένου πύθηται: when he learns of my death, a closer description of the λυγρὴν ἀγγελίην, since the temporal clause not only expresses with greater fullness the leading idea, but at the same time vividly recalls the whole situation. Cf. πὴ ἔβαν εὐχω- λαί, δὲ δὴ φάμεν εἶναί ἄρστοι Θ 229. — δὴ κτλ.: ‘Clauses with δὲ and ὄντε may be counted as final in a few instances in which the governing clause contains an expression of time.’ M. 289, 1 a.

338. See on 301.

339. τὰ: relative, equiv. to τοῖς ὅ. Women and children are especially meant. — Second half-verse as in δ 734, λ 68.

340-356. Athena, at the command of Zeus, strengthens Achilles with ambrosia and nectar.

341 = P 441. — ἄληπος: was struck with compassion (‘inceptive’ aorist).

— It is the mournful scene in general which arouses the pity of Zeus, though in the sequel Achilles alone (352 f.), as the leading hero and chief mourner, enjoys the divine assistance.

341 = Θ 351; cf. αὕτη: Ἀθηναίην κτλ. Δ 69.

342. δὴ: at the beginning of a clause, now, as in O 437 Τεῦκρε πέτων, δὴ νῦν ἀπέκτατο πατός ἑταῖρος. — ἀπολέαει: you have turned away from, deserted. — ἔθος: valiant; cf. περιόχεον παιδὸς ἐγὼ Α 393. — The whole verse is an exclamation, and not a question.

343. οὐκέτι πάγχυ: no more at all. Cf. οὐκέτι πάγχυ μάχης σχέσεωθαι Ν 747.
κεῖνος ὑ γε προπάροιθε νεών ὀρθοκραίραμών

folios ὑσταὶ ὑδρόμενος ἐταρον φίλον· οι δὲ δὴ ἄλλον
οἴχονται μετὰ δεῖπνον, ὃ δὴ ἄκημνος καὶ ἀπαστος.
ἀλλ' ἵθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεῖνην
στάξου ἐνι στῆθεσο', ἵνα μὴ μιν λυμὸς ἴκηται·

δὲ εἰπὼν ὄτρυνε πάρος μεμανῖαν Ἀθηνῆν·

ἡ δ' ἄρτη ἐκιβοὶ ταυνυτέρυνῃ λυγφάνως
ουρανοῦ ἐκκατέπαλτο δι' αἰθέρος. ἀυτ' Ἀχαιοὶ
αὐτίκα θωρήσουσιν κατὰ στρατὸν. ἡ δ' Ἀχιλή
nέκταρ ἐνι στῆθεσοι καὶ ἀμβροσίην ἐρατεῖνην

— μὲμβλεται [for μὲμελται, by 'metathesis' and inserted of β.—HA. 60; G. 66]: perf. of μελμαί with present signification, 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 νεών ὀρθοκραίραμών (the same expression in Σ 3). Cf. κεῖνος δ' γ' (i.e. Paris) ἐν θαλάμῳ καὶ διωνυσίᾳ λέχεσιν Γ 391. The κλώση of Achilles, where he sat by the corpse (211, 315), was near the sea. — ὀρθοκραίραμών: 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 δείπνον: ἐπὶ δείπνον is more common. Cf. 275 and ἐπερχόμεν· ἐπὶ δείπνον Β 381. — ἀπαστος: here only in the Iliad.

347. Cf. 38. — οἱ: const. with στάξον, with which ἀμβροσίην is also joined as object; cf. 38 f. — ἐρατεῖνην: used in θ 61 as an epithet of δαι.

348. στάξον: 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, Χ 186, ω 487. — πάρος μεμανῖαν: who was already eager, since she was of the same mind as Hera.

350. ἄρτη: occurs here only; a bird of prey (cf. ἀρπάζω, Ἀρπνια Harpy), probably of the falcon kind. — ἐκιβοι: sc. in the speed with which she swooped down from the height. She does not assume the form of a bird; contrast ἐξῆθην (Athena and Apollo) δρόμου εὐκτεῖναι ἀγνωσίαν φηγευ ἐφ' ὑψηλῇ Η 59 f., where the metamorphosis really takes place. — ταυνυτέρυνι: with outstretched wings, calling to mind the attitude of a falcon in flight. — λυγφάνως (here only): this epithet, too, is appropriate to the falcon.

351. ἐκκατέπαλτο: second aor. mid. from ἐκκαταπάλλω (here only); swung (swooped) down. — δ' αἰθέρος: the aether, or upper air, in which the gods had their seat. Cf. ἀγγελικα παμφανάσσα δι' αἰθέρος οὐρανον ἰκεν Β 468.

352. αὐτίκα: sc. after their meal. Cf. δείπνον ἐλουτο... ἀπὸ δ' αὐτοῦ τωρῆσον θ 54 f.

353. Cf. 347.
στάξ, ἵνα μὴ μιν λιμὸς ἀτερπῆς γοῦναθ' ἵκηται,
αὐτῇ δὲ πρὸς πατρός ἐρισθενέος πυκνὸν δῶ
ψύχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
ὡς δ' ὅτε ταρφεῖαι νυφάδες Δίος ἐκποτέουται
ψυχραί, ὑπὸ ρπῆς αἰθρηγενέος Βορέαο,
ὡς τότε ταρφεῖαι κόρυθες λαμπρόν γανόωσαι

350 νηών ἐκφορέατο καὶ ἀσπίδες ὀμφαλὸςκαὶ
θώρηκες τε κραταγύαλοι καὶ μείλινα δοῦρα.

αἰγλῆ δ' ὄφραν ἤκε, γέλασσε δὲ πᾶσα περὶ χθῶν

354. Cf. 348. — ἀτερπῆς (here only
in the Iliad, but some texts read ἀτρε-
ποὖν in Ζ 285): joyless ("litotes"), dis-
tressing. — γοῦναθ' ἵκηται: referring
to the weakening influence of hunger.
For the knees as the seat of physical
strength, cf. X 388, and the frequent
λόγο γοῦνα (Φ 114). The subjv. in a
final clause after a secondary tense
is contrary to ordinary Homeric usage.
Other examples are B 4, Ν 649, Ο 23,
Τ 126. Μ. 298.

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

356. τοῖς 64: i.e. the Achaeans(351).
— νεῶν: i.e. the place where the ships
were drawn up, as in 360. See on 3.
— ἐξοντο: poured forth into the plain.
Cf. Φ 6.

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

357. ὡς ἄρ οὖτε: as when. — νυφάδες:
in Γ 222 the words of Odysseus are
compared to νυφάδεσσαν χεμερίζον. See
also Μ 156 ff., 278 ff. — Δiov: const.
with ἐκστοέονται. This passage seems
to support the belief that the original
meaning of this stem was sky; cf. Δiov
ἀγάς Ν 837. — ἐκστοέονται: a 'fre-
quentionary' verb, found here only;
fly continually.

358 = Ο 171. — ψυχραί: since the
Homeric hexamer 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 begin-
ing 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 Caesura, Harvard Studies in
Class. Phil. vol. iii.; also § 1 g. —
αἰθρηγενέος: born in the upper air.

359. λαμπρόν γανόωναί: cf. θώρακες
λαμπρὸν γανόωνα Ν 265.

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

361. κραταγύαλοι (here only): with
strong plates, since the θώρακες seems
to have been composed of two plates,
front and rear. Cf. θώρακος γαλαλον Ε
399. — καὶ μείλινα δοῦρα: as in Ν 715.

362. αἰγλῆ... ίκε: cf. αἰγλῆ παμ-
φανόσα δ' αἰθρησον ὄφραν ίκεν Β 458. —
γελαστος: gleam was probably the or-
iginal signification of this word. So we
speak of the 'laughter of the waves.'
Cf. ποντίων τε κυμάτων ανήρικων γελασ-
μα Aesch. Prom. 89 f., omnia nunc
risident (but in a different sense) Verg.
Ecl. vii. 55. — χθῶν: about one verse
χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὄρυντο ποσσίν ἀνδρῶν· ἐν δὲ μέσουσι κορύσσετο δῖος Ἀχιλλεύς.

365 [τοῦ καὶ ὄδοντων μὲν καναχῇ πέλε, τῷ δὲ οἱ ὁσσε λαμπέσθην ὃς εἰ τε πυρὸς σέλας, ἐν δὲ οἱ ἔτορ δών ἄχος ἄτλητον· ὁ δ᾽ ἄρα Τρωῶν μενεαίων δύσετο δῷρα θεοῦ, τά οἱ Ἡφαιστος κάμε τεῦχων.]

κολάσας, ἀργυρέωσιν ἐπισφυρίως ἀραρνιάς·

δεύτερον αὖ θάρσηκα περὶ στήθεσιν ἔδυνεν.

ἀμφὶ δ᾽ ἄρ᾽ ὄμοιοι βάλετο ξῖφος ἀργυρόηλον

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

363. ὡς: adv. underneath, placed first in contrast to the previous designations of place (362), which referred to height and extent. It is further defined by ποσαῖν. Cf. αὐτὰρ ὑπὸ χῶν | σκορδαλέων κοιβάζει ποδῶν αὐτῶν τε καὶ ιππῶν 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 μέσουι.

365–368. For a similarly extravagant description of the warrior’s fury, cf. ἄφλοσαμβ (froth) δὲ περὶ στόμα γιγνετο, τῷ δὲ οἱ δοσιν | λαμπεσθήν βλοσυρισ | ὑψὶ ὀφροσύν (of Hector) ο 607 f., and his agituri furiis; totoque ardens ab ore | scintillae absistant; oculis micat acribus ignis. Verg. Aen. xii. 101 f. Verse 365 is found, with slight variations, in Hesiod, Shield of Heracles 164.

365. τοῦ ὄδοντων (gen. of separation with τῆλε): from his teeth. — καὶ: also, with the whole clause, though without special reference to anything preceding, as in τῶν δὲ καὶ ἀργύρεον πλήττο σέλας Σ 50. Cf. τοῦ καὶ ἀπὸ γλώσσης μέλατοι γλυκίων βένεν αδή Α 249. — τῶ... λαμπεσθήν (366): as in Ο 607 f. (cited above).

366. ὡς εἰ τε πυρὸς σέλας: see on 17. — εἰ δὲ οἱ ἔτορ: as in Α 188, Φ 571. εἰ is here adv., within. — ἔτορ δὰν ἄχος (367): cf. δὰν ἄχος κραδίνην Σ 348, ν 286.

367. ἄτλητον: here and Ι 3 (πέθει δ᾽ ἄτλητῳ) only.

368. κάμα 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. κολάσα: cf. on 368 (ψυχραλ).

372 f. = Γ 334 f. — ἀμφὶ... βάλετο: since the sword-belt passed over the right shoulder, and not around the
χάλκευον· αὐτὰρ ἐπείτα σάκος μέγα τε στιβαρόν τε εἰλετο, τοῦ δὲ ἀπάνυθε σέλας γένετ ἥτε μῆνης.

375 ὡς δ' οὖν ἐκ πόντου σέλας ναύτησε φανήκ
καλομένου πυρὸς· τὸ δὲ καίεται ὕψοθ' ὀρεσφιν
σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαυ
πόντον ἐπ' ἰχθυόντα φίλων ἀπάνυθε φέρουσιν·
ὡς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἰκανεν
καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν ἀείρας
κρατηθέτο βριαρῆν· ἡ δ' ἀστήρ ὡς ἀπέλαμπεν
ἵππουρις τρυφάλεια, περισσεύοντο δ' ἐθειραί

waist. — ἔρα: further. — χάλκευον: as the decoration of the hilt has been mentioned (ἀργυρόλον), 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. τοῦ: gen. of separation, from this. — μῆνης: also gen. of separation. Cf. ὡς τε γάρ ἥλιον αἰγλή πέλεν ἢ σελήνης δ 45. For μῆνη = σελήνη (cf. μήν, month), see Ψ 465.

375. ἐκ πόντου: from the deep, the standpoint of the spectators, i.e. the sailors. — φανήκ [φανῇ]: second aor. passive. Lessing, in the Laocoon, 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 radiation 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. καλομένου πυρὸς: gen. of separation with an explanatory clause following. — τὸ δὲ καίεται: the same verb is used as in the previous clause. Cf. εἰομένων· εἶπε δὲ Θ 215, δαιμόνη, δαλασεί δι Σ 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. — οἰοπόλῳ: solitary.

378. First half-verse as in δ 516, ψ 317. — φίλων ἀπάνυθε: since they were already near the land, and could perhaps see their friends upon the shore. Cf. καὶ δὴ πυροπολεόντας (tending fires) ἔλευσομεν ἐγγύς ἐντες κ 30.

379. Cf. Σ 214, where we find the same verse with κεφαλῆι in place of σάκεος. — ὡς: i.e. so bright, and so cheering. — αἰθέρ’ ἰκανεν: as in Σ 288, Ο 686.

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

381. ἀστήρ ὡς ἀνάλαμπεν: as in Σ 295, Ο 108; cf. Χ 317 ff.

382. ἵππουρις: the conventional epi-
HOMER'S ILIAD, BOOK XIX. 43

χρύσεως, ἀς Ἡφαιστος ἴει λόφον ἀμφὶ θαμεῖας.
πειρήθη δ' ἐσ αὐτοῦ ἐν ἐντευσι διὸς Ἀχιλλεύς,
ei o ἐφαρμόσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα·
tω δ' εὑτε πτερὰ γύγνετ', ἄειρε δὲ ποιμένα λαῶν.
ἐκ δ' ἄρα σύριγγος πατρώων ἐσπᾶσατ' ἔγχος
βριθὺς μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἀλλος Ἀχαιῶν
πάλλει, ἀλλὰ μὴν ὅποι ἐπίστατο πήλαι Ἀχιλλεύς,

380 Πηλιάδα μελίνη, τὴν πατρὶ φίλῳ πόρε Χείρων

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

383. χρύσεως: i.e. of golden threads.

385. εἰ οἱ ἐφαρμόσεις (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 θώρης, which was buckled tighter or looser, at the convenience of the wearer. Cf. ἤρμωσε δ' αὐτῷ Γ 333, Ἐκετρὸ δ' ἤρμωσε (sc. Ζεὺς) τέχες ἐπὶ χρόνος 210. — ἐντρέχω (here only): moved swiftly and easily in them. — Cf. ‘And David said unto Saul, I cannot go with thee; for I have not proved thee.’ I Sam. xvii. 39.

386. εὗτε: as. Cf. εὗτε...Νότος κατέχευεν δύσιγιαν Γ 10. — πτερὰ γύγνετο: were like wings (cf. ἐφεμένα, τα τε πτερὰ πνεοὶ πέλονται Λ 125), — a still stronger expression for the same idea as in ἐντρέχοι γυῖα. It is explained by ἀειρεῖ δὲ κτλ. Instead of oppressing him with their weight, the arms buoyed him up. They were also impenetrable, as we learn from Τ 284 ff.

387. σύριγγος: spear-case. Cf. δωρόδοκης ἐνυδέων α 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 Πηλοῦ ἐκ κορυφῆς (391). The suffix αὐ-, here adjectival, is often patronymic, as in Βοπέας, daughter of Boreas, but cf. Ἐλλάς (sc. γῆ), and Ἰμάδ. The assonance of πηλαί (389) and Πηλιάδα is probably intentional. — τόρε: according to later tradition Peleus 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. δν Χείρων ἐδίδαξε, δικαίωτας Κενταυρῶν Λ 832.
391. Πηλίου ἐκ κορυφῆς, φόνον ἔμεναι ἡρώεσσιν.

392. Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
ζεῦγγυνον: ἀμφὶ δὲ καλὰ λέπαδυ ἔσαν, ἐν δὲ χαλινοῦς
γαμφηλῆς ἔβαλον, κατὰ δὲ ἦν πάνα ὀπίσω
κολλητον ποτὶ δίφρον. οδὲ μάστιγα φαεινὴν
χείρι λαβῶν ἀράρυαιν ἐφ' ἱπποῦν ἀνόρουσθεν
Αὐτομέδων: ὁπεθεὶ δὲ κορυσσάμενος βῆ Ἀχιλλεὺς
τεῦχεσι παμφαῖνων ὡς τ' ἠλέκτωρ Ὀτερίων.

395. κολλητόν: well put together. —
μάστιγα φαεινὴν: as in K 500, Ψ 384.
396. χείρι: const. with λαβῶν. —
ἀράρυαιν: fitted to the hand; usually
with ἐφ' or πυκνῶς. Cf. δὲ ιαλάμψην ἀράρειν Γ 338. — ἐφ' ἱπποῦν: upon the
chariot. The noun is gen, as appears
from ἱπποὺν ἐπιβαίνειν Ε 255, ἱπποὺν ἐπὶδᾶ Ε 328, etc. For the long ultima
Monro (375, 4) compares the doubtful
ο of ήμι, ὑμι, and the two forms of
the dat. pl. in Latin (-bús, -bís).
'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. ὁπεθέν βῆ: stepped after. With
βῆ a preposition is to be supplied in
thought from ἀνάρουσθεν (396); hence
mounted, to take his place beside Au-
tomedon as παραμβάτης.

398 — Z 513 (nearly). — ἠλέκτωρ:
here adj. with 'Ὑπὲρων, which is a title
of the sun-god (lit. 'son of the height,'
since -ων is strictly a patronymic end-
ing). Cf. 'Ὑπὲρων Ἡλίου Θ 480, a 8.
The patronymic was a development
from the more general use of the adjecti-
ve; see on Πηλίδας 390, and cf. the
freq. θεόν ὀφαρλιώτες (of heaven). In He-
iod, Hyperion is the father of Helios.
σμερδαλέων δ' ἵππουσιν ἐκέκλετο πατρὸς ἐόιο
“Ξάνθε τ' καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης,
ἀλλιώς δὴ φράξεσθε σαωσέμεν ἦμινοχὰ
ἀψ Δαναῶν ἐς ὃμιλον, ἐπεὶ χ' ἐώμεν πολέμου,
μηδ' ὡς Πάτροκλον λιπετ' αὐτόθι τεθνητα.”
τὸν δ' ᾧρ' ὑπὸ ξυγόφω ἐποσέφη πόδας αἰώλος ἵππος
Ξάνθος, ἄφαρ δ' ἦμυσε καρήτα, πᾶσα δὲ χαίτη
ζεύγησ' ἐξεριποῦσα παρὰ ξυγὸν οὖδας ἰκανεν.

399-424. The horse Xanthus foretells to Achilles his approaching death.
400. For the pedigree of the steeds, cf. τῶς ἐτέκε Ζεφύρῳ ἀνήμω ἄργων Ποδάργης Π 150. Their names indicate their color, while that of their mother signifies fleet-foot. — Βαλίε: Dapple, with ἐ on account of the chief verse-pause following (§ 41 p). — τηλεκλυτὰ: here only, for the usual τηλεκλείδη.
401. ἄλλως: i.e. better, as explained in the contrasting negative clause, 403. — δὴ: with inv., pray. — φράξεσθε: bear in mind, with the 'mixed' aor. inf. σαωσέμεν. — ἦμινοχὰ: here used of the chariot-killer (usually παραβατῆς), who gave his orders to the charioteer proper, and sometimes even held the reins himself. See 424, and cf. θραυσὶν ἦμινοχον φοροταὶ "Ekthra Θ 89 f.
402. ὅμιν (with synizesis of the first two syllables): sattiate, explained as from an assumed Ἰμ (root ϊ, Latin sa in satis); aor. subj. by metathesis quantitatis for ἰμιν. — ἴππος: ἵππος: lit. but not as you left, etc. μηδὲ φράξεσθε 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 μὴ) 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. ἐτὶ μοί μένος ἐμπεδὸν ἐστίν, ἥν με μηναπτέρες ἀμάντους διονταὶ (scorn) Φ 426 f. — αὐτόθι: on the spot where he fell.
404. ὑπὸ ξυγόφη: from under the yoke; cf. Ω 576. Const. with προσέφη. — αἰώλος: this word, which is usually applied to worms, wasps, etc., is used with πόδα 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 Balaam, 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. ἦμυσε καρήτα: the dat. as in ἠμείδε δασαχέσθειν Β 148, cf. ὡς στέρω ἦμυσε κάρη πῆληκι βαρυποθεν Θ 308.
406 = P 440 (almost). — ζεύγης (here and P 440 only): depends on the
αὐδήντα δ’ ἔθηκε θεά, λευκάλευνος Ἡρή.
“καὶ λίθν σ’ ἐπὶ νῦν γε σαώσομεν, ὀβρυμ’ Ἄχιλλεῖ.
ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδὲ τοι ἡμεῖς
αἰτίων, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταῖή.
οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτι τε νυχελῆ τε
Τρῶες ἀπ’ ὤμουν Πατρόκλου τεύχε’ ἔλοντο,
ἀλλὰ θεῶν ὁμιστός, ὃν ἡμοὺς τέκε Λητῶ,
ἐκταν’ εὖ προμάχουσι καὶ Ἐκτορὶ κόδοις ἔδωκεν.

νῦν δὲ καὶ κεν ἁμα πνοῦ ᾨζηὺροιοι θέομεν,
ἡν περ ἑλαφροτάτην φᾶς’ ἐμμεναι· ἀλλὰ σοὶ αὐτῷ

preposition in ἐξερμοθέσα, 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. αὐδήντα (here only in the Iliad): endowed with speech.

408. καὶ λίθν: yes, indeed (lit. even very much), implying that the speaker agrees with the wish or thought of his interlocutor. Cf. καὶ λίθν σε πάρος γ’ οὐ’ εἴρομαι Α 553, καὶ λίθν κεῖνος γε τοικτόν 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 ἐπειτα μεθ’ Ἐκτορά πότιος ἔτοιμος Σ 96.

410. αἰτίων: to blame for your death.
—θεάς (cf. 413, 417): Apollo, as we learn from Χ 359. —μοῖρα κραταῖή: mighty destiny. Cf. πορφύρος δάνατος καὶ μοῖρα κραταῖή Ε 83. Destiny is called κραταῖή on account of its power over all mortals. Cf. the same combination of μοῖρα κραταῖή and a god in ἀλλὰ μὲ μοῖρ’ ὀλόη καὶ Λητῶς ἐκταν’ νύσι Π 849.

411. οὐδὲ: not. . . either.—βραδυτῆτι, νυχελῆ: here only. The datives are causal, as in ἡμετέρῃ κακότητι ο 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. ὅν . . . Λητῶ: as in Α 36, λ 318. For the first half-verse, cf. 95.

414 = Σ 456. The death of Patroclus is narrated in Π 799–822.

415. νῦν δὲ κτλ.: in contrast to 411. —καὶ: even. —ἀμα: 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. ἥν περ (i.e. πνοὐ): in thought refers to Zephyrus, who, indeed. —σοὶ αὐτῷ: you yourself, without our being able to do anything to bring it about, or to hinder it,
μόρσιμον ἐστὶ θεῶ τε καὶ ἄνερι ἢὶ δαμήναι.

ὅς ἄρα φωνήσαντος ἐρινύες ἐσχεθοῦν αἰδήν.
τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὦκυς Ἀχιλλεύς.

“Ἐάνθε, τί μοι θάνατον μαντεύεις; οὔδε τί σε χρή.
εὖ νῦ τοι οἶδα καὶ αὐτός, ὦ μοι μόρος ἐνθάδ’ ὀλέσθαι,
νόσφι φίλον πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἐμπεις
οὐ λήξω πρὶν Τρῶας ἀδην ἐλάσαι πολέμου.

ἡ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μόνυχας ἵππους.

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

418. ἐρινύες: 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.

— ἐσχεθοῦν: stopped.


420. οὔδε 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 οἶμαι Θ 32, and Ω 105. — καὶ αὐτός: even myself, from Thetis, who tells him in Σ 96. See on 409. — δ’: θρ. — μόρος (σε. ἑστίν): 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’ ἐκεῖ πότε τριμνα μητηρ, ἤ ἡμεῖς ἐν βενθεσιν ἀλς 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. ἀδην: strictly the acc. of a noun, connected with ἐλάσας in a local sense, drive them to (a state of) satiety of war. Cf. οὐ μιν ἀδην ἐλώσαι Ν 316. Cf. ἐλώσαν (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.
ΟΜΗΡΟΣ ΙΛΙΑΔΟΣ Τ.

Υ. μακάρων ἦμε ὁρτό, φέρει δ' ἐπὶ κάρτος Ἀχαίων.

Θεομαχία.

δὲ οἱ μὲν παρὰ νησιὶ κορώνισι θωρήσοντο ἀμφὶ σέ, Πηλέως νιέ, μάχης ἀκόρητον Ἀχαίοι,
Τρὼς δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίου.

The Greek title of this book, Θεομαχία, does not adequately describe its contents; it applies only to the passage (64–74) which serves as an introduction to the Battle of the Gods, while the real Θεομαχία 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 366–363). Cf. Τ 18, 54, 156 ff. — First half-verse as in Ο 367.

2. Πηλέως νιέ: so Patroclus is apostrophized in Π 20 (προσέφης, Πατρόκλεως ἵππει), Menelaus in Α 127, 146, Η 104, and Apollo in Τ 152, but the usage is rare in Homer, except as the poet apostrophizes Ἐδμαι συβότα (swine-herd) fourteen times in the Odyssey.

3 = Λ 56. First half-verse as in Σ 243; second, as in Κ 160. — θρωσμῷ
Zeûs òe Θέμυστα κέλευσε θεοῦς ἀγορήνδε καλέσαι
κρατός ἀπ’ Οὐλύμπου πολυπτύχου. ἦ δ’ ἀρα πάντη
φωτήσασα κέλευσε Δίος πρὸς δῶμα νέεσθαι.
οὗτε τις οὖν ποταμῶν ἀπέην, νόσφ’ Ὀκεανοῦ,
οὗτ’ ἀρα νυμφάων, αἰ τ’ ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πύσεα ποίησα.

ἐλθόντες δ’ ἐς δῶμα Δίος νεφεληγερέταο
ξεστῆς αἰθοῦσην ἐνίζανον, ἃς Δί πατρὶ
’Ηφαιστος ποίησεν ἰδνύσι πραπίδεσσιν.

cf. Σ 201, 246, where he is called θεῶν
γένεσιν καὶ 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
Euripides, 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
imperil the whole order of things.

9 = ἓ 124. — πίστα: 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. ξεστῆς αἰθοῦσην: as in Σ 243.
The outer of these porticoes, or corrid-
sors, 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-
semble. — ἐνίζανον: here only.

12 = Α 608. — ἰδνύσι πραπίδεσσιν:
δῶς οἱ μὲν Δίως ἔδον ἀγγέρατ᾽. οὖδ᾽ ἐνοσίχθων νηκούστησε θεᾶς, ἀλλ᾽ ἐξ ἄλος ἤλθε μετ᾽ αὐτοῦς, ἵπτ᾽ ἄρ᾽ ἐν μέσοις, Δίως δ᾽ ἔξειρετο βουλήν.

“τίττ᾽ αὖτ᾽, ἀργικέραυνε, θεοὺς ἀγορήνυδε κάλεσσας; ἤ ὑπερὶ Τρώων καὶ Ἀχαίων μερμηρίζεις; τῶν γὰρ νῦν ἀγχιστα μάχη πόλεμος τε δεδήνερ.”

tὸν δ᾽ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς:

“ἔγνους, ἐνοσίγαυε, ἔμὴν ἐν στήθεσι βουλήν, ὅψ ἐνεκα ἔναγερα. μέλουσί μοι ἀλλύμενοι περ. ἀλλ᾽ ἡ τοι μὲν ἐγὼ μενεὶν πτυχὶ Οὐλύμπουν

as in Σ 380, 482, in each case of the work of Hephaestus.

13 f. Δίως ἔδον (sc. δόματος): see H.A. 757; G. 1148; and cf. Ἐ 200, Ζ 47 πολλὰ δ᾽ ἐν ἄφεσιν πατρὸς κεφήλα κείται. — οὖδε: nor, with ἄχριστης (here only, cf. ἄχριστης Ο 236); a case of 'litotes.' This fact seems to be made prominent on account of the last disagreeable meeting between Zeus and Poseidon (Ο 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᾽ αὐτοῦς: 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 γάρ τ᾽ ἐκ Κρόνου εἰμὲν ἀδέλφεοι ... | Ζεὺς καὶ ἔγνω, τριτάτος δ᾽ Ἀδησ ... | τριχθὰ δὲ πάντα δεδᾶσται, ἐκατος δ᾽ ἐμορὲ (shares) τιμῆς.

16. τίττ᾽ αὖτ᾽: why again, in tone of reproof, as when one meets with something disagreeable, and remembers similar previous experiences. Cf. τίττ᾽ αὖτ᾽ ... εἰδήλουθα Λ 202, and es-

pecially Poseidon's last collision with Zeus (Ο 173-218) cited above.

18. ἄγχωστα: in a local sense ('very near'), in close quarters, referring to the two contending parties, and therefore forming, in connection with δεδήνερ, a designation of violent hand-to-hand conflict. Cf. the opposite expressions ἀλλήλων ἀλείψαντες βλεκα στόματα, | πολλὰ ἀφεστὰς Ρ 374 f., ἐκάσ τοῖσιν ἀδελφοὺς πολεμίζειν N 263, of lukewarm warriors. — μάχη ... δεδήνερ: cf. μάχη ἐνοικῇ τε δεδήνερ Μ 35.

20. ἐν στήθεσι: attrib. to βουλήν.

21. ἄν: neut. and introducing a clause epekegetic of βουλήν (20). — μέλουσι: with a partic., as in μελε γάρ οἱ ἔδον ἐν δώμασι νόμφης ε 6. Its subject, Τρώες, does not appear until 26 ff. — ἀλλύμενοι: Athena, in her excitement, speaks of the Greeks as perishing, though they are only threatened with destruction. — τίρ: emphatic, as they are.

22. ἀλλ᾽ ... μενεῖ: as in Ἐ 279. — ττύχῃ Οὐλύμπου: where Zeus had his dwelling. Cf. ἦχος ἐκατος | δώματα καλὰ τέτυχα κατὰ ττύχας Οὐλύμπου Λ 76 f.

— It is inconsistent with the majesty
of the supreme god to enter the combat himself.

23. ἵνα : rel. where.— δρομών : with τέρψομαι (cf. εἰσερχόμεθα τέρπεσθαι Δ 9 f. and see Ω 633), in contrast with participating in the battle itself (25). — οἱ δὲ δὴ ἄλλοι (with the imp.): but do ye others now.

24. ὅφρα : until.— μετὰ : into the midst of.— μετὰ . . . Ἀχαίοις : 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. — ἐν : against, with μάχεσθαι as in E 124, Α 442. For the ordinary const. with μάχεσθαι, see ΗΑ. 772; G. 1177.

27. ἣκουσί : check, as in ἤκουσιν γὰρ πάντας ἐκείμενος Ἀχαίοι Ν 51. Cf. also Φ 309.

28. καὶ δὲ τε, καὶ : like οδὲ μὲν οδὲ T 295 (see note), since the first καὶ (also) belongs to the whole clause, and marks ὑποτρομεύσεσκον as parallel with οδὲ . . . ἤκουσι, while the second καὶ (even) belongs only to πρόσθεν. — ὑποτρο- μεύσεσκον : whenever they saw him.

29. νῦν δὲ, ὅτε δὴ : but now, when indeed, with καὶ even, as in ὅτε δὴ καὶ δριθθείται βάζεις ρ 461. Thus ἐταίρου χω- ρεῖ τινί is marked as something still more threatening, to be added to the dread Achilles inspired before.

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

31. For the second half-verse, cf. πόλεμος δὲ ἄλλαστος δρωρεν B 797. — ἄλλαστον : stubborn.— ἤγερεν : sc. by his words.

32-75. The gods on the field of battle.
34. ἤμις (cf. ἤμισος 72): a title of Hermes found elsewhere only in Ω (four times) and θ 322. If the usual derivation from ἤμι-, and ὄμιμοι be correct, we may translate bestowed of blessings. But it is perhaps as well to leave it untranslated, like a proper name.

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

36. σθενεῖ βλέμμαινον (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. κύδει γαλων Θ 51.

37 = Σ 411. — ἄνω: adv. below. — For a similar humorous reference to the lameness of Hephaestus, cf. ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖν, ἤμις ίδος ἠμαυτόν διὰ δόματα ποιήσωντα Α 599 f.

38. ἄρης: a verb is to be supplied from 32. — κορυδαίος (always of Hector, except here): helmet-waving, a mark of warlike activity. Cf. et crista adverso curru quatiitur aura volabant Verg. Aen. xii. 370.

39. ἀκρασικόντης (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 ἀκρασικόμας 18th. i. 6. See on Τ 69.

40. Δητό: Leto, with Artemis, showed sympathy with the Trojans Ἄρης ἦ τοι τῶν (Ἀνέας) Δητώ τε καὶ Ἀρείων ἅξιωνἀρα ἄσσωντο.

41. ἔστω [ἔστω] μὲν: the contrasted clause follows, with αὐτάρ, in 47.

42. τεῖος: τέως. — μεν' ἐκδαυνον: were full of proud confidence. κυδάνω is a parallel form to κυδάνως, as μελάνω (Η 64) to μελάνω. It is elsewhere trans.; cf. τοῦς μὲν ὑμῶν μακάρεσσι θεοῖς κυδάνω Σ 72 f. — σθενεῖ . . . ἄλεγειν (43): as in Σ 247 ff.

43 = Τ 46, where see note.
Τρώως δὲ τρόμος αἰνὸς ὑπῆλθη γνῖα ἔκαστον,
δειδιότας, θ’ ὅρωντο ποδῶκεα Πηλέωνα
τεύχεσι λαμπόμενον, βροτολογὶ ἵσον Ἀρη.
αὐτὰρ ἐπεὶ μεθ’ ὦμιλον Ὀλύμπιοι ἦλθον ἀνδρῶν,
ἀρτὸ δ’ Ἐρμος κρατείς λαοστόσος, αὐτ’ Ἄθηνη,
στάει ὦτὲ μὲν παρὰ τάφρον ὄρυκτὴν τεύχεσι ἐκτός,
ἀλλ’ ἐπ’ ἀκτάων ἔρμοὐπτων μακρὸν αὐτὲ.
αὐτ’ Ἄρης ἕτερωθεν, ἐρμυνὴ λαίλατι ἰσος,
ὁδ’ κατ’ ἄκροτάρτης πόλιος Τρώεσσι κελεύων.

45. θ’ [ἐπε]: ὀτὶ does not suffer elision. § 10 b.
46. First half-verse as in P 214, Σ 510; second, as in Λ 296, Μ 180, Ν 802, θ 115. — βροτολογὶ ἵσον Ἀρη: on account of his destructive force in battle.
47. μεθ’ ὦμιλον: into the midst of the throng.
48. ἀρτὸ δ’: apodosis to ἐπεὶ κτλ.
47. — Ἐρμος: cf. Ἐρις ἄροντος μεμαυά Δ 440 and E 518. She belongs to neither party, but arouses the spirit of combat on both sides (ἱαστόσεις), 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 hic Mars armipotentem animum virisque Latinis | addidit, et stimulosis acris sub pectora vertit Verg. Aen. ix. 717 f.
49. στάει: having taken her stand, and hence standing. Of Ares, on the contrary, ἔθνων is used (53), correspond-
ing to the impetuous character of the war-god. — ὦτὲ μὲν: parallel with ἄλ-
loute (50); cf. ὦς Ἐκτωρ ὦτε μὲν τε μετὰ πρῶτου φάνεσκεν, | ἄλητος δ’ ἐν πυμά-
tousi κελεύων Λ 64 f.
50. ἄλητος: without δ’, as in 53; cf. φοίτα δ’ ἄλητο μὲν πρόθετ’ Ἐκτορος, ἄλητο δ’ εἰσαθην E 595. The parallelism of the two members is further broken by the return to the leading thought (and to the indic. mood) in ὦτὲ (cf. αὐτ’, 48). Cf. Λ 139, where the repetition of the leading idea in ἄξω ἐλῶν betrays the passionate excitement of Agamemnon. — ἐπ’ ἀκτάων: on the shores, i.e. the Rhoecean and Sigean promontories which enclosed the place where the ships were drawn up. Cf. ἡμῶν στῆμα μακρόν, δοὺς συνείργαθον (shut in) ἄκραι Σ 36. — ἔρμοὐπτων: here-
only as epithet of ἄκτη. It is used once also of ποταμὸς (κ 515).
51. ἐρμυνὴ . . . ἰσος: as in Μ 375; cf. κελαινὴ λαίλατι ἰσος Λ 747. This and similar comparisons are used in other cases more appropriately with verbs of motion or of combat.
52 f. ἔξω: const. with κελεύων, calling to them with sharp, piercing, voice. — κατ’ ἄκροτάρτης πόλιος (cf. X 172): down
from the topmost height of the citadel.
To this expression for the standing-
place of Ares the contrasting clause
άλλοτε . . . θέων is joined. The partic.,
with its qualifying phrases, is subordi-
nate to άξον . . . κελάων, and so is par-
allel with κατ' ἀκροτάτης τόλμος. —
Καλλικολόγη (cf. 161): this height,
which cannot be exactly identified,
was said in later tradition to have been
the site of the judgment of Paris.
54. τούς ἀμφότερος: them both,
Trojans and Achaeans. Though the
combatt 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. συμβά-
λετ’ (sc. Paris and Menelaus) ἀμφ’
’Ελένη καὶ κτήματι πάσι μάχεσθαι Π 70,
ἐριδὶ ξυνήκε μάχεσθαι Λ 8.—καὶ αὐτοῦ: as
among themselves, since the presump-
tion, in Homer, is always strongly in
favor of the emphatic use of αὐτός.
§ 24 g.—ἐριδὶ ἰήγυντο 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
"Ἀρης δαίμονα shared between them
the fury of battle Σ 264. Ἠρᾶ is ap-
parently direct obj. of ἰήγυντο.
56. δεινὸν δὲ βροντῆσαι: cf. βροντῆ-
σας δ’ ἄρα δεινὸν Θ 133.
57. ἐτίναξεν: sc. in his capacity of
ἐνοικίζων. Cf. Ξ 392 (where Poseid
is aiding the Argives) ἐκλώθη δὲ θά-
λασσα πολὶ κλείσας τε νέας τα.
58. ἀπερεῖστην: as an epithet of
γαῖαν, here only.—δρέων . . . κάρηβα:
as in Σ 123.
59. τόδε: the foot-hills of Ida.—
πολυπίδακος Ἡθης: verse-close as in
218, Ξ 157, 307, Ψ 117.—The allitera-
tion of π in this verse is not so strik-
ing as in 9, but yet is noticeable.
60. οἰκεῖον: for the length of the
first syllable (before δ σ), cf. οἵ ἐφαί,
οἰκεῖον δ’ ὑ γέρον Μ 33, and see § 41 j.
β; Μ. 371, 372, 394.—ὑπείρηθεν: of
the lower world, as in οἱ ὑπείρεθε κα-
μάντας Π 278.—ὑπέφων: here and in
Ο 188 ("Ἠθης ἐνέρεσιν ἀνάσασσα") only.
—For the whole description, cf. Ο
224 f., where Zeus declares that if a
combatt had arisen between Poseid
and himself μᾶλα γάρ κε μάχης ἐπύθωντο
καὶ ἄλλι, | of περ ἐνέρεποι εἰς θεοῦ, and
non secus, as si qua penitus vi
HOMER'S ILIAD, BOOK XX.

δέισας δ' ἐκ θρόνου ἄλτο καὶ ἰαχὲ, μὴ οἱ ὑπέρθεν γαλαν ἀναρρήξεις Ποσειδάων ἐνοσίχθων, οἰκία δὲ θητοῦσι καὶ ἀθανάτους φανεῖς

σμερδαλε' εὔρωετα, τά τε στυγέουσι θεοί περ.

τόσσος ἄρα κτύπος ἄρτο θεῶν ἐρυθνόιντων.

ἡ τοι μὲν γὰρ ἐναντ Ποσειδάωνος ἀνάκτος

ॐατι' Ἀπόλλων Φοίβος ἕχων ἱε πτερόεντα,

ἄντα δ' ἐναλίεοι θεά, γλαυκώπης Ἀθήνη.

Ἡρη δ' ἀντέστη χρυσηλακάτος κελαδεινή

Ἀρτέμις ἱοξέαρα, κασυγήνητη ἐκάτοιο.

terra dehiscens | infernas reseret sedes et regna recludat | pallida, dis invisa Verg. Aen. viii. 243 f.; also inde tremit telus et rex pavit ipse silentum, | ne pateat latoque solum retagatur hiatu Ovid Metam. V. 356 f. In the treatise On the Sublime (περὶ ἤφοιν, ix.), attributed to Longinus, this passage (verses 56–65) is quoted as specially magnificent.

62. δεύσας δέ: resumes δεύσεσ (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 outcries of the Persian elders, and appears above his tomb with questions. — μὴ: to be connected with δεύνας, since the clause καὶ ἰαχὲ is almost parenthetical, as is indicated by the verse-pause after ἄλτο.

65. εὐφώετα: 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 στυγέουσι καὶ ἄλλοι Η 112. For the opposite idea, cf. ἵνα καὶ ἐπειτα καὶ ἀθανάτος περ ἐπελθών | θησαυρί λίθων καὶ τερπθείν φρείνυ ἔσσω (of the gardens of Calypso) ε 73 f.

66. θεῶν: gen. of source, from the gods. Cf. Φ 390.

67. ἐναντα: here only; cf. 69. — Ποσειδάωνος: the short ultima implies a disregard of the original digamma in ἀνάκτος (§ 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 Φοίβος: the usual order reversed. — τά (here only): for ἵνα.

69. ἐναλίεοι: strictly an epithet of Ares, but often used as his name. Cf. his sister Ἐνυό (Béllóna), a personification of battle, in E 333 πτολύπορος Ἐνυό and E 592 Ἀρης καὶ πότνι Ἐνυό.

70. χρυσηλακάτος: with golden arrow (ἥλακάτη, spindle). — κελαδεινή: sounding, echoing, an epithet of Artemis as goddess of the chase. Cf. Ἀρτέμιδος χρυσηλακάτον κελαδεινῆς Π 183 (also Φ 511).

71. ἱοξέαρα: she who showers (χέω) arrows, the archer goddess.
72. σῶκος (here only): the strong one, from σώκειν (= -hover) a rare verb occurring in tragedy. Cf. Aesch. *Eum. 36 ὃς μὴ σώκειν (of the tottering priestess). — ἔμοινος: see on 34.

73. μέγας ποταμὸς βαθύνης: as in Φ 329.

74. Ἐάνθον, Σκάμανδρον: Homer was accustomed to ascribe to the speech of the gods certain ancient names which existed beside the customary ones. Cf. *Brīdēus and Λύγαλων A 403 f., χαλκὶς (night-fowl) and κόμῳς Σ 291, μῶλον ἵνα μιν καλέουσι θεοὶ κ 305. — 64: 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 Ζάκανθον B 634, Ζέλεαν B 824, σκέπαρνον e 237. See § 41 i e; M. 370.

75-111. Apollo incites Aeneas to battle against Achilles.

75. ἄντα θεῶν ἄτα: but the real combat between the gods does not begin till Ψ 342.

76. μάλιστα: connected in thought with "Εκτορος. — δύναι διμολον (pug-nam inire): as in Λ 537.

77. Πριμίδεω: with 'synizesis.' — τοῦ: limits αἵματος (78). — εἰ τὸν διότι ἀνώγαν: as in Θ 322, Σ 176, X 142.


79. λαοσοῦσος: of Apollo here only; usually of the war-gods, Ares, Athena, 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, T 37, Ψ 390, 400.

81. Δυνάοι: cf. θύρηκα... ἵνα... βοήθειν... ὑπὸ Κασίγνητοι Δυνάοις... Γ 332 f.; also Φ 34 ff. — ἐσάτο (inceptive aor.) φωνή: made himself like in voice, assumed the voice, although in the next verse a more complete resemblance seems to be implied. Cf. ἐσάτο δὲ φθογ-γήν υἱµ Πριάµων Πολύς B 791.
τῷ μὲν ἐεισάγεινος προσέφη Διὸς νῦς Ἀπόλλων.
“Ἀινεῖα, Τρώων βουληφόρε, ποῦ τοι ἀπειλαῖ,
ἀς Τρώων βασιλεύσων ὑπίσχεοι οἰνοποτᾶξων,
Πηλείδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν;”
τὸν δ’ αὐτ’ Ἀινείας ἀπαμειβόμενος προσέπευεν
“Πριμίδη, τί με τάντα καὶ οὐκ ἐθέλωντα κελεύεις ἀντίᾳ Πηλείων ὑπερθύμῳ μάχεσθαι;
οὐ μὲν γὰρ νῦν πρῶτα ποδῶκες αὐτ’ Ἀχιλῆος
στῆσομαι, ἀλλ’ ἥδη με καὶ ἀλλοτε δουρὶ φόβησεν ἔξ Ἰδῆς, ὅτε βουσών ἐπῆλυθεν ἡμετέρησιν,

82. = Π 720, P 326.
83. Ἀινεία Τρώων βουληφόρε: as in E 180, N 463, P 485. — ἀπειλαί: boastful threats. Cf. ποῦ τοι ἀπειλαῖ ἀξίωσαι; N 219 f., πῦ δὲ συνέθεσαι τε καὶ ὅρκα βῆσορι ήμῖν; B 339. “Why do you not carry out your boasting threats, now that you have the opportunity?” Cf. Θ 229 ff., quoted on 84.
84. βασιλεύσω: i.e. the chiefs who formed the king’s council, — sometimes called δημοφυεῖς. Cf. εἶσα ὑμημόγραφες Γ 149. The same title is also given to the highest nobles, as leaders of the army. — ὑπίσχεο: imperative impf. — οἰνοποταῖων: at times of wine drinking, when the king feasted the princes at the public expense. The verb is frequentative, and occurs nowhere else in the Iliad, but cf. οἰνοποταῖει ἐφόμενοι ἀδάκατος ὦς ἦς 309, ἢσο μέτ’ ἀνδρῶν οἰνοποταῖων υ 262. Cf. also εἰκασίαξι (feasting) Σ 241. In Θ 229 ff. Agamemnon charges the Achaeans with having forgotten their boasts over their wine, πῦ ἠσαν εὐχωλαί, δι’ ἐδ’ φάμεν εἶναι ἐρωτοῖ, | ... πίνοντες κρητῆρας ἐπιστεφέας οἶνῳ;

85. ἐναντίβιον πολεμίζειν (as in Φ 477): in explanatory appos. with ἀπειλαί (83). Cf. ὑποσχητά τόδε ἔργων, ... σκοτειαζίμι ημῖν Κ 39 f. The pres. inf. is used, in spite of ὑπίσχεο (84) which usually takes the future. See Ἡ. 948 a; G. 1286; GMT. 136; M. 238.
86. Cf. 199.
87. τάντα: pl. referring to the words of Apollo, and explained by the following inf. (88). Cf. Ψ 415 f., and τί με τάντα κελεύεις κερτομένας; (the words of Odysseus to Laodamas) Θ 153.
88 = 333. — ἀντία: see on Τ 163.
89. οὐ μὲν γὰρ κτλ.: the reason given applies to οὐκ ἐθέλοντα (87). — ἄντα (with στῆσομαι 90, as in Π 29, 167): take my stand against. Cf. Τρώων ἄνθ’ ἐκατόν τε ... στῆσοβαί Θ 233 f.
90. στῆσομαι: the fut., in spite of οὐκ ἐθέλοντα (87), on the supposition that he will obey the exhortation of Apollo. The potential opt. would be more natural to our thought, but less definite. Cf. κεῖσε δ’ ἔγων οὐκ ἐλμ., ... Τρωι δέ μ’ ὀπίσω πάντα μοιμθήσονται Γ 410 ff. — φόβησεν: for a fuller account of this, see 187 ff.
πέρσε δὲ Δυνητισσόν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς ἐιρύσαθ', ὡς μοι ἐπώρσε μένος λαυράτε γοῦνα.
ὴ κ’ ἐθάμνη ὑπὸ χερσίν Ἀχιλλήος καὶ Ἀθήνης,
η ὁ οἱ πρὸσθεν οἴουσι τίθει φάος ἢδὲ κέλευν
ἐγχεῖ ἁλκεῖω Λέλεγας καὶ Τρῶας ἐναίρειν.
τῇ οὐκ ἐστὶ Ἀχιλλῆος ἐναντίον ἄδρα μάχεσθαι·
αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὡς λοιμον ἀμύνει.
καὶ δ’ ἄλλως τοῦ γὰρ ἢν βέλος πέτετ', οὐδ’ ἀπολήγει
πρὶν χρόος ἀνδρομέοι διελθέμεν. εἰ δὲ θεὸς περ
Ἰσον τεινείν πολέμου τέλος, οὐ μὲ μάλα ῥέα

92. πέρσε δὲ: this, too, is dependent on ἔστε. Aeneas had fled to Lyrnessus from Ida. See 101, and note on T 292. — Πήδασον: the residence of Altes, king of the Leleges, who gave his daughter Laothöe in marriage to Priam. See Φ 85 ff. In Z 35 it is called Πηθασον αἰτειν. 93. Cf. X 204. — ἐπώρσε: in both of these places, signifies aroused; not a case of 'zeugma,' with γοῦνα. Cf. μοι φίδα γοῦνα, ὑδρῷ I 610. — λαυράτε: proleptic, to rapid motion. Cf. λαυράτε δὲ γοῦναν ἐνώμα | φευγόμεναι Κ 358 f. and note on T 276 (ἀψηφην). 94. ἡ κ’ ἐθάμνη: 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. τίθει φάος: brought light, in a metaphorical sense, i.e. gave the victory. Cf. φῶς δ’ ἑτάρσων 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. ἢ τοι πρὸςθε στάσα βέλος ἐχεστεκες ἄμμεν Δ 129, τοίῃ οἰ (Tyndes) ἐπιρροθες ἤκεν Ἄθηνη Δ 390. — εἰς γε: one at least, and perhaps more.
99. καὶ δ’ ἄλλως: even without this, i.e. independent of divine help. Cf. ὁ δ’ ἀγάμωρ ἑστι καὶ ἄλλως I 609, γα τε (Penelope) καὶ ἄλλως | κεῖται ἐν ἄλγει ἄμμος Φ 87 f. — τοῦ γε: const. with βέλος. — ὅθε [εἰσθα]: 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. — εἰ δὲ (with πέρ): if only; a wish, but closely connected, as a condition, with the following clause.
101. Ἰσον: fairly, equally, proleptic pred. with τελείνετυ. Cf. κατὰ Ισο Δ 336, ἐπὶ Ισα Ο 413. — πολέμου τέλος: the decision of the combat. Cf. ἐν γάρ χερσὶ τέλος πολέμου Π 630. "If only the gods do not favor Achilles unjustly." — ἰδία ("synizesis"): for the length of the syllable before ἰδία see § 41 j a. In many such cases the word before which the vowel is
νικήσει, οὐδ’ εἰ παγχάλκεος εὐχεταί εἶναι.”
τὸν δὲ αὐτὸ προσεύπνεν ἀναξ Δίος νῦν Ἀπόλλων·
“ἡρων, ἀλλ’ ἀγε καὶ σὺ θεοὶς αἰειγενέτησιν
eὐχεο· καὶ δὲ σὲ φασὶ Δίος κούρης Ἀφροδιτῆς
ἐκγεγάμεν, κεῖνος δὲ χερείοιος ἐκ θεοῦ ἑστίν·
ἡ μὲν γὰρ Δίος ἑσθ’, ἡ δ’ ἐξ ἀλίῳ γέροντος.
ἀλλ’ ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδὲ σε πάμπαν
λευγαλέους ἐπεέσειν ἀποτραπέτω καὶ ἄρειῇ·”

110 ὃς εἰπὼν ἐμπνευσε μένοι μέγα ποιμένι λαὸν,
βῆ δὲ διὰ προμάχων κεκορυθμένοι αἴθοπι χαλκῷ.

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

102. νικήσει: fut. ind. in the apod. after a cond. with ei and the opt. Cf. ei τις . . . ἐκτο το . . . ἡμαραλεύτερον ἐστιν K 222 f. The fut. indic. expresses more decidedly than the opt. with κε the confidence of the speaker. — οὔδ’ ei: not even if, with the indic. as in οὔδ’ ei μάλα καρπέρδε έσσι E 645. — παγχάλκεος: expresses strength and firmness; cf. χάλκεος ἤτορ B 490.

103 = O 253, Φ 461 (with ἐκάρδαγος in place of Δίος νῦν).

104. ήρων: used in direct address here and K 416 only, in the Iliad. — καὶ σύ: you too, since in the case of Achilles it may be assumed, after 98. — αἰειγενέτησιν: ever-existing, eternal; used with θεοῖς Ι 296, Z 527, and in the Odyssey.

105. καὶ δὲ σὺ: resuming καὶ σύ (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. — Δίος κούρης: Aphrodite was the daughter of Zeus and Dione. Cf. μητηρ δὲ οἱ (Aeneas) ἐστ’ Ἀφροδίτη E 248, ἡ δ’ ἐν γονίασι πίπτε Δίωνης δὲ Ἀφροδίτη, | μητρός ἐς E 370 f.

106. χερείοιος: 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. Δίος: gen., of source. The same relation is expressed in the next clause by εἶ.

108. ἰθὺς φέρε: cf. ἰθὺς φέρεται 172, ἰθύς φέρον E 506, Π 602. — μηδὲ σε πάμπαν: not by any means, as in Φ 338.


110 = O 262. Cf. ὃς φάτο, τῷ δ’ ἐμπνευσε μένος K 482.

οὔδ' ἔλαθ' Ἀγχίσαο πάις λευκώλενον Ἡρην ἀντία Πηλεόνος ἵνα ὄλαμον ἀνδρῶν· ἢ δ' ἄμυδις στήσασα θεοὺς μετὰ μύθον ἔστεν· "φράξεσθον δὴ σφῶι, Ποσείδαον καὶ Ἀθήνη, ἐν φρεισὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα. Δινείας δὴ ἔβη κεκορυθμένος αἰθοπὶ χαλκῷ ἀντία Πηλεόνος, ἀνήκε δὲ Φοίβος Ἀπόλλων· ἀλλ' ἀγεθ' ἰμεῖς πέρ μιν ἀποπραπώμεν ὀπίσω 

115. αὐτόθεν· ἢ τις ἐπετεια καὶ ἰμεῖων Ἀχιλῆς παροσταῖ· δόθ' δὲ κράτος μέγα, μηδὲ τι θυμῶ

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

112. οὔδ' ἔλαθε: with ἰῶν (113), escape her notice that. Cf. οὔδ' ἔλαθ· "Ατρέος ἰῶν ἄρηφλον Μενέλαον | Πάτροκλος Τρώεσσι δαμεῖς P 1 f.

113. ἰῶν ἀνά οὐλαμόν ἀνδρῶν: cf. κινῶ ἀνά οὐλαμόν ἀνδρῶν Δ 261, 273. — οὐλαμόν (from εἶλος, crowd together, with initial τ', and hence the apparent hiatus): the throng of warriors in close array.

114. ἄμυδις στήσασα: collecting together. ἄμυδις as in K 300. Cf. οἱ τ' ἄμυδις κοινὶς μεγάλον ιστάσιον ὁμήλην N 336. — θεοὺς: i.e. those friendly to the Greeks; cf. 115, 119 f., 128 f., 125 f. — μετά: adv. among them, i.e. among the gods whom she had called together.

115. φράξεσθον κυλ.: cf. φράσεος ὅπως ἔσται τάδε ἔργα Ξ 3, φράζωμεθ' ὅπως ἔσται τάδε ἔργα p 274. — She addresses by name the chief gods of her party.

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

117. ἐδε: like a demonstrative adv. of place, here. Cf. T 140, and Δι, ὅς τις ὅδε κρατεῖ E 174 f. — ἢμι: has started to go, with ἀρρία (118).

118. ἰμεῖ: cf. οἱ τ' ἐπι τοῦτον ἰμεῖ Ε 406, and also P 396, 545.

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

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

121. κράτος μέγα: almost equiv. to
δευόσθω, ἵνα εἰδῇ, ὃ μὲν φιλέουσιν ἀριστοὶ ἀθανάτων, οἱ δ' ἀδ' ἀνεμώλιοι, οἱ τὸ πάρος περ Ἰῳσίων ἀμύνουσιν πόλεμον καὶ δημιοῦτα.

125 πάντες δ' Ὀὐλύμπου κατήλθομεν ἀντιώντες τῇδε μάχης, ἵνα μὴ τι μετὰ Τρώεσσι πάθησιν σήμερον. ὅστερον αὖτε ἡ πέσεται, ἀσσα ὦς ἀλς γεινομένω ἐπένησε λίως, ὅτε μὲν τέκε μήτηρ.

eἰ δ' Ἀχιλλεὺς οὗ ταῦτα θεῶν ἐκ πεύκεται ομφῆς, δεῖστ' ἐπειθ', ὅτε κέν τις ἐναντίβιον θεῶν ἐλθῇ ἐν πολέμῳ. ἀλητοὶ δὲ θεοὶ φαύνεσθαι ἐναργεῖς.

nika. Cf. αἴσχα κεν ἐκεφιτέο μέγα κράτος ἑκεφιτέο N 486. — μηδὲ τι θυ-μὸς δευόσθω (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 experience, through the help which he enjoys from the gods. — δ': oun. — ἀριστοὶ: mightiest.

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

125. πάντες: see on θεῶν (114). — ἀντιώντες: 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; HA. 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. ἐντίμωθι', δῆρα οὗ χάλφρα Α 158.

127. σήμερον· ὅστερον: 'chiastic' position in relation to the verbs. See § 2 ο, and cf. παῖσιμωμ . . . σήμερον· ὅστερον . . . μαχήσορται H 29 f.—πέσε- 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 translated by may, can, or must. Cf. ἄνδρας κτείνωμεν· ἐπιτείτα . . . νεκροῦ . . . συλλή- σετε Z 70 f., and H 30 (quoted above).

128 = Ω 210 (nearly). Cf. η 197 f., where κλῶθε (i.e. the Fates, as spinners) are joined with άθανάτα.—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 except perhaps in Ω 49, and in η 197 f. cited above.

129. οὗ: here used in a protasis, instead of μή, 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 HA. 1028; G. 1383, 2; GMT. 384–387; M. 316; and cf. 139, Ω 296. — θεῶν ἐκ ὄμφῆς: by the voice of the gods, used of direct and personal communication (cf. 120 f.).

131. χαλεπό: to be dreaded (sc. εἰ- σίων); in the 'personal construction,' HA. 944; cf. Φ 482. — φαύνεσθαι: inf. with χαλεπό as acc. of respect. HA.
η' άρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,

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

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

138. ἄρχωσι : pl. between two sing. subjects. Cf. Σιμόεις συμβάλλετον θέλει 

139. οὐκ εἰσαρ (see on 129): prevent.
140 αὐτὶκ ἐπείτα καὶ ἄμμι παρ' αὐτόφι νεῖκος ὀρέιται
φυλόπιδος· μᾶλα δ' ἅκα διακρινθέντας ὁϊ
ἀφ ἰμεν Οὐλμπόνδε, θεῶν μεθ' ὀμῆγυριν ἄλλων,
ἡμετέρης ὑπὸ χερσίν ἀναγκαίης δαμέντας.
δὲ ἄρα φωνήσας ἤγησατο κυανοχαῖτις

145 τεῖχος ἐσ ἀμφίχυντον Ἡρακλῆς θείου,
ὑψηλόν, τὸ ῥὰ οἱ Τρῶες καὶ Παλλάς ᾿Αθηνῆ
ποιεῖν, ὅφερα τὸ κῆτος ὑπεκτροφυγὼν ἀλέιωτο,
ὀππότε μὲν σεῦαιτο ἀπ' ἕιόνος πεδίουνδε.

140. άμμι: i.e. the gods friendly to the Greeks. — παρ' αὐτόφι: by their side. Cf. κτενεὶν δὲ παρ' αὐτόφι (the ships) πάντας ἄριστους N 42. — νεῖκος ὀρέιται φυλόπιδος (141): cf. νεῖκος ὀρῶρηται πολέμου N 271 and ἐρίδα πτολέμου Σ 389.

141. διακρινθέντας: "separating," elsewhere used of the two contending parties (cf. φροινω δὲ διακρινθήμεναι ἥη | ᾿Αργείου καὶ Τρῶας 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 O 133; cf. ἄψ ἐσ ῾Ολυμπον ἱερόν, τ' ἀθανάτων ἐδος ἐστίν Θ 456. — ὀμῇγυριν: here only.

143. ἀναγκαίη [ἀνάγκη]: by force against which resistance is useless, by superior might. ἱφι is the usual word with δαμήραι.

144. κυανοχαῖτις: here as a subst.; cf. τὸν δ' ἐκλυν κυανοχαῖτις Σ 536.

145. τεῖχος ἐσ ἀμφίχυντον (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 O 25. The spondees 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 Χρώσην A 11. — ἀλέατο: escape, find protection from.

148. ὀππότε: 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 (ὅφα ... ἀλέαται ὀππότε κε σεβηταῖ); H. 937; G. 1502 f. — μὲν: i.e. Heracles.
ἀμφὶ δ’ ἄρ’ ἀρρηκτὸν νεφέλην ὄμοισιν ἑσακτὸν·
οἱ δ’ ἐτέρωσε καθῖζον ἐπ’ ὄφρυσι Καλλικολάνης
ἀμφὶ σε, ἦμε Φοῖβε, καὶ Ἀρης πτολίπορθον.
ὡς οἱ μὲν β’ ἐκάπτερθε καθείατο μητιώντες
βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμου
ἀκνεού ἀμφότεροι, Ζεὺς δ’ ἡμενος ὑπὶ κέλευεν.
τῶν δ’ ἄπω ἐπιλήσθη πεδίον, καὶ λάμπετο χαλκῷ,
ἀνδρῶν ἤδ’ ἱππῶν· κάρκαιρε δὲ γαῖα πόδεσσιν

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

150. ἀμφὶ: const. with ἑσακτὸν. — ἀρρηκτὸν (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’ ὄφρυσι: on the brows. In this sense here only, but cf. Ἰλιὸς ὄφρυβεσσα X 411, and supercilio clivosi tramitis Verg. Georg. i. 108. — Καλλικολάνης: see on 53.

152. ἀμφὶ σι: for the apostrophe see on 2. — ἤμε: an epithet of Phoebus, found only here and O 365, and of uncertain meaning; probably either shining (ἠὕς), or loud-shouting (ἄω), or connected with ἠμῆν shooti. — πτολίπορθον: used of Ares here only; regularly of Odysseus in the Odyssey. Cf. 384, Φ 560, Ω 108.

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

154. δυσηλεγέος: probably connected with the stem of ἄλγος (cf. ἄλγε-είνοις), very painful. It is found in the Iliad here only, but cf. θάματον γε δυσηλεγέα χ 325.

155. ἡμενος ὑπὶ: cf. πτυχὶ Οὐλόμπου ἡμενος (22 f.), ψήν περ ἐν νεφέσσαν καθημένω (οι Ζεὺς and Athena) π 204. — κέλευεν (used absolutely): was their master, ruled them as τάμης πολέμω.

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 ἀνδρῶν ἤδ’ ἱππῶν (157). — καὶ λάμπετο χαλκῷ: parenthetical (since the following words are in appos. with τῶν), and expressing the result of the preceding clause. Cf. πλῆττο δὲ τῶν πεδίων πεζῶν τε καὶ ἱππῶν | χαλκοῦ τε στερεσθής ξ 267 f.

157. κάρκαιρε (here only): reduplicated from the root καρ- (to sound), rumbled. For similar reduplications cf. μαρμάρω, πορφύρω, μορμάρω, etc. A similar onomatopoetic stem appears in crack, creak.
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158-160. Cf. δόο δ' ἀνδρεῖς ἄρησιν ἔξο兮ν ἄλλων. | Αἰνείας τε καὶ Ἰδομένεος, ... | ἔκει ἄλληλοις ταμέοις χρόνα κηλει χαλκῷ Ν 499 ff.

158. ὄρνυμένων ἄμυδος: cf. ἔρχομένων ἄμυδος Ν 343. — δόο δ' ἀνέχει ἔξο兮ν 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. ἀπελθόντας: 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 266. — ἔβεβηκαν: had moved forward, or had taken his stand. For the final -r, see HA. 87 a; G. 58.

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

163. Cf. τὴν (the shield) δὺ δ' γε πρὸδευοι σχήμενοι, δόο δοῦρε τινάσσων Μ 298. — ἔχε: passing from the partic. construction (νευστάξων) to a finite verb, as often.

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

165. καὶ: also, i.e. "consequently," referring back to the emphatic σίντης. It belongs to the whole clause, marking its correspondence with the fact previously stated (see also 223). Cf. τού (i.e. Nestor) καὶ ἄνδρες γλώσσης μελέτος γλυκίων βέεν αἰθή Λ 249.

166. τὰς δῆμοι (in emphatic appos. with ἄνδρες ἄγρόμενοι): a whole village. — ἄτιζων (here only): heed not.

167. δυν' ἐκ: 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 ... ἄλλ' ὑπ' ἐκ κέν τις). See M. 280, 2 b (1), and 383, 1 b.
δουρὲ βάλῃ, ἐάλη τε χανών, περὶ τὸ ἀφρὸς ὀδόντας
gίγνεται, ἐν δὲ τέ οἱ κραδίῃ στένει ἄλκιμον ἤτορ,
ουρὶ δὲ πλευράς τε καὶ ἵσχια ἀμφοτέρωθεν
μαστίεται, ἐὰν δὲ αὐτὸν ἐποτόμην μαχέσασθαι,
γλαυκίων δὲ ἱθὺς φέρεται μένει, ὥσ τινα πέφην
ἀνδρῶν ἢ αὐτὸς φθείται πρῶτῳ ἐν ὀμίλῳ.
ὡς 'Ἀχιλὴ ὁτρίῳ μένος καὶ θυμὸς ἀγήνωρ
ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο.

175
οἱ δὲ ὅτε ἢ σχέδον ἦσαν ἐπ' ἀλλήλους ἵοντες,
τὸν πρώτους προσέπεπε ποδάρκης δῖος Ἀχιλλεὺς:
"Αἰνεία, τί σοῦ τόσον ὁμίλου πολλὸν ἐπελθὼν

168. ἐάλη τε (begins the apodosis):
gathers himself for a leap; cf. τῇ ὑπὸ τάς ἐάλης Ν 408. The aor. expresses
the momentary beginning of the
action, while the following presents
describe the accompanying and resulting
circumstances, which continue; so
ὑπεκρήφη ... ἐμβρέμεται ... τρομώοψι
O 626 f. — For the figure in ἐάλη, cf.
sequence in sua colligat arma Verg.
Aen. x. 412; se collegit in arma
ibid. xii. 491.


170. οὐρῇ: a Schol. states that
many believed that the lion ἐχεῖ ὑπὸ τῇ
ουρῇ (tail) κέντρον μελαν, ὡς κεράτιον (a
little horn), δι' ὧν ἐαυτὸν μαστίζει, ὡς
οὗ νυστήμενος (pricking himself) πλέον
ἀγμοῦται.

171. ἐφ [ἐ]: here and Ω 134 only;
cf. σοὶ for οἱ N 495. — ἐποτόμην: as
though to spur himself on.

172. γλαυκίων: here only. Cf.
γλαυκώτης as an epithet of the war-
goddess Athena. — ἤθως φερεται: cf.
108. — μὲνι: dat. of cause. — ἢν: if
haply. See on T 71. The implied
apodosis here is the lion's purpose.

173. φθείται: subjv. from ἐφθιμῆνη,
second aor. of φθίω. — πρῶτῳ ἐν ὀμίλῳ:
as in P 471, but less appropriate here
of a combat with hunters. Cf. ἐβληγῇ
ἐν πρῶτῳ Μ 306 (also of a lion).

174. Cf. Νέστορ, ἔμε ὑπένθυνε κραδίῃ
cal θυμὸς ἀγήνωρ K 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 Achille,
and not at all his manner of moving,
as might appear from 164 and 168.

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

176 = Γ 15, Z 121, Φ 148, X 248.
This formula usually stands in close
connection with what has preceded,
and introduces a single combat be-
tween two warriors. — ἦσαν: "found
themselves." ἔναι with an adv. in such
cases is more than the mere copula.
§ 3 j. — ἐπ' ἀλλήλους: see on T 318.

177 = Φ 149.

178. τόσον ὁμίλοι: so far from
the throng, with ἔστη (179). — πολλὸν
ἐπελθὼν: passing over a wide stretch;
added by way of explanation. The
\[\text{HOMER'S ILIAD, BOOK XX.}\]

180 ἕστης; ἦ σὲ γε θυμὸς ἐμοί μαχέσασθαι ἀνάγει ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοσιν
tιμῆς τῆς Πριάμου; ἀτὰρ εἶ κεν ἐμ' ἐξεναρίξῃς,
οὗ τοι τούνεκά γε Πρίαμος γέρας.ἐν χερὶ θήσει·
eἰσιν γάρ οἱ παῖδες, ὅ δ' ἐμπέδος οὐδ' ἀεσύφρων.
ἡ νῦ τί τοι Τρώες τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλῆς καὶ ἀρούρης, ὃφρα νέμηαι,
αἴ κεν ἐμὲ κτεῦνης; χαλεπῶς δέ σ' ἑστιν τὸ βέζειν.

caesura forbids us to take τόσον with
πολλὸν.

179. ἦ: verily, can it be? an
swer to the preceding question in the
form of a conjecture; cf. ἦ ὡν ἀβρον
τοῦ; A 203. — σὲ: emphasized by γε,
with reference to the preceding clause.
— θυμὸς . . . ἀνάγει: as in H 74. —
μαχέσασθαι: to begin battle (inceptive
aor.).

180. The pretensions of Aeneas to
the crown are explained in 213–241,
cf. 302–308. In N 460 f. we read ἀεὶ
γὰρ Πριάμων ἐπεμήνε (sc. Αινειάς) δίω, |
οὐνεκ' ἀρ' ἐθαλὸν ἔστα τοῖ ἀνδρῶν ὦ τι
τίσκετε.

181. τιμῆς: with ἀνάξειν, "enjoy"
the honor, sway the scepter. Cf. Ψ 649,
and τιμῆς . . . ἂς περ ἀνασσεις ω 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. 260 g).

182. οὖ (placed first for emphasis,
in contrast with ἐλπόμενον, 180): not at
all, by no means. — τοῦνεκα: in the
apod. after el (181), as in εἶ δὲ μιν ἂχ-
μητρῆς ἐθέσαν θεό . . . | τοῦνεκα οἱ προβή-
ονοιν ὀνείδεα μινθήσασθαι A 290 f. —
γέρας: i.e. the royal power.

183. ἐμπέδος (sc. in his φρένες): firm
in mind; cf. τοῦτῳ δ' οὐν' ἄρ νῦν
φρένες ἐμπέδοι Ζ 352. — ἀφετεροῖς: light-
minded, volatile (lit. blown about, from
ἀφετ. The word is used twice else-
where in Homer (Ψ 603, φ 302). Cf.
φρένας ἐκπεσαταγμένος (bereft of sense)
σ 327.

184. τέμενος . . . ἄλλων: cf. καὶ μὲν
οἱ Δόκιοι τέμενος τάμον ἔξοχον ἄλλων Ζ
194. — τέμενος (τέμων): 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 = Z 195 (nearly); first-half
verse as in M 314. — καλὸν: see on
ψιχράτ T 358. — φυταλῆς καὶ ἀρούρης:
of orchard and garden; gen. of ‘de-
scription,’ with τέμενος, like τὸ μὲν
ὴμοῦ ὀἰνοπέδου I 579. — νέμηαι: use,
till.

186. αὐτὸ ὅτι . . . κτεῦνης: this protasis
is made subord. to ὃφρα νέμηαι (185),
and does not depend directly upon
tάμον (184). — χαλεπῶς: with difficulty,
scarcely. — σ' ἑστι: the neglect of
the digamma shown in this elision is
very rare in case of ἑστια. But cf.
Φ 583, Χ 216.


187. For the facts, cf. 90–93.

188. ἦ oú (with synizesis) μέμνη, δὲν: as in O 18, Φ 396, ω 115. The temporal clause with ἔτε takes the place of the object of μέμνη. — βοῶν ἄπο: const. with σεῦ (189).

189. ταχέσσοι πόδεσσιν: as in Φ 564, ν 261.

190. μετατροπαλίζω (here only): kept turning about as brave men did, to face the foe again. Your flight was complete and cowardly. Cf. ἐντροπαλίζοντος Λ 547, Ρ 109.

191. Δυνησσόν: see 89 ff. (with notes), where Aeneas tells the same story.

192. πέρος: cf. Δυνησσόν διαποθήσας Β 691. — σὺν Ἀθήνῃ: with πέρος. σὺν is the poetic word for with, μετὰ the prose word. The distinction is usually a matter of literary style and not of meaning. See § 3 η α.

193. λημάς (here only): this adj. is formed (like Ἐλλάς, Ἰλας) by the suffix -άς. It is equivalent to the gen. of the noun λης. — ἐλεύθερον ἥμαρ ἄποφας: as in Z 455, Π 831. See Τ 294 and note.

194. Cf. 92 f.

195. ρέσσω (inf. pres.): is protecting you. The subj. is Δα supplied from Zeôs (194). — εἶνθυμο βάλλει (196): here in the unusual sense imagine, fancy; nearly so in K 447 μὴ δὴ μοι φέξην γε . . . εμβάλλει εὐμ. For the ordinary meaning, cf. Ψ 313, Α 200 f. ὡς εἶνθυμο ἄδανατο βάλλωντο. 196=Ρ30(nearly).—κελέω: advise.

197 = Ρ 31. — εἶ πληθύν (as in Λ 360): in distinction from the foremost champions. — μηδ' . . . ἐμεῖο: carries out the idea of κελέω . . . ἴναι in negative form; but πρὶν . . . παθέειν (196) is added in a threatening tone, “ere it is too late.”

198 = Ρ 32. — ρέσσων: placed first for emphasis (cf. ρέσσως κακόν ἐστ' ἄκος εὑρεῖν Ι 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' Ἀινείας ἀπαμείβετο φώνησέν τε
200 ὡς "Πηλείδη, μὴ δὴ μ' ἐπέεσσι γε νηπίουν ὡς
έλπεο δεδίξεσθαι, εσεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κεραμίας ἤδ' αἰσθαλα μυθήσασθαι.

205 ἵδιν δ' ἀλλήλων γενεῦν, ἵδιν δὲ τοιχάς,
πρόκλυτ' ἄκούοντες ἔτεα θνητῶν ἀνθρώπων,
ὄψει δ' οὖτ' ἄρ πω σὺ ἔμοις ἔδεις οὖτ' ἄρ' ἐγὼ σοὺς.

199. Cf. 86.

200. μὴ δὴ (with inv., as in μὴ δὴ
οὖτω... κλέπτε νῦν Λ 131 f. and often): do not, pray. — ἐπέεσσι (emphasized
by γε): words in contrast to deeds; cf.
the same thought in 256. — νηπίου
(νη, ἰηόω): in-fans; a word occur-
ing eight times in Τ and Φ, but else-
where only in N 292 = T 244. It is
equiv. to νηπίων.

201. δεδίξεσθαι: cf. 432 and δεδί-
ξεσθαί Σ 164.

202. κεραμίας: insulting words (re-
ferring to 179–186). — ἀθαλά (ἀ, ἄσος): unmeasured (i.e. boastful) words, re-
ferring to 187–198. — "If I wished to imitate you in such discourse, it would
not be difficult."

203. γενεῦν: race, including
the whole line of ancestors; cf. 214 ff.

204. πρόκλυτα (here only): far-
famed. — ἄκοουντες: perf. in sense.

— ἔτεα θνητῶν ἀνθρώπων: these words
point to the existence of songs of an
epic character, in this case, perhaps,
telling of the marriage of Peleus and
Thetis, or the loves of Aphrodite and
Anchises.

205. ὄψει: with the eyes (cf. ὄψιν
... ῥίδοσεν ψ 94), in distinction from
ἄκοουντες 204. This whole clause
is added 'paratactically' to ἄκοουντες, by
the use of a finite verb and conj., in-
stead of a participle. — οὖτ' ἄρ... οὖτ' ἄρα: as in Z 352. — πῶ: with the
neg., never.

207. μητρός (pred. appos. with Θετί-
δος): as mother. — ἀλοσκόπης: prob.
daughter of the sea; used also of Am-
phitrite in δ 404 φῶκα νέποιδες (web-
footed seals) καλῆ δαλοσκόπης. The origin
of the word is doubtful.

208. Cf. Αἰνείας δ' οὖσ μεγαλήττορος
Ἀγχίσαιο Ε 247. — οὖσ: pred. with ἐκ-
γεγάμεν (209), was born the son.

209 = Ε 248 (nearly). — μήτηρ θεί:
the form of the sentence is changed,
as often. We should expect a gen.
correlative with Ἀγχίσαιο (208). — μὴ:
210 τῶν δὴ νῦν ἐτεροί γε φίλον παίδα κλαύσονται σήμερον· οὐ γάρ φημὶ’ ἐπέεσσι γε νηπτίουσιν ὥδε διακρινθέντε μάχης ἔξαπονέσθαι.

εἶ δ’ ἐθέλεις καὶ ταῦτα δαμεναί, ὃφρ’ εὖ εἰδῆς ἡμετέρην γενεήν, πολλοὶ δὲ μιν ἀνδρεῖς ἵσασιν.

215 Δάρδανον αὐ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, κτίσσε δὲ Δαρδανίην, ἐπεὶ οὖ τῷ Ἰλίῳ ἴρῃ ἐν πεδίῳ πετόλιστο πόλις μερότων ἀνθρώπων, ἀλλ’ ἑσθ’ ὑπωρείας φίκεον πολυπέδακος ἴδης.

dat. of ‘possessor’ with a noun (see H. 768-b); more commonly with εἰμι or γίγνομαι.

210. τῶν (with ἐτεροί, one or other): of these two pairs of parents. — κλαύσονται: 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 383, where Achilles, expecting to return home, says that if Poseidon should grant him a favorable voyage ἡματι κε τριγάτῳ Θῆνα ἐρήμωσον ιολην.

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

212. δὲ: i.e. as we are now doing, referring with emphasis to the preceding words. — διακρινθέντε: separating. See on 141, and cf. τῶ δὲ διαιρουντε ὅ μὲν μετὰ λαὸν Ἀχαιῶν ἡ Η 306 f. — μάχης ἔξαπονέσθαι: as in Π 252. For the quantity of ἐδ, see § 41 g.

213 f. = Z 160 f. — εἶ δ’ ἕθελες: this protasis has no formal apodosis, but after the final clause ὅφρα κτλ., and the parenthetical πολλοὶ δ’ ἵσασι, the account itself follows immediately. See M. 324* b, — ‘the consequence is sufficiently implied in the εἰ-clause.’

215. ἀδ: furthermore, as if in continuation of a genealogy already begun (cf. 219, 231, 236). — πρῶτον (i.e. as ancestor of our race): pred. to Δάρδανον, as in δὲ πρῶτον Ἡμων τέκε Ν 450.

216. Δαρδανίην: a city, lying on the foot-hills of Ida, above Ilion. — ἐπεὶ οὖ τῷ Ἰλίῳ κτλ.: so Verg. Aen. iii.100 f. nondum Ilium et arces | Pergamae steterant.

217. ἐν πεδίῳ: in contrast to the higher situation of Dardania, though Ilions itself lay upon a height, and was often called ἄρμος, ἀλτῆς, ἀλτευσης. This is strongly in favor of the view made almost certain by Schliemann’s excavations, that ancient Ilion lay on the low mound of Hisarlik, which rises but 50 or 60 feet from the plain, rather than on the almost inaccessible steep of Bunɜbashi, which is almost ten times as high. — πετόλιστο: had been founded. — πόλις μερότων ἀνθρώπων: pred. appos. with Ἰλίος (216), and completing the idea of πετόλιστο. Cf. the same expression in Σ 342, 490. — The alliteration in this verse is strongly marked, but does not seem to be significant.

218. ὑπωρείας: here only. — φίκεον (with synizesis): sc. as subj. of Δάρδανο.
Δάρδανος αὖ τέκεθ' νιὸν Ἡριχθόνιον βασιλῆα,
ός δὴ ἀφυεῖσιν τοῦ τρισχίλαι ίπποι ἐλος κάτα βουκόλεοντο
θῆλεια, πόλοισιν ἀγαλλόμεναι ἀταλῆσιν.
τάων καὶ Βορέης ἱράσσατο βοσκομενάων,
ἵππῳ δ᾽ εἰσάμενος παρελέξατο κυανοχαίη
αἱ δ᾽ ὑποκυνσάμεναι ἑτεκον δυοκαίδεκα πώλους.
αἱ δ᾽ ὅτε μὲν σκιρτῶν ἐπὶ ζειδῶρον ἄρουραν,
ἀκρον ἐπ᾽ ἀνθερίκων καρπῶν θέον οὐδῆ κατέκλων,
ἀλλ᾽ ὅτε δὴ σκιρτῶν ἐπὶ εὐρέα νῦτα θαλάσσης,
ἀκρον ἐπὶ ῥηγμίνα ἀλος πολιοῦ θέσκον.

220. νιὸν (pred.): as son. — Ἡριχθόνιον: 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 266 ff., were given to Tros, and not to Erichthonius,—ἡ (of which breed) Τρῳ ιερό ζεύς ζεὺς|δαχὺς|νός ποιήρ|τεκάμπτεσι|Γανυμήδεωσ|οὐκεί (because) ἄρωτοι ἵππων, δοσοὶ ἑαυτὸν ὅτι ἤ δὲ ἠδύνατο τε.

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

221. βουκόλεοντο: inaccurate with ἵπποι, the meaning of the first part of the compound being overlooked. So ὀλιγχαῖα νέκταρ Α 508, where editors compare οἰκοδομεῖν τεχνέως, aedificare naves, ‘weekly journal.’

222. ἀγαλλόμεναι: exculting in.

223. τάων: i.e. some of the mares, referred to in 225 by αἱ δὲ.— ἥρασσατο: ‘inceptive’ aor. — For the fact, cfr. Π 150 f. (quoted on T 400); also illae | ore omnès versae in Zephyrum stant rupibus altis,| exceptant-


224. κυανοχαίη: elsewhere as epithet of Poseidon.

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

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

227. ἀκρόν 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 B 159, Θ 511, and in the Odyssey.

229. ἄκρον ἐπὶ βηγμίνα: over the surface of the breakers. — πολιοῦ: here as an adj. of two terminations. Cfr. πολιάς δ᾽ λοβίμους ψυχάς Α 3, and see HA. 225 a; G. 307. — With verses 226–229, cfr. the beautiful description of Camilla,
230 Τρώα δ' Ἐρυχθώνος τέκετο Τρώεσσων ἄνακτα. 
Τρώος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 
'Ἰλός τ' Ἀσσάρακος τε καὶ ἀντίθεος Γανυμήδης, 
ὅς δ' ἡ κάλλιστος γένετο θυγτῶν ἀνθρώπων. 
τὸν καὶ ἀνηρεύσαυτο θεοὶ Διὸ οἰνοχοεῖν 
κάλλεος εἶνεκα ὅδε, ἵνα ἀθανάτους μετείη.
'Ἰλός δ' αὖ τέκεθ' νίδον ἀμύμονα Λαομέδωντα, 
Λαομέδων δ' ἁρὰ Τιθωνόν τέκετο Πρίαμον 
τε Λάμπον τε Κλυτίον θ'. Ἰκετάονα τ' ὅζον Ἀρηὸς. 
Ἀσσάρακος δ' Ἐπάνυ, ὁ δ' ἀρ' ἂνχίζην τέκε παῖδα.

234. ἀνηρεύσαυτο: snatched up in a storm of wind. — Δι: with οἰνοχοεῖν. — For this story, cf. E 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 = o 251. — olo: 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' αὖ τέκεθ' νίδον ἀμύμονα Δευκαλίωνα N 451. — Laomedon was the builder of the citadel (Pergamum) of Troy. See on 146.


238 = Γ 147. — δίῳ Ἀρηὸς: metaphorical, to denote bravery. — Lam pus, Clytius, and Hicetaon, appear with Priam on the tower in Γ, and in O 419 ff., 525 ff., and 576 ff. The
240 αὐτὰρ ἐμ᾽ Ἀγχίσης, Πρίαμος δ᾽ ἔτεχ᾽ ἔκτορα δίον.
ταύτης τοι γενεῆς τε καὶ ἀἱματος εὐχωμαι εἶναι.
Ζεὺς δ᾽ ἀρεπήν ἀνδρεσσων ὀφέλλει τε μινθεῖ τε,
ὀππος κεν ἐθέλησσιν ὁ γὰρ κάρτιστος ἀπάντων.
ἀλλ᾽ ἂγε μηκέτι ταῦτα λεγόμεθα νηπύτοι ὦς,
245 ἐστεὶ ἐν μέση ὑσμίνη δημοτῆτος.
ἐστι γὰρ ἀμφοτέροισιν ὄνειδεα μυθήσασθαι
πολλὰ μάλ᾽ οὐδ᾽ ἀν νῆσος ἑκατόζυγος ἅχθος ἄροιτο.

Slaying of their sons is mentioned O 543, 419, Π 695.

240. ἔκτορα: 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. — ἀἱματος: gen. of source, like γενεῆς. τοῦτον is to be supplied in thought with ἀἱματος.

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., Π 688 ff., where the same views of human valor are advanced by Hector, and by the poet himself.

243. ὀππος κεν: see on 167, and cf. M. 283 b. — For the lengthening of κεν, excused by the slight caesura, cf. εἰ μὲν κεν ἐμὲ κέινος ἔξη Π 77 (here, too, in the thesis of the second foot).

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

245. ἐστεὶ (synizesis): with the secondary idea of inactivity, standing idly. — ὑσμίνη δημοτῆτος: these words are joined here only. Cf. νεῖκος ἵππος 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. — ὄνειδα (subj. of ἔστι): topics of abuse. — μυθήσασθαι: inf. depending on ὄνειδα. See HA. 952; G. 1530; M. 232. — Second half-verse as in A 291.

247. οὐδὲ: not even, with νῆσος ἑκατόζυγος (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. τοῖς πολυζύγω
στρεπτή δὲ γλώσσα ἐστὶ βροτῶν, πολέες δὲ ἐνι μύθοι
παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἐνθά καὶ ἔνθα.

250 ὀπποίοις κ' εἴπησθα ἔπος, τοῖον κ' ἐπακούσας.
ἀλλὰ τί ἦ ἔριδας καὶ νείκεα νῶιν ἀνάγκη
νεικεῖν ἀλλήλους ἐναντίον, ὡς τε γυναῖκας,
αἱ τε χολωσάμεναι ἔριδος πέρι θυμοβόρου
νεικεῦσ’ ἀλλήλησι μέσην ἐς ἀγναν ἱοῦσαι,
πολλά τ’ ἔόντα καὶ οὐκί. χόλος δὲ τε καὶ τὰ κελεύει.
ἀλκής δ’ οὗ μ’ ἐπέεσσιν ἀποτρέψεις μεμᾶτα
πρὶν χαλκῷ μαχέσασθαι ἐναντίον. ἀλλ’ ἅγε θάσσον
γενοῦμεθ’ ἀλλήλων χαλκήρεσιν ἐγχείρησιν.”

B 293. — ἄχθος ἀροιτο: could carry (as freight) the multitude of invectives. Cf. ὅσα οἱ νεῖς ἄχθος ἱεραν γ 312. The whole is a paratactic clause of result, closely connected with πολλὰ μάλα.

248 f. στρεφτὴ (στρέφω): voluble. — ἐν: ἐνεις. — μθοί: 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. — ἔνθα: 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 ἐνθά), i.e. they have a wide field in which to move about in all directions.

— πολὺς: cf. πολλὸς γὰρ τις ἐκεῖνο Ἡ 156, and see Ψ 245.

251. έρίδας καὶ νεί̇κεα: cf. ὁς με μετ’ ἀπρήκτους έριδας καὶ νείκεα θάλλει B 376. The idea is emphatically expressed by means of two synonymous words, as in Γ 2 κλαγγή τ’ ἐνοπῇ τε. — νῶιν: const. with ἀνάγκη.

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

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

254. μέσην ἐς ἀγναν ἱοῦσαι: cf. 159, 245.

255. πολλὰ τ’ ἔόντα (cognate acc. with νείκειν): much that is true. — καὶ οὐκ (sc. ἔόντα): elsewhere only at close of verse. — καὶ τὰ: i.e. καὶ τὰ οὐκ ἔόντα (sc. νείκειν, utter in strife).


257. πρὶν...ἐναντίον: these words develop more fully the idea of ἐπέεσσιν (256). — μαχέσασθαι ἐναντίον (as in Γ 433): the subj. is στ. — χαλκῷ: in contrast with ἐπέεσσιν (256). — ἅγε θάσσον: as in Τ 68.

258. γενοῦμαι: aor. subjv.; elsewhere with a gen. (χειρῶν, δουρᾶς, cf. Ψ 60 f.), but here in a general sense,
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ἡ ῥα καὶ ἐν δεινῷ σάκει ἡλασεν ὁμβριμον ἕχος,
συμερδαλέω· μέγα δ’ ἄμφι σάκος μύκε δουρας ἀκωκῇ.
Πηλείδης δὲ σάκος μὲν ἀπὸ ἐο χείρι παχεὶν
ἐσχετο ταρβήσας· φάτο γάρ δολιχόσκιον ἕχος
ῥέα διελεύσεθαι μεγαλήττορος Αἴνειαο,
νήπιος, οὖδ’ ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
ὡς οὐ ρηθεὶ ἐστὶ θεῶν ἐρικυδεά δῶρα
ἀνδράσι γε θυντοῖσι δαμήμεναι οὐδ’ ὑποεἰκεν.
οὖδὲ τότ’ Αἴνειαο δαίφρονος ὁμβριμον ἕχος

make trial of one another, like περά-

260. έστι: personal const., as often, where in En-
lish we expect the impersonal. Cf.
χαλεπότοι τοι ἄνουτ’ (sc. έμοι μοῦθοι εἰδή-
σεων) ἀλόχος περ ἑούηγ Α 546, οἱ δ’ ἀλε-
γενοι . . . δαμήμεναι Κ 402 f. See on
131.—ιστι: 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. φχετο πενομένοι . . . ἦ
ποῦ ἐτ’ αὖ γ Ν 416, and see GMT. 671;
M. 270*, 302.—θεῶν ἐρικυδεά δῶρα: as
in Γ 65.

266. Cf. ἄνδρας γε θυντοῖσι δαμή-

265. οὐ ρηθεὶ ἐστὶ . . . δῶρα: per-

267. οὐδὲ τότε: nor then, apply-

μέγα δ’ ἄμφι τύλιμ μύκον Μ 480. —
ἄμφι: adv. round about, with the closer
definition δουρας ἀκωκῇ, 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 . . . ἄμφοις 150.

262. φάτο (“said to himself”): thought,
and hence expected. So in
ἐφάμην ἡρωρ Ἀχαίοιν | σχήσειν ἡμέτε-
ρος γ ν μένος Μ 165 f., ἐφάμην . . . δόμι
'Αλδαο | ἤματι τῷ θ’ ἠέσσαν Ο 251 f., and
in X 298.

263. βρέων: with synizesis, as in βρέ
διελεύσεθαι Ν 144, βρέ μὲν γάρ φενγεσκεν
P 461.

264. First half-verse as in X 445; 
cf. T 466.
ρήξε σάκος. χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῦ.
[ἀλλὰ δύω μὲν ἔλασσε διὰ πτόχας, αἱ δὲ ἀρ’ ἔτι τρεῖς]

270 ἦσαν, ἐπεὶ πὲντε πτόχας ἠλασε κυλλοποδίων,
τὰς δύο χαλκείας, δύο δὲ ἐνδόθι κασσιτέρου,
τὴν δὲ μίαν χρυσένην, τῇ β’ ἑσχετο μείλινον ἔγχος.]

δεύτερος αὐτ’ Ἀχιλεὺς προτεὶ δολιχόσκιον ἔγχος,
καὶ βάλεν Αινεία κατ’ ἀσπίδα πάντοσ’ ἔσην,

275 ἀντιγ’ ὑπὸ πρώτην, ᾗ λεπτότατος θέε χαλκός,

268 = Φ 165. — χρυσὸς: i.e. the golden shield, with δῶρα in appos., though pl., as in Α 124 χρυσὸν . . . δῶρα, Σ 238 δῶρα . . . θρόνος, Ψ 206 f.

269. μᾶν: indeed, to be sure. The idea contained in this clause, introduced coordinately by ἀλλὰ, would be expressed in English by a subordinate clause of concession. ἀλλὰ may be omitted in translating. — ἀλείλια: sc. Αινείας as subj. and ἔγχος as object.
— αἱ δὲ . . . τρεῖς: but the other three.

Cf. τῷ δὲ δῶρα Ἀινεία δῶκεν Ε 272.

270. ἦσαν: i.e. remained uninjured. — πέντε πτόχας: cf. πέντε δ’ ἀρ’ αὐτοῦ ἦσαν σάκος πτόχας, in the Ὀπλωτοῦρα, Σ 481. Of the five πτόχας, 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 (276). — ἠλασε: had forged (but in 289 thrust). Homer often uses the same word, in close connection, in different meanings, but usually in different forms. Cf. δίξα (take) and δίδεξα (await) Ε 227 f.; but λέκτο (counted), and λέκτο (laid himself), in δ 451, 453. — κυλλοποδίων: elsewhere only in Σ 371, Φ 331.

271. τὰς δὲ δῶρα: the two, i.e. those at the top and bottom. Cf. οἱ δὲ ἄνωντες (married), τρεῖς δ’ ήθεοι (bachelors) γ 63.
— δῶο δὲ: and two others. — ἐνδόθι: within.

272. τὴν δὲ μίαν: i.e. the middle plate. — χρυσήνῃ: with synizesis, as often in all the forms of χρύσης. — τῇ βα: where, as I said, τῇ being rel., as in Σκαῦδα, τῇ δ’ ἐμέλλε Ζ 393. — ἑσχετο: stopped, stuck fast. Cf. ἐν τῇ δ’ ἐβαθυμάτῃ μιᾷ σχέτῳ Η 248.

273. First half-verse as in Φ 169. Cf. δεύτερος αὐτή | Αλας διωγμῆς προτεὶ δολιχόσκιον ἔγχος Η 248 f.

274 = Γ 347, 366, Η 260, P 517, with different names. — πάντων ολὴν (a formula often used in the Πηδ as verse-close): equal on every side — appropriate to the small circular shield, in distinction from the great oval σάκος.

Cf. ἀσπίδος ἐκβόλου Ε 797.

275. ἀντιγ’ ὑπὸ πρώτην: near the outer (lit. ‘first’) rim of the shield, which was lined with leather. See on 270, and cf. ἀντιγ’ ἡ πυμάτη τὴν ἀσπίδος Ζ 118. — λεπτότατος . . . βοῦς (276):
κοπάσω βοῶς· ἐπεί ὅ ἐπέπτερ ῥινός ἂσπίς ὑπ’ αὐτῆς. Αἰνείας δ’ ἐάλη καὶ ἄπο ἔθεν ἂσπίδ’ ἄνεσχεν δέων, ἐγχείη δ’ ἄρ’, ὑπέρ νάτου ἐνὶ γαίῃ ἔστη ᾿ἰμενή, διὰ δ’ ἄμφοτέρους ἔλε γύκλους ἂσπίδος ἀμφιβρότης· ὁ δ’ ἀλειάμωνες δόρυ μακράν ἔστη, καθ’ δ’ ἄχος οἱ χύτο μυρίον ὄφθαλμοισιν, ταρβήσας οἱ άγχι πάγη βέλος. αὐτὰρ ῾Αχιλλεὺς ἐμεμαὼς ἐπόρουσεν, ἐρυσόμενοις ξίφος ὦ, σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ Αἰνείας, μέγα ἐργον, ὅ οὐ δύν γ’ ἀνδρε φέροιεν,

the shield grew thinner toward the outer edge. See on 270.

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

278. ἓλη: cf. τῇ ὑπὸ πᾶς ἓλη N 408, and see note on 168.

279. δεισάς: terrified. — ἐγχείη . . . ἰμενή (280) : as in Φ 69 f. — ὑπέρ νάτου: with ἰμενή (flying). — ἐν γαίῃ: with ἔστη (280), came to a stand, i.e. plunged into the earth. Cf. ἐν γαίῃ ἵππο τοῦτο Λ 574.

280. Σιᾶ ἄμ (‘took apart’): cut through. — ἄμφοτέρους κύκλους: both bands of the shield, i.e. the two nearest the circumference. Cf. κύκλοι δέκα χάλκεοι Λ 33.

281. ἀμφιβρότης: man-protecting, as in Β 389, Μ 402, with ἂσπίς in each case.

282. ἔστη: stood, i.e. held himself erect. — κάδ’ with χύτο. See § 11 a, b. — ὄφθαλμοισιν: const. with κάδ’ . . . χύτο. Cf. οἴ τε καὶ’ ἄχος ἔξευ εἶνα Λ 433. — ἄχος: grief for the loss of his shield. For the whole expression, cf. ᾿Εκτόρᾳ δ’ αἶνων ἄχος τούκασε φρένας Θ 124, κρατερὸν μ’ ἐ πένθος ὑφόφθαλμοις ἐκάλυψε Λ 249 f., τὸν δ’ ἄχος νεφέλη ἐκάλυψε μέλαια Π 501. Aeneas’s anguish is pictured as a cloud which covers his eyes.

283. ταρβήσας: closely connected with ἔστη (282), since the intervening clause is subordinate in effect (para-taxis), and almost parenthetical. — δ’: ὦ.

284. First half-verse as in 442; second, as in Μ 190, Σ 496, Φ 116. — ἐρυσόμενοις ξίφος ὦ (mid., see ΗΑ. 813; G. 1242, 3): drawing his sharp sword. Cf. λυσάμενός τε θύγατρα Α 13, ἐρώσατο δε ξίφος ὦ δ’ Λ 530.


285. σμερδαλέα: with long ultima on account of the digamma in ιάξων. See on Τ 35. σμερδαλέα is also used before κτενέων Η 479, but elsewhere σμερδαλέων. — χερμάδιον (χείρ): a stone (which can be held in the hand). Cf. χερμαδίῳ γὰρ βλήτῳ . . . ὄρκυντι Δ 518.

οὐ δὲ μὲν ῥέα πάλλε καὶ οἶος.
ἐνθα κεν Ἀἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ ἵ ἑ βόλον ἱ ζόκος, τό οἱ ἤρκεσε λυγρὸν ὀλέθρου, τὸν δὲ κε Πηλείδῃς σχεδὸν ἄορι θυμὸν ἀπηύρα, εἰ μὴ ἀρ' ὡς νόησε Ποσειδάων ἐνοσίχθων.
αὐτίκα δ' ἀθανάτου κυρίος μετὰ μῦθον ἔθεσεν.
"ο̃ πότοι, ἢ μοι ἄχος μεγαλήτωρος Ἀἰνείαο,
ὁς τάχα Πηλείων δαμεῖς Ἄιδῶς κάτεισιν,

287 = M 449. — πάλλε: found the stone, in order to throw it, — in emphatic contrast to φέρονσ, just as καὶ οἶος is contrasted with οὐ δῶ. — 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) δ' οὐ κε δὸ' ἄνερε δήμου ἁλτωτῷ ἢ κιλιοῦ ἢ ἄμαξαν ἀ' οὐδεὶς 

288—352. Aeneas is rescued by Poseidon.

288. ἐπεσσύμενον ... πέτρῳ: as in 
Π 411. — καίν: points to the protasis in 291.

289. ἤρκεσε ... ἔλεθρον: as in 
Z 16, δ 292; cf. οὐδὲ τ' οἷ τ' γ' (i.e. his golden ornaments) ἢ ἤρκεσε λυγρὸν ἔλεθρον B 873. — The second half-verse is a 'tag,' added as an epithet of the shield.

290. σχεδὸν ... ἐπήρα: as in 

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. — ἐφε: sharply, quickly; strictly a cognate accusative.

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

293. First half-verse as in φ 249.
— ὁ πότοι: alas! This interjection, strictly neutral in meaning, usually expresses sorrow, but sometimes (B 272, X 373), joyful surprise. — ἄχος: sc. ζεντιν. — Αἰνειάο: causal gen. Cf. "Ἀργείωι δ' ἄχοσ γένετ' εὐξαμένου (at his boasting) N 417, and see HA. 744; 

G. 1126.

294. Poseidon, in 302, says μόριμον δὲ οἶ ἄετ' ἀλάσθαι. His present fear, therefore, must be lost something ὑπερμορον take place; cf. 29 f., 335 f., Φ 518 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
of the Greeks (133–143), and more appropriate to Apollo; cf. 79, 138. — For the second half-verse, cf. ὃ μὲν ἢ ἔκαθεν δαμέις 'Αδάσσε βεβήκεν γ 410.

295. ἐκάτοιο: see on T 392.

296. Cf. B 873, where we find the same verse except τῷ γ’ ἐπήκεσε in place of χρασμήσει. — νήπιος: blind fool, infatuated (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 imitate fulmen ... simularet Verg. Āen. vi. 590 f. — οὖθε: causal in force, the oun being taken with τί, for in no way, for not at all. — χρασμήσει: obj., ἔλεθρον. As subj. sc. Ἀπόλλων. Cf. μὴ νῷ τοι οὗ χρασμήσων, δοὺ θεὸν εἰς ἐν Ὀλύμπῳ Α 566. The verb here signifies ward off.

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

298. μᾶς: groundlessly. — ἔνεκ' 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 τοιόν, οὗν κ’ ἥ φέροιν Ἀχαιοι, and see on T 180. — κεχαρισμένα δ’ αἰεί: a paratactic clause of concession.

299. δῶρα: offerings. — τοὶ ... ἔχουσιν: here and Φ 267 only in the Iliad. Cf. ἀδανάτουσιν ἐδωκε, τοὶ οὐρανὸν εὑρὸν ἔχουσιν α 67.

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

301. Cf. μὴ πῶς τοι Κρονίδης κεχολώσεται εὐφοσόπα Ζέων ω 544. — μὴ πῶς καί: lest perchance, as in Θ 510, K 101. — κεχολώσεται: fut. from a perf. stem. See M. 65, and cf. κεχαρησέμεν O 98. The fut. is rare in final clauses after μὴ.

302. μόρμον (here only): μήροσμον.

Δαρδάνου, δὲν Κρονίδης περὶ πάντων φίλατο παίδων,
oi ἔθεν ἐξεγένοντο γυναικῶν τε θυντάων.

ηδη γὰρ Πριάμου γενεὴν ἦχθηρε Κρονίων.
νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει
καὶ παίδων παῖδες, τοι κεν μετόπισθε γένωνται.

τὸν δὲ ἡμείβετ' ἔπειτα βοῶπις πόνια Ἡρη.

“ἐννοοῖγαι”, αὐτὸς σὺ μετὰ φρεσὶ σήμα νόησον
Αἰνείαν, ἦ κέν μιν ἐρύσσεαι ἦ κεν εάσεις

[Πηλείδη Ἀχιλῇ δαμήμεναι ἐσθλὸν ἐόντα].

304. φιλατο: cf. ἐφιλατο E 61.

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

306. ηδη: now; resumed in 307 with νῦν δὲ δη. For this paratactic combination, cf. ἦδη μὲν . . . νῦν δὲ θ 98 ff., ς 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 τὰς μοι περὶ κήρυ τίσκετο “Πιος ἄρη.

307. This prophecy was explained in ancient times as referring to the fact that the descendants of Aeneas founded Rome and gained the sovereignty of the world. Cf. hic domus Aeneae cunctis dominabitur oris, | et natiorum, et qui nascendur 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 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 fulfilment of this prophecy, though Acusilaus 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 438, θ 414 μήδε τι τοι ἐξειδίκευσα γεγονοσ το δικαίωμα.

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

310. μετὰ φρεσὶ: within your heart; not essentially different from ἔτι (ἐπ) φρεσὶ. Cf. μετὰ φρεσὶ γάγυσαι ἢ λαθὴ Δ 245. — νόσουν: with anticipated (‘proleptic’) object Aielvav 311 (take thought for Aeneas), and with an indirect alternative question (ἡ . . . ἡ) following. Such anticipation is much more common in case of the subj. of the following clause, than of the object.

311. Cf. ἦ τίς κεν ἐφόσσεται φηδε σαύσει Κ 44. — δάσεις: give up, abandon.

313. ἡμόσσαμεν: no such oath is mentioned elsewhere in the Iliad. — πολλας (synizesis) ὅρκους: manifold oaths, i.e. by many different divinities or other objects (cf. ἰμαν.. ὤν ταῦτα ὡς ἄνθρωπον ἀπαίσταται Ξ 278, and Hera's oath, Ο 36 ff., ἵνα πάντα γαῖα καὶ οὐρανὸς καὶ ἥμων.. ἅρων τῇ ἱερᾷ κεφαλῇ καὶ ρωπηρόν λέχος), and hence may refer to repeated oaths. Cf. πολλά for πολλάκις, as often. — The MSS. all read πολλάς, but, as a rule, Homer strongly prefers the uncontracted forms; see § 6.

314. πᾶσι μετ' ἄθανάτουι: i.e. in the council of the gods, with all due solemnity. The same expression is found Δ 61, Σ 366; cf. μετ' ἄθανάτουι θεων Θ 352.

315–317 = Φ 374–376 (almost).

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

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

317. δαιμομένη: 'epanalepsis' (see § 2 p), to secure a bond of connection with the previous verse. See note on T 358. — δαίωσι δέ: explanatory of δαιμομένη.

318 = ν 150. — First half-verse as in Φ 377, Ψ 161, ν 92. A common formula of transition.

319 = Ε 107. — ἀνά: along through.

320. ὁ κλυτός: for the art. with the adj., cf. ὁ πλησιῶν ὁδυσεύς Κ 231, ὁ κρατερὸς Διομήδης Κ 536, ὁ διογενῆ ὁδυσεύς Ψ 306.

321. For the second half-verse, cf. κατὰ δ' ὀφθαλμῶν κλέψῃ ἄχλος Ε 696, Π 344, κατ' ὀφθαλμῶν δ' ἐκχύεται ἄχλος χ 88.

322. ὁ δέ: i.e. Poseidon; almost equivalent to αὕτω δέ. 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 δέ Α 191, ἐγὼ δέ Α 184. — For the quantity of δέ, see § 41 j a.

323. ἀσπιδος ἐξέρυσεν: but accord-
καὶ τὴν μὲν προπάροιπε ποδῶν Ἀχιλῆος ἔθηκεν,
Αἰνειάν δ’ ἐσσενεν ἀπὸ χθονὸς υφόσ’ ἀείρας.
πολλὰς δὲ στίχας ἥρων, πολλὰς δὲ καὶ ἰππῶν,
Αἰνειάς ὑπεράλτο θεοῦ ἀπὸ χειρὸς δρούσας,
ἐξε δ’ ἐπ’ ἐσχατὴν πολυάκος πολέμου,
ἐνθα τε Καῦκωνες πόλεμον μέτα θωρήσοντο.

τῷ δὲ μάλ’ ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων,
καὶ μν φωνήσας ἑπεα πτερόντα προσηύδα:
“Αἰνειά, τίς σ’ ὕδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλεώνος ὑπερθύμοιο μάχεσθαι,
ὅς σει ἀμα κρείσσων καὶ φίλτερος ἀθανάτους;

ἀλλ’ ἀναχωρήσαι, ὅτε κεν συμβλήσει 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 suppos-
ing that the spear-shaft had carried
the shield along with it.

325. ἰσσενεν (aor.): set in motion,
hurled. It is plain from 330 that Po-
seidon did not carry Aeneas.— ἀπὸ
... ἀείρας: cf. ὁ δ’ ἀπὸ χθονὸς υφός’
ἀρθρᾶς θ 375, and (for υφός’ ἀείρας at
close of verse) ἀπὸ ἔθεν υφός’ ἀείρας
K 465.

327. ἀπὸ χειρὸς δρούσας: cf. στι-
βαρῆς ἀπὸ χειρὸς δρούσεν N 505, P 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. πολυάκος πολέμου: stormy
strife. Cf. ἀλλὰ τὸ μὲν πλεῖον πολυάκος
πολέμου | χειρῶν ἐμαὶ δίεστοι Λ 165 f.;
also φυλόκατα ... πολυάκος πολέμου
λ 314, and contrast κάματος πολυάκες
γυνὰ δέδικεν Ε 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 ἀλὸς
along with the Ἀξιόης δῖοι 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 θωρήσοντο by a
‘pregnant’ construction. Cf. Ἐφόρους
μέτα θωρῆσον N 301.— θωρήσοντο:
a tetrasyllabic word is often found at
the end of a spongaic verse; cf. 282,
319, 342, 349. See Metrical Appendix.

331. μὲν: with προσηύδα as usual.

332. ἀτέοντα: infatuated, with reck-
less daring. The word occurs here
only, and is read with synizesis, since
the α of its stem is long ("Ἀτη.

333 = 88.

335. For the first half-verse, cf.
ἀλλ’ ἀναχωρήσας E 107.— συμβλήσει:
second aor. subjv. from συμβάλλω
(συμβλήσει). Cf. ἐξωβληται η 204,
βληται ρ 472.
μὴ καὶ ὑπὲρ μοίραν δόμον Ἀιδὸς εἰσαφίκηαι.
αὐτὰρ ἐπεὶ κ’ Ἀχιλῆς θάνατον καὶ πότμον ἐπὶστη, θαρσήσας δὴ ἐπειτα μετὰ πρώτους μάχεσθαι,
οὐ μὲν γάρ τίς σ’ ἄλλος Ἀχιλῆν ἐξεναρίζει.”

ως εἰπὼν λίπεν αὐτὸθ’, ἐπεὶ διεπέφραδε πάντα.
αἰσθ’ ἐπειτ’ Ἀχιλῆς ἄπ’ ὀφθαλμῶν σκέδασ’ ἀχλῶν
θεσπεσίην. δ’ ἐπειτα μέγ’ εξιδεν ὀφθαλμωῖν,
οὐχὶσας δ’ ἁρα εἰπε πρὸς δὲν μεγαλήτορα θυμόν.
“ὦ πότοι, ἢ μέγα θαῦμα τόδ’ ὀφθαλμῶιν ὅρωι.

ἐγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδὲ τι φῶτα
λεύσσαι, τῷ ἐφένκα κατακτάμεναι μενεαίνων.

ἡ ταί καὶ Αἴνειας φίλος ἄθανάτουσι θεοῖσιν

ἡν’ ἀτάρ μιν ἐφην μαψ αὐτὼς εὐχετάσσαι.
ἐρρέτω. οὐ οἱ θυμῶς ἐμεῦ ἔτι πειρηθήναι

336. καὶ: even. — ὑπὲρ μοίραν: cf. 302 with note on 294, B 155 (ὑπέρμορα), Z 487 (ὑπὲρ αἰσθ’).
337. Second half-verse as in B 359, O 495. — ἐπιστη: subjv. as in T 158.
338. Second half-verse as in E 536.
340. For the first half-verse, cf. ὅς εἰπὼν τὸς μὲν λίπεν αὐτὸν Δ 292, ὃς εἰπὼν λίπε λαὸν Ο 218; the second, as in ρ 590, cf. ἐπεὶ διεπέφραδε κοῦρη ζ 47.
341. Cf. τοῦτο ἦν ὀφθαλμῶν νέφος ἄριστος ὅσιν Ἀθηνᾶς Ο 668.
342. μέγ’ εξιδεν ὀφθαλμωῖν (here only): looked (‘with large eyes’) with wonder. The addition of ὀφθαλμωῖν marks the action as especially energetic; cf. Ψ 477.
343 f. = Φ 53 f. The formula in 343 recurs eleven times.
344 = N 99. — ὃς πότοι: this expression usually begins a speech as here, — forty-seven times out of fifty-one cases of its use. See on 293. — meγας θαῦμα: pred. appos. with the obj. τόδε. — ὀφθαλμωῖν: see on 342.
345. τόδε (‘deictic’): here. — If verses 322–324 are genuine, 345 is an inaccurate expression for τέτηγεν ἐν γαλη (cf. 279).
346. τῷ ἐφένκα: cf. αὐτοίοι . . . ἐφεις Α 51; also Φ 170. — κατακτάμεναι μενεαίνων: as in Γ 379 and often.
347. ἡ βά: in truth, I see, with ἦν (48), the impf. being used with reference to a fact formerly overlooked, but now recognized. Cf. ἡ βά νό τοι Γ 183. — ἀλος . . . θειοῖν: Achilles drops the contemptuous tone of 178–198. — Second half-verse as in κ 2.
348. ἢφην: “I thought” (said in my heart). See on 262. — μαψ αὐτώς: without reason, as in π 111.
350 ἐσσεταί, ὃς καὶ νῦν φύγειν ἄσμενος ἐκ θανάτου. ἀλλ' ἀγε δὴ Δαναοίς φιλοπτολέμοισι κελεύσας τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθὼν.

ἡ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστῳ· "μηκέτι νῦν Τρώων ἐκάς ἔστατε, δοῖ Αχαίοι,

355 ἀλλ' ἄγ' ἀνήρ ἀντ' ἀνδρός ἰτω, μεμάτω δὲ μᾶχεσθαι. ἀργαλεόν δὲ μοι ἑστι, καὶ ἱφθίμω περ ἐόντι,

tοσσοῦνδ' ἀνθρώπων ἑφέπει καὶ πάσι μᾶχεσθαι. οὐδὲ κ' Αρης, ὃς περ θεὸς ἄμβροτος, οὐδὲ κ' Ἄθηνη
tοσσηθ' ὑσμίνης ἑφέτοι στόμα καὶ πονέοιτο.

360 ἀλλ' ὃσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε καὶ σθένει, οὐ μὲ τί φημι μεθησεμεν, οὐδ' ἥβαιον,

with ἐσσεταί (350). Cf. Ἑκτωρ, ἐπεὶ τοι θυμὸς ἄνατον αἱτάδασαί Ν 775.

350. δὲ: since he. — ἄσμενος ἐκ θανάτου: cf. ἄσμενοι ἐκ θανάτου ι 63. "He may be happy at escaping." ἄσμενος occurs in the Iliad here and Ξ 108 only.

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

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

353. ἐπὶ στίχας ἄλτο (cf. ἑπεκαλεῖτο στίχας Δ 231 and Γ 190): 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 ἔστατε: cf. ἐκάς ἐστάμενος πολεμίζων Ν 263, πολλῶν ἀφεσάστης Ρ 375.

355. Cf. θέβα δ' ἀνήρ ἦλεν ἄνδρα Π 306.

356 = Μ 410. Cf. χαλεπῶν σε, καὶ ἐμφαίνων περ ἐόντα | πάντων ἀνθρώπων σβέσασα μένοι Π 620 f., ἀργαλεόν δὲ μοι ἑστι διασκοπάσαν ἐκαστὸν | ἡγεμόνων Ρ 252 f.

357. τοσσοῦσθι: so many as are against me here. Cf. 369, 494. — ἐφέτοι: meet, charge through. Cf. Χ 188, where it signifies follow.

358. οὐδ' Ἀρης: not even Ares. — τοιὸς ἄμβροτος: as in Χ 9, Ω 460, Ω 445 αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον. — οὐδὲ Ἄθηνα: nor Athena.

359. ὑσμίνης στόμα: see on Τ 313, and cf. πτολέμοιο μέγα στόμα Κ 8. — ἐφέτοι: as in 357. Cf. Δ 496 ὃς ἐφέτε κλονέων πεδίον. — καὶ πονέοιτο: corresponds to καὶ πάσι μάχεσθαι (357), and is joined paratactically (equiv. to πονέοιτο) to ἐφέτοι as a defining clause.

360 f. Cf. οὐδὲ τί φημι | ἄλκης δεινήσεθαι, δοῃ δύναμις γε πάρεστιοι Ν 785 f.

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 στε-
άλλα μάλα στιχὸς εἰμι διαμπερές, οὐδὲ τιν’ οὐκ 
Τρώων χαρήσειν, ὡς τις σχεδὸν ἐγχεος ἐλθή.”

ὡς φαίη ἐποτρύνων. Τρώεσοι δὲ φαίδομοι Ἐκτωρ 
κέκλεθ’ ὁμοκλήσασ, φάτο δ’ ἔμμεναι ἀντὶ Ἀχιλῆος.
“Τρώες ὑπέρθυμοι, μὴ δείδητε Πηλετώνα. 
καὶ κεν ἐγὼν ἐπέεσοι καὶ ἀδανάτους μαχοίμην. 
ἔγχει δ’ ἀργαλέων, ἐπεὶ ἦ πολύ φέρτεροι εἶσον. 
οὐδ’ Ἀχιλέως πάντεσσι τέλος μύθοις ἐπιθήσει,

αὐτά τὸ μὲν τελέει, τὸ δὲ καὶ μεσοτηγὺ κολούει.

βαρὸν μέγα τε σθάνος θ 138. — οὐ τι: 
in no way, not at all. — μέ: subj. of 
μεθασμέν. 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 
guard himself objectively. Cf. οὐθ’ ἐμὲ 
φημι λελαισμένον ἔμμεναι ἀλκῆς N 260.

362. μάλα: const. with διαμπερές.
— στιχός: for the gen., cf. διαμπερές 
ἀστίδος M 420, and see H.A. 757; 
G. 1148. The pl. στιχῶν would be 
natural (cf. τῆς μὲν ἢς στιχὸς ἄρχε 
Π 173, the only other occurrence of 
the sing.), but it could not be brought 
into dactylic verse. — οὔ δὲ τιν’ οὐ: cf. 
οὔ δὲ μὲν οὐν ὅτι έναι P 709 f., and see 
Ω 727.

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

365. ὁμοκλήσας: with a shout, a 
stronger expression for the frequent 
φωνήσας. The word is similarly used 
in 448, E 439, Z 54, Ω 252. Cf. ἄσας 
Δ 508. — φάτο δὲ: a subordinate idea, 
but paratactically expressed, promising, 
as he does in 371. — ἔμμεναι 
[ἔναι]: μ is doubled in order to give 
the necessary long syllable, probably 
under the influence of the form ἔμμε-

ναι. See M. 85. In Π 145 we find 
θεγγυμέν, with ὥ, where editors do not 
double the μ, 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, Δ 564, P 276.

367. καὶ ἐγὼν: 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. καὶ ἀδανάτους μάχομαι E 380.

368. ἐπεὶ ἦ πολὺ φέρτεροι εἶσον: as 
in K 557, π 89, χ 289; cf. also Φ 264.

369. οὐθ’ Ἀχιλέως: not even Achilles, 
applying the general thought con-
tained in 368 to the special case in 
hand. “Boastful words are hard to 
make good.” — τέλος . . . ἐπιθήσει: see 
on T 107.

370. τελέει, κολούει: both are pres. 
following the fut. ἐπιθήσει, since the 
verse has a gnomic coloring. — με-
σηγύ: in the midst, sc. between prom-
ise and fulfilment. — κολούει: curtails, 
t.e. does not fully carry out, leaves 
unfulfilled.
τῶ δ’ ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας έουσιν, εἰ πυρὶ χεῖρας έουσι, μένος δ’ αἰθωνιν σιδήρῳ.

δὲς φάτ’ ἐποτρύνων, οἱ δ’ ἀντίοι ἔγγε’ ἀειραν.

Τρώες· τῶν δ’ ἁμυνες μίχθῃ μένος, ὄρτο δ’ ἀντή.

καὶ τότ’ ἄρ’ "Εκτόρα ἐλπί̂ παραστὰς Φόιβος Ἀπόλλων.

"Εκτόρ, μηκέτι πάμπαν Ἀχιλλῆι προμάχιζε, ἀλλὰ κατὰ πληθών τε καὶ ἐκ φλοίσβου δεδεξο, μὴ πώς σ’ ἥ ἐβάλη ἥ’ σχεδον ἄορι τύψη." ἀς ἐφαθ’ "Εκτόρ δ’ αὐτώς ἐπίσετο οὐλαμὼν ἀνδρῶν.

ταρβήσας, ὅς ἀκούσε θεοὺ ὅπα φωνήσαςτος.

ἐν δ’ Ἀχιλέως Τρώεσσι θόρε, φρεσκίν εἰμένος ἀλκῆν,

371. τῷ: for the (rare) dat. with ἀντίος, cf. 422. — πυρὶ χεῖρας έουσιν: his hands are like fire, which seizes and destroys all that comes in its way.

372. εἰ... έουσι: such repetition of whole clauses (extended ‘epanalepsis’) occurs elsewhere only in X 128, Ψ 462. Cf. Νερέας οἰ Δώμηθεν... | Νερέας ἅ Ἀγαλῆς ὑὸς... | Νερέας, δὲ 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’ Lycidas 37 f. See § 2 p. — μένος σιδήρῳ: cf. μένος σιδηρεον Ψ 177, σιδήρεος θυμός Χ 357.

373. ἔγχε’ δαραν: as in Θ 424.

374. τῶν δὲ: i.e. of both parties.

— ἁμυνες μίχθῃ μένος: cf. σὺν ὦ έβαλον... μένε’ ἀνδρῶν Δ 447, αὐτοσχεδίη μέζαι χείρας τε μένος τε Ο 510. — ὄρτο δ’ ἀντή: as in Μ 377, Ο 312.

375. "Εκτόρα: const. with εἴτε. This use of the direct acc. after εἴτειν is rare, but cf. "Εκτόρα εἴτε M 60, Αἰας εἴτε... Μενέλαος P 237, 651. — Φόιβος: apparently visible, though in his own form. Cf. 380, and see on T 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. οὗ πάμπαν N 7.

377. κατὰ πληθών, ἐκ φλοίοβου: indicate the position to be taken by Hector, in contrast to προμάχις (376), — in the great throng and from the surging mass of warriors. Cf. ἐκ φλοίοβου σαώσετε ἐσθῶν ἑταῖρον Ε 469. — διέσε (perf. inv.): await, keep your eye upon. Cf. δὲξ Τ 10, and note.


379. οὐλαμὼν: see on 113.

380. θεοὶ ὅπα φωνήσαντος: cf. ὁ δὲ ἐξενέκε θεῖα ὅπα φωνησάσῃ B 182, Κ 512, and θεῖα ὅπα φωνησάσης ω 535. See on 329.

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

381. εἰμένος ἀλκῆν: elsewhere ἑπειμένοι is used. Cf. ἑπειμένοι ἄλκην Η 164, Σ 157.
σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιτίωνα ἔσθλον Ὀτρυντέδην, πολέων ἡγήτορα λαῶν, ὄν νῦμφῃ τέκε νηῆς Ὀτρυντῆι πτολιπόρθω

Τμᾶλῳ ὑπὸ νυφόεντι, Ἄθης ἐν πιονὶ δήμῳ·

τὸν δ' ἰδὸς μεμαώτα βᾶλ' ἐγχεῖ δῖος Ἀχιλλεὺς

μέσσον κἀκεφάλην· ἦ δ' ἀνδίχα πᾶσα κεάσθη.

δοῦτησεν δὲ πεσῶν, ὦ δ' ἐπείξατο δῖος Ἀχιλλεὺς·

"κεῖσαι, Ὀτρυντέδη, πάντων ἐκπαγλότατ' ἀνδρῶν·

ἐνθάδε τοι θάνατος, γενεὴ δὲ τοι ἔστ' ἐπὶ λίμνῃ

Γυγαῖῃ, ὧδ' τοι τέμενος πατρώιον ἔστιν,

"Τλλῷ ἐπ' ἰχθυόεντί καὶ Ἑρμῷ διηνέντι."

ὡς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψεν.

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

383. νῦμφη νηῆς: the Naïad, the nymph of the Gygaean Lake (300 f.). Cf. νῦμφη νηῆς Ἀβαρβαρή Ζ 21 f., τῶ Γυγαία τέκε λίμνη B 805. Asia Minor seems to have been a favorite abode of these nymphs.


— ἐν πιονὶ δήμῳ: as in II 437, 614, and in the Odyssey.

385. ἰδὸς μεμαώτα: as he was rushing directly upon him. The same half-verse is found Λ 95; cf. X 243, Θ 118 τοῦ δ' ἰδὸς μεμαώτως.

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

388. The first half-verse is a common formula. Cf. Α 504, N 373, and for the second half-verse, X 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. γενεῆ: birthplace. — “You have fallen far away from your home.”

391. Γυγαῖῃ: 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 δῆ of 391. — Ὀλλῷ: 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. Α 461. — σκότος: refers to the darkness or night of death.
τὸν μὲν Ἀχαίων ἵππου ἐπιστῶτρας δειέτοντο
πρώτῃ ἐν υψώμη: ὃ δ' ἐπ' αὐτῷ Δημολέοντα,
ἐσθλὸν ἀλέξητηρα μάχης, Ἀντήνορος ίππων,
νῦξε κατὰ κρόταφον, κυνέος δὲ χαλκοπαρήγον.
οὐδ' ἄρα χαλκείῳ κόρυς ἐσχέθεν, ἀλλὰ δ' αὐτῆς
αἰχμὴ ἠμέμη ῥήξ' ὀστέον, ἐγκέφαλος δὲ
ἐνδον ἄπας πεπάλακτο: δάμασσε δὲ μιν μεμαῶτα.
'Ἰπποδάμαντα δ' ἐπειτα καθ' ἵππων ἀίξαντα
πρόσθεν ἔθεν φεῦγοντα μετάφρενον οὐτασε δουρί:
αὐτὰρ ὁ θυμὸν ἄισθε καὶ ἥρυγνεν, ὡς ὅτε ταῦρος
ἥρυγνεν ἐλκόμενος Ἐλικώνιον ἄμφι ἄνακτα,
κούρους ἐλκόντων· γάνται δὲ τοῖς ἐνοσίχθων· ὃς ἄρα τὸν γ’ ἐρυγόντα λιπ’ ὀστέα θυμὸς ἀγήνωρ· αὐτὰρ ὁ βῆσι τὸν δ’ ἀντίθεν Πολύδωρον Πριαμίδην. τὸν δ’ οὐ τι πατὴρ εἰσάκε μάχεσθαι, οὐνεκά οἱ μετὰ παιῳ νεώτατος ἔσκε γόνοιν, καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἕνικα· δὴ τότε νηπίεσι, ποδῶν ἄρετὴν ἀναφαίων, θῶνε διὰ προμάχων, εἰος φίλοιν ἔλεοσθε θυμόν. τὸν βὰλε μέσουν ἄκοντι ποδάρκης δῖος ’Αχιλλεύς, νῶτα παραῖτοντος, θ’ι ζωστήρος ὅχισε

Aegialus in Achaean), and worshipped under this name also by the Ionians at Mycale. Cf. αἰμφ’ Ἐλικην σφέειν Β 575 and τὸ ἐν Πανωθών ἐστὶ τῆς Μυκᾶλης χώρος ίρος, πρὸς ἀρκτον (north) τρεπαμένος, κοινὴ ἐσφαρμένος (set apart) ὑπὸ Ἰώνων Ποσειδών Ἐλικηνέων Hdt. i. 148. The city of Ἐλικη was submerged by an earthquake in 373 B.C. (Mt. Helicon is not mentioned in Homer.) — ἀμφί ἄνακτα: around the altar of the king.

405. κούρων ἐλκήντων: gen. abs.; see on T 210. The words are epexegetical of ἐλκήμενος (404). See on 317. — τοῖς (masc.): sc. κούρων. The god is present at the sacrifice, and rejoices in the strength and skill shown by the young men. Cf. ήπαρφ’, ὡς δὲ βοῶς, τὸν ἀνάφες βουκόλου ἄρδες | ἀλάσιν (with corde) οὐκ ἔθλεντα βη δῆσαντες ἄγουσιν Ν 571 f.

406. ὅς: const. with ἐργυστη. — Second half-verse as in μ 414. — τοῖς, ὀστεῖα: see on ὅσε 393.

407. αὐτάρ δ’ βη: as in E 849, Λ 101. — Πολύδωρον: Euripides, in the Hecuba, follows a different tradition, according to which Polydorus was not in Ilion during the war, but had been put in charge of Polytemor, 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. οὐ τι ἐλάσκε: forbade, sc. from the beginning of the war down to the time indicated by δὴ τότε (411). Cf. οὐδέ οὐς παιδάς ἐλάσκεν | στελέχωι καὶ πόλεμων φθασάρη B 832 f. ελάσκε (allowed) is conative in force.

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

410. For the second half-verse, cf. Ψ 756.— ἑνικα: surpassed; cf. ὁ δ’ ἴγχει πολλῶν ἑνικα Σ 252.

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

412 = Λ 342; cf. θοὺν διὰ προμάχων, μὴ ποις πίλον ἦτορ ὅλησθε Ε 250.

413. First half-verse as in 486.

414. νῶτα: see on ὅσε (393). — παραῖτοντος: this may be explained
415 κρύσειον σύνεχον καὶ διπλόος ἄντυτο θῶρᾶς. 
ἀντίκριν δὲ διέσχε παρ’ ὀμφαλὸν ἐγχεος αὐχμή, 
γυνὲς δ’ ἔφυη οἰμῶξας, νεφέλη δὲ μὲν ἀμφεκάλυπνεν
κυανῆ, προτὶ οἴ δ’ ἑλάβ᾽ ἐντερα χερσὶ λιασθείς.

"Εκτωρ δ’ οὖς ἐνόψει κασίγνητον Πολυδωρον
420 ἐντερα χερσὶν ἔχοντα λιαζόμενον προτὶ γαῖη,
κάρ’ ρὰ οὶ ὀφθαλμῶν κέχυτ’ ἀκλυς. οὐδ’ ἄρ’ ἔτ’ ἔτη
ἡρὸν ἐκάς στροφάσθη, ἀλλ’ ἀντίοις ἢλθ’ ἀθλή,

not as a gen. abs. (see on 405), but as agreeing with a genitive which would limit ἀρτα, — his back, as he rushed past. Cf. λάκες δὲ σφί... χαλκὸς ἄτερ- 
ῥᾶς νυσσομένος (gen. with χαλκός, as they pierced each other) Σ 26. — δὴ ἴωστήρους
ἀχῆς: the ἴωστήρ was a leather girdle, which extended round the waist, and
covered the lower edge of the two plates (front and rear) of which the
θῶρας was composed. This lower part of the θῦμα mentioned in Δ 180 f. (ἤδ’ ὑπένεργεν ζωμὰ
τε καὶ μύρη). The ἴωστήρ was fastened with clasps (ἀχῆς), probably at the
side, where the front and back plates met, so as to hold the whole θῦμα fast
upon the body.
415 = Δ 133. — σύνεχον: met, closed, 
intransitive, as in 478. — διπλόος ἄντυτο
θῶρας: 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 E 100, 
Δ 253. — ἄντικριν: to be taken in close
connection with the preposition in
διέσχε. Cf. ἄντικριν δὲ... διάμην
Γ 359. — ἐγχεος αἰχμή: cf. περὶ δ’ ἐγ-
χεος αἰχμῆ | νεφῆ διεσχίσθη Π 315 f.

417. Cf. γυνὲς δ’ ἔφυη οἰμῶξας, ἄνα
tos δὲ μὲν ἀμφεκάλυπνεν Ε 68, ἐστὶν γυνὲ
ἔφυη Ε 309. — γυνὲς (γάνω): on the knee. 
Cf. ποῖς (with the foot), λάξ (with the heel). 
It is always joined with some form of
ἐπέλειν.
418. προτὶ οἴ δ’ Νακῆ: drew toward
himself, held in, to prevent them from
gushing out. See Φ 507 f., and cf.
χόντα χαμαί χολάδες (bowels) Δ 526. — 
δὲ: stands third in its clause, as in ἐν’
αὐτῆς δ’ έργον ἐτόχθη Δ 470, ἐν τῇ δ’ ἐβ- 
δομάτη Η 248, because the two preceding
words belong closely together. —
λιασθεῖς: sinking down. Cf. δ’ ἀρ’ 
προηθεί ἐλάσθη Ο 543.
419–454. Hector engages in con-
batt with Achilles, and is saved by
Apolo.

419. First half-verse as in Α 284, 
Ο 422.
420. ἔκοντα: subordinate to ἡ λια-
ζομένον.
421. κάρ: by apocope and assimilation
for καρ. See § 11 a, b, and on 458. — 
κέχυτο: plpf. as in 400. — ἀκλυς:
most feminines in -ος have ὅ in Homer.
See M. 116, 4; 375, 2. — ἀκλυς’... ἔτη:
"he could no longer control himself." 
Hitherto he had obeyed the command
of Apollo (375 ff.). The same expres-
sion is found X 136, δ 716.
422. ἕηρον: this word and the fre-
quentative στροφάσθαι depict Hector's
δοὺ δόρυ κραδάων, φλογὶ έκελος. αὐτὰρ Ἀχιλλέως ὡς εἴδ', ὡς ἀνέπαλτο, καὶ εὐχόμενος ἐπος ηὔδa.

“ἐγγὺς ἀνήρ ὦς ἐμὸν γε μάλιστ' ἐσεμάσσατο θυμόν, ὦς μοι ἐταὶρον ἐπέφευ τετιμένον; οὐδ' ἄν ἐπὶ δὴν ἀλλήλως πτώσσομεν ἀνὰ πτολέμου γεφύρας.”

ἡ καὶ ὑπόδρα ἰδὼν προσεφώνετο "Εκτορά διόν: "ἀσσών ὶθ', ὦς κεν θάσσων ὀλέθρον πείραθ' ἰκηαί."  

τὸν δ' οὐ ταρβῆσας προσέφη κορυθαίδος Ἐκτωρ: "Πηλείδη, μὴ δὴ μ' ἐπέεσσί γε νητύτων ὦς ἐλπεο δεδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς ἰμὲν κερτομίας ἦδ' αὐσλα μυθήσασθαι.


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

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

425. ἵγγ̄ς ἀνήρ: as in Σ 110. — ισεμάσσατο 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. — οὔ δὲν πτώσσομεν (427): the opt. is used here of confident expectation, and may be translated by the future. — ήτι δὲν: the fact that the short vowel before δὴν is always lengthened points strongly to an older form δὴν. See § 41 j β; M. 304.

427. πτώσσομεν: transitive here only in the Iliad. Cf. νέφα πτώσσουσιν λευταὶ χ 304. — ἀνὰ πτολέμου γεφύρας: as in Θ 378, 553, A 190. Cf. τὶ πτώσσεις, τὶ δ' ἄνηδροι (watch) πολέμου 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 = Z 143. — ἄσσων ὶθ', ὡς κτλ.: said sarcastically, and without any of the usual formulas of courteous address. The scornful effect is heightened by the assonance of ἄσσων and θάσσων. Cf. ἀκτίσθω ὄς νῆς... ὥρα πρὸς ἅλλων θάστων καὶ πόλει τίσικη Β 358 f. — ἔλθου 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, A 384. — ταρβῆσας: 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. ἐθάλος, χείρων: both refer to warlike prowess. With the latter, εὐπλ 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. — ἕτε σῷ: a single initial σ occasionally makes position, especially in σεῦω, σάρξ, once in σῦ and once in συφέως. Cf. δέ τε σεῦων P 463 (also Ψ 198), κατὰ συφείων κ 238, and see § 41 j a; M. 371.

435 — P 514, and often in the Odyssey. — θεῶν ἐν γούναις κεῖται: 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. Ζ 92, where Hector brings word to Hecabe to take a beautiful πέπλος and ὕπειρην Ἀθηναίης ἐπὶ γούναις ἁμόρμων. — ταῦτα: refers to what follows.

436. αὐτῷ κτλ.: whether I may not. See on Τ 71. Monro (294) calls attention to the fact that an το-clause often serves to explain a preceding pron., which, however, is usually acc. instead of nom., as here. Cf. καὶ δέ τοῦ ἐπεμεναὶ πυκνῶν ἐπος, αἰ κε ἐθέλωσιν | παθοσθαι πολέμου Η 375 f. See H. 907. — ἄπω θυμὸν θλωμαι: similar expressions are often used. Cf. Ε 673, ε 405.

437. δουρὲς βαλῶν: as in Α 144, 321. — δέ ἐν πάροβεθ: sharp at the point, so as to cause death. Cf. κοφόν γὰρ βέλος ἀνδρὸς ἀνάλκεις οὐτίσανοι. | ἤ τ' ἄλλος (i.e. better) ὑπ’ ἔμεισο, και εἰ κ’ ἐλλήνων περ ἐκαύρη (touch), | ὅθε βέλος πέλεσα, και ἄκηρος (dead) αἰσι ὀθηνοι Α 390—392. The expression here has a proverbial, and perhaps humorous, tone.

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


440. ἧκα μᾶλα ψύξεσα (the latter here only): fuller explanation of ψύξ. A mere breath from the mouth of the goddess is enough. Cf. the same idea
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς ἐμμεμαύσῃ ἐπόρουσε, κατακατάμεναι μενεαίων, σμερδαλέα ἱάχων· τὸν δ’ ἔξηρπαξεν Ἀτόλλων, ἰέα μάλ’ ὡς τε θεός, ἐκάλυμε δ’ ἄρ’ ἥρει πολλῆ.

τρὶς μὲν ἔπειτ’ ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς ἐγχεῖ χαλκείω, τρὶς δ’ ἥρα τῷ βαθεῖναι.

ἄλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμων Ἰσος, δεινά δ’ ὀμοκλήσας ἔσεα πτερόεντα προσηύδα·

“ἐξ αὖ νῦν ἐφυγες θάνατον, κύων· ἦ τε τοι ἄγχι

ἡλθε κακὸν· νῦν αὐτὲ σ’ ἐρύσατο Φοῖβος Ἀτόλλων,

in 444. — ἔψις ἰκέτο: 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 πρόθε ποδῶν Π 742. — αὐτοῦ: adv. right there.

442. First half-verse as in 284; for the second, see on 346. Cf. also E 436, quoted below.

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

444 = Γ 381. — ἰέα μάλ’ ὡς τε θεός: very easily, as only a god can do. — ἐκάλυψε δι: and made him invisible; cf. Φ 597.


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

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

447 = Π 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 πολὺν αἵρεσομεν Β 329. — δαίμων Ἰσος; “with superhuman might.” The hiatus is apparent (ϝίσος).

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

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

449. ἔξ: const. with ἐφυγες, but placed first for emphasis. — αὖ νῦν: once more now, as often before. — ἦ τε: “yet after all,” in an adversative relation to the preceding. — Achilles addresses Hector, though the latter has already disappeared (444).

450. νῦν αὖτε: repeats the thought of αὖ νῦν ἐφυγες (449). — ξύρεσθαι (from βρομαῖ): rescued. Used in place of the usual ἐξομοίωθαι or ῥύσατο. For the single ρ, see § 26 g.
ὁ μέλλεις εὖχεσθαι ἰών ἐς δοῦσιν ἀκόντων.

ἡ θην σὸ εξανών γε καὶ σοτερον ἀντιβολῆσας,
εἰ ποῦ τις καὶ ἐμοὶ γε θεῶν ἐπιτάρροθός ἐστιν.

νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχεὶω.

δὲς εἰτῶν Δρύοπος οὖτα κατ' αὐχένα μέσσον ἀκοντὶ·

ἡρπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔσευν,

Δημοῦχον δὲ Φιλητορίδην ἦν τε μέγαν τε

καγ γόνυ δοῦρι βαλὼν ἠρύκακε. τὸν μὲν ἐπειτα

οὐτάξων ξιφεὶ μεγάλῳ ἐξαίνυτο θυμόν.

αὐτὰρ ὁ Δαόγονον καὶ Δάρδανον, ὑε Βιάντος,

451. μέλλας: may well, "doubtless," "very likely," as in μέλλεις ἀρήμεναι καὶ 322. μέλλα, 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. η θην: surely. — σὸ έξανών: (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. ἔτεκες τε Α 352.

— καὶ σοτερον: even hereafter. — ἀντιβολῆς (used absolutely, as in K 546, M 466): when I meet you.

453. εἰ ποῦ: ironical supposition of a fact which Achilles regards as certain in his case.

454. νῦν: contrasted with καὶ σοτερον (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 ἀναγγείσκων Ω 456, ἀποαρείσθαι Α 239, 275, cf. Φ 424, X 356. This does not often occur except in positions in the verse where ordinary hiatus is frequent. See § 9. — δὲ κε: distributive after the pl. ἄλλους. For the thought, cf. κτείνειν, δὲ κε θεῖς γε πόρη καὶ τοσί κιχείω Z 228.

455–489. Further exploits of Achilles.

455. Δρύοπος: not mentioned elsewhere. — For the second half-verse, cf. ὁ δ' αὐχένα μέσον ἔλασεν K 456.

456. First half-verse as in Π 319.


457. Δημοῦχον: nothing further is known of this warrior.

458. καγ: i.e. κατά. For the apocopé and assimilation, see § 11 b; M. 180*. Cf. καρ 421, κάκ 387. The k is assimilated to the following γ, but is not nasalized. — ἠρύκακε: checked him from fleeing further. — τοῦ: const. with οὐτάξων (459), but to be supplied in thought with ἔξαίνυτο also.


460. Δαόγονον κτλ.: another Laogonus is mentioned in Π 604, and we hear of two Achaean leaders named Bias, Δ 296, Ν 691. — With 460–462,
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95

έμφω ἐφορμηθεὶς ἐξ ἵππων ὤσε χαμάζε.
τὸν μὲν δούρι βαλῶν, τὸν δὲ σχεδὸν ἂορι τύμας.

Τρῶα δ' Ἀλαστορίδην — ὁ μὲν ἄντιος ἦλυθε γούνων,
εἶ πώς εὐ πεφίδουτο λαβὼν καὶ ξώδν ἀφείη
μηδὲ κατακτήσῃς ὄμηλικήν ἑλεῆςας,

νῆπιος, οὐδὲ τὸ ἢδη, ὃ ὅσθε ἄνεις καὶ ἐμελλεν.
οὐ γάρ τι γυλκύθυμος ἀνήρ ἤν οὐδ' ἄγανόφρων,

ἄλλα μάλ' ἐμμεμαύσαι. — ὁ μὲν ἦπτετο χεῖρεσι γούνων

cf. the exploit of Turnus,—Turnus equo electum Armicum fra-
tremque Dieorem, | congressus pedes, hunc venientem cuspide
longa, | hunc mucrone ferit curruque abscisa duorum | sus-
pendit capita Verg. Aen. xii. 509 ff.

461. ἐμφω: depends on ὤσε, and
includes both the before-mentioned
warriors, who stood upon a single
chariot. Its position at the begin-
ing of the verse adds emphasis to this
thought. — ἐφορμηθεῖς: without an
object. — ἐξ ἵππων: out of the chariot.
Usually ἄφ' ἵππων (E 835), but cf.
Ω 469. — For the second half-verse,
cf. αὐτ' ἵππων ὤσε χαμάζε Λ 143.

462. For the second half-verse, cf.
378.

463. Τρῶα δ' Ἀλαστορίδην: the
clause beginning here is concluded in
469, with the words ὃ δὲ φασάμεν ὀδη
cαθ' ἦπαρ, of which Τρῶα is the object.
Between the two parts, the poet inserts
a description of the vain effort of the
threatened man to arouse the compas-
sion of Achilles (463-465), to which is
attached a sympathetic comment (466
to ἐμμεμαύσαι, 468). The narrative then
returns (ὁ μὲν ἦπτετο, 468) to the point
where the digression began (ἀντίος


464. εἶ πώς κτλ. : if happily he might,
depending on ἄντιος ἦλυθε γούνων (463).
— εἰ: indir. refl. as in Attic Greek.
See G. 987; H. 686 a. — λαβὼν: take
him prisoner and —. Cf. πομαῖον
ἐπ' ᾠσοι λαβών Λ 106.

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

466 = γ 146. First half-verse as in
B 38. — νῆπιος: see on 296. — δὲ: δὲ.
— ὅσε: in no wise. In emphatic posi-
tion, to contrast with the wish in 464 f.

467. γυλκύθυμος: soft-hearted.
— ἄγανόφρων: gentle. The word is used
here only, but cf. ἄγανοφροσύνη Ω 772,
and the famous characterization of
Achilles impiger, iracundus, in-
exorabilis, acer, | jura neget
sibi nata, nihil non arroget armis Horace De Arte Poetica 121 f.

468. ἐμμεμαύσαι (here adj.): in a fury
of passion, and hence not inclined
to listen to entreaties. — ἦπτετο: con-
tative imperfect.
ίμενος λίσσεσθ’, ὁ δὲ φασγάνῳ οὔτα καθ’ ήπαρ·

470 ἐκ δὲ οἱ ἦπαρ ὁλισθεν, ἀτὰρ μέλαιν αἵμα κατ’ αὐτοῦ κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὅσσε κάλυψεν θυμοῦ δευόμενον. ὁ δὲ Μοῦλιον οὔτα παραστάς δούρι κατ’ οὖς· ἐθαρ δὲ δι’ οὐσιών ἤλθ’ ἐτέροιο αἰχμή χαλκεία. ὁ δ’ Ἁγήνορος νῦν Ἐχεκλον

μέσῳν κάκ’ κεφαλήν ξίφει ήλασε κωπήνετι,

475 πᾶν δ’ ὑπεθερμάνθη ξύφωσ αἴματι· τὸν δὲ κατ’ ὅσσε ἐλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.

Δευκαλίωνα δ’ ἔπειθ’, ἵνα τε ξυνέχουσι τένοντες ἀγκώνος, τῇ τὸν γε φίλης διὰ χειρὸς ἐπειρεν

469. ἴμενος: “preparing”; but the death blow came before he could carry out his intention.

470. ήπαρ ὁλισθεν: i.e. one edge of the liver protruded through the wound; more than this is hardly possible. — κατ’ αὐτὸν: down from it (ἡπαρ). A partic. of motion (βάλλει) is to be supplied. αὐτὸς 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. implévitique sinum sanguis Verg. Aen. x. 819. — κόλπον: the bosom, or hollow, of his κεφάλη, which was belted at the waist.

472. θυμόθευσαν: cf. θυμόθευσ丝毫ous (of the slain lambs) Γ 294. — δευόμενον: reinforces σκότος ... κάλυψεν (471). — θυμόθευσα: life. — Μοῦλιον: a Trojan named Mulius had already been slain by Patroclus at Π 696.

473. Cf. ή δ’ ἐτέροιο διὰ κροτάφου πέρσεσεν | αἰχμὴ χαλκεία Δ 502 φ.

474. Another Echeclus, too, had been killed (Π 694) by Patroclus.

475. First half-verse as in Π 412; for the second, cf. πλήξεις ξίφει αἰχέλνα κωπήνετι Π 332. — κάκ’: see on 458.

476 = Π 333. — ὑπεθερμάνθη: found only in this verse. — τὸν δ’ κατ’ ὅσσε: as in Ε 82. — κατά: const. with ἔλλαβε (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 ζωστήρος ἀχίλλης χρώσιοι ἱσθένον Δ 132 φ. 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). — χειρός: arm. Cf. κατὰ χειρὰ μέσην, ἀγκώνος ἐνερθὲν Δ 252, and Φ 166. Cf. also φέλα περι ταίς χερσίν, of the Persian nobles in the train of Cyrus, Xen. Anab. i. 5. 8.
αἵμηρ χαλκείη: ὅ δέ μιν μένε χεῖρα βαρινθεῖς,
πρόσθ' ὀρῶν θάνατον.  ὁ δὲ φασγάνῳ αὖχενα θείας
τῆς αὐτῆς πήληκι κάρη βάλε:  μυελὸς αὐτῆς
σφονδυλῶν ἐκπαλθ', ὁ δ' ἐπὶ χθονὶ κεῖτο ταυροθεῖς.
 αὐτὰρ ὁ βῆρ' ἰέναι μετ' ἀμύμνονα Πεῖρεω νῦν
'Ῥίγμον, ὃς ἐκ Θρήκης ἐρμώλακος εἰληλοῦθειν,
τὸν βάλε μέσουν ἄκοντι, πάγη δ' ἐν νηδύν χαλκός,
ήριπε δ' ἐξ ὀχέων.  ὁ δ' Ἀρηθοῦν θεράποντα,
ἀψ ἰπποὺς στρέβαντα, μετάφρενον δει δουρὶ
νῦξ', ἀπὸ δ' ἀρματος ὅσε:  κυκήθεσαν δὲ οἱ ἰπποὶ.
ὡς δ' ἀναμαμάει βαθέ' ἄγκεα θεσπιδαές πῦρ
οὐρεος ἀζαλεῖοι, βαθεῖα δὲ καῖεται ὕλη,

480. βαρινθεῖς: sc. because the spear hung from it. Cf. βάρυνε δὲ μιν
δὸν μακρὸν E 684.

481. πρόσθ' ὀρῶν (so here only):
beholding before him. The agony and
terror which Deucalion felt took away
the power of flight.

482. αὐτὴ πήληκι: helmet and all.
A dat. of accompaniment, strengthened
by αὐτῇ. Cf. αὐτῇ σὺν πήληκι κάρῃ
Ζ 498. See H. 774 a; G. 1191; M.
144 and footnote.

483. σφονδυλῶν: here only.—ἐκπαλ-
τό (here only): spirited out. Cf. X 452.
—κέετο ταυροθεῖς: as in N 392, Π 485.

484. αὐτὰρ . . . μετά: as in Κ 73,
Φ 205. — Πεῖρεω: a Thracian leader
named Peirōs is mentioned Β 844,
and Δ 525 ff., where he is slain. But
the form Πεῖρεω assumes rather a nom.
Πεῖρεως or Πεῖρης.

485. First half-verse as in E 47 and
elsewhere.—θεράποντα: sc. of Rhigmus.—An Achaean named Areithous
is mentioned H 8, 10, 137.

486. For the first half-verse, cf.
ἀψ ἰπποὺς στρέβαι N 390; the second,
as in Π 806.

487. κυκήθεσαν: explains why
Areithous did not escape, after suc-
cessfully wheeling his chariot for
flight. δὲ, therefore, is almost for.

490-503. The devastating fury of
Achilles.

488. Second half-verse as in Ε 44,
P 360; cf. also ἐν Θρήκῃ ἐρμώλακα Λ 222.

489. ἀναμαμάει (here only): rages
through. The simple verb usually sig-
nifies be eager. For the somewhat un-
usual pres. indic. in a comparison, see
GMT. 548. For the simile, cf. ὁς δ' ὑπὲ
πῦρ ἀθικον ἐν ἀξόλω (dense) ἐρπέτας
ὕλη: πάγη τ' ἐλιφών (whirling) ἀνε-
μος φέρει, οἱ δὲ τε θάμοι (bushes) | πρό-
ρρῖζοι πιπτοῦσιν ἐπεγόμενοι πῦρος ὅρμη
Λ 155 ff.

490. οἴρεος: a mountain covered
with forests, from which it has its epi-
thet ἀζαλεῖος. Cf. δρῶν ἀζαλέας Λ 494.
πάντη τε κλονέων ἀνέμος φλόγα εἰλυφάζει,
ός ὃ γε πάντη θύνε σὺν ἐγχεῖ δαίμον ἰσος
κτεινομένους ἐφέτων ῥεε δ’ αἰματι γαία μέλαινα.

ός δ’ ὅτε τις ζεύξῃ βόας ἀρσενάς εὐρυμετάπους
τριβέµεναι κρί λευκὸν ἐυκτιµένη ἐν ἀλωγ, ῥύμφα τε λέπτ’ ἐγένοντο βοῶν ὑπὸ πόσσ’ ερµύκων,
ός ὃν ἂχιλλῆος μεγαθύμου μῶνυχες ἱπποί
στείβον ὁμόν νέκυις τε καὶ ἀσπίδας αἰματι δ’ ἄξων
νέρθεν ἄπας πεπάλακτο καὶ ἀντυγες αἱ περὶ δέφρον,
— βαθία (proleptic pred.): deep within, not merely on the edges of the forest. This whole clause expresses the result of the preceding, but is para-taxtically introduced by δὲ, instead of ὡστε. 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. εἰλυφῶν in the passage quoted on 490.

493. δαίμων ἰσος: at the close of the verse, as in 447, where see note.

494. κτεινομένους ἐφέτων: “raging among his victims,” an unusual expression for κτεινων ἐφέτων. Cf. τοῦ ... ἐφέτε ... ἀποκτείνων Λ 177 f.
— Second half-verse as in O 715. — The true Homeric fire of the whole passage (from 381) is well illustrated in this verse, which brings to a conclusion the foregoing simile, but follows it at once with the picture which introduces the next (495-499).

495. ζεύξῃ: the oxen are yoked together in order to prevent them from spreading apart and leaving the threshing-floor. — ἀρσενάς: suggests strength.

496. τριβέμενας: to tread out, thresh. The subj. is βόας (495). — ἐνυκτείνη ἐν ἀλωγ: as in Φ 77, ω 226. — The threshing-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 circle, 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 gnomic, its subj. being the kernels of grain. — λεπτά (from λεπτόν, peel): has here its original signification. More commonly it means thin, delicate. — This sentence is added independently (with τε) as is shown by the change from the subjv. (ζεύξῃ 495) after ὁς δ’ θρε, to the ind. ἐγένοντο. Cf. ὃς δ’ ὅτ’ ἄνηρ ... σθῇ ... ἄνα τ’ ἤδη μ’ ἔδρασεν Ε 597 ff.

498. First half-verse as in Φ 15. — ἂχιλλῆος: “driven by Achilles.”

499-502 = Λ 534-537 (nearly).

500. ἀντυγες: the ἀντύγε 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. ἐξ ἄντυς ἄνθρωπος ζητο ἐτιλα θέμπος ἄμμος ἀρέσθαι.* 502. ἀεί τε: and others (sc. ἀράμμυγ-γες). — ὁ δὲ: i.e. Achilles. — κύδως ἀρέσθαι: often as verse-close; *cf. Φ 543, 596. — ἀρέσθαι: aor. inf. after ἵπτο.*

503 = Φ 169 (nearly). — ἄθροφ: i.e. with dust and blood. *Cf. αἴματι καὶ λύθρῳ πεπαλαγμένον Ζ 268. — The second simile (496–503), in which Achilles is represented as fighting 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. Τ 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. = Ε 433 f., Ω 692 f. — πόρον: the ford of the Scamander. — Ξάνθου: cf. T 74, and note. — δν...Zeús: the same idea is often referred to in the epithet δισερής (268, 326), but it is here stated in mythological language. — Zeús: see on T 362.

3. First half-verse as in γ 201. — τοὺς μὲν: i.e. those of the Trojans who were foremost in the flight, whom Achilles, therefore, could not prevent from crossing the ford. Cf. ἡμιοιάς δὲ, 7. — διώκειν: drove before him.

4 = Z 41 (almost). — ἦ περ: i.e. on the main road which led through the plain into the city. Cf. οἱ δὲ παρ' Ἰλα ἀνθία...μέσον κατ' ἱδίον...έκατον ἱεροῖον πόλιος Λ 166 f. — φοβοῦντο: sc. after the wounding of Agamemnon in Λ, and again after the death of Patroclus in Π.

5. τῷ πρῶτῳ: i.e. the third day
of battle, the description of which begins with Λ (see p. iv). — ἐμαύρεο: cf. the words of Odysseus to Achilles, "Εκτόρ δὲ μέγα σθενεὶ βλεμμαίων | μάϊνεται ἑκτάγαλος I 237 f.

6. τῇ ... προχέοντο (as in Ο 360): resumes the clause τοὺς μὲν ... διωκεν, after the rel. clause γὰρ περὶ ... προτέρω, of is emphasized by γέ in contrast with Ἀχαϊοι, and πεφυζότες (in timorous flight) is added to correspond to ἔπνιγον. Cf. αὐτὰρ Ἀχαϊοι θεσπεσίλ ἐγεί φόβα I 1 f. — πεφυζότες: a peculiar perf. partic. which occurs also in 528, 532, X 1. See M. 26, 5.

7. πιννα: impf. of continuous action, simultaneous with προχέοντο. πιννῶ and πίννημι are parallel forms with πετάννυμι, as σκίδνημι with σκεδάννυμι, and κηρήμη with κηράννυμι. — πρόσθε: (in front), before them, sc. the fugitives. — ἔπνιγον: 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. — βαθύρροον: elsewhere an epithet of Oceanus. — ἄργυροδίνην: silver-eddying. Cf. Πηνιὼ ... ἄργυ-
rodίνη 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 δὲ ἄλαλητοι: as in Π 78. — Verses 9 and 10 are remarkable for the number of their onomatopoetic words.

11. ἔννεον [ἐνένεον]: here only. — ἐνδά καὶ ἔνθα: hither and thither, explained by ἔλισομενοι περὶ δίνας, whirled about in the eddies. For this use of περὶ, cf. ἐλισομένη περὶ καπνῷ Λ 317, περὶ νῆσου ἄλωμενοι δ ἕρως.

12. ὑπὸ ρυπὴς (as in Ο 171) πυρὸς: by the rush of the fire which is kindled to destroy them or drive them away. — ἀκρίδες (here only): locusts. — ἡρεθοντας: flit hither and thither, depicting the confusion and bewilderment of the insects, as they seek to save themselves over the river from the sudden ἐξαίτησιν, 14 attack of fire which rages over the plain.

13. τὸ: prepares the way for πῦρ. — φλέγω (here and 365 only): transitive; its obj. is ἀκρίδας. — ἀκάματον:
ομηρου ἴλιαδος Φ.

15 δρμενου ἐξαίφνης, ταῦ δὲ πτώσισιν καθ' ὕδωρ·

διὰ ὑπ' Ἀχιλλῆος Ξάνθου βαθυδίνηντος
πλῆθο ρόσος κελάδων ἐπιμῷξ ἅπασι τε καὶ ἄνδρῶν.

αὐτὰρ ο διογενής δόρῳ μὲν λίπεν αὐτοῦ ἐπ' ὀχθη
κεκλημένον μυρίκησων, ο δ' ἐσθορε δαίμον ισος
φάσγανον οἴον ἔχων, κακὰ δὲ φρεσὶν μῆδετο ἔργα·

20 τύπτε δ' ἐπιστροφάδην, τῶν δὲ στόνως ἄρνητ' ἀεικής
ἀορί θεινομένων, ἐρυθαῖντο δ' ἀματι υδωρ.

ὡς δ' ὑπὸ δελφίνος μεγακήτεος ἱχθύες ἄλλοι
φεύγοντες πυμπλάσι μυχοὺς λυμένος ἐνόρμουν,

the epithet is specially significant here; the fire is ever behind them. — For the thought, cf. ἄγρως ἀρτε πῦρ, τὸ τ' ἐπεσοῦσιν πόλιν ἄνδρῶν | δρμενον ἐξα-

14. πτώσισιν: crouch timorously.
15. First half-verse as in Τ 498.

16. κελάδων (pred.): sounding, roaring. Cf. the river Κελάδων Η 133.

17. First half-verse as in ψ 306.

18. μυρίκησων: this shrub, mentioned also in Ζ 39, grows to a height of from six to ten feet. — διὸ: see on

T 322. — δάμον ἰσος: see on T 447. The same words are used of Diomed in Ε 488.
19. Second half-verse as in Ψ 176.


21 = K 484 (nearly). The scene in

22. ὑπὸ δελφίνος: const. with φευ-

23. ἐνόρμου: this word is found
twice in the Odyssey, but only here in
the Iliad. — The fish take refuge from the dolphin in the recesses near the shore.

24. μάλα . . . κατεσθείε: as in Ι 25.
— μάλα: eagerly.

25. δεινοῖο: several times in the Odyssey as an epithet of the sea. Cf. ποταμοῖο καὶ δεινὰ ρέεθρα λ 157.

26. κάμα: often, as here, with acc. of specification and a partic. of cause. Cf. ψ 63 f.

27. λέξατο: collected (for himself), in accordance with his threat in Σ 336 f. For this use of λέγω, cf. κρινάμενος λέξατο κατὰ πτόλιν κόσμας αἰροτός ο 108.


29. θώραξ: foras, to land. — τεθησότας ἥτη νεβροῦ: as in Δ 243; cf. κραδίνω δ' ἔλάφῳ Α 225. The deer was a symbol of cowardice among the Greeks as with us.

30. ὀπίσω: behind their backs. Cf. ἀποστρέφατε πόδας καὶ χείρας ὑπερθέν χ 173. — ἔντυμητοις ἱμάσι: i.e. (probably) the belts with which their tunics were fastened. Cf. ἵππους μὲν κατέδησαν ἔντυμητοις ἱμάσιν Κ 587.

31. στρεπτοῖσι χιτώσι: well-spun tunics. These were probably thick, plaited, garments worn under the θώραξ, 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 θώραξ together. Cf. the same expression in E 113.

32 = E 26. — κατάγειν: lead down, since the ships were on the low-lying shore.

33. First half-verse as in Γ 379. — ἐπόροντε: rushed on against the fleeing Trojans in and along the Scamander. — δαιζεμεναι (pres.): to continue the slaughter.


34. Δαρδανίδαο: Priam was son of
35 ἐκ ποταμοῦ φεύγοντι Λυκάων, τὸν ἰά τοτ' αὐτὸς ἦγε λαβὼν ἐκ πατρὸς ἀληθὸς οὐκ ἔθέλοντα, ἐννύχιος προμολάν: ὅ δ' ἐρινεὼν ὤξει χαλκῷ τάμνε νέους ὥρτηκας, ἵν' ἁρματος ἄγνηγε ἐλευ· τῷ δ' ἄρ' ἀνώστον κακὸν ἶλυθε δίοις ᾽Αχιλλεός.

καὶ τότε μὲν μιν Δήμον ἐνκυμένην ἐπέφασσεν ηνοῦν ἄγων, ἀτὰρ νίς ᾽Ιῆσωνος ὁνὸν ἐδωκεν· κεῖθεν δὲ ἓξεῖν ἵππον ἔλυσατο, πολλὰ δ' ἐδωκεν, Ἰμβρίος ᾽Ηετίων, πέμψεν δ' ἐς διὰν ᾽Αρισβην·

Laomedon, and fifth in descent from Dardanus. See Τ 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. — φεύ·

γοντι (conative): seeking to flee.

36. ἤγε λαβὼν: had captured and led away. — ἀληθής: (here) orchard. Cf. Τ 496.

37. προμολάν: sc. from the camp.

38. τάμνε: was cutting. The verb is here construed with two accusatives, after the analogy of verbs of depriving. Cf. περὶ γάρ μ' ἐράχλεδι Μέλεν | φέλλα
te καὶ φλοῖον Λ 236 f. — ὅρτηκας: here only. — ἄγνηγε: see on Τ 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 κακόν, in pred. appos. with ᾽Αχιλλεός. Cf. τῷ
dε οἱ οὐδοδοῖ κακόν ἴλυθε δίοις Ὀρέστης
g 306. — ἶλυθε: the aor. is regularly used, after the impt., of an action which interrupts the situation de-

scribed.

40. Δήμον: this use of the acc. as the ‘place to which’ is rare in Homer except with ικάς. See Μ. 140, 4. The Minyae early established a colony in Lemnos, and trade with that island is several times mentioned in Homer. Cf. νῆς 8' ἐκ Δήμου παρέστασαν οἴνον ἄγωναι Η 467.—ἐπράσσον: sc. through the agency of Patroclus, Ψ 746 f.

41. νίς ᾽Ιῆσωνος: cf. ᾽Ιησοῦν Ὄδημος 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 κρητήρ Ψ 741. Cf. the whole passage Ψ 740–747.

42. πολλὰ δ' ἐδωκεν: a secondary circumstance paraactively joined to ἐλύσατο, — “by giving.” The same expression is found Λ 243, Ο 685, ν 264. — πολλά: i.e. the worth of three hundred cattle; cf. 79 f.

43. Ἰμβρίος ᾽Ηετίων: not the father of Andromache, who ruled in Thebe (Ζ 395, Χ 472, Ψ 827), or the Eetion of Ρ 575. Since Imbros was nearer the mainland than Lemnos, it afforded Lycaon a better opportunity of escape.
ένθεν ὑπεκτροφυγὼν πατρόμου ἴκητο δῶμα.

ένδεκα δ’ ἡματα θυμόν ἐτέρπετο οἴσι φίλουσιν ἐλθὼν ἐκ Δήμων. δυναδεκάτη δὲ μιν αὕτης χεραίν Ἀχιλλής θεὸς ἐμβαλεν, ὦς μιν ἐμελλέντας ἑμὲνειν εἰς Ἀἴδαο καὶ οὐκ ἐθέλοντα νέεσθαι.

τὸν δ’ ὦς οὖν ἑνόησε ποδάρκης δῖος Ἀχιλλεύς γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ’ ἔχεν ἔγχος, ἀλλὰ τὰ μὲν β’ ἀπὸ πάντα χαμαί βάλε· τεῖρε γὰρ ἢδρος φεύγοντ’ ἐκ ποταμοῦ, κάματος δ’ ύπο γοῦνατ’ ἔδαμνα· ὀχθῆσας δ’ ἄρα εἰπὲ πρὸς ὁν μεγαλήτορα θυμόν·

“ὦ πότοι, ἣ μέγα θαῦμα τόδ’ ὀφθαλμοῦσιν ὀρῶμαι· ἡ μᾶλα δὴ Τρώες μεγαλήτορες, οὖς περ ἐπεφυον,

to his home. — Ἀρισθῆν: 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 ὑπεκτροφυγὼν 44.

44. ὑπεκτροφυγὼν: escaping from his protection, on account of longing for home.

45. οἴσι φίλουσιν: this dat. of person, which is often found with τῷ προ- μα, is probably instrumental in its origin. See M. 144, and cf. ἀνάρας τερπόμενοι, of Athena and Apollo, Η 61.

46. Ἀθάν: the poet does not state how long Lycaon remained in Lemnos.

47. θεός: here apparently not a definite divinity, but destiny, the personified will of heaven.

48. νέσθαι: epeexegetic inf. with τέμψειν. Cf. ἐρυκέμεν 7, φευγέμεναι 13, and τέμψειν ... ἀδελφτα νέεσθαι Σ 240.

49. τὸν δ’ ως: the apodosis begins in 53. Cf. τὸν δὲ ἰδὼν ἑνόησε Α 599.

50. γυμνόν: without armor, explained by ἄτερ ... ἀσπίδος, 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 | Πάτρωκλος, γυμνόν περ ἔθνα Π 814 f. — This verse serves to show why Achilles recognized Lycaon so readily.

51. τεῖρε γὰρ ἢδρος: cf. ἢδρος γὰρ μιν ἐτερπεῖν Ε 796.

52. ὑπὸ γοῦνατ’ ἔδαμνα: as in 270. Cf. ὑπέλευσε μένος καὶ φαίδημα γυνὰ Ζ 27, where ὑπὸ is used in reference to the knees, as here. — ὑπό: beneath him.

53 f. = Τ 343 f., where see notes.

54 = N 99. — τόδε: in this case not explained in the next verse, but in the subordinate clause added in 57 f.

55. ἢ μᾶλα δὴ: assuredly (as in E 422), to introduce an ironical conclusion from the fact just stated. — οὐς περ: even (those) whom. After the escape of Lycaon from Lemnos, Achilles will not be surprised even if the dead Trojans return from Hades.
αὕτης ἀναστήσονται ὑπὸ ζῷον ἴηρόεντος, ὁλον δὴ καὶ ὄδ' ἴλθε φυγὼν ὑπὸ νηλεῖς ἴμαρ, Λήμνον ἐς ἴγαθέν πεπερημένος: οὐδέ μιν ἐσχεν πόντος ἄλος πολυης, ὁ πολεας ἀέκοντας ἐρύκει.

60 ἀλλ' ἄγε δὴ καὶ δουρός ἀκωκῆς ἱμετέρου γεύσεται, ὃφρα ἰδωμαί ἐνὶ φρεσίν ἴδε δαεω, ἡ ἀρ' ὁμῶς καὶ κείθεν ἐλεύσεται, ἡ μιν ἐρύξει γῆς φυσιόοος, ἦ τε κατὰ κρατερόν περ ἐρύκει." ὁς ἀρμαυε μένων, ὃ δέ οἱ σχεδον ἴλθε τεθηπῶς,

65 γούνων ἀφασθαί μεμαώς, περὶ δ' ἱθελε θυμῷ ἐκφυγεῖν θάνατον τε κακον καὶ θηρα μέλαιναν. ἦ τοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς

56. Second half-verse as in 5, 51, λ 57, 155. — ὑπὸ: (from beneath), ὑπ' from. — ζῷον ἴηρόεντος: the misty darkness, the sunless realm of the dead. Cf. 'Αθόης δ' ἐλαχε ἵφων ἴηρόεντα O 191.

57. ὁλον δὴ: as indeed, strictly an exclamation, introducing an instance in point, but passing over to a causal sense. ἴλθε: has returned, corresponding in thought to ἀναστήσονται. Cf. ἐλεύσεται 62. — φυγὼν . . . ἴμαρ: as in ρ 17. This is explanatory of, and coincident in time with, the preceding ἴλθε.

58. First half-verse as in 79; cf. Λήμνῳ ἐν ἴγαθῆ B 722. — πεπερημένος: concessive with ἴλθε, although he had been sent, etc. — μιν ἐσχεν: held him back, negatively parallel to ἴλθε 57. Cf. 303.


60. ἀλλ' ἄγε δὴ: here followed by the fut. indicative (cf. T 267 f.); usually by subjv, or imperative. — καὶ: 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 = X 131 (almost). — μένων: Achilles is so confident of victory that he is in no haste, but awaits the approach of Lycaon.

65. First half-verse as in ιτ 169, χ 339. — περὶ δ' ἱθελε θυμῷ: as in Ω 236. — περὶ: adv. with θυμῷ (exceedingly in heart), "with all his heart." — 64: a causal particle might have been used. See on Τ 489, 491.


67. δόρυν: 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. ἐγκείθη . . . ἑμένη: as in Τ 279 f., but in this case ὑπὲρ νότου means above his back, and is joined directly with ἵστη, without any verb of motion, while ἑμένη means desiring. Weapons are often thus personified. Cf. καθ’ ὄμων ἐπικτόθεαι μεναλῶν (of the arrow) Δ 126, and see Χ 328 f. — ἑμένη: aor. inf., with ἐ — For verses 67-70, cf. inde Mago procul insensam contenderat hastam; | ille astu subit; at tremibunda supervolat hasta; | et genua amplexens effatur talia supplex Verg. Ἀει. x. 521 f.

71. ἄλλοιστο γούνων: as in Ζ 45, κ 264. Cf. Thetis at the knees of Zeus Α 500 ff. γούνων is governed by ἐλών.

72. ἔχειν ἔχοσ: 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 ἄλλοιστο (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’ αἰδεο: 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 αἰδολοῦ 75. The pres. is used of the permanent attitude. — ἀλίσιον: take pity, let pity enter thy heart. Inceptive aorist. For the difference of tense, cf. τραβήσαντε καὶ αἰδολῶν Α 331. — The ground for the first request is given in 76-77; for the second, in 78 ff.

75. ἀντί: lit. in place of; then, expressing correspondence or equality, as good as. Cf. γυναῖκι ἄρ’ ἀντι τέτυχε Θ 163, ἀντί νὺ πολλῶν λαῶν ἔστιν ἀνήρ I 116 f., ἀντί καταγεγραμμένου ξείνου θ’ ἱερᾶς τε τέτυχα τ Θ 646. — αἰδολοῦ: worthy of regard, i.e. having a claim upon Achilles’s αἰδός as standing under the protection of Zeus λειψάνος. The position of the word is here emphatic.

76. πρῶτα: as the first of the strangers to whom Lycaon came in his captivity. — Δημήτρεος ἀκτήν: cf. δ
ηματι τῷ, ὦτε μ’ εἴλες ἐνκτιμένη ἐν ἄλωῇ,
καὶ μ’ ἑπέρασσας ἀνευθεὶν ἄγων πατρός τε φίλων τε
Λήμνον ἐς ἡγαθέν, ἐκατόμβοιον δὲ τοι ἦλθον.
80 νῦν δὲ λύμην τρίς τόσσα πορῶν: ἤώς δὲ μοὶ ἐστὶν
ηδὲ δυσδεκάτη, οὔτ’ ἐς Ἡλίου εἰλήφουσα
πολλὰ παθῶν: νῦν αὖ με τεῖς ἐν χερσὶν ἐθηκεν
μοῖρ’ ὀλοή: μέλλων ποι ἀπέχθεσθαι Διὶ πατρί,
ὅσ με σοὶ ἄντις ἐδωκε: μονυνθάδιον δὲ με μὴ τρή
85 γείνατο Δασθή, θυγάτηρ Ἀλται γέροντος,
Ἀλτεώ, ὃς Δελέγεσσι φιλοπολέμουσιν ἀνάσσει,

θυρότερ’ εἴη καὶ θυσί πενθερός ἄκτην
N 322. Demeter was the patron goddess
of cereal food. As soon as the stranger
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’ ἑπέρασσας: had me sold by
Patroclus. See on 40. — Lycaon en-
larges on his sad history, in a vain
effort to move Achilles’ heart.
79. ἐκατόμβοιον (here subst.): the
worth of a hundred oxen, a poetical
expression of value, since the actual
ransom was a silver κρήτηρ. See on 41.
Cf. the tassels on the aegis πάντες ἐν
πλεκότες, ἐκατόμβοιο δὲ ἐκατοσ τὸ B 449.
80. νῦν δὲ κτλ.: “Now, however,
when I have just regained my free-
dom, fate has again thrown me into
your hands.” This thought is para-
tactically expressed, in narrative form,
nυν being resumed in νῦν αὖ 82. Cf.
ὡς καὶ νῦν . . . νῦν δὲ α 35, 43. — λύμην:
a syncopated 2d aor. ind. mid., the vou
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 prover-
bial form of expression. Cf. Ο 866, and
τρίς τόσσα παράτησέν ἀγαλά χάρα Δ 213.
81. Cf. 156, and the same verse-
ending E 204. — ἢδε: the present day,
today. — δητε: the omission of the ante-
cedent is especially characteristic of
clauses with ὅτε. Cf. T 337, and see
M. 267, 2 b.
82. ἐν χερσὶν ἔφεσι: cf. 47.
83. μοῖρ’ ὀλοή: cf. θεός (47), and
μοῖρ’ ὀλοή, τὴν οὖ τις ἀλεθεύει ο 29. —
μέλλων 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. οὕτω τοι Διὶ μέλλει ὑπερμενε
φιλον εἶναι B 116. See on T 451.
84. μονυνθάδιον: so Achilles says to
Thetis μητέρ, ἔτει μ’ ἑτεκές γα μονυνθάδιον
περ ὑπέρ Δ 352.
85. Δασθή: cf. X 46—51.
86. Ἀλτεώ: see on T 358; and for
the ‘epanalepsia,’ see on T 317. —
Δελέγεσσι: see on T 96. — ἀνάσσα:
prea., although Achilles had destroyed
his city, Pedasus (T 92). But this had
Πήδασον αἰτήσασαι ἔχων ἐπὶ Σατυρόντες.
τοῦ δ’ ἔχει δυνατέρα Πρίμαμος, πολλὰς δὲ καὶ ἄλλας·
tῆς δὲ δύου γενόμενα, σὺ δ’ ἄμφω δειροτομήσεις.

90 ἢ τοῦ τῶν πρώτων μετὰ πρωλέοντο πάμασκον,
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεὶ δουρί·
νῦν δὲ δὴ ἐνθάδε ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ ὅν
σὰς χείρας φεύξεσθαι, ἐπεὶ ρ’ ἐπέλασσε γε δαίμων.
ἀλλο δὲ τού ἔρεω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆν

95 μή με κτεῖν’, ἐπεὶ οὐχ ὁμογάστριος Ἐκτόρος εἴμι,
ὅς τοι ἐταίρον ἐπεφεν ἐνηέα τε κρατερόν τε.”

taken place long before, and in Z 35
the city is thought of as still existing.
Altes may have escaped like Aeneas
in T 98, 191.

87. αἰτήσασαι: this derivative from
αἰτήσις is found only here.

88. ἔχε: this word, as well as the
expression κρελοῦνα γυναῖκῶν X 48, and
the rich dowry mentioned in X 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 difference between their customs
and those of the Trojans. The impf.
refers to the time of γεινάρε, 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 ofzeugma, since
Polydorus is already slain (90 f.).

90. ἢ τοι: indeed, introduces a
 fuller and more exact statement of
the foregoing.—πρωλέοντο: front-fighters.
Cf. ἐκατὸν πολλὰν πρωλέεστ’ ἀρμυνάν
E 744.—The death of Polydorus is
described in T 407-418.

92. ἐμοὶ: emphatic, in contrast with
Polydorus.

93. Second half-verse as in O 418.
—ἐτέλεσα: since as it seems.—γε:
emphasizes the predicate ἐτέλασσε,
marking the causal clause with ἐτέλεσα
as an actual fact, and decisive in its
influence on the result.—δαίμων: some
divine power, without reference to any
particular divinity.

94 = Λ 297, Δ 39, and often. This
formula is used when the speaker
changes to another subject,—the new
thought following without a conjunc-
tion. 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
family 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-
mim, 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.
δς ἀρά μοι Πριάμου προσηύδα φαίδιμοες νίδος
λυσσόμενος ἐπέσσων, ἀμείλικτον δ’ ὡπ’ ἀκούσεν.

"νήπιε, μή μοι ἀπόνα πιθαύνσει μηδ’ ἀγόρευε.
πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἰσθενόν ἡμαρ,
τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦν
Τρώων, καὶ πολλοὺς ζωοὺς ἐλον ἡδὲ πέρασσα.
νῦν δ’ οὐκ ἔσθ’, ὅς τις θάνατον φύγη, ὅν κε θεός γε
Ἰλίου προπάροιθεν ἐμῆς ἐν χεροὶ βάλησον,
καὶ πάντων Τρώων, πέρι δ’ αὐ Πριάμου γε παίδων.
ἀλλά, φίλος, θάνε καὶ σύν τί ᾧ ὀλοφύρειοι οὕτως;

97. Second half-verse as in Z 144.
98. ἀμείλικτον: here and Λ 137 only. For the thought, cf. 399.
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 ἡγητε, Ἀτριδός νιέ, σὺ δ’ ἄξια δέξαι ἀπώμα Ζ 46, and of Dolon to Odysseus and Diomed ἡγητετ’, αὐτὰρ ἐγὼν ἐμὲ λόσομαι Κ 378. — μὴ δ’ ἄγφρων (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. — αἰσθενόν ἡμαρ: cf. T 294, and note. ἐπισπεῖν is usually followed by πτόμον with or without θάνατον.
101. τί: somewhat. Cf. πάντα τί μοι κατὰ θυμόν ἐλέσαι μοθῆσαται Ι 645. — πεφιδέσθαι: sc. as Achilles had spared the illegitimate sons of Priam, Isus and Antiphus, Λ 101—106. — φίλτερον ἦν: as in Χ 301. The comp. is used in reference to his present quite different feeling expressed in 99.

102. See on Τ 352, and Metrical Appendix.
103. οὐκ ἔσθ’ κτλ.: there is no one who shall escape, an emphatic circum-location for "no one shall escape." Cf. X 348, Ψ 345. — δῦ κε θεός γε: this second relative clause adds a limitation to the first.
104. Ἰλίου προπάροιθεν: as in Ο 66, Χ 6. With this text, the meter requires that the penult of Ἰλίου be long, contrary to its usual quantity. The original form was probably Ἰλιος. See § 17 c; M. 98. — In this mention of the locality, Achilles is perhaps thinking of the spot where Patroclus fell.
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
κάθανε καὶ Πάτροκλος, ὦ περ σέο πολλὸν ἀμείνων.
οὐχ ὁράσει, οἶς καὶ ἐγὼ καλός τε μέγας τε;
πατρὸς δ' εἶμι ἀγαθοῦ, θεὰ δὲ με γείνατο μήτηρ.
ἀλλ' ἐπὶ τοι καὶ ἐμῷ θάνατος καὶ μοῦρα κραταίη.
ἐσσεται ἤ ἦδος ἢ δείλη ἢ μέσον ἦμαρ,
ὅπποτε τις καὶ ἐμεῖο "Αρεί ἐκ θυμὸν ἔληται,
ἥ ὅ γε δουρὶ βαλὼν ἥ ἄπο νευρῆσφιν ὄστῳ."

ὡς φάτο, τοῦ δ' αὐτοῦ υἱὸν γούνατα καὶ φίλον ἢτορ.
ἐγχος μὲν ὑ' ἀφέθηκεν, ὃ δ' ἔξετο χείρε πετάσσας

expressed in 107-110 is already in his mind. — οὖνως: cf. τί ἦ δὲ σο κάθηαι οὖνως ζ 55, πολὸν χρόνον ἄσκελες οὖνως δ 543.

107. ὦ περ σέο πολλὸν ἀμείνων: sc. ἦ. The same half-verse is found Η 114, Π 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. οὖχ ὁρᾶς, οἶς: the same expression is found in Ο 555. — οἶς: of his personal appearance and strength, explained by καλὸς τε μέγας τε.


110. ἐπὶ: [ἐποττε]: stands before, is allotted to. — τοι: you know. — For the fate of Achilles, cf. Τ 404-423, with note on Τ 417, and Χ 358-360.

111. ἐσσεταί: emphatic, at the beginning of the verse, to call attention to the certainty of the event. Cf. ἐσσεταί ἦμαρ, ὅ' ἤν τον' ἀλώγυς Πλως ἵρη δ 164. This sentence begins without a conjunction ("explanatory asynde-
ton'"). — ἤδος: morning; instead of the general term ἦμαρ, as in Δ 164, the day is here divided into its chief parts. Cf. παρόμοιοι ... ἤδο χ. 568 ἀρ ν ἦμαρ ... δειλετό τ' ἦδος η 288 f. — δείλη: here only, elsewhere δειλετόν ἦμαρ. — The three successive spondees give this verse a weighty and solemn movement.

112. "Αρεί: i.e. in battle. Cf. ἐγείρομεν ἐδῶν "Ἀρης Β 440. — ἐκ θυμὸν θηταί: as in M 160, X 68. The change from the fut. ind. to the subjv. is probably to show that no particular occasion is referred to. See M. 363, 1 a.

113. ἀπό ... ὑστέφει: as in N 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. — ἀπότο (adv.): on the spot, straightforward.

115. ἀφέθηκεν: refers to 72. — δ' ... πετάσσας: as in Ζ 495; cf. the Cyclops αὐτὸς δ' εἶναι θύρησι καθέντο χείρε πετάσσας ι 417.
άμφοτέρας. Ἀχιλλεὺς δὲ ἐρυθόσωμον ξύφος ὄξυν τύμη κατὰ κληῖδα παρ’ αὐχένα, πάν δὲ οἱ εἰσώ δῦ ξύφος ἀμφηκές: ὥ δ’ ἅρα πρηνῆς ἐπὶ γαίῃ κεῖτο ταῦθεῖς, ἐκ δ’ αἴμα μέλαν ῶεε, δεῦ ὅ ἐγαίαν.

120 τὸν δ’ Ἀχιλλεὺς ποταμώνδε λαβῶν ποδὸς ἴκα τέρεσθαι, καί οἱ ἐπευχόμενος ἐπεα πτερόεντ’ ἀγόρευεν· ἐνταυθοὶ νῦν κεῖσο μετ’ ἵχθοσιν, οἱ σ’ ὀτειλῆν αἰμ’ ἀπολιχμῆσονται ἄκηθέες: οὔδε σε μῆτρῃ ἐνθεμένῃ λεχέσσοι γονήσεται, ἀλλ’ Ἑκάμανδρος ὀἴσει δινήσει εἰσω ἄλος εὐρέα κόλπων.

116. ἀμφοτέρας: for the pl. after the dual χείρε, cf. χείρε πετάνσας ἀμφοτέρας ω 307 f. — ἐρυθόσωμον (mid.): drawing his sword. Cf. ἐρύωσαν δὲ ξύφων ὤξος Δ 530, and Τ 284, Χ 300. — For the whole verse, cf. ἄμφως. Πηνελώς δὲ ἐρυθόσωμον ξύφων ὤξος Ξ 490.

117. παρ’ αὐχένα: close by the neck. Cf. δ’ ὠ τι τινὰς ἀσκορεῖ (separates) αὐχένα τε στήθος τε Θ 325 f. — πάν . . . ξύφος (118): cf. πάν δ’ εἰσω ὅ ἐδώ ξύφων Π 340.

118. ὥ δ’ . . . γαίῃ: as in Π 413; cf. ὥ δ’ πρηνῆς ἐπὶ γαίῃ | κάππεσέ Π 310 f.

119 = Ν 655. — ταῦθεῖς: used of the outstretched corpse, as in ὥ τῷ γ’ ἐν κοινῆ παρ’ ἀλλήλωι πετάσθην Δ 536, and παρ’ ἀλλήλωι τέταυτον Δ 544. Cf. Τ 483.

120. ποταμώνδε: const. with τέρεσθαι. — ἴκα τέρεσθαι: hurried flying (lit. so that he was borne). Cf. ἴκα . . . χείρε τέρεσθαι μ 442, πόδα δὲ προνήκη τέρεσθαι τ 468.

121 = Π 829 (nearly); cf. Ф 409. — οἱ: const. with ἐπευχόμενος, exulting over him.

122. First half-verse as in σ 105, v 202 (nearly). — ἐνταυθοῖ: strictly of the direction whither. — μέτα: among; in this sense usually of persons, and hence with a sarcastic force here, — “with the fish for company.” See Μ. 194.

123. ἀπολιχμῆσονται (here only): construed with three accusatives, σ’, ὀτειλῆν (in part. appos. with σ’), and αἰμα (second acc. after a verb of taking away). — ἄκηθέες: unfeelingly, i.e. without the care and mourning which relatives expend upon the beloved dead. Cf. Χ 465, Ψ 159 f. Placed at the close for emphasis, and at the same time connecting the preceding with the following clause. — οὔδὲ σε μῆτρῃ: as in ο 515.


125. εἰσω: this and three in Ω are the only instances in the Ἰλιάδ of εἰσω preceding its accusative.
θρόσκων τις κατὰ κύμα μέλαιαν φρίξ' ὑπάξει ἵχθυς, ὃς κε φάγησι Λυκάωνος ἀργέτα δημόν.
φθείρεσθ', εἰς ὃ κεν ἄστυ κιχεώμεν Ἰλίου ἵψα, ὑμεῖς μὲν φεύγοντες, ἐγὼ δὲ ὁπιθεν κεραῖζων.

οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδύνης ἀρκέσει, ὥ δ' ἤθητα πολέας ἰερεύετε ταύρους,
ζωοῦς δ' ἐν δίνησι καθίετε μῶνυχας ἵππους.

ἀλλὰ καὶ ὃς ὀλέσθη κακὸν μόρον, εἰς ὃ κε πάντες

126. θρόσκων κατὰ κύμαν: darting through the wave. — φρίξ', ὑπάξει: will leap up beneath the dark ripple.
This const. is found here only. Cf. οἶη δὲ Ζεφύρου ἐκείνατο πόντον ἐπὶ φρίξ .Hex 63. φρίξ 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. — Λυκάωνος: the name, with pathetic emphasis, is used instead of a pronoun. — ἀργέτα δημόν: cf. ἀσεων ὃς Ἰλων ἡ παχέας κύνας ἀργέτι δημω Λ 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. ὑμεῖς μὲν, ἐγὼ δὲ: in part. appos. with the subj. of κιχεώμεν. — κεραῖζων: usually laying waste. It is used of persons only here and in Τρώας κεραίζε 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. Τ 65.

131. δὴ δὴθα: already for a long time, with verb in the pres. tense. — πολέας: see on 59. — ἰερεύετε 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 Λ 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. ζωοῦς: 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. ὀλέσθε κακὸν μόρον: as in a 166; cf. κακὸν οἴτον δῆται Γ 417. The acc. is 'cognate.'
τίσετε Πατρόκλου φόνον καὶ λογγὸν Ἀχαιῶν,
οὖς ἐπὶ νησίθ θοῆσιν ἔπεφητε νόσφιν ἐμεῖοἰ.

ωδ ἂρ ἐφη, ποταμὸς δὲ χολόσατο κηρόθι μᾶλλον,
ἀρμήνει δ' ἀνὰ θυμὸν, ὅπως παύσειε τόνῳ
διὸν Ἀχιλλῆα, Τράεσσι δὲ λογγὸν ἀλάλκου.
τόφρα δὲ Πηλέος νῦς ἔχων δολιχόσκιον ἔχχος.

Ἀστεροπαιφ ἐπάλτῳ κατακτάμενα μενεαίνων,
νιὲι Πηλεγόνος· τὸν δ' Ἀξιός εὐρύεθρος
γείνατο καὶ Περίβοια, Ἀκεσσαμενοῦθεν θυνατρῶν
πρεσβυτάτη· τῇ γάρ βα μίγη ποταμὸς βαθυδίνης.
τῷ ρ' Ἀχιλεῦς ἐπόρουσεν, δ' ἄντιος ἐκ ποταμοῦ

134. τίσετε: aor. subjv. in the sense of a future. Cf. εἴς δ' κε' ἦ δ' ἄλοχον
ποίησεν ἦ δ' γε δοῖλην Π' 409.

135. νόσφιν ἐμεῖο: in my absence. The same expression is found I 348.
Cf. Τ' 62 and 422, and for the whole verse, cf. τοὺς ἐπὶ νησίθ θοῦσιν ἐπέφυον
ἐγχείργον Π' 547.

136. Second half-verse as in I 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 παύσειε:
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. — τόνως: battle, as in εἰσορῶν
τόνων αἰτίων Λ 601.

138 = 250.

139-210. Achilles slays the Paeonian
Asteropaeus.

139. Second half-verse as in Z 44.
— ἔχχος: 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. Ἀστεροπαιφ (the flashing one):
leader of the Paeonians, who were kins-
men 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
Pyraeuchmes, slain by Patroclus in
Π' 287, is commander of the Paeonians.
As grandson of the Axios (141 f.) he
appears specially called to protect the
honor of a river-god.

141. τὸν: i.e. Pelegon. Cf. 158 f.
— Ἀξιός: an important river of Mace-
donia, west of the Styx, and flowing
from north to south. — Cf. Ἀξιὼ, οὗ κάλλων ὕδωρ ἐπικίνδυνα αἰλαρ B 850.
— εὐρύεθρος: here only; elsewhere
eἰρὶ ὑδών.

144. τῷ βα: i.e. Asteropaeus (140).
— ἄντιος ἐκ ποταμοῦ: facing him from
the river, whither he had been driven
by Achilles. Cf. 8.
145 ἔστη ἔχων δύο δοῦρε· μένος δὲ οἱ ἐν φρεσὶ θήκεν Ἐάνθος, ἔπει κεχόλωτο δαὐκταμένων αἰτήν, τοὺς Ἀχιλέως ἔδαιξε κατὰ ρόον οὐδ’ ἐλέαρθεν. οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἄλληλους ἱόντες, τὸν πρῶτον προσέειπε ποδάρκης δῖος Ἀχιλέως·

“τίς, πόθεν εἰς ἀνδρῶν, ὁ μεν ἔτης ἀντίος ἐλθεῖν; δυστήνων δὲ τε παῖδες ἐμφ’ μένει ἀντιώσων.”

tὸν δ’ αὐ̄ Πηλεγόνος προσεφώνεε φαιδίμος νίος·

“Πηλείδη μεγάθυμε, τί γεγένη ἑρείεινε; εἴμ’ ἐκ Παιονίης ἐρμὼλου, τιμόθ’ εὔσης,

Παίονας ἀνδρας ἄγων δολιχεγχέας· ἢδε δὲ μοι νῦν

145. δύο δοῦρε: i.e. one in each hand; cf. 182 ff. So of Paris, δοῦρε δῶρα κεκορυφήμενα χαλκῷ | πάλλαν Π 18 f. — μένος ... θήκεν: cf. καὶ οἱ μένος ἐν φρεσὶ θείῳ κ. 89.

146. δαὐκταμένων: here and in 301 only. Cf. ἀρχικτάμος Χ 72. The gen. is causal, as commonly after verbs of emotion. See HA. 744; G. 1126.

147. τοὺς ... ἔδαιξε: an epekegetic rel. clause. — οἵ αὐτάρχην: without pity, as in ψ 313. The reason given here 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 = Τ 176.

149. τὸν: i.e. Asteropaeus. Cf. θὴν πρῶτος προσέειπεν Η 23, and often.

150. τίς, πόθεν εἰς ἀνδρῶν: a question recurring seven times in the Odysseya, but found in the Iliad here only. After τίς (τωλὸ;?) 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 χ 238, and the similar cases Ζ 123, Ο 247, Ω 387, the question expresses wonder, as is shown by the following clause with δ [οἱ]. The latter word was originally a cognate accusative; see M. 269. — μεθ': for the gen. with an adj. of place, see HA. 754 f.; G. 1146.

151 = Ζ 127, where, as here, the sentence stands in the closest relation with the foregoing (δ ... ἐλθείων), explaining 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 ψ 308, ω 243.

153 = Ζ 145. The question here amounts to an indignant refusal to answer, although in what follows Asteropaeus allows himself to give the information sought.

154. τιμόθ’ ἐσθήσες: cf. Πυραήμης ἄγε Παιονας ... τηλόθεν εἴ Ἄμυδώνος, ἀπ’ Ἀξιοῦ εὐρ’ ἱστοὺς Β 848 f.

155. δολιχεγχέας: here only. Cf. δολίχ’ ἔγχεα χεραίν ἱστοὺς Δ 533. — ἢδε ... ἐκλήλουθα (156): cf. 80 f.
ὁ ἰδικατή, οὕτως ἐστὶ Ηλιον εἰλήλουθα.
αὐτὰρ ἐμοὶ γενεὴ ἔξει Ἀξιοῦ εὑρέτος
["Ἀξιοῦ, ὃς κάλλιστον ὤν, ἐπὶ γαῖαν ἠσθήν.]
ὅς τέκε Πηλέγονα κλυτὸν ἐγχεῖ. τὸν δ’ ἐμὲ φασὼν
γείωσαν. νῦν αὐτῷ μαχώμεθα, φαίδωμ "Ἀχιλλεῦ.
ὁ πάρ’ ἀπειλήσας, ὁ δ’ ἀνέσχετο δῖος Ἀχιλλεὺς
Πηλάδα μελίνῃ. ὁ δ’ ἀμαρτη δούραισαν ἀμφίς
ήρως Ἀστεροπαῖός, ἐπεὶ περιδέξιος ἤμεν.
καὶ π’ ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ῥηέε σάκος. χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῦ.
τὸ δ’ ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
dεξιτερῆς, σύντο δ’ αἰμα κελανεφές. ἡ δ’ ὑπὲρ αὐτοῦ.
γαῖῃ ἑνεστήρικτο, λιλαιομένη χροῦς ἄσαι.

157. ἡμι: 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 Enipeus λ 239.
But the Axius is now a muddy stream.
159. κλυτὸν ἐγχεί: the usual ex-
pression is δοῦρι κλυτὸν. Cf. 253.
160. First half-verse as in Ψ 184;
for the second, cf. 67.
162. Πηλάδα μελίνῃ: this spear
was given to Peleus at his marriage
by Cheiron. Cf. Πηλάδα μελίνῃ, τὴν πα-
τρὶ φίλῳ πόρε Χεῖρῳ | Πηλίου ἐκ κορυφῆς,
φῶνον ἐμεινει ἠρώσιοι Π 143 f. — ἄμαρ-
τῇ: at the same time as Achilles raised
his spear. — δοῦραισιν 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. περιδέξιος: skilled alike with
either hand, ambidexter. This word,
which is found here only, takes the place of the usual ἀμφίδεξιος, which the
meter would not admit.
164. διαπρό: quite through; — elsewhere always with a verb of motion.
Cf. οὐδὲ διαπρὸ ἤλυθεν ἐγχεὶ Μ 404 f.
165 = Τ 268. See on Τ 268–272.
166. ἐπιγράβδην: const. with βάλεν.
Cf. λίγυδην, ἄρην δὲ μιν δηλήσατο χαλ-
κός χ 278, and ἐπιγράβδην χρόνα φωτὸς
Δ 139. — χειρὸς: arm. Cf. Τ 479.
167. σύντο: poured out. Cf. the
words of Pandarus ἐκ δ’ ἀμφοτέρων]
(Diomed and Menelaus) ἀρέσκει αἱ
ἐσενα βαλὼν Ε 207 f. The story that
Achilles was invulnerable does not ap-
ppear in Homer, but is of later origin.
— ἦ δὲ: fem., since the poet is think-
ing of αἰχμῆ, although δῆν 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 Δ 574,
Ο 317. See on Φ 70. — ἑνεστήρικτο:
HOMER'S ILIAD, BOOK XXI.

170 'Αστεροπαύς ἐφήκε κατακτάμεναι μενεαίνων·
καὶ τοῦ μέν ῥ’ ἄφαμαρτεν, ὁ δὲ ὑψηλὴν βάλεν ὅχθην,
μεσσοπαγές δ’ ἄρ’ ἔθηκε κατ’ ὅχθης μείλινον ἔγχος.
Πηλείδης δ’ ἄρ’ ὄξυ ἐρυσσάμενος παρὰ μηροῦ
ἄλτ’ ἐπὶ οἱ μεμιῶσ· ὁ δ’ ἄρα μελάν 'Αχιλῆος

175 οὐ δῦνατ’ ἐκ κρημνοῦ ἐρύσσαι χειρὶ παχείῃ.
τρίς μὲν μιν πελέμιζεν ἐρύσσεσθαι μενεαίνων,
τρίς δὲ μεθηκε βηῆς· τὸ δὲ τέτρατον ἤθελε θυμῷ
ἀξαὶ ἐπιγνάμψας δόρυ μείλινον Ἄικίδαο,
ἀλλὰ πρὶν 'Αχιλῆος σχεδὸν ἄροι θυμὸν ἀπηύρα.

plpf. mid.; cf. ἔστηκος II 111. The compound is found here only.

169. First half-verse as in T 273.
— θυπτίωνa: this word, found nowhere else, is formed like a patronymic (cf. Κρονίων). Its meaning is seen by comparing T 99, ἦδ βελός πέτεται.
170. Cf. 140.
171. ὁ μέ: marks the identity of subject in the two clauses, which are coincident in time. Cf. καὶ τοῦ μέν ῥ’ ἄφαμαρτεν, ὁ δ’ ἡμισθὼν θεράποντα . . . βάλε Θ 119-121; so in Θ 302 f. See on T 322.— δχθίων: still apparently on the side toward the Greek camp. Cf. 144 f.
172. μεσσοπαγές (here only): const. with έθηκα, — 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.— καὶ δχθίς: (down the bank), into the bank.
173. Cf. ἐγὼ δ’ ἄρ’ ὄξυ ερυσσάμενος παρὰ μηροῦ Ἔκρηκ επίθεσα κ 321; so in λ 24.
174. μελίνην: Asteropaeus, 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 μέν (i.e. this spear) οὐ δῦνατ’ ἄλλοις 'Αχαιῶν | πάλλειν, ἄλλα μιν οἴοι ἐπίστατο πῆλι 'Αχιλλῆος II 141 f.
176 = φ 125 (where Telemachus tries his father’s bow). — πελέμιζεν: shook.
177. First half-verse as in φ 126.
— μεθηκε βηῆς: relaxed his effort.— ἤθελε θυμῷ: the same expression in II 255; see on Φ 65.
178. ἀξαὶ ἐπιγνάμψας: 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 stabant; hoc impediat illum | detulerat, fixam et lenta in radice tenebat. | incubuit voluitque manu convellere ferrum | Dardanides Verg. Aen. xii. 772-775.
180 γαστέρα γάρ μιν τύφε παρ’ ὀμφαλόν, ἐκ δ’ ἄρα πᾶσαι χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν ἀσθμαίνοντ’. Ἀχιλέως δ’ ἄρ’ ἐκεί στήθεσσιν ὀρούσας τεῦχεα τ’ ἐξενάριξε καὶ εὐχόμενος ἔτος ηὔδα·
“κεῖος’ οὖτος· χαλεπὸν τοι ἐρισθενέος Κρονίωνος πασιν ἐρίζεμεναι, ποταμοῦ περ ἐγκεγαώτι.
φήσθα σὺ μὲν ποταμοῦ γένος ἐμεναι εὐρύ ρέοντος, αὐτὰρ ἐγὼ γεγενὴν μεγάλον Δίὸς εὐχόμαι εἶναι.
τίκτε μ’ ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσιν Πηλεὺς Αἰακίδης· ὦ δ’ ἄρ’ Αἰακὸς ἐκ Δίδος ἦν.
τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρηνέτων,

180. γαστέρα: emphatic, since here the part (cf. μιν) stands first, contrary to the usual order; cf. 122 f. — παρ’...
πᾶσαι: as in Δ 525.
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 393.
182. ἀσθμαίνοντα: cf. πολλὰ δὲ τ’ ἀσθμαίνοντα (sc. the boar) λέων ἐδάμαισε βιθύνον τ’ 528. — ἔν στήθεσιν ὀρούσας: cf. the more common λάε ἐν στήθει βάτ’ Ζ 65.
183 = Ν 619, Ρ 537.
184. τοῖ: you see. — ἐρισθενέως Κρονίωνος: as in θ 289.
185. πασιν: pl. because the thought is general; so also in 499. The sense in which the word is used appears from 188 f. — ποταμοῦ περ ἐγκεγαώτι: even for one who is sprung from a river-god.
187. γεγενήν: cf. γεγενήν γε Μελάμυθος ἐγκυόνοις ἦν ο 225.
188. τίκτε: this impf. is often used in the same sense as the aorist. Cf. the Attic ὁ τίκτων = πατήρ, and μοῦν Ἀλέρην Ἀρκελαίοις υἱὸν ἐτίκτες, |... μοῦν ἔμεν μὲν μεγάρωι τεκνῶν λύσεν Π 118 ff.
189. ἄρα: “as you know.”
190. τῷ therefore, drawing the inference (though illogically) from the facts stated in 186–189. The two clauses introduced by this particle are closely bound together by the anaphora κρείσσων μὲν, κρείσσων αὐτῷ, 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. — ἀλιμυρηνέτων: flowing into the sea. Cf. ποταμὸν ἀλιμυρήνετα ε 460. In this compound the first part is a locative of the ‘place to which.’ Cf. πέδηρ πέσα Ρ 82, and προνί Τ 222.
kreísoun aûte Ïîûs géneî ἐνενατομοὶ τέτυκται.
cαι γάρ σοι ὑπαμός γε πάρα μέγας, εἰ δύναται τι
χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωι μάχεσθαι,
tω οὐδὲ κρεών Ἀχελώος ἵσοφαρίζει,
oûde βαθυρρεῖται μέγα σθένος Ὡκεανοῦ,
εξ οὖ περ πάντες ὑπαμοὶ καὶ πᾶσα θάλασσα
καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νάουσιν·
ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλου κεραυνὸ
δεινὴ τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσῃ.

191. ὑπαμός: for γενεὰς ὑπαμοῦ ('brachyology'). Cf. οὐ μὲν σοι ποτὲ
ὶσον ἐκὼ γέρας Α 163, κόμαι χαρίτεςσιν
ὁμαία Ρ 51, ὁμαία νοῆματα Πηνελοΐη
β 121.

192. καὶ: also. It belongs to the
whole clause rather than to οὐ. — γάρ: indeed. — ὑπαμός: emphasized by γέ
in contrast with Δι. Here the Scamander must be meant, though
the context might suggest the Axios. —
πάρα [πάρεσι]: is at hand to protect
you. — ἐι... χραισμεῖν (193): if he
can help you at all, in a scornful tone
like 130.

193. ἀλλ' οὐκ ἔστι: sc. as you have
just discovered. — Διὶ Κρονίωι μάχε
σθαι: 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 de
scendant of Zeus (187).

194. οὔδε: not even. — Ἀχελώος:
the largest river in Greece, flowing
southwesterly from Mt. Pindus into
the Ionian Sea. It was widely rever
enced throughout Greece as the
primeval river and representative of
water in general, — especially through
the influence of the oracle of Do
dana.

195. οὔδε: nor yet. — βαθυρρεῖται:
here only. — μέγα σθένος Ὡκεανοῦ: as
in Σ 607. The ocean, too, was a river,
according to the Homeric conception.
Cf. Τ 7.

196. ἐξ οὖ περ κτλ.: "though all
rivers" etc. — On the relation of Oce
nus to the rivers, cf. Τηθὸς δ' Ὡκεανῷ
Ποταμῳς τέκε διηνένασ Hesiod Theog.
337, Ὡκεανὸι τε θέων γένεσιν καὶ μητέρα
Τηθὸν Σ 201, Ὡκεανοῖ, ὃς περ γένεσι
πάντεσσι τέτυκται Σ 246.

197. φρεῖατα: here only. — μακρὰ:
deep. — νάουσιν: flow. Cf. ἐν δὲ κρή
νη νάει ἦς 292.

198. καὶ δὲ: even he, an emphatic
repetition of the thought of 194. For
this use of δὲ, see HA. 655 a; G. 1023, 1;
and cf. μοῦ δ' δὲ φύοι Σ 59, δὲ γάρ γέρας
ἔστι θανάτων Ψ 9.

199. δὲ (when): introduces a tem
poral clause expository of βροντήρ, but
which also vividly recalls the whole
scene. — σμαραγῆ: sc. βροντή as sub
ject. This word is found twice in B
(σμαραγεῖ δὲ τε πάντοτε 210, σμαραγεῖ δὲ
tε λειμών 463), but nowhere else in
The passage translates as:

200 ή ρα καὶ ἐκ κρημνοῦ ἐρύσσατο χάλκεων ἐγχος, τὸν δὲ κατ' αὐτόθι λεύτεν, ἔπει φίλον ἦτορ ἀπηύρα, κεὶμενον ἐν φαμάθουσί, διάνεω δὲ μην μελαν ὤδωρ.

205 αὐτὰρ ὁ βῆρ’ ῥ’ ἦναι μετὰ Παῖνας ἵπποκορυστάς, οἱ ρ’ ἔπι πάρ ποταμὸν πεφοβήσατο δινήγητα, ὥσ εἶδον τὸν ἄριστον ἐνι κρατερι σύµιην χέρον ὑπὸ Πηλείδαο καὶ ἄρι ἵπι δαμένην.

206 ἐνθ’ ἔλε Θερσίλοχον τε Μύδωνά τε Ἀστυπυλόν τε

Homer. — The adaptation of sound to sense in this verse is noticeable.

200. ἐγχος: for the situation, cf. 171, 175.

201. τὸν: i.e. Asteropaeus. — κατά: const, with λεύτεν, and cf. λειτήν δὲ κατ’ αὐτόθι πάντας ἄριστον K 273. — ἔπει... ἀπηύρα: as in Ω 50.

202. φαμάθουσί: usually of the sands of the seashore; of river sand, only here and 319. — διάνεω δι... ὤδωρ: parallel in thought to κεὶμενον, 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. ἐγχδας τε καὶ ἑχθες: eels are not included among fish, apparently on account of their resemblance to snakes. Cf. ξίας (piper). — ἀμφεπέννυτο: were busy with (cf. Ψ 184), explained in the following verse. The tone is sarcastic.

204. ἐριπτόμενοι... 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 ἐπιμαφάλως Η 267 and ἐπιδύμωσ σ 51. The fat near the kidneys is said to be particularly relished by the carnivora.

205. Παῖνας: whence these Paenians 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. πεφοβήσατο: were in full flight. The plpf. is used of a continuing action, and hence is joined with ἔπει and πάρ ποταμὸν, although in 207 ὡς εἶδον follows, as though the beginning of the flight were meant. Cf. ἐνθ’ οὐδ’ ἐφθώ- 

207. τὸν ἄριστον: i.e. Asteropaeus.

208. χέρον ὑπὸ: combined with ἄρι as in Τηλεμάχου ὑπὸ χεροὶ καὶ ξέχει σ 156. — ἵππον θαμένα: cf. Τ 417.

209. Θερσίλοχον: cf. P 216 f., where Thersilochos is mentioned in connection with Asteropaeus. — Μύδωνα κτλ.
210 Μνησόν τε Θρασίων τε καὶ Λινοῦν ἡδ’ Ὄφελέστην·
καὶ νῦ κ’ ἐτὶ πλέονας κτάνε Παιόνας ωκὺς Ἀχιλλεύς,
eἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
ἀνέρι εἰσάμενος, βαθέης δ’ ἐκφθέγξατο δίνης·
“ὦ Ἀχιλλεῦ, περὶ μὲν κρατέεις, περὶ δ’ αἴσυλα βέεις
ἀνδρῶν· αἰεὶ γὰρ τοι ἀμύνονοι θεοὶ αὐτοὶ.
eἰ τοι Τρώαι ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
ἐξ ἔμεθεν γ’ ἐλάσσας πεδίον κάτα μέρμερα βέεις·
πλῆθει γὰρ δὴ μοι νεκύων ἐρατεῖνα βέεθρα,
οὐδὲ τι πη δύναμαι προχέειν ρόον εἰς ἀλα δίαν
στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως.

the other Paeonians are nowhere else mentioned. Mydon, named in E 580,
was a Paphlagonian.
211–232. The river-god entreats
Achilles to cease from the massacre, and
reproaches Apollo for his inactivity.
211. Cf. καὶ νῦ κ’ ἐτὶ πλέονας λυκῶν
κτάνε διὸς Ὀδυσσεοῦ, | εἰ μὴ δὲ εἷς νόσαι
μέγας κορυθαίος Ἐκτωρ Ε 679 f.
213. First half-verse as in Π 716,
P 73. — ἀνέρι εἰσάμενος: Scamander
takes the form of a man because he is
able to speak with the voice of a man. So
Aphrodite (Γ 386 ff.) assumed the form
of an aged spinning-woman, though
some of her divine attributes were
not hidden (Γ 396 f.). — βαθέης [βαθειάς]
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 Τ 40, 73 f.,
161 f.
214. περὶ (adv.): beyond measure,
but more closely defined by the part.
gen. ἄνδρῶν (215), of all men. (See
HA. 785; G. 1222.) Cf. περὶ μὲν σε τίω
Δαναῶν ταχυτύλων Δ 257. — κρατέεις:
you are mighty. Cf. δ’ τις δὲ κρατεῖ (of Diomed) Ε 175. “You are beyond
all men in might and beyond them in
evil deeds.” — αἴσυλα: cf. κτείνεις
αἰδήλως 220, and Τ 202.
215. αὐτοὶ: themselves, i.e. in per-
son. Cf. Τ 98.
217. ἐξ ἕμθεν γε: forth from me
(my stream) at least. — ἐλάσσας: sc.
Τρώας. — μέρμερα (neut. adj. used as
nouns): notable, terrible, deeds. The
stem is reduplicated from the root μερ-
(cf. μέριμνα, μεριμνῆς, memor); cf.
ἀνδρ’ ἐνα τοσόδε μέρμερ’ ἐπ’ ἦμαι μητη-
ςασθαι Κ 48, Ἐκτωρ μὲν μετὰ τοῖς
ὄμλει μέρμερα βέειν Λ 502.
218. δὴ: already. — ἐρατεῖνα: here
especially effective in contrast to the
present state of the water, which was
now polluted with blood. Cf. 21.
219. οὐδὲ τι πη δύναμαι: and I am
in no way able. Cf. οὐδέ τι πῆ ἐξεν ἀμ-
πνεύσαι Π 110 f.
220. στεινόμενος: choked. It is fol-
lowed by a dat. as in λάξυος στεινόμενος
II 445. — σὺ δὲ κτείνεις: really causal,
though paratactically expressed. In a similar tone Odysseus says to the Cyclops σ' δ' μαληκ αικτήν: ἂν τοις άλλοις: the adv. here only. — On 218–220, cf. mìa multa daret letō, germenque repleti | amnes, nec reperire viam atque evolvere posset | in mare se Xanthus Verg. Aen. v. 806 ff.

221. καὶ έσον: pray leave off, in contrast to his previous persistence. καὶ is used as in ἂν' ἔλετω σε καὶ ὑπόσ v 52. — ἄγη μ' ἔχει: “horror fills me.” The same words occur in γ 227, π 243, expressing admiration.

222 — Τ 198.

223. ισται τάτα: this promise refers to the request of the river-god in 217. The further entreaty of 221 is rejected in 224 ff. — Σκάμανδρα: Achilles uses the human rather than the divine name. See on Τ 74. — ὡς σ' κελεύεις: as in Θ 35, Ψ 96, Ω 609, and in the Odyssey.

224. λήξω: with supplementary participle. Cf. ἣντει λήξειν αἰείων I 191, ὡς λήξειν αἰείων Θ 87.

225. Ἠκτόρες: depends on πειραθηναι αὐτίβην (226), after the analogy of verbs of fighting. Cf. αὐτίβην έλθοντε σὸν ἐντοι πειραθηναι E 220. A gen. (Ἑκτόρες) depending on πειραθηναι might be expected, but is here metrically inadmissible.

226. ή κεν, ή κεν: the idea of a decisive struggle for life and death is developed in two disjunctive clauses, paratactically expressed. Cf. ή τ' ἐβλητ' ή τ' ἐβαλ' ἄλλον λ 410, ή κε φέρῃς μέγα κράτος, ή κε φεροίμην Σ 308 and Χ 253. — δαμασαται: fut. indicative. — μὲ: here unemphatic, and therefore unaccented. See on Ψ 724. — ή κεν ἐγὼ τὸν: as in Θ 533, λ 566. — The answer of Achilles (four verses in reply to eight) is brief and haughty in tone.

227. First half-verse as in P 183; second, as in E 438, 459, 884, Π 705, 786, Τ 447. — Τρώοις: apparently those who were fleeing on the plain.

228. 'Ἀπόλλωνα: not previously mentioned in this book, but his presence near the river is tacitly assumed. Cf. the words of Zeus to Apollo in Ο 232–235 τόφρα γὰρ οὖν οἷ (Hector) ἑγεμονίαν μέγαν, δόρον ἄν Αχαιό | φευγοντες νήθα τε καὶ Ἐλλησσοντον ικνητα | κείθεν δ' αὐτὸς ἐγὼ φράσομαι έργον τε έποιον τε | ὡς κε καὶ αὐτίς Αχαιοι αναπνε- | σωσί πόνοι.

229. ὡς καὶ τὸ τ' Ἀπόλλωνα προσέφηνεν ἐπείδη γερέτα Ζεὺς Ο 220, Π 666.
"ὦ πόποι, ἀργυρότοξε, Δίδος τέκος, οὐ σὺ γε Βουλᾶς
eἰρύσαο Κρονίωνος, ὃ τοι μάλα πόλλ᾽ ἐπέτελλεν
Τρωῶν παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
δείελος ὅψε δύνων, σκιάσῃ δ᾽ ἐρίβωλον ἄρουραν."

ἣ, καὶ Ἄχιλλεὺς μὲν δουρικλυτὸς ἐνθορε μέσῳ
κρημνοῦ ἀπατᾶς, ὃ δ᾽ ἐπέσοντο οἴδιμα τύων,
πάντα δ᾽ ὀρνεὶ ῥέεθρα κυκώμενος, ὥσε δὲ νεκρῶν
πολλῶν, οὐ μα καὶ αὐτὸν ἀλίς ἔσαν, οὔς κτάν Ἄχιλλεὺς·
τοὺς ἐκβάλλει θύραζε, μεμυκὼς ἥτε ταῖρος,

229. όι σύ 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. σό is
emphasized by γέ in reference to the
same decrees.

230. εἰρύσαο: sc. by obeying them.
Cf. χρῆ μὲν σφωνερὸν γε, θεά, ἕκος εἰρύσ-
σασθαι Λ 216. — μάλα πόλλ᾽ ἐπέτελλεν:
as in Ζ 207.

231. παρεστάμεναι καὶ ἀμύνειν:
these words are similarly joined in
Ο 265, Ρ 563. — εἰς ὃ κεν θὴ: as in
Κ 62, Ζ 77.

232. δείελος: declining day, even-
ing. Used as a subst. here only. Cf.
δελελον ἡμαρ ρ 606, and δελη Φ 111. —
ὅψε δύνων: applies strictly to the sun.
Cf. όψι δύοντα βούτην (Arcturus) ε 272.

233-271. Achilles is hard pressed
by the river-god.

233. η, καὶ: with change of subj.,
though usually the same subj. contin-
ues with the following verb. Here,
however, the clause καὶ . . . ἀπατᾶς is
subord. in thought to the following
clause in which the original subj. re-
appears. For the change of subj., cf.
η (sc. Diomed), καὶ ὃ μὲν (i.e. Dolon)
ἐβάλει Κ 454, and Ω 643. For the re-
appearance of the original subj., cf.
η (Odysseus), καὶ ὃ μὲν (Socus) . . .
ἐβεβήκειν, τῷ δὲ (Socus) . . . πῆξεν
(Odysseus) Λ 446 f. — ἐνθορε: Achil-
les first (227) turned against the Paeo-
nians 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. ἀπατᾶς: this compound here
only. — ὀδημα τῶν: raging with his
billionωs, as in Ψ 230. Cf. ἀμεμος μὲν
ἐκπάσατο λαλαπτι τῶν μ 400, and μεγά-
λη στὸ λαλαπτι τῶν μ 408.

235. κυκώμενος: whirling up, in
wild uproar. Cf. ἀναμορφώσκε κυκω-
μένη (swirled and seethed) μ 228. — δοῖ:
drone, set in motion. The aor. marks the
beginning of the action of ἐκβάλλει (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-
te to the thought, is lively and dactylic.

237. θύραζε: forth. Cf. 29. — μεμυ-
kὼς ἥτε ταῖρος: see on 131.
χέρσονδε. ζωοῦς δὲ σὰω κατὰ καλὰ βέθρα, κρύπτων ἐν δύνῃς βαθείηςιν μεγάλησιν.

240 δεινὸν δ᾽ ἀμφ᾽ Ἀχιλῆς κυκώμενον ἰστατο κύμα, ὦθει δ᾽ ἐν σάκει πύττων ρόους. οὐδὲ πόδισσον εἰχε στηρίζασθαι. ὁ δὲ πτελέν έλε χερσίν εὐφυέα μεγάλην. ἦ δ᾽ ἐκ μιξεὼν ἐρποῦσα κρημνὸν ἀπαντα διώσεν, ἐπεσχε δὲ καλὰ βέθρα

245 ὀξουσιν πυκνοῦσι, γεφύρωσεν δὲ μίν αὐτὸν εἰσω πᾶς ἐρποῦσα. ὁ δ᾽ ἄρ᾽ ἐκ δύνης ἀνορούσας ἦξεν πεδίου ποσὶ κραπτοῦσι πέτεσθαι, δείσας. οὐδὲ τ᾽ ἐληγκε θεος μέγας, ὁ ρότο δ᾽ ἐπ᾽ αὐτῷ

238. χέρσονδε: defines θύρα: more closely. χέρσος is elsewhere used only of the seashore (not of a river). See on ψαμάδως 202. — σάω [肟肟]: conative impf., apparently from Aeolic σῶμ. Cf. σῶ δ᾽ ἐρποῦσα ἐπαφέας Π 363 (this, too, impf.), and the inv. σῶ ν 230, ῥ 505; also σαῦσομεν Τ 408, σαυσέμεν Τ 401, σάωσας Χ 18, σάωσαι Φ 274.

239. κρυπτὼν: concealing in his waves. For a similar case of miraculous concealment by a river, cf. πορφόρεον δ᾽ ἄρα κύμα περιστάθη ὀρυεί λογον | κυριωθέν, κρύφεν δὲ θεῖν θυητή τε γνωάικα λ 243 f. — δίνησι κτλ.: the triple repetition of the ending -σι, suggests the multitude and wide extent of the waves.


241. ἐν σάκει πύττων: falling upon his shield from above. — πώδεσσον εἰχε στηρίζασθαι (242): cf. οὐδὲ τῇ εἰχον | οὔτε στηρίζασι ποσὶν ἐμέδον (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. ἑφύλα: not a mere ornamental epithet in the case of the elm. — ἐκ βῆσιων: torn from its roots, in spite of the great strength of the roots of the elm. Cf. οἱ δὲ τε θάμνοι (bushes) | πρόφθειοι πύρτουσιν Λ 150 f.

244. διώσεν: tore apart. This compound appears here only. — ἐπεσχε: 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. — μίν αὐτῶν: the river itself, as a whole, in distinction from the βέθρα.

247. ἦξεν πέτεσθαι: hastened to flee. After the analogy of βῆ δ᾽ ἴνα. Cf. ἦρτο πέτεσθαι Ν 62. Achilles is now on the Trojan side of the river. — πεδίου: over the plain. For the gen., see on Χ 23.

HOMER'S ILIAD, BOOK XXI. 125

άκροκελαινών, ἵνα μὲν πάυσεις πόνοιο
δὲν Ἀχιλλῆ, Τρώεσσι δὲ λογίγον ἀλάλκοι.
Πηλέιδης δ' ἀπόρουσεν, δ' ἵνα ἵνα δοιρῶς ἐρωθεῖ,
ἅτεον οἷματ' ἐξων μέλανος τοῦ θηρητήρος,
ὅς θ' ἀμα κάρτιστος τε καὶ ἀκιστος πετεχνᾶν
τῷ ἐκῶς ἤξειν, ἐπὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζεν ὑπαθα δὲ τοῦ λιασθεὶς
φεῦγ', ὅ δ' ὀπίσθε, ἰέων ἔπετο μεγάλῳ ὄρμαινδῷ.
ὡς δ' ὅτ' ἀνήρ ὀχτηγγός ἀπὸ κρήνης μελανόδρον

249. άκροκελαινών: darkening on the surface, "with troubled surface." Const. closely with ὁρᾶ, — rushed after him with dark-swelling flood. άκροκελαινών is found here only, but for its formation, cf. γλαυκών, ἑρυθρών. — ἵνα . . . ἀλάλκοι (250): as in 137 f.

251. ἀπόρουσεν: rushed away. More closely defined in ὑπαθα δὲ τοῦ λιασθεὶς 255. — δ' ἵνα πνὲυματικό: equiv. to ὕπ' ὅπως τε (over as great a space as), as far as. — Second half-verse as in 0 358, where γνίνεται follows, while here λειτυτ is to be supplied. — Cf. δ' ἵνα τ' ἵνα λᾶ veniam ἤπια Π 12, δ' ἵνα δ' αἴγανθα (hunting-spear) μιᾷ ταμαίοι τέτυκται Π 559.

252. οἷμα: spring, swoop, the rushing motion with which a beast of prey darts upon his booty. Cf. οἷμα λέοντος ἐξων 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, seas, 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 θηρητήρος (that hunter), the eagle is designated as a bird of prey, just as the lion and wolf are called σιννης. Cf. Ω 316.

253. ἀκιστος πετεχνᾶν: this expression is used of the hawk in Ω 238. Cf. θάλασσαν ἵνα Π 819.

254. ἐκώς (ἐκκώς): here only in place of the regular ἐκκώς, though the fem. ἐκνώση is frequent. For the long stem in the masc., with short stem in fem., cf. οἰδώς, ἔννως. § 31 g. — στήθεσι . . . κονάβιζεν (255): as in Ν 497 f.

255. ὑπαθα δὲ τοῦ λιασθεὶς: "turning aside from before him" (i.e. the river). Cf. ὅ δ' ὑπαθα λάσβη Πολυδάμα Π 520 f.

257. ὀχτηγγός: 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 (256, 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 ἐνκρηκια ἱ μὲν τ' ἀνὰ κῆπον ἄπαντα | σκληράται η 129 f. Cf. deinde satiis fluvium inducit rivosque sequentis Verg. Georg. i. 106. — Second half-verse as in II 160.
ἀμ φυτὰ καὶ κῆπους οὐδαί ρόον ἡγεμονεύῃ,
χερσὶ μάκελλαν ἔχων ἀμάρης ἐξ ἔχματα βάλλων.

260 τοῦ μὲν τε προφέροντος ὑπὸ ψηφίδες ἀπασαὶ
ὀχλεύναι: τὸ δὲ τ’ ἀκα κατεβόμενον κελαρύζει
χώρῳ ἐν προαλεῖ, φθάνει δὲ τε καὶ τὸν ἁγοντα:
ὅσι αἰεὶ 'Αχιλῆα κιχήσατο κῦμα ρόου
καὶ λαυφηρὸν ἐόντα: θεοὶ δὲ τε φέρτεροι ἀνδρῶν.

265 ὀσσάκι δ’ ὀρμήσειε ποδάρκης δῖος Ἀχιλέως
στῆναι ἐναντίβιον καὶ γνώμεναι, εἰ μὲν ἄπαντες
ἀθάνατοι φοβέοντο, τοι ὑπανόν εὐρύν ἔχουσιν,
τοσσάκι μὲν μέγα κῦμα διπετεός ποταμοῖο

258. ἀμ [ἀνά]: for the apocope and assimilation, see on T 458. — φυτά: plantations. — οὐδαί ρόον ἡγεμονεύη: guides the water in its flow. Const. like τοῖς γέρων ὄδον ἡγεμόνευν (guided for them their course) ω 225.

259. μάκελλαν (mattock), ἀμάρης (ditch): here only.— ἔχων: subord. to βάλλων following. — ἔχματα: obstructions. The canal is now finished, and the χεττγός is removing, with the mattock, the earth, branches of trees, and stones, which would obstruct the flow of water.

260. τοῦ μὲν τε προφέροντος: gen. abs. (see on T 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), ὀχλεύναι (261): here only.

261. κελαρύζει: cf. ἀπὸ δ’ ἀκεος ἄργαλον | ἀλα μέλαν κελάρυζε Λ 812 f.

262. προαλεῖ: here only.— φθάνει: Monro suggests that the ἡ (as in I 506) may be due to an original form φθαρ το for φθαρν. See M. 47. — καὶ: even. — τὸν: the art. as dem. with a participle. Cf. τῷ δὲ κε μικήσατι Γ 138.

263. αἰεὶ: each moment. — κῦμα ρόου: the same expression is found in 306, and in λ 639.

264. δὲ τε: for, with parataxis. For the thought, cf. T 131.

265. First half-verse as in X 194; second, as in Λ 121. — ὀσσάκι: this word, and πολλάκις and τοσσάκις, are the only adverbs in -akis which lose the final σ in Homer. — ὀρμήσει: 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. φοβέσχοι: put to flight, in so far as they do not assist him, i.e. are hostile to him. The emphasis is on ἄπαντες (266), “whether all were against him, or whether some one would aid him.” — τοι . . . ἔχουσιν: as in T 299, and in the Odyssey.

268. Second half-verse as in 326, Π 174, Π 263, and in the Odyssey.
πλάζ' ὁμος καθ' υπέρθεν· ὦ δ' ὑφότε ποσσι'ν ἐπίθα
θυμόφ αναζων· ποταμὸς δ' ὕπο γούνατ' ἐδάμνα
λάβρος ὑπαίθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
Πηλείδης δ' ὁμωξεν ὕδων εἰς οὐρανὸν εὐρύν·
"Ζεῦ πάτερ, ὡς ὦ τίς με θεῶν ἑλευνὸν ὑπέστη
ἐκ ποταμοῦ σαῦσαι· ἐπετα δὲ καὶ τι πάθομι.

ἀλλος δ' ὦ τίς μοι τόσον αἰτίος οὐρανίων,
ἀλλὰ φίλη μήτηρ, ἦ με ψεῦδεσσιν ἔθελεν,
ἦ μ' ἐφατο Τρώων ὕπο τείχει θωρηκτάνων
λαυψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέσσων.

269. πλάζ') ὁμος καθ' υπέρθεν: dashed
upon his shoulders from above, i.e. so
that the water rose above his shoul-
ders. ὁμος is in partitive app. with μιν
(268). This is perhaps the only place
where πλάζω is used in a physical
sense; but cf. κύματι πηγῷ πλάζετο
ε 388 f., and a 75. — ποσσι'ν: suggests
Achilles's energetic movements. Cf.
είς δ' ὄντεξε φλόγεα ποσι βόσσετο Ε 745.

270. θυμόφ ἀναζων: as in χ 87. in
ἀναζω is variable in quantity (cf.
Ψ 721), though long in ἀνή and ἀνάω.
— ὑπέρεπτε: as in 52.

271. λάβρος: pred. with ἰκῶν. Cf.
λάβρος ἐπαγίζων Β 148. — ὑπέρεπτε
(this compound with ὑπὸ here only):
washed away underneath.

272–304. Achilles's cry of distress.
Poseidon and Athena assist him.

272 = Γ 364 (except the name).

273. ὡς (excl.) how, "to think
that." — ἔλεεινον: const. with με, in
my wretched plight. — ὑπέστη: has
undertaken.

274. ἐπιτα: then, i.e. after being
saved from the river. — καὶ: even.—
πάθομι: let me suffer, in a concessive
sense, — "I am ready to suffer."
ὁς μ’ ὁφελ’ “Εκτωρ κτείναι, ὃς εὐθάδε γ’ ἐτραφ’ ἄριστος·

280 τῷ κ’ ἀγαθὸς μὲν ἐπεφυ’, ἀγαθὸν δὲ κεν ἔξενάριξεν.

νῦν δὲ με λευγαλέως θανάτῳ εἰμαρτο ἀλὼνα

ἐρχθεν’ ἐν μεγάλῳ ποταμῷ, ὡς παιδα συφορβόν,

οὖν ρὰ τ’ ἐναυλος ἀποέρησι γχρίμων περὼντα.”

ὡς φάτο, τῷ δὲ μάλ’ ἡκα Ποσειδάων καὶ Ἀθήνη

285 στῆσεν ἑγγὺς ἱόντε, δέμας δ’ ἀνδρεσσιν ἐκτην,

χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ’ ἐπέεσσιν.

279. εὐθάδε γε: here at least, in contrast to the heroes of other lands.
— ἐτραφε (intr.): has grown up, and hence is. “Who is the bravest man
this land ever nourished”; ἄριστος
being construed as predicate. Cf. Ψ 348, and also Τητῆλεμας δ’, χελ
οὖν τραφε’ ἐν μεγάρῳ ἐντηκτῷ B 661.
— For the thought, cf. the words
of Aeneas, o terque quaterque beati, [quais ante or patrum
Troya sub moenibus altis]
contigit appetere! o Danaum
fortissime gentis [Tydidei me-
ne Iliacis occumbere campis]
non potuisse tueaque animal
hanc effundere dextra, [saevus
ubi Aeacidae telo jacet Hector,
ubi ingens | Sarpedon, ubi tot
Simois correpta sub undis |
scuta virum galeaque et fortia

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 = e 312, w 34 (almost). — νῦν δὲ:
refers, as often, to the actual circum-
stances, in contrast with something
desired or assumed.— εἰμαρτο: it was
(had been) fated. The p.lpf. is used
with reference to the belief which he
formerly held, in consequence of what
he had been told by Thetis.

282. ὡς παῖδα: ὡς before a subst.,
without a finite verb (instead of ὡς
after it), is very rare in Homeric
comparisons; cf. ὡς εἰναλή κῆς ο 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. — ἀποέρησι: for the quantity of
ο, see on T 35, and contrast ἐνθα με
κυμ’ ἄπερος Ζ 348.

284. μάλ’ ἡκα . . . στῆσεν ἑγγὺς
λόντε (285): cf. στῇ δὲ μάλ’ ἑγγὺς ἱόν
Δ 496. In place of τῷ we expect a
gen. depending on ἑγγὺς. Cf. τέκεσσων
X 453.

285. ἔμφειτην (cf. 254): cf. δοσε δὲ
οὐ πυρι λαμπετῆων ἐκτην Α 104.

286. χειρὶ: i.e. each with one hand.
— ἐπιστώσαντ’ ἐπέεσσι: (encouraged
him with words) “gave him encourag-
ing assurances.” Cf. χειρᾶ τ’ ἀλληλων
λαβέτην καὶ πιστῶσαντ Ζ 233.
τοῦσι δὲ μύθων ἠρχε Ποσειδάων ἐνοσίχθων·

"Πηλείδη, μῆτ' ἀρ τι λίθν τρέε μῆτε τι τάρβει τοῦ χάρ τοι νόου θεῶν ἐπιταρρόθω εἰμὲν

290 Ζηνὸς ἐπανησάντος, ἐγὼ καὶ Παλλᾶς Ἀθήνη·

ώς ὅποι τοι ποταμῷ γε δαμήμεναι αἰσιμῶν ἐστίν, ἀλλ' ὅν τις μὲν τάχα λωφήσει, οὐ δὲ εἴσεαι αὐτός·

295 αὐτάρκε τοι πυκνῶς ὑποθησόμεθ', αἳ κε πίθηκε·

μὴ πρὶν παύειν χείρας ὁμοίων πολέμου,

πρὶν κατὰ 'Ἰλισόφι κλυτὰ τείχεα λαὸν ἐέλσαι

287. τοῦσι: 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 τοῦσι refers to the assembled gods.

288. μῆτ' ἀπο... μῆτε: the same form of expression is used H 400 f., K 249. — μῆτ' ἀπ τι λίθν τρέε: yield not over much to fear. The verb implies an act of shrinking and not merely the feeling of fear; cf. 575. — τι λίθν: a common formula. Cf. μῆλ' ὑμι τι λίθν ἀκαλέσῃς θυμῷ Z 486, οὕτε τι λίθν τάρβει N 284 f., οὗ τι λίθν ποθὸ ἐσσεται Ζ 368.

— μῆτε τι τάρβει: cf. Ω 171.

289. τοῦ χάρ τοι κτλ.: only the bravest, in Homer, enjoy the help of the gods. Cf. τοῦ χάρ oτ (Tydeus) ἐπιρόθος ἔν 'Αθήνῃ 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. ἵγα: 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. ὅς (const. with 288): since.

Nearly the same use as in 273, but slightly further from the exclamatory force. Cf. ὅς ἂν ἔπειτ' ἀπὸ σεῖν, φίλον τέκος, οὐκ ἐθέλομι λαῖπεσθαι 1 444 f., ὃς ἂν σὴν ἄρετὴν βροτὸς οὐ τις δοιοτο 2 239.

— ο郤: 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. ο郤 δὲ εἴσεαι αὐτός: you will yourself experience it. Cf. τάχα δ' εἴσαει αὐτός β 40. Τοι λωφήσει, cf. καὶ δὲ κ' ἐμὸν κήρ | λωφήσει κακῶν I 459 f.

293 = a 279 (almost). — αὐτάρκε τοι: in contrast with δὲ μὲν (292). — αἳ κε πίθηκε: ἢ ἑρξῃ you may obey us. See on Τ 71, Τ 436. Here the implied apodosis is the purpose of ὕποθησόμεθα, i.e. "to secure your confidence."

294. ὁμοίων: common, general, "affecting all alike." Cf. νῆπιον, οὐ πω εἴδοθ' ὁμοίων πολέμου I 440. The long penult is perhaps to be explained as in Ἰλιοῦ 104.

295. Ἰλισόφι: here a pure gen. with τείχεα, the original instrumental or locative force of the termination being forgotten. See M. 158, 1, and cf. 367.
Τρωικών, ὃς κε φύγησι. οὖ δ᾽ Ἐκτορι θυμὸν ἀπούρας ἀφ ἐπὶ νήας ἴμεν. δίδομεν δὲ τοι εὐχος ἀρέσθαι."

τῶ μὲν ἁρ᾽ ὡς εἰπόντε μετ᾽ ἀθανάτους ἀπεβήττων, αὐτάρ ὁ βῆ, μέγα γάρ ὅ τοι ὀφθαλμον ἔφεσίμῃ, 300 ἐσ πεδίων· τὸ δὲ πᾶν πλῆθο ὦδατος ἐκχυμένου, πολλὰ δὲ τεῦχεα καλὰ δαϊκταμένων αἰζηῶν πλῶν καὶ νέκυνε. τοῦ δ᾽ ὑψόσε γούνατ᾽ ἐπήδα πρὸς ρόου ἀίσσοντος ἀν᾽ ἱθὺν, οὔδε μιν ἵσχεν

— κατὰ . . . τεῖχεα: cf. 225, and contrast 534, X 12, 47, where ἐσ is used.

— For the thought, cf. cum Troia Achilles | examimata sequens in pingeret 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 φύγησι: whoever shall escape, an additional clause limiting λῶ (295). Cf. T 72, and ἀφίζεται Ἰλιῶν ἵρην, ὃς κε φύγη Σ 270 f. — Ἐκτορι· for the dat., cf. πολέσειν ἐκ᾽ αὐτῷ δημον ἀφήρα P 236.

297. First half-verse as in Σ. 14 (the command of Achilles to Patroclus). — εὐχος ἀρέσθαι: often used as a verse-close. Cf. H 203, Λ 290. — The meaning of this warning (σὺ . . . ἰμεν) attached to μὴ πρὶν παῖς is, "but content yourself with the slaying of Hector, and do not endeavor to capture Troy besides."

298. τῶ . . . εἰπόντε· dual, though Poseidon only had spoken. Cf. ὃς ἄρα φωνῆσατε Κ 349, where Odysseus has addressed Diomed, but has received no reply. — μετ᾽ ἀθανάτοις: i.e. the gods friendly to the Greeks, assembled on the battle-field. See T 144 ff.

299. ἔφεσίμῃ· 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 πεδίων: according to 247, Achilles was already on the plain, and it is not stated that he had since left it. — πλῆθο· ἐπήδα. — ἐκχυμένω: "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 Menderé at 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. — γούνατι ἐπῆδα: cf. 269 (where ποσελ is used in the dat., instead of being made the subj. as γούνατα here), and γούνατα δ᾽ ἐρρόσαντο ψ 3.

eípô ρέων ποταμός· μέγα γὰρ σθένος ἐμβαλ᾽ Ἀθήνη.

οὐδὲ Σκάμανδρος ἔληγη τὸ ὅν μένος, ἀλλ᾽ ἔτι μᾶλλον
χάστο Πηλέων, κόρυσσε δὲ κύμα βόσιο
ὑψός᾽ ἀειρόμενος, Ἀμόεντι δὲ κέκλετ᾽ ἀύσας·
"φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροι περ
σχῶμεν, ἔτει τάχα ἄστυ μέγα Πριάμῳν ἄνακτος
ἐκπέρσει, Τρώες δὲ κατὰ μόθον οὐ μενέουσιν.
ἀλλ᾽ ἐπάμμυνε τάχιστα, καὶ ἐμπίπτησι ρέεθρα
ύδατος ἐκ πηγέων, πάντας δ᾽ ὅρθυνον ἐναύλους,
ιστῇ δὲ μέγα κύμα, πολλὲν δ᾽ ὀρυμαγχόν ὄρινε
φιτρῶν καὶ λάων, ἵνα παύσουμεν ἄγριον ἄνδρα,

Ε 359, where, as here, the penult of φίλε is long. See § 41 q. In Aeolic
the word may have been originally φλλος. — ἀμφότεροι περ: both (certainly)
together, since I alone cannot do it.

P 180, 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 ἐμπίπτησι — πηγέων: read with synizesis,
as regularly the gen. pl. of the first
declension. — ὅρθυνον: swell. — ἐναύλους: the side-channels, which empty
into the Simois.

314. Θ 69.

— ὀρυμαγχόν: 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᾽ ὀρυμαγχόν ὄρωρεν Θ 59.

314. First half-verse as in Μ 29. —
παύσωμεν: aor. subjunctive. — ἄγριον ἄνδρα: cf. ἀπώσωμεν ἄγριον ἄνδρα
Θ 96.
315. kratēs: see on 214. — μέμονεν
δ' ὧ γε ἵσα θεῶν: "yes, he aspires to an equality," etc. This independent clause serves to strengthen kratēs, with special emphasis on the subject. Cf. πάντων μὲν κρατέειν ἔθελε Α 288, μηδὲ θεῶν ἢ τοῦ ἔθελε φρονέων Ε 440 f. Isα is strictly pred. to a cognate acc. after μέμονεν.

316. βὴν, εἴδος, τεύχεα (317): advantages of Achilles in which he might put confidence. For the thought, cf. οὐκ ἄν τοι χρασμὴ κλάρας τά τε δῶρ' Ἀφροδίτης, | ἢ τε κόμη τό τε εἴδος, δ' ἐν κούλησι μεγαλῆς Γ 54 f.

317. τὰ τεύχεα καλά: those arms, beautiful as they are. — τά που κτλ.: the rel. clause is added to the emphatic attribute καλά, which finds a strong contrast in ἰν' λιός κεκαλυμμένα 318. — πού: I think. — μάλα: strengthens νεώθι (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. ἄλως: the ὃ seems to be a trace of the original quantity of the suffix -ός. See M. 116, 4. — κάδ [κατά]: const. with εἴλυσο 319.

319. ἄλως: in abundance. Const. with περιεχεῖαι, 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 ἄλως, since this const. is not used in Homer.

320. μυρίον: a vast quantity, — strengthening the force of ἄλως, but construed as adj. with χέραδος. Cf. ψυχραί Τ 358. — οὐδὲ ἐπιστήμοναι: i.e. it will be hard for them.


322. αὐτοῦ: on the spot where he falls. — τετεύξται: shall be prepared, by means of the mass of sand heaped upon him. Cf. 585, and τετεύξται αὐτὸς διέθρως Μ 345. — χρεω (with σύν-izens, as always): here only with ἑστί, as only in δ 634 with γίγνεται.

323. τυμβοχόσοι: cover with a funeral mound. Const. with μὲν as object. This is the only case of the
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325 ἢ καὶ ἐπώρτ᾽ Ἀχιλῆι κυκώμενος ύψος θύων, μορμύρων ἀφρῷ τε καὶ αἴματι καὶ νεκύεσσιν. πορφύρεον δ᾽ ἄρα κύμα δυσπετέος ποταμοῖο ἱστατ᾽ ἀείρομενον, κατὰ δ᾽ ὤρεε Πηλείωνα. Ἡρῆ δὲ μέγ᾽ ἄνουε περιδείσαο Ἀχιλῆι, μή μὲν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.

330 αὐτίκα δ᾽ Ἡφαιστον προσεφώνεεν ὃν φίλον υίόν. ὡς, κυλλοπόδιον, ἐμὸν τέκος: ἄντα σέθεν γὰρ Ξάνθων δινήγετα μάχη ἠσκομεν εἴναι. ἀλλ᾽ ἐπάμμυνε τάξιστα, πιφαύσκεο δὲ φλόγα πολλῆν. αὐτὰρ ἐγὼ Ζεφύρωι καὶ ἀργεστᾶν Νότοιο

elision of the ending -ai in the aor. inf. active. — θάπτοσιν: (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, οὕμνα τε οἱ χειμα καὶ τῇ τίπερα κτερείξιμον 291. Cf. X 512 ff. The subj. with διε, after the fut. indic., marks the thought as general.


325. μορμύρων ἀφρῷ: cf. ἀφρῷ μορμύρων Ε 599, ἀφρῷ μορμύρων Σ 403. For the dat. of accompaniment, see ΗΑ. 774; G. 1189. — νεκύεσσιν: loosely joined with μορμύρων (‘zeugma’).


327. ἱστατ᾽ ἀείρομενον (as in B 161, ψ 366): rose mounting. — κατὰ δ᾽ ὤρεε: 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. ἄνυε.

328. Ἡρῆ: Hera is often represented as giving commands to other gods (Iris, Athena, Helios).

329. ἀποφύε: the further consequence of κατὰ δ᾽ ὤρεε 327. Cf. 283, and see on Τ 35.

331 f. ὠρεε: impv. of the mixed aor. ὠράμην. § 30 f. — 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... ἠσκομεν εἴναι: 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. — γὰρ: stands third in its clause, since the two preceding words are closely connected in thought.

333. First half-verse as in 311. — ἐπάμμυνε: sc. Ἀχιλλεί. — πιφαύσκεο (cf. 99): light up, cause to blaze forth.

334. ἀργεστᾶ: strictly subst., that which makes bright, because this wind brings fair weather. In Aristotle we
εἰσομαι εἰς ἀλόθεν χαλέπην ὀρσούσα θύελλαν,
ἡ κεν ἀπὸ Τρῶων κεφαλάς καὶ τεύχεα κῆναι
φλέγμα κακὸν φορέουσα. σὺ δὲ Ἑάνθουο παρ' ὀχθας
dένδρεα καὶ', ἐν δὲ αὐτὸν ἰεὶ πυρὶ· μηδὲ σε πάμπαν
μελιχίους ἐπέεσον ἀποτρεπέτω καὶ ἀρείη·
μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅποτ' ἂν δὴ
φθέγξομι' ἐγὼν ἱάχουσα, τότε σχεῖν ἀκάματον πῦρ.
ὡς ἔφαθ', ὁ Ἑφαστός δὲ τιτύσκετο θεσπίδας πῦρ.
πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καὶ δὲ νεκροῦς

find leuka-stos, and we may cf. abus Notus (Hor. Carm. i. 7. 15 f.) and ἄργεστάο Nótou, βαθὺ καλάπατι Λ 306.

335. εἰς ἀλόθεν: from the sea. Cf. εἰς ὁποιαν Θ 19 for this use of the form in ἀθεν as a genitive. Before Hera can carry out her plan, she hears the appeal of Xanthus (369 ff.) and checks Hephaestus in accordance with 341.

336. ἀπό: const. with κῆν. Elsewhere κατακαλεῖν is used, as in 348 f. — κεν ἀπό ... κῆν: potential opt., characterizing 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. ὀρφεύνει έγγόθι τάφρον, | η' Χ' ίππους καὶ λαῶν ἱρωκάι Π 341 f.; after a subj. of exhortation, μάτιν ἐρεύνει ... δὲ κ' εἴτε Λ 62 ff.; after an opt. of wish, Ω 149. — Τρῶων κεφαλάς: periphrasis for the persons. Cf. κάρφη Τρῶων φευγότων Λ 158. The slain in the river are meant (cf. 343, 348).

337. φλέγμα (here only; lit. that which is kindled): heat occasioned by the φλάξ 333. — φορέουσα: (carrying here and there), spreading. — παρ' ὀχθας: along the banks. Cf. παρ' ὀχθας Σαγγαρλω Π 187, Σανάκελτο κυρπελαίαν παρ' ὀχθας Ζ 34.

338. ἐν δὲ αὐτὸν ἰεὶ πυρὶ: 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' ὅποτ' ἂν δὴ: this change of const., instead of πρὶν with subjn., gives life to the style. Cf. οὗ πρὶν μηνιδου καταπαυσέμεν, ἀλλ' ὅποτ' ἂν δὴ | νήσα ἐμάς ἀφικήτη αὐτῆ τὰ πτόλεμος τε Π 62 f.

341. φθέγξομαι (aor. subjv. with ἱάχουσα): (crying out, raise my voice), call out aloud. Cf. φθέγγοντα καλεύσει τε 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. ἰδ' ἵσεαφι τιτύσκετο χαλάκτων ἵππω Θ 41, τιτύσκετο δὲ φρειν ἦσαν | ἤ τευ ἀκοινοίας ἣ σχέδων ὄρμηναι Ν 558. — For the form of the verse, cf. 381.

343. πρῶτα μὲν: the correlative clause follows in 349 with δὲ alone (not ἔτεκαν δὲ). — δαιτό (passive): was kindled. — Since the fire was of divine
[πολλοὺς, οἱ ῥα κατ' αὐτὸν ἀλισέσαν, οὓς κτάν᾽ Ἀχιλλεύς].

πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἄγλαδν ὑδωρ.

ωσ δ' ὁ τ' ὀπωρινὸς Βορέης νεοαρδ' ἀλωὴν

ἀρ' ἀγξηράνη· χαίρει δὲ μιν ὃς τις ἔθειρη.

ὡς ἐξηράνθη πεδίον πᾶν, καδ' δ' ἀρα νεκροὺς

κὴν· ὃ δ' ἐσ ποταμόν τρεῖσε φλόγα παμφανώσαν.

καίντο ττελέα τε καὶ ἱτεία ἣδε μυρίκαι,

καίετο δὲ λωτός τε ἰδὲ θρύνο ἣδε κύπερον,

τὰ περὶ καλὰ ῥεθρὰ ἀλὶς ποταμοῦ πεφύκειν·

τεῖροντ' ἐγχέλυας τε καὶ ἰχθύες οἱ κατὰ δίνας,

origin, and sent to assist Achilles, it is natural that it should do him no harm.

344—236. 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. —ἄγλαδν ὑδωρ: 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. ὃς δ' ὁ τ' ὀπωρινὸς Βορέης φορέσαν ἄκανθας ἄμοι πεδίων ε 328 f. — νεοαρδ' this compound here only.

—ἀλωήν: orchard, or vineyard, as in 36 and 77; while in T 406 it is threshing-floor.

347. μῖν: obj. of ἔθειρη. For its position, cf. μοι in T 287, and φιλας δι' χείρας Ικουσ μ 331. —ἔθειρη (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 κην

349. Cf. κατὰ πλοανα μηρ' ἐκα Λ 40.

349. κην: sc. τῷ Ἠρακλείατο.

Cf. 343. —ὁ δ': as in Τ 322. —ἐσ ποταμόν: i.e. ἔσ αὐτὸν τὸν ποταμόν. Cf. αὐτὸν in 338. —φλόγα παμφανώσαν: as in Σ 206.

350. καλ: here short, in spite of the digamma before ἱτεία. In κ 510 we find μακραὶ τ' αἰγεροι καὶ ἱτεία.

351. καλετό: see on Τ 376, Τ 316. —λωτός: cf. λωτόν ἔρεσσανοι B 776, of the steeds of Achilles. —τὰ ἱεῖ: the hiatus might perhaps be explained by the verse-pause, though this is not prominent here, but it is probable that ἱει had an initial digamma. Cf. X 469. —θρύνο: here only.—κύπερον: cf. q ἐν μὲν λωτός πολύς, ἐν δὲ κύπερον δ 603, of the plain of Sparta.

352. τᾶ: for the evidence that a in the neut. pl. was originally long, see § 41 f δ; Μ. 374.

353. ἐγχέλυας τε καὶ ἰχθύες: see on 203. —οἱ κατὰ δίνας: cf. ἀνδρῶν τῶν τότε I 558 f., ἀντιγες αἰ περὶ δήφον Λ 535. In all these instances there is still a trace of the demonstrative force
οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
πνοῆ τειρόμενοι πολυμήτιος Ὡφαίστεοι.
καίετο δ’ ἢς ποταμοῦ, ἔπος τ’ ἐφατ’ ἕκ τ’ ὁνόμαζεν:
“Ὡφαίστ’, οὐ τις σοί γε θεῶν δύνατ’ ἀντιφερίζειν,
οὐδ’ ἄν ἐγὼ σοί γ’ ὅθε πυρὶ φλεγόσθοι μαχοῦμην.
λῆγ’ ἔριδος, Τρῶας δὲ καὶ αὐτικὰ δῖος Ἀχιλλεὺς
ἀστεος ἐξελάσειε: τί μοι ἔριδος καὶ ἀρωγῆς;
φῆ πυρὶ καὶ ὅμοιον, ἀνὰ δ’ ἐφλυν καλὰ ῥέεθρα.

of the article, though Monro (271) would read here the rel. of.
354. κυβίστων (impr.): cf. ἐλαφρὸς ἄνηρ, ὡς ρεῖα κυβιστῆ II 745.
355. πνοῆ: hot breath, used of fire here only. Cf. ἀντική 366. — πολυμήτιος: a frequent epithet of Odysseus, but here only applied to Hephaestus. Cf. πολύφρονοι 367.
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. — ἢς ποταμοῦ: this periphrasis (§ 2 s) is common in the Odyssey, but is not found elsewhere in the Iliad. The neglect of the digamma (φις, ϊς) shown by the preceding elision is noticeable.
357. ἀντιφερίζειν: cf. ἰσοφαρίζειν in 194, 411.
358. οὐδ’ ἄν ἐγὼ ... μαχοῦμην: nor will I fight with you, applying to this special case the general thought just stated. Cf. οὐδ’ ἄν ἐγὼ μακάρεσσι θεοὶ ἐθέλομε μάχεσθαι Ζ 141, οὐδ’ ἄν ἐγὼ Δίδ αἴθος ἀλευμένος πεφιδομην | οὔτε σεῦ οὐδ’ ἐτάρων | 277 f. — σοι γε: the emphasis placed upon σοι by γε in both 357 and 358 is explained by ὅθε πυρὶ φλεγόσθοι. — φλεγόσθοι (active in meaning): const. with σοι. Cf. 361, 365, and πῶλιν ἀνδρῶν ... φλεγέθει Π 737 f. The words suggest the river of the underworld Πυρυφεγέθεων.
359. λῆγ’ ἔριδος: as in A 319. — καὶ αὐτικὰ: even at once, as in M 69. καὶ is followed by a concessive opt. as in 274, where see note. This αὐτικά, as well as ἀστεος ἐξελάσειε 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 ἐξελάσειε: cf. the suggested purpose of the Trojans in X 383. — τί μοι ἔριδος καὶ ἀρωγῆς; what have I to do with conflict against the Achaean and defence for the Trojans. ἕστι is to be supplied. μοι is dat. of interest, and the genitives are partitive with τί. See M. 143 and 161 e. For the enclitic μοι in the thesis of the foot, cf. Ω 716.
361. φῆ [ἐφή]: this word at the end of a speech, instead of the usual ἦς, is found here only. For the participial clause following, cf. ἦτ’ ἐδ γυγυφῶσκων Ζ 475. — ἀνὰ ἐφλυν (here only): bubbled up by reason of the heat; hence the following comparison.
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όδι δὲ λέβης ζεὶ ἐνδον, ἐπειγόμενος πυρὶ πολλῷ,
κύσθην μελδόμενος ἀπαλοτρεφέως σιάλων,
pάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται,
όδι τοῦ καλὰ ρέεθρα πυρὶ φλέγετο, ζεὶ δ' ὕδωρ.
οὖθ' ἔθελε προρέειν, ἀλλ' ἱσχετο. τεῖρε δ' ἀντιή
'Ηφαίστου βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἰτην
πολλὰ λιοσῶμεν ἑπεὶ πτερόεντα προσηύδα.
"Ηρη, τίπτε σὸς νῦὸς ἔμον βόον ἔχραε κῆδειν
ἐξ ἄλλων; σὺ μέν τοι ἐγὼ τόσον αἰτίός εἰμι.

362. λέβης: refers of course to the contents as indicated in 363; hence ζεὶ ἐνδον. 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 lard than to ordinary cooking. — ἐπειγόμενος: hard pressed, heated hot by the fire about the kettle. Cf. θάμων... ἐπειγόμενοι πυρὸς ὅρμη Δ 156 f., and λέβης οὗ τοῦ πυρὶ πολλῷ (of Charybdis) μ 237.

363. μελδόμενος (here only): melting within itself. — ἀπαλοτρεφέως: this compound is found here only.

364. ἀμβολάδην: spurtion up, of the contents of the kettle; see on 362. This word, connected with ἀναβάλλειν, is found here only. — ὑπὸ: underneath. — ξύλα κάγκανα: fuel. Cf. περὶ δὲ ξύλα κάγκανα θήκαν σ 308. The whole clause is intended to show that a strong fire is kept up.

366. οὐδ' ἔθελε: he had no mind, sc. the river or the river-god. Cf. χεῖρας 'Ἀχαίων | μέμνειν οὐκ ἔθελεν οὖν ἐναντίον (of the Trojans) Ν 105 f. — ἱσχετο: like σχέτο 345.

367. βίηφι: i.e. βίης; cf. Ἰλίφι

295. — πολύφρονος: an attribute of Hephaestus, as in θ 297, 327. — Ἰτην: the river appeals to the mother against the inexorable pursuit of the son.

368. πολλὰ λιοσῶμεν: see § 41 j a, and cf. the similar cases in Ε 358, Χ 91, Τ 322.

369. ἔχραε: fell upon, with acc. βόον and inf. of purpose κῆδειν. The form is second aor. (or impf.) from χραβω, stem χραφ. Cf. οἱ ἔχραες δαίμων ε 396, and λόκοι ἀρέσσον ἐπέχραον Π 352, where the dat. accompanies this verb, with οἱ τὸδε δῶμα ἔχραστ' φ 68 f.

370. ἐξ ἄλλων: beyond others, like the frequent ἐξοχον ἄλλων. Cf. ἔμοι ἐκ πασῶν... Ζεὺς ἀλγε' ἐδωκεν Σ 431.

— αἰτίος: 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. Σ 331 f., 336 f., 359 f., 369 ff., 379 f. It is not till 520 f. that we hear of Achilles again.
δοσον οἱ ἄλλοι πάντες, δοσι Τρώεσσιν ἄραιοι.

αλλ` ἐ τοι μὲν ἐγών ἀποπαύομαι, εἰ σὺ κελεύεις,

πανέσθω δὲ καὶ οὕτος. ἐγὼ δ` ἐπὶ καὶ τόδ` ὁμοῦμαι,

μή ποτ` ἐπὶ Τρώεσσιν ἀλέξησεν κακὸν ἡμαρ,

μηδ`: ὅποτ` ἀν Τροίη μαλερῷ πυρὶ πάσα δάηται

καιομένη, καίωσι δ` ἀρήιοι ὑπὲς 'Ἀχαιῶν`.

αὐτὰρ ἔπει τό γ` ἄκουσε θεά, λευκόλευνος Ἀρη, αὐτίκ` ἀρ` Ἡφαίστων προσεψάνευεν ὄν φίλον νιόν.

"Ἡφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔουκεν

ἀθάνατον θεῶν ὅδε βροτῶν ἕνεκα στυφελίζειν."

δ` ἐφαθ`, "Ηφαιστος δὲ κατέσβεσε θεσπίδας πῦρ,

ἀφορρον δ` ἄρα κύμα κατέσυντο καλὰ βεθρά.

αὐτὰρ ἔπει Ξάνθωι δάμη μένος, οἱ μὲν ἔπειτα

πανσάρκηθον. Ἡρη γὰρ ἐρύκακε χωμένη περ.`

371. οἱ ἄλλοι: those others. Cf. ἀπειλήσαν γὰρ οἱ ἄλλοι B 665. — For the second half-verse, cf. δοσι Δαναοῖν ἄρωγοι Θ 205.

372. εἰ σὺ κελεύεις: as in Θ 466, κ 443. Hera is the controlling spirit; cf. 338 ff.

373. εἰ: thereeto, upon it. — καὶ: i.e. besides ceasing from battle. Cf. καὶ εἰπ μέγαν ὄρκον ὁμοῦμαι ν 229.

374–377 = T 315–318 (nearly). The oath here refers especially to the conflict of the elemental forces represented by Hephaestus and Xanthus, and is particularly appropriate in the mouth of the latter (cf. 375).

378 = 330 (almost).

379. σχέο: hold, restrain yourself. — ἀγακλεές: with reference to the victory just won in the combat with the river. — The broken rhythm of this verse is very effective.

380. ἀθάνατον θεῶν: i.e. Xanthus. — βροτῶν ἕνεκα: contemptuous in tone. Cf. 463, and εἰ δῇ σφῶ ἕνεκα βουτῶν ἔρημαντο ὅδε A 574, οὐκέτ` ἐγὼ γε | νωί εὼ Δῶι ἀπα βροτῶν ἕνεκα πτολεμίζειν Θ 427 f.

381. κατέσβεσε: this compound verb here only. — For the thought, contrast 342.

382. κατέσυντο: rushed down, with βεθρά, an acc. of the space passed over, its streams, its bed. This verb, which occurs only here, is in the second aor. middle. — For the whole expression, cf. ποταμός ἔτρεψε (sc. Poseidon) νέσθαι | κάρ ῥόν, ὑ πέρ πρόσεθεν τεν κατλήρεσον ὑδαρ M 32 f.

383–520. The battle of the gods.

383. οἱ μίν: i.e. Xanthus and Hephaestus, not the two rivers.

384. χωμένη περ: though very angry at the Scamander.
385. ἐν δ' ἀλλοις θεοῖς ἔρις πέσει βεβριθυία
ἀργαλέη, δίχα δὲ σφιν ἐνὶ φρειτί θυμὸς ἀγτο.
σὺν δ' ἐπεσον μεγάλῳ πατάγῳ, βράχε  δ' εὐρεία χθῶν,
ἀμφὶ δὲ σάλπιγγεν μέγας οὐρανός. ἀλε δὲ Ζεὺς
ἡμένος Οὐλύμπῳ· ἐγέλασσε δὲ οἱ φίλοι ήτορ
γθοσύνη, ὡθ' ὀρᾶτο θεοὺς ἔριδι ξυνίντας.
ἐνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἤρχε γὰρ Ἀρης
ῥυντόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσεν
χάλκεον ἔγχος ἔχων, καὶ οὐείδειον φάτο μῦθον·
“τίπτ' αὖτ', ὦ κυνάμνα, θεοῖς ἔριδι ξυνελαύνεις

385. βεβριθυία: equiv. to βαρεία; cf. T 55.
386. δ': for, with parataxis. — ἀγτο: raged (lit. blew), of passionate excitement; a strengthening of the ordinary expressions δίχα δὲ σφιν ἡδανε βουλή Σ 510, δίχα θυμῶν ἔχωνες Τ 32. Cf. altius spirare, maiora spirare.
387. εὐρεία χθῶν: this combination appears as a verse-close also in Δ 182, Θ 150, Δ 741. — The rhythm and tone-painting in this verse are worthy of notice. See on 10.
388. σάλπιγγεν: the only occurrence of this verb in Homer, as σάλπιγγε (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 reëchoing of the noise of battle from the vault of heaven. On the whole scene, cf. T 55 ff.
389. ἐγέλασσε: 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 νῦν, δ' ἄριστοι Ἀχαιῶν δηρίδων Θ 78.
391. ἦθα: points back to 385 ff. — ἀφέστασαν: stood apart from one another.
392. ρυντόρος: for the second part of this compound, which occurs here only, cf. such expressions as ἐτορεῖ ζωσθήρα Δ 236, and the verb τυτρώσκω.
393. Second half-verse as in 471.
394. τίτ' αὖτε: see on Τ 16. — κυνάμνα: 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. οἰνοβαρῆς, κύνος δρματ' ἔχων Δ 225, καὶ οἷ (Menelaus) μῦχη θάρσος ἐν στήθεσσιν ἐνήκεν Ρ 570.
395 θάρσος ἄητον ἔχουσα, μέγας δὲ σε θυμώς ἀνήκεν; ἡ οὖ μέμυη, ὅτε Τυδείδην Διομήδης ἀνήκας οὐτάμεναι, αὐτὴ δὲ πανόμιον ἔχχος ἑλόυσα ἱθὺς ἐμὲν ἀσας, διὰ δὲ χρῶν καλὸν ἐδαφᾶς; τῷ σὸν αὖ νῦν ὅως ἀποτυσιέμεν, ὅσα μὲ ἔργας.”

400 ὃς εἰπῶν οὖν ὁμήσῃ κατ’ αἰγίδα θυσανόθεσον σμερδαλένην, ἣν οὐδὲ Δίος δάμνησι κεραυνὸς· τῇ μὲν Ἀρης οὖν ὁμήσῃ μμαφώνος ἔγχει μακρᾷ.

395. ἄητον: the only instance of this word, which seems to be derived from ἄμω, and hence to signify stormy, raging. It is perhaps the same word as αἴτον (πελώρ αἴτον ἄετης, of Hephæstus) Σ 410. — The second half-verse (as in H 25) gives paratactically the antecedent circumstance on which ἐνελαύνει depends. Hence δὲ = for.

396. ἡ οὖ μέμυη, διότι: 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 δὲ: sc. besides inciting Diomed. — πανόμιον (pred. adj. for adverb; see on T 125, 276): openly, so that all could see it; a proof of her audacity (κυνάμων 394).

398. ἄσας: cf. ἄπερεως δὲ Παλλᾶς Ἀθηναίη | νελαυνέων κενεών (θληκ.), δὴ: ξυνόσκετο μιτρήν E 586 f. — δὴ ... ἄσας: as in E 588 (nearly).

399. τῷ: therefore.— αὖ: in turn, referring to the correlation of wrongdoing and punishment.— διό: I think, ironically understating his vain-glorying confidence.— ἀποτυσιέμεν (act.): alone. Hence σὸς is subject. In the Odyssey the mid. is used, meaning secure satisfaction for one’s self, punish. — τῷ σὸν αὖ νῦν: as in O 138. — ὅς μὲ ἐργας: cf. ὅς ἐργας Γ 57, οὖδ’ ἐργας X 347. The digamma was remembered by the scribe in Γ, but forgotten in Φ and Χ.

400. First half-verse as in Λ 434; second, as in E 738 (nearly). Cf. the description of the aegis, αἰγίδ’ ἐχουσι δέρτιμων, ἀγναμον ἀκάμαθν τε: τῇ ἔκατον κάσανε παχρήσατο ἀπρόβατα Β 447 f. — θυσανόθεσον: tasseled. In later times the aegis is represented as fringed with serpents instead of tassels.

401. σμερδαλένην: cf. another description of the aegis, δεινήν, ἣν πέρι μὲν πάντας φόβος ἐστεφάνωται, | ἐν δ’ ἔρις, ἐν δ’ ἀλκη, ἐν δὲ κρυός σαλπή (tumult of battle), | ἐν δὲ τε Γοργείη κεφαλή δεινοῦ πελώρου | δεινὴ τε σμέρδην τε, Δίῳ τέρας αἰγών Ε 739–742. — οὖδέ: not even. The whole clause depicts the folly of Ares’ attack. This idea is made prominent by the resumption of 400 f. in τῷ 402, with the express mention of Ares in contrast to Zeus.

402. τῷ: there, referring to κατ’
HOMER'S ILIAD, BOOK XXI.

η δ' ἀναχασσαμένη λύθον εἵλετο χειρὶ παχεῖρ 
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τὸν ρ' ἀνδρεὶς πρότεροι θέσαν ἐμμεναι οὐρον ἄρούρης·
τῷ βάλε θούρων Ἀρηα κατ' αὐχένα, λύσε δὲ γυία.
ἐπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἑκόνισε δὲ χαῖτας,
τεῦξεα δ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπευχομένη ἐπεα πτερόεντα προσηῦδα.

"νηπότι", οὐδὲ νῦ πώ περ ἐπεφράσω, ὁσον ἀρείων
εὐχομ' ἐγών ἐμεναι, ὅτι μοι μένοι ἴσοφαρίζεις.

alyγία 400. — μιαφόνος: cf. Ὄρες, Ὅρες 
βροτολογεῖ, μιαφόνε, τειχεσπικήτα E 31.
403 = H 264.
404 = H 265. — μῆλαν: dark, be-
cause weather-beaten. — τρηχύν: with 
sharp edges, rough. — Of the three ad-
jectives joined with λύθον 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. Ψ 332, and ὠδα καὶ οἱ πρό-
τεροι πόλιν καὶ τείχε ἐπήθην Ν 308. — 
ἐμμεναι: this inf. of purpose would 
usually be omitted in Attic. GMT. 773.
— οὐρον: boundaries were commonly 
indicated by stones or similar marks, 
often (in later times) with inscriptions.
Cf. ἀλλ' ὧν τ' ἄμφω ὀμυγος καὶ ἀνερε δηνδά-
ασθον M 421. — Cf. Vergil's imitation 
of this passage nec plura effatus, 
saxum circumspicit ingens, | 
< 
saxum antiquum, ingens, cam-
po quod forte jacebat, | limes 
agro positus, litem ut discern-
eret arvis Aen. xii. 896 ff.

406. Cf. τῷ βάλεν (sc. Diomed) 
Ἀλ-
νελαο κατ' ἱερίον E 305, τὸν δ' ἀπορι πλῆξ'
αὐχένα, λύσε δὲ γυία Λ 240.

407. ἐπίοχε: see on 244. — πέλεθρα 
[πέλεθρα]: in later times the plethrum 
was a distance of about one hundred 
feet, or one sixth of a stadium. The 
Homerics are not usually gigantic 
in stature, but cf. the shouting of Ἀρες 
δασον τ' ἐνέκαθιοι ἐπίθαν η ἐκάθιοι | 
ἄνερε ἐν πολέμῳ E 860 f.; the long 
strides of Poseidon τρὶς μὲν δρέξαρ' λόν, 
τὸ δὲ τέτηραν ἱκέτο τέκμωρ (from Samo-
thrace to Aegae) N 20; and the out-
stretched length of Tityus in Hades 
δ' ἐπ' ἐνεύκει κεῖτο πέλεθρα λ 577. — The 
aliteration of π in the first half-verse 
is noticeable.

408. ἀμφαράβησε: in this word 
(which occurs here only) ἀμφι- 
takes the place of ἐπ' αὐτῷ (upon his body) 
in the usual phrase ἀμφασθεί δὲ τευχ' 
ἐπ' αὐτῷ.

409 = 121, II 829 (nearly).

10. νηπότε (see on T 200): as a 
form of address occurs only in Ἐ (see 
441, 474, 585). — ὀδέ νῦ πώ περ ἐπε-
φάσω: not even yet, as it seems, have 
you perceived. Cf. οὐδέ νῦ σοι πέρ 
Ο 553, and T 296.

411. οὕτη: since, gives the reason 
for the exclamation preceding. This 
use of οὕτη is particularly common after 
words implying feeling. M. 269, 2.
οὗτω κεν τῆς μητρὸς ἐρινύας ἔξαποτίνοις,
η τοι χωμένη κακὰ μηδεταί, οὖνεκ Ἀχαιῶς
κάλλιπες, αὐτὰρ Τρωσίων ὑπερφιάλουσιν ἀμύνεις.

415 ὃς ἄρα φωνῆσας πάλιν τρέπειν ὅσον ἔφευν.  
τὰν δ' ἀγε χειρὸς ἐλοῦσα Δίως θυγάτρι "Αφροδίτη
πυκνὰ μάλα στενάχοντα, μόνις δ' ἔσαγείρετο θυμόν.
τὴν δ' ὦς ὅν ἐνόησε θεά, λευκόλενος "Ἡρη,
αὐτίκ' Ἀθηναίην ἑπεκ περόεται προσηύδα.

420 " ὁ πόποι, αἰγινόχοιο Δίως τέκος, ἀτρυτών,
καὶ δὴ αὖθ' ἡ κυνάμυα ἀγε βροτολογοῦν "Ἀρης
δηύον ἐκ πολέμου κατὰ κλόνον· ἀλλὰ μέτελθε."
δὲς φάτ’, Ἀθηναίη δὲ μετέσσαυτο, χαῖρε δὲ θυμῶ, 
καὶ ἰ' ἐπιεισαμένη πρὸς στῆθα εχεῖ παχείς

425 ἥλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἤτορ.
τῷ μὲν ἄρ' ἀμφοὶ κεῖντο ἐπὶ χθονὶ πουλυβοτέιρῃ,
ἡ δ' ἄρ' ἐπευξομένη ἔπεα πτερόεντ' ἀγόρευεν·
"τοιούτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,
ἐῖν, ὅτ' Ἀργείωσι μαχοῖτο θωρηκτῆς,

430 ὃδε τε θαρσαλεόν καὶ τλῆμονες, ὡς Ἀφροδίτῃ
ἥλθεν 'Αρει ἑπίκουρος, ἐμῷ μὲνε ἀντιώσα·
τῷ κεν δὴ πάλαι ἄμμες ἐπαναμέθα πτολέμοιο,
"Ἤλων ἐκπέραςτας, ἐνυκτίμενον πτολίθρον."

[ὡς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἡρη.]

435 αὐτὰρ Ἀπόλλωνα προσέφη κρεῖων ἐνοσίχθων.

423. χαίρε δὲ θυμῶ: as in Ζ 158, 
Χ 224, and often in the Odyssey.

424. ἐπιεισαμένη (ἐπειμ., εἰμ.): at-
tacking. Cf. νῦν αὐτῷ ὄλλων ἐπεισάματι
Λ 367, Τ 454. For the hiatus between
the two parts of the compound, see on
Τ 454.

425. Cf. 114 and note.

426. τῶ: Ares and Aphrodite. —
For the whole verse, cf. τὸκεῖα μὲν ὁ
καῖται ἐπὶ χθονὶ πουλυβοτέιρῃ Γ 195.

427. Cf. 409.

428. τοιοῦτοι: defined in 430 ὃδε
τε... τλῆμονες. — Second half-verse
as in 371.

429. μαχοῖτο: 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.

430. τῷ: should strictly stand after
θαρσαλεός, as it corresponds to καὶ fol-
lowing. — τλῆμονες: steadfast. — ὡς
'Αφροδίτῃ ἥλθεν (431): condensed for
ὡς ἦν Ἀφροδίτῃ ἑλθοντα. 

431. ἐμῷ μὲνε ἀντιώσα: as in 151,
Ζ 127. Correlative to the clause ὅτε
... θωρηκτῆς 420.

432. τῷ: then, resuming the wish
in 428 ff.—κιν... ἐπαναμέθα: we
should have ceased from war. Aor.
indic. with κιν (although the wish
is expressed in the opt.) because the
wish contains a supposition contrary
to fact.

433. Almost identical with Β 133,
Δ 33, Θ 288, Ι 402, Ν 380.

434 — Α 595, Ζ 222 (nearly). The
verse is lacking here in the best MSS.

435. Second half-verse as in Θ 208,
Ν 215.
“Φοῖβε, τί ἡ δὴ νῦν διέσταμεν; οὐδὲ ἔοικεν ἀρξάντων ἔτερων· τὸ μὲν ἀλοχιον, αἱ κ’ ἁμαχητὶ ιομεν Οὐλυμπώνε, Διὸς ποτὶ χαλκοβατέσ δῶ. ἀρχε· σὺ γὰρ γενεφη νεώτερος· οὐ γὰρ ἑμοὶ γε καλὸν, ἔπει ροτέρος γενόμην καὶ πλείονα οἶδα. νηπίτη, ὡς ἄνοον κραδίνην ἔχες· οὔδε νῦ τῶν περ μέμνησα, ὅσα δὴ πάθομεν κακὰ Ἰλιὸν ἀμφὶς μοῦνοι νῦ θέουν, ὃτ’ ἁγήνορι Δαμέδοντι πάρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν

436. διέσταμεν: stand apart, without fighting; the opposite of ξυνείναι. — The warlike attitude of Poseidon here stands in marked contrast with his effort for peace in T 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 ἀλοχιον (sc. ἔστι): this is of a truth (μὲν = μὴν) more disgraceful (than the opposite course). For this use of the comparative, cf. σαύτερος ὡς κε νῆσι Α 32, and Φ 101, Ω 52. — ἁμαχητί: here only.

438. Second half-verse as in A 426, Ζ 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 (T 12), and its floor was of gold (χρυσέως ἐν δαπίδῳ Δ 2).

439. Cf. the words of Ajax to Hector ἄρξε μάχης ηδὲ πτολέμω Η 232. In both cases the older and stronger combatant chivalrously yields to his opponent the advantage of the first attack. — γενεφη νεώτερος: cf. γενεφὴ δὲ νεώτατος ἑκόν ἀπάντων (of Nestor) Η 153, γενεφη νεώτατος εἰμι μεθ’ ὑμῶν (of Diomed) Ξ 112.

440. καλὸν: honorable, fitting. — ἐτέρο... οἶδα: as in T 219, where see note.

441. ὡς: how, exclamatory with ἄνοον (here only). — ἔχες: impf. of the time when Apollo decided to aid the Trojans. — οὐδὲ νῦ τῶν περ: see on 410.

442. κακὰ: i. e. the exhausting labor. — Ἰλιὸν ἀμφὶς: local.

443. μοῦνοι νῦ θέουν: a fact which adds a sharper sting to the recollection. — ἁγήνορι: proud, insolent. So of Achilles ὃ δ’ ἁγήνωρ ἐστί καὶ Ἀλλως Ι 690.

444. πάρ Διὸς 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 (A 399 f., where, however, Athena is mentioned as one of the conspirators instead of Apollo), or in order to display to the utmost the ἠδρίς of Laomedon (the opinion of Apollodorus). — θητεύ-σαμεν: ‘complexive’ aor., embracing
the whole period as a single event. —

445. ἐς ἑναυτόν: for a year; cf. Τ 32.
445. ἐς (on the basis of), for.
Cf. ἀλλ' ἐς δόροις ἔρχεται Η 502 f., δώρῳ ἐς μεγάλῳ Κ 304. — ἡταύ: here only.
— δ' δε σημαίνουν ἐπέτελεν: coordinate with μωθὸν ἐς ἡταύ — "while he directed and set the tasks." For this use of σημαίνω, cf. ἐθέλει ... πάσι δε σημαίνειν Α 288 f., πέντε δ' ἁρ' ἡγεμόνας ποτήσατο ... σημαίνειν Π 171 f., οὗ γὰρ ... ἐκ τηλίκος εἰμὶ, ὥστε τ' ἐπιτελειμένῳ σημάντορι πάντα πιθώθαι (of Odysseus as an aged beggar) ρ 20 f.

446. ἐγὼ ... τεῖχος ἱδεμα: in Η 452 f., Poseidon fears that the Trojans will forget the wall τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων ἡμῶν Λαμόδοντι πολίσαμεν ἀθάναται (toilsomely built).
447. ἄρρητος: impregnable. Cf. τεῖχος ... ὁ ἐπετείμεν ἄρρητον ρην ... ἐλάρ (defence) ἑσθεῖη Ξ 55 f.
448. οὗ δὲ: since the voc. (here Φοῖβε) 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. Ἁτρείη, οὗ δὲ Α 282, Ἐκτόρ, ἀνάρ οὗ Ζ 429. — ἐπίτοδος: (leg-twisting), trailing-footed. — ἐλκυα: rolling-gaited (from ἐλεσσω). The same combination of epithets is found Η 466, Ψ 166, and in the Odyssey.

449. First half-verse as in Β 821, Α 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. — πολυνηθῆς (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. — βοήσατο: construed (here only) with two accusatives, as if βοή ἄφελορ. Cf. destituit deos mercede 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' ἥπειλησε πόδας καὶ χεῖρας ὑπερθεν δήσεων, καὶ περάν νῆσων ἐπὶ τηλεδαπάων.

στεῦτο δ' ὁ γ' ἀμφοτέρων ἀπολεψεμεν οὐτα χαλκῷ. νῶι δὲ τ' ἄφοροι κίμαμεν κεκοπητόθεν θυμῷ, μυθοῦ χωμενοι, τὸν ὑποστᾶσι οὐκ ἐτέλεσον. τοῦ δὲ νῦν λαοίσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων πειρᾶ, ὡς κε Τρῶες ὑπερφίαλοι ἀπὸλωνται πρόχυν κακῶς σὺν παισὶ καὶ αἰδοίης ἀλόχοισιν."
 Ion δ' αὐτε προσέειπεν ἀναξ ἐκάρεγγος Ἀπόλλων.
“ἐννοοῦμεν”, οὐκ ἂν με σαφρόφονα μυθήσαι ἐμμεναι, εἰ δὴ σοὶ γε βροτῶν ἔνεκα πτολεμίξω δελῶν, οἱ φύλλουσιν ἑοικότες ἀλλοτε μὲν τε
ζαφλεγῆες τελέθουσιν, ἀροῦρης καρπὸν ἔδοντες, ἀλλοτε δὲ φθινόθουσιν ἀκήρουι. ἀλλὰ τάχιστα πανσώμενοι πάνῃς. οἱ δ' αὐτοὶ δημιαιόσθων.”
δὲ ἄρα φωνῆσας πάλιν ἐτράπτει. αἰδετο γὰρ Ῥᾳ
πατροκασιγνήτῳ μιγήμεναι ἐν παλάμησιν.

461 = O 253.—ἐκάρεγγος: far-worker (pecás, ἐργον).
462. σαφρόφονα [σωφρονά]: here only in the Iliad; in the Odyssey, § 158.
463. εἰ δὴ: if really. Τhe 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 πτολεμίζεται. Cf. Ω 56 f., and ἂ γάρ κεν δελός τε... καλεόμην, εἰ δὴ σοι πᾶν ἔργον ἵπτεσθαι Λ 293 f.—σοι γε: the emphasis on σοι is explained in 468 f.
464. δελῶν: emphatic by its position and explained by the rel. clause following, which depicts the ephemeral nature of mankind. See on Τ 358. The same idea is expressed in the famous passage in Ζ 148-149 ὥν περ φύλλων γενεθ, τοῖς δὲ καὶ ἀνδρῶν. η φύλλα τὰ μὲν τ' ἄκαμπτος χαμάδις χεῖν, ἀλλα δὲ θ' ὑλα τηλεθώσω φοίει, καρος δὲ ἐπεγίγνεται ὅρη; ὃς ἀνδρῶν γενεθ ἢ μὲν φίει, ἢ δ' ἀλεθήσετε. Cf. ‘As for men, 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. 16, 16.

465. ζαφλεγῆες (here only): fiery, full of life.—ἀροῦρης καρπὸν ἔδοντες: these words express the condition under which men are ζαφλεγῆες. Humanity is often thus designated by its chief means of nourishment. Cf. the words of Diomed ei δὲ τίς ἔσοι βροτῶν, οἱ ἀροῦρης καρπὸν ἔδοντι Σ 142; also Φ 76.
466. φθινόθουσιν: intentional assonance (rhyme) with τελέθουσιν 465. —ἀκήρουι: lifeless, but used proleptically—in death. Cf. βῆθις...ἀκήρου ἀλφα τίθηναι Λ 392, and see on Τ 276. —ἀλλὰ τάχιστα: this bucolic ending is found also in Ω 554, 5 544.
467. αἰττοι: themselves; i.e. alone. Cf. τῶ δ' αἰττό μάρτυροι ἔσων Α 338. In Attic the meaning would of course be ‘the same.’
468. ὃς...ἐτράπτει: cf. 415 (with note), and ὃς ἀρα φωνῆσας πάλιν τράπετ' ὑπὸ ἐθος Σ 138.—αἰδετο...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 λυγρῷ Ν 286, combined with ἐν παλάμησιν as in Η 105, Ω 738.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν,
["Ἀρτεμις ἄγροτέρη, καὶ ὅνειδεοι φάτο μύθου."]
"φεύγεις δὴ, ἐκάργε, Ποσειδάωνι δὲ νύκην
πᾶσαν ἑπτερψας, μέλεων δὲ οἱ εὐχὸς ἔδωκας;
νηπίοιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς;
[μὴ σεν νῦν ἔτι πατρὸς ἐνι μεγάροιοιν ἀκούσω
εὐχομένου, ὡς τὸ πρῖν, ἐν ἀθανάτουι θεοῦσιν,
ἀντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.]

ὡς φάτο, τήν δ’ οὐ τι προσέφη ἐκάργεος Ἀπόλλων,
ἀλλὰ χολωσαμένη Δίδοις αἰδώκη 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. ἄγροτερη (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. θηλότεραι
Θ 520, ὀρέστερος Χ 93. § 22 c. — Second half-verse as in 393.
472. φεύγεις δὴ: scornful in tone,
δὴ (really; cf. δὴνου, δὴδεν) serving to
emphasize the fact of his withdrawal.
473. ἑπτερψας, ἔδωκας: these aorists, after the pres. φεύγεις, refer to
Apollo's failure to accept Poseidon's challenge, which preceded φεύγεις. —
εὐχὸς ἔδωκας: this expression elsewhere is used of one defeated in battle (cf.
Lycaon το Diomed ἵμω δὲ μὲν εὐχὸς ἔδωκας Ε 285), but here Poseidon can
boast of victory without a battle. Hence, this glory is called μέλεων, idle,
i.e. gained without effort, undeserved.
Cf. 500 f., and for μέλεων, cf. ἐστάμεναι
μέλεων σὺν τείχεσιν Κ 480, μέλεων δ’
ἥκοντισαν ἀμφω Π 336.

474. νηπίοιε (cf. 441): see on Τ 216.
τἰ νῦ: why, pray? — ἀνεμώλιον αὐτῶς:
thus to no purpose. Cf. Τ 348, and
ἀνεμώλια γὰρ μοι ὑπηδεὶ Ε 216.
475. μὴ: with first person subjv. in
a threatening tone, let me not. Cf.
μὴ σε, γέρον, καλίσθην εὖ γὰρ παρὰ
μησι κεκελω Α 26. — νῦν: i.e. after your
present conduct. — πατρὸς . . . εὐχο-
μάνου (476): cf. πολλακι γὰρ σε πατρὸς
ἐνι μεγάροιιν ἄκουα | εὐχομένη Α 396 f.
476. ὡς τὸ πρῖν: sc. εὐχό. For
similar reproofs, cf. Τ 83 ff., and
Helen's address to Paris ἢ μὲν δὴ πρὶν
γ' εὐχὲ ἀρνηθῶν Μενελαῶν | σὺ τε βλη
d . . . φέρετροι εἶναι Γ 430 f.
477. ἐναντίβιον πολεμίζειν: the pres.
inf. of the continuous activity of bat-
tle. See on Τ 85, and cf. ἤπελει καὶ
κείνος ἐναντίβιον πολεμίζειν | ἐνθαδ’ ἐλεφ-
σεθαι Ο 179 f. — Such a boast is in-
consistent 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. — τὶ: not
obj. acc. but adverbial with ὁ.
479. If 480 be omitted, with many
authorities, προσέφη αὐτήν is here to be supplied from 478.

480. So Thersites was accustomed προελευ βασίλειας ὑνεδειούς ἐπέεσσιν B 277.

481. κόνον ἄδειας: as in Θ 423 Zeus to Athena, τ' 91 Penelope to Melantho. ἄδειας, originally ἄδειες and hence ἂν.
See § 41 j β. — ἀντὶ ἐμέιο στήσεσθαι (482): cf. T 70 f.

482. στήσεσθαι: for the fut. after μέμονας, cf. μέμονας . . . καταπαντὶ ημεν H 33. — χαλεπὴ (sc. έμις): see on T 131, and cf. χαλεπὸς τοι (sc. έμὶ μόδια) έσων' ἀλόχυ περ ἐὖσῃ A 546. — μένος: acc. of respect, since ἀντιφέρεσθαι here signifies not oppoise (which would require μένοι) but vie with.

483. τοξοφόρος (here only): explained by the following clause with ἐτεί. Hera herself carries no sort of weapon. — λέωντα: lioness; and hence fearful, but with the scornful addition γυναῖκιν, i.e. only to women. Beside the function mentioned on T 59, Artemis was also often regarded as the goddess of childbirth. Λέωντα is here fem. since Homer does not use the form λέαιν. So (probably) οὐ τίς τε λέαιν περί οίς τέκεσσιν P 133.

484. καὶ ἵδωκε: "by granting"; explains the foregoing words (para-taxis).

485. ἦ τοι: forsooth. — βέλτερον: because less dangerous. — κατ' οὐρα: cf. οἷς δ' "Ἀρτέμις εἰςι κατ' οὖρα ἵλικεία B 102. — θηράς: sc. such as lions and boars, and hence distinguished from ἔλαφοι.

486. ἀγροτέρας (cf. 471): living wild; the hinds of the woods. Cf. ἀγροτέρας ἔλαφοι ζ 133. — κρείσσοσιν: see on παυτίν 185. — Observe the alliteration of σ, and cf. the much-ridiculed verse of Euripides (Medea 476), ἑωσάδ' σ', ὦς ισαυν Ἄλλην ὄνου.

487. δαίμονα: with gen. here only, of that about which something is known or learned. See M. 151 d. — δφρα . . . εἰμι (488): as in A 186 f.

488. The lacking apodosis to εἰ δ' ἐδέλεις 487 is to a certain extent anticipated by the threat contained in the words δφρα . . . εἰμι, 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.
ἡ ῥὰ καὶ ἀμφοτέρας ἐπὶ καρποῦ χεῖρας ἐμαρπτεν
σκαίη, δεξιετήθη δ᾽ ἄρ᾽ ἀπ᾽ ὀμών αἰνυτο τόξα,
αὐτοῖσιν δ᾽ ἄρ᾽ ἔθεινε παρ᾽ οὐσάτα μειδίωσα
ἐντροπαλιξομένη· ταχέες δ᾽ ἐκπιπτον ὑστοί.
δακρυόεσσα δ᾽ ὑπαθα θεαἳ φύγεν ὡς τε πέλεια,
ἡ ῥά θ᾽ ὑπ᾽ ἱρηκος κοίλην εἰσέπτατο πέτρην,
χηραμὸν. οὐδ᾽ ἀρα τῆ γε ἀλώμεναι αἰσιμον ἰεν·
ὡς ἡ δακρυόεσσα φύγεν, λίπε δ᾽ αὐτόθι τόξα.

Ἄπτω δὲ προσείπε διάκτορος ἀργείφοντης.
“Δητοὶ, ἐγὼ δὲ τοι ὦ τι μαχῆσομαι· ἀργαλέων δὲ
πληκτίζεσθ᾽ ἀλόχουσι Δίως νεφεληγερέταο.

489. First half-verse as in E 416, p 356 (almost). — χεῖρας: sc. Ἰρεῖμ-δος. — ἐμαρπτεν: 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 γούσων | σκαίη, δεξιετήθη δ᾽ ἄρ᾽ ὑπ᾽ ἀνθερεόνοι ἐλοῦσα Λ 500 f. — τόξα: her (archery) bow and arrows (492), carried together on her shoulder, as in Λ 45 (of Apollo) τὰς ὀμώοις ἔχων ἀμφιπηρεία 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 Hera. The same word is used of Andromache (Z 490) turning again and again for a last look at Hector after her parting from him.

493. θραύσα: see on Φ 493.

494. ὑπό (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. χηραμὸν: into a cleft, in appos. with the general term πέτρην. See HA. 624 c, and cf. "Ἰδὴν δ᾽ ικανον . . . Τάργαρον Θ 47 f. χηραμὸν occurs nowhere else, but cf. χεῖρ Χ 93. — οὐδ᾽ ἄρα: nor after all, but not. — αἰσιμὸν ἰεν: for the impf. after οὐδ᾽ ἄρα, cf. οὐδ᾽ ἄρ᾽ ὁδυσση ἰεν . . . μερομον ἰεν Ιβήμον Διῶς ὑδόν ἀποκτάμεν Ε 674 f., and οὐδ᾽ ἄρα τὲ σφι κυκῆμαι αἰσιμὸν ἰεν Θ 274.

497. Cf. Ω 378, 389, 410, 432, and τῆ δ᾽ αἰτὶ προσείπε διάκτορος ἀργείφοντης ε 146.

498. ἔγω θεί: in contrast to the struggle between Hera and Artemis which had just taken place. According to Τ 72 Hermes was the antagonist of Leto. — ἀργαλέων θεί: for it is dangerous, — with parataxis.

499. πληκτιζεσθαι: to exchange blows. This word, which occurs nowhere else, is especially appropriate in view of the occurrence just nar-
500 ἀλλὰ μάλα πρόφρασσα μετ’ ἀθανάτους θεοῖς εὐχεσθαι ἐμὲ νικῆσαι κρατερῇ βίηφιν·
δὲ ἄρ’ ἐφη, Λητώ δὲ συναίνυτο καμπύλα τόξα πεπτεὼτ’ ἀλλιώς ἀλλὰ μετὰ στροφάλυγγι κοινῆς.
ἡ μὲν τόξα λαβοῦσα πάλιν κίε τυγατέρος ἦς.
505 ἡ δ’ ἄρ’ Ὠλυμποῦ ἱκάνε, Δίως ποτὶ χαλκοβατές δῶ, δακρύομεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη, ἀμφὶ δ’ ἄρ’ ἀμβρόσιον ἑαυτὸς τρέμε. τὴν δὲ προτὶ οἱ ἐπὶ πατὴρ Κρονίδης, καὶ ἀνεῖρετο ἦδυ γελάσσας.

500. πρόφρασσα: quae at your will. πρόφρασσα is the feminine of πρόφρων. Cf. ἢδη γάρ σε μάλα πρόφρασσ’ ἀποτέμψω ε 161. — Second half-verse as in θ 348, 352, λ 602, υ 128.
501. εὐχεσθαι (boast): inf. for inv. — κρατερῇ βίηφιν: with overwhelming might, an exaggerated boast from the lips of Leto. Cf. i 476, μ 210, where the same expression is used appropriately of the Cyclops. — The words of Hermes are playful in tone. His attitude is peaceful, and he seems to be free from resentment or false pride.
502. συναίνυτο: this word occurs here only. Cf. δὲ λα τε πάντα | λάρνακ’ ἐς ἀργυρέων συλλέξατο Σ 412 f. — καμπύλα τόξα: an excellent example of the conventional epithet adhering to a noun even when quite inappropriate in the connection. Here the arrows are chiefly meant, as is seen by comparing 503 f. with 492; see on 490.
504. πάλιν κίε: went back to the other gods, with whom (in 518) she returns to Olympus. — θυγατέρος ἦς: const. with τόξα, since Artemis had already fled (496) from the spot.
505. ἐπὶ πατὴρ Κρονίδης: cf. ἐπὶ τοῖς στροφάλυγγι κομισὶ | κεῖτο μέγας μεγαλωτὶ of the corpse of Cebrius II 775 f., and of the dead Achilles ω 39 f.
506. ἀμφὶ δ’ ἄρ’ ἀμβρόσιον ἑαυτὸς τρέμε. τὴν δὲ προτὶ οἱ ἐπὶ πατὴρ Κρονίδης, καὶ ἀνεῖρετο ἦδυ γελάσσας.
507. ἀμφὶ: round about her. — ἀμβρόσιος ἑαυτὸς: as in Σ 178; cf. χειρὶ δὲ νεκταρέων ἑαυτῷ ἐτίναξε λαθοῦσα of Helen’s robe Γ 386. ἐδόξος (εσαυνος), from the root of ἐνυμυ (εσαυνμ), is always used of a woman’s robe or gown. In the noun the a is short, while the adj. ἑαυτὸς, pliant, has ἡ. Cf. ἡ 254, and πέπλον μὲν κατέχειν ἑαυτὸν Ε 734. — τρέμε: the quivering of the garments suggests most vividly the trembling of the goddess herself. — τὴν δὲ προτὶ οἱ ἐπὶ πατὴρ Κρονίδης: drew her to himself. Cf. τὸν δὲ (Laertes) ποτὶ οἱ ἐλευ... δίοι ὸδυσσεῖος ω 347 f.

508. ἦδυ γελάσσας: breaking out into a merry laugh. See on 389, and cf. the same words in Λ 378, where
“τίς νῦ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐρανιώτων
[μαμιδώς, ὡς εἰ τι κακὸν ἐξουσιοῦ ἐνωπῇ] ;”
tὸν δ’ αὐτὲ προσείπευν ἐνοστέφανος κελαδεινή.
“σή μ’ ἁλοχος στυφέλιξε, πάτερ, λευκόλενος ὁ Ἡρη,
ἐξ ἣς ἄθανάτουν εἰρής καὶ νεῖκος ἐφήπταν.”
ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἡλιον ἱρήν·
μέμβλετο γὰρ οἱ τεῖχος ἐνδυμήτου πόλης,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἕματι κεῖνω.
οἱ δ’ ἄλλοι πρὸς Ὀλυμπὸν ἵσαν θεοὶ αἱ ἐόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώντες,
καῦ δ’ ἵσαν παρὰ πατρὶ κελαιεφεί. αὐτὰρ Ἀχιλλεύς

they are used of Paris when he has wounded Diomed.

509 — Ε 373 (Dione to the wounded Aphrodite).

510 — Ε 374. — ἔξουσιον: pred. with σέ 509, as in Ω 328; cf. τὸν δ’ ἄ
γέφων Φίλας ἔν θρεφεν... ὡς εἰ τ’ ἐν
νίκῃ ἔστρα Π 191 f. — ἐνωπῇ: openly, before the eyes of all men.

— κελαδεινή: cf. Τ 70.

512. στυφέλιξε: cf. 380.

513. ἶς ἵς: with passive verb and denoting source, instead of ὑπὸ with gen. of agent. Cf. Ἱρώνης ὑπὸ κάδε’ ἐφήπταν ἐκ Δᾶσ B 32 f., and see ΗΑ.
798 c; G. 1209 c. — ἵσας καὶ νεῖκος: strife and contention. Cf. ἵσας καὶ νεῖκες B 376, ἵσας καὶ νεῖκος ν 267. — ἐφήπταν: hang over, i.e. she ever causes strife and contention.

514 — Ε 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. Ἡλιον 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. νεὼς ἑσθε σε Ἀπόλλων | Περγάμου
ἐκκατόδων Δ 507 f.

516. μέμβλετο: see on Τ 343. — ἐνδυμήτου: here only with πόλις.

517. μὴ... 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). — αὐτὰρ Ἀχιλλεύς: Achilles
was last seen in battle with the Sca-
mander, apparently on the Trojan side
Τρώες ὦμῶς αὐτούς τ' ὀλεκεν καὶ μῶνχας ἵππους.
ὧς δ' ὤτε καπνὸς ἵων εἰς οὐρανόν εὖρον ἵκηται
ἀστεος αἰθομένου, θεῶν δὲ ἐ ὑμῖν ἀνήκεν,
τᾶσι δ' ἐθηκε πόνον, πολλοῖς δὲ κήδε' ἐφήκεν,
ὧς 'Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἐθηκεν.

ἐστήκει δ' ὁ γέρων Πριάμος θείον ἐπὶ πῦργου,
ἐς δ' ἑνόητο 'Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδὲ τις ἄλκη
γίνεθ'· ὁ δ' ὦμῶς αἰπ' πῦργον βαίνε χαμαῖς

of the river (247, 325). He has now reached a point near the city (cf. 527).

521. ὦμῶς: combines the two following clauses, with τε...καὶ. Cf. Ω 73, and ὦμῶς αὐτόν τε καὶ αἰκεῖνον πτολεύθρον Ο 257.

522. ὦμῶς ἀκατάληπτον τε καὶ αἰκεῖνον πτολεύθρον Ο 257.

523. ἀκατάληπτον: from a burning city; genitive of separation. — θεῶν...ἀνήκεν: a paratactical addition (like δαίμων δὲ Τ 317) defining more closely the preceding words, and giving at the same time the idea of an extraordinary and destructive fire. Cf. ὦμῶς δ' ἀκατάληπτον (λεμπρετ) . . . βεβρεθε χθον . . . ὄτε λαβράταν χεῖρι ὠδώρ Ζεύς Π 384 ff. — τε: refers grammatically to κατάληπτος, but the fire is meant, which is also in thought the subj. of the following verbs (524). — ἀνήκεν: excites it.

524. πόνον: trouble. — κήδα: sorrows on account of the loss of property and particularly of friends and relatives, who alone are thought of in 525.

526. ἐστήκα: ("had taken his stand"), was standing. — θείον: because θεοδήμτριος. See on 446 f., and cf. θεοδήμτριος ἐπὶ πῦργῳ Ω 519. — πῦργον: 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. εἴατο δημογέρωτος ἐπὶ Σκαῖρει πύργον Γ 149.

527. αὐτάρ...πεφυζότες (528): this clause contains a part of what Priam observed, but with an independent const. instead of a participle.

528. πεφυζότες: see on θ. — οὐδὲ τις ἄλκη γίγνεται (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. οὕτω δρα τίς σφί μετὰ φρεσί γίγνεται ἄλκη Δ 245. — ἄλκη: strength for defence.
530 ὅτρύνων παρὰ τείχος ἀγακλειτοῦς πυλαωροῦς·
"πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς ὁ κε λαοὶ
ἐλθοσι προτὶ ἁστυ πεθυζότες· ἡ γὰρ Ἀχιλλεύς
ἐγγὺς ὅδε κλονέων· νῦν οὐ ω λογία ἔσεσθαι.
αὐτὰρ ἐπεί κ' ἐς τείχος ἀναπνεύσωσιν ἄλεντες,
ἀυτὶς ἐπανθέμεναι σανίδας πυκνώς ἀραμύας·
δείδια γάρ, μὴ οὐδος ἀνὴρ ἐς τείχος ἀληταί·"
ὅς ἐφαθ', οἰ δ' ἄνεσαν τέ πυλὰς καὶ ἀπώσαν ὀχῆα·
αἰ δὲ πετασθεῖσαι τεῦξαν φάους. αὐτὰρ Ἄπολλων
ἀντίος ἐξέδορε, Τρόων ἵνα λογίον ἄλακοι.
540 οἱ δ' ἱθὺς πόλιος καὶ τείχεος ὑψηλοῦ,
δύνῃ καρχαλέοι, κεκοιμημένοι ἐκ πεδίου

530. ὅτρυνων: 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 passage-
way.

531. πεπταμένας ... ἔχετε: cf. ἄλλ' ἀναπνεύκαινας ἔχον ἀνέρες (of the gates
in the Greek rampart) M 122. — ἐν χερσί: so that they could at once
close them in case of danger (cf. 535).

533. δέ: here, deictic. — λογία ἔσε-
σθαι: see Ψ 310, and cf. ἡ δη λαγία
ἐργα Λ 518, ἡ δη λαγία ἐργα τάς ἔσε-
σται A 573.

534. ἐς τείχος: const. with ἄλεντες.
Cf. 225, 296, and X 47. — ἀναπνεύ-
σουν: shall have recovered breath, i.e.
shall be safe. Cf. ἀναπνέοοι ...
tεῦρομεν Λ 800 f.

535. ἐπανθέμεναι: this compound
here only; elsewhere ἐπιθέμεναι. The
only other Homeric instance of ἐπαν-
ισ ἐπανθέμεναι B 84. — πυκνώς ἀραμύ-
ᾶς: firmly fastened, constant attribute
of θύρας, πύλας, σανίδας, and words of
similar meaning. Cf. κλείσται δ ἐπε-
σαν σανίδας πυκνώς ἀραμύαι β 344.

536. οὖλος: elsewhere as attribute
of Ares. Cf. Τρώας δὲ στίχας οὖλος
Ἀρης ἄτρων E 481. — ἀληταί: here
only instead of the regular ἄλεται.
Cf. εἰς ἵκνους ἄλεται Λ 192. § 27.

537. ἄνεσαν τε ... καὶ ἀπώσαν:
two members connected by τε ... καί, of
which the second gives a closer defini-
tion of the first. See § 2 u. — ἄνεσαν:
opened; the meaning as in X 80. —
Second half-verse as in Ω 446.

538. φῶς: light, i.e. deliverance.
Cf. φῶς δ' ἐτάρωσιν ἔθηκεν Ζ 8, ἐτήν
φῶς ἐν νῆεσιν θεῖς Π II 95 f.

539. ἀντίς: against Achilles. —
Τρώων: from the Trojans; gen. of
separation with ἀλλάκιοι. Cf. κρατός
(from your head) ἀλλάκιον κακῶν ἡμαρ
κ 288. Elsewhere this verb is con-
structed with the dat. as in 138, 250.

541. καρχαλόι (here only): rough,
i.e. dry, parched in throat. Cf. asper-
quique siti Verg. Georg. iii. 434.
φευγον· ὁ δὲ σφεδανὸν ἐφεπ' ἐγχεὶ, λύσσα δὲ οἱ κήρ
αἰὲν ἐχει κρατερὴ, μενέανε δὲ κύδος ἀρέσθαι.
ἐνθα κεν ὑψιτυλον Τροϊῶν ἔλον ὑπε Ἁχαῖων,
εἰ μῆ· Ἀπόλλων Φοῖβος Ἀγήνορα δίον ἀνήκεν,
φῶτ' Ἀντήνορος νυῶν ἀμύμονα τε κρατερὸν τε.
ἐν μὲν οἱ κραδίᾳ θάρσος βάλε, πάρ δὲ οἱ αὐτὸς
ἐστη, ὅπως θανάτου βαρείας κήρας ἀλάκκω,
φηγῇ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡρει πολλῇ.
550· αὐτὰρ ὃ γ' ὡς ἐνόησεν Ἀχιλλῆα πτολιστροθὺν,
ἐστη, πολλὰ δὲ οἱ κραδίᾳ πόρφυρε μένοντι·

542. σφεδανὸν ἐφετι: cf. Ἀτρέδης
543. ἵπποι σφεδανὸν Δαμαύει κελέων
544-611. Ἀπόλλων, after arousing
Agenor to oppose Achilles, rescues him
from danger and deceives Achilles.
544 = Π 698, where also it intro-
duces an interference of Apollo in
behalf of the Trojans.
545. First half-verse as in Π 700.
— Ἀγήνορα: one of the bravest Tro-
jans. See his exploit in Δ 463–470,
where he slays Elephenor, who is striv-
ing to drag off the body of Echepolus.
546. φῆτα: followed by an appos.
as in Δ 194 of Machaon, φῆτ' Ἀσκληπιοῦ
νυῶν ἀμύμονος ἵπτηρος. — ἀμύμονα: fault-
less, referring usually to external ad-
vantages, noble birth, beauty of per-
son, etc. Aegisthus, the seducer and
murderer, is called ἀμύμονος in α 29.
— Second half-verse as in Δ 89, E 169,
Σ 55.
547. ἐν: const. with βάλε. Cf. μέγα
548. αὐτὸς ἑστη (548): cf. πάρ δὲ μοι αὐτὴ
549. φηγῇ: dat. of the place 'upon
which.' This oak stood near the city
by the Scaean gate. It was a beauti-
ful tree, and sacred to Zeus. Cf. ὑπ' ἀνα-
ρύχου Δώσ περικαλλὲς φηγῇ Ε 393,
ὡς Σκαιάς τε πόλιας καὶ φηγῆν ἱκανὲν
Z 237, I 354. — κεκάλυπτο . . . πολλῇ:
paratactical explanatory clause. Cf.
597, and ἐκάλυψε δ' ἄρ' ἡρει πολλῇ Γ 381.
550. δ' γα: i.e. Agenor. — Ἀχιλλῆα
551. πτολιστροθὺν: as in Θ 372, Ο 77, Ω 108.
Cf. Achillēs's own words δώδεκα δὴ σὺν
νησιὶ πόλεις ἀλάκτας ἀνθρώπων, | τεῦδο δ' ἐνδεκά φημι κατὰ Τροϊᾶν ἐρίβωλων Ι 328 f.
But the epithet is often applied to
Odysseus, as the originator of the
stratagem by which Ilios was taken.
552. πολλὰ . . . πόρφυρε: as in
δ 427, 572, 6 309 (nearly). — πόρφυρε:
reduplicated from φυρ- as μάρμυρε from
μφρ. Lit. 'to heave up,' metaphor-
ically applied to the restless movement
of the heart. Cf. ως δ' ὦ τε πορφύρη
οὐθήσας δ’ ἄρα ἐπε πρὸς ὄν μεγαλητόρα θυμόν.
“ὡς μοι ἐγών. εἶ μὲν κεν ύπὸ κρατεροῦ Ἀχιλῆος
φεῦγω, τῇ περ οἱ ἄλλοι ἀτυχόμενοι κλονέωνται,
αἰρήσει με καὶ ὑς καὶ ἀνάλκιδα δειροτομήσει.
εἰ δ’ ἀν ἐγώ τούτοις μὲν ὑποκλονέωσθαι ἕσσω
Πηλείδη Ἀχιλῆην, ποσὶν δ’ ἀπὸ τείχεος ἄλλῃ
φεῦγω πρὸς πεδίον Ἰλήνων, ὄφερ’ ἄν ἱκώμαι
’Ἰδης τε κυνηοῦς κατὰ τε ῥωπήα δύω.

πέλαγος μέγα κύματι κωφός Χ. 16. — μὴν
νοῦν (resumes ἑστη) : as he remained
thus standing.

552—553. ἀνέθορα: in indignation.

553. First half-verse as in P 91. — ὑπὸ (with gen.): const. with φεῦγω 554,
 flee before. Cf. φῇ Ἐκτόρας ... πιτη-
τώσι Λ 242 f., ὕφ᾽ Ἐκτόρας ... φεῦγο-
τες Σ 149 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, Χ 99-130.

554. τῇ περ: just where. — οἱ ἄλλοι: those others. — ἀτυχόμενοι κλονέωνται:
cf. 4, and ἀτυχόμενοι φοβέοντο Z 41.
— The emphasis in this passage rests
on the rel. clause τῇ ... κλονέωνται,
i.e. into the city with the rest of the
fugitives. The correlative to this fol-
low in 556—559.

555. αἰρήσει: placed first for em-
phasis in contrast with φεῦγω, to which
καὶ ὑς 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 58.

556. εἰ δ’ ἀν ἐγώ: without an apod-
osis. See on 567, and Τ 213. — τοῖ-
τοις: deictic, referring to the same
persons as οἱ ἄλλοι 554. — ὑποκλονέω-
θαι: this compound here only. It is
construed with a dat. depending on
ὑπό. Contrast 528, and cf. ὑπὸ Τυθέη
... κλονέωντο Ε 93.

557 f. πορίν: “in swift course.”
Const. with φεῦγω, and see on 269. —
ἄπο τείχεος: away from the wall.
— ἄλλη: in another direction, more closely
defined by πρὸς πεδίον Ἰλήνων. In the
latter phrase the emphasis is on πεδίον
in contrast with πόλιν which is implied
in 554. — Ἰλήνων: entirely without
emphasis; cf. πεδίοντε 583. This is
the only occurrence of this adj. instead
of the customary Τρωίκον, or Τρώων,
or Σκαμάνδρων 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. — ὄφερ’ ἄν ἱκώμαι: this bucolic
verse-ending occurs also in Κ 325.

559. Ἀδης τε κυνηοὺς: cf. 449. —
ῥωπήα: cf. ἄνδρωπη πυκνά Ν 199.
560. ἐσπέριος δ' ἂν ἑπείτα λοεσσάμενος ποταμοῖο ἱδρῷ ἀποψυχθείς προτέ Τιον ἀπονεόμην. ἀλλὰ τὶ ἡ μοι ταύτα φίλος διελέξατο θυμός; μὴ μ' ἀπαειρόμενον πόλιος πεδίουντε νοῆσῃ καὶ με μεταξας μάρφη ταχέοσι πόδεσσιν.

565. οὐκέτ' ἐπειτ' ἔσται θάνατον καὶ κήρας ἀλύξαι λίπν γὰρ κρατέρος περὶ πάντων ἐστὶ ἄνθρωπων. εἰ δὲ κέν οἱ προπάροικες πόλιος κατεναντίον ἔλθω καὶ γὰρ θην τούτῳ τρωτὸς χρῶς ὃζει χαλκῷ.

560. λοεσσάμενος ποταμοῖο: for the gen., see § 3 i; ΗΑ. 760; G. 1137; and cf. λευκόμενος 'Ὀκεανίο E 6.

561. ἵδρῳ ἀποψυχθείς: cooling off the sweat; coincident in time with λοεσσάμενος. Cf. X 2, and αὐτὰρ ἐπεὶ σφιν κῆμα βαλάσας ἱδρῷ πόλλων | νήψεις ἄρχω χρυσὸς καὶ ἀγέφυθεν φίλον ἵτορ K 574 f. — For the second half-verse, cf. προτέ Τιον ἀπονεόμην Γ 313.

562 = Δ 407, P 97, X 122, 385. The speaker recalls himself from the consideration of the unworthy and fruitless alternatives. — διελέξατο: ponder (converse with myself'). This compound occurs in Homer only in this stereotyped verse; but cf. διακεχάμοιν ἄληλοσαίν δ 215. For the colloquial use of the aor. to refer to an action which has just taken place, see ΗΑ. 842; GMT. 60; M. 76.

563. μὴ... νοῆσῃ (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' ἀπαειρόμενον: lit. taking myself away. The only occurrence of this verb.

564. μὴ μεταξάς: rush after me and —. Cf. ἥ μεταξάς... ἐκ θυμόν ἔλατο p 236.

565. οὐκέτ' ἐπειτ' ἔσται: a paratactic conclusion to the condition implied in the clause with, μὴ preceding. — θάνατον... ἀλύξαι: a combination often occurring in the Odyssey. Cf. θάνατον καὶ κῆρα φύγωμεν Ρ 714.

566. έστι: sc. Ἀχιλλέως.

567. κέν αἵ: the addition of movable before αἵ (fou) is unusual; cf. Ψ 540, X 219. — πόλιος: this synizesis of -ω- is very rare, but cf. ἔστι δὲ τις προπάροικες πόλιος αἰτεία κολώνη B 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 χέρ γὰρ κ' ἐθλησίν... εἴ έδειν στυφέλλησι: ὃ γὰρ πολὺ φέρτατος ἔστιν Ἀ 580 f., and see M. 324.*

568. καί: too. — γὰρ: gives the ground for the apodosis (see on 567) which is in Agenor's mind. — τρωτός: occurs here only. — ὁξεῖ χαλκῷ: dat. of instrument with τρωτός. For the thought, see on 167, and cf. T 437, and Ἀργείος, ἐπεὶ οὗ σφὶ λῖθος χρῶς οὐδὲ εἰδήρος Δ 510.
ἐν δὲ ια ψυχῆ, θυητῶν δὲ ἐ φασ' ἀνθωποι
570 [ἐμεναι. αὐτάρ οἱ Κρονίδης Ζεὺς κύδως οπάζει]·
ὡς εἰπὼν Ἀχιλῆα ἀλεις μένεν, ἐν δὲ οἱ ἱτορ
ἀλκιμὸν ὕματο πτολεμίζειν ἠδὲ μάχεσθαι.
575 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ἱλαγμὸν ἀκοῦσῃ·
ei περ γὰρ φθάμενος μιν ἣ οινάσῃ ἢ βάλησον,
ἀλλά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἀλκῆς, πρὶν γ᾽ ἢ ξυμβλήμενα ἢ δαμήναι·
διὸς Ἀντήνορος νίος ἄγανοι, δίος Ἀγήνωρ,
580 οὐκ ἔθελεν φεύγειν, πρὶν πειρῆσαι Ἀχιλῆος,
ἀλλ᾽ ἡ γ᾽ ἀρ ἀσπίδα μὲν πρόσθ' ἐσχετο πάντοσ' εἴσην,
ἐγχεῖν δ’ αὐτοῖο τιτύσκετο, καὶ μέγ’ αὖτε.
“ἡ δὴ που μάλ’ ἐσπασ’ ἐνὶ φρεσί’, φαιδίμ’ Ἀχιλλεῦ, ἡματι τᾶδε πόλιν πέρσευν Τρῶν ἀγερώχων.

585 νηπίττει, τ’ ἐτί πολλὰ τετεύξεται ἄλγε’ ἐπ’ αὐτῆ.
ἐν γὰρ οἱ πολεῖς τε καὶ ἄλκιμοι ἄνερες εἰμέν, οἱ καὶ πρόσθε δίκων τοκεῶν ἀλόχων τε καὶ νῦν
"Ἰλιον εἰρύμεσθα· σὺ δ’ ἐνθάδε πότιμον ἑφέσεις, ὁδ’ ἔκπαγλος ἑὼν καὶ θαρσαλέος πολεμιστής.”

590 ἦρα καὶ ὄξυν ἄκοντα βαρεῖς χειρὸς ἀφῆκεν,
καὶ ὁ ἐβαλεν κνῆμιν ὑπὸ γούνατος οὐδ’ ἀφάμαρτεν·
ἀμφὶ δέ οἱ κνημίσας νεοεύκτου κασσίτερον
σμερδαλέον κονάβησεν· πάλιν δ’ ἀπὸ χαλκὸς ὀροῦσεν
βλημένον, οὐδ’ ἐπέρησε, θεοῦ δ’ ἡρύκακε δῶρα.

583. μάλ’ ἐσπασ’ : see on T 186.
585. νηπίττει: this reproachful address follows from the thought of the preceding verse. — ἦρα: corresponds (with anaphora) to ἦρα δὴ ποιον 583, the relation of thought being adversative. Cf. Πάτρακλ’, ἦρα δὴ ἐνθάδε πόλιν κεραίζεμεν αὐτήν, ἰδίες τάν καὶ πρὸς τί (in defence of them)

586. In: therein, adverbial. — οί: for it, i.e. for its protection.
587. καί: also. See on T 165.
588. ισιόμεσθα: (before), in defence of. Cf. Π 883 (quoted on 585).
589. ισιόμεσθα: present.
590. Second half-verse as in E 602, Π 493, X 289.
591. ισιόμεσθα: second half-verse as in N 410.
592. κνῆμιν: i.e. (strictly) the κνῆμις covering the leg, as appears from 594.
593. κνῆμις: 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. κνημίδας μὲν πρῶτα περὶ κνῆμισιν ἵκηκεν Γ 330, κνημίδας εἰπεν κασσίτερον Σ 613. — νεοεύκτου: this compound here only.
595. ισιόμεσθα: present.
596. Second half-verse as in E 602, Π 493, X 289.
597. Second half-verse as in N 410.
598. κνῆμιν: i.e. (strictly) the κνῆμις covering the leg, as appears from 594.
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590. First half-verse as in Π 664, ρ 642. — ἀπὸ δόρον: rebounded. Cf. ἀπὸ ἑπτατο Ν 587, ἕκας ἑπτατο Ν 592, ἀπελάγχη Χ 291. — χαλκὸς: i.e. the spear with bronze point.
591. κνημίν: i.e. (strictly) the κνῆμις covering the leg, as appears from 594.
592. κνημίς: 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. κνημίδας μὲν πρῶτα περὶ κνήμισιν ἱκηκεν Γ 330, κνημίδας εἰπεν κασσίτερον Σ 613. — νεοεύκτου: this compound here only.
593. First half-verse as in Π 664, ρ 642. — ἀπὸ δόρον: rebounded. Cf. ἀπὸ ἑπτατο Ν 587, ἕκας ἑπτατο Ν 592, ἀπελάγχη Χ 291. — χαλκὸς: i.e. the spear with bronze point.
595 Πηλείδης δ’ ὁμήρωσατ’ Ἀγήνορος ἀντιθέω
δεύτερος· οὐδὲ τ’ ἔασεν Ἀπόλλων κύνος ἀρέσθαι,
ἀλλὰ μὲν ἔξηρπαξε, κάλυψε δ’ ἄρ’ ἥμι πολλῆ.
ἡσύχιον δ’ ἄρα μὲν πολέμου ἐκπεμπτε νέεσθαι.
αὐτὰρ ὁ Πηλείωνά δόλῳ ἀποέργαθε λαοῦ·
600 αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα ἐοικὼς
ἐστὶ πρόσθε ποδῶν, ὁ δ’ ἐπέσοντο ποσὶν διώκειν.
ἐλος ὁ τὸν πέδιον διώκετο πυροφόρου,
τρέψας παρ’ ὑπαμὸν βαθυνήνετα Σκάμανδρον,
τυθόν ὑπεκπροθέοντα· δόλῳ δ’ ἄρ’ ἔθελγεν Ἀπόλλων,
605 ὡς αἰεὶ ἐλπιότου κιχήσεσθαι ποσὶν οἶσιν.
τόφρ’ ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὑμίλω.

596. ὁμήρωσατ: const. with a gen. of direction, as in X 194, where see note.
596. ἔασεν: instead of this verb, Homer elsewhere uses δίωμι, with κῦνος ἀρέσθαι. Cf. 297.
597. See on T 443 f.
598. ἡσύχιον: at his ease. The word occurs here only. — νέεσθαι: inf. of purpose. Cf. πέμπε νέεσθαι ὁ, ἐπεμπε νέεσθαι ν 206.
599. δόλος: by a stratagem. — ἀποέργαθε: kept him away until the Trojans were safe. The word occurs elsewhere only in φ 221, μεγάλης ἀποέργαθεν οὐλῆς. The preposition does not suffer elision because of the digamma (ἀποέργαθεν). — λαοῦ: i.e. the Trojans, who were fleeing into the city through the Scaean gate. See 606, X 14–20.
602. ελος: the apodosis (with τόφρα) follows in 606, the sentence δόλῳ . . . οἶσιν 604 f. being parenthetical. — διώκετο: the mid. occurs here and in σ 8 ὁ τ’ ἔλων ὃ Ὑδωρά ἀποκλείο ν οἴ
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. — βαθυνήνετά Σκάμανδρον: for the α, see on 124. — As they ran, the river lay on their left and Ilios on their right.
604. τυθόν: only a little. The word is emphatic by its position. Cf. καδ’ ὁ ἐβάλεν μετὸ πεθαί νος κανοπρώρο
606. αἰεὶ: at each moment.
606. πεφοβημένοι: in flight. Cf.
.HTTPER'S ILIAD, BOOK XXI.

610 ἀσπάσιοι προτὶ ἄστυ, πόλις δ' ἐμπλητο ἀλέντων·
οὐδ' ὁρα τοῖ γ' ἔτλαν πόλιος καὶ τείχεος ἔκτος
μεῖναι ἐτ' ἀλλήλους, καὶ γνώμεναι, ὃς τε πεφεύγειν
οὔς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἀσπασίως ἐσέχυντο
ἐς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

χλωροὶ ὡσαί δείου, πεφοβημένοι Ο 4. —
δυλφ: in a throng, crowded together.
  607. ἀσπάσιοι: just as Polydamas
had foreseen and predicted ἀσπασίως
γὰρ ἄφλεξε τοῖ Πλοῖν ἑρήν, ὃς κε φῦγη
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-
ingen overtaken by Achilles. Cf. 610.
— ἄστυ, πόλις: ἄστυ (connected with
ὁστα) probably meant originally houses,
and πόλις (cf. πολύς), a crowd of people.
  608. οὐδ' ὁρα τοῖ γε κτλ.: con-
nected in thought with ἀσπάσιοι.
Their thoughts were bent merely on
escaping from Achilles into the city.
Hence the contrast with ἀλλὰ in 610.
  609. μεῖναι ἐτ' ἀλλήλους: cf. ἵστατο
καὶ ἀλλήλους ἀνέμμυν Α 171. — ὃς τε
πεφεύγειν: not an indir. question, but
merely a rel. clause.
  610. ἐσέχυντο: cf. ἐσέχυντο πόλας
Μ 470.
  611. ὃν τινα . . . σαώσαι: a limit-
ing rel. clause with the opt. in an itera-
tive sense. — γε: at least, modifying
ἂν τινα. — σαώσαι: 3 sing. under the
influence of the neut. pl. just before
it. Cf. ἵστατο . . . καὶ . . . τείχε' ἐκεῖτο
Γ 327, νοῦνατ τε κνῆμα τε πόδες τε . . .
χεῖρες τ' ὀφθαλμοι τε παλάσατο 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. — οἷς μὲν: contrasted with "Εκτορά δὲ 5. The contrast is clearly emphasized by κατὰ ἀστυ 1 and αὐτοῦ μεῖναι 5, both standing before the principal verse-pause, and marking the place where the contrasted persons are found. — πεφυσάτε: cf. Φ 6, 528, 532. — ἠ풍 νεβροί: cf. the exhortation of Αγαμημνόν τίθοντο ὀὔτως ἐστήτε τεθησότες ἥντε νεβροί, | αὖ τε . . . ἐστάσι . . . ὡς ἐμεῖς ἐστήτε τεθησότες Δ 243-246.

2. ἵδρο ἀπεψάκτο: see on Φ 561, and cf. τοῦ δ' ἵδρο ἀπεψάκτῳ χιτὼν | στάντε ποιλ πνεύμ Λ 621 f. — ἀκόντο: assuaged; used with δύναν here only.
THE DEATH OF HECTOR.
kekliμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαῖοι
teίχεσι ἄσσουν ἵσαν σάκε· ὁμοιοὶ κλίναντες.

5 Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοιν µοῖρα πέδησεν,
'Iλίου προπάροιθε πυλάων τε Σκαιάων.
aυτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·
"τίπτε µε, Πηλέος νιέ, ποσίν ταχέσσι διώκεις,
aυτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδὲ νῦ πὼ µε
έγνως, ὥς θεός εἶµι, σὺ δ' ἀσπερχὴς µενέανες.

6 ἥ νῦ τοί σὺ τί µέλει Τρώων πόνος, οὐς ἐφόβητας,
οἴ δὴ τοῖς ἀστοῖ ἄλεν, σὺ δὲ δεύρῳ λιᾶσῇς.

3. ἐπάλξεσιν: dat. of the place
'toward or upon which,' like ὁµοιοῖ 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· ὁµοιοὶ 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 follow-
ing verse.—µωρὰ πέθην: fate fet-
tered, 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.
—Σκαιάων: the usual form is Σκαιάων.
—For the second half-verse, see on 52.

7. Second half-verse as in Ε 454.
—Ἀξόλλων: still in the form of Αγε-
nor, which he had assumed in Φ 600.
He reveals his divinity in 9, and Achil-
les infers that he is Apollo in 15.
οὖ μὲν με κτενεῖς, ἐπεὶ οὖ τοι μόρσυμος εἰμι.

τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὁκὺς Ἀχιλλεύς.

“ἐβλαψάς μ’, ἐκάργε, θεῶν ὀλοκτάτε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος. ἣ κ’ ἐτὶ πολλοὶ
γαῖαν ὄδαξ εἴλον πρὶν Ἰλιον εἰσαφικέσθαι.
νῦν δ’ ἐμὲ μὲν μέγα κύδος ἄφείλεο, τοὺς δὲ σάώσας
ῥημίδως, ἐπεὶ οὖ τι τίσιν γ’ ἐδείσας ὀπίσως.

ἡ’ ἄ ν τισαίμνην, εἰ μοι δύναμίς γε παρείη.”

δς εἰπὼν προτὶ ἀστιν μέγα φρονέων ἐβεβήκειν,
σενάμενος ὡς θ’ ἱππος ἀθλοφόρος σῦν ὁχεσφιν,
ὅς ρὰ τε βεία θέμηι τιτανόμενος πεδίοιο.

eἰς ἀστιν ἔλεον: as in 47, Φ 225, but usually with τείχος. Cf. Φ 295, 634, and ἄ τείχος. . . ἀλήναι. Π 714. — ἄδ: while.

13. οὖ μὲν: certainly not. In this use the origin of μὲν as a weaker form of μὴν is clearly seen. — μὲ κτενεῖας: a still plainer statement of what could already be inferred by Achilles from θεῶν ἀμβροτον 9, as though Achilles had it in mind to pursue him still farther.

— τοῖς μόρσυμοι: one assigned to you by fate to slay, i.e. a mortal man.

14 = II 48, Σ 97 (almost), Τ 419.

15. ἐβλαψα: an exclamation, with the verb first for emphasis. — ἐκάργε: after the words of the god, Achilles can no longer doubt that he has to do with the mightiest and most zealous protector of the Trojans. — θεῶν ὀλοκτάτε πάντων: so Menelaus to Zeus οὐ τις σείδ θεῶν ὀλοκτόρος ἄλλος Γ 365, Helen to Aphrodite δαμοτῇ, τι με ταῦτα λιλαεί διεροπεθέν; Γ 309; Asius to Zeus ἡ ρὰ νυ καὶ σῦ φιλονευθής ἐτέτυξο Μ 164. Plato (Rep. iii. 391 α) censures Homer for making Achilles utter such impious words.

16. τρέψας: see on Φ 603. — ἀπὸ τείχεος: cf. Φ 557. — ἄδ: surely, but there is implied an adversative idea which would be expressed in English by else.

17. γαῖαν ὄδαξ εἴλον: see on Τ 61.

18. νῦν ἄδ: see on Φ 281.

19. ῥημίδως: lightly, without fear or hesitation. Cf. δεί, ἐτεὶ ἀλλότριον βιότων νήπιον ἄλουσω (of Penelope’s suitors) Α 160.

20. ἦ: see on Τ 205, and cf. ἦ τ’ ἄν ἀμναίμην, εἰ μοι δύναμίς γε παρείη β 62.

21. Second half-verse as in Α 296, Ν 166. — μέγα φρονέων: proudly, with lofty spirit.

22. σενάμενοι: “setting himself in motion,” hastening. — ἱππος ἀθλοφόρος: 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. θείους . . . ἀθλοφόρους, οἱ ἄθλια τοῦσιν ἄροστο Ι 123 f.

23. ὃς . . . θέμηι: subjv. as stating an hypothetical case. ὃς is almost equivalent to δὲ. — πεδίοιο: this poetic use
ὅς ἦ Ἀχιλέως λαυφηρὰ πόδας καὶ γούνατ’ ἐνῶμα.
25 τὸν δ’ ὁ γέρων Πρίμαμος πρῶτος ἔδειν ὅφθαλμοῖσιν
παμφαίνονθ’ ὡς τ’ ἀστέρ’ ἐπεσυμένου πεδίῳ,
ὅς ρά τ’ ὄπωρης ἔσων, ἀρίζηλοι δὲ οἱ αὐγάι
φαίνονται πολλοῖς μετ’ ἀστράσι νυκτὸς ἀμολγῷ,
ὅν τε κύν’ Ὄρεων ἐπίκλησιν καλέονσι·
30 λαμπρότατος μὲν ὁ γ’ ἔστι, κακὸν δὲ τε σήμα τέτυκται,
καὶ τε φέρει πολλὸν πυρετὸν δειλοίσι βροτοῖς·
of the gen. to denote the place ‘within
or over which’ is almost confined to set
phrases. Hence it is only found with
ending -ωο, the older form. See M.
149, 3, and cf. Φ 247, Ψ 518.
24 = Ω 269. — λαυφηρά: proleptic
pred. to the more important noun γοῦ-
νατα. Cf. 144; and for the agree-
ment with the more important or more
usual noun, though separated from it
by one of different gender, cf. τάφρω
καὶ ἐκολόπεσσιν . . . ἄρκτη Ῥ 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. —
τῶν: sc. from the tower of the Scaean
gate to which he had gone back after
26. παμφαίνοντα: cf. Τ 398. — ὃς
τῇ ἀστέρᾳ: cf. ἀστέρ’ ὅπωρῳ (of late
summer) ἐναλήγχων Ε 5, οἷος δ’ ἐκ νεφέων
ἀσφαίνεται οὐλὼς (baleful) ἀστήρ Λ 62.
— ἐπεσυμένου πεδίῳ (as in Σ 147):
parenthetical, ὃς in 27 referring to
ἀστέρα. See on 505. For the gen.,
see on 23.
27. ὃς: refers to ἀστέρα, the second
half of the preceding verse being almost
parenthetical, as often. — ὅπωρης: po-
etic gen. of time. See M. 150. — ἔσων:
rises. — Second half-verse as in N 244.
28. πολλοί: μετ’ ἀστράσι: in the
midst of many stars which its light
outshines. Cf. 317.
29. κύν’ Ὄρεων: 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 be-
hind that of Orion, the hunter. — Sec-
ond half-verse as in 506, Σ 487, ε 273.
30. κακὸν . . . τέτυκται: this se-
condary feature in the comparison is
equally applicable to Achilles. The
whole simile is one of the most strik-
ning and perfect in Homer.—The heli-
cal 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 signi-
ficance (κακὸν . . . τέτυκται 30). —
πυρετὸν (here only): fever. For this
simile, cf. Sirius ardor, ille sitim
morbosque ferens mortalibus
aegris, nascitur et laevo con-
δός τοῦ χαλκὸς ἐλαμπε περὶ στήθεσσι θέοντος.
φιορεῖν δ’ ὁ γέρων, κεφαλὴν δ’ ὁ γε κόψατο χερσὶν
υψὸς' ἀνασχόμενος, μέγα δ’ οἰμώξας ἐγεγὼνεν
λυσόμενος φίλοιν ὑίον· ὁ δὲ προσάραυθε πυλάων
ἐστήκειν, ἅμοινον μεμάως Ἀχιλῆι μάχεσθαι·
tὸν δ’ ὁ γέρων ἐλεεινα προσηύδα χείρας ὀργυνός·
"Εκτόρ, μη μινέ, φίλοιν τέκος, ἀνέρα τούτων
οἶος ἀνευθ' ἄλλων, ίνα μη τάχα πότινον ἐπίστητι
Πηλεώνι δαμείς, ἐπεὶ ἥ πολύ φέρτερος ἐστιν,
σχέτλιος: αἴθε θεοῦς φίλος τοσσόνδε γένοτο,
ὁσον ἔμοι· τάχα κεν ἐ κόνες καὶ γύτες ἐδοιεν
κείμενον· ἥ κέ μοι αῖνον ἀπὸ πραπίδων ἄχος ἔλθοι·

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 στήθεσσι.
33. κεφαλὴν δ’ ὁ γε κόψατο: a common token of distress in all eastern countries. Cf. τυλίχθαν κοπτων (mourning) μέγαν ἐπ’ αὐτῷ (i.e. Stephen) Acts viii. 2.
34. ψός ο’ ἀνασχόμενος (as in M 138): σκ. χείρας from χερσίν. Cf. Ψ 686, and μυστήρες (suilors) ἄγαλμα | χείρας ἀνα-
σχόμενοι γέλῳ ἐκθανόν σ 99 f. — μέγα
δ’ οἰμώξας ἐγεγὼνεν: cf. μέγ’ οἰμώξει
Η 125, οἰμώξας δὲ θεοῦς μέγ’ ἀθανάτους
γεγὼνευ ν 370.
35. ὁ δ’ ἔτσι... ἐστήκειν (36): cf. 5 f.
36. ἅμοιον μεμάωσ: cf. Τρόις... Ἕκ-
tορι... ἅμοιον μεμακτες ἐποντο N 39 f.
37. οὐσία: adv. as in 408. —
χείρας ὀργυνός (as in Λ 351): stretching
out his arms toward his son.
38. τοῦτον (dem.): that, istum.
39. οἶος ἀνευθ' ἄλλων: cf. Τ 376 f.
40. For the first half-verse, cf. Τ 294; the second as in Α 169, Θ 144, 211.
41. σχέτλιος: relentless one (of
Achilles), an exclamation which at
once suggests the following ironical
wish. — αἴθε κτλ.: cf. Φ 428-433, and
ἀθ’ οὖτως, Ἔδωκε, φθονὸς Δι’ πατρὶ
γένοσ | ὡς ἤμοι ξ 440 f. — θεοῦς: em-
phatic before the verse-pause. — το-
σσόνδε: i.e as little.
42. τάχα κεν... ἐδοιεν: apodosis
to the foregoing wish. — κόνες καὶ
γύτες ἐδοιεν: cf. τολλοὺς δὲ κόνες καὶ
γύτες ἐδοιεν ΢ 271. But olonoc occurs
more often instead of γύτες. Cf. τὸν
γε κόνες τε καὶ ὀλονόκι κατέσφαγαν γ 259.
43. κείμενον: i.e. unburied, where
he fell, with no care on the part of
friends; cf. Ω 413 f. — ἥ κε... ἢθοι:
parenthetical, δ’ 44 referring to ξ 42.
ὅς μ’ νὶῶν πολλῶν τε καὶ ἔσθλῶν εὖνεν ἔθηκεν,
κεῖνων καὶ περνᾶς νῆσουν ἐπὶ τηλεδαπάων.
καὶ γὰρ νῦν δῶ παιδεῖ, Δυκάνα καὶ Πολύδωρον,
οὐ δύναμαι ἑδεῖν Τρῶων εἰς ἀστὶ ἀλέντων,
τούς μου Δαοθῆ τέκετο, κρείωσα γυναικῶν.
ἀλλ’ ἐι μὲν ζῴωσι μετὰ στρατῷ, ἢ τ’ ἄν ἔπειτα
χαλκὸν τε χρυσῷ τ’ ἀπολυσόμεθ’. ἕστι γὰρ ἐδον·
pολλὰ γὰρ ὡπασε παιδί γέρων ὄνομακλυτος Ἀλτῆς.
εἰ δ’ ἦδη τεθυάσι καὶ εἰν Ἄιδαο δόμοισιν,

— αἰνὸν ἄπο πραπτίθων ἄχος θεοῦ:. corresponds to the expression αἰνὸν ἄχος καθιεν καὶ θυμὸν ἱκάνει Θ 147; cf. Ω 514. — ἄστι: const. with ἔθηκε.
44. ὅς με κτλ.: a rel. clause expressing cause, as often (he who). — εὖνεν: occurs here and 524 (εὖνεν ποίησας) only.
45. Cf. Φ 78, 454.
46. καὶ γὰρ νῦν: for even now. — Δυκάνα (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 ἑδέν: cf. the words of Helen δοῦ ο’ οὔ δύναμαι ἑδεῖν κοσμή-
tορε λαών, | Κάστορα θ’ ἵπποδαμον καὶ τὸς ἄγαθον Πολυνεκεία Γ 236 f. — Τρῶων . . . ἀλέντων: probably a gen.
absolute. — ἐι δ’ ἄστι ἀλέντων: see on 12.
48. Δαοθῆ: see Φ 85 ff., and on Φ 88.
49. μετὰ στρατῷ: sc. ’Αχαιῶν, whither they would be taken if they were spared. — ἢ τ’ ἄν ἔπειτα: then certainly, introduces the apodosis of a conditional clause.
50. χαλκὸν: gen. of price. — ἀπο-
λυσόμεθα: mid., since it refers to the person in whose interest the money is paid. Cf. Ω 118, 146. — ἐστι γὰρ
ἐδον: as in Κ 378. Cf. νῦν δέ τ’ ἐδον ἔστεσ Δ 767. — ἐδον: i.e. ἐν δόμῳ.
51. ἐπασε: 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) | πρῶθ’ ἐκατὸν θοὺ δωκεν, ἐπαιτα δὲ χλε’ ῥεστη, | αλγας ὴμοι καὶ δις
Λ 243 ff.; and the special offer of
Agamemnon, to appease Achilles,
τῶν (his daughters) ἢν κ’ ἔθλησι, φίλην ἄναδεν (without such gifts)
ἄγεσθαι | ἐπὶ ἄρκην Πήλησο 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 dovered) in
88 and in Z 304. — ὄνομακλυτος:
occurs here only. — Ἀλτῆς: father of
Laothoë.
52. This verse occurs, with very
slight changes, δ 834, ο 360, ι 208,
ω 264. — καὶ εἰν Ἄιδαο δόμοισιν (sc. εἰσι): a second clause, repeating
the thought of the first half-verse, repeating
more definite and picturesque form. Cf.
άλγος εμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα. λαοῖς δὲ ἀλλοισι μινυνθαδιάτερον ἄλγος ἔσσεται, ἥν μὴ καὶ σὺ θάνης 'Αχιλῆι δαμασθείς. ἀλλ' εἰσέρχεστε τεῖχος, ἐμὸν τέκος, ὡφρα σαώσης Τρώας καὶ Τρώας, μηδὲ μέγα κῦδος ὀρέξῃς Πηλέθη, αὐτὸς δὲ φίλης αἰώνος ἀμερῆς. πρὸς δὲ ἐμὲ τὸν δύστηνον ἐτι φρονέουτ' ἐλέησον, δύσμορον, ὃν ὅπα πατήρ Κρονίδης ἐπὶ γήραος οὐδῆ ἀεί ἐν ἀργαλεῖ φθίσει, κακὰ πόλλα ἐπιδόντα.

6, 72, 168, 179, 231, 475, and ἐμεὶ ἵωτος καὶ ἐκεῖ ἱσχεῖν δερκομένου Α 88, ὡφρα δὲ μοι ἵωτε καὶ ὡφρα φάος ἱελίου Σ 61.

53. ἄλγος (sc. ἔσσεται): the subj. is the thought contained in the previous verse. — μητέρι: a more condensed expression for μητέρος θυμῷ. — τοὶ: includes together μητέρι with the personal designation implied in ἐμῷ θυμῷ. This relative clause serves to prepare for the contrast which follows.

54. μινυνθαδιάτερον: since Lycaon and Polydorus were of far less consequence than Hector to the safety of the city. Cf. 507.

55. ἥν μὴ καὶ: if only not.

56. τέκος: more endearing than νῖός. — ὡφρα σαώσης κτλ.: this motive precedes on account of 54 f., but the possibility of saving the Trojans depends upon his own preservation, as is developed in the following clauses, which also depend upon ὡφρα.

57. Τρώας (fem.): elsewhere Τρῳάδας (Z 442), or Τρώιάδας (Σ 122). — μέγα κῦδος ὀρέξῃς: i.e. by his victory over you. Cf. ἐμῷ δ' ἵωτ σου διαμένῃ σοὶ ξοῖς ἐμοὶ δῶσειν Ε 653 f.


59. πρὸς δὲ: and besides. — τὸν: not the Attic use of the article; it is here like οὗτος. — ἐτι φρονεῖται: still conscious. This expression is used, instead of the simple word ‘alive’ (cf. T 335), with reference to the dreadful scenes Priam was to witness at the destruction of Troy, which would surely follow Hector’s death.

60. ἔτι γήραος οὐδὲ (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. αἰθή ἐν ἀργαλεί: sc. in consequence 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 occurs often in later Greek (cf. τὰ χαλεπῶτατα ἐπιδόντα Xen. Anab. iii. i. 13), is not found elsewhere in Homer, except perhaps in σοῖς δ' ὀφθαλμοῖς ἐπῆφει υ 233.
νίας τ’ ὀλλυμένους ἐλκηθεῖσας τε θύγατρας,
καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαῖῃ ἐν αἰνῇ δημοτῆς,
ἐλκομένας τε νυνὶς ὀλοίρι ὑπὸ χεροῦ Ἀχαιῶν.
αὐτὸν δ’ ἀν πῦματον μὲ κύνες πρῶτης θύρησιν
ὁμηται ἐρύουσιν, ἕπει χειρὶ χαλκῷ
τύφας ἢ ἑ βαλῶν μεθέων ἐκ θυμὸν ἐληταῖ.
οὖς τρέφον ἐν μεγάρουι τραπεζῆς θυραωροῦς,

62. νιάς κτλ.: this and the following
accusatives are exegetic of κακά 61. — ἀληθεύεις: the fate of Cassand-
ra, according to later tradition. Cf.
the words of Hector to Andromache
πρὶν γ’ τι σῆς τε βοηθοῦσ’ ἔλημαμοι
πνεύσθαι Ζ 466.

63. θαλαμοῦς: the context shows
that Priam is thinking of his sons and
sons-in-law. Cf. πεντῆκοι’ ἤπειραν θά-
λαιμα ξεστοῦ λήδοι, | . . . ἐνθα δὲ παῖδες |
κομωτὸ Πράμου . . . | κομωτὸ δ’
ἐπερωθεὶς ἑπαντο... | δάδεκ’ ἤπειραν τέκνοι
θάλαιμα Ζ 244-248. — κεραῖζομένους: laid waste; cf. Ω 245.

64. βαλλόμενα προτὶ γαῖῃ: the fate
of Astyanax, as depicted in the later
epics, is developed from this passage.
Cf. Ω 735, and ‘Happy shall he be,
that taketh and dasheth thy little ones
against the stones’ Psalm cxxxvii. 9.
— ἐν αἰνῃ δημοτῆς: i.e. the strife still
raging within the city after its capture.

65. νυνὶς: 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. πῦματον: acc. masc. as pred.
with μέ, and taking up the thought
of κακὰ πῦλα’ επιδύντα Ζ 61. — πρῶτης
θύρησιν: at the gate in front, which
led from the street to the court of the
palace. So ἐν προδόρωι (the gateway)
in 71. Cf. ἐν πρῶτης θύρησιν Α 255,
ἐπὶ προδόρῳ ῥ 103.

67. First half-verse as in Α 454. —
πρωτάκων: fut. (see ΗΑ. 427 ὃ; G. 1692,
s.v. ἐρώμω) with ἂν as in 49, though this
const. is questioned by many scholars.
See ΗA. 845; G. 1303. — For the
thought, cf. ‘In the portion of Jezreel
shall dogs eat the flesh of Jezebel’ 2
Kings ix. 36.

68. τύφας ἢ βαλῶν: distinguished
in meaning as in Τ 378. — μεθέων ἔκ
θυμόν θεοτα: aor. subjv. in the sense of
a fut. perfect. Cf. 362, and θυμῶν
ἀπὸ μελέων δόναι δόμον Ἀδων ἐποῦ Ὁ 131.
Cf. also the fate of Priam in Verg.
Aen. ii. 557 f. lacet ingens litore
truncus, | avulsumque humeris
caput, et sine nomine corpus.

69. οὖς τρέφον: this rel. clause is
but loosely connected with the fore-
going principal clause (66 f.). Its
chief reference is to the following
principal clause (70 f.), which paints
in still stronger colors the picture sug-
gested before. — τραπεζῆς: as table
οἱ κ’ ἐμὸν αἶμα πῶντες ἀλύσσοντες περὶ θυμᾶ
κείσοντ’ ἐν προθύρουσι. νέω δὲ τα πάντ’ ἐπέουκεν,
ἀρηκταμένῳ, δεδαίγμενῳ οξεὶ χαλκῷ
κείσθαι. πάντα δὲ καλὰ θανόντι περ, ὡτι φανήγ
ἀλλ’ ὅτε δὴ ποιῶν τε κάρῃ πολιῶν τε γένειων
αιδῶ τ’ αἰσχύνωσι κῦνες κταμένου γέροντος,
tούτο δὴ οἰκτιστοῦν πέλεται δειλοῦσι βροτοῖσιν.”

ἡ ῥ’ ὁ γέρων, πολλὰς δ’ ἀρ’ ἀνὰ τρίχας ἑλκετο χερῶν

dogs, fed at the table of their master and therefore his favorites. Cf. Ψ 173, and οἰον τε τραχεῖς κόνις ἄνδρῶν ρ 309. Here as pred. with ὃς τρέφων. —
θυραμφέοι (here only) : to guard the
gate; pred. to indicate purpose. — For
the thought, cf. τάχ’ αὖ ἐφ’ ἄνεοι κῦνες
tαχέες κατέδωται... οὐς ἀφρεσὶ φ 363 f.
70. of: dem. — αἴμα πῶντες: ante-
cedent to ἀλύσσοντες (a word which
occurs here only), maddened with the
taste of blood. — περὶ θυμῆ: lit. round
about in heart. The representation of
a feeling as something surrounding or
covering the heart is common in Ho-
er. Cf. (Λόκοι) τοῦτον τε περὶ φρέσιν
ἀπέτος ἀθλη II 157.
71. πάντα: subj. of ἐπέουκεν. —
— ἐπέουκεν: are seemly. But the con-
trasting thought (74) which is fore-
shadowed here, shows that this is not
meant in an absolute sense, but only
in comparison with the old man. —
For verses 71–75, cf. the adaptation
by Tyrtaeus (Frag. 10, Bergk):

aινχρὰν γὰρ δὴ τοῦτο μετὰ προμάχουσι
πεῦντα
κείσθαι πρὸσε ἐνὼν ἄδρα παλαιότερον,
ἔδῃ λευκόν ἐχοντα κάρῃ πολιῶν τε γένειων,
θυμῶν ἀποπνεοὶ ἄλκμαιν ἐν κοίλῃ,
αιματηθέν τίδοῖα φίλαις ἐν χερῶν ἐχοντα—

aινχρὰ τάγ’ ὀβαλμοῖς καὶ νεκρωστὶν
ἰδεῖν —
καὶ χρὼν γυμνωθέντα: νέωι δὲ πάντ’
ἐπέουκεν,
δηρ’ ἐρατής ἠβησ ἄγλαδν ἄνθος ἑχρ.

72. ἀρηκταμένῳ: when he has fall-
en in battle. — δεδαίγμενῳ: describes
the corpse as it appears to the eye; cf.
Τ 211, 283, 292. — For the second half-
verse, see on 52.
73. καλά: becoming; cf. ἐπέουκεν
71. — ὡτι φανήγ: whatever may be ex-
pended to view. The clause is distributive
in force, and explains πάντα.
74. Cf. Ω 616.
75. αἰσχύνωσι: sc. by tearing
the corpse. In this sense δεκτίων is more
common; cf. 256, 404, Τ 26. — κταμέ-
νοι: 2 aor. mid. partic., pass. (and
usually perf.) in sense. Cf. 72, where
the perf. partic. repeats the thought of
the preceding.
76. ἰὴ: certainly. — Second half-
verse as in ο 408.
77. ἵ ὡ: with emphatic repetition
of the subj., as in ἵ ὡ γυνῇ ταμίαι
Ζ 390, ἵ ὡ Δίῳ δυνάταιρ γ 337, ἵ ὡ
βοῶν ἅλκων ἐπιβουκόλοι χ 292. — ἀνά:
const. with ἑλκετο. Cf. πολλὰς ἐκ κεφα-
lῆς. . . ἑλκετο χαίτας ὕψος ἑντὶ Δι
Κ 15 f.
τίλλων ἐκ κεφαλῆς· οὐδ’ ἔκτος θυμόν ἐπειθεν.
μῆτρα δ’ ἀδι̣ν’ ἐτέρωθεν ὄδυρετο δάκρυ χέωνα,
κόλπων ἀνιμεμήν, ἔτερηφι δὲ μαζῶν ἀνέσχεν·
καὶ μν δάκρυ χέων’ ἐπεα πτερόειν προσηύδα·
“Ἔκτος, τέκνων ἔμον, τάδε τ’ αἰδεο καὶ μ’ ἐλέπησον
αὐτήν, εἰ ποτὲ τοι λαθυκηδεα μαζῶν ἐπέσχον,
τὼν μνῆσαι, φίλε τέκνων, ἄμως δὲ ὸμον ἀνδρα
τείχεος ἐντὸς ἐῶν, μηδ’ ἀπὸς ἱστασο τοῦτο·
σχέλιος· εἰ περ γὰρ σε κατακτάνη, οὐ σ’ ἐτ’ ἐγώ γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκνον αὐτήν,

78. οὐδ’ . . . ἐπειθεν: could not persuade; so in 91. For οὐδὲ = ἄλλ’ οὐκ, cf. ὃν περὶ κῆρι φιλεῖ Ζευς . . . οὐδέ Ικτο γήρασι οὐδόν ὁ 245 f.
79. Cf. Ἀντιλαχός δ’ ἐτέρωθεν ὄδυρετο δάκρυ λειβὼν Σ 32. — ἐτέρωθεν: i.e. from another place on the wall.
80. κόλπων: lit. bosom, but here, as often, the fold of the garment which covered the bosom.— ἀνιμεμήν: loosening at the shoulder. — ἔτερηφι: with the other hand (the left). Cf. χειρ. . . 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 Clytaemnestra to Orestes, τόνδε δ’ ἄθεσαί, τέκνων, μαστόν Aesch. Cho. 896.
82. τάδε: pointing to her breast.
— αἰδεο καὶ μ’ ἐλέπησον: as in χ 312, 344. — See on Φ 74.
83. αὐτήν: in contrast to τάδε 82.
— λαθυκηδεα: occurs here only. — ἐπίσχον: held to your lips. Cf. 494, and οἶλον ἐπισχὼν Σ 489.

84. τὼν μνῆσαι: as in O 375. The pl. is used because έλ ποτε κτλ. includes a number of details.— φίλε τέκνων: for the gender of the adj., cf. θάλος, δει 87, and see HA. 633; G. 921.
85. τείχεος ἐντὸς ἐῶν: these words, though grammatically subord. to ἄμως 84, contain the gist of the command.— πρόμοος: what this word implies is developed in 458 f. Cf. ἐκ πάνων πρόμοος ἐμμεναι Ἐκτος δει Η 75. — τοῦτο: cf. 38.

86. σχέλιος (excl.): relentless one; of Achilles, referring to his unfeeling cruelty, as is shown by the following words.— ἐπι: if indeed. — κατακτάνη: the subjv. after simple ἐ is usually generic in Homer, but there are eight other cases like this. See GMT. 453.— οὐ ἔτι: no more. Hector would then be forever lost to them since Achilles (σχέλιοι) would not give back his body.— ἐγὼ γε: emphatic; “I, your mother”; more fully developed in ὧν τέκνων αὐτή 87. — οὐ ο’ ἔτι ἐγώ γε: as in π 23, ρ 41.
87. ἐν λεχέεσσι: these words carry the emphasis, for Hecabe could weep for
οὐδ’ ἄλοχος πολύδωρος: ἀνευθεὶς δέ σε μέγα νῦν Ἄργεϊων παρὰ γησὶ κύνες ταχέες κατέδονται.”

90 ὃς τώ γε κλαίοντε προσαυδήτην φίλων νῦν πολλὰ λισσομένων. οὐδ’ ἑκτορὶ θυμὸν ἔπειθον, ἀλλ’ ὦ γε μίμν’ Ἀχιλῆα πελώριον ἄσσον ἴόντα.

95 ὃς δὲ δράκων ἐπὶ χείη ὀρέστερος ἄνδρα μένησιν, βεβρωκὼς κακὰ φάρμακα’ ἐδο δὲ τέ μν χόλος αἰνός,

συμβαλαῖον δὲ δεδορκεῖν ἐλισσόμενον περὶ χείη ὃς ἑκτορ ἀσβεστον ἐχὼν μένος οὖν ὑπεχώρει, πύργῳ ἐπὶ προῦχοντι φαινών ἁσπίδα’ ἑρείσασ.

her son even though his body were lost. Cf. 353; also ἐν λεχέσαι δὲ θέτες (of Patroclus) Σ 352, and nec te tua funera mater | produxi, pressive oculos, aut volnra lavi, | veste tegens Verg. Aen. ix. 486 ff.

— αὐτή: emphasizes the identity of subj. though the predicates are contrasted (κλαίοντε and τέκνον). Cf. ὃς φάτο θαρσόνων, τῷ δ’ ἤρτυεν αὐτὸς ὀλέθρον π 448, μαία, τῇ ἡ μ’ ἔθελες ἐλέειας; σοὶ δὲ μ’ ἐφρεφες αὐτή τ 482.

88. First half-verse as in ω 294. Cf. εἴθ’ ἄλοχος πολύδωρος (here too of Andromache) Z 394. — πολύδωρος: an epithet applied to Andromache in the Πηδαί, and to Penelope in the Οδύσσεια. See on 51. — μέγα: strengthens ἀνευθεὶς.

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. ὃς τώ γε κλαίοντε προσαυδήτην βασιλῆα 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 λόντα: the same expres-
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όχθήσας δ' ἄρα ἐπεν πρὸς ὄν μεγαλήτορα θυμόν.
"ὦ μοι ἔγων· εἰ μὲν κε πύλας καὶ τείχεα δύω,

100 Πολυδάμας μοι πρῶτος ἐλεγχεῖν ἀναθήσει,
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλυμ ήγησασθαί
νῦχθ' ὑπὸ τῆνδ' ἀλον, ὡτὲ τ' ὠρετο δὶς Ἀχιλλεῦς.
ἀλλ' ἐγὼ οὐ πιθώμην· ἦ τ' ἀν πολὺ κέρδον ἤμεν.

105 νῦν δ', ἔσεί ἑλεσα λαὸν ἀτασθάλισιν ἐμῆσιν,
αιδέομαι Τρώας καὶ Τρῳὰδας ἐλκεσινῆτο
μὴ ποτὲ τις εἴπῃς κακώτερος ἀλλος ἔμειο·
"Εκτωρ ἤφι βίησι πιθήσας ὀλεσε λαὸν.'

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. — δῶς: 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. — ἐλεγχεῖν ἀναθήσει: cf. Ψ 408; also μῶμον ἀνάψαι η 86, and the contrasted expression ἀποθέσθαι ἐν ιτήν Ε 492.

101. ἄκλωμεν: sc. in Σ 254 ff.

102. ὑπὸ: during, a rare use of ὑπὸ, but cf. πάνω ὑπὸ μηνιδόν (during all the time my anger lasted) Π 202, and see ΗΑ. 808, 3 b; G. 1219, 3 b. — τῆνδ' ἡδις, i.e. the previous night. — ἐφερό: cf. αὐτάρ Ἀχιλλεὺς ἐφέρε δίφελος Σ 203, and for the opposite idea ἐν ἡμέραις καὶ ἀπομερήσις B 771 f.

103 = E 201, η 228. — ἦ τ' ἐν κτλ.: and indeed it would have been better (sc. πιθήσας). Cf. ἀλλά μ' ὑπήρεκαν (bore away) ταχές πόδες; ἦ τ' κε δηδόν | αὐτοῦ πήματ' ἔπαθον 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. — Τρῷαδας: see on 57. — ἀλκεσινῆτο: with trailing robes; used in Homer only of the Trojan women. Cf. 'Ελένη ταύτιστος Γ 228.

106 = φ 324. Cf. καὶ νῦ τις ἄτι εἴπῃς κακώτερος ἀντιβολήσας Τ 275. First half-verse as in Η 87; cf. Ψ 575. — κακώτερος: inferior in birth or prowess. So in Theognis ἄγαθοι = the nobles.

107. ἤφι βίησι πιθήσας: trusting to his might. Cf. χερσίν τε βίησι τε ἤφι πιθήσας Φ 315, βίη καὶ κάρτει ηθών ν 143, ο 139. — For the fact, cf. the words of Hector οὐ μου (i.e. Achilles) ἐγὼ γε φεύγωμαι... ἀλλά... στήσομαι Σ 306 ff.
ις ἐρέωσιν· ἐμοί δὲ τότε ἂν πολὺ κέρδιον εἰπή ἄντην ἢ Ἀχιλήα κατακτείναι τεκέοι σαμποδωθεσσαν καὶ κόρωθα βριαρῆν, δόρν δὲ πρὸς τεῖχος ἐρείσας αὐτῶν ἢν Ἀχιλῆας ἀμύμονος ἀντίος ἐλθὼ καὶ οἱ ὑπόσχωμαί Ἐλένην καὶ κτήμαθ' ἀμ' αὐτῇ πάντα μᾶλ', ὁσσα τ' Ἀλέξανδρος κούλης ἐνὶ νησοῦν ἡγάγετο Τροίην', ἢ τ' ἐπλετο νείκεοι ἄρχη.

108. First half-verse as in § 285; second, as in Z 410, H 28 (nearly). — τότε: in that case, i.e. if such a reproach must be mine.

109. ἄντην: fighting man to man, — with both the following clauses. It is placed first for emphasis, to express briefly the idea of taking up the struggle, after which the two possible results follow at once in disjunctive clauses. The sense of the whole is "to go through with a decisive struggle for life and death." Cf. άλλα μᾶλ' ἄντην | στήσουμαι, ἢ κε φέρρουσε ἡμίκρατος, ἢ κε φεροιμνήν Σ 307 f., νῦν ὑμῶν παράκεινται ἐναίκιον ἢ μάχεσθαι | ἢ φείγειν χ 65 f. But it would be more logical to leave the first alternative entirely out of the question, or make it subordinate to the second. "It would be better for me, in case I cannot return victorious, to perish."

110. ἦ κεν: or on the other hand. After ἦ alone in the first alternative. Cf. σήμερον ἢ δοιοῖν ἐπεύξει ʾΙππασιδησιὼν | ... ἦ κεν ἐμῷ ὑπὸ δυωρί τυπεὶς ἀπὸ θυμὸν διέλεος Λ 431 ff. κεν is not to be taken with διέλεος, but is merely a repetition and reinforcement of ἦν in 108. See M. 238 (sub fin.). — ἐνκλιώσι: here only.

111. εἰ δὲ κεν: by a slight anacolouthon the apodosis is forgotten, since the consideration here begun is interrupted in 122 by a self-interposed objection. See M. 324. — ἀσπίδα μὲν καταθεῖμαι: to indicate that he approached Achilles with peaceful intent. So Odysseus, in his fictitious narrative to Eumaeus, tells how he saved his life in Egypt αὐτῷ ἀπὸ κράτος κυνέν ... ἔθηκα | καὶ οἴκους ὄρμοιν, δόρν δ' ἐκβαλὼν ... | αὐτῷ ἐγὼ βασιλῆα ἐναίκιον ἠλθὼν ... | καὶ κόσα γολναθ' ἐλὼν· ὁ δ' ἑρόσματο καὶ μ' ἐσώσῳν ξ 276–279.

112. αὐτός: myself, in distinction from his weapons, i.e. unarmed.

113. Ἐλένη ... ἀυτῇ: as in Γ 458, H 350. — Ἐλένην: obj. of δωσέμεν 117. — κτήμαθ' ἀμ' αὐτῇ: the treasures together with her. The emphatic αὐτῇ is justified by the contrast between the person and the things belonging to him. — ἀμα: differs from σύν, since it always carries, as its fundamental idea, the notion of going with. See on Τ 192.

115. ὁσσα ... Τροίηνε (116): as in H 389 f.

116. ἦ τε: assimilated in gender to the following pred. noun ἄρχῃ. It in-
δώσεμεν Ἄτρείδησιν ἄγειν, ἀμα δ' ἀμφὶς Ἀχαιῶι ἀλλ' ἀποδάσσεσθαι, ὅσα τε πτόλεμος ἦδε κέκευθεν.

120 Τρωσίν δ' αὖ μετόπισθε γεροῦσιν ὥρκον ἐλωμαί μή τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι, [κτήσιν, ὅσην πτολίθηρον ἐπήρατον ἐντὸς ἑργεῖν.]

ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός;

μή μιν ἐγὼ μὲν ἰκώμαι ἰών, ὃ δὲ μ' οὐκ ἐλεήσειν οὐδέ τί μ' αἰδέσεται, κτενεῖ δὲ μὲ γυμνὸν ἔοντα

125 αὐτῶς ὃς τε γυναῖκα, ἑπεί κ' ἀπὸ τεῦχεα δύω.

ου μὲν πως νῦν ἐστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

cludes in thought the carrying off of Helen as well as of the treasures. — 

117. δωσιμεν. ἀγειν: as in Η 361 (nearly). — ἀμφὶς: besides the possession which came with Helen, which would fall to the Atreidai alone. Cf. χωρὶς δ' Ἄτρειδης ... δῶκει ... μὲν Η 470 f., χωρὶς δ' αὖθι Ἑλένη Ἀθηναῖος πέρα κάλλιμα δώρα δ' 130. — ἀμφὶς Ἀχαιῶι ἀλλα (118): yet others besides to the Achaean.

118. ἀποδάσσεσθαι: sc. as an indemnity. In making this offer Hector would be consenting to the demand of Agamemnon in Γ 286 τιμὴν δ' Ἀργείων ἀποτίμεμεν, ἦν τιν' θοικεν.

119. In this subjv. clause (ΗΑ. 868; G. 1355) the possibility introduced by εἰ δὲ κεῖ 111 is followed out, though the sentence does not seem to be conceived as depending any longer on εἰ. — Τρωσίν: 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 γερούσιων): i.e. to be taken by the γερούσιοι for the people. Cf. δημογέροντες Γ 149. — ὅμαι: shall take for myself, i.e. shall assume the responsibility of the oath. Cf. ἐμεύ δ' ἔλεος μέγαν ὥρκον δ' 746.

120. Second half-verse as in Σ 511. — δάσασθαι: this aor. inf. following the fut. inf. κατακρύψεων is very strange, yet an aor. follows ὁμοια in Β 373 ὡμοια μη ... μυθήσασθαι, and δ' 253 f. ὅμοια ... μη ... ἀναφηναι.

121 = Σ 512. — ἕντος ἑργεῖ: holds within.

122. See on Φ 562.

123. μή: ah! lest. See on Φ 563.

— ἰκώμαι: i.e. as ἱκέτης. Cf. τὴν ἱκέτην φεύγων Σ 200. — δ' ἐδ. . . . αἰδέσεται (124): as in Ω 207 f. (almost).

124. μ' αἰδέσεται: sc. in my character of ἱκέτης. Cf. Φ 74 f. — γυμνὸν: unarmed. — The threefold repetition of με in 123 f. is worthy of note.

125. αὐτῶς: just as I am. Cf. αὐτός in 113, and ἄλλ' αὐτῶς ἐτί τάφρον ἰὼν Τρώεσσι φάνηθι (Iris to Achilles) Σ 198. — ὃς τε γυναῖκα: being γυμνὸν 124, and hence unable to resist. — δῶ: aor. subjv. introduced by ἑπεί κε, and equivalent to a fut. perfect.

126. οὐ μὲν πως νῦν ἐστιν: it is in
τῷ ὀριζέμεναι, ἃ τε παρθένος ἡθεός τε, παρθένος ἡθεός τ᾿ ὀριζέτον ἄλληλουν.
βέλτερον αὐτ᾿ ἔριδι ἐυνελαυνέμεν ὅτι τάχιστα.
130 εἴδομεν, ὑποπτέρω κεν Ὀλύμπιος ἥχος ὠρέξῃ.
ὡς ὁρμαίνε μένων, ὡδὲ οἱ σχεδὸν ἥλθεν Ἀχιλλεύς
ἰσος ἐνυπαί, κορυθαίκη πτολεμιστῇ,
σείων Πηλιάδα μελίνη κατὰ δεξιόν ὁμον
δεινήν· ἀμφὶ δὲ χαλκὸς ὑλίμπετο εἰκελος αὐγῇ
135 ἦ πυρὸς αἰθομένου ἡ ἡμίλον ἀνίωντος.
"Εκτορα δ᾿, ὡς ἐνόησεν, ἐλεοτρόμος· οὐδ᾿ ἄρ’ ἐτ᾿ ἐτήθη
αὐθὶ μένεν, ὁπίσω δὲ πύλας λίπε, βὴ δὲ φοβηθεῖς.

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 δρυὸς: 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 οὖ γάρ ἀπὸ δρυὸς ἐσσι παλαιφάτου (of ancient story) οὐδ᾿ ἀπὸ πέτρης, ἄριῃ σπρήγγεν. Cf. Heiod. Theog. 35 ἀλλὰ τί 
μοι παῦρα περὶ δρυὸν ἢ περὶ πέτρην.
128. For the epanalepsis, see on T 372.
129. ἔριδι ἐυνελαυνέμεν: cf. T 134, Φ 394. 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, ἤν τινα μήτιν ἐν στήθεσι κέκειν η γ 18.
131–166. Hector flees before the on-rushing Achilles. His threefold circuit of the city.
131 = Φ 64 (almost).
132. ἐνυπαί: see on T 69. — κορυθαίκη: the only occurrence of this word instead of the usual κορυθαλώς (cf. T 38). For the thought, cf. ἀμφὶ δὲ 
πῆλης | σμερδαλέον κροτάφοις τυμάσσεται καιρικη 
μαραμένου Ω 608 f.
133. Πηλιάδα μελίνη: see on Φ 162.
134. ἀμφὶ: around him, i.e. upon his body; cf. 32. — χαλκὸς: his bronze armor.
136. Cf. T 14, T 421. First half verse as in O 422. — In spite of Hector’s resolution (129 f.), the approach of Achilles again unmans him.
137. ὅπισω λίπε: left behind him.
Cf. κατὰ δ᾿ ἄμμε λίπον . . . διασθέν κ 209, διασθεν . . . κατέλεινον Ο 88 f. — πύλας: the Scaean gate. — βὴ δὲ φοβηθείς:
Πηλείδης δ’ ἐπόρουσε ποσὶ κραταίνοις πεποιθῶς.
ήτε κύρκος ὁρεσφίων, ἐλαφρύτατος πετεινῶν,
ρημίδως οἴμησε μετὰ τρήρωνα πέλειαν·
ὥς ἔδε θ’ ὑπαίθα φοβεῖται, ὡδ’ ἐγγύθεν ὅζυ λεληκὼς
ταρφὲ ἔπατοσε, ἔλεεν τέ ἐ θυμὸς ἀνώγει·
ὡς ἀρ’ ὅ γ’ ἐμμεμαῖς ἤδης πέτετο, τρέσε δ’ Ἐκτὼρ
τείχος ὑπὸ Τρώων, λαψηρὰ δὲ γοῦνατ’ ἐνώμα.

οἰ δὲ παρὰ σκοπηήν καὶ ἐρινεῦν ἣμεμόεντα
teίχος άλευ ὑπὲκ κατ’ ἀμαζίτων ἐσσεύντο,
krouνῶ δ’ ἰκανον καλλιρρών, ἐνθα τε πηγαί

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 Ζ 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. Æn. xi. 721 f.

140. οἴμησε (gnomic) μετὰ: εἰσορθά after; cf. 308, 311. — τρήρωνα πέλειαν: cf. τῷ δὲ βάτης τρήρων πελειών θυμάτω (in their movements) ὑμοὶ (of Hera and Athena) Ε 778.


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 Κ 358. See on Χ 24.

145. σκοπηήν: 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 (ὅς Τρώων σκοπᾶς ἤς... τομβῇ ἐπ’ ἄρκοτα-τῷ Ἀλευτᾶς γέρνηστος Β 792 f.), since that must have been far from the wall.

— ἐρινεῦν: a fig tree which stood near the city on a height slightly northwest of the Scaean gate. Cf. λαδὶ δὲ στῆσον παρ’ ἐρινεῦν, ἐνθα μάλιστα | ἀμβατὸς ἔστι πόλις Ζ 483 f., and παρ’ ἐρινεῦν ἐσσεύντο ἤμενος πόλιος Λ 167 f.

146. τείχος υπὸ: out from under cover of the wall, the only instance of this combination. Cf. 144. — ἀμαζίτων: here only. Cf. οἴ δ’ ἵσαρ ἐκβάλλεις λείην ὄδων, ὃ περ ἀμαζίων αὐλ. 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
δοιαὶ ἀναίσσουσιν Σκαμάνδρου δινήγετος.
ἡ μὲν γάρ θ' ὕδατι λιαρῷ βέει, ἀμφὶ δὲ καπνὸς
γίγνεται ἕξ αὐτής ὡς εἰ πυρὸς αἰθωμένων.
ἡ δ' ἐτέρη θέρει προρέει ἕκκινα χαλάζῃ
ἡ χιόνι ψυχρῇ ἤ ἕξ ὕδατος κρυστάλλῳ.
ἐνθα δ' ἐπ' αὐτάσων πλυνοὶ εὑρέεσ ἔγγος ἐσοιν
καλοὶ λαῖνειν, ὁθι εἶματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι καλαὶ τε θύγατρες
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱὰς Ἀχαιῶν.
τῇ ρὰ παραδραμέτῃ, φεύγων, ὃ δ' ὅπισθε διώκων.
πρόσθε μὲν ἐσθλὸς ἐφευγε, δίωκε δὲ μὲν μέγ' ἀμέίνων,
καρπαλίμως, ἐπεὶ οὐχ ἱερήνον οὐδὲ βοεῖν ἀρνύσθην, ἄτε ποσοῖν ἅθλια γίγνεται ἄνδρῶν, ἀλλὰ περὶ ψυχῆς θεον Ἐκτορός ἵπποδάμωο. ὡς δ' ὁ ἀθλοφόροι περὶ τέρματα μόνων ἵππων ἐπι αἵμα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄθλουν, ἡ τρίπος ἣ γυνή, ἄνδρὸς κατατεθηκὼς· ὡς τὸ τρίς Πριάμου πόλιν περιδίνηθην καρπαλίμοις πόδεσι· θεοὶ δὲ τε πάντες ὀρὼν τοῖς δὲ μύθων ἦρχε πατήρ ἄνδρῶν τε θεῶν τε· "ὦ πόποι, ἡ φίλον ἄνδρα διωκόμενον περὶ τεῖχος verb, and the addition of the descriptive epithets ἠθικός and μέγ᾽ ἄμεσων. — ὲβενγε, διακε: this juxtaposition of the contrasted words (with chiasmus) adds emphasis.

159. καρπαλίμως: connected with the leading thought (157), since 158 is parenthetical. See on T 358. — ἱερήνον: an animal for sacrifice. — βοεῖν: an oxhide, a frequent prize in the games. Cf. παρέχοντες (sc. the Egyptians) διῆλα κτήμα καὶ χλαίναι καὶ δέρματα Hdt. ii. 91.

160. ἀρνύσθην: they were striving to win. ἀρνύσθη bears the same relation to αἱρομαι as capto to capio. — ἦν: includes both ἱερήνον and βοεῖν, in a generic sense. — ποσοῖν ἄνδρῶν: i.e. for the foot race.

161. Cf. neque enim levia aut ludicra petuntur | praemia, sed Turni de vita et sanguine certant Verg. Aen. xii. 764 f.

162. ἀθλοφόροι: cf. 22. — τέρματα: of a single goal, as in Ἄ 309, 358. — The point of comparison is the speed of the contestans. 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 σι: but there (dem.), at the starting point, at the opposite end of the course from the τέρματα. — κεῖται: in English, “stands.”

164. ἡ τρίπος ἢ γυνή: cf. the prizes at the games in honor of Patroclus, Ἄ 259 ff. — γυνή: a female slave. — ἄνδρὸς κατατεθηκὼς: i.e. at the funeral games in his honor. Cf. Ἄ 630 f., 679 f.

165. περιδίνηθην: occurs here only. — Cf. ter circum Illiacos raptaverat Hекторa muros Verg. Aen. i. 483.

166. ὀρῶντα: mid., suggesting the feeling of sympathy among the gods. Cf. Ὄ 23, and Τρῶων πόλιν εἰσορῶντες Δ 4.

167–168. The gods deliberate concerning Hector’s fate.

167 = Ὄ 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 πόποι: alas! See on Ἄ 293.
ΩΜΗΡΟΥ ΙΛΙΑΔΟΣ Χ.

169. ὰφθαλμοῖσιν ὀφρώματι: 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 Π 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, εἶ ποτὲ τού χαρίτιν ἐκ τχνον ἐρεῖναι, ἢ εἴ ἔδη ποτέ τοι κατὰ πίνακα μηρί ἔκκα | ταῦρῳ ἢ δ’ ἀείγων, τόδε μοι κρῆνον ἔδειδρων Α 39 ff.

171. Ἰδης εἰν κορυφῇσι (as in Α 183, Ξ 332, Ο 5): we learn from Θ 47 f. (Ἰδην δ’ ἐκανεν... Ἐφιγενον... ἔνθα δὲ ὅλος τεμενος βωμός τε θυήσει) 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). — ἄλοπες δ’ αὔτε: without a preceding ἄλοπες μὲν, as in Ω 511; cf. Τ 53.

172. ἐν πόλει ἄκρωτῃ: 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 ὦ μοι ἐγών, ὅτε μοι Ζαρπηδόνα φιλτατον ἀνδρών | μοίρα... δαμητάτε, | διχάθα δέ μοι κράδη μέμονε φρεσὶν ὀρμάινοτι, | ἦ μοι ἕως ἔντα... | θείων ἀναρτάζει... | ἦ ἦδη ἐπὶ χερσὶ Μενοιτίδαο δαμάσανο Π 433–438.

175. σαάσσομεν: fut. indicative. So δαμάσσομεν 176. — ἦδη: 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’ ἀλλάων ἀλλάων ἄνδρόν δαμασασαν (sc. Ζεύς) Σ 432.

177 = Α 206, Η 33, Θ 357, and several times in the Odyssey.

178. πάτερ ἄργυκέραυν: as in Τ 121, where see note. A similar and more common formula is alvtrate Κρο-νίδη, ποίων τὸν μῦδον ζειτε, as in Α 552. — οἶνον ζειτε: as in Η 455, Θ 152, Π 49, and elsewhere.
ἀνδρα θυητον ἐόντα, πάλαι πεπρωμένον αἰσθ.

180 ὡς ἐθέλεις θανάτοιο δυσηχέος ἐξαναλύσαι;
ερδ’· ἀτάρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι." 

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
“θάρσει, τριτογένεια, φίλον τέκος· οὐ νῦ τι θυμῶ
πρόφρον μυθέομαι, ἐθέλω δὲ τοι ἦπιος εἶναι.
185 ἔρξον, ὅτι δή τοι νόος ἐπλετο, μηδὲ τ’ ἐρώτει.”
δὲ εἰπὼν ὄτρυνε πάρος μεμανιν Ἀθηνὴν.
βὴ δὲ κατ’ Ὀυλύμποιο καρήνων ἀίξασα.
"Εκτοράς δ’ ἀσπερχές κλονέων ἐφεπ’ ὦκυς Ἀχιλλεύς.

179-181 = Π 441-443 (the reply of Hera to the words of Zeus quoted on 174).
179. πεπρωμένον αἰσθ: i.e. doomed to death. — The second half-verse illustrates the principle stated in the note on 52.
180. ὡς: with reference to πεπρωμένου 179. "Turning back, as it were, the decree of fate." — δυσηχέος: usually applied to war (cf. πολέμῳ δυσηχέος B 688), but here, as in Σ 464, to death which comes in the roaring combat. — ἐξαναλύσαι: set free again, from the bonds of death, in which, as one πάλαι πεπρωμένον αἰσθ, 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. — ἐρδε (concessive): do it if you will; followed by the warning ἀτάρ οὐ τοι κτλ., in which the neg. is placed first for emphasis. — ἄλλοι ἄλλοι: in appos. with τάρτες.
182 = Τ 19, and elsewhere.
183 f. = Θ 39 f. (Zeus to Athena).
— θυμὸ πρόφρον: with serious pur-
189. μεμβρόν ἑλάφους: cf. μεμβρόν ... τέκος ἑλάφους ταχεῖς Θ 248.
190. ὅρσας: starting it.
191. τὸν: placed before the conj. in order to call attention to its reference to κῶν 189, since the subj. now changes to μεμβρόν, returning, however, to κῶν in 192. — εἰ πέρ τε ... ἀλλὰ τε (192): see on Τ 164.
192. ἀνιχνεύων: occurs here only.
— θεί έμπεδον: so in N 141 of a rolling stone, and ν 86 of the Phaeacian ship.
193. οὐ 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, Ε 789. — πυλῶν Δαρδανίων: elsewhere called the Scaean gate. The gen. probably depends on ἄρμῃσε (Η.Α. 739; G. 1099), since 196 is almost parenthetical. — The road on which they ran is apparently at some distance from the city wall.
195. εὐμήτητος ὑπὸ πύργων: under the protection of the walls. Cf. εὐμήτητων ἀπὸ πύργων M 154, εὐμήτητον ἐκ πύργου Π 700. The pl. embraces the walls and towers together as the defences of the city. Cf. πύργων ἡγιασμός, ἐλαρ (protection) ἵππων τε καὶ αὐτῶν Η 338.
196. εἰ πως: with the opt. in a clause of wish from the thought of Hector. — οί: for the dat., cf. ἀλέξεμεν ἀλλήλους Γ 9.
197. προπάροιτον (temporal): before Hector could carry out his purpose. Cf. ἀλλά σφι προπάροιτῃ φάνη μεγά ἔργον Ἀργος Λ 734. — ἀποστρέψασθε: cf. 18. — παραφθάς: “coming up alongside.” — Similar is the advice of Odysseus to Diomed in regard to the pursuit of Dolon, εἰ δ' ἀμε παραφθήσαι πόδεσιν, | αἰεὶ μὲν ἔτι ρήμα ἀπὸ στρατιάς προπηλεύει (press) | ... μὴ πως προτι ἀπὸν ἀλέξῃ K 346 ff.
198. ποτὶ πτόλιος: on the side toward the city. Cf. πρὸς μὲν ἀλὸς Καρας K 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 οὐδέ κεν ἐνθα τεῦν ἄγε μένος καὶ χεῖρα δνοῦτο (disparage) N 287.

200. ο ὁν: the one, the other. — Vergil imitates this simile as follows: ac velut in somnis, oculos ubi languida pressit | nocte quies, nequiquam avidos 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. μάρψας ποσίν: as in Φ 564. — οὗ (dem.): he, in turn; cf. Φ 198.

202. πῶς δέ 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 ὑπεξ-φυγεν: cf. ὑπέκφυγε κῆρα μελαινήν Ε 22, ὑπέκφυγε κῆρα κακήν μέλαινος θανάτου Π 687.

203. πῦματον τε καὶ ὑστατον: “for the very last time.” Cf. ὑστατα καὶ πῦματα σ 685, v 13, πῦματον τε καὶ ὑστατον ι 116. — εἰ μή οἱ ἦντερο ἐγγύθειν (204): “had not stood at his side.”

204. οὗ . . . γοῦνα: as in Τ 93, where see note.

205. λαοῖς: i.e. the Greeks, who could easily have approached Hector, since he was running at some distance from the wall 194–198. — ἄνενε: cf. ἀλλ' ἐγὼ οὐκ ἔλον. ἀνά δ' ὅφροι νεῖον ἐκάστῃ, | κλαιεῖν ι 468 f. The Greeks still toss the head backward to express dissent.

206. ἦν: final a here is really long, being the result of contraction (ἔα), but is shortened before a word beginning with a vowel. Hence the hiatus is justifiable.
207. ὁ δὲ: but he himself, i.e. Achilles. — δεύτερος: cf. ὁ δὲ τ' ἄχριναι ἑτερος ἔλθων Σ 320. — For the whole verse, cf. ἦν μὴ τις Ἀχαιῶν χαλκοχιτωνιῶν | βαλείς ἐπεξαύνεις βαλέειν, ὁ δὲ δεύτερος ἔλθει K 367 f.

208. First half-verse as in E 438, Τ 447 (where see note). — ἄλλα δὲ: 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 60–72 (almost), where Zeus weighs the destinies of the Greeks and Trojans.

209. πατὴρ: brief for πατὴρ ἀνδρῶν τε θεών τε. — ἐπάνω: spread. — τάλαντα: cf. Τ 223, and γνώ γὰρ Δίος ἱππά τάλαντα Π 658. — This symbolic use of the scales has often been imitated. Cf. Jupiter 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. 999 ff. So in the Old Testament, ‘Thou art weighed in the balances and art found wanting’ Dan. v. 27.

210. κῆρον τανάτοιο: here referring to complete ruin, but in the corresponding passage in Θ only defeat is meant. — ταναλεγόμενοι: long lamented (“bringing long grief”), from ταναλός and ἀλέγομαι. Cf. ἀλεγευμένος.

212. ὁπις: raised the scales, to let them swing free. — μέσσα: by the middle; pred. to τάλαντα. — αἰσθανόν ἡμαρ: the day of fate, i.e. of death. See on Τ 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. χειρὸς δ' εἰς 'Αιδαο: went down to the abode of Hades. Cf. the opposite decision αἰτὶ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ Πολυδωτερίᾳ ἐξέσθην, Τρῶν δὲ πρὸς οὐρανὸν εὐρὼν ἀερθεν Θ 73 f. — λατέν ἤ δ' 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.
Πηλεύνα δ᾿ ἵκανε θεά, γλαυκώπης Ἀθήνη,
άγχοι δ᾿ ἱσταμένη ἔπεα πτερόντα προσημόνα.

“ὡς οὔ δὴ νῦν γὰρ ἐκόπτα, διὰφθείρε φαίδημ’ Ἀχιλλεύν,
οἰς οὐσθαί μέγα κύδος Ἀχαιοίσι προτί νήσος,
Ἑκτόρα δημόσατε μάχης ἀτὸν περ ἑόρτα
οὔ οἱ νῦν ἐτί γάρ ἑστὶ πεφυγμένον ἦμεν γενέσθαι,
οὐδ᾿ εἰ κεν μάλα πολλὰ πάθοι ἐκάργγος Ἀπόλλων
προπροκυλινδόμενος πατρός Δίσ οἰκιόχοιο.

ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἁμπνυ, τόνδε δ᾿ ἐγὼ τοι
οἰχομένη τεπθῆσθω ἐναντίβιον μαχασθαι.”

ὡς φάτ᾽ Ἀθηναῖ, ὡς ἔπεθετο, χαίρε δὲ θυμῷ,
στῆ δ᾿ ἄρ’ ἐπὶ μελίς χαλκογλῶχινος ἑρεσθεῖς.

ἡ δ᾿ ἀρα τὸν μὲν ἐλέπτε, κιχήσατο δ᾿ Ἑκτόρα δίον

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; em-
phatic in view of Zeus's decision and
Apollo's departure. — νἄλ γε: we two.
— ἐκλατ κτλ.: cf. οὐκείτι νῶι | ἔλαμα
αὐτῷ περ νουτησμέν ἐκ πολέμου Ρ 238 f.
217. οἰσιθαί: the mid. usually
signifies the carrying off of prizes won
in battle. — Ἀχαιοῖσι: in the eyes of
the Achaeans.
218. μάχης ἄτον: the usual expres-
sion is ἄτοσ πολέμοιω, as in Ζ 203. Cf.
δόλων ἄτ᾽ ἢδὲ πόνοιο Λ 430.
219. The asyndeton shows the ex-
citement of the speaker. — οὐ νῦν ἐτι
γέ: now at least no longer. The ex-
pression of time is here emphasized
by γέ, as in 216 by its position. —
πεφυγμένον γενέσθαι: a periphrasis for
φυγεῖν. So in Ζ 488 πεφυγμένον
ἵμματι = πεφυγέναι. Cf. πεφυγμένον
ἐπαιτά: 455.
220. οὔδ᾿ εἰ κεν: not even in case;
see on T 322. — πολλὰ πάθοι: should
concern himself much.
221. προπροκυλινδόμενος: 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 Λ 66.
222. στῆθι: stop. — ἁμπνυ: take
breath; second aor. act. inv. with ἅ.
The second aor. mid. ἐκπνύστι has ἁ.
Cf. κλόθαι and ἐκλάτ, πῖθαι and ἐτεῖ, the
thematic form in each case having the
stem vowel short.
223. πετῆσθαι: epic fut. (not fut.
perf.) formed from the stem of the
reduplicated second aorist. — ἐναντίο-
βιον μαχασθαι (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. χαλκογλῶχινος: occurs here
only. Cf. ταυρογλῶχινα διατόης Θ 297.
226–305. As some slight defence
Δημφόβω εἰκνία δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δὲ ἱσταμένη ἔπεα πτερόεντα προσήμα·
“ἡθεῖ, ἦ μάλα δὴ σε βιάζεται ὡκὺς Ἀχιλλεύς,
ἀστυ πέρι Πριάμου ποσίν ταχέεσσι διώκων·
ἀλλ’ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

τὴν δὲ αὐτὴ προσέειπε μέγας κορυθαίολος Ἑκτωρ·
“Δηήφοβ’, ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἤσθα
gνωτῶν, οὐς Ἔκάβη ἡδὲ Πρίμως τέκε παῖδας·

νῦν δ’ ἔτι καὶ μᾶλλον νοεῶ φρεσὶ τιμῆσαιβαί,
ὅς ἔτης ἐμεῦ εἰνεκ’, ἐπεὶ ἰδεὶ ὀφθαλμοῖν,

for the conduct of Athena 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, Π 788 f., where the Greek hero is struck from behind by the god, and left an easy victim for Hector.

227. Δηφόβω: a younger brother of Hector, mentioned as leader of a part of the Trojan forces (Μ 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, Ρ 555.

229. ἡθεῖ: dear brother, a term of love and respect especially applied to an elder brother. Paris uses the same word in addressing Hector, Ζ 518. — βιάζεται: presses hard. Cf. Odysseus to Euryleochus ἦ μάλα δὴ με βιάζετε 
μοῦνον ἐντα μ 297.

230 = 173.
τείχεος ἔξελθεῖν, ἀλλοι δὲ ἐντοσθὲ μένουσιν.”

τὸν δὲ αὐτὸ προσεεῖπε θεά, γλαυκώπις Ἀθήνη·

“ἡθεί,” ἢ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ

λίσσονθ’ ἐξείης γουνοῦμενοι, ἀμφὶ δ’ ἔταφροι,

αἰθὶ μένειν· τοῖον γὰρ ὑποτρομεύουσιν ἄπαντες· ἀλλ’ ἔμοι ἐνδοθι θυμὸς ἔτειρε τὸ πένθει λυγρῷ.

νῦν δ’ ἰθὺς μεμάωτε μαχώμεθα, μηδὲ τι δούρων ἐστώ φειδωλή, ἵνα ἐιδομεν, ἢ κεν Ἀχιλλεὺς

νῦν κατακτείνας ἑναρὰ βροτόεντα φέρηται

νῆας ἐπὶ γλαφυρᾶς, ἢ κεν σῷ δουρὶ δαμής.”

ὡς φαμένη καὶ κερδοσύνη ἡγήσατ’ Ἀθήνη.

οἱ δ’ οὗτος ἥμερος ἤσαν ἐπὶ ἀλλήλοις ἰόντες,

τὸν πρότερος προσεείπε μέγας κορυθαίολος Ἐκτωρ·

“οὐ σ’ ἔτι, Πηλέος νιέ, φοβήσομαι, ὡς τὸ πάρος περ

μὲ from ἐμὲ. “When you saw me in such extremities.”

237. δὲ: while.

240. λίσσονθ: with γουνοῦμενοι, as in λισσαθ’ ύπερ τοκεών γουνοῦμενοι ἄνδρα ἐκαστὸν Ο 660; cf. X 345.— ἔταφοι: sc. λίσσοντο.

241. τοῖον (adv.): so much, the only case of this use of the word in the Iliad. Cf. τοῖον γὰρ ὑπέκεφερν γ 499, τοῖον γάρ ἐπέγεγρε ν 115, τοῖον γάρ ὑπώρησε ο 82. — ὑποτρομεύομαι: the preposition (before him) points to Achilles as the cause of the terror; cf. Τ 28.

242. ἐνδοθῆ: similar in meaning to ἐν φρεσὶ 357.— For the second half-verse, cf. μ’ οὖν ἐδάσατε πένθει λυγρῷ | τείρεσθαί β’ 70 f.

243. ἦδον μεμαώτε: see on τ 386.

244. ἄντων φειδωλή: cf. οὗ γάρ τις φειδῶν νεκών κατατεθηνήτων | γλύγεται Η 499 f., μμημοσύνη . . . πυρὸς . . . γενέ-

245. οἱ δ’ οὗτος σῷ δουρὶ δαμής. Cf. νῦν κατακτείνας Ρ 505, ἑναρὰ βροτόεντα φέρωμαι Θ 534, φέροι δ’ ἑναρὰ βροτόεντα κτεινας δήμον ἄνδρα Ζ 480 f.

246. δαμής: 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, Z 121, Τ 176 (where see note), Φ 148.

249. First half-verse as in Ζ 122, Τ 177, Φ 149.— τὸν: depends on προσεείπε and refers to Achilles.

250. φοβήσομαι: here only with obj. accusative.
τρις περὶ ἄστυ μέγα Πριαμοῦ δίον οὐδὲ ποτ’ ἔτην μεῖναι ἐπερχόμενον. νῦν αὐτέ με θυμός ἀνήκεν στῆμεναι ἀντία σείο. ἐλομη τε κεν ἦ κεν ἀλοίην. ἀλλ’ ἄγε δεῦρο θεοὺς ἐπιδόμεθα. τοι γὰρ ἄριστοι μάρτυροι ἔσοσταται καὶ ἐπίσκοποι ἀρμονιῶν. οὐ γὰρ ἑγὼ σ’ ἐκπαγλον ἀεικῶ, αἱ κεν ἐμοὶ Ζέως δόξη καμμονίνη, σὴν δὲ ψυχὴν ἀφέλωμαι. ἀλλ’ ἐπεὶ ἄρ κε σε συλήσω κλυτὰ τεῦχε, Ἀχιλλεῦ,

251. δίον: fied. 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 536; cf. μέμενον ἐπερχόμενον M 136. For the second half-verse, cf. σδ ἐν ῥάδεθε θυ-μός ἀνήκεν Ζ 256.—νῦν αὐτέ: now on the other hand, in contrast with πάρος 250.

253. ἐλομη κεν (potential opt.): “it may be that I shall slay you.” — ἦ κεν ἀλοίην: “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 . . . σείο. “Whatever the result may be, whether I slay or be slain.” Cf. στῆσομαι, ἦ κε φέρροι μέγα κράτος, ἦ κε φερομην Σ 308, ἦ κ’ αὐτός ἐν πρώτοις ἀλοίη Ρ 506.

254. ἀλλ’ ἄγε δεῦρο: equiv. to δεῦρ’ ἦ Σ 130. This inv. is followed directly by a subjv. of exhortation without a conj., as in δεῦρ ἐς τοὺς φόλακας κατα-βῆμεν Κ 97, δεῦρο, πέτον, . . . στῆσομεν Ρ 120 f.; also Ψ 485. — ἐπιδόμεθα: 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 ἐπι, cf. ἐπιμάρτυρος Η 78, a witness to something, and ἐπίσκοποι 255. — For the proposition itself, cf. Hector’s words before the duel with Ajax εἰ μὲν κεν ἐμὲ κείνος ἔλη . . . τεῦχει συλήσαι φερέτω . . . σῶμα δὲ οὖκαδ’ ἐμὸν δόμεναι . . . εἰ δὲ κ’ ἔγω τὸν ἔλω κτλ. Η 77–81.

255. αρμονιῶν: equiv. to συνμοσω-νυς 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. ἄγα, ἐμοί: emphasized with reference to what follows in 259 ὡς δὲ σῷ βέσειν. — ἐκπαγλον: beyond all bounds. Even the stripping of the armor was an ἀεικήν, but not so gross an outrage as giving the corpse a prey to dogs and birds. Yet Hector himself (Ρ 126 f.) is represented as dragging off the body of Patroclus ἐν ἀπ’ ὀμοί κεφαλὴν τάμοι δέξει χαλκῷ, | τὸν δὲ νέκυν Τρόφουν ἐρωσάμενος κυοὶ δολή.

257. First half-verse as in Ψ 661. — καμμονίνη (καματένω): victory as the reward of endurance. The word occurs in these two places only. — For the second half-verse, cf. Ω 754, and βιάς ἀφέλωμεθα χαλκῷ χ 219.

258. ἐπεί δ’ ἄρ κε: cf. δ’ ἐπεί δ’ ἄρ ke
νεκρόν Ἀχαίοιςιν δόσω πάλιν· ὃς δὲ σὺ σφέγειν."

τὸν δ' ἀρ' ὑπόδρα ἕδων προσέφη πόδας ὁκὺς Ἀχιλλεύς·

"Εκτὸρ, μὴ μοι, ἀλαστε, συνημμοσύνας ἀγόρευε.

ὡς οὖκ ἐστὶ λέοντι καὶ ἀνδράσιν ὅρκια πιστά, ὦτὴ

ὦν οὖν ὅρκια ἐσονται πρὶν γ' ἢ ἔτερον γε πεσόντα

ἀιχμητήν τ' ἐμεναί καὶ θαρσαλέον πολεμιστήν.

κ Await: 658. — ἰδ: when, i.e. in accordance with the assumption of victory just expressed.

259. φέγειν: the use of the inf. for the inv. occurs chiefly after an inv. or a future. See M. 241.

260 = 344, A 148, Ω 569.

261. ἀλαστε (λαθάρμαμαι): evet-hated one; "one in regard to whom I can never forget what you have done to me." — συνημμοσύνας (συνίδει): occurs here only, yet cf. συνώθεθα . . . ἀμφι γάμῳ N 381 f. — ἀγόρευε (pres. inv.): speak further of.

262. ὅς οὖκ ἐστιν, ὃς κτλ. (265): as surely as there are no . . . so surely, etc.

263. λύκοι τε καὶ ἄρνες: cf. lupis et agnis quanta sortito obigit | tecum mihi discordia est Hor. Epod. iv. 1; and for the opposite, 'The wolf also shall dwell with the lamb,' etc. Isaiah xi. 6. — ὅμοφρονα: occurs here only, but cf. ὅμοφροσύνης ξ 181.

265. φιλήμενα: be friendly toward, etc. ἀλλήλω. — ὦτη: as though the first member had been introduced by ὦτη. Cf. ὦ τις . . . ἑσπεράκειν . . . ὦτη . . . εἰσοδομεῖται 146 ff., οὗ τις ἀνήρ προσάρωθε μακάρτατος οὐτ' ἀρ' ὅπλως λ 483. In the present case the two members correspond in thought with the ideas expressed in 262-264, but the order is reversed (chiasmus).

266 f. πρὶν . . . πολεμιστήν: as in E 288 f.

267 = T 78. — For the repetition of γ', cf. the remarkable instance ἄταρ ὦ μὲν σφῷ γ' ὅλω | πρὶν γ' ἀποταύσεσθαι, πρὶν γ' ἢ ἔτερον γε πεσόντα E 287 f. — "Only a struggle in which one of us falls can settle our quarrel," i.e. no agreement between us is in any way possible.

268 f. παντοθείς ἄρετης: cf. ἀμελῶν παντολας ἀρετάς O 641 f. Here ἄρετη refers to warlike prowess, the various elements of which Hector himself enumerates αὐτὰρ ἐγών ἐν οἴδα μάχας τ' ἀνδροκτασίας τε | οἴδ' ἐπὶ δεξιά, οἴδ' ἐπὶ ἄριστερα νομῆσαι βῶν | . . . οἶδα δ' ἐταίξαι μᾶθον . . . | οἴδα δ' ἐνι σταδίη δηλ' μέλ· πετα笔试." Ἀρη Η 237-241. — νῦν . . . πολεμιστὴν: as in Π 492 f.

269 = E 602. — In this sentence, and in the two following, the passion-
270 οὐ τοι ἔτ' ἐσθ' ὑπάλυξις, ἄφαρ δὲ σε Πάλλας Ἀθηνῆ 
εἰσίμεν ἄρρητα: νῦν δ' ἀθρόα πάντ' ἀποτιθέσις, 
κηδὲ ἐμῶν ἔταρων, οὐς ἔκτανες ἐγχεῖ θύων." 

ἡ βα καὶ ἀμπετάλων προτεί δολιχόσκιον ἐγχος; 
καὶ τὸ μὲν ἀντα ἰδὼν ἥλευσατο φαίδυμος Ἕκτωρ· 

275 ἔστο γὰρ προἰδών, τὸ δ' ὑπέρπτατο χάλκεον ἐγχος, 
ἐν γαῖη δ' ἔταγη: ἀνὰ δ' ἥρπασε Πάλλας Ἀθηνῆ, 
ἀψ δ' Ἀχιλῆ δίδου, λάθε δὲ Ἕκτορα ποιμένα λαῶν. 

"Ἐκτωρ δὲ προσεέπειν ἀμύμωνα Πηλέωνα: 

"ἡμβροτες, οὐδ' ἄρα πώ τι, θεοὶς ἐπιείκελ' Ἀχιλλεῦ, 

280 ἐκ Διῶς ἱείδης τὸν ἐμὸν μόρον: ἡ τοι ἐφης γε·

The excitement of Hector shows itself 
in repeated asyndeton.

270. ὑπάλυξις: cf. ἐκκυρῷ τοι ἐπειτα  
μακῶν ὑπάλυξιν ἐσεθαι ψ 287.

271. δαμά: future. § 30 b. — 
Second half-verse as in a 43 (almost). 
— ἀθρόα πάντα: all at once.

272. κηδ' ἰδὼν ἔταρων (as in 
λ 382): my grief for my companions 
(obj. gen.). These words explain πάντα  
271, and refer particularly to Patro- 
clus, but include also the other Αχαε- 
ans. — ἐγχεῖ θύων: cf. περιτρο πάρ ἐγχεῖ 
θῦν Α 180.

273–279. Achilles slays Hector with 
Athena’s help.

273–279, Γ 355 and often. — ἀμπε- 
tάλων: swinging back to prepare for 
the throw; a reduplicated second aor. 
from ἀναπάλω. § 25 j. — δολιχόσκιον: 
long-shadowing. — For the whole verse, 
cf. dixit et adducto contortum 
hostile lacerto | inmittit Verg. 
Aen. xi. 561 f.

274. Cf. ἀλ攻坚 ὥμεν ἀντα ἰδὼν ἥλευσατο 
χάλκεον ἐγχος N 184, P 526. — ἀντα 
ἰδὼν: looking straight forward.

275. ἔστε: crouched down. Cf. 
πρόσω γὰρ κατέκυψε Ρ 527. — προιδών: 
cf. οἱ μὲν τὰ προιδότες ἐπειδραμὸν Σ 527. 
—Second half-verse as in N 408; cf. at 
tremibunda supervolat hasta 
Verg. Aen. x. 522.

276. First half-verse as in K 374; 
see also on Τ 279. — ἀνὰ δ' ἥρπασε: 
snatched it up.

277. δίδου, λάθε δὲ: parataxis for 
didouμα λάθε. Cf. βὰν δ' ἰμεν ἐς θάλαμον, 
λαθέτην δι μὲν ἵκνου ἐντα χ 179. — For 
this interference of Athena, cf. pro- 
currît fratrique ense me da 
Daunia reddit Verg. Aen. xii. 785.

279. ἡμβροτες: exclamation of joy, 
as in ἡμβροτες, οὐδ' ἐγχεῖ (Diomed to 
Lycaon) E 287. — οὐδ' ἄρα πώ τι: and 
not at all, it seems, — drawing the con- 
clusion from the result of the throw. 
—Second half-verse as in I 485, 494, 
ψ 80, Ω 486, ω 36.

280. ἐκ Διῶς κτλ.: "Zeus knows the 
fate of mortals, and if your informa- 
tion had come from him it would have 
been true." — ἡ τοι ἐφης γε (adversa- 
tive): and yet you said so, sc. that
you were certain of slaying me. See 270 f., and cf. ἡ τοι ἐφη γε Π 61, ἦ 430.

281. τίς: with ἀρτιεπῆς, like qui-dam. — ἀρτιεπῆς: gib of tongue. The word occurs nowhere else, but cf. ἀρτίπος, ἀρτιφρῶν. — ἐπίκλοτος: witty. — ἔπλεο (aor.): "you have shown yourself." — In like manner the suitors said of Odysseus, as he cunningly handled the bow, ἡ τοι θητηρ (connoisseur) καὶ ἐπίκλοτος ἔγκειτο τόξων φ 397. Cf. also Τ 246, 431.

282. σ᾽ ὑποδείγασ: i.e. terrified by your threatening words. — ὑποδείγασ: for the ὅ before ὅ, see on Τ 61. — Second half-verse as in Ζ 245. — λάθωμαι: "lose." For the subj. in a final clause depending on an historical tense (ἤποι 280, since verse 281 is parenthetical), see on Τ 364.

283 = Θ 95 (almost). — οὐ μὲν: verily not; adversative asyndeton. The chief contrast to 282 is found in the negatived participle φεύγοντι. So μεμα�ατί 284. — ἢ: with μεταφράνω. So constantly after πέτυμ. — Second half-verse as in Ε 40, Θ 258, Α 447 (almost).

284. The second half-verse, with a slight difference, occurs Ε 41, Θ 259, Α 448, χ 93. — στήθοσφιν: genitive. — ἔλασσον (ἔλαιων): sc. as obj., ὅρν. — This exhortation is, however, modified by the condition added in 285.

285. νῦν αὕτη: but first (now on the other hand), before there can be any question of piercing my breast. — ἐμαύ: emphatic, in contrast with the spear of Achilles referred to in 284. — ἐλευνά: aor. mid. imperative. This form is not found elsewhere, but ἐλεύασθαι (ἀλέφασθαι) is common.

286. ὅς δὴ: utinam, as in ὅς ἐρικ ἐκ τε θεῶν . . . ἀπόλοιοι Σ 107. — σὺ ἐν χροτ πᾶν κομίσαο: (carry), receive it entire in your body. Cf. the boast of Polydamas ἀλλὰ τοι Ἀργελῶν κόμισε (sc. ἀκοντα) χροτ Σ 456; also αὐτὸς μὲν ἀλέβατο κῆρα . . . κόμισεν ς Ἄντήνορος  νῖο τις Σ 462 f.— This wish, eagerly added to ἐλευνά 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 σεὼ καταφθιμένω Σ 288. For the thought, cf. ὅς διδολν τοι . . . ἐκ θυμῶν ἐλένθαι: | οὖτω κεν καὶ Τρώες ἀνέπνευαν κακότητος Δ 380 ff.

289. See on 273.
καὶ βάλε Πηλείδαο μέσον σάκος οὐδ’ ἀφάμαρτεν.
τῆς δὲ ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ’ Ἐκτωρ,
ὅτι ρά οἱ βέλος ὡκὺ ἐτώσιον ἐκφυγε χειρός,
οὐδ’ ἄλλ’ ἔχε μείλινον ἐγχος.
Δηνύφοβον δ’ ἐκάλει λευκάσπιδα μακρὸν ἀῦσας.

ητεὲ μν δόρυ μακρὸν. ὁ δ’ οὐ τὶ οἱ ἐγγύθεν ἦν.
Ἐκτωρ δ’ ἐγνω γςυν εὐν φρεσὶ φώνησεν τε.
“ὡ πότοι, ή μάλα δὴ με θεοὶ θανατόνδε κάλεσαν.
Δηνύφοβοι γὰρ ἐγὼ γ’ ἐφάμην ἦρως παρεῖναι.
ἄλλ’ ὁ μὲν έν τείχει, ἐμὲ δ’ ἐξαπάτησεν Ἀθήνη.”

νῦν δὲ δὴ ἐγγύθε μοι θάνατος κακὸς οὐδὲ τ’ ἀνευθέν,
οὐδ’ ἄληχ. Ἡ γάρ ρα πάλαι τό γε φίλτερον ἦν

290. Cf. Φ 591.
291. Cf. Φ 593. — χώσατο . . .
χαρός (292): as in Ζ 406 f. — χώσατο
(χώσαι): was confounded.
292. ἐτόσον: pred. with ἐκφυγε,
since it is separated from βέλος by the
verse-pause.
293. κατηφήσας: cast down. — ἄλ-
λο: this elision is rare in Homer,
though τοῦτ’(φ) occurs Α 564, Ο 217
(τοῦθ’). The Homeric warrior often
carried two spears. So Hector him-
self πάλιν δ’ ἐξα δῷρε Ε 495, Ζ 104,
Λ 212, δοιὰ δὲ χερεῖν δῷρ’ ἔχειν Μ 404 f.
294. ἐκάλε: the impf. here differs
from an aor. only in picturing the
action 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 δυβαλοὶ
καστίτρων (τίν) λευκοὶ on Agamemnon’s
shield Α 34 f. — μακρὸν ἀῦσας: 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 ητε
explains ἐκάλε 294.
296 = Α 333, Θ 446 (almost); cf.
Γλαύκος δ’ ἐγνω γςυν εὐν φρεσί, γῆθησεν
tε Π 530. — ἐγνω: recognized his doom,
as explained in 298 f.
297. First half-verse as in Ι 507,
π 172, second as in Π 693.
298. ἐφάμην: see on Τ 262.
299. ἐν τίχε: 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. δὴ: clearly. — ἐγνώθι: with
the negative parallel οὐδὲ τ’ ἀνευθὲν
as in Ψ 378; cf. ἐκαστάτω οὐδὲ μᾶλ’ ἐγνώ Κ 113.
301. ἄληχ: here only; cf. 270 and
285. — ὑ: inferential. Now that he
knows his approaching fate Hector, in
his passionate grief, draws the infer-
ence that his former protectors had
acquiesced in, or even joined in bring-
ing about, his present doom. — φιλτε-
ρον: comp. with reference to their
different attitude before (302 f.).
Ζηρὶ τε καὶ Διὸς ὑπ’ ἐκηβόλω, οἳ μὲ πάροις γε πρόφρονες εἰρύατο· νῦν αὐτὲ μὲ μοῖρᾳ κιχάνει.
μὴ μὰν ἀσποῦδι γε καὶ ἀκλεῖος ἀπολοίμην,
ἀλλὰ μέγα βέξας τι καὶ ἐσομένουσι πυθέσθαι.”

δ᾽ ἄρα φωνήσας εἰρύσσατο φάσγανον ὦξυ,
τὸ οἶ ὑπὸ λαπάρην τέτατο μέγα τε στεβαρὸν τὸ
οἴμησεν δὲ ἄλεις ὡς τ’ αἰετὸς ὑψητήεις,
ὡς τ’ εἶσων πεδίονδε διὰ νεφέων ἐρεβεννῶν

310 ἀρπάξων ἢ ἄρν’ ἀμαλήν ἢ πτῶκα λαγών·
ὡς Ἑκτωρ οἴμησε τινάσσων φάσγανον ὦξυ.
ὡρμήθη δ’ Ἀχιλεύς, μένεος δ’ ἐμπλήσατο θυμὸν

302. πάροις γε: previously, referring to a time earlier than πάλαι 301, as is shown by the addition of πρόφρονες 303.

303. κιχάνει: with perf. signification, as often; cf. 436.

304. μὴ μὰν: with the opt. to introduce a strong denial or deprecation. M. 299 e. 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 ἑυν ἐπιβαίνῃ ἐκηλοὶ Θ 512, μὴ μὰν ἀσποῦδι γε . . . ἕλοεν νῦν Θ 476 f.

305. καλ ἐσομένουσι 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 σφοι). Cf. Τ 261, and see § 41 m. For ὑπὸ and τεταρὄ, see on Τ 322. — τεταρό: was stretched, hung. See on Φ 206.
308 = Ω 538. — οἴμησε: see on 140. — ἄλεις: see on Φ 571. — ὑψητήεις: high flying, alto volatun praeditus.
309. πεδίονδε: to the ground. — διὰ νεφέων: since the eagle is ὑψητήεις. Cf. Ψ 874. — ἐρεβεννῶν: constant epithet of νεφέων.

310. ἀμαλήν: tender because young. Cf. ὡς δὲ κὼν ἀμαλήσι περὶ σκυλάκεσοι βεβάσα ν. 14. — πτῶκα (πτώσω): timid, but in Π 676 (ταχῶς . . . πτῶξ), and in later Greek, subst., a hare.

312. With the following detailed description of Achilles, cf. the more general one in 28–32, 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
ἀγρίου, πρόσθεν δὲ σάκος στερνού κάλυψεν καλὸν δαιδάλεον, κόρυβι δ᾽ ἐπένευε φαενὴ

315 τετραφάλῳ: καλαὶ δὲ περισσεύοντο ἔθειραι χρύσεαι, ἃς Ἡφαιστος ἦς λόφον ἀμφὶ θαμεῖας. οἶος δ᾽ ἀστὴρ εἰσὶ μετ᾽ ἀστράσι νυκτὸς ἀμολγῷ ἐσπερὸς, ὃς κάλλιστος ἐν ὑπάρχῃ ἱσταται ἀστήρ, ὃς αἰχμῆς ἀπέλαμπτ᾽ ἐνήκεος, ἦν ἄρ᾽ Ἀχιλλεύς

320 πάλλει δεξιερῇ φρονέων κακὸν Ἐκτορὶ δίῳ, εἰσφορῶν χρόνα καλὸν, ὅπῃ εἰςεῖ μάλιστα. τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόνα χάλκεα τεύχεα,

close, by means of the simile in 317–319, attention is concentrated upon the spear which, in another instant, is to deal Hector his deathblow. — μένος: fury, rage. — ἐμπόλησα: cf. ἀλκής καὶ σθένεις πλήθος φρένας ἀμφιμελαίας P 499, and for the mid., ἄγριον ἐν στήθοις θέτο μεγαλήτορα θυμόν I 629.

313. ἄγριον: see on Ἰλιον 98. — κάλυψαι: "held for protection." See on Φ 321, and cf. circum däre bracchia collo.

314. κόρυβι: '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. — ἐπένευ: nodded over it. Cf. ἐπὶ τ᾽ ἡμέρᾳ ἄσταξεσὶν B 148. The plume was probably fixed in a lofty socket, so that it was set in motion by every movement of the head.

315. τετραφάλῳ: with four ridges (or crests) circling the helmet from neck to forehead. Cf. κυνῆς θέτο τετραφάληρον E 743. — περισσεύοντο . . . θαμεῖας (316): as in T 382 f., where see note.

317. ὠλός: i.e. as radiant as.— ἐσπερός: see on 27. — μετ᾽ ἀμολγῷ: see on 28. — For the whole simile, cf. qualis ubi Oceanus per fusus Lucifer unda, | quem Venus ante alios astrorum diliget ignis, | extulit os sacrum coelo tenebrasque resolvit Verg. Aen. viii. 589 ff.

318. ἐσπερός: the evening star, which is called φαώρατος in ν 93, and so here κάλλιστος. — ἱσταται (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. — ἀπέλαμπται: a brightness gleamed from. For this very rare impers. use, cf. οὐδὲ προφαίερ' ἰδεόθαν 1 143; also T 381. — ἐνήκεος: occurs here only.

320. κακὸν: elsewhere always κακὰ with φροεῖν.

321. χρόνα: almost proleptic, since in thought it is subj. of ἐξεῖν. — ἐξεῖν (give room): show an unprotected spot.

322. τοῦ: with χρόνα. — καὶ: also, indicating that what follows corre-
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calā, tā Patrōkloyo bīnē ἐνάριξε κατακτάς,
φαίνετο δ' ἡ κληίδες ἀπ' ὁμον αἰχέν' ἐχουσίν,

325 λαυκανήν, ἵνα τε ψυχῆς ὁκιστος ὁλεθρος·
τῇ β' ἐπὶ οἱ μεμαῶτ' ἐλασ' ἐγχεὶ δῖος Ἀχιλλεύς,

sponds to the expectation suggested in
321, though this does not actually ap-
pear till 324, being preceded by the
contrasting thought, paratactically ex-
pressed ἄλλο τόσον . . . κατακτάς 323.
Cf. Τ 165. — ἄλλο τόσον μὲν: "every-
where else" (as for the rest, so far
indeed); adv. as in Ψ 454. Cf. οὗ δ' ἦ
τοι (i.e. the tripods of Hephaestus)
τόσον μὲν ἦχον τέλος Σ 378. μὲν here
has its correlative in the contrasting
clause φαίνετο δ' 324. — ἤχος: i.e. pro-
tected. Cf. Ω 730, and φην τοιν ἄτερ
λαών πόλιν ἕξεμεν Ε 473. — τεῦχεα:
with synizesis.

323 = Ρ 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 Pat-
roclus is narrated Π 816 ff. — ἐνάριξα:
with two accs. 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 —
δ' ἀθυροτα τεῦχεα δόνεν | Πηλείδω
Ἀχιλῆς Ρ 194 f.

324. φαίνετο δ' (sc. λαυκανή, see on
325): but it was visible. Cf. πλευρά,
tα οἱ κόψατι παρ' ἀσκίδοις ἐξεφανῆ
Δ 408. — ἀπ' ὁμον αἰχέν' ἔχουσιν:
separate the neck from the shoulders.
Cf. δὴ κληίς ἀποφέρει | αἰχένα τε στήθος
tε Θ 325.

325. λαυκανήν (found only here
and Ω 642): an epexegetical explana-
tion of the foregoing designation of
place ἦ . . . ἔχουσιν, and attracted to
the case of αἰχένα from the nominative
which is expected. Cf. κών σως
. . . ἀπτηται κατόπισθε . . . ἵππα τε
γλυκοῦν τε Θ 338 ff., where the nouns
in the acc. are epexegetical of κατόπι-
σθε, though ἀπτηται governs a genitive.
— ἵνα . . . δελεθρος: Cf. μάλιστα δὲ καλ-
ρίδοι ἔστιν Θ 326.

326. First half-verse as in Θ 327.
— τῇ β': resumes ἦ 324. — ἐπὶ οἱ
μεμαῶτα: rushing upon him with his
sword.
ἀντικρὺς δ’ ἀπαλοῖο δι’ αὐχένος ἡλυθ’ ἀκωκή.
οὐδ’ ἂρ’ ἄπ’ ἀσφάραγον μελὴ τάμε χαλκοβάρεια,
όφρα τί μιν προτείποι ἀμειβόμενος ἑπέεσσων.

330 ήριτε δ’ ἐν κοινής: ὃ δ’ ἐπεύξατο δῖος ’Αχιλλεύς:
“Ἐκτορ, ἀτάρ ποι ἔφης Πατροκλῆ’ ἐξεναρίζων
σῶς ἐσσεσθ’, ἔμε δ’ οὐδὲν ὀπίζοε νόσφυν ἐόντα,
νήπε: τοῖο δ’ ἀνευθεν ἄσσαμητήρ μέγ’ ἀμείων
νησίων ἐπὶ γλαφυρήσιν ἐγὼ μετόπσωθε λελείμμην,
ὄς τοι γούνατ’ ἐλυσα. σε μὲν κύνες ἥδ’ οἴωνοι
ἐλκήσουσ’ ἀκὼς, τὸν δὲ κτεριόσωσ’ Ἀχαιό.”

327 = P 49, χ 16.
328. ἀπὸ τάμε: severed. — ἀσφάραγον: windpipe; cf. φάρυγκα (throat).
This is here correctly distinguished from λακανή.
329. ὀφρα... προτείποι: the purpose of destiny. Cf. 337, 355, 361. — ἀμειβόμενος: since Achilles speaks first, 331 ff. — Second half-verse as in 
γ 148.
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 Ε 75, 
Α 743; second, as in Τ 388.
331. The following dialogue is very similar to the one between Hector and Patroclus Π 830 ff. The poet evidently intends to call attention to the change in Hector’s position from victor to vanquished. — “Ἐκτορ, ἀτάρ ποι 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. “Ἐκτορ, ἀτάρ σοι πολινθε
μετέρχεο Ζ 86, Ὁ εκτορ, ἀτάρ σοι ἔσσι πατήρ καὶ πτίνα μήτηρ Ζ 429. — The dying prophecy of Patroclus is now fulfilled, — ὅρθν σοι αὐτὸς ἁρπὼν βῆς, ἀλλὰ τοι ἡδή, ἴνα χεῖρα παρέστηκεν θάνατος
καὶ μοῖρα κραταίη; χερεὶ δαμεῦν’ Αχιλῆος ἀμύμονοι Διακίδιο Π 852–854.
332. σῶς ὑπεσθαί: i.e. remain unpunished. — ὀπίζοε: here only with acc. of person; usually with μήν.
333. τοῖο: with ἀνευθεν, and taking up the idea of νῆσφυν ἑόντα 332 with renewed emphasis. — μὴν ἀμείων: sc. than you, as appears from the clause ὃς... ἐλυσα 335.
334. μετόπσωθε: in a local sense. Cf. Ο 687, and φαμὲν ἐλατίσσεται ὑπίσαμῳ Ω 735.
335. γούνατ’ ἐλυσα: loosed the knees, a constant formula for slew. Cf. Ο 498. See on Τ 354.
336. ἀκὼς [ἀκώς]: 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’ ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ.
“λίσσομ’ ὑπὲρ ψυχῆς καὶ γοῦνων σῶν τε τοκῆων,
μὴ με ἔα παρὰ νησί κύνας καταδάψαι Ἀχαιῶν,
ἀλλὰ σὺ μὲν χαλκόν τε ἄλης χρυσῶν τε δέδεξο
δῶρα, τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ,

ι’ ἐνθάδε γύτες ἔδονται (also unfulfilled)
Π 836.

337 = Ο 246 (of Hector when struck
with a stone by Ajax); cf. Π 843, where
a similar verse introduces the dying
words of Patroclus.

338. ὑπέρ: by. Cf. Νέστωρ ...
λασθ’ ὑπὲρ τοκέων γουνόμενος ἄνδρα
ἐκατόν Ο 659 f. — ψυχῆς καὶ γοῦνων:
sc. σῆς (σῶν) from the following. For
this combination, cf. εἰς δ’ κ’ ἄντιμη | ἐν
στήθεσι μένη καὶ μοι φίλα γοῦνατ’ ἄρωρη
I 609 f. — τοκῆων: cf. ἐπὶ δὲ μνήσασθε
ἐκαστος | παλίδων ἢδ’ ἀλόχων καὶ κτῆσιος
ηδὲ τοκῆων, | ... τῶν ὑπὲρ ... γουνά-
ζομαι Ο 662 ff.

339. μὴ ἐά: hiatus occurs before
the forms of ἐάω ten or twelve times
in Homer; cf. Ψ 73. This fact, to-
gether with the contraction of the
syllabic augment in ἐάω, ἐάσα, points
to a lost consonant.

340. δέδεξο: accept, but in Τ 377
await. For the form, see on Τ 10.

341. δῶρα, τά: quae dona; in
appos. with the preceding. Cf. ὄστοι,
σώμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρὸς μὲ 
Τρώες καὶ Τρῶων ἄλοχοι λελάχωσι θανόντα.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὁκὺς Ἀχιλλεύς·

345 "μή με, κύον, γούνων γοῦνάζει μηδὲ τοκήνων·
αἱ γὰρ πως αὐτὸν με μένοι καὶ θυμὸς ἀνείη
ὡς ἀποταμούμενον κρέα ἐδεμεναι, οἴα μ' ἔοργας,
ὦ σὺν ἐσθ', ὅσ σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,

δώρα τά οἱ ξίνος . . . 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 Achaean to single combat. — σώμα 
δὲ: placed first for emphasis, as the subject about which he is particularly 
concerned, and correlative with ὁδὸν μὲν 340. Cf. υἱὸν μὲν θεοί δοκέω . . . παίδα 
δ' ἐμοὶ λυσάλ τε φίλην Α 18 ff. σώμα is 
used in Homer only of a corpse.— δομε 
ναι πάλιν: with ὁλκάδε, by a 'pregnant' 
construction; "to be carried home."

343 = H 80. — Τρῶων ἔλοχοι: these 
would take part in the funeral to the 
extent of preparing the body and ut 
tering the laments. — θανόντα: cf. 
γνωστοὶ τε γνωσταί τε πυρὸς λελάχως 
θανὸντα Ω 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 re 
quest of Hector for the return of his 
body as an impertinence. Cf. T 449.
— γούνων: see on 338. — γοῦνάζει: 
supplicate by, retains the construc 
tion 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 
ὁτως, cf. αἱ γὰρ . . . δυναμῆς . . . πέμψα 
δομὸν Ἀιδοὶ ἔκοιν, ὦσ σὺν . . . ἱστείαι ὁδὸ 
ἀποστήκων 523 ff. — αὐτὸν μὲ: the 
emphasis is on αὐτὸν, and hence μὲ has 
no accent. Cf. αὐτὸν σὲ φράσεσθαι ἐν 
Ἀργείων ἄρωγεν 1 880. 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 . . . υἱὸν βεβράδοις Πρά 
λαμον . . . τότε κεν χέλον ἐξεκέκατον 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 inconceiv 
able. Cf. also the words of Beatrice 
'I would eat his heart in the market 
place' Much A do about Nothing, iv. 1. 
Dante goes further and represents 
Ugolino (in Hell) as actually gnawing 
the skull of Ruggieri Inferno xxxii. f.

347. ὅδ'] ἔοργας (see on T 158): 
an indir. excl., giving the motive for 
the wish preceding. Cf. φ 399, and 
κακῶν ἐνεχ' ἄσσα ἔοργας Γ 57.

348. σὺν ἐσθ', δὲ ἀπαλάλκοι: an 
emphatic periphrasis for the future 
indicative. For the opt., see HA.
ovd' ei kev dekakis te kai eikosi vrrit' apowna
sthsow' evthad' anounes, uposxwntai de kai alla.
ovid' ei kev so' avton xrusw' erusasbhai anwgoi
Darpahidhs Primmos, ovid' w's se ge pottina mhtir
entheta lexeosai govesai, di tekev aut'hi,
all' kunes te kai oinoi kath' pant' dasonntai.

t'v de katahnksou prosefhi korvthialos Ektwph.
"h s' ev gignvskon protiosomai, ovid' ar' emelov
peistor. h gar soi ge svidhores ev fressi themos.

872 e; G. 1332; GMT. 241. For a
different const., see F 103. — sths:
emphasized by ye, as the speaker
thinks of ol' m' korgas. Cf. se ge
352.

349. ovid' ei kev: not even if, re-
sumed in the same form in 351. Its
apodosis is introduced by ovid' ws (nesic quidem) 352. — vrruta: count-
less, apparently from v' and arwmos.
With vrruta, under the influence of
dekakis, elkos l has the force of elkosakis
(lit. ten, yes twenty, times immense),
"an absolutely boundless ransom."
Cf. ovid' ei m' dekakis te kal elkosakis
vosa dph I 379. The whole passage,
I 379–386, in which Achilles rejects
the overtures toward reconciliation
with Agamemnon, is in form and
thought much like the present, and
both illustrate the inexorabiblis
of Horace's famous characterization of
the hero, cited on T 467.

Subjv. in a 'more vivid future' con-
tition, since this result may reasonably
be expected from 340 ff. In 351, on
the contrary, the opt. (anwgoi) is used
of a case which is conceivable but
scarcely to be expected.

351. s' avton: i.e. your body, the
weight of your body. — erusasbhai:
i.e. balance. Cf. pwt'os angr xrusw'
tei kal arwmos anerusasbhai | dhos
Theognis 77 f.

352. Cf. F 123, and non te opt-
tuma mater | condet humo,
patrioque onerabit membra
sepulchro Verg. Aen. x. 557 f.

Here, too, the emphasis is on evtheta
lexeoss.

354. kata: with dasonntai. Cf.
katadhvai 339; also V 21. — pant:
totum, masc. with reference to se ge
352.

356. h: yes. — ev gignvskon: the
partic. (and not protiosomai) contains
the leading idea. Cf. s' blokai elosbwnvta
gignvsken x 214 f. "I know you well as
I look upon you," i.e. a look at your
face (cf. vttoba, 344) confirms what
your words declare, — that your heart
is hardened toward me. — protiosomo-
mai: a compound with hiatus; see on
F 424. — ovid' ar' emelov pistor (357):
and it was not fated that I should per-
suade you. Cf. T 466.

357. h gar ... thmos: as in V 172
(almost); cf. V 205, 521.
358. φράξεο νῦν: as in P. 144.—νῦν: i.e. since such is the case. — μὴ ... γενόμαι (as in λ 73, the words of the shade of the unburied Elpenor): let me not become, an independent expression of warning after φράξε. Cf. φραξέων ... μὴ μ᾽ οὐδὲ ... ταλάσσῃ μείναι Ο 163 ff.—μήμα: 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. ἢματι τῷ: regularly of a past event; of the future only here and Θ 475 ἢματι τῷ, δι᾽ αὖν οἱ μὲν ἐπὶ πρόμηχοι μάχονται.—The manner of Achilles’ death is stated here somewhat more precisely than in T 417, Φ 277. Cf. Phoebus ... | Dardana qui Paridis directi tela manusque | corpus in Aeacidae Verg. Aen. vi. 56 ff.

360. ἐσθλὸν έόντα: 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, inulco, victor, nec longum laetabere; te quoque fata spectant paria, atque eadem mox arma tenebris Verg. Aen. x. 739 ff., and the words of Socrates, καὶ γάρ εἰμι ἡδή ἐνταῦθα ἐν φίλῳ διαθέσομαι ἅρματα λοιπόν τινι, ὅταν μέλλων ἄποικα ἔσται Plat. Apol. 39 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. βεβηκὼν: occurs only here and in X 68, Π 856.—βεβηκών: was gone, of an action taking place instantly.

363. λιποῦσα: in a causal relation to γοώσα. — 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 5; M. 370 n.

364. καὶ τευνήσατα: concessive.
365 "tēthnathì. kēra δ' égω tòte déxomai, óppòte kεν δη
Zeús ἐθέλη τελέσαι ἕδ' ἀθάνατοι θεοὶ ἄλλοι."

hydrate kaì ek nekròio érύσατο χάλκeon égχos,
kai tò γ' áneuθεν ἔθηχ', ὦ δ' ἄπ' ὦμων τεῦχε ἐσύλα
aîmatóvnt'. ἄλλοι δὲ περίδραμον πῆς Ἀχαιῶν,
oî kai θηήσαντο φυνη καὶ εἴδος ἀγητον

"Εκτορός. ούδ' ἄρα οί τις ἀνουτητί γε παρέστη.
ὡς δὲ τις εἴπεσκεν ἰδὼν ἐς πλησίων ἄλλων.

"ὡ πόποι, ἥ μάλα δὴ μαλακότερος ἀμφαφάσθαι
"Εκτωρ ἡ ὄτε νής ἐνέπρησεν πυρὶ κηλέως."

370 ὃς ἄρα τις εἴπεσκε καὶ οὐτήσασκε παραστάτας.

365 = Σ 115 (almost), where the words are addressed by Achilles to Thetis. — τέθναθι: lie dead (hence different from θάνει Φ 108), 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. — δέξομαι: will accept, calmly acquiesce in. — ὃπωτε οίκ δή: 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, Ο 524.

369. περιδράμον: ran up from all sides.

370. καὶ (before θηήσαντο): 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 Platea.

371. ἀνουτητί: 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. — τίς: many a one.

373. δή: now. — ἀμφαφάσθαι: 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. — κηλεύ: with synizesis.

375. Cf. Ω 421.
τὸν δ’ ἔπει ἐξενάρξει ποδάρκης διὸς Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόειν ἀγόρευεν.
“ὦ φίλοι, Ἀργείων ἦγητορες ἢδὲ μέδουτε,
ἔπει δὴ τόυτ’ ἀνδρα θεοὶ δαμάσασθαι ἐδωκαν,
ὅς κακὰ πόλλ’ ἔρρεξεν, ὡς οὖ σύμπαντες οἱ ἄλλοι,
εἰ δ’ ἄγετ’ ἀμφὶ πόλιν σὺν τείχεσι πειρηθώμεν,
ὁφρὰ κ’ ἔτι γνῶμεν Τρώων νόν, ὃν τιν’ ἔχουσιν,
ἡ καταλείψουσιν πόλιν ἄκρην τοῦτε πεσόντος,
ἡ μένειν μεμάσας καὶ Ἐκτορὸς οὐκέτ’ ἔοντος.
385 ἄλλα τι ἦ μοι ταῦτα φίλος διελέξατο θυμός;
κεῖται πάρ νῆσσι νέκυς ἀκλαντος ἄθαντος

376. ἐξενάρξει: here in its literal signification.
379. ἔπει: with long penult, as in Ψ 2, and four times in the Odyssey. See on 236.
380. First half-verse as in Ι 540.
— κακά: injuries. — ὡς οὖ: “more than.”
381. εἰ δ’ ἄγετε: apodosis to ἔπει δὴ 379. Cf. εἰ μὲν δὴ θεὸς ἔσαι . . . εἰ δ’ ἄγε μοι καὶ κεῖνον ὑξιροῦν κατάλεξον δ 381 f., and Ω 407. — ἀμφὶ πόλιν: on both sides of the city, i.e. encircling it. — σὺν τείχεσι πειρηθώμεν: referring to an attack by storm. Cf. πρὶν γ’ ἐπὶ γώ τῷ δ’ ἀνδρὶ . . . σὺν ἔτι τείχες πειρηθῆναι Ε 219 f., τρις γὰρ γ’ ἐλθόντες ἐπειρήσανθ’ οἱ ἄρωτοι Ζ 435, εἰ μὲν δὴ ἄντι καὶ σὺν τείχεσι πειρηθεῖσα Δ 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. ἔπει: see on Τ 70.
383. καταλείψουσιν: of a general evacuation or emigration, as in Ω 383.
— πόλιν ἄκρην: the citadel.
385 = 122. See on Φ 562. Elsewhere this formula is found only in soliloquy.
386. πάρ νῆσσι: 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.” — ἀκλαντος ἄθαντος: so the corpse of Elpenor is left ἀκλαντον καὶ ἄθαντον λ 54. Cf. μὴ μ’ ἀκλαντον ἄθαντον ἵνα διίδων κατα- λεῖτεν λ 72, and iacet exanimum tibi corpus amici Verg. Aen. vi. 149. — Patroclus has already been mourned for; cf. πανθρόχως μὲν ἔστειλα πάδος ταχύν ἀμφ’ Ἀχιλλῆα | Μυρμηδόνες Πάτροκλον ἀνεστενάχοντο γοάντες Ζ 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-
Πάτροκλος· τοῦ δ' οὐκ ἔπλησομαι, ὅφρ' ἄν ἐγώ ἡ
ζωῒσιν μετέω καὶ μοι φίλα γούνατ' ὁρώη.
εἰ δὲ θανόντων περ καταλήγοντ' εἰν Ἀίδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἔταίρον.
νῦν δ' ἄγα αἰειδοντες παιήνα, κοῦροι Αχαίων,
νησοῖν ἐπὶ γλαφυρῆσι λεώμεθα, τόνδε δ' ἄγωμεν.
ἡράμεθα μέγα κύδος· ἐπέφνομεν "Εκτόρα διον,
ψ Τρώες κατὰ ἀστυ θεῶ ὦς εὐχετόμωτο."

tial part of the honor due the dead,
γέρας θανόντων. This follows in ψ
9-16.

387. Πάτροκλος: the insertion of
the name (after νέκας) and its position
at the beginning of the verse, both
give a pathetic emphasis to the men-
tion of the person who was so much
beloved. The rest of the verse is
closely connected with Πάτροκλος. See
on T 358.

388. ζωῴην μετέω: cf. ψ 47. —
Second half-verse as in Ἴ 610 (here,
too, in the mouth of Achilles), K 90.

389. The thought is a still stronger
expression of the same idea as the for-
going. "Yes, not only as long as I live,
but also after my death, will I remem-
ber my dear comrade." With this is
contrasted, in the protasis, the possi-
ability 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.—κατα-
ληθόνται: sc. as subj. of θανόντες, which
is suggested by the local designation
ein 'Αίδαο.

390. αὐτὰρ: on the contrary, intro-
ducing an adversative apodosis as in
ἄδ' ἄν... τίνειν οὐκ ἐθέλωσιν... αὐτὰρ
gyν καὶ ἐπείτα μαχήσομαι Γ 288 ff.—
μεμνήσομαι: usually μνήσομαι, but the
fut. perf. tense makes distinct the con-
tinuance of the memory.

391. παιήνα: song of victory; usu-
ally addressed to Apollo, the god of
healing. Cf. καλὸν αἰειδόντες παιήνα
. . . μέλποντες ἐκέφερον Λ 473 f. So
Odysseus praises Athena for his suc-
cess in the night attack on the Trojan
camp, K 462 ff.

392. νησόιν ἐπὶ: to the ships. For
another case of this use of ἐπὶ with
dat., cf. νησοῖν ἐπὶ γλαφυρῆσιν ἐλαοῦμεν
Λ 274. — ἄγωμεν: 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.—
διον: in recognizing the merit of his
fallen enemy he exalts the glory of his
victory, though διον, as a stereotyped
epithet, loses much of its original
force. So Menelaus in Γ 351 f. prays
for vengeance upon διον 'Αλέξανδρον.

394. θεῷ ὦς εὐχετόμωτο: see 433 ff.
So Odysseus says to Nausicaa τῷ κό
τοι καὶ κεῖθι θεῷ ὦς εὐχετοφύμην θ 467 (so
in o 181), and to Athena, appearing to
him in the form of a shepherd, σοι γάρ
ἐγὼ γε | εὐχομαι ὦς τε θεῷ ν 230 f.
395 ἡ ρά καὶ Ἐκτορα δίον ἀεικέα μῆδετο ἔργα. ἀμφοτέρων μετόπισθε ποδῶν τέτρημε τένοντε ἐς σφυρόν ἐκ πτέρνης, θεόν βοέως δ’ ἐξῆπτεν ἰμάντας, ἐκ δίφρου δ’ ἐδήσε, κάρη δ’ ἐλκεσθαί ἔσεν· ἐς δίφρον δ’ ἀναβὰς ἀνὰ τε κλυτα τεύχε ἀείρας μάστιξεν β’ ἐλάαν, τῷ δ’ οὐκ ἀέκοντε πετέσθην. τοῦ δ’ ὑν ἐλκομένου κονίσαλος, ἀμφὶ δὲ χαῖται

395 = Ψ 24. — δίον ἀεικέα: the two contrasted ideas are placed side by side. — μῆδετο: const. with two accusatives, like verbs of 'doing well or ill to.' See ΗΑ. 725 a; G. 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 δίφρου: i.e. behind the chariot, probably to a step placed there for convenience in mounting, or to one of the supports of the ἐπιδιφράς. 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 Η 657. Cf. ἐς δίφρον τ’ ἀνέβαινε καὶ ἡνα λάξετο χερεὶν γ 483.

400 = Ε 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 ὑπαίτια πρὸς πάνταντον δρουσέν Β 310. — ἐλάαν: sc. ἵπποι (i.e. in order to start the horses).

401. τοῦ: ablative genitive. Cf. δεινή δὲ κλαγγῇ γένετ’ ἄγρυφου βιῶν A 49. — ἐλκομένου (with τοῦ): 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.
HOMER’S ILIAD, BOOK XXII.

κυάνει πίτυναι, κάρη δ’ ἀπαν ἐν κονίησιν
κευ’το πάροσ χαρίεν· τότε δὲ Ζεὺς δυσμενέσσων
δώκεν ἀεικώσασθαι ἕν ἐν πατρίδι γαϊῆ.

405 ὃς τοῦ μὲν κεκόντω κάρη ἀπαν· ἢ δὲ νῦ μήτηρ
tίλλε κόμην, ἀπὸ δὲ λυπαρῆν ἔρρυες καλύπτρην
tηλόσε, κάκυκεν δὲ μάλα μέγα παιδ’ ἐσιδοῦσα.
𝗈μωζεν δ’ ἔλεενά πατὴρ φίλος, ἀμφὶ δὲ λαὸι
κωκυτῷ τ’ εὔχοντο καὶ οἰμωγῆ κατὰ ἁστυ.

410 τῷ δὲ μάλιστ’ ἄρ’ ἔην ἐναλίγκιον, ὡς εἰ ἀπασα
’Ἰλιος ὀφρυόεσσα πυρὶ σμῦχοιο κατ’ ἀκρης.

402. πίτυναι: fluttered.
403. τότε δὲ: contrasted with πάροσ χαρίεν. So of the helmet of Achilles worn by Patroclus at his death, πάρος γε... χαρίεν μετώπων | ὑδρ’ Ἀχιλλῆος.
tότε δὲ Ζεὺς Ἐκτορὶ δώκεν | ἑ κεφαλὴ φορὲνι Π II 796–800.
404. ἕν ἐν πατρίδι γαῖη: in his own fatherland (heightening the tragic nature of his fate). When ἕν does not refer to the grammatical subj. (‘reflexive’) it is generally emphatic. See M. 264.

405–436. Laments of Priam and Hecabe for Hector.
406. μήτηρ: she was still upon the tower; cf. ἐσιδοῦσα 407.
406. τάλας: impf. describing what she did while the events just narrated were taking place. The subsequent aorists, on the other hand, must refer to previous acts which followed immediately upon ταῦτ’ ἐσιδοῦσα. — λυπαρὴν: seems to denote linen shining with oil.— καλύπτρην (= κρυδέμυον 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 ἄργεννην καλυμμένη ὀβυ-
νυων Γ 141. For a full enumeration of the parts of a woman’s headdress, see 488 ff.

407. παῖδα: sc. ἔλκομενον.
408. ἔλεενα: adv., as in 37.
409. κωκυτῷ (sc. of the women),
obωγῆ (sc. of the men): cf. 407, 408, 447, and T 284. — εὔχοντο: were (held by) wrapped in. The impf. denotes the continuance of the action expressed by the nouns.
410. τῷ: neut., referring to the following clause with et. — ὡς εἰ (cf. Φ 510): with opt. in a hypothetical clause stating a case with which the present is compared. Cf. οἱ δ’ ἄρ’ ἐκατ., ὡς εἰ τε πυρὶ χθον πάσα νέμοιο B 780, and the still more similar τῷ ἵκλη (like), ὡς εἰ βδομὸν Λ 467. Vergil imitates this passage as follows: non aliter, quam si
inmissis ruat hostibus omnis | Karthago aut antiqua Tyros, flammaeque furentes | culmine perque hominum volvantur
perque deorum Aen. iv. 689 ff.

411. ὀφρυόεσσα (here only): beetle-
ing. See on ὀφρύς T 151. — πυρὶ
λαοὶ μὲν ῥὰ γέροντα μόνις ἔχον ἄσχαλόντα
ἐξελθείν μεμαώτα πυλάων Δαρδανάων.
πάντας δὲ λυτάνευε κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ἄνομάξων ἄνδρα ἔκαστον.
"σχέσθε, φίλοι, καὶ μ’ οἶλον ἔσαστε, κηδομένοι πέρ,
ἐξελθόντα πόλης ἰκέσθ’ ἐπὶ νῆας Ἀχαιῶν
λύσωμι’ ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
ἤν πως ἥλικην αἰδέσσεται ὡς ἐλεήσῃ
γῆρας. καὶ δὲ νῦ τῷ γε πατήρ τοῦ ὑδέτοικος τετύκται.
Πηλεύς, οὐς μὲν ἐπικτε καὶ ἔσπεφε πῆμα γενέσθαι
σμύχοιτο: cf. κατά τε σμήξαι πυρὶ νῆας
I 653. — κατ’ ἄρχρης: cf. νῦν ἄλεγε τάσα
καὶ’ ἄρχρης’ Πελος N 772 f.
413. λαοί: resumed from 408. —
μόνις: with long ultima, since ἔχον
originally began with a consonant.
See § 41 m. — ἄσχαλόντα: here of
the deepest agony of despair. It is
subordinate to μεμαώτα 413. In B
292 f. καὶ γὰρ τις... μένων ἑπὶ ὑμῖν ἄλοχον ἀσχαλά, a less intense
emotion is meant.
414. τυλάων Δαρδανάων: see on
194. — This verse is in a measure
parenthetical.
415. κυλινδόμενος κατὰ κόπρον: cf.
221, Ω 164 f., 640. So Menelaus rolls
in the dust when he learns from Pro-
teus of the death of Agamemnon δ
639 ff. — κόπρον: διήν.
416. ἐχον... ἔσαστε: as in μ 250;
second, as in κ 68. Cf. κλήθην εἰς
ἄγοραν κυκλήσωσκεν ἄνδρα ἔκαστον I 11,
and with tnesis εκ δ’ ὀνομακλήθην
δ 278.
417. σκέσθε... ἔσαστε: as in β
70.—κηδομένοι πέρ: as in Σ 273, γ 240.—
sκέσθε: desist, cease (hold back), with
reference to ἔχον 412. — κηδομένοι
πέρ: “in spite of your sympathy and
concern for me.”
418. λογοσωμία: see § 3 b 1. — τοῦτον:
with aversion and contempt, ist um.
Cf. Hera’s words ἀφίονα τοῦτον... ὡς
ὁ τινα αἰθὲ ἥμεστα (of Ares) E 781; so
also τοῦτον μαινόμενον E 831, τοῦτον...
kína (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 pas-
sage seems to have furnished the germ
for Ω.
419. ἥλικην: my time of life (cf. Τ
465). For this, in the second member,
the more definite γῆρας is used, com-
ing with special emphasis at the close
of the sentence and the beginning of
the verse. — αἰδέσσεται ὡς ἐλεήσῃ:
for the subjv., see on φ 293.
420. καὶ: also, with τῷ γε. — νῦ: indeed. — τοῦσκε: like me, i.e. as old
as I. Cf. Ω 486 f.
421. γενέσθαι: πῆμα might have
stood alone as pred. with ἔσπεφε, but
the addition of γενέσθαι makes promi-
nent the actual occurrence of the result.
Cf.: ἐταίρον κάλλικες... κόρμα γενέσθαι
Τρωσί: μάλιστα δ' ἐμοὶ περὶ πάντων ἀλγε' ἔθηκεν· τόσσον γὰρ μοι παίδας ἀπέκτανε τηλεθάοντας· τῶν πάντων οὖ τόσσον ὀδύρομαι ἀχνύμενός περ, ὃς ἐνός, οὐ μὲ ἄχος ὃς γὰρ κατοίκηται "Αιδός εἴσω, Ἕκτορος: ὃς ὀφελεῖν θανέειν ἐν χερσί· ἔμησον· τῷ κε κορεσσάμεθα κλαιόντε τε μυρομένοι τε, μήτηρ θ', ἡ μὲν ἑτικε δυσάμμορος, ἡ δ' ἐγὼ αὐτός." ὃς ἔφατο κλαίων, ἐπὶ δὲ στενάχουτο πολίται.

Τρώθησιν δ' Ἐκάβη ἄδινον ἐξηρεχε γόοιο· "τέκνον, ἐγὼ δειλή· τί νυ βείομαι, αἰνὶ παθοῦσα, σεῦ ἀποτεθηνὼτος; ὃ μοι νύκτας τε καὶ Ἡμαρ

(translation)

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 ς χών γ' Ἀγμαθον ... ἐτέμεν Ἀτριθης ... τῷ κ' οἱ οὖθε θανόντε χυθὴν ἐπὶ γαῖαν ἑκεῖν.

428. First half-verse as in ψ 325. — Η ... Δυσάμμορος: cf. 485, Ω 727. — ἡδί: correlative with τέ. — The mention of the mother leads naturally to the following lamentation of Hecabe. Priam, in his grief, does not forget the sorrow of his wife.


430. Cf. Ψ 17, Ω 747.


432. δ': δ': — νύκτας τε καὶ Ἡμαρ: 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. έγκυσίον: my pride (cause of exultation). Here, as in B 180 f. (κάθεν εν εγκυσίον Πρώτῳ ... λίστοι ... έλευθηρό), of a person.—διαειρ: comfort, of a person here and in 486 only.

434. οί ... διείσθαι (435): cf. (theoi) χρυσόσιον δεπαθείν διείσθαι ἄλλη-λους Δ 3 f., οἱ μὲν (Queen Arete) ἴα θεόν ὦς εἰσορθωτεῖς διείσθαιται μόδουςι η 71 f.

435. διείσθαι: pplt. from the perf. διείσχυμαι, which often has a pres. meaning (greet, salute, pledge, as in drinking a health).—καὶ: also, indicating the agreement between cause and effect.—κύδος: used of a person, as in ά Νέστορ ... μέγα κύδος ά Άχαιων Ζ 42.

436 = P 478, 472. —κυκάνει: with perf. meaning.

437-515. Andromache hears the mourning of Hecabe 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. Ἐκτόρος: depends on πέπνυστο. Cf. μὲν δὲ τοῦ Ἀλαντοῦ ... πυθόμην Π 102. —ἐπίθυμοι γὰγγελοι: 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. —ρά: indeed, as was actually the case. —μείνει: impf. in indir. disc. standing for the present. This is like the English usage, and different from that in Attic Greek. See Μ. 71, 2, and 270; GMT. 674, and note on Τ 265.

440. ἄλλα: 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. —ιοτὸν δεφαίνε: as Hector had bidden her do at their parting, ἄλλα εἰς οἶκον λῶσα τὰ ς αὐτῆς έργα κόμιζε, | ιοτὸν τ' ήλκάτην τε Ζ 490 f. —μιχρὸν δόμον: 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, ἄ δε
κέκλετο δ’ ἀμφιτόλουσιν ἐνπλοκάμοις κατὰ δῶμα ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὅφρα πέλοτο "Εκτορὶ θερμὰ λοετρὰ μάχης ἐκνοστῆσαντι,

ηπίῳ, οὖδ’ ἐνόησεν, δ’ μιν μάλα τήλε λοετρῶν χερσίν Ἀχιλλῆος δάμασε γλαυκώπις Ἀθήνη.
κωκυτοῦ δ’ ἢκουσε καὶ οἰμωγῆς ἀπὸ πῦργου·
τῆς δ’ ἐλειλῆθ’ γυῖα, χαμαι δέ οἱ ἐκπέπεσε κερκίς.
η δ’ αὐτὸς διμωῆς ἐνπλοκάμοις μετήδα·

445 “δεῦτε, δύω μοι ἔπεσθον· ἱδωμ’, ὥστιν ἔργα τέτυκται.
αἰδοῖς εἰκρῆς ὅπος έκλυν, ἐν δέ μοι αὐτῇ
στήσει πάλλεται ἦτορ ἀνὰ στώμα, νέρθε δὲ γοῦνα
πήγνυται· ἐγγὺς δὴ τι κακὸν Πρίμοιο τέκεσσον.

(inceptive aor.).—δ’: for δηλι.—τῆλε:
446. Cf. 270 f.
447. κωκυτοῦ, οἰμωγῆς: see on 409.
—ἀπὸ πῦργου: with both κωκυτοῦ and οἰμωγῆς.

448. γυῖα: “she trembled in every limb.”—ἐπέσε: sc. from her hand.
—κερκίς: shuttle.
449. Second half-verse as in 238.
450. δύω: the usual number of accompanying maids. Cf. Helen as she
goes to the tower, οὐκ οἴη, διὰ τῇ γε
καὶ ἀμφίσελοι δῷ ἔκορτο Γ 143.—Τοιμαί:
see on 130, 418.—ὅτινα: neut. pl. of ὅτις = ὅτις.

451. εἰκρῆς ὅπος ἔκλυν: for this
const., cf. 'Ἀτρείδης ὅπος ἔκλυν II 76.

452. ἀνὰ στῶμα: up to my mouth.
For the thought, cf. 461, and κραδή δὲ
μοι ἑξω | στηθέων ἐκθρώσκει, τρομεί τ’ ἐπὶ θαλάμα γυῖα K 94 f. —νέρθε δὲ γοῦνα:
cf. κεφαλαὶ τε πρόσωπα τε νέρθε τε
γοῦνα ν 352.

453. πήγνυται: grow numb, stiffen
with terror, which paralyses the limbs. See on T 364, and cf. βίμα ἡ γοῦνα φέρει Z 511, γόνατα δ’ ἐφωβάτο (moved swiftly) ψ 3. — ἐγγὺς δή: inferential asyndeton. — δή: surely. — τι κακὸν Πράμου τέκνον: this apprehension, expressed first in a general way, is followed (455) by a direct reference to Hector.

454. Cf. τι γὰρ δή μοι ἀν’ οὐσος ὀξεῖ γένοιτο Σ 272. — ἢσος: the word, the content of which follows in 457. Andromache fears to hear of Hector as slain. — ἀν’ οὐσος δή: be far from my ears. “May I never learn that my fear proves true.” Cf. Hector to Andromache πρὶν γέ τι σῆς τε βοῆς σοῦ θ’ ἐλκηθοῖν πυθέσαι Z 466.


456. ἀποτηῆξα: cf. Φ 3.

457. καὶ δῆ: and already. — καταπάνη: aor. of completed action; so often in the subjunctive. — ἄγνορφη: cf. ἄγνορφη δὲ μν ἐκτα Μ 46. — ἄλεγνη: grievous, because it robs her of her husband.

458. ἔχεσκα: possessed. A past tense because she fears that he is already dead. — οὖ στορ’... ἀνδρῶν: as in λ 514 (of Neoptolemus).

459 = λ 515. — τὸ δ’ μένος: in that courage of his; acc. of respect. — οὐδὲν: the masc. of οὐδείς is found but twice in Homer (here and λ 515).

460. μανάδι (here only) ἦν: like a madwoman, not ‘maenad,’ which was probably a later use of the word. Cf. μανωμένης εἰκών (of Andromache) Z 389, and Dido saevit inops animi, totamque incensa per urbem | baccatur, qualis commotis excita sacris | Thyias, ubi audito stimulant trieterica Baccho | orgia nocturnaque vocat clamore Cithaeron Verg. Aen. iv. 300–303.

461. κράδην: acc. of the part affected. Cf. 452. — Second half-verse as in Z 399.

462. πύργον: 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. παπταλ-
εἰκόμενον πρόσθεν πόλιος· ταχέες δὲ μὴ ἰπποὶ
ἐλκὼν ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
τὴν δὲ κατ' ὀφθαλμὸν ἐρεβενην νὺς ἐκάλυψεν.
ἣπε καὶ ἔξοπισώ, ἀπὸ δὲ ψυχὴν ἐκάπνυσεν.
τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα συγαλᾶν,
ἀμφικα κεκρύφαλον τε ἰδὲ πλεκτὴν ἀναδέσμην
κρῆδεμνὸν θ', δ' ρα ἵνα δῶκε χρυσήν Ἀφροδίτη
ἡματι τῷ, ὅτε μὴν κορυφαίολος ἡγάγεθ' Ἑκτὼρ
ἐκ δόμον Ἡνεώνος, ἑπεὶ πόρε μυρία ἑδν.
ἀμφὶ δὲ μὴ γαλῶφ τε καὶ εἰνατέρες ἀλὶς ἑσταν,

νων ἡρωα Μαξανά γλωσσα ΑΔ 200. — τὸν: him who
filled her thoughts. The simple pro-
noun without the name is very pathetic.

464. ταχέες δὲ... λεκόν (465): an
independent clause carrying out the
idea of ἐλκόμενον and repeating the
word. See on T 376. The scene is
depicted as it appeared to Andromas-
che, with those features made promi-
inent (ταχέες, ἀκηδέστως, νῆα Ἀχαιῶν)
which increase for her the horror of
the spectacle.

465. λεκόν 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 de-
scribing the death of Tlepolemus (Ε
659), and of Deipylus (Ν 580). — κατ' ὀφθαλμὸν: down over her eyes. — νὺς:
here of a swoon, but usually of the
darkness of death. Yet cf. ἀμφὶ δὲ ὅσον κελαινὴ νὺς ἐκάλυψεν (οf the
wounded Aeneas) Ε 310.

467. ἐκάπνυσεν (here only): breathed
forth. Cf. κάκας κεκαρφθα θυμὸν Ε 698,
and ἄων (breathed out) ἤτορ Ο 252. The
thought is like that in τὸν δ' ἐπὶ ψυχήν Ψ
Ε 696.

468. βάλε: let fall, as she sank
down in a swoon. Cf. 406 f. and
Ψ 697. — δέσματα (cf. δέω, δεσμός,
ἀναδέσμη): headgear, referring col-
lectively to the different ornaments
mentioned in 469 f. This use of δέ-
σματα occurs nowhere else.

469. ἀμφικα: a diadem of metal
over the forehead, the στεφάνη of Σ 597.
— κεκρύφαλον: head, or high stiff cap.
— ἀναδέσμην: a band with which the
hood was surrounded at the crown to
make it set 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 in-
to one another; hence πλεκτὴν. — τῇ
Ιδα: for the hiatus, see on Φ 351.

470. κρῆδεμνὸν: the same as καλά-
πτη Ρ 406, where see note. — χρυσή:
with synizesis.

472. Second half-verse as in Π 190,
λ 282. — ἵσα: gifts of the bridegroom
to the bride's father. See on 51.

473. Cf. ἰδι πγ ἢ γαλῶν ἢ εἰνατέρων
ἐντέκλων Ζ 378. — γαλῶν (cf. gloses):
i.e. Cassandra, Laodice, etc. — εἰνατέ-
ρες: Helen, etc.
αὐτής σφόδρα ἔσθεν ἀνυφομένην ἀπολέσθαι.

475 ἡ δ᾽ ἐπέι σὺν ἄμηντο καὶ ἐς φρένα τυμὸς ἀγέρθη, ἀμβλώθη γοῶσα μετὰ Τροίᾳ ἔπειν· "Εκτὸς, ἐγὼ δύστηνος· ἢ ἄρα γενομέθεν ἀισχρὸν ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα, αὐτὰρ ἐγὼ Θήβην ὑπὸ Πλάκω ὑλῆσόμη

480 ἐν δόμῳ Ἡετίων, ὦ μαχθῆ, τυχὸν ἔστθαι, δυσμορος αἰνόμορον· ὡς μὴ ὄψθε κεκέσθαι. νῦν δὲ σὺ μὲν Ἀϊδαν δόμους ὑπὸ κεύθεσι γαῖς ἔρχεαι, αὐτὰρ ἔμε στυγερῇ ἐν πένθει λείπεις χήρῃ ἐν μεγάροις· πάις δ᾽ ἐτὶ νῆπιος αὐτῶς,

485 ὅτι τέκομεν σὺ τ᾽ ἐγὼ τ᾽ ἰσοπάμορον· οὔτε σὺ τοῦτο ἔσθει· Ἑκτὸς, ὅνειρα, ἐπεὶ θάνατος, οὔτε σοί οὖτος.

474. μετὰ σφόδρα: in the midst of them. — ἔσθεν: held, i.e. supported her and sought to raise her up, since she had fallen (467). — ἀνυφομένην ἀπολέσθαι: terror-stricken to the point of death. An inf. of result.

475 = ε 458, ο 349 (nearly). — θυμός: spirit (that which gives life). The whole expression describes the return to consciousness (contrast 467). Cf. αὐτίς δ᾽ ἀμφότεροι Ἡ 397, τὸ πρὸς Ἑκτὸς ἄμηντο Λ 359. — For the second half-verse, see on 52.

476. ἀμβλώθη γοῶσα: breaking out in lamentation. ἀμβλώθη (cf. ἀμβάλλων Φ 364) is lit. bubbling up.

477. ἄρα: it seems, a conclusion from the present fate of Hector; cf. 431. — ἢ [μὴ] ἀληθές: to the same destinies. Cf. τῷ σε κακῇ ἁλογ τῆς Λ 418, τῷ μακρα ἁλογ... τῷ ἵππω τῷ ἐλόμην Ἡ 209, ὅμως τερπόμενον ἀληθές Ω 209.

478. Τροιῆ: here apparently the city, in contrast with Θήβην 479.


480. Second half-verse as in Θ 288, α 435, λ 67. — τυτηθῶν: inflected with two terminations.

481. αἰνόμορον (here only in Iliad): for misfortune; proleptic pred. to μαχθῆ. 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 ο 204): attributive with δόμου.


484. νῆπιος αὐτῶς: a mere infant. Cf. Ω 728, and νῆπιον αὐτῶς (of Astyanax) Ζ 400. See § 24 h, j.

486. ὅνειρα: see on 433. — οὗτος οὖτος: the child is denied the oppor-
Ἡν πέρ γὰρ πόλεμόν γε φύγη πολυδακρυν Ἀχαίων, αἰεὶ τοι τοῦτῳ γε πόνος καὶ κηδεῖ ὁπίσω ἔσσοντι· ἀλλοι γὰρ οἱ ἀπομύθησασιν ἀρούρας.

490 ἦμαρ δ’ ὄρφανικόν παναφήλικα παίδα τίθησιν· πάντα δ’ ὑπεμύθυμκε, δεδάκρυσαι δὲ παρειά. δενόμενος δὲ τ’ ἀνεισὶ πάσι ἐσ πατρὸς ἑταῖροι, ἄλλον μὲν χλαίνης ἔρων, ἄλλον δὲ χιτῶνος· τῶν δ’ ἔλεησάντων κοπήλην τίς τυθῶν ἔπεσχεν· χεῖλεα μὲν τ’ ἐδίην, ὑπερφόν δ’ οὔκ ἐδίηνεν.

τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαινύσ ἐστυφέλεξεν,

491. ὑπεμύθυμκε: (has drooped his head) hangs his head; with πάνα as adverb. acc. This word, which occurs nowhere else, is perf. from ὑπημύω (cf. T 405), with Attic reduplication and η inserted. — δεδάκρυσαι: are wet with tears. — Second half-verse as in ν 353.

492. δενόμενος: famishing. — ἀνείσι: he goes up, perhaps to the palace, thought of as on higher ground (but in 490 goes back). — ἔσσ: to. — ἑταῖρος: sc. assembled at a feast.

494. τῶν ἔδ: of these, depending on τις. — ἔλεησάντων: who feel pity. If even these give so little to the orphan, he can expect no consideration from the rest. — τυθῶν (neut.): (a little) for an instant. — ἔπεσχεν: gnomic aorist. Cf. 83, and οἶνον ἐπισχῶν I 489.

495. Asyndeton, since the clause (in thought) forms the apodosis to the paratactic protasis 494. — ὑπερφόν: occurs here only. But cf. ὑπερφῶν (upper chamber).

496. τὸν δὲ καὶ: instead of the contrast of subj. with 494, the identity of obj. is made prominent. — ἀμφιθαλὴς:
χερσίν πεπληγὼς καὶ ὄνειδεῖοισιν ἐνύσων·
'ἔρρ' οὐτῶς· οὖ σῶσ γε πατὴρ μεταδαίνηται ἥμιν·
δακρυόεις δὲ τ' ἀνεισὶ πᾶς ἐς μητέρα χήρην,
500 Ἀστυάναξ, ὃς πρὶν μὲν έοὺ ἐπὶ γούνασι πατρὸς
μυελὸν οἶον ἔδεσκε καὶ οἰῶν πίνων δημόν·
αὐτὰρ θ' ὑπνὸς ἔλοι παῦσαι τὸ νηπιαχεύων,
εὐδεσκ' ἐν λέκτρωσιν, ἐν ἀγκαλίδεσσι τιθήνης,
εὑρ' ἐνι μαλακῇ, βαλέων ἐμπλησάμενος κήρ.
505 νῦν δ' ἀν πολλὰ πάθησεν, φίλοι ἀπὸ πατρὸς ἀμαρτῶν,
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
oὸς γάρ σφιν ἔρυσο πύλας 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. ὄνειδεῖοισιν: usually adj. with ἐπέκοιον (cf. Φ 480); only here as a noun.


499. χήρην: who cannot, therefore, help him.


501. μυελὸν . . . οἶῶν πίνων δημόν: the poet here seems to have in mind an older child than the infant in arms of 503.

502. παῦσαι: with a partic. here only in Homer, though λήγω is sometimes so construed. — νηπιαχεύων: occurs here only.

503. Cf. εὖδειν ἐν λέκτρωσι τθ 337.

504. εὐρ' ἐνι μαλακῇ: as in ι 618, Κ 75, χ 196, ψ 349, each time as first half-verse. — βαλέων: good cheer, choice food and drink. Probably neut. pl. of an adj. βαλός, but as subst. here only. Cf. δαίμα βάλειαν Η 475.

505. πάθησεν: ‘a subj. of the second or third person in an affirmative sentence is usually an emphatic future.’ M. 275 b; see also GMT. 285. — ἀπὸ . . . ἀμαρτῶν: cf. σεὶ ἀφαμαρτοῦση 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: ‘Protector of the city’; so named on account of his father’s importance. Cf. Εὔρυσάκης (‘Broad-shield’), son of Ajax. For his real name, cf. τὸν ὃς Ἐκτώρ καλεσκε Σκαμάνδρων, αὐτὰρ οἱ ἄλλοι |
νῦν δὲ σὲ μὲν παρὰ νησί κορωνίσι, νόσφι τοκῆσιν,
αἰώλαι εὐλαλ ἐδονται, ἐπεί κε κύνες κορέσωνται,
γυμνὸν· ἀτάρ τοι εἴμαι· ἐνὶ μεγάροις κέονται
λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναῖκῶν.
ἀλλ’ Ἕ τοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
oὐδὲν σοὶ γ’ ὀφελός, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.”

515 ὃς ἐφατο κλαίοντι’, ἐπὶ δὲ στενάχοντι γυναῖκες.

'Αστυνάκτι· οἷς γὰρ ἐφέτο "Ἰλιών" Ἐκτωρ Ζ 402 f. See also on 29.
507. Second half-verse as in Δ 34.
509. αἰώλαι: wriggling; cf. T. 404.
510. γυμνὸν: see on T. 358.
511. λεπτά τε καὶ χαρίεντα: as in Κ 223. Cf. the φάρος of Calypso λεπτὸν καὶ χαρίεν ε 231.
512. καταφλέξω (here only): it was the custom to honor the dead by burning some of their most valuable possessions on the pyre. Cf. Ψ 171 ff., and the expression κτέρεα κτερέζαι a 291. — κηλέω: with synizesis.
513. οὐδὲν σοὶ γ’ ὀφελός: in appos. with the preceding clause. — ἐγκεί-
σεαι: sc. neither on the bier (cf. ἐν λε-
χέσσι δὲ βέντες ἑαυτῷ λιτὶ κάλυσαν of
Πατροκλός Σ 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 ὀφελός. — πρὸς Τρώων: in the eyes of the Trojans, who will speak of Andromache’s wifely care. Cf. αἰσχὲ ἄκοιν πρὸς Τρώων Ζ 524 f., and τιμῆσα γένοιτο . . . πρὸς πάνος σ 161 f.
515 = T. 301 (where see note), Ω 746. See on 505.
ΟΜΗΡΟΣ ΙΛΙΑΔΟΣ ψ.

Ψει' Δαναοίς εἰς ἄγωνα διδός ἵππεσαν Ἀχιλλέας.

ἀθλα ἐπὶ Πατρόκλῳ.

δὲ οἱ μὲν στενάχοιτο κατὰ πτόλιν· αὐτὰρ Ἀχιλλέας ἐπεὶ δὴ νηάς τε καὶ Ἐλλησπόντου ἵππον,
οἱ μὲν ἄρ' ἐσκίδναντο ἐγὼ ἐπὶ νῆα ἐκαστος,
Μυρμηδόνας δ' οὖκ εἰς ἀποσκίδνασθαι Ἀχιλλέας,
καὶ ἄλλ' ὦ γε οἷς ἐτάρουσι φιλοπολέμουσι μετήθατο.

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 Χ 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 Χ 515. Cf. ἂς αἰ μὲν ὃ' ἐκχυτο Ζ 312.

2. ἐπὶ: see on Χ 379. — Second half-verse nearly as in O 233, Σ 160. For the connection, see Χ 391–404.

3 = T 277. First half-verse as in A 487.

4. ἀποσκίδνασθαι (here only): disperse from him, "leave him and disperse.”

5. Second half-verse as in T 269.

“Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρήμησε ἑταῖροι,
μη δὴ πω ὑπ’ ὀχέσφι λυώμεθα μόνοιχας ἵππους,
ἀλλ’ αὐτοῖς ἵππους καὶ ἄρματαν ἄσσον ἱόντες
Πάτροκλον κλαῖωμεν · ὦ γὰρ γέρας ἐστὶ θανόντων.

αὐτὰρ ἐπεὶ κ’ ὀλοοὗτε τεταρπώμεσθα γόοιο,
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”

ὡς ἔφαθ’, οἱ δ’ φωμέζαν ἀολλέες, ἢρχε δ’ Ἄχιλλεύς.
οἱ δὲ τρίς περὶ νεκρόν ἐναρχας ἦλασαν ἵππους
μυρόμενοι · μετὰ δὲ σφί Θέτις γόον ἴμερον ὀρσεν.

δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν
δάκρυσι· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
τοῖσι δὲ Πηλείδης ἄδινον ἔξηρχε γόοιο,

6. ταχύπωλοι: elsewhere an epithet of Δαμαῖος and Τρωίς. — ἐμοί: possessive and closely connected with ἐρήμησε (“my beloved”). This combination is frequent in the Odyssey; cf. μ. 190.

7. μη δὴ πω: not yet, pray. μη belongs closely with πω, while δὴ adds emphasis to the request. — ὑπ’ ὀχέσφι: [ὑπ’ ὀχέσφι]: from under the chariot (yoke). Cf. ὑπὸ ξυγοῦ Θ 543, ὑπὲξ ὀχέσφι Θ 504.

8. αὐτοῖς ἤππους: see on T 482.

9. κλαῖωμεν: of the formal and solemn lamentation. See on X 386. — δ’: dem., equiv. to τοὐτο. Cf. δ’ γὰρ κ’ ἰχ’ ἄριστον ἀπάντων Μ 344. — δ’ γὰρ ... θανόντων: as in Π 457, 675, ω 100.

10. ἀλοοὗτε: as epithet of ἱόοι only here and 98; usually κρυνδός. — Second half-verse as in 98, λ 212; cf. Ω 513.

11. δορπήσομεν: see on T 208.

12. φωμέζαν (aor.): raised the lament. Cf. X 408. — ἢρχε: sc. οἰμώ-ζων or οἰμώγης (cf. 17).

13. περὶ νεκρόν: in T 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. — γόον ἴμερον ὀρσεν: the usual form is ὑφ’ ἴμερον ὀρσεν γόοιο, 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 (T 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 σωτάμενον.


16. μῆστωρα φόβοι: the same epithet is applied to Aeneas E 272.

17 f. = Σ 316 f.; cf. X 430. — Some address would naturally follow the circuit of the corpse, but the expression ἔξηρχε γόοι 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. — μοι: ethical dative. — καὶ: although you are in Hades, the joyless. Cf. ἀπερπέα χιλιών λ 94, and the frequent use of δείλω with reference to the dead (see on 65). So Pheres to the dead Alcestis χαίρε, καὶ Ἄιδον δίδωμι εὖ σοι γένοιτο Eur. Alc. 628 f.

20 = 180. — τελέω: pres. — πάροιθιν ὑπέστην: the promise was first made Σ 334 ff., but see Φ 27-32. X 354.

21. δόσαν: depends on ὑπέστην, and is in appos. with τά. The pres. indic. is expected, carrying out τελέω (cf. ἀποδειρομήσειν 22). — δάσασθαι: inf. of purpose with δόσαν. As obj. Ἐκτορά is no longer in mind, but some such word as κρέα, with which ὁμά agrees. Cf. X 347, and δύῃ κυσίν ὃμα δάσασθαι ο 87, and χ 470.


23. σθένε: 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. Iphigenia, Menoeceus the son of Creon, and the son of Erechtheus.

24 = X 396, where see note. — ἔργα: explained in the following verse.


26. ἱνττα: especially the defensive armor. For the acc., see on Τ 221. — ἀφωπλίζοντο: occurs here only.

27. First half-verse as in Π 664, Σ 131. — ψηχέας: high neighing, i.e. with upraised head. Cf. ψηχέας ἱπποι Ε 772, ὦνο δὲ κάρφ ἔχει Ζ 509, and Vergil's arrectisque fremit cervicibus alte Aen. xi. 496.
κάδ' δ' ἵζον παρὰ νηὶ ποδῶκεσθ, Αἰακίδαο
μυρίοι· αὐτὰρ ὁ τοῖοι τάφον μενοικεά δαίνυ.
30 πολλοὶ μὲν βόες ἄργοι ὁρέχθεον ἄμφὶ σιδήρῳ
σφαλόμενοι, πολλοὶ δ' ὅπες καὶ μηκάδες αἰγὲς·
pολλοὶ δ' ἄργυροντες ὑπὲ θαλέθρον ἀλοιφῆν
εὐόμενοι ταῦταν διὰ φλογὸς 'Ηφαίστου·
pάντη δ' ἄμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἴμα.
35 αὐτὰρ τὸν γε ἀνακτὰ ποδῶκεα Πηλεὼν
εἰς 'Αγαμέμνονα δίον ἄγον βασιλῆς 'Αχαϊῶν,
σπουδῇ παρπεπιθόντες, ἐταίρου χοῦμενον κηρ.
οἱ δ' ὅτε δὴ κλωτήν 'Αγαμέμνονος ἵζον ἱόντες,
αὐτίκα κηρύκεσσι λυγυφθόγγουσι κέλευσαν.

28. For the first half-verse, cf. Ὁ 520.
29. μυρίοι (not μύριοι): for the actual number, cf. φευτήκοντ' ἦσαν ἑπέ
θοολ, ἵππων 'Αχιλλείων . . . ἄγείτο . . . ἐν
δὲ ἐκάστῃ πεντήκοντ' ἦσαν ἄνδρες Π 168 ff.
— τάφον δαίνυ: gave the burial feast.
Cf. Τ 299, and δαίνυ 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 βόες here only.
— ὀρέχθεοι: (uttered the death rattle) bellowed.
The word occurs nowhere else, but it is probably connected
with ῥοξίεω (roar). For the thought, cf. κρέα δ' ἄμφ' ὀρεχοῖσι μεμίκειν (bel-
lowed) μ 395. — σιδήρῳ: the knife is
usually of bronze in Homer, but cf. μὴ
λαμάν ἵππα τραίνειες σιδήρῳ Σ 34.
32 f. = I 467 f., with slight varia-
tions.
33. εὐόμενοι: singeing, to remove
bristles; scalding was a later custom.
— φλογὸς 'Ηφαίστοο: the glow of
Hephaestus, 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. —
eἰς 'Αγαμέμνονα: i.e. εἰς 'Αγαμέμνονος
κλωτήν. 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. —
σπουδῇ: with difficulty.
38. First half-verse as in Λ 618. —
ἵζον ἱόντες: as in Κ 470.
39 = Β 50, 442. — Cf. αἷλα δὲ κηρύκ
εσσι λυγυφθόγγουσι κέλευσαν β 6, where
the epithet λυγυφθόγγουσι is appropriate
to the action which follows (κηρύσσειν
ἀγορῆνε), while here it is purely orna-
mental.
40 ἀμφὶ πυρὶ στῆσαι τρίτοια μέγαν, εἰ πεπίθοιεν Πηλείδην λούσασθαι ἀπὸ βρότου αἰματόεντα. αὐτὰρ ὡς γὰρ ἕρνειτο στερεῶς, ἔπι δὲ ὅρκον ὁμοσσεν· "οὐ μὰ Ζῆν, ὅσ τις τε θεῶν ὑπατος καὶ ἄριστος, οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἴκέσθαι, πρῶν γὰρ ἐνὶ Πάτροκλοι θέμεναι πυρὶ σῆμα τε χεῖναι κεφράσθαι τε κόμην, ἔπει οὐ μὲ ἐς ἀδύναμον ὃς ἱζεῖ ἄχοις κραδίνην, ὅφρα ζωοῖσι μετεώ. ἀλλ᾽ ἦ τοι νῦν μὲν στυγερῆ πειθόμεθα δαιτὶ· ἤθεν δὲ ὄτρυνον, ἀνὰξ ἄνδρῶν Ἀγάμεμνον.

40. ἀμφὶ... 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. λούσῃ ἀπὸ βρότου αἰματέντα Ε 7. — λούσασθαι ἄπο: const. with two accs. after the analogy of verbs of depriving.
42. στερεῶς: firmly, as in δὲ δὲ κε... στερεῶς ἀποείπῃ I 510.
43. οὐ μὰ Ζῆνα: so in ν 339. The negation is renewed in 44; cf. οὐ μὰ γὰρ Ἀπόλλων Α 86. — δὲ τὴν τι: 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 ἔρπε ἄνδρι βέλος... δὲ τις δὲ κρατεῖ, it 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. ἢς ἢ ἄσαμενον (τυλ) ἔσασα λα ἐκ τρίπο... μεγάλου... κατὰ κρατοῦ τε καὶ ἄμων.
— ἄσσον ἴκέσθαι: cf. δηρόν ἀπὸ χρόν ἑστιν ἀλοφή ζ 220.
46. First half-verse as in δ 198. — δῆ: "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. τὶ δὲ σε φρένια ἱκετε πένθος; Λ 382. — μετεῶ: elsewhere μετέω, as in Χ 388.
48. στυγερῆ: hateful; in contrast with the usual epithets applied to the feast (ἐρατεινή, ἐπήρατος), because the bereaved warrior has no heart for its pleasures. In the same way, the stomach is called στυγερῆ (η 216), with the explanation ἦ τ᾽ ἐκλείνω οἶ χος αμασθαί ἄνάγκη | καὶ μᾶλα τερόμενον καὶ ἐν φρεσί πένθος ἕχοντα. — πειθόμεθα δαιτί: 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. ὄτρυνον: 8ο. ἄνδρας. Cf. 111.
— Now that Achilles is reconciled with Agamemnon he is careful to respect the latter's prerogative as supreme ruler.
50 ὑλὴν τ' ἀξέμεναι παρὰ τε σχεῖν, ὥσοι ἐπιεικὲς
νεκρὸν ἔχοντα νέεσθαι ὑπὸ ἱέφου ἥρωντα,
ὁφρ' ἢ τοι τοῦτον μὲν ἐπιφλέγγῃ ἀκάματον πῦρ
θάσσουν ἀπ' ὅφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται."'
δὲ ἔφαθ', οἱ δ' ἄρα τοῦ μᾶλα μὲν κλύουν ἦδε πῖθοντο.
55 ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἐκαστὸι
dαιννυτ', οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἔισης.
αὐτὰρ ἔπει πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
oi μὲν κακκείντων ἐβαν κλασίνθε ἐκαστος,
Πηλείδης δ' ἐπὶ θυίν πολυφλοίσβοιο θαλάσσης
60 κεῖτο βαρὺ στενάχων πολέσων μετὰ Μυρμιδόνεσσων

50. ἀξέμεναι: see on T 10, and
cf. 38, 111, Ω 663. — παρὰ σχεῖν:
furnish. — ὥσοι: obj. of ἔχοντα 51.
It includes everything prescribed by
custom (ἐπιεικές, sc. ἐστὶ) for an honorable
burial; cf. Ω 595.
51. ὑπὸ ἱέφου ἥρωντα (as in λ 57,
165): down into the murky darkness.
52. ἐπιφλέγη: the only other oc-
currence of this verb is B 455 πῦρ ἀδη-
λον ἐπιφλέγει ὄστετον ὑλὴν.
53. θάσσουν: from 71 ff. (cf. οὐ γὰρ
τις φείδων νεκῶν κατακελυμένων | γίγνετ(ε)
... τυράννους χελώνων ὥσα Η 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 ex-
pression is used in Γ 422 of household
tasks.
54 = Η 379, and elsewhere. — μάλα:
willingly.
55. ἐσσυμένως: with ἐφοπλίσσαντες.
— ἐκαστοῖς: i.e. the chiefs in Agamem-
non's tent. No mention is made of
the repast of the rest of the army, ex-
cept the Myrmidons (29).
56 f. = Α 468 f., Β 431 f., π 479 f.
Verse 57 is a very frequent formula.
— ἴσος: equal, i.e. in which all had
an equal share. — Observe the allit-
eration of δ.
58 = Α 606, α 424 (with οἴκονδε in-
stead of κλασίνθε). — κλασίνθε: 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 fun-
eral.
59. Second half-verse as in Α 34,
and often elsewhere.
60. τολάσιν μετὰ Μυρμιδόνεσσων:
in the midst of the host of the Myr-
midons. Cf. the bivouac of Diomed, τὸν
def κῆχανον | ἐκτὸς ἀπὸ κλασίς σὺν τεθέ-
σιν: ἀμφὶ δ' ἐταίροι | οἴδον 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. ἐν καθαρῷ: in a clear space, free from huts and ships. The phrase usually refers to a place free from corpses, as in Θ 491 ἐν καθαρῷ, δὴ δὴ νεκρῶν διεφαινέτο χῶρος.

62 = υ 56. Second half-verse as in ψ 343; cf. also Ω 679. — εὕτε: just when, always with asyndeton. It is here used with the impf. ἐμπροτε to indicate the situation in which the action of the principal clause (65) falls.

— λύων: dispelling.

63. First half-verse as in Ξ 253; cf. also Τ 169 f.

64. Εκτωρά: const. with ἐταίρσων. For the acc., cf. τείχος ἐτάιρι: Μ 308. — προτὶ Ἰλιὸν ἰμερόσεσαν (as in Γ 305, Σ 174, and elsewhere): in the direction toward Ilion over the plain.

65. ἤλθε δ' ἐπὶ ψυχή: this expression occurs four times in λ (the Νεκυία).

— δειλόο: so in the mouth of Achilles himself in 105 (cf. 221), as here from his thought of his dead friend. In like manner τῶν δειλῶν ἐτάρων . . . οἱ τάνων: 65 f. Mortals in general are often called δειλό, especially on account of their transitory existence. Cf. Φ 484 ff., and πάντες μὲν συνεργεῖ βάσανοι δειλοῖς βροσάδων μ 341. — The heavy spondaic movement of this verse is striking and unusual. See Metrical Appendix.

66. πάντα: in all points, explained by the following accs.; cf. Φ 600. — αὐτῷ: himself, i.e. his bodily presence.

— διματά καλ' ἵκνια: cf. διματά καλὰ ἰκνιας a 208. This is the only place except ε 337 (probably spurious) where we cannot read ἰκνια for ἵκνια. — In this whole scene it is noticeable that the shade of Patroclus appears and converses with Achilles just as a figure in a dream would do.

67. τοίχα: sc. as those he wore when alive. — χροὶ δύματα ἱστο : this expression occurs seven times in the Odyssey.

— On this materialistic representation, cf. the fact that in the Νεκυία Teiresias is equipped with staff, Heracles with bow, and Orion with club, exactly as in life.

68 = Ω 682, Β 59, δ 803. — ὑπὲρ κεφάλης: at his head, the regular position of dream figures. — πρὸς μῦθον ἦκτον: closes the verse more than thirty times in Homer, always with a preceding acc. of person, depending on πρὸς.
"eúdois, aútpá émeiò lelaouménon épheu, 'Aχillév.

70 ou méν mev zòwntos ákithèis, allá thávontos: thápte me òti táxista: túlas 'Aídado perìwos. ti¢lè μ' éérhouni psuchai, éidìla kámuınwv, ouðè me πw músgeseis úpèr potamóu éhoun, all' aútwos álallhìs au' éuropulos 'Aidos ðò.

75 kai moì dòs tìn xêir', ólloforomai: ou gàr éi' aútw

69. eúdois: with reproach, as in eúdois, 'Atrèos ulè B 23. — lelaouménon épheu: thou art unmindful. The perf. partic. here is almost an adjective; see also on X 219.

70. ou méν: yet verily not; adversative asyndeton. — ákithèis: impf., from which supply a pres. for the following contrast.

71. túlas 'Aídado perìwos: as in E 646. Cf. the 'gate of Hell' in Dante (Inferno iii.), where the poet saw the famous inscription. — perìwos: aor. subjv. to express desire, but para-tactically joined (with asyndeton) to the inv. thápte. See GMT. 310.

72. μ' éérhouni: 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 ßiadi, or, with the exception of the Elpenor episode (λ 51-83, imitated in Verg. Æn. vi. 325-328), in the Odyssey. Elsewhere the view is universal that the souls passed into Hades as soon as they left the body. — éidìla kámuínwv (as in λ 476, ζ 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. oðèi τò: and not yet, so long as my body has not received funeral honors. Patroclus is not yet such as they. See on 104. — músges-thai: to associate with. — úpèr potamóu: 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. Stýngos ûdastos aítà méthra Þ 389, ýthá mèn en 'Aχérona Pwrephleugèhov te pènoun êi Kawkívòs ð', òs dè Stýngos ûdastos étstn apósrorwò ð 513 f. — For the hiatus after potamóu, see on Þ 339.

74. aútwos: thus vainly; const. with álallhìs. Cf. all' aútwos ðìdá nókta ðòvnh álallhìs ðì 284. — Second half-verse as in λ 571 (with kar' instead of ðìv'). The expression seems to be loosely applied, in this case, to the entrance to the lower world.

75. dòs tìn xêirâ: sc. for a last farewell. The shade of Patroclus, forgetting its limitations, desires something inconsistent with its nature; cf. 90 f. For the whole expression, cf. da dëxtram misero Verg. Æn. vi. 370. — tìn: this later use of the article is comparatively frequent in the two closing books of the ßiadi; cf. ß 257, 465, ß 388, 801. — álloforomai: added (with asyndeton) as a motive for the foregoing request. "Grief
νίσσομαι ἐξ Ἀιδαο, ἐπήν με πυρὸς λελάχησε.
où μὲν γὰρ ζωὶ γε φίλων ἀπάνευθεν ἐταίρων
βουλᾶς ἐξόμενοι βουλεύσομεν, ἀλλ᾽ ἐμὲ μὲν κὴρ
ἀμφεχανε στυγερῆ, ᾗ περ λάχε γεινόμενον περι-
καὶ δὲ σοι αὐτῷ μοῦρα, θεοῖς ἐπιείκελ Ἀχιλλεῦ,
tείχει ὑπὸ Τρῶων ἐνηγενέων ἀπολέσθαι.
ἀλλο δὲ τοι ἑρέω καὶ ἐφήσομαι, αἰ κε πίθηαι:
μὴ ἐμὰ σῶν ἀπάνευθε τυθήμεναι ὡστε', Ἀχιλλεῦ,
ἀλλ᾽ ὤμοι, ᾧς τράφομεν περ ἐν ἑμετέρουσι δόμουσιν,
eὐτὲ με τυτθὸν ἑόντα Μενοῦτιος ἐξ Ὁπόεντος
ἡγαγεν ἑμετερόντω ἀνδροκτασίης ὑπὸ λυγρῆς
ἡματι τῷ, ὥστε παῖδα κατέκτανον Ἀμφιδάμαντος

overpowers me at the thought of our final separation." Cf. the following words.
76. νίσσομαι: probably an old future, which later took the meaning of a present. — ἐξ Ἀιδαο: more fully in λ 69 ὅμοιν ἐξ Ἀιδαο. Ἄτθης, 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 γὰρ: for not by any means. The words resume, with added force, the preceding thought introduced by οὐ γὰρ. — ἵπποι γε: with painful emphasis, for heretofore it was the return of the shade only that was thought of. "Still less as living men." — ἐφίλων ἀπανευθὲν ἐταίρων: i.e. in intimate conversation.
78. ἐξόμενοι: so we speak of the 'sitting' of a council.
79. ἀμφεχαν: occurs here only. — ἂν περ: the very one which. — γεινό-
80. For the second half-verse, see on X 279.
81. First half-verse as in P 404, 568. The prophecy is more definite in X 359 f. — ἐνηγενέων: cf. ἐνηγενεῖος Σώκου Α 427.
82. First half-verse as in Φ 94 (and often). — ἐρεω καὶ ἐφήσομαι: to be taken closely together; cf. ἐφείμενος τάδε ἑρω ν 7. — αἰ κε πίθηαι: as in Φ 293, where see note.
83. τιθήμεναι: inf. used as imp. The form (with η) is irregular. Cf. 247, Ω 425 διδοῦναι, and Κ 34 τιθήμενον.
85. τυτθὸν ἑόντα: usually at close of a verse, but cf. εἰς ἐν τυτθὸν ἑόντα ν 210. — Μενοῦτιος: see on T 24, and cf. Φ 28.
86. ἑμετερόντω: to your house; the only example of this form, but cf. ἑμετερόντω ἐλθόντες θ 39. — ἀνδροκτασίης: homicide (though the victim was not ἀνήρ 87).
87. ἡματι τῷ: const. with ἀνδρο-
νήπιος, οὐκ ἔθελων, ἀμφὶ ἀστραγάλουσι χολωθείς.
ἐνθα με δεξάμενοσ ἐν δώμασιν ἵπποτα Πηλεὺς
"έτραφε τ᾽ ἐνδυκέως καὶ σὸν θεράποντ᾽ ὁνόμηνεν·
ὡς δὲ καὶ ὄστεα νῶιν ὀμή σορὸς ἀμφικαλύπτοι
[χρύσεος ἀμφιφορεύς, τὸν τοι πόρε πότνια μήτηρ]."  
τὸν δ᾽ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεὺς·
"τίπτε μοι, ἡθείη κεφαλή, δεῦρ᾽ εἰλήλουβας
καὶ μοι ταῦτα ἔκαστ᾽ ἐπιτέλεσαι; αὐτὰρ ἐγὼ τοι
πάντα μαλὰ ἐκτελέω καὶ πεῖσομαι, ὡς σὺ κελεύεις.
ἀλλά μοι ἄσον στῆθι· μύννυθα περ ἀμφιβαλόντε
κτασίης, which it explains by giving
details. — Unpremeditated manslaughter,
in Homeric times, might be com-
mitted by fine. Cf. καὶ μὲν τὸς ἐκ
καταγινὴτοι φονῆς | τοίνυν ἡ οὖ παιδὸς
ἐδέξατο τεθηνότοι I 632 f., and δῶ δ᾽
ἀνδρὲς ἐνείκειον ἀνικα θηνῆ | ἀνδρὸς
ἀποκτάμενον Σ 498 f. But see Ω 481.
88. οὐκ ἔθολον: not deliberately;
explained by χολωθεῖς (but in a fit of
anger). — ἀμφὶ: with χολωθεῖ οὐκ
only; yet cf. πεῖκος ἐνδύκῃ ἀμφὶ βολα-
σίῃ 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. ἐνδυκέως: cf. Ω 158. — θερά-
ποντα: see on Τ 47. Automedon, the
charioteer of Achilles, and Alceimus
are also called his θεράποντα.
91. ἰδὶ: 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. φα-
λῆ 243, 253 and λάρναξ Ω 796. — In
ω 72 f., Agamemnon in Hades tells
Achilles how this request was fulfilled,
and how Thetis provided a χρύσεος ἀμφι-
φορῆς . . . | ἐν τῷ τοι κείσαι λεύκ᾽ ὀστέα,
φαίμε 'Ἀχιλλεύς, | μῦδα δὲ Πατρόκλου
Μενοιτάδαυ θανότος.
92. This verse, patterned after
ω 73 f., was rejected by Aristarchus.
93 = Λ 84, Τ 198, Φ 222.
94. τίπτε μοι: cf. the address
of Achilles to Athena τίπτῃ άdv', αἰγύχου
Δῶ τέκος, εἷλήλουβας; Α 202. — ἡθείη:
see on Χ 229. Whether Patroclus was
older or younger than Achilles was
much discussed in antiquity. — κεφα-
λη: cf. the words of Achilles in Σ
114 f. ὀφραν φίλης κεφαλῆς ὀδυνῆ κε-
χεῖω | ἕκτορα, and of Antigone to
Ismene ἦ κοινὸν αὐτάδελφον ἱσμήης
κάρα Σοφ. Ἀντ. 1.
96. μάλα: strengthens τάντα as in
Δ 768.
97. ἀλλὰ μοι ἄσον στῆθι: this is
Achilles's answer to δῶς τὴν χεῖρα 75.
— μίνουθά περ: if only for a moment.
— ἀμφιβαλόντε: with ἀλλάξων in 98, in
the sense of embracing. Elsewhere
the word is const. with χείρας (χεῖρε) and a
dative. — Cf. the words of Odysseus
to the shade of his mother τί νῦ μ᾽ οὖ
μίνουθ᾽ ἐλέειν μεμαῦτα, | ὀφρα καὶ εἰν
Άλληλους ὀλοίῳ τεταρπόμεσθα γόοιον."

δὲ ἄρα φωνῆσας ὦρέξατο χερσὶ φίλησιν,
οὐδ᾽ ἔλαβε· ψυχή δὲ κατὰ χθόνος ἦντε καπνὸς
ψεύτο τετρυγύλα. ταφῶν δ᾽ ἀνόρουσεν 'Ἀχιλλεὺς
χερσὶ τε συμπλατάγησεν, ἔπος δ᾽ ὀλοφυδόν ἐεπεν·
"ὤ πότοι, ἦ πά τις ἔστι καὶ εἰπεν 'Αἴδαο δόμοισιν
ψυχῆ καὶ εἰδωλων, ἀτὰρ φρένες ὅνε ἐν πάμπαν·

Αἴδαο φιλας περὶ χείρε βαλόντε | . . .
tetartpomhesa ysoio λ 210 ff.
98. See on 10. — tetartpomhesa:
added without a connective to the
inv. στήθ. See on 71.
99. ὄρζατο: reached out towards.
Cf. ὦς εἰπὼν οὐ παιδὸς ὀρζατο φαίδωσ
"Εκτωρ (just before his parting with
Andromache) Z 466.
100. κατὰ χθόνος: down beneath the
earth. Cf. κατὰ γαῖας ψεύτο (of the
spear of Aeneas) N 504 f. — ἦντε κα-
pνὸς: the comparison refers to the
nature of the ψυχῆ, and its manner of
moving and avoiding the grasp, rather
than to the direction taken. Cf. σκῆ
εἰκελον ἦ καὶ ὄνειρῳ (of the shade of
Odyssæus's mother) λ 207. The scene
in λ is imitated by Vergil in the part-
ing of Aeneas and Creúsa haec ubi
dicta dedit, lacrimantem et
multa volentem | dicere dese-
ruit, tenuisque recessit in
auras. | ter conatus ibi collo
dare braccia circun: | ter
frustra comprensa manus effugit
imago, | par levibus ventis
volucrique simulima somno
Verg. Aen. ii. 790-794.
101. τετρυγύλα: 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
i. 1. The shadowy nature of the
ψυχῆ extends even to the voice. —
Second half-verse as in I 193, Α 777.
— ἀνόρουσιν: sprang up from sleep.
His efforts to embrace the shade of
Patroclus caused him to awake.
102. συμπλατάγησιν (here only):
a sign of wonder. — Second half-verse
as in E 683, τ 362.
103. ἦ πά: it is true then. — τῆς:
a sort of (with ψυχῆ καὶ εἰδωλῶν 104,
shadow and semblance). — Second half-
verse as in X 52, ψ 19, 179, and in the
Odyssey.
104. ἀτὰρ: except that, restricting
the foregoing statement, the clause
being subord. in thought. So, in de-
scribing a black poplar tree, λειν, ἀτὰρ
tε οἱ δὲι ἐπ᾽ ἀκορτάγη περφάσιν Δ 484,
and in the warning of Athena to Dio-
med μὴ τ᾽ ἐν ἀθανάτους ἑοῖς . . .
mαχεσθαι | τοῦ Ἀλλωι· ἀτὰρ ἐλ κε . . .
'Αφροδίτη κτλ. E 130 f. — φρένες: here
almost equivalent to νοῦς. In κ 493
the poet says of the shade of Teiresias,
as a marked exception, τοῦ τ᾽ φρένες
ἐκενδο εἶπεν, and explains his meaning
by adding νοῦν ἄρε 494, and οἱς πεπνο-
σθαι 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
ing his natural surprise at the actual real-
ization of what was before a mere vague opinion. It is noticeable that the
shade of Patroclus (perhaps be-
cause the body has not yet been
burned; see on 76) shows a full con-
sciousness 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 Achil-
les’s efforts to enter into physical com-
munication with it, specially the fact
that his outstretched arms grasp noth-
ing, teach him that this ψυχή and ἐδώ-
λων 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 ex-
pression is used of Andromache on the
tower, Ζ 373, and by Odysseus of him-
self in τ 119.

107. ἐκτὸ [ἐκεῖτο]: here only.
Elsewhere ἐκτὸ. — θήσκελον: as adv.
here only; cf. θήσκελα ἔργα Γ 130. —
αὐτῷ: see on 66.

108 = δ 183. τ 249 is very similar.
— τοῖς: i.e. the Myrmidons about
him; cf. 60. — ὑπό: const. with ὑπερ.
— For the second half-verse, cf. 14.

109. Cf. καὶ νῦ κ’ ὀδυρμένουις φάνη
ροδοδάκτυλος Ἡῶς ψ 241. — μυρομέ-
νουι: for the dative, see HA. 771 a;
G. 1172, 1. The partic. here, as often,
contains the principal idea; see § 3 v.

110–128. On the morrow, at the
command of Agamemnon, the wood for
the funeral pile is brought from Ida.

110. ἄμφι νέκυν: in a local sense,
with μυρομένουι. See on 60, and cf.
ἄμφι δὲ σὲ . . . κλαίσονται Σ 339 ἐ,
ἄμφι’ εἰ’ ὀδυρμένουι κ 486. — ἀμφίνον: 
adv. with μυρομένουι. Cf. Χ 408.

111. οὐρήσας: not different from
ἡμύννοσ. Cf. 115 with 121. — ἐξήμεν:
as in 50.

112. πάντοθεν ἐκ κλισών: const.
with ὀπτρυν. — ἐπὶ ὄραειν: had charge.
Cf. ἐπὶ . . . δροντο γ 471, ἐπὶ . . .
dρονται ξ 104. The verb is from
dρομαι (for-; cf. ὄφρος, ἐπάνους, Eng.
warly). — ἐπὶ (adv.): over them.

113 = 124; cf. 528, 860, 888.

114. ὑλοτόμονοι: here and 123 only.
— πελέκαις: with synizesis.
115 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' ὦρής κίον αὐτῶν·
pollά δ' ἄναντα κάταντα παραντά τε δόχμα τ' ἥλθον.
ἀλλ' ὅτε δὴ κυμηοὺς προσέβαν πολυπίδακος Ἰδης,
αὐτίκ' ἄρα δρύς ύψικόμους τανακείχαλκῷ
τάμνων ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
πίπτον. τὰς μὲν ἐπειτὰ διαπλήσσοντες Ἀχαίοι
ἐκδοὸν ἡμών· ταὶ δὲ χθόνα ποσὸν δατεῦντο
ἐλδόμενοι πεδίον διὰ ῥοπήμα πυκνά.
πάντες δ' ὑλοτόμου φιτροὺς φέρον· ὡς γὰρ ἀνώγεω
Μηρώνης θεράπων ἀγαπήνορος Ἰδμενῆς.
125 καὶ δ' ἄρ' ἐπ' ἀκτῆς βάλλουν ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλέως

115. αὐτῶν: const. with πρὸ κιόν,
before (the men) themselves.
116. ἄναντα κάταντα παραντά τε
Δόχμα: these four adverbs occur here only.
They form two pairs of con-
trasted words. The first three, by
the repetition of the α-sound and the
amphibious rhythm (α — α), give a
peculiar effect, which may be intended
to imitate the zigzag and uneven steps
of the mules. For a similar effect,
though not so striking, cf. αὕτις ἐπειτὰ
πέδωνε κυλίνδετο λάς ἀναίδης ἱ. 598.
§ 2 b.
117. κυμηδοὺς: cf. Φ 449.
118. δρύς: 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.—τανακείχαλκῷ: equiv.
to ὑλοτόμοις πελέκεσι, cf. 114.
119. ἐπειγόμενοι: quickly. Cf. γάλα
λευκὸν ἐπειγόμενον συνέπτηξεν (curdled)
Ε 992. — Notice the descriptive imper-
fectas, 119–125.
120. διαπλήσσοντες: impf. partic.
(so κυμηδοον 130) of an action recur-
ing in each individual case.
121. ἐκδοὸν ἡμών (cf. Χ 398):
the split logs were fastened to the
mules by ropes (115), and dragged
down the mountain. Cf. ὡς ἄρ' ἡμοῖοι
... ἐλκυστ' ἐξ δρεος ... δόγυ μέγα Ρ
742 ff. — χθόνα ποσοὶ δατεῦντο (cf.
Τ 394): (divided, i.e. crushed) stamped
up the ground in their rapid move-
ment.
122. ἱδίμεναι: hastening toward;
const. with a gen. after the analogy
of verbs of aiming at. — διὰ ῥοπήμα
κτλ.: cf. ἀνὰ ῥοπήμα πυκνά N 190.
123. πάντες δ' ὑλοτόμου φιτροὺς
φέρον: the need was great. — φιτροὺς:
cf. Φ 314. — ὡς γὰρ ἀνώγεων: as in
I 690, v 282.
125. ἐπισχερῷ: one after another.
The word occurs elsewhere only in
αὐτοί τε κτεινώμεθ' ἐπισχερῷ Δ 688 and
HOMER'S ILIAD, BOOK XXIII. 229

φράσσασι πατρόκλῳ μέγας ἄριστον ἥδε οἱ αὐτῷ. αὐτὰρ ἐπεὶ πάντῃ παρακάμβαλον ἀσπετοῦ ἦλθιν, εἰς τῷ ἄρχον ὑμνόντες ἀολλέοι. αὐτὰρ Ἀχιλλεὺς αὐτίκα Μυρμιδόνεσσι φιλοποτεύονται κέλευσεν

χαλκὸν ἑωμυνοῦσαι, ζεῦξαι δ' ὑπ' ὀχεσφίων ἑκαστὸν ἵππον: οἱ δ' ὕρωντο καὶ ἐν τεῦχεσιν ἔδωνον, ἄν δ' ἔβαι ἐν διήροι παραιβάται ἥνιχοι τε. πρόσθε μὲν ἰππηκο, μετὰ δὲ νέφος εἴπετο πεζῶν, μυρίοι· ἐν δὲ μέσους φέρον Πάτροκλον ἑταῖροι.

θρεῖζι δὲ πάντα νέκνα καταινύνον, ἀς ἐπέβαλλον

130 — ἐκτῆν εἰσανβάλλουν ἐπισχέρω Σ. 68. — ἐνθ' ἔρα (ὡς in T 115): where indeed, i.e. on the spot where, — a closer definition of the general statement ἐν' ἐκτῆς.

126. φράσσατο: (planned) designated. — ἄριστον: here only. — ἥδε οἱ αὐτῷ: cf. 83, 91. From this passage, taken in connection with 243 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 a, b. — ἀσπετοῦ ἦλθιν: 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 ζώννυσαι: to put on their bronze armor. This signification of χαλκὸν (defensive armor) is exceptional. But cf. χρυσὸν δ' αὐτὸς (i.e. Zeus) ἔδων Θ 48.

131 = ω 496 (except the first word). — ἐν τεῦχεσιν ἔδωνον: as in K 254. Contrast ἔδωνε χιτώνα B 42.


134. μυρίοι: see on 29. — φέρον: sc. on the λέξεα 171.

135. θρεῖζι: 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. — καταινύνον (instead of κατατανύνον): from καταφέσ- νον, by compensatory lengthening instead of assimilation. Cf. έμα (εἴσιμα) and εἰσοσφυλλος with ἐννοσίγας.
κειρόμενοι· ὁπιθεν δὲ κάρῃ ἔχε δῖος Ἀχιλλεὺς ἀχνύμενος· ἔταρον γὰρ ἀμύμωνα πέμπτ' Αιδόσθε. οἱ δ' ὅτε χώρων ἑκατων, ὕθι σφίσι πέφραδ' Ἀχιλλεὺς, κάθεσαν, αἶβα δὲ οἱ μενοεκέα νήεν ὕλην.

140 ἐνθ' αὐτ' ἅλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς· στᾶσ ἀπάνευθε πυρῆς ξανθῆν ἀπεκειρατο χαίτην, τήν ῥα Σπερχεῖῳ ποταμῷ τρέφε τηλεθώσαν· ὡχθῆσας δ' ἀρα εἴπεν ἵδων ἔπι οὐσσα κόντων· Ἔσπερχεῖ', ἀλλως σοὶ γε πατήρ ἦρησατο Πηλεὺς

136. κειρόμενοι: impf. partic. describing (like the impf. ἐπῄσαλλον) the simultaneous action of many; see on 120. — κάρῃ ἔχε: cf. Ω 724.

137. πέμπτ' Αιδόσθε: 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 πέμπτε, cf. πέμπε δὲ μν ἀμποτιῶν ἀμα κραπνοῖς φέροναι, ἔτιν χείρ καὶ Θανάτω Π 681 f.

138. First half-verse as in Σ 520. — πέφραδε (second aor.): pointed out to them; sc. καταθέναι. Cf. 126.

139. οἴ: i.e. Patroclus, the obj. of κάθεσαν. — 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. — ἅλλ' ἐνόησε: conceived another thought.


142. Σπερχεῖῳ: an important river in southern Thessaly. It was customary 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 Sperechus and the house of Peleus, as appears from Μενέθοβοι. . . . νῦς Σπερχείῳ . . . ὁ τέκν Πηλῆς βυγάτηρ καλὶ Πολυδώρῃ Π 173 ff. — τρόφοι: impf. of an action continuing up to the moment of the narrative (ἀπεκειρατο). 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 Λ 403 and elsewhere; for the second, cf. λεβάσων ἔπι ὑσσα πόπτων Ε 771. — ιδαν (aor.): directing his glance over the sea toward his home, as he is addressing the river-god of his native country.

144. ἀλλως: in vain, with other thoughts than have been realized. See 149. Cf. ἀλλως . . . ἄνδρες ἀληταί (vagrants) ἐσόδοσσα Ν 124 f. — σοι γε: σοι is emphasized in contrast with the thought in 149. — Ἰρήσατο: prayed, (and since the prayer included a vow) vowed, in return for the safety of his son.
145 κείσε με νοστήσαντα φίλην ἐς πατρίδα γαίαν
σοί τε κόμην κερέων ἰέζεων θ' ἱερὴν ἐκατόμβην,
πεντήκοντα δ' ἐνορχὰ παρ' αὐτόθι μῆλ' ἱερεύσεων
ἐς πηγάς, οθ' τοι τέμενος βωμός τε θυνεῖας.
ὡς ἤραθ' ὁ γέρων, σὺ δὲ οἱ νόον οὐκ ἔτελεσας.

150 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν,
Πατρόκλῳ ἠρω κόμην ὁπάσαιμι φέρεσθαι.”
ὡς εἰπὼν ἐν χεραί κόμην ἔταροιο φίλοιο
θήκεν, τοῖσι δὲ πᾶσιν ὑφ’ ἰμερον ὁρὸς γόοιο.
καὶ νῦ κ' ὦδυρυμένωιν ἔδω φάος ἥμιοιο,

145. First half-verse as in δ 619, ο 119.
146. ἰέζεων κτλ.: cf. ἰέζαι θ’ ἱερὰς ἐκατόμβας γ 144, ἰέζης θ’ ἱερὰς ἐκατόμβας δ 478. — ἐκατόμβην: not in its literal sense. Cf. πεντήκοντα and μῆλα 147, and Ψ 804, 873.
147. ἐνορχὰ (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 ἀπεδειρώμασα | ἔς βοῦρον λ 36 f., and οὐκ οὖν εἰς ἄστιδα Xen. Anab. ii. 2. 9. — Second half-verse as in Θ 48, Θ 363.
149. νόον: thought, purpose. Cf. νόον (πλαν) ἄλλος ἀμελεύον τοῦτο νοθεὶ I 104.
150 = Σ 101. — νῦν δὲ (with ὅπασαιμι 151): but now, in contrast with the thought contained in the prayer of Peleus just mentioned. See on Φ 281.
150—Σ 101. — νέομαι γε: the emphasis on the pred. in a causal sentence marks the statement as a fact, and consequently decisive for the result. Cf. μὴτερ, ἔπει

μ' ἔτεκες γε μυνυθάδιον 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, αὕτικα γὰρ τοι ἐπειτα μεθ' Ἐκτορα πότιμος ἐτοίμος Σ 96. This fact lends unusual pathos to the present scene.

151. ὅπασαιμι: opt. of wish, of an action whose fulfilment the speaker has directly in mind. ὅπασαιμι 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.”

152. Cf. δὲ εἰπὼν ἐν χεραί τίθει Α 446.
154—191. The funeral pile is raised and kindled. Achilles promises Patroclus that he will give Hector's body to the dogs.

154 = π 220, φ 226, ψ 241 (almost).
— ὄδυρυμένωιν ἔδω: 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.
ei μὴ Ἀχιλλεύς αἲψ' Ἀγαμέμνονι εἴπε παραστάς.
"Ατρέδη, σοι γάρ τε μάλιστα γε λαὸς Ἀχαιῶν
πείσονται μύθοις. γόοιο μὲν ἔστι καὶ ἄσαι,
νῦν δ' ἀπὸ πυρκαίης σκέδασον καὶ δείπνον ἀνωχθι
ὀπλεσθαι. τάδε δ' ἀμφί πονηρόμεθα', οἶσι μάλιστα
κῆδεός ἔστι νέκυς: παρὰ δ' οἰ τ' ἁγοί ἀμμι μενόντων."

αὐτὰρ ἐπεὶ τό γ' ἄκουσέν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἰσάς,
κηδεμόνες δ' παρ' αὐθί μένον καὶ νήεσον ύλην,
pοίησαν δὲ πυρὴν ἐκατόμπιδον ἐνθα καὶ ἐνθα,

155. Cf. ei μὴ ἄρ' Αινεια τε καὶ Ἑκ-
τορι εἴπε παραστάς | ... Ἐλεως Ζ 75 f.
— It appears that beside those who
brought the wood from Ida (128), the
Myrmidons also are present (129 ff.),
as well as the rest of the army (156)
with their leaders (160).

156. γάρ τε (nāmque): the fol-
lowing clause gives the reason why
Achilles addresses his request (158) to
Agamemnon, while γόοιο ... ἄσαι
167 prepares the way for the request
itself. — μάλιστα: most willingly. —
λαὸς: collective noun with pl. verb
(πείσονται 157). Cf. λαὸς ἐρητευθη Β 99,
ὡς φάταν ἡ πληθυς Β 278, ἡ πληθυς ... ἀπονέωτο Ο 305, λαὸς ... Τρωικός, ὡς
εὐθυντο Ρ 723 f.

157. πείσονται μύθοις: expresses
a single idea (cf. dicto audientem
esse) governing the dat. σοι 156.
Cf. τῶς τίς τοι ... ἐπεισιν πειθέται
Α 150, ei δ' μοι οὐκ ἐπέεσθ' ἐπιπεισέσθαι
Ο 162. — καὶ ἄσαι: be satisfied also, in
contrast with a possible inclination to
give themselves up to further laments
(γόο τέρτεσθαι). Cf. ἄλλοτε μὲν τε γόο
φρένα τέρτομαι, ἄλλοτε δ' ἀδρε | ναῦραι:
αἰψηρὸς δὲ κόρος κρυνεότε γόοι δ' 102 f.

158. σκέδασον ... ὀπλεσθαι (159):
as in Τ 171 f., where see note. — σκέ-
δασον: sc. λαὸν.

159. τάδε: "the duty before us,"
i.e. the burning of the corpse. — ἀμφί:
separated from its verb, perhaps to
make a caesura in the third foot. —
οἶσι μάλιστα κηδεός ἐστι (160): i.e.
we, the Myrmidons, particularly those
most closely associated with Patroclus.
Cf. κηδεμόνες 163, κηδελοὺς Τ 294.

160. κηδεός: here only, for κηδεως.
— παρά (adv.): besides. — οἷ (rel. as
in Τ 43): sc. elisv. — ἁγοῖ: chiefs of
the other tribes.

161. The first half-verse is a com-
mon formula; cf. Τ 318, Φ 377.

162. Cf. Τ 171.

163. κηδεμόνες (only here and 674):
refers here to the Myrmidons in gen-
eral (see on 159), so far as the duty
rested upon them, since in 139 it is
said of them in general νῆεσον ύλην.
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 πυρή ὑπάτη νεκρῶν θέσαν ἀχύμηνοι κήρ.
polla δὲ ἱφα μῆλα καὶ εἰλίποδας ἐλικας βοῦς
πρόσθε τυρῆς ἐδερόν τε καὶ ἄμφεπον. ἐκ δὲ ἀρα πάντων
δημῶν ἐλῶν ἐκάλυψε νέκουν μεγάθυμος Ἀχιλλέως
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατά σώματα νήθι.
170 ἐν δὲ ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορής,
πρὸς λέχεα κλίσων. πίσυρας δὲ ἐριαύχεναι ὅππους
ἐσσυμένως ἐνέβαλλε πυρῆ μεγάλα στεναχίζων.
ἐννέα τῷ γε ἄνακτι τραπεξῆς κύνες ἁγαν·
cal μὲν τῶν ἐνέβαλλε πυρῆ δύο δειροτομῆσας,

scriptive imperfects. See on 164. — ἐκτόμπεθον (here only): a still larger
pile was sometimes erected by the
Scythians (Hdt. iv. 62) in honor of
their war-god,—δσον τ᾽ ἐκ σταθιον
τρεις μῆκος καὶ εἰβος. Cf. ingentem
— ἵθα καὶ ἵθα: in length and breadth.
Cf. πυγοῦσον (a cubit) ἵθα καὶ ἵθα
κ 517, πολλὸς . . . ἵθα καὶ ἵθα
H 156.

165. ἐν . . . θέσαν: as in Ω 787;
cf. νεκρῶν πυρκαίης ἐπεύχενον ἀχύμουνοι
κήρ H 428. — νεκρῶν: still lying on the
λέγεα (cf. 171).

166 = I 466. — καὶ εἰλίποδας κτλ.: see
on Φ 448.

167. Cf. τὸν δέραν ἀμφὶ τ᾽ ἐπον H 316.

168. δημῶν: observe the accent.

169. First half-verse as in Σ 353.
Cf. ἐκ κεφαλῆς ἐπεύχοτα διαμπερᾶς ἐς πόδας
ἀκροὺς H 640. — περὶ: adv. — δρατά:
here only; equiv. to δαρᾶ, from δέρα,
flay. — σφάματα: sc. of the sheep and
cattle (166).

170. ἐν: thereon, equiv. to ἐν πυρῇ
ὑπάτη 165. — μέλιτος . . . ἀμφιφο-
ρής: as libations in honor of the
dead. Cf. χεῦρη . . . πρωτα μελικρήτω,
δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοῦς χαλκῷ δημών. κακὰ δὲ φρεσκί μήδετο ἔργα. ἐν δὲ πυρὸς μένου ἤκε σιδῆρεον, ὄφρα νέμοιο. ἤμωξέν τὲ ἄρ’ ἐπειτὰ φίλου τ’ ὅνομην ἔταρχον· "χαῖρέ μοι, ὅ Πάτροκλε, καὶ εἰν Ἀίδαο δόμοισιν.

πάντα γὰρ ᾦδη τοι τελέω, τὰ πάροιθεν ὑπέστην. δώδεκα μὲν Τρώων μεγαθύμων νιέας ἐσθλοῦς τοὺς ἁμα σοι πάντας πῦρ ἐσθίει: "Εκτορὰ δ’ οὐ τι δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσιν;" ὅς φάτ’ ἄπειλήσας· τὸν δ’ οὐ κύνες ἀμφεπέντον, ἀλλὰ κύνας μὲν ἀλαλκε Δίως θυγάτηρ ’Ἀφροδίτη ἣματα καὶ νύκτας, ῥοδόεντι δὲ χρῖν ἐλαίῳ.

175. See on 22 f. — νιέας: sc. ἐνέ-βαλλε. — The imitation of this scene by Vergil is less suited to the mild character of Aeneas; cf. vixerat et post terga manus, quos mit-teret umbris | inferias, caeso sparsurus sanguine flammam Verg. Aen. xi. 81 f.

176. First half-verse as in A 153, P 566; second, as in Φ 19, where see note. — δημών: describes the repeated action, as in 120, 136. — κακά . . . ἔργα: refers back to δημών. The poet rarely passess 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 νησεῖν ἐνεῖθε θεσπίδας πῦρ Μ 441. — πυρὸς μένος: as in 238, Z 182, P 565. — σιδῆρεον: i.e. relentless. Cf. σιδῆρεος φυμαγὸς P 424. In like manner, fire is often called ἄκαματον (cf. 52). — νέμωτο: see on 182, 178 = Κ 522, Ω 591. — ὅνομην: called by name.

179 f. = 19 f. — χαῖρε: as in 19. 181 = 175.

182. τοὺς: resumes with emphasis the foregoing object. Cf. κόρην, ἢν ἄρα μοι γέρας ἔξελον . . . τὴν ἄψ ἐκ χει-ρῶν ἔλετο Π 56 ff., where in like manner an acc. placed first is resumed by τὴν. — ἤσθια: used of fire here only. Cf. νέμωτα 177, δαπτέμεν 183.

183. δάσω πυρὶ: will give over to the flames. — Πριαμίδην: contrast Πραμωσ with τ. § 41 g. — δαπτέμεν (inf. of purpose): used of the fishes, with similar sarcastic effect, in Φ 203.

184. First half-verse as in Φ 161. — οὖ: by no means, since its position is emphatic, to point the contrast with the foregoing threat. — ἀμφεπέντον: 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
άμβροσία, ἵνα μὴ μν ἀποδρύψει ἐλκυστάζων.
τὸ δ’ ἐπὶ κυάνεον νέφος ἤγαγε Φοίβος Ἀπόλλων
ὑγρανόθεν πεδίονδε, καλύπτε δὲ χῶρον ἀπαντα,
δόσον ἐπείχε νέκυς, μὴ πρὶν μένος ἥλιοιο
σκύλει ἀμφὶ περὶ χρόα ἱνεσιν ἵδε μέλεσον.
οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνήκωτος:
ἐνθ’ αὐτ’ ἀλλ’ ἐνόησε ποδάρκης δῖοσ Ἀχιλλεὺς.
στὰς ἀπάνευθε πυρῆς δοιοὶ ἡρᾶτ’ ἀνέμουσιν,
Βορρῇ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλὰ
πολλὰ δὲ καὶ σπένδων χρυσεὰ δεπαῖ λυτάνευεν
ἐλθέμεν, ὁφρὰ τάχυστα πυρὶ φλεγεθοῖατο νεκροὶ
ὑλῆ τε σεύατο καῆμεναι. ὦκέα δ’ Ἰρις

in κ 142. — ῥόδον: fragrant with roses. ῥόδον (rose) does not occur in Homer, and ῥόδες here only, but ῥόδοδάκτυλος is frequent.
187. ἵνα . . . ἐλκυστάζων: (sc. Ἀχιλλεύς): as in Ω 21, where the verse is more appropriate to the context. — ἀποδρόφοι (aor.): cf. βραχίων δουροῦ ἀκωκὴ ἄρβος ἀπὸ μυών (muscles) Π 323 f.
188. τῷ δὲ: dat. of advantage, i.e. for the protection of the corpse. — ἤγαγε (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’ ὄντ’ ἐν ἐφόροι: ἐξ οὐρανοθέν πεδίονδε | Ζηὴ ὑπατον μήσωρα Θ 21 f.
190. ἐπέγει: cf. 238, Φ 407. — πρὶν: before the (proper) time, too soon, as in Ω 800. — μένος ἥλιοιο: as in κ 160.
191. σκύλει: here only. — ἀμφὶ περὶ (adv.): round about; cf. Φ 10. — χρόα: obj. of σκύλει. 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. — ἀπάνευθε: turning toward the sea, whence the winds came. Cf. 214.
195. Βορρῇ καὶ Ζεφύρῳ: combined as in I 5. Ζέφυρος, in Homer, is the wind from the west and northwest.
197. νεκροὶ: i.e. all those mentioned in 171–175, as well as that of Patroclus.
198. ἦλη: as in 139, 163. — τέ: for the quantity, see § 41 j a. — σεύατο
άραν είναι μετάγγειλος ἣλθ' ἀνέμουσιν.

οἱ μὲν ἄρα Ζεφύρωος δυσαέος ἄθροος εἴδον εἰλαπάτην δαίμοντο· θέουσα δὲ Ἰρίς ἐπέστη βηλῷ ἐπὶ λιθέω. τοῖ δ' ὡς ἰδον ὀφθαλμοὺσιν, πάντες ἀνήξιαν κάλεσάν τε μιν εἰς ἐκαστός· ἡ δ' ἀὖθ᾽ ἐξεσθαί μὲν ἀνήνατο, εἰπὲ δὲ μῦθον· "οὖχ ἔδος· εἰμι γὰρ αὕτη εἰπ' Ἡκεανοῦ ἰέθρα, Ἀιθιόπων ἐς γαῖαν, ὅθι ἑζοῦσιν ἐκατόμβας ἄθανάτως, ἵνα δὴ καὶ ἔγω μεταδιάσομαι ἰρῶν. ἀλλ' Ἀχίλλεὺς Βορέην ἢδὲ Ζέφυρον κελαδεινὸν ἐλθέμεν ἄραται, καὶ ὑπόσχεται ἵερα καλά,

καλλιμενα (aor.): (should set itself in motion) should begin to burn. Cf. Φ 601, and σφάνα τοῦ διόκον Ρ 468. — ὄκτα δ' Ἰρις: cf. διέτατο ὄκτα Ἰρις Ο 172. — Iris voluntarily assumes the part of messenger, as a special mark of honor, to assist the son of Thetis.

199. άραν εἴονα: as in Ο 378. — μετάγγειλος: occurs here and Ο 144 only.

200. οἱ μὲν: i.e. all the winds. — Ζεφύρωος δυσαέος: as in μ 280. Zephyrus is always a stormy and dangerous wind in Homer, except in δ 567. — ἰδον: see on Τ 13.

202. βηλῷ: used only of the dwellings of the gods. Cf. ρῷσιν τοῦδ' ἁμα ταυτοῖς ἱεροῖς θεοῦσιν Δ 591.

203. πάντες ἀνήξιοι: as in Ο 86, where the gods rise at the approach of Hera. Cf. θεοί δ' ἅμα πάντες ἀνήξειοι, at the entrance of Zeus (Α 533). — For the second half-verse, cf. εἰς εἰς καλεσάμενος Χ 436.

204. Second half-verse as in Α 647.

205. οὐχ ἔδος (as in Α 648): "I cannot sit." — ἰπ' Ἡκεανοῦ ἰέθρα, Ἀιθιόπων ἐς γαῖαν (206): the Aethiopians were favorites of the gods because of their justice and piety. Cf. Ζεδ χάρ ἔς Ἡκεανὸν μετ' ἀμάμων Ἀθηναῖας | χειρὸς ἔβη κατὰ δαίτα Λ 423 f. For their location, cf. Αθηναίας τοι δικαία διδασκαλεῖ, ἀκρατος ἄνθρωπον, ὁ μὲν δυσμένοις Ἰτερίων (setting sun) οἱ δ' ἀνώτατον Α 23 f. Herodotus (iii. 22) gives an amusing picture of the naïve simplicity of the Aethiopians of the sixth century b.c., and their indifference to Persian luxury.

207. ἵνα δὴ: cf. ή ἵνα δὴ ... νίκην ἄρτων Η 26. ἵνα indicates that this purpose of hers is what would naturally be expected. It can hardly be translated into English. — μεταδιάσομαι: const. with part. gen. after the analogy of verbs of tasting. The prep. is const. with the idea of ἄθανάτος (among them).

208. Ζεφύρωος κελαδεινὸν: cf. Ζεφύρωος κελάδον ἐπὶ οἴκον τότον Β 421.

209. ὑπόσχεται: equiv. to ὑπόσχεται (which does not occur in Homer).
HOMER'S ILIAD, BOOK XXIII.

210 ὁφρα πυρὴν ὀρφητε καῆμεναι, ἃ ἐνι κεῖται
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαῖοι·
ἤ μὲν ἄρ' ὃς εἶπον' ἀπεβήσετο, τοι δ' ὁ ὀρέωντο
ἡχῆ θεσπεσίη, νέφεα κλονοῦντε πάροιθεν.
ἀπα δὲ πόντου ἰκανον ἀῆμεναι, ὥρτο δὲ κύμα

215 πνοῦῃ ὑπὸ λυγυρῆ: Τρούην δ' ἐρίβωλον ἱκέσθην,
ἐν δὲ πυρῆ πεσέτην, μέγα δ' ἰαχε θεσπιδασὶς τύρ.
παννύχιοι δ' ἄρα τοι ἵπποις ἀμυδίς φλόγ' ἐβαλλον
φυσώντες λυγέων: ὃ δὲ πάννυχος ὦκὼ Ἀχιλλεύς
χρυσέον ἐκ κρητῆρος, ἐλὼν δέπας ἄμφικύπτελλον,

220 οἶνον ἀφυσόμενος χαμάδις χέε, δεῦ εὖ γαῖαν,

212. Cf. ἂν μὲν ἄρ' ὃς εἶπον' ἀπεβήσετο τότε ὥκεα Ἰρος Σ 202. — ὀρέωντο: so the Greeks, after the harangue of Agamemnon, ἀναστάτης δ' ὀρέωντο B 398.
214. πόντον: i.e. the Thracian sea.
216. ἰκανον ἀῆμεναι: there is no exact analogy for this combination, for in such phrases as βη λέναι, ὥρτο πήεσθαι N 62, ἱκε φέρεσθαι Ψ 120, ἰβαν νέεσθαι 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 N 590. For the second, cf. ταῖ δ' ὅτε δὴ Τροήν ἐρίβωλον ἱκοντο Σ 67.
217. τοι: emphasized by γέ on account of the following contrast, ὃ δὲ 218. — ἀμυδίς (cf. ἀμα): at once, though from different sides. — ἐβαλλον: smote. Cf. jactare flam.mam.
218. φυσώντες λυγέων ("with loud-roaring blows"): closely connected in thought with ἐβαλλον. — On this whole description, cf. ὃς δ' ἀναμ άδον τὸν ὀρέωντο ἰχθυέται, | Βορρῆς καὶ Ζέφυρος, τὼ τε Ὀρήκηθεν ἄντον, | ἐλὼν ἐξαίπτεν· ἀμυδίς δὲ τε κύμα κελαίνον | κορδέται (billows up) I 4–7.
219. Second half-verse as in I 656.
220. οἶνον ἀφυσόμενος: pres. partic. in iterative sense, since the drawing and pouring continued in constant alternation. See on 120, 136, and cf. ἀφυσόμενον δεκάσεων ἐκεῖνον (in ratifying the truce) Γ 295 f., ἀφυσόμενον λείβον μελιθέα οἶνον Κ 579. — χαμάδις... γαῖαν: so when the Cyclops dashed the comrade of Odysseus upon the earth, ἐκ δ' ἐγκέφαλος χαμάδις βέε, δεῦ
γεγονος Πατροκλος δειλοιοι.

ος δε πατηρ ου παιδος οδυρεται οστεα καιων,
νυμφιου, ος τε θανων δειλους ακαχησε τοκηας,
ος 'Αχιλευς έταρου διδυτεσ οστεα καιων,
ερπουξων παρα πυρκαιην αδινα στεναξιων.

ήμος δ' Εωσφόρος εισ θόσως έρεων επι γαλαι,
ον τε μετα κροκόπτεπλος υπερ άλα κίδναται 'Ηώς,
τήμος πυρκαιην εμαραίνετο, παύσατο δε φλόξ.

δε γαλαι : 290. — χαμάδες : because the home of the dead was below (in the lower world). — δει πε γαλαι (as in N 655, Φ 119) : a paratactic clause of result having for subj. the obj. of the preceding clause (ονος).

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 dactylos, 135–139, 166–170.

222. First half-verse as in π 17. — ου παιδος : const. with οστεα (and so έταρου 224).

223. νυμφιου : just married. In emphatic position, since this circumstance 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.

224. Ρρενορο των μεν διονυσον έστα βαλε αργυροτοξος 'Απόλλων | νυμφιου

η 64 f. — δειλοιοι : proleptic.

225. έρπουξων : (crawling) moving sadly. The word occurs nowhere else in the Iliad, but is used twice in the Odyssey, of the aged Laertes tottering about his vineyard (α 193), and of Odysseus left alone on the shore of Ithaca ερπουξων παρα θίνα πολυφλοβηβω θαλάσση | πολ' ολοφυρήμους ν 220 f. — οδινα στεναξων (as in ο 317) : subordinate to ερπουξων.

226–257. On the next morning the bones of Patroclus are collected and the funeral mound reared.

226. 'Εωσφόρος : Lucifer. This is strictly an Attic form and occurs nowhere else in Homer. — έτω (as in Χ 27, 317) : rises. — φως έρεων : to announce the dawn. So of 'Ηώς in B 49; cf. αστηρ .. έρχεται αγγελλων φασ εν εργευτη ν 93 f. — επι γαλαι (with έρεων) : over the earth, by the spreading of its beams.

227. Cf. 'Ηώς μεν κροκόπτεπλος κιδνατο πασαν ετ' αλαν Θ 1 (= Ω 696). — κροκόπτεπλος : the personification implied in this word is not maintained in κιδναται. — υπερ άλα (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. — κιδναται 'Ηώς : cf. διον τ' επικιδναται ης Η 451, 458.

228. εμαραίνετο (imperf.) : gradually burned out. Cf. et flamma quievit Verg. Aen. vi. 226. — φλοξ : the gleaming flame (cf. φλοξ εμαρανθη 1 212), while πυρ refers to fuel burning.
οι δ’ ἀνεμοί πάλιν αὕτες ἔβαν οἰκόνδε νέεσθαι
230 Θρηκίουν κατὰ πόντον· ὁ δ’ ἐστενεν οἴδματι θύων.
Πηλεῖδις δ’ ἀπὸ πυρκαίης ἔτερωσε λιασθείς
κλίνθη κεκμηώς, ἐπὶ δὲ γλυκύς ὕπνος ὄρουσεν.
οὶ δ’ ἄμφ’ Ἀτρείενα ἀολλεῖς ἱγερθοῦντο·
τῶν μὲν ἑπερχομένων ὅμαδος καὶ δοῦπος ἔγειρεν.
ἐξετο δ’ ὀρθωθεῖς καὶ σφεας πρὸς μύθον ἐσπευν·
“Ἀτρείδη τε καὶ ἄλλοι ἀριστῆσε Παναχαῖων,
πρὼτον μὲν κατὰ πυρκαίην σβέσατ’ αἴθοπι οἴνῳ

229. πάλιν αὕτες: back again. Cf. οὔ θην μὲν πάλιν αὕτες ἄνήσει θυώδ᾽ ἀγή- νωρ | μείκειν μιαίλητα B 276 f. πάλιν is really local in meaning (retro). — Second half-verse as in § 87.
230. Θρηκίουν: the home of the winds was in Thrace; cf. I 6 (quoted on 218). — κατὰ πόντον: over (down) the sea. Cf. ἐρχόμενοι κατὰ πόντον Δ 276.
— οὶ δὲ: i.e. πόντος. — οἴδματι θύων: as in Φ 234, where see note.
232. κλίνθη: lay down. Cf. ἔστεε . . . καλὰ . . . κέκλιτο Κ 471 f. — ἐπὶ ὄρουσιν: (leaped upon) fell upon him, a strong metaphor to express the overpowering force with which exhausted nature asserted her rights. Cf. οὗτος οὐ γλυκός ὕπνος | λυσμελῆς ἐπά- ρουσε Ψ 342 f.
233. First half-verse as in B 445; second, as in Υ 412, Λ 228. — οἱ δὲ: but the others, i.e. the other chieftains, who, according to 100, 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
— ἀολλεῖς: in a body, proleptic predicate. — ἱγερθοῦντο: assembled gradually in Agamemnon’s tent. This verb is formed from the stem ἄγερ- (ἄγερω), with a connecting vowel (e), and a combining consonant (θ). These verbs in -ω generally express continuance or repetition.
234. τῶν (const. with ὅμαδος καὶ δοῦποι): “the tumult of their voices and the heavy sound of their footsteps.” Cf. τῶν δὲ . . . διαμάδος καὶ δοῦπος ὄρφεων I 578, κινμένων δ’ ἔταρον διαμάδον καὶ δοῦπον ἄκουσας (of the sleeping Elpenor) Κ 556.
235. First half-verse as in B 42; second, as in Κ 140.
236 = Η 327, 386; cf. Ἐκτειθάι τε καὶ ἄλλοι ἑυκηθήμοδες Ἀχαιοι Α 17.
237 = 250, Ω 791. — κατὰ . . . σβη- σατο: extinguished completely. With this aor. contrast the impf. ἐμαραίνετο 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.
πᾶσαν, ὑπόσσουν ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα ὀστέα Πατρόκλου Μενοιτιάδαο λέγωμεν

240 εὖ διαγγελωσκοντες· ἀριφραδέα δὲ τέτυκται·
ἐν μέσῳ γὰρ ἐκεῖτο πυρῆ, τοῖ δ' ἄλλοι ἀνευθὲν ἐσχατὴν καῖντ' ἐπιμίξ, ἵππον τε καὶ ἄνδρες.
καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῶθείομεν, εἰς δ' κεν αὐτὸς ἐγὼν "Ἀδι κεύθωμαι·

245 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονεοσθαί ἄνωγα,
ἀλλ' ἐπεικέα τοῖον· ἔπειτα δὲ καὶ τὸν 'Ἀχαιοὶ
eὐρὺν θ' ὑψηλὸν τε τιθήμεναι, οἱ κεν ἐμεῖο

Ἀεν. vi. 226 f. (at the funeral of Misenus).

238 = Ω 792. — πάσαν: i.e. throughout its whole extent; more closely defined by ὑπόσσον... μένος. Cf. 190.

239. λέγομεν: cf. λέγομεν λεύκ' ωστ' Ἄχιλλεὐ, | οἶνῳ ἐν ἀκρήτῳ καὶ ἀλεφατὶ ω 72 f.; also ossaque lecta cado texit Corynæus aeno Verg. Aen. vi. 228. Cf. also the passage quoted on 237.

240. εὖ διαγγελωσκοντες: as in 470. Cf. ἐνα διαγενῶν χαλεπώ ἑν ἄνδρα ἐκατον H 424. Why it was possible here is shown in 241 f. — ἀριφραδέα: see on Φ 362.

242. ἐπιμίξ... ἄνδρες: 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 ἀμφιφορεύς of 92, and not the saucer-like cup of classical times. — δίπλακι δημῳ: a double layer of fat in which the bones were enveloped before being placed in the φιάλη, to keep out air and moisture. Cf. κατὰ τε κνίσῃ ἑκάλυψεν | δίπτυχα ποιήσαντες γ 457 f.

444. "Ἀδι: elsewhere in Homer the lord of the lower world, but here the (later) local signification seems unmistakable; cf. X 482, and note on Ψ 78.

245. πολλὸν: of extent of space, sc. in breadth and height; cf. 247. Cf. πολλὸς γὰρ τις ἐκεῖτο (sc. the dead Ereuthalion) παρῆρος ἐνδα καὶ ἐνδα H 156.

246. ἐπικεῖα 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 τοῖον 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 τῶν, but belongs to the whole thought. — Ἀχαιοὶ: in appos. with the subj. of the imperative inf. τιθήμεναι 247. See on 83.

247. ἐμαῖο: const. with δεύτερον 248, which has the force of a comp. (behind me). — In ω 76–82, Agamemnon in Hades tells Achilles how this wish was fulfilled ἐν τῷ τοῖς κεύθαι λεύκ' ὀστέα, φαίδιμ Ἀχιλλεῦ, | μέγα δὲ Πα-
δεύτεροι ἐν νῆσσοι πολυκλήσις λίπησθε.”
δέ ἔφαθ’, οἱ δ’ ἐπιθοντο ποδόκει Πηλεώνι.

250 ἔρωτον μὲν κατὰ πυρκαίην σβέσαν αἴθοπι οἴνω,
ὅσσον ἐπὶ φλοξ ἦλθε, βαθεία δὲ κάππεσε τέφρῃ·
κλαύοντες δ’ ἔταρυχον ἐνηέοις ὀστέα λευκὰ
ἀλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
ἔν κλυσάοι δὲ θέντες ἐανίῳ λιτὰ κάλυψαν.

255 τορμόσαντο δὲ σήμα θεμείλια τε προβάλοντο
ἀμφὶ πυρῆν· εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχεναν.
χεύοντες δὲ τὸ σήμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς

τρόκλου Μενοιτάδαο θανῶτος, | ... ἀμφὶ
αὐτῶι δ’ ἔπειτα μέγαν καὶ ἀμφόμα
τύμβοι | χειμανεν Ἀργεῖων λεῖος στρατός
αἰχματάων | ἀκτῇ ἐπὶ προνυκοσθα, ἐπὶ
πλατεῖ Ἑλλησπόντη.

250 = 237.

251. ἐπὶ ήλθε: had extended; cf.
190, 238. — βαθεία (pred.): deep.
Cf. βαθὸ λῆιον B 147, βαθές αὐλῆς
Ε 142.

252. ἐνήεοι: so in P 204 Zeus calls
Patroclus Achilles’s étaíρω . . . ἐνήῃ
τε κρατερόν τε, and Menelaus in P 670 f.
exhorts the other chiefs νῦν τις ἐνήεις
Πατροκλῆος δειλώ | μνῆσθων πάλιν
γὰρ ἐπίστατο μελίχος εἶναι. Cf. Φ 96.

253. See on 243. — ἄλλεγον [ἀλλε-
γον] κτλ.: cf. Ω 793 ff.

254 = Σ 352 (with a slight change).
— ἅνφι: enveloping. See on Φ 507.
— λιτι: linen-cloth. — θεντες . . . κάλυ-
ψαν: 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 κλασθενὶ until
the common mound was ready. Cf.
ω 76-82 (quoted on 247).

255. τορμόσαντο: rounded off the
mound, so that its base made a circle.
In the circumference of this circle the
boundary stones (θεμείλια) were then
placed, to hold in position the earth
which was to be heaped up. So of
the tomb of Alyattes, king of Lydia,
ἡ κρητις (foundation) μὲν ἔστι λίθων
μεγάλων, τὸ δὲ ἄλλο σήμα χώμα γῆς
Hdt. i. 93.

256. ἀμφὶ πυρῆν: 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. — χυτὴν . . . γαῖαν: this
expression always refers to the funeral
mound. Cf. the words of Hector ἀλλὰ
μὲ τεθηρῆτα χυτὴ κατὰ γαῖα καλότοι
Ζ 464.

257–288. Achilles sets forth prizes
for funeral games in honor of Patro-
clus; first for the chariot-race.

257 = Ω 801 (with a slight change).
— την: see on 75. — πάλιν κὶον: accord-
ing to all which goes before, this
must refer to the Myrmidons (see on
165, 163), but in 258 λᾶοι seems to
signify the whole host of the Achaean.
The narrative lacks perfect clearness.
αὐτοῦ λαὸν ἔρυκε καὶ Σανεν ἐφρῦν ἄγωνα,
νηὼν δ’ ἐκφερ’ ἀθλα, λέβητας τε τρίποδάς τε
ιπτοὺς θ’ ἡμιόνους τε βοῶν τ’ ἱφθιμα κάρηνα
ηδὲ γυναῖκας ἐνζώνους πολιόν τε σίδηρον.
ιππεύον μὲν πρώτα ποδώκεσιν ἄγλα’ ἀθλα
θῆκε γυναῖκα ἄγεσθαι ἀμύμονα έργα ἰδυῖν
καὶ τρίποδ’ ὀφέλευτα δυνκαιεικοσίμετρον
τῷ πρώτῳ· ἀταρ αὖ τῷ δευτέρῳ ἒπεν ἑθηκεν
ἐξετε’ ἄμμητην, βρέφος ἡμίονον κυνηστιβ

262. ποδώκεισιν: this epithet, commonly applied to horses or to warriors on foot, is here transferred to ἵππεισιν. Cf. 287. — ἀθλα: in pred. appos. with the following objects.

263. θῆκε: cf. θῆκε μένῳ ἐν ἄγωνι ω 86. — ἄγεσθαι: adapted to γυναῖκα just preceding. With τρίποδα 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 ὀφέλευτα. — δυνκαιεικοσίμετρον: this number seems to be used to express something extraordinary. So the ship pike of Ajax is said to have been δυνκαιεικοσίχει ω 678, and the rock at the door of the Cyclops’s cave so large that ὅκι ἀν τὸν γε δῶ ὁποιοὶ ἄμαξαι | ... ἀξ’
"οὐδεσ ὤχλοισελεν (moive) i 241 f. The μέτρον is probably a somewhat definite fluid measure, but its exact value is unknown.

265. τῷ: see on 75.

266. ἑθηκεν ἄμμητην: as in 655. The fact that the mare had never been broken to labor enhanced her value,
αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα  
καλὸν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἐτ’ αὐτῶς·  
tῷ δὲ τεταρτῷ θήκε δύο χρυσοῖο τάλαντα,  

270  
πέμπτῳ δ’ ἀμφίθετον φιάλην ἄπυρωτον θηκεν.  
στῇ δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείων ζεύγει.  
"Ατρείδη τε καὶ ἄλλοι ἐνκυψίδες Ἀχαῖοι,  
ἰππηγάς τάδ’ ἀεθλα δεδεγμένα κεῖτ’ ἐν ἀγώνι.  
eἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύομεν Ἀχαῖοι,  

275  
ἡ τ’ ἄν ἔγα τὰ πρῶτα λαβὼν κλισιμὸν δειφομήν·  
ἔστε γάρ, ὀσῶν ἔμοι ἀρετὴ περιβάλλετον ἵπποι·  

since it implied that she was in the fresh vigor of youth. — βρέφος: here only. — κυλίσατον: cf. T 117.  

267. ἄπυρον: equiv. to ἄπυρωτον  
270. λέβητα: the value of such a caldron, artistically ornamented, is fixed in 885 as equal to that of an ox.  

268. τέσσαρα μέτρα κεχανδότα: cf.  
741, Ω 192. — λευκὸν ἐτ’ αὐτῶς: still bright as at first.  

269. δῆν... τάλαντα: as this was the fourth prize, the talent of gold must have been of much less value than in later times. So in 751 a half talent of gold is a smaller prize than a fat bull, though cattle were abundant. See on 267, and cf. I 122, where δέκα χρυσοῖο τάλαντα are offered by Agamemnon, with many other articles of value, as gifts to appease Achilles. See on T 244, 247.  

270. ἀμφίθετον: two handled. — φιάλην: here a vessel with a large body, and fit to be used in cooking, as appears from ἄπυρωτον.  

271 = 466, 657, 706, 752, 801, 890.  
— στῇ δ’ ὀρθός: equiv. to ἀνάστη.  

272 = 658, A 17. — ἐνκυψίδες: well greaved, with good greaves of bronze. The word is always found in the same position in the verse, occasionally with ἑταῖροι, but especially as standing epithet of Ἀχαῖοι, the two words forming a convenient verse-close after the preferred caesura. § 40 d.  

273. δεδεγμένα: awaiting. Cf. the hunter δεδεγμένος ἐν προδοκύψαιν (ambush) Δ 107. — κείται: as perf. pass. to θήκε  
263. — ἄγων: see on 258.  

274. ἐπὶ ἄλλῳ: in honor of another.  
Cf. ἐπὶ σοι κατέθηκε θεὰ περικαλλέ’ ἀεθλα ω 91. — ἀεθλεύομεν: opt., though in a condition contrary to fact. See GMT. 438; M. 300 c. In Attic prose, both this verb and φευριφήν 275 would be in the impf. indicative. See on T 90, 273.  

275. τὰ πρῶτα: the first prize; cf. 538.  

276. ἀρετὴ: in excellence; cf. 374,  
571. — περιβάλλετον: are superior, the only instance of this "absolute" use. For the steeds of Achilles, cf. ἵπποι  
θ’ of φορέσκον ἄμψα απόλεσαν Πηλέσαν (sc. πολὺ φέρτατο ἢσαν) Β 770.
ἀθάνατοι τε γάρ εἰσι, Ποσειδάων δὲ πόρ’ αὐτούς
πατρὶ ἐμῷ Πηλῆι, ὁ δὲ αὐτ’ ἐμοὶ ἐγγυάλιζεν.
ἀλλ’ ἦ τοι μὲν ἔγὼ μενεώ καὶ μῶνυξες ἵπποι·
280 τοῖν γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἥνιχοιο,
ἡπίου, ὁ σφων μάλα πολλάκις ύγρὸν ἔλαιον
χαιτάων κατέχενε, λοεσσας ὦδατι λευκῷ.
τὸν τῷ γ’ ἐσταότες πενθείτον, οὐδεὶ δέ σφιν

277. ἀθάνατοι: see on T 2, 400. —
Ποσειδάων δὲ πόρ’ αὐτούς: sc. at the
marriage of Peleus to Thetis, when
the other gods also brought gifts.
See on Φ 162, and cf. τεύξεα ... καλέ-
τά μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα | ἡματι τῷ, ὅτε σε (i.e. Thetis) βρωτοῦ ἄνερος
ἐμβαλὼν εὔνῃ Σ 82–85. For the connection
of the two clauses by τέ and δέ,
cf. κόμωσι τέ με, δός δέ μοι ἴππους Ε 359,
and ἀμφότερον, νέκνας τ’ ἄγεμεν, ἐτεροι
dέ μεθ’ ἕλην H 418.

279. ἀλλ’ ... μνεῖο: as in T 22. —
μνεῖο: the corresponding δέ appears in
285. — μνεῖο: agrees with the first and
more important subject. Cf. Τ 149, 194.

280. τοῖν: i.e. so excellent. —
κλέος ἐσθλὸν ... ἥνιχοιο: a peri-
phrasis occurring here only, but see
on T 98. The hero Patroclus was the
pride of the steeds, as well as of their
master.

281. ύγρὸν ἔλαιον: an expression
found three times in the Odyssey, but
only here in the Iliad.

282. ἔδαπεν ἕλκῳ (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 μελαν, on account
of the ruffled appearance of the sur-
fase. — Patroclus is represented as be-
stowing special care upon the steeds,
almost as if they were warriors return-
ing from battle. Cf. Hector to his
horses μῦν μοι τὴν κομβὴν ἀποτίουσον,
ἡν μάλα πολλὴν | Ἀνδρομάχη, θυγάτηρ
μεγαλήτερος Ἡτηνος, | ὅμιν πάρ προτέ-
ρους μελφρον πυρὸν ἔθηκεν Θ 186 ff.

283. πενθείτον: elsewhere πενθέω
(without i). Cf. ἔτελεόρο [ἐτελείτο]
Δ 5. — οὐδεῖ: locative; cf. οὐδεὶ ἔρεισθη
H 145. On the grief of the steeds,
cf. ἰπποὶ ἄ’ Ἀλακίδαο ... | κλαῖον, ἐτεί
δὴ πρώτα πυθέσθην ἥνιχοιο | ἐν κοίμῃσι
πενθείτοι τῷ Ἐκτορὸς ἀνδροφόνῳ Ρ 428 ff.
χαίται ἐρηρέδαται, τῷ δὲ ἐστατον ἀχυμένω κήρ.

285 ἀλλοι δὲ στέλλεσθε κατὰ στρατόν, ὡς τις Ἀχαῖων ἵππουσιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν·

ὡς φάτο Πηλείδης, ταχέες δ’ ἰππῆς ἐγερθεν.

ἄρτο πολὺ πρῶτος μὲν ἄναξ ἄνδρων Ἐὔμηλος,

Ἄθριμνον φίλον νίος, ὡς ἰπποσύνη ἐκέκαστο·

290 τῷ δ’ ἐπὶ Τυδείδης ἄρτο κρατερὸς Διομήδης,

ἵππους δὲ Τρφών ύπαγε ζυγόν, οὔς ποτ’ ἀπηύρα Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσασόν Ἀπόλλων.

τῷ δ’ ἄρ’ ἐπ’ Ἀτρείδης ἄρτο ξανθὸς Μενέλαος

284. ἐρηρέδαται (perf. of a continued position): are held close to the ground. The horses constantly drooped their heads; cf. T 405. Second half-verse as in 443. — ἔστατον: stand motionless. So in the passage cited on 283 ὡς μὲν (sc. ἰπποι) ἀρχαῖον περικάλλεν διήν τέχνων, ὡς δὲ ἐνεκιμίφυτε (resting) καρήπατα P 436 f.

285. στέλλεσθε: prepare yourselves. The middle occurs elsewhere only in ἱστα μὲν στείλετο A 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 ἄνδρων: Eumelus was descended on his mother’s side from Poseidon, and on his father’s, through Aeolus, from Zeus. — Ἐὔμηλος: cf. Εὐμήλος, τὸν ὦτ’ Ἀδμήτῳ τέκε διὰ γυναικῶν Ἀλκηνίτης B 714 f.; and for his horses, cf. ἰπποι μὲν μὴν ἄρισται ἐσταν (after those of Achilles) … τὰς Ἐὔμηλος θάλαι ποδίκες ἄρηβας ὡς, … τὰς ἐν Πηρείηθ θρής ἀργυροτοξος Ἀπόλλων B 763–766. Cf. the passage quoted on 276.

290 = H 163. — ἐπ’ (const. with τῷ, next after him): does not suffer anastrophe on account of the intervening δὲ. — Διομήδης: though he had been wounded in the right foot by Paris (A 369 ff.) only three days before. See on T 47. Ordinary wounds heal quickly in epic poetry.

291. Τρφών: i.e. of Tros, son of Erichthonius. These had been in possession of Aeneas, but had been captured by Diomed (E 222, 323–327, Θ 106 ff.). Cf. T 219–235, with notes.

292. ὑπεξεσάσοσιν: this compound here only. For the fact, cf. ἀλλ’ ἐντὸ ὡς τὸ τέταρτον ἐκέστο (sc. Διομήδης) … ὁμολήπα ἐράγη ἐκέργος Ἀπόλλων. — φάσθει (take heed), Tυδείδης, καὶ χάσθε (retire) E 438 ff.

233. First half-verse as in 355, 401.
ἀγαμήμονην τὸν ἔων τε Πόδαργον. τὴν Ἀγαμήμονον δῶκ' Ἀρχισιάδης Ἐχέπωλος δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἰλιον ἴσμοεσσαν, ἀλλ' αὐτοῦ τέρποιτο μένων. μέγα γὰρ οἱ έδωκεν Ζεὺς ἀφενος, ναὶεν δ' ὦ γ' ἐν εὐρυχόρῳ Σικυων. τὴν ὦ γ' ὑπὸ ζυγον ἤγε μέγα δρόμου ἰσχανόωσαν. Ἀντιλοχός δὲ τέταρτος ἐὑρίσκας ὑπλίσαθ' ἵππους, Νέστορος ἄγλαδος νῦσ ὑπερθύμῳ ἀνακτος τοῦ Νηλημίδαο. πυλογενεῖς δὲ οἱ ἵπποι ὀκύποδες φέρον ἁρμα. πατήρ δὲ οἱ ἁγχὶ παραστάσι μυθεῖτ' εἰς ἁγαθὰ φρονέων νοεότι καὶ αὐτῷ.
"Ἀντίλοχ’, ἦ τοι μέν σε νέον περ ἕντα φίλησαν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδιδάξαν
παντοίας: τῶ καὶ σε διδασκέμεν οὐ τι μάλα χρεώ
οἰσθα γὰρ εὗ περὶ τέρμαθ' ἐλισσέμεν: ἀλλά τοι ἰππο
βάρδιστοι θείευν: τῶ τ’ ὁ πολὺ λοίγι' ἔσεσθαι.
τῶν δ’ ἰπποι μὲν ἔσασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοῖ
πλείονα ἰσασιν σέθεν αὐτοῦ μητίσασθαι.
ἀλλ’ ἀγε δὴ σύ, φίλος, μῆτιν ἐμβάλλει τυμφ
παντοίην, ἵνα μη’ σε παρεκπροφύγγῃσιν ἥθιλα.
μῆτι τοι δρυτόμος μεγ’ ἀμείνων ἦ βιηφιν.

306. ἦ τοι μέν: in sooth. The contrast follows with ἄλλα τοι 309.
307. Ζεὺς: as the giver of all blessings. — Ποσειδάων: as creator and
lord of the horse (see on 340). He was also the ancestor of the Nlleids;
cf. 303.
308. τῷ καὶ: therefore also. — ὁς τι μάλα χρεώ (with synizesis): it is
not at all necessary. Cf. Φ 322, and ἦ τι μάλα χρεώ Ι 197.
309. τέρματα: here used of a single
goal, as in 333, 368, X 102; but cf. 323.
310. βάρδιστοι: very slow. But the
steeds of Meriones were still slower
(590). — τῷ τι (perhaps τοι): this com-
bination here only. — ὁ λοίγι’ ἴσασθαι
(see on Φ 533): I think that trouble will
ensue.
311. τῶν δὲ: the others (your fel-
low-contestants). — ἀφάρτεροι: here
only in Homer. — οδη μέν: but not
indeed. The chief thought lies in
the second member, to which the
first is coordinate 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. — σθεν: emphasized by αὐτοῦ,
in contrast with his horses.
313. μῆτιν (in a concrete sense, as
is shown by παραλυτή 314): shrewd
plans of every sort. — ἐμβάλλει τυμφ:
be mindful of. The same expression
in a slightly different sense occurs
K 447. Cf. Τ 195 f., and ἐμβάλλετε
τυμφ β 79.
314. παρεκπροφύγγῃσιν: slip past.
The word occurs here only. — ἥθιλα:
i.e. the first and best prizes, since he
would receive at least the last prize in
any case.
315. μῆτι: dat. of μητίς, as is shown
by the ἦ. See § 18 a; M. 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' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
νῆα θὸν ἰδόντε ἐρεχθομένην ἀνέροιοσιν·
μήτι δ' ἄρχόχος περιγύνεται ἄρχόχοιο.
ἀλλ' ὅς μὲν θ' ἵππους καὶ ἀρμασὶν οἷς πεποίθως
ἀφράδεως ἐπὶ πολλὸν ἐλίσσεται ἐνθα καὶ ἐνθα,
ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὔδ' ὑποκεῖν.
ὅς δὲ κε κέρδεα εἰδὴ ἐλαύνων ἰόσσονας ἵππους,
αἱ ἑρέμβο ὀρών στρέφει ἑγγύθεν, οὔδ' ἐ λήθει,
ὅπως τὸ πρῶτον τανῦτη βοέοισιν ἵμασιν,
ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προύχοντα κοικείει.
σῆμα δὲ τοῦ ἑρέω μᾶλ' ἄριφραδέως, οὔδ' σε λήσει.

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ἔστηκε ξίλον αὖν, ὅσον τ’ ὄργυι’, ὑπὲρ αἰής,
ἡ δρῦς ἡ πεύκης: τὸ μὲν οὐ καταπύθεται ὁμβρφ.
λὰς δὲ τοῦ ἐκάτερθεν ἐρηρεδαὶ δύο λεωκώ
ἐν ἅνων ὅδου, λεῖος δ’ ἵπποδρομὸς ἄμφις.
ἡ τευ σήμα βροτοῖ πάλαι καταθνηῶτος,
ἡ τὸ γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων.
καὶ νῦν τέρματ’ ἑθηκε ποδάρκης δίος Ἀχιλλεύς.
τῷ σὺ μάλ’ ἐγχρίμασα ἑλάαν σχέδου ἁρμα καὶ ὕππους,

ψ 273. — σήμα: token. — ὅσοι σὲ
λῆσσα: negatively parallel to ἄρφαδές.
327. ἵπποι: there stands. Cf.
σκόλους (stakes) . . . ἔδει ἐστάσιν Μ
63 f. — ὄργυα: fathom, from ὄργυς
(to stretch out the arms).
328. τὸ μὲν: a dem. resuming ξί-
λον, in order to add an explanatory
clause, which in English would be
made subordinate by means of a rela-
tive. — καταπύθεται (here only): the
fact that the stump has not decayed,
in spite of its evident age, leads to
the inference that it is δρῦς ἡ πεύκης.
329. λὰς δὲ: in contrast with ξίλον
327. — ἐρηρεδαὶ (ἔρημοι): are imbed-
ded in the ground. — λεωκώ: sc. be-
cause they were intended to strike the
eye.
330. ἐν ἁνων ὅδου: at the meet-
ing of the ways, where the downward
and upward courses meet. — λεῖος:
smooth, i.e. without any such obstruc-
tion as the λάς λεωκώ would make.
— ἵπποδρομὸς: not a track made for
chariot-driving (for Nestor merely
conjectures in 332 that chariot-racing
may have taken place there previ-
ously), but a space suitable for chariot-
driving. Cf. ἐν λείῳ πεδίῳ 359. —
ἀμφίς: on both sides, around.

331. σήμα: i.e. the ξίλον. Cf.
ἀνδρός μὲν τὸ δὲ σήμα (mound) πάλαι κατα-
thnηῶτος H 89.
332. τὸ γε: resumes with empha-
sis the subj. previously in mind (ξίλον).
— ἐπὶ προτέρων ἀνθρώπων: as in
Ε 637.
333. καὶ νῦν: and now also. — τέρ-
ματα: i.e. νύσσα. — θηκα: but this was
not announced till 358.
334. μάλ’ ἐγχρίμασα: pushing very
close. Cf. 338, and στῇ ῥα μάλ’ ἐγχριμ-
φθείς N 146, χρυμφθείς 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. — ἑλάαν: impera-
tival inf.; cf. κλωθηραί 335. — This
advice of Nestor is well illustrated in
the famous scene in the Electra of
Sophocles κείνος (i.e. Orestes) δ’ ὑπ’
avtήν ἑκάτην στήλην (post) ἑχών |
χριμυτ’ δειφόργα (hod) . . . κάμπτω-
τος (wheeling) ὑπ’ου λαυβάνει στήλην
ἄκραν | παλας Soph. El. 720 f., 744 f.
Cf. also the command of Gyas to
Menoetes quo tantum mihi dexter
abis? huc dirigere gressum; |
litus ama, et laevas stringat
sine palmula cautes; | altum
alli teneant Verg. Aen. v. 162 ff.
autòs de klinthnai enplesktw éni diáfrw

ēk' ép' áristerà toûw. àtâr tôn deziôn Íppon
kénssai ómoklísas, élzai tê òi ònìa xerónì.
ên vúsou dé toì Íppos áristerós ékhrufbhtw,
wê án tôn plhímhn ge doásstetai ákron ìkésthai

340 kóklou poinoíô. lîðoun dé' álæassthai èpáureìî,
mê' Ípous toì Íppous te trwísçs katá th' ármata ãzìs.
chárma dé toûs álloûswn, èlægyèî Íe' soi autô
èsssetai. álal, fílos, fòvnewn pefulagymenos ènwa.

335. ènuèlctw (well plaited): of
the chariot-box here only, instead of
the usual ãúèlctw (well polished). Cf.
ènuèlctas 436. The space between
the upper and lower chariot-rims was
probably filled with plaited withes or
straps. Cf. ðífros de chrónesou kal
árhphòsun ëmâs (straps) | ènuèlctas
(is filled in with) E 727 f.

336. èn' áristerâ: i.e. inwards,
as the turn is made toward 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. —
touw: i.e. the two horses.

337. kînganai: occurs here only, yet
cf. k épôres Íppon A 391. — ðizai (i.e.
slacken): trans. here and é 332 only.
The driver held four reins, two for
each horse (probably in the corre-
sponding 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. ãv: so close that (lit. in what-
ever way), with subjunctive. — plh-
ynoi: with restrictive gén, — "the hub,

but no other part of the wheel." —
dósssetai: this form here only, but
dóssato is common. — ákron (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. kóklou: const. with plhímhn.
— lîðoun: sing. (notwithstanding ðâs
329), since only the stone on the
nearer side of the ãþlon is concerned.
— èpáureìî: touch. With this signifi-
cation this verb elsewhere takes the
accusative.

341. katá th' ármata ãzìs (ãgnìm):
as in Ì 403, 417 (almost).

342. chárma: a cause of joy, i.e.
malicious pleasure, as often. Cf.
ðílousai (the foe) ðe chárma ìshidáï Z 82. —
touste álloûswn: those others (his com-
petitors). — Cf. ðímeneuk mên ãzìs,
kathfetein (humiliation) ðe soi autô G 51.

343. fòvnewn: as in 305. — peful-
agymenos ènwa: be on your guard.
For a similar use of the perf. partic.
with an imperatival inf., cf. ò ì ó ë
kèpomèn ìnwa ì ì 3 ì (though this is
in the 3d person). See M. 241. For
the periphrastic form, cf. pepleumèn
ìstín G 309.
eι γάρ κ' ἐν νύσσῃ γε παρεξελάσθησα διόκων,
οὐκ ἔσθ', ὡς κε σ' ἔλησι μετάλμενος οὐδὲ παρέλθη,
οὐδ' εἰ κεν μετόπισθεν Ἄρειον δῖον ἐλαύνοι,
'Αδρήστου ταχὺν ἵππον, ὡς ἐκ θεόφιν γένος ἦν,
ἡ τοὺς Δαομέδοντος, οἱ ἐνθάδε γ' ἐτραφεν ἐσθλοί.'
ὡς εἰπὼν Νέστωρ Νηλήμος ἁψ ἐνὶ χώρῃ
ἐξε', ἐπεὶ ὁ παιδὶ ἐκάστου πείρατ' ἐειπεν.
Μηρίνης δ' ἀρα πέμπτος ἐντριχας ἀπλίσαθ' ἵππους.
ἀν δ' ἔβαν ἐς δύρρους, ἐν δὲ κλήρους ἐβάλοντο.

344. ἐν νύσσῃ: emphasized by γέ in distinction from the other parts of the course. — παρεξελάσθησα: drive past your competitors.
345. οὐκ ἔσθ', ὡς: see on Φ 103. — Ἀρείον (will overtake): aor. subjv. in fut. sense. — οὐδ' παρέλθη: condensed for οὐδ' ἔσθ' ὡς παρέλθη. — 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. οὖθ' ε' καν: not even if. — μετόπισθεν: equiv. to μετάλμενος 345. — Ἄρειον: the first horse, born to Poseidon by a Harpy or an Erinys. He was a wonderful winged steed, by whose help Heracles conquered Eila, and Adrastus escaped from before Thebes (Paus. viii. 25. 7–10). Its owners were (1) Poseidon; (2) Kepheus, king of Haliartus; (3) Heracles; (4) Adrastus. So Bellerophon was aided by Pegasus, and Orlando by Bayard.
347. 'Αδρήστου: 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.
350. ἐκάστου πείρατα: the decisive points in everything, i.e. exact instruction on every point. Cf. πείρατ' ἐλέσθαι (to secure a decision) Σ 501.
352. For the first half-verse, cf. 132. — ἐν θέλει: i.e. into a helmet. Cf. οἱ δὲ κλήρου ἐσημάντησα (marked) ἐκαστο-, ἐν δ' ἐβαλον κινή̃ε (to determine which of the Greeks shall fight Hector) Η 175 f., and οἱ τεταγμένοι βραβή̃ι (judges) κλήρου ἐπηλαν (shook) και κατόστησαν δίφρους Soph. Ελ. 709 f. — κλήρους ἐβάλοντο: as in ξ 209. — The κλήροι 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' Ἀχιλλέας, ἐκ δὲ κλήρος θόρε Νεστορίδαο
'Αντιλόγου· μετὰ τὸν δὲ λάχε κρείων Ἐὐμηλος,
τῷ δ' ἄρ' ἐπ' Ἀτρείδης δουρικλευτὸς Μενέλαος,
τῷ δ' ἐπὶ Μηριώνης λάχ' ἑλαυνεύειν· οὔτως αὕτε
Τυδείδης, ὡς άριστος ἑών, λάχ' ἑλαυνεύειν ὑποὺς.
στὰν δὲ μεταστοιχία, σήμην δὲ τέρματ' Ἀχιλλέας
τηλόθεν ἐν λείψ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
360 ἀντίθεον Φωίνικα, ὁπάνω πατρὸς ἐοῦ,
ὡς μεμνέωτο δρόμου καὶ ἀληθειῶν ἀποεῖποι.
οἷς δ' ἁμα πάντες ἐφ' ἱπποὺν μάστιγας ἀειραν,
πεπληγών θ' ἰμᾶσιν ὀμόκλησαν τ' ἐπέεσσων

lots fly from the helmet when it is
shaken determines the position of the
contestants at the start. See on 358.
353. Cf. τάλλην δὲ ... Νέστωρ, ἐκ δὲ
θόρε κλήρος . . . Αιαντός Ἡ 181 ff., τάλλην
dὲ ... Ἰκτωρ ἂψ ὀράων . . . Πάρος δὲ
θῶς ἐκ κλήρου δρούσεν Γ 324 f. (before
the duel between Menelaus and Paris).
354. μετὰ τὸν : after him. Cf. τῷ
. . . ἐπὶ 355.—λάχε : sc. ἑλαυνεύμεν ἱπποὶ
356, 357.
358 = 757.—στὰν [ἴστησαν] : they
took their places. —μεταστοιχία: side by
side in line, Antilochus, of course (353),
taking the position on the left, which
gave him the inside track (see on 356).
Diomed (357) has the worst position, on
the right. —σήμην : pointed out.
359. τηλόθεν : i.e. at a distant
point. — λείψ : cf. 330. — παρά : near
the goal (turning point).
360. Φωίνικα : 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. μνάσφο : (hold in memory)
watch. The word is read with syni-
zesis, and the final vowel is short in
spite of ὄ- following. — ἀληθειῶν : oc-
curs in the Iliad only here and Ω 407.
— As the goal is far removed from
the starting point (359, 462), there
must be an umpire there to see that the
race is fairly run. Cf. the quoit-throwing
among the Phaeacians where ἠθείη δὲ
tέρματ' (marks) Ἀθήνη | ἀνδρὶ δέμας ἐκώλα
θ 193 f. But we hear no more of Phoe-
nix 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. ἱπποὺ: dual, referring dis-
tributively to the single pairs of horses.
Cf. ἀρ' ἱππων Ω 356.
363. πεπληγὼν : sc. (as obj.) ἱππώ.
—ἰμᾶσιν : which they shook over the
backs of the horses. — ὀμόκλησαν : cf.
Τ 390, and οἱ δ' ἁμα | ἱπποὶ ὀμόκλησαντες
ἐνασ χεροῖν | ἐσωον Soph. El. 711 ff.;
also in mismissis aurigae undantia
lora | concussere jugis Verg. Aen. v. 146 f.
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365. νόσφι νεῶν, ταχέως: ὑπὸ δὲ στέρνουσι κοινὴ ἵππατ' ἀερομένη ὡς τε νέφος ἀ' θύελλα, χαίται δὲ ἐρρώντω μετὰ πνοιῆς ἀνέμου. ἀρματα δ' ἀλλοτε μὲν χθονὶ πίλνατο πουλυβοτείρη, ἀλλοτε δ' ἀίξασκε μετήρα. τοὶ δ' ἐλατήρες έστασαν ἐν διφροισι, πάτασσε δὲ θυμὸς ἐκάστου νίκης ἱμένων· κέκλοντο δὲ οἴσων ἐκαστος ἱππος, οἱ δὲ ἐπέτοντο κοινόντες πεδίον.

366. ἀλλ' ὅτε δὴ πῦματον τέλεον δρόμον ὠκέες ἱπποι

367. ἐρρώντο: so when Zeus nods ἀμβρόσιαι δ' ἀρα χαίται ἐπερρώσαντο ἄνακτος | κρατός ἀπ' ἀθάνατον Α 529 f. — μετὰ πνοιῆς ἀνέμου: as in β 148; elsewhere always ἄμα.

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. Georg. iii. 108 f.

369. μετήρα (proleptic): the chariots were lightly built. — ἐλατήρες (Λ 702): drivers. The word is used in Homer of the charioteers in races, except in κόμιος θ' ἵππων ἐλατήρει τε κύδων Δ 145.

370. έστασαν: stood firm, in contrast with the movement of the chariots. — πάτασσε δὲ θυμὸς: the same expression in H 216 of Hector at the sight of Ajax. Cf. intenti exspectant signum, exsultanti-aque haurit | corda pavor pulsans Verg. Aen. v. 137 f.

371. First half-verse as in 767.

372 = 449 (almost): second half-verse as in N 820, θ 122. — πεδίου: gen. as in 364.

373. Cf. 768. — πῦματον 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... τάθη
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ψ.

ἀψ ἐφ’ ἀλὸς πολυῆς, τότε δὴ ἀρετή γε ἐκάστοι

φαίνετ’, ἄφαρ δ’ ἦππουσι τάθη δρόμος· ἀκα δ’ ἐπειτα

ἀι Φηρητιάδαο ποδώκεες ἐκφερον ἦπποι.

τὰς δὲ μετ’ ἐξεφερον Διομήδεος ἄρσενεσ ἦπποι

Τρώοιοι, οὐδὲ τι πολλόν ἀνευθ’ ἔσαν, ἀλλὰ μάλ’ ἐγγύς·

αἰεὶ γὰρ δίφρον ἐπιβησομένουσιν ἔκτην,

πνοὴ δ’ Ἐυμήλοιο μετάφρενον εὐρέε τ’ ἀμο

θέρμετ’· ἐπ’ αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

καὶ νῦ κεν ἡ παρέλασο’ ἡ ἀμφήριστον ἔθηκεν,

δρόμος, for it was precisely this part of the race that tested the skill (ἀρετή) of the charioteers. As soon as the goal had been successfully turned, which required slow and careful driving, the horses were put at once (ἄφαρ 375) to their full speed. If the race covered a number of ‘laps’ (πόματον δρόμον = last lap), we should expect some hint of the fact to be given.

374. ἐφ’ ἀλὸς: toward the sea.

375. τάθη δρόμος: (the running was strained) the pace of the horses was forced to the utmost. Cf. 758, and τοῖν δ’ ἀπὸ νόσησι τέτατο δρόμος 121.

376. Φηρητιάδαο: Phieres was father of Admetus, and grandfather of Eumelus. See on 288. — ἐκφερον: took the lead. This verb is intras, here and in 759 only, but cf. τοῖν γὰρ ὑπὲκφερον ὡκεῖ ἦπποι γ 496.

377. ἄρσενες: in distinction from the mares of Eumelus.


379. αἰεὶ: each moment. — δίφρον ἐπιβησομένουσιν: on the point of mounting the chariot. Cf. αἰεὶ βαλέοντι ἐκοίως 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 Π 791. — Cf. the appeal of Automedon to Alcimedon μὴ δὴ μοι ἀπόροθεν ἵσχε-μεν ἦπποι, | ἄλλα μάλ’ ἐμπνευωτέ μετα-φένω 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 cut.

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. — ἦ: long in the arsis of the third foot, in spite of a vowel following. So in Α 27, κ 574, ω 405. See M. 380. — ἀμφήριστον: doubtful, sc. the victory. The word occurs here and 527 only. For the thought, cf. spatia et si plura supersint, | transeat elapsus prior, ambi-guumve relinquat Verg. Aen. ν. 325 f.
ei μὴ Τυθέος νῦ κοτέσσατο Φοῖβος Ἀπόλλων,
δὸ ρά οἱ ἐκ χειρῶν ἐβαλεν μάστυγα φαιεινήν.

385 τοῦ δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωμένοιο,
oûneka ῥᾶς μὲν ὅρα ἐτι καὶ πολυ μᾶλλον ιούσας,
oi de oiei ἐβλάφθησαν ano kéntrouo théontes.
oû' ἀρ' Ἀθηναίην ἐλεφηράμενος λαθ' Ἀπόλλων
Τυδείδην, μάλα δ' ἄκα μετέσσωμο ποιμένα λαῶν,

390 δὲκε δε οἱ μάστυγα, μένος δ' ἱπποισων ἐνήκεν.
η δὲ μετ' Ἀδμήτου ύιῶν κοτέουσα βεβήκεν·
ἵππεον δε οἱ ἤξεθελα ζυγών· αἱ δὲ οἱ ἱπποι
ἄμφις ὀδοὺ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαιν ἐλύσθη.

aútēs δ' ἐκ δύφρου παρὰ τροχῶν ἐξεκυλισθή,

383. 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. δὲ ρά: and so he (in consequence of his wrath). — φαιεινήν: shining, since it was ornamented with metal.

385. Cf. ἀπ' αὐτοῦ δάκρυα θερμὰ χέρων δὲ 522 f.; also tum vero exar- sit juveni dolor ossibus ingens, | nec lacrimis caruere genae Verg. Lœn. v. 172 f. — χωμέ-
νοι: in his grief.

386. τὰς μὲν: i.e. the mares of Eumelus. — μᾶλλον: more eagerly.

387. οἱ δὲ οἱ: while his steeds; see 376. The second of is the personal pronoun; cf. 392, 396. — ἐβλάφθη-
σαν: "were left behind" (impeded); cf. 461, 571. — κέντρουο: goad, with a point at the end; the same as μάττηξ 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 (ἔλεφα).

389. μετέσσωμο: cf. Φ 423.

390. μένος ... ἐνήκεν: cf. Τ 80, and σφῶν δ' ἐν γαῖαισι βαλὼ μένος P 451.

392. ἤξετ: this form occurs here and τ 539 only. The regular Homeric aor. is ἤξατε.—οι δὲ οἱ ἱπποι: cf. 387, 500.

393. ἄμφις ὀδοῦ: 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 γαῖαιν ἀλάσθη: 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 = Z 42. — αὐτός: i.e. Eumelus.
άγκωνάς τε περιδρύφθη στόμα τε ρίνας τε,
θρυλίχθη δὲ μέτωπον ἐπ’ ὀφρύσι· τῶ δὲ οἱ ὅσσε
δακρυόφων πλήσθεν, θαλερὴ δὲ οἱ ἕσχετο φωνῇ.
Τυδείδης δὲ παρατρέψας ἔχε μάνυχας ἱππους,
πολλὰν τῶν ἀλλῶν ἐξάλμενοι· ἐν γὰρ Ἀθήνη
ἱπποις ἴκε μένος καὶ ἐπ’ αὐτῷ κύδος ἔθηκεν.
τῷ δ’ ἀρ’ ἐπ’ Ἀτρείδης εἶχε ξανθὸς Μενέλαος.
"Αντίλοχος δ’ ἱπποισιν ἐκέκλητο πατρὸς ἐοίο·
"ἐμβητὸν καὶ σφῶν· τυταῖνετον ὅτι τάχιστα.
ἡ τοι μὲν κείνουσιν ἐριζέμεν οὐ τι κελεύω,
Τυδείδω ἱπποισι δαίφρονος, οἱσιν Ἀθήνη
νῶν ὀρεξε τάχος καὶ ἐπ’ αὐτῷ κύδος ἔθηκεν·
ἱπποις δ’ Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον,

395. περιδρύφθη: this compound is
found here only, but cf. 187, and ἀπὸ
μυδὸν δρόφθη in 428.
396. θρυλίχθη (here only): was
bruised. — τῷ δὲ οἱ δοσι: as in P 696,
6704, τ 471. — From 459-468 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. — ἕσχετο: was choked;
used in this sense also with δάκρυν and
γόσ.
398. Cf. 423. — παρατρέψας ἔχε:
(turning them aside, guided them in
that direction) turned aside and drove
past.
399. πολλὰν . . . ἐξάλμενοι: cf. πολὺ
προμέχων ἐξάλμενος P 342. — πολλὰν: 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
ἀδει λοθ’ ἱπποισιν ἐκέκλητο φώνησέν τε.
403. ἐμβητὸν: push on, the only
occurrence of this meaning. In II 94
ἐμβῆ means come against thee. But
the marching songs of Tyrtaeus
which were called ἐμβαθῆμα. — τυ
tαῖνετον: sc. ἄρμα. Cf. ἄρμα τυταῖνων Μ
58; also X 23.
404. ή 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; | extre-
mos pudet rediisse Verg. Αen.
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 λίπησθον (cf. 409, 523,
529): parenthetical, since καρπάλιμως
408 belongs to κιχάνετε. For the nega-
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καρπαλίμως, μη σφών ἐλεγχείην καταχεύῃ Ἀθη θῆλν ἑοῦσα· τὶ ἴ λείπεσθε, φέρωστι;
410 ὁδέ γὰρ ἐξερέω καὶ μὴν τετελεσμένον ἐσται· οὐ σφών κομμιδὴ παρὰ Νέστορι ποιμέν λαὸν ἐστεται, αὐτικὰ δ’ ύμει κατακτενεὶ ὁξεῖ χαλκῷ, αἰ κ’ ἄποκτηδήσαντε φεράωμεθα χείρον ἀεθλον. ἀλλ’ ἐφομαρτεῖτο καὶ σπεύδετον ὃτι τάχυστα·
415 ταῦτα δ’ ἐγὼν αὐτὸς τεχνήσομαι ἢδὲ νοήσω, στεινωπῶ ἐν ὁδῷ παραδύμεναι, οὐδὲ με λήσει.”
420 ὅς ἐφαθ’, οἱ δὲ ἄνακτοι ὑποδείκνυτες ὀμοκλήν μᾶλλον ἔπεδραμέτην ὀλίγων χρόνων· ἀλήμα δ’ ἐπειτα στεῖνος ὁδὸν κοίλης ἰδεῖν Ἀντίλοχος μενεχάρμης.

416. στεινωπῶ ἐν ὁδῷ (as in H 143): cf. 419 ff. — παραδύμεναι (this compound here only): slip past. — οὕτω με λήσει: in negative parallelism with νοήσω 415; so in 323.
417 = 446, M 413; cf. Ω 265.
418. First half-verse as in 447; cf. 504.—μᾶλλον: more eagerly.—ὑποδείκνυτε: rushed on in pursuit.—ὁλίγων χρόνων: but only for a short time, the reason for which appears in 419.
419. στεῖνος . . . ἰδεῖν: which he had first noticed on the way down to the goal (416). — Ἀντίλοχος μενεχάρμης: as in N 396, O 582.
420. ῥωχύμος γαῖς: a gully (break in the ground). — ῥωκύμος (ῥηγώμω): the word occurs here only. — ἄλω (ἐλω, ἐλέν): gathered. The winter
ἔξερρηξεν ὅδοι, βάθυνε δὲ χῶρον ἀπαντα.
τῇ ρῇ εἰχὲν Μενελαος ἀματροχιᾶς ἀλειώνων.
'Ἀντίλοχος δὲ παρατρέψας ἤξει μῶνυχας ἢππους
ἐκτὸς ὅδοι, ὁλύγον δὲ παρακλίνας ἐδώκεν.

425 Ἀτρέδης δ' ἔδεισε καὶ Ἀντίλοχῳ ἐγεγόνειν.
"Ἀντίλοχε, ἀφραδεῦς ἵππαζει. ἀλλ' ἄνεκ' ἢππους
στεινωπὸς γὰρ ὅδος, τάχα δ' εὐρυτέρη παρελάσσεισ,
μὴ πως ἀμφοτέρους δηλήσεις ἄρματι κύροσας."
ὡς ἐφατ', Ἀντίλοχος δ' ἐπὶ καὶ πολὺ μᾶλλον ἔλαυνεν

430 κέντρῳ ἐπιστέρχων, ὡς οὐκ ἀϊντι ἑοκὼς.
ὁσσα δὲ δίσκου ὁδρα κατωμαδίοιο πέλουται,

rains, having no outlet, had washed
out a gully, through which ran the
course back from the turning point
to the goal.

421. ὅδοι (partitive gen. as obj.):
a part of the path. — βάθυνα (here
only): hollowed out; hence κολῆς 419.

422. τῇ: thither, i.e. toward the
στεινωπὸς ὅδοι 419. — ἤχεν: he was driv-
ing, having already almost reached
the spot. — ἀματροχιᾶς ἀλειώνων (conas-
tive): 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 παρατρέψας 423.
— ἵππαζε: he sped on, so that at the
next instant he was at the side of
Menelaus, just at the entrance to the
gully.

426. ἵππαζε: occurs here only.
— ἄνεκ: rein in. — This speech con-
tains the same number of verses as
each of the two following (439–441,
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 πως κτλ.: a warning, closely
connected with the γὰρ clause in 427.
— ἄρματι κύροσα: by striking with
your chariot (cf. 435).

429. ἐπὶ καὶ: lend an additional
emphasis to μᾶλλον, which is already
strengthened by τοῦ (far more eager-
ly still, when he saw that Menelaus was
‘losing his nerve’).

430. ἐπιστέρχων: trans., as in χ
451. The intrans. force is seen in
ἐπιστέρχοι δ' ἐλλαὶ πατολον ἀνέμων
c 304 f. — ὡς . . . οὐκός: a mixture
of two forms of expressing compar-
sion, — ὡς οὐκ ἄτομων and οὐκ ἄτομον οὐκός.

431. Cf. ἄλλα δὲ τῇ ρῇ ἀπέχην, δοσον
t' ἐπὶ ὁδρα πέλουται ἡμῶν Κ 351 f.
— δίσκου ὁδρά: the cast of a discus.
Cf. 523. Final -ον before a vowel is
long in about six per cent of the cases
(M. 380); cf. Ω 578. — κατωμαδίοιο
δ' αἰτήσον αφῄκεν ἀνὴρ πειρόμενος ἢβης,
τόσον ἐπεδραμέτην· αἱ δ' ἡρώσαν ὁπίσω
Ἀτρείδεω· αὐτὸς γὰρ ἔκων μεθὲκεν ἑλαύνειν,
μὴ πως συγκύροσειαν ὄδοι ἐν μῶνυχες ἵπποι,
δύφρους τ' ἀνοστρέφειαν ἑνπλεκέας, κατὰ δ' αὐτοὶ
ἔν κοινίστι πέσοιεν ἑπειγόμενοι περὶ νίκης.
τὸν καὶ νεικείων προσέφη ἕανθὸς Μενέλαος·
"Ἀντίλοχ', οὐ τις σείο βροτῶν ὄλοσορος ἄλλος·
ἐρρ', ἐπεὶ οὖ σ' ἐτυμόν γε φάμεν πεπνύσθαι 'Ἀχαιοί·
ἀλλ' οὐ μὰν οὖν' ὅς ἄτερ ὄρκου οἰσθ' ἄεθλον."
δ' εἰπὼν ἐπιποιῶν ἐκέκλετο φῶνησέν τε·

(ἄμοι): i.e. raised above the shoulder
and hurled from there. Cf. μάστηγι
κατωμαθὸν ἠλασεν ἤππου Ο 352.
432. This clause is added to indicate
that the longest possible throw is
meant. Cf. ὑπ' ἄρη σθένον πειρό-
μενος ἔσιν (casts his spear) Ο 359, ἦν
ῥά (i.e. a hunting spear) τ' ἄρη ἀφή
πειρόμενος Π 590.
433. ἐπεδραμέτην: ran on, indicating
the extent of the advantage won
over the steeds of Menelaus. — αἱ Σί: 
cf. 295. — ἡρώσαν: slackened their
pace. — ὁπίσω: and fell back. So
ὁπίσω is often used with λεῖπεςθαι
meaning to remain behind.
434. Ἀτρείδεω: read, as always,
with synizesis. — ἐκών: voluntarily,
in distinction from an action to which
one is forced by external compulsion.
— μεθέκεν: relaxed his efforts. Cf.
Hector to Paris ἄλλα ἐκὼν μεθείπε τε καὶ
οὐκ ἔθελες Ζ 528, ἐκὼν μεθείποι μάχεσθαι
Ν 234.
435. συγκύροσειαν: occurs here only.
436. ἀνοστρέφειαν: occurs here only
in the Iliad; in the sense wander
through in ν 326. — ἑνπλεκέας: see on
335. — αὐτοί: they themselves, i.e. the
drivers.
437. First half-verse as in Z 453,
Ο 423, P 428; second, as in Ψ 496. —
ἐτυμόνοιν: in their eagerness for.
In this sense it is usually const.
with a simple gen. or with acc. and
indefinitive.
438. Second half-verse as in Α 183,
P 18, 684, and in the Odyssey.
439. Cf. passages cited on X 15,
and the words of Eumaeus Ζεύς πάτερ,
οὐ τις σείο δεῖον διογόρος (more destruc-
tive) ἄλλος ν 201.
440. ἐρρε: go your ways. Cf. ἐρρε,
καθ' γάλην (girl, i.e. coward) Θ 164.
— ἐτυμόν: adv. as in ἄλλε πέτων τοῖ
ἄκλα' Ὀδυσσείς ψ 26 f. — φάμεν: impf.,
as the accent shows.
441. ἄλλ' οὗ μάν: in a strong
denial; so also E 895, Ρ 41. — ὀδ' ἄεθλον: not even thus, though you have
gained the advantage over me.— ἄρκου:
the substance of the oath, i.e. that he
had not intentionally defrauded Mene-
laus of the second place, is given 581 ff.
— ἄεθλον: i.e. the second.
442 = Θ 184.
"μὴ μοι ἐρύκεσθον μηδ' ἐστατον ἀχυμενῶν κῆρ·
φθῆσονται τούτωσι πόδες καὶ γοῦνα καμόντα
η ὕμιν· ἄμφω γὰρ ἀτέμβονται νεόττητος."

δὲ ἔφαθ', οἱ δὲ ἀνάκτος ὑποδείσαντες ὁμοκλήν
μᾶλλον ἐπιδραμέτην, τάχα δὲ σφισων ἄγχι γένοντο.
'Αργεῖοι δ' ἐν ἀγώνι καθήμενοι εἰσορόωντο
ἵππους· τοὶ δ' ἐπέτοντο κοινώντες πεδίον.

πρῶτος δ' 'Ιδομενεὺς Κρητῆν ἀγὸς ἐφράσαθ' ἵππους·
ἡστο γὰρ ἐκτὸς ἀγώνος ὑπέρτατος ἐν περιωπῇ,
τοῖο δ' ἀνευθεν ἕντος ὁμοκλητήρος ἀκούσας

443. ἐρύκεσθον: hold back (cf. 433).
    — ἐστατον . . . κήρ: as in 284.
444. φθῆνονται: placed first for emphasis, with asyndeton, as often in cases of excitement. — φθῆσανται . . . καμόντα: cf. ἐφθάσει πεζὸς ἓν ἡ ἐγω σὲν νη μελανη λ 58.
445. ἡ ὑμῖν: after the comparative force in φθῆσανται, as in λ 58 (cited on 444). — ἄμφω . . . νεόττητος: see 309 f.
446 = 417.
447. First half-verse as in 418; for the second, cf. τάχα δ' 'Εκτορας 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. — ἀγὼν: assembly; see on 258. — εἰσορώντο: 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). — ἵππους: includes all the horses which took part in the race. In 450, on the contrary, it refers to a single pair.
450. 'Ιδομενεύς: 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' ἵππους: marked a chariot. This turned out to be that of Diomed (472, 499).
451. περιωπῇ: i.e. a higher place, from which he had a free outlook over the plain. Cf. ἀνήων ἐς περιωπῇ κ 146.
452. For the first half-verse, cf. τῷ δὲ τ' ἀνευθεν ἔντι Δ 277; the sec-
εἴγιν· φράσσατο δ’ ίππουν ἀριστειέα προύχοντα,
ὅς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
λευκὸν σήμ’ ἐτέτυκτο περίτροχον ἦστε μήνη.
στῇ δ’ ὀρθὸς καὶ μύθου ἐν Ἄργειοισιν ἔστεπεν
“Ἅ φίλοι, Ἄργειών ἡγητορες ἱδὲ μεδοντε, 
οἶοι ἔγων ἰπποὺς αὐγάζομαι ἢ καὶ ἰμέης;
ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἰππο,”
ἀλλος δ’ ἰνίσχος ἴνδαλλεται· αἱ δὲ που αὐτῶν
ἐβλαβεν ἐν πεδίῳ, αἱ κείσε γε φέρτεραι ἰήσαι.
[ἡ τοι γὰρ τὰς πρώτα ἴδον περὶ τέρμα βάλοντας,

υνν δ’ οὔ πῃ δύναμαι ἰδέειν· πάντη δὲ μοι ὅσσε

ond, as in M 273. — τὸ = anticipates ὅμοιον καθός and depends on ἰκόνως, 
as he heard that shouting. driver. — ἀνεβάς ἰόντος: concessive.

453. φράσσατο κτλ.: a second mark by which he recognized that it was 
the chariot of Diomed. — ἀριστειέα: conspicuously marked, as described in 
the following relative clause. — περίτροχον (cf. 326): pred. with ἰππον, 
though both horses were, of course, equally in the lead.

454. τὸ μὲν ἄλλο τόσον: see on X 322. The limitation here hinted at 
is explained in the following clause. — φοῖνιξ (bay-colored): the only oc-
currence of this word as adjective.


456 = 271. — ἐν Ἄργεισι: although he sat ἐκτὸς ἄγων 451. The poet’s tendency to recur to the formula 
is strong.

457. See on X 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 παρο, occurring here and 
480 only. Cf. μυχοίτατος φ 146.

460. ἴνδαλλεται: appears (comes before my eyes). Cf. ἴνδαλλετο δε σφοι 
πάσιν | τεχεία λαμψόμενος Π 213 f. — 
ατ δί: i.e. the mares of Eumelus, as 
explained in 461. — ποτε: doubtless. — 
αὐτῶν: adv. anticipating ἐν πεδίῳ 461.

461. ἐβλαβεν: met with a mishap. 
Cf. 387. — κείσε γε: on the way 
thither at least, i.e. toward the goal.

462. τάς: relative. — βαλούσας: 
speeding. The only other instance of 
this intransitive use is εἰς ἄλα βαλλων 
(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. ἄλλοι οὔ πῃ δύναμαι ἰδέων 
P 643. — νῦν δί: begins the apodosis.
Τρωκὸν ἄμι πεδίον παπταίνετον εἰσορόωντι.]

465 ἢ ἔ τόν ἡμίχον φύγον ἦνοια, οὐδὲ δυνάσθη
eἰ σχεθὲεν περὶ τέρμα, καὶ οὐκ ἔτύχησεν ἐλίξας·
ἐνθα μιν ἐκπεσεῖν δῶ σῶ σὺν θ' ἄρματα ἄξια,
αἱ δ' ἔξηρῶσαν, ἐπεὶ μένος ἐλλαβεθ θυμόν.
ἀλλὰ ἰδεῖθε καὶ ὑμέες ἀναστάδον· οὐ γὰρ ἐγὼ γε
470 εἰ διαγυνώσκω· δοκεῖι δέ μοι ἐμμεναίναι αἰνὴ
Ἀιτώλδος γενεῆν, μετὰ δ' Ἀργείουσιν ἀνάσσει,
Τυδέος ἵπποδαμὸν νίος, κρατερὸς Διομήδης."
τὸν δ' ἀἰσχρῶς ἐνένιπεν Ὡιλῆος ταχὺς Αἴας·

But instead of resuming the rel. τάς, the temporal contrast to πρώτα is emphasized. — οὗ πη: nowhere. To this corresponds πάντα δέ at the beginning of the following (paratactical concessive) clause. Cf. οὗδὲ πη ἀνθῆσαι (see) δύναμιν, ἐκμον δέ μοι δοσε | πάντα παπταῖνοι (peering) μ 232 f.


465. ἢ: introduces a second possibility as an alternative to 460 f. — τόν: see on 75. — οὗδὲ δυνάσθη: as in ε 319, the only other place where this form of the aor. of δύναμαι occurs (usually ἐδυνάσθη).


467. ἵππησαν: was thrown out. — σῶν . . . ἄξια: κατὰ is used in this combination in 341 and elsewhere.

468. ἐξηρόησαν (here only): ran away, rushed from the course; cf. 393. — μένος: fury; cf. X 312, 346. — This explanation, too, is only conjecture, like the foregoing.

469. ἀναστάδον (ἀνά, ἵστημι): standing up. Cf. δειδέχατον (greeted) ἄλλοθεν ἄλλος ἀναστάδων I 671.

470. For the first half-verse, cf. 240; for the second, cf. δοκεῖι δέ μοι εἶναι ἀρσον e 360, δοκεῖις δέ μοι εἶναι ἀλήτης (vagabond) σ 18. — ἀνὴρ (subj. of δοκεῖι): i.e. the man in front.

471. Αἰτώλδος γενεῆν: for the genealogy of Diomed, cf. Πορθεί γὰρ τρεῖς παῖδες ἀμώμονες ἐξεγέρνοτο, | ὡςιν ἐν . . .
Καλυθῶν (in Aetolia), | . . . τρίτης τε ὑπότα ὘λυμπος, | πατρὸς ἐμοῦ (i.e. Diomed's) πατὴρ Σ 115–118. — Ἀργείουσιν: men of Argos (here in the narrower sense). Tydeus, the father of Diomed, had emigrated to Argos, and married the daughter of King Adras tus. Cf. στὸ δ' Ἀργος τ' ἐξορ . . . συμπάντων δ' ἦγεθε βοηθ ἀγάθης Διομήδης B 556, 567.

473. First half-verse as in σ 321. — αἰσχρῶς: insultingly. The more usual expression is seen in αἰσχροὶ ἐπίσεσιν Γ 38. — Ὡιλῆος ταχὺς Αἴας: the same expression in B 527, where the poet continues μελῶν, οὔ τι τότε γε, δοσὶ Τελαμώνως Ἀτας, | ἄλλα πολύ μελῶν. The impious boasting of this Ajax, when shipwrecked on his return
"Ἰδομενεῦ, τί πάρος λαβρεύει; αἱ δὲ τ’ ἀνευθὲν ἵπποι ἀερσίποδες πολέος πεδίου δίενται. οὕτε νεώτατός ἔσοι μετ’ Ἀργείωι τοσοῦτον, οὕτε τοι ὄξυτατον κεφαλῆς ἐκδέρκεται ὅσοι ἀλλ’ αἰεὶ μυθοῦς λαβρεύει. οὐδὲ τί σε χρή [λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι]. ἤπποι δ’ αὐταί ἔσοι παροίτεραί, αἵ τὸ πάρος περ, Εὐμήλου, ἐν δ’ αὐτὸς ἔχων εὐληπτα βέβηκεν.”

tὸν δὲ χολωσάμενος Κρητῶν ἀγός ἀντίον ηὔδα.

“Αἰαν νεῖκος ἄριστε, κακοφραδές, ἅλλα τε πάντα

from Troy (φῆ β’ ἄκητι θεῶν φυγέων μέγα λαίτμα θαλάσση), and his consequent death, are related in δ 499–511.

474. πάρος: prematurely. So here only.—λαβρέεια: 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 Γ 327. — πολέος πεδίου: see on 364. — For the effect of the dactyls in describing the galloping of horses, cf. quadrupedante putrem sonitu quatit ungula campum Verg. Ἀen. viii. 596.

476. νεώτατος: Idomeneus was already μεσαίων (growing gray) N 361. — νεώτατος τοσοῦτον: 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 τοιὸν X 241, ψ 246.

477. ἐκδέρκεται: sing. with the dual base. See on T 17. The verb ἐκδέρκεται is well chosen to express an intense, sharp look.

478. οὔδε τί σε χρή: see on T 67. With this expression there is usually an ellipsis (e.g. in this case, of λαβρεύεια), 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 men it is not becoming for you to put yourself forward.

480. αὐταί: the same. — αἵ τὸ πάρος περ: which were in front before.

481. ἐν . . . βεβηκέν: in contrast with the conjecture of Idomeneus in 466. Cf. ἰπποῖν καὶ ἄριστον ἐμβεβαῦτα Ε 199. — ἕχων: holding. — εὐληπτα (cf. lora): occurs here only.

482. First half-verse as in Γ 413, Ζ 205, Ω 55, σ 25; second, as in Δ 265, N 221, 259, 274, 311.

483. νεῖκος ἄριστε: hero in wrangling, a parody on the familiar ἔδωρ ἄριστε Γ 39. — κακοφραδές (here only): spiteful one (evil-devising). — ἅλλα τε πάντα (as in ν 11): this strange use of τέ is perhaps taken from some formula like τά τ’ ἅλλα περ (ε 29, ρ 273). The thought is adversative, in close connection with the vocatives preceding, but in the finite construc-
δεύει τ’ Ἀργεών, ὅτι τού νόσος ἐστὶν ἀπηνής.

485 δευρό νῦν, ἡ τρίτῳ δος περιδόμεθον ἥλεβητος, ἱστορὰ δ’ Ἀτρέδην Ἀγαμέμνονα θείομεν ἀμφω, ὅππότεραι πρόσθ’ ἵπποι, ἵνα γνάης ἀποτύνων.”

ὁς ἔφαγ’, ὥρυντο δ’ αὐτίκ’ Ὀλλῆς ταχὺς Αἰας χωμένος χαλεποῖσιν ἀμείβασθαι ἐπέεσσιν.

490 καὶ νῦ κε δὴ προτέρω ἐτ’ ἔρις γένετ’ ἀμφοτέρουσιν, εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον: “μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν, Αἰαν ἰδομενεῖ τε, κακοῖς, ἐπεὶ οὐδὲ ἐσκεν.

καὶ δ’ ἀλλῷ νεμεσάτον, ὅτις τοιαύτα γε ἰέζοι.

484. δεύει: followed by a gen. of person, as in τὸν κεῖνον ἐπίθεοι άνδρῶν E 636, οὐ τεν δευμένον δ 284. — δτι. . . ἀπηνή: as in II 35, σ 381 (nearly). The clause is added in confirmation of the opprobrious vocatives.

485. δεύρο: come. See on X 254. — τρίτῳδος: 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 X 254, and cf. περιδόσωμαι ψ 78.


487. ὀπτάτερα: the fem. is here general and does not refer to the mares of Eumelus. — γνώῆς ἀποτύνων: learn by paying the bet, in accordance with the proverb ἰεχθῶν δε τε ἰηποὺς ἦγνω (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. — ἀνίστατο: see on ἦγεν Τ 273.

492. Cf. 489.

493. Αἰαν: for the quantity of the final syllable, see on Τ 216. — κακοῖς: hostile, repeating χαλεποῖσιν 489. — ἔτι οὐδὲ έικον: 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’ ἀλλῷ: for with any one else also. καὶ belongs to ἀλλῷ and δε is used where a causal particle would be more exact. — ἰέζοι: the opt. after a pres. is unusual. It may perhaps be borrowed from a sentence where it suited the context. Cf. ὅς ἀπόλατο καὶ ἄλλος, ὅτις τοιαύτα γε ἰέζοι α 47.

For the whole expression, cf. καὶ δ’ ἀλλῇ νεμεσῶ, ἤ τες τοιαύτα γε ἰέζω
495 ἀλλ' ὑμεῖς εν ἄγων καθήμενοι εἰσορᾶσθε ἵππους· οἱ δὲ τάχα αὐτοὶ ἐπευγόμενοι περὶ νίκης ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἑκατὸς ἵππους Ἀργείων, οἱ δὲ ὑποτεροὶ οἱ τε πάροιθεν.

Δς φάτο, Τυδείδης δὲ μάλα σχεδὸν ἔλθε διώκων·

500 μάστι δ' αἰεν ἑλαυνε κατωμάδον· οἱ δὲ οἱ ἱπποὶ ὑψὸς' ἀειρέσθην ρώμαφα πρῆσσοντε κέλευθον.

αἰεὶ δ' ἤνιοχον κοινής ῥαθάμυγγες ἐβαλλον, ἀρμάτα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε

§ 288, παλάκονυ μυντῆρας, ὅτι τουώτα γε ρέτοιν 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. ἑπτόσις: the chariots in general. — οἱ δὲ: the drivers. — ἀντίλος: 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 οὗ πῶς τῶν εἰρήνης ἐτοι, οὗ δ' ἡμῶν ἄντιλος. — ἵπποι· ἵπποι τε περὶ νίκης (cf. 437): gives the reason for ὑπάρχω.

497. ἑκατὸς: 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. ἑπτόσις: 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 ἔσται, δι θ' ἱγμόνων καρδός δὲ τὸ νῦν λαῦ (where the obj. of γνώση is "that one of the leaders who," etc.) B 365.

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. — ἔλθε διώκων: came speeding. Cf. 547, Χ 137.

500. See on 431. — μεστὶ: see on μῆτι 315, and cf. κράτει (quoted on 515). The forms of this word from the stem μαστύ- are much more frequent than those from μαστί. — οἱ δὲ οἱ ἑπτόσις: see 387 and note.

501 = ν 83 (nearly); first half-verse as in Φ 307, μ 249; second, as in Ε 282. — ὑψὸς' ἀειρέσθην: stepped high under the goad.

502. ἤνιοχον: i.e. Diomed. — ἰθαμάμγγες: flying particles. Cf. Τ 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 εὗ ἔσεκαται Κ 488. — πεπυκασμένα (covered): richly furnished with
ίππως ὅκυπτόδεσωσιν ἐπέτρεχον· οὔδε τι πολλὴ
γύνητ' ἐπισσωτρῶν ἀρματρωχία κατόπισθεν
ἐν λεπτῇ κοινῇ· τὸ δὲ σπευδοῦτε πετέσθην·
στῇ δὲ μέσῳ ἐν ἀγώνι, πολὺς δ' ἀνεκήκην ἱδρῶς
ίππων ἐκ τε λόφων καὶ ἀπὸ στέρνου χαμάζε.
αὐτὸς δ' ἐκ δίφρου χαμαὶ θόρε παμφανώντος,
κλίνε δ' ἄρα μάστυγα ποτὶ ξυγόν. οὔδε μάτησεν
ὑθῆμος Σθένελος, ἀλλ' ἐσομνέως λάβῃ ἄεθλον,
ἄσκε δ' ἄγεν ἐτάροισιν ὑπερθύμοισι γυναῖκα
καὶ τρίτοδ' ὑπονείτα φέρειν. ὁ δ' ἐλυνεν ὑφ' ἰπποὺς.
τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηλήσιος ἠλασεν ἰπποὺς,
515 κέρδεσιν, οὐ ταχεί γε, παραφθάμενος Μενέλαον·
ἀλλὰ καὶ ὦς Μενέλαος ἔχει ἐγγύθεν ὡκεάς ἱπποὺς.
ὅσσον δὲ τροχοῦ ἱππος ἀφίσταται, ὃς ρά τ᾽ ἀνακτά
ἐλκησιν πεδίου τυταινόμενοι σὺν ὀχεσφίν·
τοῦ μὲν τε ψαύσουσιν ἐπισσωτρὸν τρίχες ἀκραί
οὐραία· ὦ δὲ τ᾽ ἀγχι μάλα τρέχει, οὔδε τι πολλὴ
χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·
tόσσον δὴ Μενέλαος ἀμύμονος 'Αντιλόχου
λείπει· ἀτὰρ τὰ πρώτα καὶ ἐς δίσκουρα λέλειπτο,
ἀλλὰ μιν ἀβία κίχανεν· ὄφελλε το γὰρ μένος ἦ
ἵππου τῆς 'Αγαμμομονένης, καλλίτριχος Αἴθης.
ei δὲ κ᾽ ἐπὶ προτέρῳ γένετο δρόμος ἀμφοτέροισιν,

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
κράτει γε Η 142.

517. οὐ δὲ: with subjv. in a cond.
sense, as in X 23.

518. πεδίοιο τυταινόμενοι: cf. X 23.

519. τοῖς: i.e. ἵππου (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. οὐραία: the adj. occurs here
only. — ὀ δὲ: i.e. the wheel.

521. πολέος πεδίοιο θέοντος: cf.
475, and πολέος πεδίοιο θέοντοι Δ 244.
— θέοντος (gen. abs.): as he runs. But
the gen. may possibly be construed
with τοῦ 519. See on T 210.

522. τόσσον: only so far. — δὴ:
indeed, emphasizing τόσσον in contrast
with the following clause (ἀτὰρ τὰ
πρώτα κτλ.). — 'Αντιλόχου: the gen.
depends on the idea of separation or
inferiority in λείπει 523. Cf. 529,
and Ἀράβδοι ἤλαυνον πάντες καμήλους
(camels) ταχυτήτα σὺν λειτομέναι ἵππων
Hdt. vii. 86. See HA. 749; G. 1120.

523. λείπει: was behind. — ἀτὰρ
πρώτα: at first. See 431 ff.— καὶ: even.
— ἐς δίσκουρα (here only, but cf. δίσκον
οὐρά 431): as much as a discus-throw.
For the meaning of ἐς, cf. T 32.

524. κίχανεν: see 446 f. — ὄφελ-
λειτο: 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. ei δὲ κε: the only instance of
ei κε 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.
τον κεν μυν παρέλασο' ουδ' ἀμφήριστον έθηκεν. αὐτὰρ Μηριῶνος θεράτων ἐνὸς 'Ἰδομενής λείπετ' ἀγακλῆς Μενελάον δουρὸς ἐρωθ᾽.

530 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλιτριχεῖς ἵπποι, ἡμιοστὸς δ' ἢν αὐτὸς ἐλαννέμειν ἅρμ᾽ ἐν ἀγῶνι. νῦν δ' Ἀδμήτου πανύστατος ἦλθεν ἄλλων ἐλκων ἀρματα καλά, ἐλαύνων πρόσσοθεν ἵπποις. τὸν δὲ ἰδὼν φίκτειρε ποδάρκης δῖος 'Ἀχιλλεὺς, στὰς δ' ἅρ' ἐν 'Αργείων ἐπεα πτερόεντ' ἀγόρευεν: "λοιθοθ ἄνηρ ἄμφιστος ἐλαύνει μάνυχας ἵπποις ἄλλ' ἀγε δή οἱ δώμεν ἄεθλον, ως ἐπιεικές, δεύτερον ἀτάρ τὰ πρῶτα φερέσθω Τυδέως νῦς." ὡς ἐφαθ', οἱ δ' ἅρα πάντες ἐπήμενοι, ὡς ἐκέλευεν.

527. οὐδ' ἀμφήριστον έθηκεν: and not merely made the race a draw, i.e. would have won a complete victory.
528. Cf. 360, 888, and Μηριῶνος δ' ἄρα οἱ θεράτων ἐνὸς Ν 246.
529. δουρος ἐφων: briefer expression for δοσον ἐπι δουρὸς ἐφων γίγνεται O 358; cf. Φ 251, and Ψ 431. For the acc. denoting extent of space, cf. ἀπεσαν δουρηκεῖς (a spear's throw) K 367.
530. βάρδιστοι: the word occurs elsewhere only in 310, where it is applied to the steeds of Antilochus.
531. ημιοστος: slowest. This superlative from ήκα occurs here only. For the positive, cf. ἥ κεν μυν ήκ' ἐλάσεσε σ 92. — ἐν ἀγῶνι: emphatic, for in battle Meriones was no inferior charioteer.
532. νῦν δ' Ἀδμήτου: i.e. Eumelus (288 f.). — ἄλλων: for the gen., see on Τ 96.
533. ἄλκων: dragging. The chariot was light and could even be carried by a single man, for in Κ 504 f. Diomed, having captured the chariot of Rhesus, deliberates ἦ... δίφρον ἐλών... ἰμοῦ ἄχροι ἦ ἐκφέρει ὑψόθ' 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. — πρόσσοθεν: before him. The word occurs here only.
534 = Π 5; first half-verse as in ∆ 814.
535. See on Χ 377.
536. λοιθοθος (pred.): the word occurs here only, but cf. 751, 785. — Second half-verse as in ∆ 289.
537. Cf. ἄλλ' ἀγε οἱ δώμεν ξεινιον, ὡς ἐπιεικές Θ 389.
538. ἑσετερα: in appos. with ἐκέλευεν.
539. First half-verse as in ∆ 673, Θ 398, Ψ 47; second, as in ∆ 380. Cf. ὡς ἐφαθ', οἱ δ' ἅρα πάντες ἀκόντους, ὡς ἐκέλευεν χ 255.
καὶ νῦ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιῶν,
εἰ μὴ ἄρ’ Ἀντίλοχος μεγαθύμου Νέστορος νῦς
Πηλείδην Ἀχιλῆα δίκη ἡμεῖσα τ’ ἀναστάς·
“ὦ Ἀχιλῆ, μάλα τοι κεχολώσκοι, αἳ κε τελέσσης
τὸ ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἀεθλον,
τὰ φρονέων, οἴ οἱ βλάβεν ἀρματα καὶ ταχὲ ἵππω
αὐτός τ’ ἐσθλὸς ἐὼν. ἀλλ’ ὠφελεν ἀβανάτουσιν
eὐχεσθαι· τῷ κ’ οὐ τί πανύστατος ἦλθε διώκων.
eἰ δὲ μὴ οἰκείεις καὶ τοῦ φίλος ἔπλετο θυμῷ,
ἔστι τοι ἐν κληίῃ χρυσὸς πολύς, ἔστι δὲ χαλκὸς
καὶ πρόβατ’, εἰσὶ δὲ τοι δμωάι καὶ μῶνυχες ἤπποι·

540. ἵππον: i.e. the one offered (in 205) as second prize.
541. This verse, with a difference only in the first foot, occurs E 665,
N 400, P 653.
542. δίκη (const. with ἡμεῖσα τ’): with a claim of right. ‘δίκη, the
setting forth of right, in the mouth of a
suitor is only a pleac, though in the
mouth of a judge it becomes a deci-
sion.’ Monro. — Cf. hic totum
caveae consessum ingentis et
ora | prima patrum magnis Salius
clamoribus inplet, | erep-
tumque dolo reddi sibi poscit
543. κεχολώσκοι: cf. ὁ δὲ κεν κε-
χολώσκεται, ὁν \( \epsilon \) κεν ἰκωμαι Ἀ 139.—
τελέσσης ... ἵππος (644): cf. T 107.
544. μέλλεις ἀφαιρήσεσθαι: this
combination of the pres. of μέλλω with
a fut. inf., to indicate an action on
the point of taking place, occurs only here
in Homer. — ἀφαιρήσεσθαι: sc. ἐμὲ.
545. τὰ φρονέων: with this thought,
Introducing a clause with δὲ. Cf. τὰ
φρονέων, ἵνα ... δαμεῖη E 564, τὰ φρο-

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sion.’ Monro. — Cf. hic totum
caveae consessum ingentis et
ora | prima patrum magnis Salius
clamoribus inplet, | erep-
tumque doloreddi sibi poscit
543. κεχολώσκοι: cf. ὁ δὲ κεν κε-
χολώσκεται, ὁν κεν ἰκωμαι Ἀ 139.—
τελέσσης ... ἵππος (644): cf. T 107.
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Introducing a clause with δὲ. Cf. τὰ
φρονέων, ἵνα ... δαμεῖη E 564, τὰ φρο-
τῶν οἵ ἐπειτ' ἀνέλων δόμεναι καὶ μειζόν ἄεθλον, ἦὲ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν 'Ἀχαιοὶ.

τὴν δ' ἐγὼ οὖ δῶσω· περὶ δ' αὐτῆς πειρηθήτω ἀνδρῶν οὐς κ' ἐθέλησαν ἐμοὶ χεῖρεσσι μάχεσθαι.

ὅς φάτο, μειδησέν δὲ ποδάρκης δῖος Ἀχιλλεὺς
χαίρων Ἀντιλόχῳ, οὗ οἱ φίλος ἦν ἐταῖρος·
καὶ μιν ἀμειβόμενος ἐπεα πτερόντα προσηύδα·
"Ἀντιλόχε, εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
Εὐμήλῳ ἐπίδοιναι, ἐγὼ δὲ κε καὶ τὸ τελέον.

560 δῶσω οἵ δώρηκα, τὸν Ἀστεροπαίον ἀγήρων,

include all domesticated animals in droves or flocks. In later times it was restricted to the smaller animals.

551. τῶν: part. gen. with ἀνέλων.
— ἐπιτα: hereafter, opposed to αὐτίκα νῦν 552. — ἄνελὼν: with δομέναι, as in θρόνως δομέναι... ἀνέλὼντα σ. 16.
— δομέναι (inf. as concessive impv.): you may give. — μειζόν: i.e. more valuable.

552. σ' αἰνήσωσιν Ἀχαιοί: refers to 559 f.

553. τὴν: i.e. ἵππου 265 f. Cf. τὴν δ' ἐγὼ οὖ λόσω (of Chryseis) A 29.

554. δ' κ' θαλῆσαι: ὅσοσεσει wishes. — χεῖρεσσι μάχεσθαι: cf. ξερῶ μὲν οὖ τοι ἐγὼ γε μαχόσομαι A 298.

555. First half-verse as in A 595; second, as in A 121 and elsewhere.

556. χαίρων Ἀντιλόχῳ (instrumental dat.): for the meaning (to take pleasure in), cf. χαίρε δ' Ἀθηναίη πε-πυμένῳ 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 δὲ, on the other hand, shows that Achilles takes no exception to the challenge of Antilochus.

557 = Ο 48 and elsewhere.

558. εἰ μὲν δὴ: if (i.e. since) indeed. — οἶκοθεν ἄλλο (as in 592, H 364, 391): something else from my store, besides the prizes already offered.

559. ἐπίδοιναι: give besides. — ἔγὼ δὲ: the obj. of the preceding clause is here made the subject, and besides being placed first is further emphasized by δὲ. There is therefore a lack of perfect correspondence between εἰ μὲν (558) and ἔγὼ δὲ. Cf. τοὺς δὲ εἶ περ... τις... κινήσῃ... οἱ δὲ κτλ. Π 263 f., εἰ δὲ κε λισσωμαι ὑμεῖς... ὑμεῖς δὲ κτλ. μ. 163 f.

560–562. Cf. the words of the Phaeacian Euryalus δῶσω οἱ τὸδ' ἄρο (sword) παγχάλλεων, ὃ ἐπὶ κάπη (hill) ἄργυρῆ, ... πολέος δὲ οἱ δίσιν ἔσται Θ 403 ff.

560. For the fact, see Φ 139–183. Cf. also levibus huic hamis consertam auroque trilicem | loricam, quam Demoleo detraxerat ipse | donat Verg. Aen. v. 259–262.
χάλκεον, ὃ πέρι χεῦμα φαινοῦν κασσιτέρων ἀμφιδείνηται· πολέος δὲ οἱ ἄξιοι ἔσται·"

ἡ ρά καὶ Ἀπομέδοντι φίλῳ ἐκέλευσεν ἑταῖρῳ οἰσέμεναι κλισίθεν· ὃ δ’ φέκτο καὶ οἱ ἐνεικεν.

565 [Εὐμήλῳ δ’ ἐν χειρὶ τίθει· ὃ δὲ δέξατο χαῖρων.]

toιοὶ δὲ καὶ Μενέλαος ἀνίστατο θυμῶν ἀχεύων,

᾿Αντιλόχῳ ἀμοτὸν κεχολωμένος· ἐν δ’ ἀρα κῆρυξ χερσὶ σκῆπτρον ἔθηκεν, σωπῆσαί τε κέλευσεν Ἀργείους· ὃ δ’ ἐπειτα μετηώδα ἰσόθεος φῶς·

570 "᾿Αντιλόχε, πρόσθεν πεπνυμένε, ποιον ἔρεξας.

Ήσοχυνας μὲν ἐμὴν ἀρετὴν, βλάψας δὲ μοι ἰπποὺς,

tοὺς σοὺς πρόσθε βαλὼν, ο isize χεῖρονες ἡσαν.

561. χεῦμα (here only; from χέω): a casting. — κασσιτέρων: cf. the breast-plate of Agamemnon τοῦ δ’ ἔτοι . . . οἶμοι (bands) . . . κασσιτέρων Λ 24 f. How the poet conceives the tin to have been used is uncertain.

562. ἀμφιδείνηται: is set round. Cf. the sword of Euryalus (see the passage cited on 560–562) κολεὺν (sheath) δὲ νεορίστου δέμαρου (fresh-sawn ivory) | ἀμφιδείνηται θ 404 f.

564. οἴ: 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) A 446, 6 190, 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. θυμῶν ἀχεύων: the same verse-
ἀλλ' ἄγει', Ἀργεών ἥγητορες ἢδ' μέδοντες,
ἐς μέσον ἀμφοτέρους δικάσσατε, μηδ' ἐπ' ἀρωγῇ.

575 μή ποτὲ τις εἶπροιν Ἀχαϊῶν χαλκοχιτῶνων
'Αντίλοχον ψεύδεσθι βιησάμενος Μενέλαος
οἴχεται ἵππων ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
ἵππων, αὐτὸς δὲ κρείσσων ἄρετη τε βίη τε.'
εἰ δ' ἄγε ἐγών αὐτὸς δικάσω, καὶ μ' οὐ τινά φημι

580 ἄλλον ἐπιπλήξεων Δαναών· ἱδεῖά γὰρ ἐσταί.
'Αντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφέ, ἥ θέμης ἐστίν,
στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθηλν

573. Cf. 457, and B 79, which is identical with this verse except the first foot (ἂ φῶλ).  
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. — ἐς' ἀρωγῇ: with (a view to) partisanship, on the part of the judges for one side or the other. Contrast Σ 502, where the last are described as ἄμφις 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. οἴχεται ἵππων ἄγων: has departed with the mare, a more vigorous expression than the simple ἥγαγε. So the dream of Agamemnon ἄχετ' ἄπωρος Μενέλαος B 71. — ὀι: i.e. Menelaus; so also αὐτὸς in 578. — δι' ὀι... 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. ἄρετή τε βίη τε: in dignity and power. See on 571, and cf. theology... τών... θεών... δικαίως τιμή τε βίη τε Ι 497 f.  
579. εἰ δ' ἄγε: see on T 108. — δικαίως: let me declare what is right. Subj. of (self-)exhortation. See on 542. — μοί: cf. μοι ἐπιπλήσσεσι Μ 211.  
580. ὢντα: just; sc. δικη, implied in δικάσω. Cf. δικη ἰδιῶτα εἶπον Σ 508, and for the opposite idea, σκολιάτα (crooked) κρίνων θέματα ΙI 387.  
581. εἰ δ' ἄγε: here, as usual, followed by an inv. or some similar expression. Contrast 579. — διοτρεφέ: Menelaus, in spite of his anger, does not withhold the customary title of honor (cf. X 455), which is here purely formal. — ἥ θέμης ἐστίν: marks the oath, with the additional formalities described in 582-584, as customary in such cases. See on Ω 652.  
582. ἵππων, ἄρματος: i.e. those of Antilochus himself.
χερσίν ἔχων ραδινήν, ἥ πέρ τὸ πρόσθεν ἐλαυνεῖ,
ιππῶν ἀφάμενος γαῖθοχον ἐννοσίγαιον
ομνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλῳ ἄρμα πεδήσαι.”

585 τὸν δ’ αὐτ’ Ἀντίλοχος πεπνυμένος ἀντίον ἑῦδα.
“ἀνσχεο νῦν· πολλὸν γὰρ ἐγὼ γε νεώτερος εἰμι
σεῖο, ἀνάξ Μενέλαε, σὺ δὲ πρότερος καὶ ἄρειων.
οἶδ’, οἶδα νέον ἄνδρος ὑπερβασίαν τελέθουσιν.

κραυνύτερος μὲν γὰρ τε νόσι, λεπτὰ δὲ τε μῆτις.
τῷ τοι ἐπιτήλτῳ κραδήν. ἵππον δὲ τοι αὐτὸς
dῶσω, τὴν ἀρόμην· εἰ καὶ νῦ κεν οἰκοθεν ἄλλο

588. ἀράμην: occurs here only in Homer. — ἥ πέρ: the very one with which.

589. 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 Ὢτινος says to Hera ἄμωσον... Στυγὸς ὕδωρ, | χαρὶ δὲ τῇ ἐτέρῃ μὲν ἐκ χαθὼν πουλυβότεραν, | τῇ δ’ ἐτέρῃ ἀλα μαμαρέν, ἵνα νῦν ἀπανθεῖ μάρτυροι άσ’ ο’ ἐνερεθε θεοὶ ζε

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: calín yourself (hold yourself back). Cf. Ω 549, and ἀνσχεο κηδομενὴ περ (Hephaestus to Hera) 

Α 586; also 591 below. — νεώτερος εἰμι: the significance of this appears in 589.

588. πρότερος καὶ ἄρειων: as in Β 707, τ 184. — πρότερος (sc. γενέτει): equiv. to προγενέτερος. Cf. γενέτει πρό-
τερος Ο 106. — ἄρειων: of higher rank, as a reigning prince, and brother of the commander-in-chief.

589. So Priam must ratify the truce in Π because αἰεὶ δ’ ὀπλοτέρων (younger) ἀνδρῶν φρένες ἴσταται (are unstable) Π 108. Cf. αἰεὶ γὰρ τε νεώ-
tεροι ἀφραδέοιοι η 294.

590. κραυνύτερος (swifter): more hasty, and so an easy prey to rashness. — νόος: his thought (in coming to a decision). — λεπτὴ δὲ τε μῆτις (as in Κ 226): but weak his insight.

591. τῷ... κραδί (as in Τ 220, where see note): therefore let your heart forbear, i.e. subdue your wrath. — αὐτός: 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
μείζον ἑπαινήσειας, ἀφαρ κέ τοι αὐτικά δοῦναι 

βουλομὴν ἡ σοί γε, διστρεφές, ἡματα πάντα 

ἐκ θυμού πεσέων καὶ δαίμων εἶναι ἀλιτρός." 

ἡ ρα καὶ ἵππον ἅγων μεγαθύμον Νέστορος νῦς 

ἐν χείρεσσι τίθει Μενελάον· τοῦ δὲ θυμὸς 

ιάνθη, ὡς εἰ τε περὶ σταχύσεσσον ἐέρση 

ληίων ἀλθήσκοντος, ὅτε φρύσοσον ἀρουραι· 

δὲ ἄρα σοι, Μενέλαε, μετὰ φρεσὶ θυμὸς ιάνθη.

— ἓ κεν: if perchance. See on T 322. — καὶ: even, with ἄλλα. 
There is therefore no conj., the 
asyndeton showing the emotion of 
the speaker. — σικεϊν ἄλλα (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. ἑπαινήσειας: this compound 
occurs here only. — ἀφαρ (const. with 
βουλομὴν 594): at once, i.e. without 
taking time for reflection. The prom-
ise is unconditional. — αὐτικά (const. 
with δοῦναι): forthwith.

594. βουλομὴν ἡ: cf. βολαμν’ ἐγὼ 
λαῖν σοιν ἑμιναι ἡ ἀπολέσαι Α 117. 
The idea of comparison is involved in 
the verb. — σοὶ γε: σοι is emphasized 
by γε, in connection with the renewed 
address, to express the profound re-
spect felt by Antilochus. So Andro-
mache says to Hector that there will 
be no solace for her ἐπι αἰ γς ᾿εγ 
πόθ - 

μον ἐπιστῆ Ζ 412. Cf. εὶ μὴ σο γε 
δόσει ἀλήν Ι 231.

595. ἐκ θυμοῦ πεσέων: i.e. be 
estranged from your heart. Cf. ἀπὸ θυμοῦ 
μᾶλλον ἔμω ἔσει Α 582 f., and for 
the opposite idea, κεῖνος . . . ἐνθήμως ἐστώ 
v 421. — δαίμων (dat. of interest): 
in the eyes of the gods. Cf. θεῶι ἀληθή-

μεῖν ἐστιν δ 807. — ἀλιτρός: sc. by 

perjury.

596. Second half-verse as in 541.

597. ἐν χείρεσσι τίθει: gave over to. 
Cf. πατρί φίλως ἐν χέρει τίθει Α 441, and 
often.

598. ιάνθη: here with ἓ (by the aug-
ment), but in 600 with ἓ. — ἓς ἐς (see 
on X 150): as if, without a verb fol-
lowing, for nothing can be supplied 
from ιάνθη which suits ἑρση. The 
poet says: "Menelaus's heart was re-
joiced 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 xxv. 
13. — σταχύσεσσιν, ἀλθήσκοντος (599): 
here only.

599. φρύσοσον: bristle, i.e. are 
thickly covered with bristling ears. 
Cf. spicae ja m campis cum mes-
sis inhorruit Verg. Georg. i. 314.

600. σοὶ, Μενελαε: for the apo-
trophe, see on T 2. — μετὰ φρεσὶ: 
within your breast, not essentially 
different from εἰν (ἐν) φρέσι. Cf. 
T 169, and τίς σοφί μετὰ φρεσὶ γλυκεῖ 
ἂν τι Α 245.
καὶ μίν φωνήσας ἔπεα πτερόεντα προσηύδα.

"Ἀντίλοχε, νῦν μὲν τοι ἐγών ὑποεἴσομαι αὐτὸς χωόμενος, ἐπεὶ οὐ τι παρήγορος οὔθ' ἀεσύφρων ἥσθα πάρος· νῦν αὖτε νόον νῦκησε νεοῖη.

605 ἔντερον αὖ' ἀλέασαντι ἀμείνονας ἦπεροπεύειν.

οὐ γάρ κεν με τάχ' ἀλλος ἄνηρ παρέπεισεν 'Αχαιῶν· ἀλλὰ σον γὰρ δὴ πολλὰ πάθες καὶ πολλὰ μόγησας σός τε πατὴρ ἀγαθὸς καὶ ἀδελφὸς εὐνὴ' ἐμεῖν· τῷ τοι οἰσομένῳ ἐπιπείσομαι, ἴδε καὶ ἔπουν

610 δῶσω ἐμὴν περ ἐσυγαν, ίνα γνώσως καὶ οἴδε,

601. προσηύδα: the poet returns to the third pers. after the apostrophe. Cf. Πατράκλεις ἵπποκέλευθε, ἣνον καὶ Τρώων... | καὶ β' ἐβαλε Π 584 ff.

602. νῦν μὲν: i.e. since you meet me in this spirit. — αὐτός: myself in turn (as you have yielded, 591).

603. χωόμενος: concessive. — παρῆρος: inconsiderate. Technically of a third chariot-horse, fastened at the side, in contrast with the pair which were firmly harnessed to the yoke. Cf. Λόπομέδων... πασοσάμενοι... ἄστροι ἄτκονε παρῆρος (his third horse which had been struck down by Sarpedon) Π 472 ff. From this comes the idea of something wavering or unsteady. — ἀεσύφρων: thoughtless, the opposite of ἐμπείδος. Cf. Τ 183.

604. νῦν νῦκησε νεοὶ: youth prevailed over discretion. The alliteration makes it probable that the expression was proverbial. — νεοὶ (νέοι): this word occurs nowhere else in Greek literature.

605. δύτερον (adversative asyndeton): another time, i.e. in the future. — ἀλάσθαι (inv. inf.): followed by inf., as in 340. Cf. ἄλεσται ἥπερο-πέειν ζ 400. — ἀμείνονας: generic pl., as in Φ 486.

606. οὐ τάχα: not so quickly, i.e. it would have required more persuasion.

607. ἀλλὰ σον γὰρ δή: but since you, as all know. γὰρ introduces the reason for the clause with τῷ which follows (609). Cf. πολλοὶ γὰρ τεθναί... τῷ σε χρή πόλεμον... πᾶσαι Π 328–331 (where, as here, the fact stated as a reason is well known). — Cf. ὡς έπι σοι μάλα πολλὰ πάθον καὶ πολλὰ μόγησα Ι 492.

608. ἀδελφοίς: i.e. Thrasymedes. Cf. Νεκτόριδην Ὠρασμήδεα Ι 81. — εἰνὲκ' ἔμει: the poet represents Mene- laus as bearing well in mind his sense of obligation to the warriors who are fighting in his behalf. Cf. έπι κακὰ πολλὰ πέποσθε | εἰνὲκ' ἐμής ἔρημος καὶ Ἀλεξάνδρου Γ 99 f.

609. λισσομένη: see 587 and 591.

610. δῶσω: relinquish. — ἐμὴν περ ἐσυγαν: in consequence of what Antilochus had said in 591 f. — γνώσως: may learn, referring to what follows in the next verse. — Second half-verse as in Δ 302.
98 èmòs ou pote òymòs úperfýalos kai ãπηνής."
99 ἥ ρα καὶ Ἀντιλόχου Νοῦμον δῶκεν ἑταῖρῳ
100 ἢπτον ἁγεῖν. ὃ δ' ἔπειτα λέβηθ' ἔλεα παμφανώντα.
101 Μηριώνης δ' ἀνάειρε δύω χρυσοῖο τάλαντα
102 τέρπατος, ὃς ἔλασεν. πέμπτον δ' ὑπελείπετ' ἄεθλον,
103 ἀμφίθετος φιάλη. τὴν Νέστορι δῶκεν Ἀχιλλεὺς
104 Ἀργείων ἀν' ἁγώνα φέρων καὶ ἕστεψε παραστάς.
105 "τῇ νῦν, καὶ σοὶ τούτο, γέρον, κειμήλιον ἔστω,
106 Πατρόκλου τάφου μνήμ' ἐξεμεναι. οὐ γὰρ ἐτ' αὐτὸν
107 οὔῃ ἐν Ἀργείωσι. δίδωμι δὲ τοι τόδ' ἄεθλον
108 αὐτῶς. οὐ γὰρ πῦξ γε μαχήσεαι οὐδὲ παλαίσεις,

611. òymòs . . . ãπηνής: as in 0 94.
--- úperfýalos (overgrown or exceeding due measure): overbearing.

612. Νοῦμον: the name (right-minded) seems to be significant here,
--- as in the case of another person to whom it is given by the poet Φροίνοι
--- Νοῦμον τάξιμον νῦν β 386. In E 678
--- Odysseus slays a Lycian of the same name.

613. ὃ δ': i.e. Menelaus. —λήπτα: 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. τέρπατος: closely connected with the following words. --- ὃς: as,
--- i.e. corresponding to the success with which he drove in the race. Cf. 779.

616. ἀμφίθετος: see on 270. --- Νέστορι 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 ἀν' ἁγώνα: through the assembly, to the place where Nestor
--- sat among the spectators. See on 258.

618. τῇ: take this (stretch out your hand). An inv. related to τα-τη (root
ta), as ἅτη to τοτάθ. Cf. τῇ νῦν,
--- τοῦτον ἱμάτεα . . εὐκάσθε ζ 219. ---
--- καὶ (const. with σοὶ): also. --- κειμή-
--- λιον ἔστω: as in δ 600. Cf. accipe
et haec, manuum tibi quae
--- monumenta nearum sunt, puer,
et longum Andromachae test-
--- tentur amorem Verg. Aen. iii.
--- 486 f.

619. τάφου: funeral-feast. --- ξυμε-
--- ναι: inf. of purpose. --- αὐτόν: himself, in distinction from μυήμα.

621. αὐτῶς: i.e. without your taking any part in the contest. See on
οὐδὲ τ’ ἀκοντιστὼν ἐσδύσεαι οὐδὲ πόδεσσιν
θεύσει. ἦδη γὰρ χαλέπον κατὰ γῆρας ἐπείγει.”

δ’ ὡς εἰπὼν ἐν χερσὶ τίθει. ὁ δὲ δέξατο χαίρων,
καὶ μν ἡμῶν ἐσεΐ πτερόειτα προσηῦδα.

“ναὶ δὲ ταῦτα γε πάντα, τέκος, κατὰ μούραν ἔστης
οὐ γὰρ ἐτ’ ἐμπέδα γυῖα, φίλοις, πόδες, οὐδ’ ἐτ’ χεῖρες
ἀμον ἀμφοτέρωθεν ἐπαίσισονται ἐλαφραί.

ei’ δ’ ὡς ἡβώοιμι βίη τέ μοι ἐμπεδὸς εἰη,

ἐσ’ ὡς οπότε κρείσσων Ἀμαριγκέα θάπτον Ἐπειοῖς
Βουπρασίῳ, παῖδος δὲ θέσαν βασιλῆς ἀεθλα.”

X 126, 484. — οὐ γὰρ τὸς γε κτλ.: of the contests here enumerated, that
in boxing is described in 653 ff.,
wrestling in 701 ff., running in 740 ff.,
spear throwing in 884 ff. The same
contests are mentioned by Nestor in
634 ff., with the statement that he
had engaged in them victoriously in
his youth. Cf. πόδες τε παλαιμοσύνη τε
καὶ ἄμων ήδε πόδεσσιν Θ 103, and the
famous pentameter verse of Simonides
containing the elements of the pentath-
lum, ἀμορ, ποδωκείν, δικοκον, ἄκοτα,
τάλην Anthol. Lyr. ed. Bergk-Hiller,
133.

622. ἀκοντιστῶν ἐσδύσει: neither of
these words occurs elsewhere, but for
the latter, cf. μάχην καταδίμησαι Θ 241.

623. For the second half-verse, cf.
χαλέπον δὲ σ ἡγὰρ ὡσαίει Θ 103, ἐπεὶ
κατὰ γῆρας ἔμαρβην ο 300. — κατὰ ἐπεί-
γα: presses upon you, like a trouble-
some enemy following close at the
heels of his victim, and constantly
threatening him with death.

624 = 707 (cf. 565), Α 446, o 130.

626 = K 169, Α 286 (almost), where
it is addressed to Nestor, and o 170.

627. First half-verse as in N 512.
with γυῖα, 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 special-
ized into that of swift and easy motion,
ουδ’ ἐτι is repeated and χεῖρες receives
its own predicate.

628. ἀμον ἐπαίσισονται: swing upon
my shoulders. The mid. of ἐπαίσσω
occurs only here and 773. — ἐλαφραί
(pred.): lightly.

629 = H 157, Α 670, Ἐ 468; Nestor’s regular introduction to the remi-
niscences of his youth. The wish here
stands in lively contrast with the fore-
going mention of his weakness.

630. ὡς ὀπότε: as I was when. —
’Ἀμαριγκέα: cf. πολέες δ’ ἐμβαινον Ἐπ-
eioi. . . τῶν δ’ Ἀμαριγκέας ἥρχε
κρατεῖσι Διώρης Β 619–622. — Ἐπειοὶ:
in Α 670–761 Nestor recounts a conflict
between the Epeians and the Pylians.

631. Βουπρασίῳ: a part of Elis,
which Augeas, king of Elis, was said
in later story to have given to Ama-
rynceus for helping him against Heracles. Cf. Boutrásaw te kai Ἡλιδα διὰν B 615, ἄρ' ἐκλ. Boutrásaw polu-
πηρου βήσαμεν ἱππος (in the narrative of Nestor cited on 630) Α 756. — βασι-
λής: const. with παίδες.
632. Cf. τῷ δ' οὖν πῶ τις ὁμοίως ἐπι-
χόνως γένετ' ἄνθη B 558.
633. αὐτῶν Πυλών: to whom Nes-
tor belonged (hence αὐτῶν). — Ἀτω-
λῶν: akin to the Epeians, but living
on the opposite (north) side of the
Corinthian Gulf. — Second half-verse
as in I 549.
634. Κλυτομήδεα Ἡνοτος νιὸν: this is the only mention of Clytomedes,
and the Enops of Ζ 446 is a Trojan.
635. ‘Ἀγκαλὸν: an appropriate
name for a wrestler. Cf. ἄγκας (with their
arms) 711. — Πυλερώνον: Pleuron was
in Aetolia, so that this Ancaeus is to
be distinguished from the Arcadian
prince of B 609, τῶν ἤρχ' Ἀγκαλοῦ
πᾶς κρενὸν Ἀγασήνωρ. — μοι ἀνάστη:
rose as adversary against me, after the
summons to the contest. So in 677, 886.
636. Ἰπίκλον: perhaps the same
as the Phthian chief mentioned B 705
Ἰπίκλου υἱός πολυμήθου Φυλακίδαο, and
N 608 αὐτόν (i.e. Πεδάρχης) Ἰπίκλου
πᾶς τοῦ Φυλακίδαο. Iphicles is often
named in later myths as a runner of
wonderful speed. — παρέδραμον: this
verb is nowhere else const. with an
acc., but is often used 'absolutely,'
as in Χ 157.
Μέγης αὐτάλαντος Ἀρη, | Φυλεθῆς, ὁν
τικτε δίφλος ιππότα Φυλεθος B 627 f.
The latter was leader of the Epeians.
Cf. αὐτόρ Ἐπειών Φυλεθῆς τε Μέγης
N 691 f. — Πολυδώρον: also the name
638. οἰκείον: only. This seems to
imply that the five contestants
mentioned (see 621 and note) were regarded as
a complete list and formed the Homeric
πενταθλον. — Ἀκτορλων: for their
names, cf. ἀνέρ ο μέν Κρείτων, ο δ' ἄρ' Εδρωτού, Ἀκτορλων B 621. They are also
called Μολόνε from their mother Molione, who bore them to Poseidon.
In spite of this they are called Ἀκτορλων, just as Heracles was often
known as Ἀμφιτρώναδης from his
reputed (not real) father. In the popu-
lar mind they were a symbol of the
power of united effort, and were repre-
sented 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, μολα, Μολών).
[πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
οὖνεκά δὲ τὰ μέγιστα παρ᾽ αὐτόθι λείπετ᾽ ἄεθλα].
oi δ᾽ ἀρὸ ἔστεν δίδυμον. ὦ μὲν ἐμπεδὸν ἴνιοχενεν,
ἐμπεδὸν ἴνιοχεν, ὦ δ᾽ ἀρα μάστηχι κέλειεν.
ὡς ποτ᾽ ἐον. νῦν αὖτε νεοτερον ἄντιοῶτων
ἐργῶν τουτῶν. ἐμὲ δὲ χρὴ γῆραϊ λυγρῷ
πείθοντα, τότε δ᾽ αὖτε μετέπρεπον ἥρωσον.
ἀλλ᾽ ιθί καὶ σὸν ἐταῖρον ἄεθλοισι κτερείζε.
τοῦτο δ᾽ ἐγὼ πρόφρων δέχομαι, χαίρει δὲ μοι ἱτὸρ,
ὡς μεν ἄει μέμνησαι ἐνηέος, οὐδὲ σε λήθω
τιμῆς, ἂς τέ μ᾽ ἐοικε τετιμήσθαι μετ᾽ Ἀχαιοῖς.

639. πλήθει: by their number, since they were two, and divided between them the duties of charioteer, in the manner described below (641 f.). — πρόσθε βαλόντες: sc. ἵππους from 638, and cf. 572. — ἀγασσάμενοι περὶ νίκης: emulous for victory. Cf. 490.

640. οὖνεκα: here apparently equiv. to τοῦνεκα (therefore). — τὰ μέγιστα: i.e. those for the chariot-race, the most important of all the contests. — παρῆ: const. with λείπετο. — αὐτόθι: there, i.e. in their possession.

641. ἀρα: you know.

642. ἐμπεδὸν ἴνιοχεν: for the ‘epanalespis,’ see on Τ 372. It is a figure of speech more suited to the garrulous Nestor than to Hector, who uses it in X 127 f. — μάστηχι κέλειεν: as in Ω 326.

643. ὡς: thus. Cf. Nestor’s words ὡς ἐον, εἶ πορ᾽ ἐον γε, μετ᾽ ἀνδράσιν Λ 702.

644. ἄλλ᾽ ιθί καὶ: but go on and, as in σ 171 ἄλλ᾽ ιθί καλ. . . ἐπος φά. In most cases there is no connective after ιθι, but cf. Ω 336. — κτερείζε: 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. — ἄει: usually αἰεί or αἰέν in Homer. — ἐνηέος: 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.” — ὡς σε λήθω (as in Α 561): and you never forget me, a negative parallel to ἄει μέμνησαι.

649. τιμῆς: this gen. with λήθω is probably influenced by the const. of λαυθάω with a genitive. — ἂς: a solitary instance of the gen. of price with τιμάσθαι, for which ἄειοι with gen. affords the only analogy. M. 153, 271, 1.
σοὶ δὲ θεοὶ τῶνδ᾽ ἀντὶ χάριν μενοεκέα δοῖεν."

δι φάτο, Πηλέηθος δὲ πολὺν καθ᾽ ὁμιλοῦν Ἀχαιῶν
φίλητ᾽, ἐπεὶ πάντ᾽ αἶνον ἐπέκλυε Νηλείδαο.

αὐτὰρ ὁ πυγμαχὴς ἀλεγευνῆς θήκεν ἁθλα·
ἡμίονον ταλαεργὸν ἁγῶν κατέδησ᾽ ἐν ἁγῶν

ἐξετε᾽ ἀδμήτητν, ἦ τ᾽ ἀλγίστη δαμάσασθαι
τῷ δ᾽ ἁρα νικηθέντι τίθει δέτας ἁμφικύπελλον.

στῇ δ᾽ ὀρθῶς καὶ μῦθον ἐν Ἀργείωσιν ἐειπεν·
"

Ἀτρέδη τε καὶ ἄλλοι ἑνκνήμιδες Ἀχαιοὶ,
ἀνδρε δύω περὶ τῶνδε κελεύομεν, ὦ περ ἀρίστω,

πῦξ μᾶλ᾽ ἀνασχομένων πεπληγέμεν. ὅ δὲ κ᾽ Ἀπόλλων
δῶν καμμονίν, γνώσω δὲ πάντες Ἀχαιοὶ,

650. τῶνδ᾽ (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᾽ ὁμιλοῦν 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. — αἶνον: eu-
logy. Cf. 795, but it is story of praise
in ὡ γέρον, αἴνοι μὲν τοι ἄμφων, δὲν κατέ-
λεξας ἐξ 508. — ἐπίκλεσθαι: occurs here
and ε 150 only.

653–699. Contest in boxing between
Epeius and Euryalus.

653. ἀλεγευνῆς: cf. 701.

654. ταλαεργὸν: strong to labor. —
ἐν ἁγῶν: 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 (702 ff.),
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, o 120.

657 f. = 271 f.

659 = 802. — τῶνδ᾽: pointing to the
prizes which he had brought forward.
— Cf. nunc, sicui virtus animus-
que in pectore praesens, | adsit,
et evinctis attollat bracchia
palmis Verg. Aen. v. 363 f.

660. μᾶλ᾽ ἀνασχομένω: mightily
drawing up (i.e. back), raising their
arms. Cf. 686, X 34, and πλῆκτερ
ἀνασχομένων κόρυθος φάλον Γ 362. —
πεπληγέμεν: to deliver blows; second
aor. inf. without an object. — Ἀπόλ-
λων: the ideal type of youthful man-
hood, and honored as conqueror of
the mighty boxer Phorbas.

661. First half-verse as in X 257;
Ημίονον ταλαεργών ἄγων κλισίνδε νεέσθω.

αὐτάρ ὁ νυκηθεὶς δέπας οἰσται ἀμφικύπτελλον.

ὁς ἔφατ', ὄρνυτο δ' αὐτίκ' ἀνήρ ἥσ σε μέγας τε
eidῶς πυγμαχίης, υἱὸς Πανοτῆος Ἐπείος:

ἀψατο δ' ἡμίονον ταλαεργοῦ φωνησέν τε.

"ἀσσον ἵτω, ὦ τις δέπας οἰσται ἀμφικύπτελλον

ἡμίονον δ' οὗ φημὶ τιν' ἄξιμεν ἄλλον 'Ἀχαιῶν

πυγμῇ νυκήσαντ', ἐπεὶ εὐχομαί εἶναι ἄριστος.

ἡ οὖχ ἄλις, ὅτι μάχης ἐπιδεύομαι; οὕτ' ἄρα πως ἢν

ἐν πάντεσσ' ἐγροισί δαήμονα φῶτα γενέσθαι.

second, as in Ω 688. — γνώσει: see a
paratactic clause of result. — "so that
all the Achaeans acknowledge him as
victor."

662. ἄγων... νεός τω: sc. as subj.
the omitted antecedent of ἦ 660.

663. οἰσται: fut. in a promise.

664. First half-verse as in 488; sec-
ond, as in Γ 167, 226, i. 508.

665. εἶδος: without εἰ, as in εἶδορε
χάμψη E 608, εἶδορε θηρης K 360. —
πυγμαχίης: 'the verb ὁδα, when it
means to know about, to be skilled in,
takes a genitive.' M. 151 d. Cf.
the expression just cited. — Ἐπείος:
probably the poet has in mind the
Epeius who was afterwards famed as
the builder of the wooden horse. Cf.
ἐπείον... δουρατέον, τὸν Ἐπείος ἐκωισῖν
σὺν Ἀθήνη θ 492 f.

666. ἄψατο δ' ἡμίονον: laid his
hand on the mule, in token that he
regarded it as already his own. Cf.
Dares... tunc laeva taurum cornu
tenet, atque ita fatur: nate
dea, si nemo audit se credere
pugnae, quae finis stant? quo
medecet usque teneri? ducere

667. οἰσται: carry off. — Second
half-verse as in 663, which Epeius re-
peats, from Achilles's last words, with
sarcastic emphasis.

669. πυγμῇ: this word occurs no-
where else in Homer.

670. ἡ οὖχ ἄλις, ὅτι: as in E 349.
— ἦ οὖχ: read with synizesis, as
generally. — μάχης ἐπιδεύομαι: am
inferior in battle (remain behind the
battle). Cf. Ω 385, and δενέσται πολέ-
μων Ν 310, μάχης ἄρα πολλὸν ἑθείο
P 142. "Is it not enough that I am
inferior in prowess at arms? Let no
one dispute my single point of superi-
ority." For an instance of his awk-
wardness in other contests, see 840. —
οὖδ' ἄρα τώς ἢν (as in Π 60): gives an
excuse for μάχης ἐπιδεύομαι.

οὶ καὶ ἴμιν | Ζεὺς ἐπιέργα τίθει θ 244 f.
— δαήμονα: const. with ἐν here only;
usually with genitive.— For the thought
(non omnia possimus omnes),
cf. Nestor's words ἄλλ' οὖ πώς ἀμα
πάντα θεοὶ δόσαν ἄνδρώκωσιν δ 320, and
the words of Polydamas to Hector
ἄλλ' οὖ πώς ἀμα πάντα δυνήσεαι αὐτὸς
ἐλέεσαι Ν 729.
όδε γὰρ ἔξερεν, τὸ δὲ καὶ τετελεσμένων ἔσται ἀντικρύς χρόα τε ῥήξω σὺν τὲ ὀστὲ ἀράξω. κηδεμόνες δὲ οἱ ἐνθάδ᾽ ἀολλέες αὐθι μενόντων, οἳ κὲ μν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ Δαμέντα." ὃς ἔφαθ᾽, οἳ δ᾽ ἀρα πάντες ἁκὴν ἐγένοντο σιωπῆ. Εὐρύαλος δὲ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς, Μηκιστῆς υἱὸς Ταλαϊονίδαο ἀνακτός, ὃς ποτὲ Ἡβαστὸ ἦλθε δεδουπτός Οἰδιπόδαο

680 ἐς τάφον. ἐνθα δὲ πάντας ἐνίκα Καδμεῶνας. 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 fleasy parts of the body, in distinction from ὀστέα. Cf. ἀμφ᾽ ὀστεόφι χρῶς π 145. — σὺν τὲ ὀστὲ ἀράξω: the same verse-close, with slight variations, occurs M 384, e 426, μ 412.

674. κηδεμόνες: relatives (as mourners); so in 163. — ἐνθάδε αὖθι: here on the spot. Cf. αὖθι κ᾽ ἐνθά Θ 207, ἐνθάδε κ᾽ αὖθι μένον ε 208.

675. οἷς κα.: followed by a fut. indic. expressing purpose. Cf. δὲ κε Τρέσσι μελῆσει K 282, and see M. 326, 3. — ἐξοίσουσιν: 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. — ἁκήν (hushed): originally the (cognate) acc. of ἁκῆ, silence. Cf. βῆ δ᾽ ἁκῶν A 34. — σιωπῆ: in silence.

677. Εὐρύαλος: called ἱσθέος φῶς in B 565, and mentioned as a brave warrior in Z 20–28. He was cousin to Diomed’s mother, since Mecisteus, 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. — οἷ... ἀνιστάτο: see on 635.

678 = B 566. — Ταλαϊονίδαο: a patronymic formed from Ταλαῖς, which is itself a patronymic from Ταλαῖς, though used synonymously with it.

679. δὲ: i.e. Μηκιστῆς. — δεδουπτότος Οἰδιπόδαο: gen. abs. of time, defining τοῦτο. — δεδουπτότος: refers to death in battle, as in ἡ αὐτὸς δουπτῆσαι ἀμόνων λογὸν Ἀχαίοις N 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. ἐς τάφον (const. with ἦλθε): to the funeral banquet. — πάντας ἐνίκα Καδμεῶνας: so Tydeus μούνος ἐὼν πολέων μετὰ Καδμεῶνοι |... ἀσθενεῖν προκαλίζεσθο, πάντα δ᾽ ἐνίκα | ῥηνίδιως Δ 388 ff.; similarly in E 806 ff.

681. τὸν: i.e. Euryalus. — ἀμφεπονεῖτο: how, is shown in 683 f.
tharsoynwv ēpesev, mēga δ' aivw boīleto nīkhn.
ξwma dē oi prōton parakāmbalev, aivār ēpeita
dōken ımántas ēntumhtos bōds ágraīlou.

685
tō dē ζωσαμένω βήτην ēs mēsoua ágwna,
antα δ' ānasochomēn wχerōi stibarhtsos ām' āmfw
sōn p' ēpesev, sōn dē σφi barētai χeires ēmichθen:
δεμος dē χρόμados γενύωn γένεt', ērrē d' ēdrons
pántōthn ēk melēwv. ēpī d' ōbrnnto δwos 'Epetos,
köye dē pappǐmanta pαrhōn. ōuv' ār' ētī dhn

682. tharsoynwv ēpesev: cf. tharos-
neke . . . ēpesev Δ 233. — boīleto
nīkhn: five times as verse-close. Cf.
Trwēsos dē boīleto nīkhn H 21.

683. ξwma: 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. aivōr 'Odnosovs ζωσαμεν μεν ῥάκεσι
(rags) σ σ σ 66 f. (for the boxing-match
with Itrus). — parakāmbalev: laid be-
side him, i.e. laid out for him.

684. dākvn: handed. — ımántas:
thongs, which were wound about
the hands, but left the fingers free to clench
the fists. They may have served to in-
crease the force of the blow, like the
later and more brutal caestus, but
also protected the hands from injury.
Cf. in medium geminos ... caes-
tus | project, quibus . . . Eryx
... suetus | ferre manum duro-
que intendere braccia tergo
Verg. Aen. v. 401-403. — bōds ágra-
lou: as in 780, K 155, P 521.

685 = 710 (with a slight change).

686. ānta: face to face. — ānasoch-
mēn wχerōi stibarhtsos: see on 660 and
X 34; and cf. constitit in digitos
extemplo arrectus uteque, |
braccia ad superas interritus
extulit auras Verg. Aen. v. 426 f.
— ām' āmfw sōn p' ēpesev (687): as
in H 255 f.

687. dhv: see on X 400. — χeires
ēmichθen: cf. mhēi χeirēs te μένοs te
O 510, and in miscentque manus
manibus Verg. Aen. v. 429.

688. χρόμados (here only): graf-
ing, from the tight closing of the
teeth during the strain of the com-
bate. — γένεt: arose. — γενύωn (gen.
of source): from their jaws (jaw-
bones). Cf. X 150, and dhēn dē kλαγγη
γένεt 'ἀργυρέοιo βωοί A 49; also duro
crepitant sub volnere malae
Verg. Aen. v. 436. Vergil seems to
have understood χρόμados to mean the
noise of blows upon the bones.

689. First half-verse as in II 110.
— ἐπὶ: against Euryalus. — ἄρντο:
(raised himself) reached out.

690. pappǐmanta: 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 257 (and note),
309, T 327. — ovd' ār' ἐτι δήv: see on
T 426.
ἔστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
οὐ δ᾽ ὃθ᾽ ὑπὸ φρικός Βορέω ἀναπάλλεται ἰχθὺς
θῖν᾽ ἐν φυκίοντι, μέλαν δὲ ἐ γύμα κάλυψεν,
οὐς πληγείς ἀνέπαλτο. ἀτάρ μεγάθυμος Ἑπείος
χερὶ λαβὼν ἄρθωσε· φίλοι δ᾽ ἀμφέσταν ἑταῖροι,
οἱ μὲν ἄγουν δι᾽ ἄγώνος ἐφελκομένους πόδεσσιν
ἀμα παχὺ πτύοντα, κάρη βάλλονθ᾽ ἐτέρωσε·
καὶ δὲ ἀλλὸ φρονέοντα μετὰ σφῖσιν ἐῦσαν ἄγουτες,

691. ἔστήκειν: sc. Ἐθράλαος. — αὐτῷ: where he stood. He did not even stagger back. — ὑπήριπτε (this compound here only): gave way under him. — φαίδιμα γυῖα: here, as in 726, of the knees.

692. The simile carries us back to the moment when Euryalus had just received the blow, in consequence of which he first leaps up, only to sink immediately to the ground. — οὐ δ᾽ ἄρτε: but as when. Often used with the pres. indic. to present a familiar fact. Cf. οὐ δ᾽ ἄρτε... κύμα βαλάσσας...
622. — ὑπὸ φρικὸς Βορέω: when the surface of the deep is ruffled by Boreas. ὑπὸ expresses the accompanying or assisting cause. For φρικός, see on Φ 126, and cf. οὐ δὲ Ζεφέρου ἐκέκατο πόντον ἐπὶ φρίξ Η 63.— ἀναπάλλεται: leaps up.

693. φυκίοντι: occurs here only, but cf. φυκός Ι 7. — Second half-verse as in ε 353.

694. ἀνέπαλτο: cf. ἀληθᾶς δ᾽ ἀνέπαλτο (of the mortally wounded steed of Nestor) Θ 85.

695. λαβὼν ἄρθωσε: seized him and raised him up, so that he did not sink quite to the ground. — Second half-verse as in Σ 233.

696. μὲν ἄγουν: i.e. supported him. Cf. ὑπὸ στέρωσι λαβὼν ἄγε πομένα λαῶν (i.e. the wounded Euryalus) ἐς κλωσίν Α 842 f.

697. αῖμα παχὺ: cf. αἵνεσ (στίφι)... παχὺ... αἰματος ἀ 18 f. — πτύοντα: the simple verb here only. — For the second half-verse, cf. μὴκων (πορφυρό) δ᾽ ὡς ἐτέρωσε κάρη βάλεν Θ 306. — This passage (695–697) is closely imitated by Vergil, though with even more of bloody detail, — ast illum fidi aequales, genua aegra trahentem, jactantemque utroque caput, crassumque cruorem| ore ejectantem mixtosque in sanguine dentes, ducent ad navis Verg. Aen. v. 468–471.

698. καὶ: const. with ἔλθαν. — ἐλλοφρονόντα: "half unconscious," but in Χ 374, thinking of other things. — μετὰ σφῖσιν (with ἔλθαν): in their midst. Cf. Χ 474. — The result of this contest is surprising. The poet represents Epeius as a large and powerful man, acquainted with boxing, but of subordinate rank, and rude and boastful in speech. He is matched with the son of a celebrated victor in warlike games, of noble race and closely related to Diomed. A sort of
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αὑτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλείδης δ' αἴψ' ἄλλα κατὰ τρίτα θήκεν ἂεθλα, δεικτύμενος Δαναοῖν, παλαισμοῦνης ἀλεγεινής, τῷ μὲν νυκτῆσαντι μέγαν τρίποδ' ἐμπυριβητὺν, τὸν δὲ δυνωδέκαβοιον οὔι σφίσι τίον Ἀχαιῶν ἀνδρὶ δὲ νυκτῆσαντι γυναῖκ' ἐς μέσον θηκεν,

πολλὰ δ' ἐπίστατο ἔργα, τίον δὲ τεσσαράβοιον. στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείων ἔστειν. "ὀρνυσθ', οὐ καὶ τοῦτον ἂεθλον πειρήσεσθον."

motive for the actual outcome is perhaps furnished in 670 f. See on 654. 659. αὑτοί: 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 708, 851, 884; but θήκεν or τίον is used without the prep. in 263, 269, 631, 656, 740, 826, 850. — τρίτα: predicate.

701. δεικτύμενος: i.e. offering, the only instance of the mid. of this verb in act. sense. — Second half-verse as in 672; cf. Ψ 653.

702. τῷ μὲν νυκτῆσαντι: see on 656. — ἐμπυριβητὴν (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. δυνωδέκαβοιον: occurs here only, but cf. 705 and Φ 79. For the value, cf. 885. — ἐνι σφίσι τίον: valued among themselves, by approximate estimate, without such actual examination as would be the case in buying or bartering.

704. νυκτῆσαντι: equiv. to τοῦτῳ δὲ ἐν νυκτῇ. This aor. partic., like νυκτῆσαντι in 702, has the force of a fut. perf., since the principal verb (ἐθηκεν) 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 τίον 703. — τεσσαράβοιον: a low price in comparison with the τειχοσάβοια 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 a bibit Verg. Aen. v. 305.
708—811. — μέγας, πολύμητς (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. — δέ: αὐτός, αὐνάστατο follows, though in such cases the verb is usually omitted. Cf. 755, 837, 838. — κρέβα εἰσόδος: cf. 322, and the exhibition of this characteristic in 725 ff.

710 = 685 (nearly). — ἠσσαμένω: 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. ἔλαβε β' αὐτής ε 326. In Ξ 346 ἄγκας ἔμαρττε governs an accusative.

712. ὡς δέ: with no verb following. Cf. ὡς εἰ 598, with note. — ἀμβοντες (here only): rafters, to which the wrestlers are compared because they lean toward each other, and are locked together above, like the letter Δ, as a scholiast says.

713 = Π 213. — δόματος ὑψηλοῦ: with ἀμβοντες. — βίας ἀνέμων ἀλεινών: with ἐρατος. ἀλεινών is conative in force.

714. τετρίγει: creaked, with hyperbole. — θραυσάμων ἀπὸ χειρῶν: so in Λ 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 Λ 811.

716. πυκναί (close together): thick. — σμάδιγγες: cf. the σμάδις αἰματόσσα which arose upon the back of Thersites beneath the blows of Odysseus B 267.

717. φοινικόσσαι (with synizesis): colored with Phoenician purple (φοῖνιξ). Cf. χαλάιναν . . . φοινικόσσαι Κ 133. — ἀνέδραμον: in the case of Thersites (B 287), the poet says ἔρπαιντος. — μᾶλ' αἰεὶ κτλ.: i.e. in spite of the bloody welts, neither thought for a moment of yielding the victory to his opponent.
νίκης ἰέσθην τρίποδος πέρι ποιητοῦ.
οὔτ' Ὀδυσσός δύνατο σφῆλαι οὐδεὶς τε πελάσσων,
οὔτ' Αἴας δύνατο, κρατηρ θ' ἔχειν ἢς Ὀδυσσός.
ἀλλ' ὅτε δὴ ἔν' ἀνίαζον ἐυκνήμιδες Ἀχαῖοι,
δὴ τότε μοι προσέειπε μέγας Τελαμώνιος Αἴας·
"διογενεῖς Δαρετίαδη, πολυμήχαν Ὀδυσσός,
ἡ μ' ἀνάειρ' ἡ ἔγω σέ· τὰ δ' αὖ Διὸ πάντα μελήσειν."

δὸς εἰπὼν ἀνάειρε· δόλου δ' οὐ λήθετ' Ὀδυσσός·
κобыти οπιθέν κάλπητα τυχῶν, ὑπέλυσε δὲ γυνα·
κἀδ δ' ἔπεος ἐξοπίσω· ἐπὶ δὲ στηθεσθεν Ὀδυσσός
cάππεσε· λαοὶ δ' αὖ θησιντό τε θάμβησάν τε.

718. νίκης ἰέσθην: cf. 371, 767. —
πέρι: in the struggle for.

719. σφῆλαι: trip, throw. The
simple verb occurs elsewhere only in
ρ 464, where Antinous throws a stool
at Odysseus, ὁ δ' ἐστάθη ἢτος πέτρην |
ἐμπέδων, οὖδ' ἔρα μοι σφῆλαι βῆλος
Ἀντινοιου. But cf. ἀσφαλῆς.

720. ἰέσθη: held firm. — ἢς (not a
periphrasis here; see on Τ 98): muscular
strength. — In δ 342 ff. Menelaus re-
lates 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. — πολυμήχαν: versatile.

724. ἢ μ' ἀνάειρε: the chief
emphasis 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 (μέ
not ἢς), but in the second, with ἢς ἔγω
σέ, the contrast of persons is made
prominent. So in Φ 226, Θ 532 ff. ἡ
κέ μ' . . . ἡ κέν ἔγω τόν, λ 565 ἔθαν χ'
δώμος προσφέν κεκυκλωμένοι, ἡ κέν ἔγω
tόν. — τα δ' αὖ: (the rest, on the other
hand) the result. Cf. τὰ δὲ κέν Διὸ
πάντα μελήσει Ρ 515.

725. δόλου δ' οὐ λήθετο: did not
forget his cunning.

726. κώψε: sc. with his heel, after
he had been lifted from the ground.
Asyndeton, because the clause is ex-
planatory of the preceding. — κάλπητα
(here only): hollow of the knee. — τυ-
χῶν (striking it): with κώψε, he reached
and struck. Cf. βάλε . . . τυχῶν κατὰ
. . . οὖν Ε 98. — ὑπέλυσε δὲ γυνα (as
in Ο 581, Π 341): relaxed his limbs be-
neath him, a paratactic clause of re-
sult. γυνα and γοβάτα are used alike
with λῶς.


728 = 881. — θησιντό τε θάμβησάν
δεύτερος αὐτ’ ἀνάειρε πολύτλας δίος ’Οδυσσεύς,
κύνησεν δ’ ἄρα τυθόν ἀπὸ χθονός, οὐδὲ τ’ ἀειρεν,
ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἀμφω
πλησίοι ἀλλήλους, μιάνθησαν δὲ κοινῇ.
καί νῦ κε τὸ τρίτον αὐτις ἀναίξαντε πάλαιον,
εἰ μὴ ’Αχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·

735 “μηκέτ’ ἐρείδεσθον μηδὲ τρίβεσθε κακοίσιν·
νίκη δ’ ἀμφοτέρους· ἀέθλια δ’ ἵστ’ ἀνελόντες
ἐρχεσθ’, ὁφρα καὶ ἄλλοι ἀεθλεύωσιν ’Ἀχαιοί.”

ὡς ἐφαλ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλῦν ἤδε πίθοντο,
καὶ ρ’ ἀπομορφάμενο κοινήν δύσαντο χιτῶνας.

**Notes**:
- τε: looked on, and wonder seized them
- at the unexpected result, that the gigantic Ajax had been thrown by Odysseus. Cf. θηεῖτο ... βαθμαζε δὲ θυμῷ θ 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 γνάμψεν: 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. μιάνθησαν δὲ θεωραὶ Η 795.
- 733. κι 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 καί νῦ κε δὴ ξεφέσσ’ αὐτοσχεδὸν οὐτάζοντο Η 273.
- 734 = 401 (almost).
- 735. ἐρείδεσθον: 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. ἀέθλια δ’ ἵστ’ 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. ἐρχεσθε: go, i.e. withdraw.
- 738 = Η 379, and elsewhere. — μάλα: willingly.
- 739. For the first half-verse, cf. καὶ ρ’ ἀπομορφάτῳ χεραὶ παραίς σ 200.
- κοινήν: see 732. — χιτῶνας: see on 710.
Πηλεύδης δ' αἰθ' ἀλλα τίθει ταχυτήτος ἀεθλα,
ἀργύρεον κρητήρα τετυγμένον. ἐξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἑνίκα πᾶσαν ἐπ' ἀλαν
πολλόν, ἐπεὶ Σιδώνες πολυδαϊδαλοί εἰ ἑσκησαν,
Φοῖνικες δ' ἄγον ἄνδρες ἐπ' ἱεροειδεά πότων,
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἐδωκαν·
υῖος δὲ Πριάμου Λυκάόνος ὄνων ἐδωκεν
Πατρόκλῳ ἤρωι Ἰησούνδης Ἐυνής.
καὶ τὸν Ἀχιλλεὺς θῆκεν αέθλιον οὗ ἐτάρωοι,
ὅς τις ἐλαφρότατος ποσσὶ κραυπνοῦσι πέλοιτο.

740–797. Foot-race between the lesser Ajax, Odysseus, and Antilochus. This scene is imitated by Vergil, Aen. v. 280–381.
740. Cf. 700.
741. τετυγμένον: wrought, i.e. not plain but ornamented. For the omission of εἰ, cf. 718.
743. Σιδώνες: this form occurs here only; elsewhere Σιδώνωι. The Sidonians are everywhere in Homer famous artists and artificers, and are associated with the Φοῖνικες, who were sailors and traded in Sidonian wares.
— πολυδαϊδαλοί (cf. Daedalus): used elsewhere only of works of art, not of persons.
744. ἐν' ἱεροειδεά πότων: this expression is elsewhere peculiar to the Odyssey, though ἱεροειδής occurs once in the Iliad, Ε 770.
745. στήσαν: landed, used intransitively (without νέαι), as in στῆσε δ' ἐν Ἀμινοῦ 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. — Θόαντι: king of Lemnos. Cf. Λήμνον δ' εἰσαφίκαμεν, πόλιν θείων Θάρτος Σ 230. — δῶρον: prob. in return for permission to trade there.
746. For the fact, see Φ 34 ff. — υῖος: const. with ὄνων.
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.
— Ἰησούνδης Ἐυνής (as in Η 468): he had inherited it from his grandfather Thoas, whose daughter Hypsipyle Jason had married. Cf. 'Ευνής, | τὸν ἂ' ἐτεχ' Ἰησοῦν ποιμέν λαῶν 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. — ἀθλιον οὗ ἐτάρωοι: condensed for “a prize at the games instituted in honor of his friend.”
749. ὅς τις: the rel. implies a dat. after θῆκεν, but such omission of the antecedent, when it is neither the subj. nor obj. of the preceding verb, is rare.
δευτέρω αὖ βοῶν θῆκε μέγαν καὶ πίωνα δημῆφι ἡμιτάλαντον δὲ χρυσοῦ λουσθῇ ἔθηκεν.

στῇ δ’ ὀρθὸς καὶ μῦθον ἐν ’Αργείωσιν ἔστετον “ὄρνυσθ', οἷ καὶ τούτον ἀέθλου πειρήσεσθε.”

ὡς ἔφατ’, ὠρνυτο δ’ αὐτίκ’ Ὀιλῆθος ταχὺς Αἴας,

ἀν δ’ Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος νιὸς Ἀντιλοχος· ὃ γὰρ αὐτὲ νέος ποσὶ πάντας ἐνίκα.

στὰν δὲ μεταστοιχί· στήμην δὲ τέρματ’ Ἀχιλλεὺς.

τοὐσι δ’ ἀπὸ νύσσῃς τέτατο δρόμος· ὃκα δ’ ἐπείτα ἐκφέρ’ Ὀιλιάδης, ἐπὶ δ’ ὠρνυτο δῖος Ὀδυσσεὺς

ἀγχὲ καλέ’, ὡς ὅτε τὸς τε γυναικὸς ἐνεῷνοι

στήθεσι ἐστὶ κανών, ὅν τ’ εὖ μάλα χειρὶ τανύσῃ

Cf. T 235, and γνωτὸν δέ, καὶ δς νῆπιὸς ἐστιν, | ὃς ... δὲθρον πειρατ’ ἐφηται

H 401 f.


751. λουσθῆμα: cf. 536, 785; also πρώτα 275, δεύτερα 538.

752 f. = 706 f., 830 f.

754 = 488.

755. First half-verse as in 709, Γ 288. — ἐν: sc. ὠρνυτο. See on 709, and cf. 811 f.

756. αὖτα: in turn. As Odysseus and Ajax excelled among the older men, so Antilochus was distinguished among the younger men. Cf. ὃ γὰρ ἀὖτα βληρ ὡ πατρὸς ἀμελεύων Δ 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 = 0 121 (nearly). — νῦσσῃ: 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. ἐκφέρε: see on 376. — ἐπὶ δ’ ὠρνυτο: rushed after him. Contrast the same words in 689.

761. στήθεσι ἐστὶ: sc. ἀγχὲ (from 760). — κανὼν 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 κανὼν (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 πηνίον (spool), which was probably held at the end of a slender stick. The weaver first grasped one of the κανὼν and drew it (τανύτω) slightly toward her breast, thus separating the odd from the even threads
πηνίον ἔξελκουσα παρὲκ μίτων, ἀγχόθι δ' ἵσχεν
στήθεος· δ' ὦδυσεύς θέεν ἐγγύθεν, αὐτὰρ ὁπισθεν
ἐχνα τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·
κάδ δ' ἄρα οἱ κεφαλῆς χέρι ἀντικένα διὸς ὦδυσσεὺς
αιε ῥίμφα θέου· ἦλαχον δ' ἐπὶ πάντες Ἀχαιών
νίκης ἰεμένω, μάλα δὲ σπεύδοντι κέλευν.
ἀλλ' ὄτε δ' ἰπύματον τέλεον δρόμου, αὐτίκ' ὦδυσσεὺς
εὐχετ' Ἀθηναιή γλαυκώπιδι δὴ κατὰ θυμόν·

770 “κλύθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδῶν.”

of the warp. Through the opening thus made she drew (ἐξέλκειν) the πνίον with her other hand. After pushing the woof thread (thus interwoven) snugly to its place, she next grasped the other κανὼν, drawing toward her the other set of threads, and so sent the πνίον back. The κανόνες were (of course) fastened to the warp threads at some little distance apart, so as not to interfere with each other. — ἓν μᾶλα: firmly. — δὲ ... τανώσῃ: 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. παρὲκ μίτων: past the loops and out. These loops fastened the threads to the κανὼν. They were loose, and probably long enough to allow the κανὼν to be handled easily. — ἄκηα: with the idea of continuance, i.e. during ἐξέλκειν.

764. ἵππων τόπτε: stepped in the footprints of Ajax. — πάρος κόνιν ἀμφιχυθῆναι: before the dust rising from the footsteps of Ajax had settled again.

765. κάδ ... κεφαλῆς: down upon his head, since Ajax was of shorter stature than Odysseus. — ἀντικένα: occurs here and γ 289 only, but ἀντικένα is frequent. In γ 289 ἀντικένα stands for the blowing of the wind. — On this description, cf. 380, and ecce volat calcemque terit jam calce Diores, | incumbens humero Verg. Aen. v. 324 f.

766. ἦλαχον ... Ἀχαιών: cf. tum vero ingeminat clamor, cunctique 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. δὲ κατὰ θυμόν: in his heart, i.e. silently. So in ε 444.

770. ἐπίρροθος: occurs only here and Δ 390. — ποδῶν: see on με ... πόδας 782.
δις ἐφατ' εὐχόμενος, τοῦ δ' ἐκλύε Παλλὰς Ἀθηνή, [γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χείρας ὑπερθεν]. ἀλλ' ὅτε δὴ τάξ' ἐμέλλον ἐπαξισθαί άεθλον, ἐνθ' Αἰας μὲν ὄλισθε θέων, βλάψει γὰρ Ἀθηνή, τῇ ρᾳ βοῶν κέχυτ' οὖνθος ἀποκταμένων ἐρυμύκων, οὐς ἐπὶ Πατρόκλω πέφυεν πόδας ὡκὼς Ἀχιλλεύς:· ἐν δ' οὖνθον βοεόν πλήπτο οτώμα τε ῥίνας τε. κρητήρ' αὖ' ἀνάερε πολυτλας δῶς Ὄδυσσεύς, ὡς ἤλθε φθάμενος: ὦ δὲ βοῦν ἐλε φαιδίμος Αἰας.

775 στῇ δὲ κέρας μετὰ χερσίν ἔχων βοὸς ἀγραίλοιο, οὖθων ἀποττῶν, μετὰ δ' Ἀργείουσιν ἐκείνων· "ὁ πόποι, ἦ μ' ἐβλαψε θεὰ πόδας, ἦ τὸ πάροι 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. ἄλλω... ἐμέλλων: as in K 365, Α 181, δ 514 (with ἐμέλλε). — ἐπαξισθά: mid. here and 628 only. The aor. inf. (instead of fut.) after ἐμέλλον is also exceptional.
774. Αἰας μὲν: the corresponding member follows in 778 with αὖτε. — βλάψειν: cf. 782, 387. — Cf. the sequel to the passage from Vergil cited on 768, — levi cum sanguine Nisus | labitur infelix, caesis ut forte juvencis | fusus humum viridisque super madefecerat herbas. | . . . pronus in ipso | concidit in mundoque fimo sacroque crūore Verg. Aen. v. 328–333.
775. τῇ: rel. as in Τ 272, Ω 472. — κέχυτο: (had been heaped) lay. — With characteristic naïveté the poet states the natural cause of the fall alongside of the divine influence (774).
777. ἐν πλήτο: followed by acc. and gen., as in Χ 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. ὦς: as (almost since). Cf. 615. — φθάμενος: cf. δὲ μ’ ἐβάλε φθάμενος E 119.
780. κέρας... ἔχων: in token of possession, as in 666.
781. οὖθων ἀποττῶν: cf. et simul his dictis faciem ostentabat et udo | turpia membra fimo Verg. Aen. v. 357 f.
782. μέ, πόδας: accs. of the whole and part with ἐβλαψε, — with which verb this const. occurs elsewhere only in ξ 178 τὸν δὲ τις ἀθανάτων βλάψε φρένας. See HA. 625 c; G. 917. — θεά:
μήτηρ ὃς 'Οδυσση παρίσταται ἦδ' ἑπαρήγει."

ὡς ἐφαθ', οἱ δ' ἀρα πάντες ἔτ' αὐτῷ ἦδ' γέλασαν.

785 ο' Ἀντιλοχος δ' ἀρα δὴ λουσθήσων ἐκφε' ἀεθλὸν
μεδιόνω, καὶ μοῦν ἐν Ἀργείων ἑσπεν·
"εἰδόσων ἕμμ' ἔρεω πᾶσιν, φίλοι, ὡς οὕτι καὶ νῦν
ἀθάνατο τιμῶσι παλαιοτέρους ἀνθρώπους.

Αἰας μὲν γὰρ ἔμειν ὄλιγον προγενέστερός ἐστιν,
790 οὖτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων·
ὦμογέροντα δὲ μὴν φασ' ἐμμέναι· ἀργαλέων δὲ
ποσσίν ἐριδήσασθαι 'Ἀχαϊών, εἰ μὴ 'Ἀχιλλεΐ·"

i.e. Athena, who was well-known as protectress of Odysseus.

783. μήτηρ ὃς: in a playful tone. See on 473, and cf. Σ 357 ff., where Zeus rallies Hera for her devotion to the Greeks, — ἦ ὡς νυ σεό | εἰ αὐτής ἐγένοντο κάρη κομώντες Ἀχαιοι.

784 = ν 358, φ 376. Cf. οἱ δὲ καὶ ἄχνομενοι περ ἐτ' αὐτῷ ἦδ' γέλασαν Β 270. — ἦδ': heartily, gaily.

785. λουσθήσων: 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. — μεδιόνω: shows that he is not angry at his defeat.

787. εἰδόσων: pred. with ἕμμ', but placed first for emphasis. "You yourselves well know that," etc. For the position of εἰδόσων, cf. εἰδόσων γὰρ τοι ταύτα μερ' Ἀργείων ἄροις Κ 250. — οὕτι 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. παλαιοτέρους: the only occurrence of this comparative in Homer. — For the thought, cf. προσβύτερους ἑρυσ αἰέν ἐπονταί ο 204.

789. ὄλιγον προγενέστερος: as in τ 244.

790. οὖτος: i.e. Odysseus. — προτέρης γενεῆς: pred. gen. of connection. ΗΑ. 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 Ηιόδ, is thought of as something like forty years of age.

791. ὄμογέροντα: a vigorous old man. The word occurs nowhere else, but the meaning seems to be derived from the idea of unripe in ὄμος. Cf. jam senior, sed cruda deo viridi-disque senectus Verg. Αen. vi. 304. The opposite idea is expressed by γιραι λυγρῷ ἄρμηνος Σ 434 f.

792. ἐριδήσασθαι (aor.): "to enter
omnia, κύδηνεν δὲ ποδώκεα Πηλεώνα.

τὸν δ’ Ἀχιλέως μύθουσιν ἀμειβόμενας προσέειπεν’. 795 "Ἀντίλοχος’, οὐ μὲν τοι μέλεος εἰρήσεται αἰνος, ἀλλά τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἑπιθήσω.” ὡς εἰπὼν ἐν χερσὶ τίθει, ὦ δὲ δέξατο χαίρων.

αὐτὰρ Πηλεώνης κατὰ μὲν δολιχόσκοιν ἔγχος θήκ’ ἐσ ἀγώνα φέρων, κατὰ δ’ ἀσπίδα καὶ τρυφάλεαιν, 800 τεύχεα Σαρπηδόντος, ἀ μιν Πάτροκλος ἀπήγα. στῆ δ’ ὀρθὸς καὶ μύθον ἐν Ἀργείοισι εἶπεν· “Αὐνδρε δύω περὶ τῶν ἐκείνουν, ὡ περ ἀριστώ, τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε ἀλλήλων προπάροιβεν ὄμιλον πειρηθήναι. 805 ὄπτοτερός κε φθήσων ὀρεξάμενος χρόα καλὸν, ψαῦτη δ’ ἐνδίνων διὰ τ’ ἐντεα καὶ μέλαιν αἷμα,

a race”; sc. αὐτῷ. The form is unique, since we find only ἐριδαίνεων and ἐριζέω elsewhere, except ἐριδιαλοσίων Π 280. — Ἀχιλεός: const. with ἀργαλείων. — εἰ μὴ: usually ἄλλος precedes. Cf. τις γὰρ τοῖς Ἀχιλὼν ἄλλοι ὅμως . . . εἰ μὴ Πάτροκλος Π 475 ff. Here it follows ἀργαλείων, which, however, is neg. in thought (=οὐ βάδον). 793. κύδηνεν: coincident in time with φάτο.

795. μέλαιος: in vain; cf. Φ 473. — αἴνοις: eulogy (in 791 f.). cf. 652. 796. ἐπειθήσω: 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 δὶ (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 despoiling of Sarpedon, cf. οἱ δ’ ἀρ’ ἀν’ ἀμοίων Σαρπηδόνος ἐνές ἔλοπτο | χάλκεα μεμαριστα: τὰ μὲν κολλᾶς ἐν ρήσι | δῶκε φέρεν ἐτάροις Μενοητῶν ἀλκίμοι οὗς Π 663 ff. 801 = 271, where see note. 802 = 659.


806. ἐνδίνων (here only): inward parts. — διά τ’ . . . αἷμα: this phrase occurs in K 298, 469, where it is connected with a verb of motion, and
HOMER'S ILIAD, BOOK XXIII.

τῷ μὲν ἐγὼ δῶσω τόδε φάσγανον ἀργυρότλον
calὸν Θρήκιον· τῷ μὲν Ἀστεροπαῖον ἀπηφέρων·
tεῦχεα δ' ἀμφότεροι ξυνήμα ταῦτα φερέσθων·
καὶ σφιν δαί[I'] ἄγαθὴν παραθήσομεν ἐν κλισίησιν.

δὲ ἐφατ', ὥρτο δ' ἐπείτα μέγας Τελαμώνιος Αἰας,
ἄν δ' ἄρα Τυδείδης ὥρτο κρατερὸς Διομήδης.
oi δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρω συνίτην μεμαίτε μάχεσθαι,

δεινὸν δερκόμενον· θάμβος δ' ἔχε πάντας Ἀχαιοὺς.
ἀλλ' ὅτι δὴ σχεδὸν ἥσαν ἐπ' ἀλλήλουσιν ἴοντες,
τρὶσ μὲν ἐπήξαν, τρὶς δὲ σχεδὸν ὀρμήθησαν.
ἐνθ' Ἀιας μὲν ἐπείτα κατ' ἀσπίδα πάντοσ' ἐὰν
νῦζ', οὔδὲ χρὸν  ἵκανεν· ἔρντο γὰρ ἐνδοθι θώρηξ·
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. τόδε: stands in contrast with ταῦτα 809, which refers to the other arms of Sarpedon (799 f.).

808. Θρήκιον: since Asteropaeus was a Thracian (Paenian). — Ἀστεροπαῖον ἀπηφέρων: 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. δαί[I'] ἄγαθὴν: 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 = Γ 340, where ἐκάτερθεν ὁμίλου
refers to the two hosts drawn up against each other. Here less appropriately on both sides of the assembly of spectators.

814 = Z 120, Τ 159 (where see note), with ἀμφοτέρω in place of ἀμφοτέρων, which in Z and Τ refers to the two armies.


816. See on Τ 176.

817. ἐπήξαν: sprang upon each other. — σχεδὸν ὀρμήθησαν: pressed close upon each other. Cf. σχεδὸν ὀρμήθησαν: N 550. — τρὶς μὲν, τρὶς 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' . . . ἱπεὶν: see Τ 274, and note.

819. οὔδε χρὸν  ἵκανεν: sc. (as subj.) χαλκὸς. Cf. οὔδε ἵκετο χρόα καλὸν Λ 362,
Τυδεΐδης δ' ἄρ' ἐπείτα ὑπὲρ σάκεος μεγάλου αἰεν ἐπ' αὐχένι κύρε φαενοῦ δουρὸς ἀκωκη. καὶ τότε δὴ β' Αἰαντὶ περιδείσαντες 'Αχαιοι παυσαμένους ἐκέλευσαν ἄθλινα ἵπ' ἀνελέσθαι. αὐτὰρ Τυδεΐδη δωκεν μέγα φάσγανον ἦρως σὺν κολεῷ τε φέρων καὶ ἐνυπήκη τελαμῶν. αὐτὰρ Πηλεΐδης θηκεν σόλον αὐτοχώνων, ὃν πρὶν μὲν ἰππασκε μέγα σθένος 'Ηείωνος· ἀλλ' ἢ τοι τὸν ἐπεφέν ποδάρκης διὸς 'Αχιλλεὺς, τὸν δ' ἄγετ' ἐν νήσεσι σὺν ἄλλους κτεάτεσσιν.

where the subj. is χαλκός from the preceding clause. — ἐπείτα: warded it off. Cf. ἦ (i.e. μυτηρ) οἱ πλειάτων ἐπείτα Δ 138. — ἐνδόθει: within the shield, between shield and body.

820. ὑπὲρ σάκεος: above the shield of Ajax, which reached from the neck to the feet. Cf. ἀμφὶ δὲ μὴ σφυρὰν (ankles) τύπτε καὶ αὐχένα δίρμα κελαύνων Ζ 117.

821. ἐπ' αὐχένι κύρε: aimed at his neck. Cf. λέον... ἐπὶ σφυραῖ κυρεα (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 Α 253, ῥ 453.

822. περιδείσαντε: cf. τῷ ῥα περι-δεσσαν... 'Αχαιοι Α 508. The later tradition that Ajax was invulnerable (cf. χρήματι τι τοὐλ μᾶλλον ἄτρωτος ἦν πανταχὺ ἦ σιδῆρῳ ὁ Ἀλας Πλατ. Συμπο-σιον 219 Ε) is no more recognized by Homer than the similar one concerning Achilles. See Φ 167, and note.

823. ἄθλια ἵπ' ἀνελέσθαι (cf. 736): i.e. allow the competitors to divide the prizes equally. But see on 809.

824. αὐτὰρ Τυδεΐδη 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 = Ἡ 304. — 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 180–190, on the contrary, the object thrown is called δίσκον μείζων καὶ πάχετον and λίθος. — αὐτοχώνων: (melted-whole) massive. The word occurs here only, but cf. χάνων (meltling pit) Ζ 470.


828. ἐπεφέν κτλ.: cf. the words of Andromache to Hector, ἦ τοι γῷ πατέρ' ἰπ' ἰπτάκατε διὸς 'Αχιλλεὺς Ζ 414.

829. τὸν: i.e. the σολος. — For the fact, cf. τῆρ (i.e. Andromache's mother) ἐπὶ δὲ δεῖν' ἦγαγ' δὲ ἄλλους κτεάτεσσιν Ζ 420.
830 στῇ δ’ ὁρθὸς καὶ μὺθον ἐν Ἀργείοισιν ἔστεν:
“ὄρνυσθ’, οἱ καὶ τούτον ἀέθλου πειρήσεσθε.
εἰ οἱ καὶ μᾶλα πολλὸν ἀπόπροθή πίνεις άγροι,
ἐξει μὲν καὶ πέντε περιπλομένους ἐναυτοὺς
χρεώμενος· οὖ μὲν γὰρ οἱ ἀτεμβόμενος γε σιδήρου
ποιμήν οὐδ’ ἀροτήρ ἔσο’ ἐς πόλιν, ἄλλα παρέξει.”
δ‟ ἔσφατ’, ὃρτο δ‟ ἑπείτα μενεπτόλεμος Πολυποίης,
ἀν δ‟ Λεοντής κρατερὸν μένος ἀντίθεον,
ἀν δ‟ Αἰας Τελαμωνάδης καὶ δίος Ἐπειός.
ἐξεῖνς δ‟ ἵσταντο, σόλον δ‟ ἐλε δίος Ἐπειός,
840 ἥκε δ‟ δινήσας· γέλασαν δ‟ ἐπὶ πάντες Ἀχαιοί.

830. See on 271.
831 = 707 (almost), where see note.
832. Second half-verse as in 8 757.
For the first, cf. εὶ περ καὶ μᾶλα πολλὸν η 321. — οἱ: i.e. the victor, though
there is nothing in the context for it to refer to. — ἀπόπροθή: far away from
the city (cf. 835). The word occurs
elsewhere only in the Odyssey.
833. ἔξει 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.” ἔξει μὲν seems
stands in close connection with
χρεώμενος 834, to indicate the time
during which he will use it. “He
will use it for five years without con-
suming it.” — περιπλομένους ἐναυτοὺς:
this phrase occurs elsewhere only in
the Odyssey.
834. χρεώμενος (with synizesis):
this form occurs here only. — ἀντιβο-
μένος: occurs in the Iliad here and
445 only.
835. ἔσο’ 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. σῶλος, as obj. σιδηρον.
836. First half-verse as in 811;
second, as in 844, B 740, Z 29. —
Πολυποίης: a Lapith. Cf. δ‟ ἀνέρας
... ἄριστοις, ἡ οὐκ ὑπερβόμενος Δαυιδᾶς
ἀχμητίων, τῶν μὲν Πειρίθου ἤπατε
Πολυποίης, τὸν δ‟ ἐν Νεοτήνῃ βροτολογῇ Ἰσον Ἀρρη Μ 127-130.
837. Λεοντής: cf. the passage just
cited, and Λεοντέδε δύος Ἀρρη Β 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. ἶκι
ἐκδιώκῃς Η 269, i 538. — γλασαν δ‟ ἐν:
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᾽ ἀφένει Δεοντέως ὄζος Ἀρης,
tὸ τρίτον αὖτ᾽ ἔρρησε μέγας Τελαιώνος Ἀιας
χειρὸς ἀπὸ στιβαρῆς, καὶ ύπέρβαλε σήματα πάντων.
ἀλλ᾽ ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίης,
ὅσον τὸς τ᾽ ἔρρησε καλαύροτα βουκόλος ἀνήρ·
ἡ δὲ θ' ἐλισσομένη πέτεσε διὰ βοῦς ἀγελαίας·
tόσον παντὸς ἀγώνος ύπέρβαλε· τοὶ δὲ βόσκαν.
ἀνστάντες δ᾽ ἔταροι Πολυποίταιο κρατεροῦ
νῆας ἐπὶ γλαφυρὰς ἐφερον βασιλῆς ἀεθλον.

αὐτὰρ ὁ τοξευτὴς τίθει ὑέντα σίδηρον,
κὰ δ’ ἐτίθησε δέκα μὲν πελέκεας, δέκα δ’ ἡμιπέλεκκα, ἰστὸν δ’ ἐστησεν νῆὸς κυανοπρόρῳ τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν λεπτὴ μηρίνθῳ δῆσεν ποδὸς, ἦς ἅρ’ ἀνώγειν τοξεύειν: "ὦς μὲν κε βάλῃ τρήρωνα πέλειαν, πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω, ὦς δὲ κε μηρίθῳ τῦχη, ὀρνιθὸς ἀμαρτῶν, ἡσονὶ γὰρ ὅτι κεῖνος, ὃ δ’ οὐσεται ἡμιπέλεκκα."

855 ὃς ἐφατ’, ὅρτο δ’ ἐπείτα βίη Τεύκρου ἀνακτος, ἀν δ’ ἅρα Μηριώνης θεράτων ἐὼς Ἰδομενῆς.

851. πελέκεας (with synizesis): double axes, i.e. with two cutting edges. — ἡμιπέλεκκα (only in Ἠ): halfaxes, i.e. with only one cutting edge.

852. Second half-verse as in 878, § 311. For the first, cf. ἵστον δὲ στῆσας κ 506.


854. λαμπῇ: hence difficult to hit. — ποδὸς (by the foot): part. gen. of the thing touched. — ἦς: gen. of the thing aimed at, with τοξεύειν 856, a verb which occurs here only in Homer. — ἅρα: accordingly. The rel. clause carries on the narrative of the preceding principal clause.

855. ὃς κε βάλῃ: aor. subjv. (cf. τοῦχη 857) in the sense of a fut. perfect. This abrupt transition to direct discourse is paralleled in Δ 301 ff. ἄνω-γειν σφάλης ἵστου ἐχέμεν ... "μηδὲ τις ἱπποσόφη ... πεποιδὸς ... μεμάτω τρώσοτοι μάχησθαι." But nowhere else in Homer does a speech begin in the middle of a verse.

856. οἰκόνδε: but in 275 and 662 κλωσίνθη.

857. Ancient and modern editors have wondered at this provision for what could hardly be anything else than an accident.

858. ἡσονὶ: less skilful. — ἅρ: 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. βίη ... ἀνακτος: as in N 758 (almost).

860. Cf. 528.
κλήρους δ' ἐν κυνήγι χαλκήρεϊ πάλλον ἐλόντες, Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. ἀυτίκα δ' ἰὸν ἦκεν ἐπικρατέως, οὐδ' ἡπείλησεν ἄνακτι ἄρνων πρωτόγονων βέξειν κλειτὴν ἐκατόμβην.

865 ὀρνιθὸς μὲν ἀμαρτε. μέγηρε γάρ οἱ τῷ γ' Ἀπόλλων. αὐτὰρ ὁ μήρινθων βάλε πάρ πόδα, τῇ δὲδὲ' ὄρνις· ἀντικρὸς δ' ἀπὸ μήρινθων τάμε πυκρὸς ὕστος. ἣ μὲν ἐπετ' ἡξε πρὸς οὐρανὸν, ἦ δὲ παρείθη μῆρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιόι.

870 σπερχόμενος δ' ἀρα Μηριώνης ἐξείρυσε χείρὸς τόξον· ἀτὰρ δὴ ὡς ὑστῶν ἔχεν πάλαι, ὡς ἴθινεν.

861 = ι 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. τοξαν. Cf. 356.

863. ἐπικρατέως: occurs elsewhere only in Π 66 f. ὁ ψός ἀμφισβῆκεν ἀγείρων ἐπικρατέως. Π 81 ἐκείνο’ ἐπικρατέως. — οὐδ': but not, in contrast with ἐπικρατέως. — ἡπείλησεν: vowed, a meaning found only here and 872. — ἄνακτι: i.e. Apollo, as appears from 866, 872.

864 = 873, Δ 102, 120. The hecatomb of lambs seems to have been the regular offering for a successful shot. — πρωτόγονων: first-born, equiv. to πρόγονοι in i 221. Cf. ‘All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God.’ Deut. 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. de-nied, not out of ill-will, but on account of the omission of the prayer and vow.

— τῷ γε: i.e. τυχεῖν ὄρνιθος. — Cf. avem contingere ferro non valuit; nodos et vincula linea rupit Verg. Aen. v. 509 f.

866. πάρ πόδα: beside the foot of the pigeon. — τῇ δὲδὲ' ὄρνις: adds a more complete statement, there, where, etc.

867. ἀπὸ τόμα: severed.

868. ἡξε: 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 atram volans in nubila fugit Verg. Aen. v. 512.

870. ἐξείρυσε χείρος: snatched from the hand of Teucer, for both used the same bow.

871. ἔχεν πάλαι: had long been holding it ready. — ὡς ἴθινεν: 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, iam dudum
HOMER'S ILIAD, BOOK XXIII.

αὐτίκα δ' ἦπειλησεν ἐκηβόλω Ἀπόλλωνι ἀρμῶν πρωτογόνων ῥέειν κλειτὴν ἐκατόμβην.

υἱῷ δ' ὑπὸ νεφέων εἴδε τρήρωνα πέλειαν.

785 τῇ ρ' ὅ γε δυνεύονσαν ὑπὸ πτέρυγος βάλε μέσην, ἀντικρύσ δὲ, διηλθε βέλος: τὸ μὲν ἄφ᾽ ἐπὶ γαίῃ πρόσθεν Μηρίόναο πάγῃ ποδὸς: αὐτὰρ ἡ ὀρνις ἰστὸ ἐφεξομένη νηὸς κυνοπτρώροιο αἵχεν ἀπεκρήμασεν, σὺν δὲ περὰ πυκνὰ λιάσθεν.

800 ὄκυς δ' ἐκ μελέων θυμὸς πτάτο, τῆλε δ' ἀπ' αὐτὸν κάππεσε: λαοὶ δ' αὖ θηεύντο τε θάμβησάν τε. ἄν δ' ἄρα Μηρίονης πελέκας δέκα πάντας ἄειρεν, Τεῦκρος δ' ἦμιπέλεκκα φέρεν κοῖλας ἐπὶ νήας.

arcu contenta parato | tela te-
873 = 864.
874. ὑπὸ νεφέων: cf. ὑψι δ' ἀέλλα | σκιδναθ' ὑπὸ νεφέων II 374 f.
875. τῇ (i.e. ὑψι ὑπὸ νεφέων): const. with δυνεύονσαν. — ὑπὸ πτέρυγος: under the wing, though this does not agree well with μέσην or with the character of the shot (876).
876. First half-verse as in τ 453 (almost). — ἐπὶ γαίῃ: const. with πάγῃ 877. For ἐπὶ we find elsewhere ἐν (X 276).

877. ποδὸς: i.e. the foot which Meriones 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 admit 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. ἀπεκρήμασεν: here only.— σὺν δὲ ... λιάσθεν: the wings drooped together. Cf. λάόμαι, signifying sink, T 418.—πυκνά (attrib., not pred.): the ordinary epithet of plumage.

880. ὄκυς: pred. as in 198. — θυ-

μὸς πτάτο: cf. θυμὸν ἀπὸ μελέων δύναι κτλ. H 131, ὅκα δὲ θυμὸς φρέτει ἀπὸ μελέων N 671 f., ἀπὸ δ' ἕπτα τοιμὸς II 469. The expression is generally used of the πυκνή.—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.
αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἐγχος, 
καὶ δὲ λέβητ' ἀποτυχούσα, βοῦς ἄξιον, ἀνθεμώεντα 
θηκ' ἐς ἄγωνα φέρων. καὶ ρ' ἡμονες ἄνδρες ἀνέσταν. 
ἀν μὲν ἀρ' Ἀτρείδης εὑρ' κρεῖων Ἀγαμέμνον, 
ἀν δ' ἄρα Μηνίνης θεράτων ἐκ ἰδομενης. 
τοῖς δὲ καὶ μετέειπε ποδάρκης διὸς Ἀχιλλεύς.

"Ἀτρείδη. ὑμεν γάρ, ὅσον προβεβήκατε ἀπαύγων 
ἤδ' ὅσον δυνάμει τε καὶ ἡμαυ επὶν ἀριστος. 
ἄλλα σὺ μὲν τότ' ἄεθλων ἔχων κοίλας ἐπὶ νήας

884–887. 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. τὸ δ' ἄεθλων 892, and περικαλλές ἄθλων 897.

885. βοῦς ἄξιον: on this estimate of value, cf. 267 ff. with 750 f. and 702 f. — ἀνθεμώεντα: covered with flowers, i.e. with ornamentation representing flowers. Cf. X 441, ἀνθεμώεντα λέβητι γ 440, κρητήρα ἀνθεμώεντα ω 275.

886. First half-verse as in 799. — ἡμονες (here only): from ἦμ. Cf. ἡμαυ 891, and ἄεθηβορ (archer) I 404.

887. Ἀγαμέμνοιν: though he too was suffering from a wound; cf. Δ 248 ff., T 52. See on 290.

888 = 860.

889. First half-verse as in Γ 455, where καὶ seems more appropriate than here.

890. ὑμεν γάρ: (since we know) we know indeed. γάρ prepares the way for the exhortation (892) introduced by ἄδικα ("therefore"). — προβεβήκατα ἀπαύγων: as in Z 125; cf. δ' ἄρα κράτει προβεβήκῃ II 54. The thought is more fully expressed in the following verse.

891. ἰδουμαί: bodily strength, which is important in spear throwing. Cf. T 360. — ἡμαυ (here only, but cf. ἡμονες 886): the pl. like ἡμαυν θ 103. — ἐπὶν ἀριστος (as in I 54): aor., have proved yourself.

892. τῷ: 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. εἰ... ἐθέλεις: “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. Ἀχιλλεύτη. — ἦρως: i.e. Agamemnon.

897. Ταλθυβίς: see on T 196. — δίδου: not as a present, but sc. κλησινδε φέρεσθαι.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ω.

"Ω. Πριάμφερ νέκυιν υπαλβην γήρα δόκιν 'Αχιλλεύς.

"Εκτορος λύτρα.

λύτο δ' ἄγων, λαοὶ δὲ θυαὶ ἐπὶ νήσῳ ἐκαστοι ἐσκίδναντ' ἴεναι. τοὶ μὲν δόρποιο μέδοντο ὑπνοῦ τε γλυκέρου ταρπήμεναι. αὐτὰρ 'Αχιλλεὺς κλαῖε φίλον ἐτάρου μεμνημένος, οὐδὲ μιν ὑπνος

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: with ὑ here only; cf. Ψ 513, and contrast Φ 80. See § 41 q. — ἄγων: the assembly at the games. See on Ψ 258. — ἵεναι: pl. of the several companies and messes.


3. ταρπήμεναι (epegegetical inf.): to enjoy themselves therewith. — 'Αχιλλεὺς κλαῖε (4): the games had lasted until evening (ὑπνοῦ), but as soon as Achilles was alone his grief overwhelmed him again.

4 f. οὔδε ... πανδαμάτωρ: cf. καθ δέ μιν ὑπνος | ἵνει πανδαμάτωρ Σ 372 f. πανδαμάτωρ occurs only in these two passages; but cf. 'Τινε, ὁπαξ πάντων τε
5 ἦρει πανδαμάτωρ, ἀλλ' ἐστρέφει ἐνθα καὶ ἐνθα
[Πατρόκλον ποθέων ἀνδροτήτα τε καὶ μένος ἦ
ηδ' ὀπόσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα
ἀνδρῶν τε πτολέμους ἄλγεινά τε κύματα πείρων·
tῶν μμημησκόμενος θαλερὸν κατὰ δάκρυν εἴβειν],
10 ἄλλοτε ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὑτὲ
ὑπόσιν, ἄλλοτε δ' ἀτρείν. τοτε δ' ὄρθος ἀναστὰς
δινεῦσκ' ἀλῶν παρὰ θύν ἀλός. οὐδὲ μιν ὑὼς
ἀποθεομένη λήθησκεν ὑπείρ ἄλα τ' ἡμώνας τε,
ἀλλ' ὅ γ' ἐπεὶ ζεῦξαν ὑφ' ἀρμασίων ὁκέασ ὑποσιν,

θεῶν πάντων τ' ἀνδρότων Σ. 233. It is
used here, not as a conventional epithet, but in contrast with οὐδὲ μιν...
ἦρει, i.e. though it subdues all. — ἐστρέφει: sc. upon his couch.
6. ἀνδροτήτα: 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 μμημησκό-
μενος. For the quantity of α in ἂν, see
on Φ 352. — τολύπευσε: usually
takes πτολέμοιν as obj.; cf. τολυτείναν
ἀργαλέος πτολέμοι Σ. 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, 264), and more appro-
priate 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 δῶδεκα δὴ σὺν νυσί πτολείς ἀλάπαξ'
ἀνδρῶν Ι. 328. — πτολέμουσ: joined
with πείρων by zeugma.

9. First half-verse as in 167; sec-
ond, as in λ 391 (almost).
10. ἄλλοτε . . . ἄλλοτε δ' αὑτὲ: as
in Σ 159.
11. τοτε (not τότε) δέ: and anon,
i.e. at another time.
12. δινεῦσκε: 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 follow-
ing. — 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 σέ γ' ἡργέσαι παρ' ὕκεανοι
βοῶν | λήθει έπερχόμενη χ 197 f.
13. ύπερ [ὑπέρ] ἄλα τ' ἡμώνας τε:
const. with φαινομένη. See on Ψ 227.
ὑπερ ἄλα may be regarded as merely
a conventional phrase here, and not
held to strict accuracy. The dawn
did not come 'over the sea' to Achil-
les on the Trojan shore.

14. Cf. καρπαλίμως δ' ἐξεύθην ὑφ' ἀρ-
μάσιν ὁκέασ ὑποσιν γ. 478.— ἐπεὶ ζεῦξεν:
ἐπεὶ with opt. in a 'past general' prot-
15 "Εκτόρα δ᾽ ἐλκεσθαί δησάσκετο δύφρου ὄπισθεν, τρῖς δ᾽ ἔρυσας περὶ σῆμα Μενούτιάδοι σανόντως αὐτῶς ἔνι κλισήγ πανέσκετο, τὸν δὲ τ᾽ ἔσκεκεν ἐν κόιν ἐκτανύσας προπρηνέα. Τοῖο δ᾽ Ἀπόλλων πᾶσαν ἀεικεῖν ἀπεχε χροτ, φῶτ᾽ ἕλεαρων
20 καὶ τεθνότα περ. περὶ δ᾽ αἰγίδι πάντα κάλυπτεν χρυσείη, ἵνα μὴ μὴν ἀποδρύφοι ἐλκυστάζων.
• ὡς ὁ μὲν "Εκτόρα διὸν ἀείκειν μενεαίνων· τὸν δ᾽ ἑλεαίρεσκοι μάκαρες θεοὶ εἰσορώντες, κλέψαι δ᾽ ὀτρύνεσκοι ἑύσκοπον ἀργείφοντην.

asis occurs elsewhere only Θ 269 f., β 105, τ 150, ω 140. See M. 309 c.
15. For the fact, cf. Χ 396 ff. — ἐλκεσθαί: passive, not middle. — δύφρου: const. with ὄπισθεν, which elsewhere stands before its genitive. — This verse begins the apodosis (with δέ), as is shown by the change of mood.
16. τρῖς: cf. Ψ 13, where the Myrmidons march thrice in solemn procession around the corpse of Patroclus.
19. ἀεικεῖν: disfigurement. The word occurs elsewhere only in ν 308. The same service is rendered in Ψ 184–191 by Apollo and Aphrodite. — χροτ: for the const. (ἀπέξαν τινὶ τι), cf. κέρτομας δὲ τοι... ἀφέξω ν 263.
21 = Ψ 187, except that the first word in the latter verse is ἀμβροσία. Here alone is χρόνος used as an attribute of the aegis.
22–76. Council of the gods in regard to the ransoming of Hector. Zeus sends Iris to summon Thetis to Olympus.
22. ἀείκειν: maltreated. See on 19 and 417 f. — μενεαίνων: in his rage. Cf. T 58. But the ordinary meaning of μένος is spirit, "eagerness to fight."
23. θεοὶ: sc. with the exception of those mentioned in 25 f. — εἰσορώντες: sc. each morning as they assembled in the hall of Zeus.
24. κλέψαι: 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 E 390 Hermes ἔτεκχεν Ἀρη, who had been held prisoner by the Aloidae 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 Pandaros to break the truce (Δ 98 ff.). — ἑόρκοτον: in the Iliad here and 109 only.
25 ἐνθ’ ἄλλοις μὲν πᾶσιν ἐννυδανεν, οὐδὲ ποθ’ Ὅρη
οὐδὲ Ποσειδάων’ οὐδὲ γλαυκόπιδι κούρη,
ἀλλ’ ἔχον, ὡς σφιν πρῶτον ἀπήχθησιν Ἰλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἐνεκ’ ἄτης,
[ὁς νείκεστε θεάς, ὅτε οἱ μέσσαυλον ἰκώτο,
τὴν δ’ Ὑμη’, ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν].
ἀλλ’ ὅτε δὴ ἢ ἐκ τούτω δυσδικάτη γένετ’ ἑώς,
καὶ τὸν’ ἄρ’ ἀθανάτοιοι μεγυίδα Φοῖβος Ἀπόλλων· ἡ
"σχέτλιοι ἐστε, θεοί, δελήμονες· οὐ νῦ ποθ’ υμῖν

25. For the first half-verse, cf. ἐνθ’ ἄλλοι μὲν πάντες A 22, ἐνθ’ ἄλλοις μὲν πάντες Θ 93. — οὐδὲ ποθ’: but never, as often as it was proposed. — Ὅρη κτλ.: Hera, Poseidon, and Athena are mentioned as the chief enemies of the Trojans in T 112 ff., 201 ff. Cf. Α 399 ff., where the same gods entered into a conspiracy to imprison Zeus.

26. γλαυκόπιδι κούρη: as in β 433, ω 518.

27. ἔχον: (held fast) persisted in the feeling described in the following clause. For this intransitive use, cf. νολέμουσ’ ἐχέμιν Ε 492. — ὁς πρῶτον: as once for all. Cf. ἀλλ’ ἔχειν, ᾧ τὰ πρῶτα πᾶσας καὶ ταῖς ἐσαύλοι N 679. — ἀπήχθησιν . . . λαὸς (28): as in Θ 551 f.

28. Second half-verse as in Z 356, where, however, the words refer to the abduction of Helen, but here (29 f.) to the judgment of Paris. — ἄτης: blind folly. Cf. T 88.

29. νείκεστε: seems to mean "put to shame" (in contrast with ἔχον in 30), by setting Aphrodite above them. Cf. manet alta mente repostum| judicium 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 ff. — θεάς: i.e. Hera and Athena, although in ἰκώτο Aphrodite is included. — τὴν . . . ἰκώτο: as in Κ 435. — μάχλοσύνην: i.e. to the sheepfold of Paris on Mt. Ida.

30. τὴν: i.e. Aphrodite. — πόρε: granted indulgence to, at first by her promise to win him Helen. — μαχλο-
σύνην: here only. — ἀλεγεινήν: 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 τούτο: 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 Iliad). 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 Iliad.

33. δελήμονες: 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. — ὡς νόητος: never, forsooth, the negative standing first for emphasis. Cf. 239, 683; and for the whole verse, cf. σχέτλιον ἐστε, θεοί, ἡλήμωνες ἔχον ἄλων εἰ 118.

34. ἀγῶν τι τελειῶν: as in A 66. — τελειῶν (const. with both nouns): unblemished. Animals for sacrifice must be perfect in every respect. Cf. ‘and whosoever offereth a sacrifice . . . in beees 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 inscriptions, is perhaps to be preferred here. — For Hector’s piety, cf. X 170 ff.

35. ὡς ζήλητος: did not have the heart. — νέκυν περ εὔντα: even when dead, for it ought to satisfy you to vent your wrath upon the living.

36. ἄλοχῳ ἰδέων: for the const., cf. X 306. — The polysyndeton (τε, καλ, καλ, καλ, τέ) calls into prominence the great number of persons who long for the return of Hector’s body.

37. τοί κε . . . κῆμαν (38): “so that they could burn him.” The rel. clause with the potential opt., after the neg. principal clause, states the result. — ὡς: cf. πυρὸς μελισσέμεν (appease) ὡς Η 410.

38. ἀπὶ κτέρεα κτερίσαμεν: 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 646. — The opt. ending -αιν occurs nowhere in Homer outside of this verse. In γ 285, where the second half of this verse is repeated, we find κτερίσαειν.

39. ἄλοχος: as epithet of a man here and Ψ 439 only; elsewhere of gods, of μοῖρα, of πῦρ. Here it is used like ἀλοφόροι (daleful). Cf. Ἀχιλλῆς ὀλοθρὰ κῆρ Η 139, and λέων ὀλοθρῶν Ο 630. — θεοί: his emotion prompts him to repeat the address, to make the rebuke more effective. — βούλεθε: prefer. — ἐπαρήγαγεν: of partisan support. Cf. Ψ 574.

40. ἄρ: as you see. — ἐναισιοι: righteous. Cf. οὐκέτι τοι φρένες εἰσιν ἐναίσιοι οὕτω νῦν οὐ 220.

41. ἄγρια οἴδε: has a savage heart, since what a man knows is in a sense indicative of his character. Cf. ἀκούσα ἐδη Β 213, ἀδεμίστα ἐδη Ι 189. — ἄγριος
45 [γέγενται, ἦ τ' ἀνδρας μέγα σίνεται ἦδ' ὀνύνησιν].
μέλλει μὲν ποὺ τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἡ κασίγμην τοῦ ὀμογάστριον ἡ καὶ νιὼν·
ἀλλ' ἦ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
τητόν γὰρ μοῦραθεμούνθαν ἀνθρώποισιν.

50 αὐτ' ὃς Ἔκτορα δίον, ἐπεὶ φίλον ἦτορ ἄπηρα,
ἵππων ἔξαπτων περὶ σήμ' ἑτάροιο φίλοιο

is used of the highest pitch of cruelty,
under the influence of which a man
loses the tenderer movements of hu-
man feeling, such as compassion and
respect for moral law. Cf. ἄγριον ἐν
στήθεσι θέτο μεγάλητορα θυμόν I 629.

42. We should expect ἐπεὶ . . .
elēγω, or elēsai alone. As it stands, elēi
(43) belongs with ὅσο, while ἐπεὶ has no
finite verb. In P 658 ὅσ τ' ἐπεὶ ἔρ ζε κα
κάμης, we find the opposite irregular-
ity, the subjv. depending on ἐπεὶ,
while ὅσ has no verb.

43. elēsai: cf. elēsai ὅθεμψο I 598. —
βροτών: an unusual addition, after
μῆλα, but not unnatural from the
mouth of a god. — δαίμον: of the food
of animals only here and A 5.

44. θεόν: 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 δὴ ποῦ τις μέλλει
. . . τελέσσαι Σ 362. See on Τ 451. —
For the form of the thought, cf. καὶ
μὲν τις τε κασιγνήτω οι φωνῆς | ποίνην
. . . ἐδέξατο . . . σοί δ' ἀλληκτῶν τε
κακῶν τε | θυμὸν έν | στήθεσι θεοὶ θέσαι
εἰσεθα καύρης | οἶμαι 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 φιλ-
τέρων: not merely a friend like Patro-
clus, but even the nearest relative.

47. ὀμογάστριον: “of the same
mother.” Cf. Φ 95.

48. κλαύσας, ὀδυράμενος: actions
antecedent to μεθέηκεν. “After he
has honored the dead with due lamen-
tation.” With μεθέηκεν the correspon-
ding infinitives (or participles) may be
supplied. Cf. Ψ 434. For the thought,
cf. αἴσχρος δὲ κόρος κρυπτοῦ γόριο δ' 103.

49. τητόν (able to endure): the
only occurrence of this adj.; else-
where τητόν. — μοῦρα: here only in
plural. Cf. κλώθες η 197.

50. Second half-verse as in Φ 201.
—The death of his hated enemy should
have satisfied Achilles.

51. ἔξαπτων: iterative, like ἐλκει
52. Cf. 15, X 398.
οἷς ὑμῖν ὰι τό γε κάλλιον οὐδέ τ' ἀμεινον·
μὴ ἀγαθῷ περ έόντι νεμεσοσθείομεν ἡμεῖς·
κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίων·

55 τὸν δὲ χολωσμένη προσέφη λευκὼλενος Ἡρη·
"εἰι κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρῶτοξε·
εἰ δὴ ὀμὴν 'Ἀχιλῆι καὶ Ἐκτωρ θῆσετε τιμήν.
"Εκτωρ μὲν θυντός τε γυναίκα τε θῆσατο μαζὸν·
αὐτὰρ Ἀχιλλεύς ἔστι θεᾶς γόνος, ἢν ἐγὼ αὐτὴ
60 θρέψα τε καὶ ἀτύπηλα καὶ ἀνδρὶ πόρου παράκοιτιν

52. οὐ μὴν: not at all, in truth; the opposite of ἦ μὲν, and placed first for emphasis. — κάλλιον (more creditable), ἀμεινον (more advantageous): see on Φ 437.

53. ἀγαθῷ περ έόντι: brave though he is, recognizing the heroic nature of Achilles in spite of what is said in 39 ff. Cf. μὴ δὴ οὐτως, ἀγαθὸς περ ἕως, θεοεικὴ Ἀχιλλεύς, ἐν ἐλέστε νῷφ Α 131 f. — ἡμεῖς: we gods, placed with emphasis at the close of the sentence, since νέωμαι, even εἰ άνθρώπων, was feared by the Homeric man. Cf. νέωμαι δὲ μοι εἰς άνθρώπων | ἐσεται β 136 f.

54. For now, in his fury, he maltreats even the senseless clay, i.e. the dead body of Hector (cf. 50 f.), which is now but dust and earth. This idea of the dead body is found nowhere else in Homer, but cf. Ἀλλ' ἡμεῖς μὲν πάντες ὑδρῷ καὶ γαῖα γένοντε Η 99.

55. First half-verse as in Ψ 482; second, as in Θ 484.

56. εἰ ἦ κεν καὶ τοῦτο (as in Ω 435) τεὸν ἔπος: this thing you say might be done, i.e. your proposition to steal the body of Hector might be accomplished.

57. εἰ δὴ ... ὀστήσε (see on Φ 463):

"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. ἅμαι ἐνδει τιμῆ Δ 410.

58. Εκτωρ μὲν: adverssive asyndeton. — θυντός τε: this is, of course, equally true of Achilles, but it is placed before the important thought (γυναίκα τε θῆσατο μαζὸν) as a general form of the same idea. — μαζὸν: 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 μὲ πρεσβυτάτην τέκετο Κρόνος ἄγκυλομήτης, ἀμφότερον, γενέτερον τε καὶ οὕνεκα σῷ παράκοιτοι | κέκλημαι, οὖ δὲ πάσι μετ' ἀβανάτουσιν ἀνάρτητοι Δ 50 ff.

60. ἄτυπηλα: 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 παράκοιτιν: 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.
Πηλεί, ὅσ περὶ κῆρι φίλος γένετ' ἀθανάτουσιν.
pάντες δ' ἀντιάσσει, θεοί, γάμου. ἐν δὲ σὺ τοῖς
daῖν' ἑχὼν φόρμιγγα, κακῶν ἔταρ', αἰέν ἀπιστε.'

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεῦς:

65 ᾿Ηρη, μὴ δὴ πάμπαν ἀποσκύδμαυνε θεοῖς:
oὐ μὲν γὰρ τιμὴ γε μὴ ἔσσεται. ἀλλὰ καὶ ᾿Εκτώρ
φιλτατος ἐσκε θεοὺς βροτῶν, οὐ ἐν Ῥώμ ἔσσει:
ὡς γὰρ ἐμοὶ γ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.
oὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐισθ.

70 λοιβῆς τε κυνῆς τε. τὸ γὰρ λάχομεν γέρας ἡμεῖς.

61. περὶ κῆρι (adv. and loc. dat.): exceedingly in heart. See on Φ 65, Χ 70.
62. ἀντιάσσει: the mid. occurs here only. — ἐν δὲ σὺ τοῖς: a favorite collocation (cf. Ν 829, χ 217), σὑ being inserted between the prep. and its case.
63. δαίνυο ἑχων φόρμιγγα: feasted (holding) with the lute. The same expression occurs ψ 133; cf. φόρμιγγας περικαλλος, ἤν ἐξ' ᾿Αττόλων 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 ἔταρ, referring particularly to Paris, and αἱ ἄνθρωποι (never to be trusted).
65. μὴ δὲ: do not indeed. Cf. Α 131 (cited on 58), Τ 155, Τ 200.—ἀποσκύδμαιν (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. τιμὴ: emphasized by γε, with reference to 57.—μὰ: equiv. to ὄμην 57; cf. Τ 293. — μὴ ἔσεται: sc. ᾿Αχιλῆ καὶ ᾿Εκτόρ. — καὶ ᾿Εκτόρ: 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 γ: for so indeed (he was) to me. ὃς stands for the preceding predicate φιλτατος.—ἡμάρτανε δώρων: failed in his gifts.
69 f. = Δ 48 f., where the words refer to Priam. Here we must assume an altar of Zeus ἔρχεος in the αἴλη of the palace, where Hector brought offerings. Cf. Δῶς μεγάλου ποτὲ βωμὸν ἐρχεον χ 334 f.—δαιτὸς ἐισθ: an expression transferred from human beings to gods. Cf. οὐδὲ τι βωμὸς ἐδεύετο δαιτὸς ἐισθ Α 468. See also on ψ 56.—λοιβῆς τε κυνῆς τε: drink offerings and burnt offerings, a closer definition of δαιτός.—τὸ: this, the obj. being assimilated in gender to the pred. γέρας.—ἡμεῖς (emphatic): we gods. Cf. 53.
άλλ’ ἦ τοι κλέψαι μὲν ἐάσομεν — ὀδὴ πετ ἔστιν λάθη τ’ Ἀχιλλῆσ — θρασύν Ἑκτορά. ἦ γάρ οἱ αἰεὶ μήτηρ παρμέμβλωκεν ὁμοῖος νῦκτας τε καὶ ἤμαρ. ἀλλ’ εἴ τις καλέστω θεῶν Θέτιν ἄσσον ἐμεῖν.

75 ὁφρα τί οἱ εἴπω πυκνῶν ἐπος, ὡς κεν Ἀχιλλεὺς δώρων ἐκ Πριάμου λάρχῃ ἀπό θ’ Ἑκτορά λάρχῃ.

ὡς ἐφα’ ἄρτο δὲ Ἰρις ἄελλόσμα ἀγγελέουσα, μεσσηγῆς δὲ Σάμου τε καὶ Ἰμβρον παιπαλοέσσης ἐνθοε μείλαν πόντῳ ὑπεστονάχησε δὲ λύμνη.

70 ἐδὲ μουλβδαίνη ἰκέλη ἐς βυσσόν ὄρουσεν,

71. ἐάσομεν (subjv.) : let us forbear. This meaning is found here only. — ὀδὴ πετ ἔστιν: it is in no way possible, as in Z 267.

72. θρασύν Ἑκτορά (cf. 780): the epithet may seem strangely used of the dead hero, but cf. πολλάς ὑφελίμων ψυχὰς . . . ἡμῶν A 3 f.

73. παρμέμβλωκεν: is at his side, as in Δ 11. — ὁμοίοις . . . ἤμαρ: 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 ταμή νύκτας τε καὶ ἤμαρ | ἔσεκε β 345 f.

74. εἰ τις . . . καλέσειν: clause of wish as mild imperative. Cf. ἀλλ’ εἰ τις καὶ τοῦδε . . . καλέσειν K 111, and see M. 312.

75. εἴπω: subjv. with ὁφρα after the opt. of wish. Cf. αἰ γάρ, . . . μήτηρ τις . . . φύγων . . . ὁφρα . . . νόμων Π 97—100.

76. λάρχῃ: followed by the gen. here and ε 311 only.

77—119. Iris summons Thetis to Olympus, where Zeus commissions her to induce Achilles to surrender the body of Hector.

77 = 159, Θ 409. — ἄρτο δὲ Ἰρις: as the customary messenger of the gods, Iris takes to herself at once, as was intended, the request of Zeus in 74 f. So Calchas in Δ 74 responds to the call for a seer, though his name had not been mentioned.

78. Σάμου (sc. Θηρκής): 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. ἐν’ ἀκροτάτης κορυφῆς Σάμου ὔλησσῃς | Θηρκής N 12 f., and for the whole verse, cf. μεσσήγης Τενέδου καὶ Ἰμβρον παιπαλοέσσης N 33.

79. μελανῦ: with εἰ- here only. The sea itself is not elsewhere described as μελας, but cf. μελάναι (grous black) πόντος Η 64, μελαν κύμα ε 353, μελαιναὶ φρίκα Φ 126. See on Φ 252. — ἐπεστονάχησε: this compound here only.

—λύμνη: gulf of the sea, as in Ν 21. The distance between Samothrace and Imbros is about twenty miles.

80. μουλβδαίνη ἰκέλη: the point of
comparison is the swiftness of her descent into the deep. — μολυβδαίη (cf. μόλυβδος), βυσσόν: occur here only.

81. ἀγραύλοιο: of the farmyard.
— βοῦς 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 (μολυβδαίη) was fastened to this tube (ἐμβεβαία, riding upon) as a sinker.

82. ὀμηστῆν: elsewhere epithet of dogs, birds of prey, etc., but appropriate to fishes from their habit of devouring one another. — κῆρα: death (usually of men). — κηρα φέρουσα: here only const. with ἐπὶ, — 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. ἕπε δ’ ἐνι στῆν: Thetis is ever near her son. Peleus, on the other hand, γέραι λυγρῷ | κεῖται ἐνι μεγάρους ἄρημένος Σ 434 f.

84. First half-verse as in 99. — ὀμηστήν: ἀλλια θεια: cf. θεια δέ μν (Thetis) ἀμφαγέροτο, | πᾶσα, δεῖ κατὰ βένθος ἄλος Νηρηδες ἦσαν Σ 37 f.

85. κλαῖε μόρον: κλαῖω governs an acc. of the thing here and ψ 351 f. (ἐμὸν πολυκηδα υπότων | κλαόνωσα) only; elsewhere an acc. of the person lamed. — οἷ: i.e. the sympathizing mother.

86 = Π 461 (φθόσεων).
87 = Β 790, Π 129, Α 199.
88. Θέτι: for the quantity of the final syllable, see on T 216, and cf. μήτι Ψ 315. — ἀφιτε: unchangeable; with μήδεa here only.
89 = Σ 127, T 28.
90. ἄνωγε: se. ἄθειν, which is implied in καλεῖ.
91. Second half-verse as in Γ 412. — ἄκριτα: endless.
92. Cf. 224, and εἴμι μέν, ὡσδ’ ἀλη ὅδε ἐστεαι β 318. — εἴμι μέν: yet I will go (adversative asyndeton). μέν hints at ἀκούοντα δὲ εἴμι.
ὢς ἀρα φωνήσασα κάλυμμα ἔλε διὰ θεάων κυάνεον, τοῦ δ' οὐ τι μελάντερον ἐπλετο ἔσθος.

βη δ' ιέναι, πρόσθεν δὲ ποδήνεμος ὄκεα Ἰρις ἡγεῖτ'. ἄμφι δ' ἀρα σφι λιάζετο κύμα θαλάσσης. ἀκτήν δ' ἔξαναβᾶσαι ἐς οὐρανον αἰχθήτην, εὐρόν δ' εὐρύστα Κρονίδην, περί δ' ἀλλοι ἄπαντες εἰαθ' ὄμηγερες μακάρες θεοὶ αἰὲν ἐόντες.

η δ' ἀρα πάρ δι' πατρὶ καθέξετο, εἶξε δ' Ἀθήνη.

'Ἡρη δὲ χρύσεον καλὸν δέπας ἐν χερὶ θήκεν καὶ ρ' εὐφην' ἐπέεσσε. Θέτις δ' ὠρεξε πιοῦσα. τούς δὲ μύθων ἠρχε πατήρ ἀνδρῶν τε θεῶν τε. ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ, πένθος ἀλαστόν ἔχοισα μετὰ φρεσίν' οἶδα καὶ αὐτός· ἀλλὰ καὶ ὃς ἐρέω, τοῦ σ' εἰνεκα δεύρο κάλεσσα.

93. κάλυμμα: occurs here only; elsewhere καλότρη = κρῆδεμων. See on X 406.

94. κυάνεον: sc. as garb of mourning. — ἐσθος (ἐμα, ἐνωμ): a rare word, occurring only here, and once in the Homeric Hymns.

96. ἄμφι: on both sides. — λιάζετο (impf.): parted continually. — For the second half-verse, cf. γηθοφυὴ δὲ θαλάσσα διόστατο Ν 28, περὶ δὲ σφι κύμα θαλάσσης | ἰθηνωτὸ Σ 66 f.

97. ἔξαναβᾶσαι: this compound here only. Its const. with simple acc. of limit of motion is unusual, but cf. ἀκτήν εἰσανέβαιον Σ 68. — ἐς οὐρανόν: equiv. to ὀλύμπονδε 104.

98. First half-verse as in Α 498, Ο 152.

99. Second half-verse as in ε 7, and elsewhere in the Odyssey. Cf. Ω 23.

100. πάρ 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, πάρ δὲ Δι' Κρονίων καθέξετο. — εἶξε: i.e. made room for her. So when Telemachus entered the Ithacan assembly ἔτερ δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γερῶντες β. 14.

102. εὐφην' ἐπέεσσε: cheered her with friendly words. — ὠρεξε: "handed back."

103 = X 167, a 28.

104. ἦλυθες (excl.): the verb stands first, in recognition of the fact that in spite of her grief she has obeyed his command. Cf. ἦλυθες ἐκ τολίμου· ὥς ὄφελες κτλ. Γ 428, ἦλυθες Τηλέμαχε, γυνικέριν φᾶς π. 23.

105. ἀλαστόν: 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.
ἔννήμαρ δὴ νείκος ἐν ἀθανάτωσιν ὀρώρεν Ἡκτόρος ἀμφὶ νέκι καὶ Ἀχιλλῆι πτωλιπόρθῳ·
κλέψαι δ’ ὀπτύνονσιν ἕσκοκοτον ἄργεύφοντην·
αὐτὰρ ἐγὼ τὸ ἅριός ἦν ἐν ἀθανάτωσιν ἐπιτελεῖ ταύτῃ, ἐπιτελεῖ φυλάσσων·
ἀδεὶ καὶ φιλότητα τήν μετόπισθε φυλάσσων.
αὖθις μᾶλ’ ἐστράτων ἐκθέκακα νεῖκες σφὸ ἐπίτειλον·
σκύλεσθαι οἰ εἰπέ θεοῦς, ἡμῖν ἐξοιχα πάντων
ἄθανατων κεχολωσθαί, ὅτι φρεσκόμενης
Ἡκτόρ’ ἔχει παρᾶ νυσί κορώνῳν οὐδ’ ἀπέλυσεν,
αἰ κέν πως ἐμὲ τε βεῖσθή ἀπὸ θ’ Ἡκτορά λύση.

— ἀλλὰ καὶ ὅς: “although I know that you are deeply troubled, and not in a mood for coming hither.” — τόθ: relative.

107. ἔννήμαρ: 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. — ὀρώρεν: “has been going on.”

108. Ἡκτόρος... νέκι: an unusual construction. Elsewhere νέκιστοι stands in appos. with the name. — πτωλιπόρθῳ: usually an epithet of Odysseus, but cf. Φ 560 and note.

109 = 24, with the change from ὀπτυνοκον to ὀπτύνοσιν, since the strife was not fully ended till the ransom ing of Hector. — ἄργεύφοντην: see on 339.

110. τὸ δὲ κόδος: i.e. that of voluntarily giving back the corpse. — προτιάτῳ (here only): assign.

111. αἰδῶ καὶ φιλότητα: respect and friendship. The same combination occurs Ξ 505; cf. αἴδοις τε φιλή τε Σ 425.— τῆν (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 Briareus to his rescue A 401–406.

112. First half-verse as in Δ 70. — ἐπίτειλον: i.e. convey my command.

113. σκύλεσθαι: for the (rare) inf. in indir. disc. after εἰπον, cf. έκεῖνον... λείψειν Σ 9 ff. — Second half-verse as in Ξ 257. ἐξοιχα πάντων is a frequent verse-close.


115. ἐχεῖ: holds back. — οὐδέ ἀπέλυσεν: Achilles had not indeed been asked to do so, except by Hector himself in Ξ 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. — βεῖσθη: he may be struck with (aor.) fear.
αὐτὰρ ἔγω Πριάμῳ μεγαλῆτορι Ἰριν ἐφῆσῳ
λύσασθαι φίλων ὄνοι ἵντ’ ἐπὶ νῆας Ἀχιλῆων,
δῶρα δ’ Ἀχιλῆη φερέμεν, τα κε θυμὸν ἵνῃ.

120 ὡς ἔφατ’, οὐδ’ ἀπίθησε θεά, Θέτις ἀργυρόπεζα,
βῆ δὲ κατ’ Οὐλύμπου καρῆνων αἴξασα.
ἵζεν δ’ ἐς κλισῖνιν οὐ νῖεος· ἐνθ’ ἀρα τὸν γε
ἐνδ’ ἀδίνα στενάσοντα· φιλοὶ δ’ ἀμφ’ αὐτῶν ἔταιροι
ἐσσυμένως ἐπένυαντο καὶ ἐντύνωντ ἀριστών·

125 τοῦτο δ’ ὡς λάσιος μέγας ἐν κλισίῃ ἱέρευτο.
ἡ δὲ μάλ’ ἄγχ’ αὐτοῖο καθέζετο πότινα μῆμηρ,
χειρὶ τέ μιν κατέρεζεν, ἔποσ τ’ ἔφατ’ ἐκ τ’ ὅνομαξεν·
“τέκνον ἐμὸν, τέῳ μέχρις ὀδυρόμενος καὶ ἄχειων
σῆν ἑδαί κραδίῃν, μεμημένος οὔτε τι σιτοῦ

117. ἐφῆσῳ (ἐφῆμι; cf. ψ 82): as Iris is the messenger of divine commands, the substance of the command follows at once in the infinitives, as if ἐφῆσῳ meant will send with the command that.


119. For the second half-verse, cf. T 174.

120—142. Thetis makes known to her son the command of Zeus.

120. Cf. ὡς ἔφατ’, οὐδ’ ἀπίθησε θεά,
γλαυκώτις Ἀθήνη B 166.

121 = B 167, ο 488; first half-verse as in A 44. — βῆ (aor.): started.—Οὐλύμπου: see on T 114. —ἀίξασα: i.e. with rapid flight.

122. ἵνθα: there.

123. Cf. 510, ψ 225, 695.

124. ἐπένυαντο: were occupied. — ἀριστών (breakfast): it was still morning. ἀριστών occurs elsewhere only τ 2.

125. ἱέρευτο: lay slaughtered. This plpf. form is strange, since the τ shows that neither augment nor reduplication is present.

126. So of Thetis in Α 360 καὶ ἰα πάροιθ’ αὐτοῖο καθέζετο δάκρυ χέντος. 127 = A 361, and elsewhere. — ἐπος τ’ ἔφατ’ ἐκ τ’ ὅνομαξεν: uttered a word and spoke it out.

128. τέῳ [τίνος] μέχρις (quousque tandem): instead of this combination we find elsewhere ἐς τί, as in E 465.—Second half-verse as in I 612, β 23, δ 100, ξ 40.

129. ἑδαί κραδίῃν: so of Bellerophon ἐν θυμὸν κατέδωκ Ζ 202. Cf. θυμὸν ἔδων, βρώμης δ’ οὐχ ἀπει αὐδὶ ποτήτος 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 étaiροι.

130. ἐν φιλότητι μίσηςθαί (131): so in B 232.

131. Cf. the words of the dying Patroclus to Hector ou θνην οδὸν ἄνοσον βέη, ἀλλὰ τοι Ἑρμῆς Π 852 (where the next verse = 132). — βέη (cf. βέομαι Ο 194): this form is a pres. with future meaning. See on X 431. Cf. κελευ,—δήν.

133. ἔμθεν... εἰμι: as in B 26, 63. — ἔνες: hear, apprehend.—δή (parataxis): “for.”—τὸι (ethical dat.): you must know.

134–136 = 113–115 (nearly). — ὡς: occurs only here and T 171. Here it is accented and emphatic, corresponding to ἐμε in 113.

137. δέξαι: accept, i.e. reject not the ransom which will, as a matter of course, be offered. See on Φ 99.

138. στὴν: so.—φέοι: opt. in a rel. clause, equivalent to εἰ τις φέοι. M. 305.—ἀγοῦτο (see on T 321): he may bear away. This opt., strictly of wish, is practically concessive. So εἰν.

140. τὸ δή: if really.—πρόφρονι θυμῷ: with serious intent. Cf. οὐ νό τι θυμῷ πρόφρονι μυθομαί Θ 39 f.—ἀυτός: i.e. the supreme god himself; cf. αὐτὴ 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. ἐν νηῇν ἄγορει: elsewhere νεῶν ἐν ἄγων. See on T 42.

142. πρὸς... ἄγαρεν: as in Γ 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 T 39, as well as here.
143–187. 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.
— ἀπρυτεύον: followed by εἰς, as in 289 by ἐπὶ. Cf. νήσου ἐστὶ Οὐγγίθην ὄπρονον αὐτῷ 85, ἐστίν ὄπρονοι Θεωρούμεν 37. In all these cases the verb means roused to go, sent.

144. First half-verse as in Θ 399, Λ 186, Ο 158. — βάσκ᾽ τὸν: arise and go. In this formula βάσκε indicates the start and τὸν the movement toward the goal. Cf. vade augs 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 ὄροις in B 8. — ἔδειξε Οὐλύμποι: cf. καθεὶς ἔδος Λ 406, Ἰδάκης ἔδος ν 344.

145. Ἰλιὸν δὲ: const. with ἔσων, as in ἔπαγγελσα καὶ ἔσω δ 775. These two words form a frequent verse-close, since ἔσω regularly follows its acc. after verbs of motion.

146 f. = 118 f.

148. μηδὲ τῷ: change to dir. dis-course. — ἔδρας Τραῖνο: i.e. no one of the Trojan counsellors (δημογέρωτες), as in Γ 262 Antenor went with him.

149. κῆρυξ ταῖς: 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. — ὡς κ᾿ ἱθύνοι: potential opt. in a rel. clause of purpose after the opt. of wish. See on Φ 336.

150. First half-verse as in 179, 337, 260. — ἀμαξαῖον: a four-wheeled wagon drawn by mules (324), and intended to convey the ἄποινα to the camp, and bring back Hector’s body. Priam himself rode on a two-wheeled δίφρος 322.

151. τὸν ἐκτάνει: i.e. of him whom he slew. But grammatically τὸν refers to νεκρον.

152. μελέτω: i.e. trouble him. Cf. μηδὲ τί τοι τάνατος καταδύους τότε Κ 383. — τάρβος (here only): object of terror, parallel with τάνατος.
τοίον γάρ οι πομπὰς ὑπάσσομεν ἀργεῖφοντιν, ὃς ἀξεῖ, εἰώς κεν ἄγων Ἀχιλῆς πελάσσῃ.

αὐτάρ ἐπὶν ἀγάγησιν ἔσω κλείσιν Ἀχιλῆς, οὐτ' αὐτὸς κτενεὶ ἀπὸ τ' ἄλλους πάντας ἐρύξει· οὔτε γάρ ἄστῃ ἄφρων οὔτ' ἄσκοπος οὔτ' ἄλιπτημοιν, ἀλλὰ μάλ' ἐνδυκέως ἰκεῖτο πεφηδήσεται ἀνδρός."

ὡς ἐφατ᾽, ὥρτο δὲ Ἰρις ἀελλότος ἀγγελέουσα.

160 ἤειν δ' ἐς Πριάμῳ, κίχεν δ' ἐνοπῆν τε γόνον τε· παιδεῖς μὲν πατέρ' ἀμβι καθήμενοι ἐνδοθεν αὐλῆς δάκρυσον εἶματ' ἔφυρον, ὃ δ' ἐν μέσουι γεραιός ἐντυπᾶς ἐν χλαίνῃ κεκαλυμμένος· ἀμβι δὲ πολλῇ

153. For the first half-verse, cf. τοίον γάρ οι πομπὰς ἀλ' ἔρχεται δ' 826. — ἀργεῖφοντιν: in appos. with πομπὰν. τοίον points back to the preceding sentence (cf. Φ 289), and is explained by the following rel. clause. Cf. τοίον γάρ τοι ἐγὼ πατρώῳ εἰμὶ β' 286.

154. ής: see on Χ 236. — ἄγων πελάσσῃ: cf. ἕτελασσε φέρων γ' 300. — Ἀχιλῆς: i.e. the tent of Achilles. Cf. 155.

155. ἠσώ: see on 145. ἠσώ stands before its noun also in 184, 199, Φ 125.


157 = 186. — ἄφρων: foolish. — ἄσκοπος: inconsiderate. This word and ἄλιπτημοι (cf. ἄλιπτημοι δ' 807, ἄλιπτημοι Ψ 596) occur here only. — The three adjectives cover three frequent causes of wrong-doing, — stupidity, thoughtlessness, and malice.

158. ἐνδυκέως (as in Ψ 90): carefully, with the care due to the ἱκτήματα.

159 = 77, Θ 409.

160. ἐνοπῆν: elsewhere of the out-cry of battle; here of the cry of grief (more closely defined by γόνον τε).

161. παιδεῖς μὲν: explanatory asyndeton. — παιδεῖς τκλ.: the sons and daughters of Priam had their θάλαμοι on the two sides of the court. Cf. αὐτάρ ἐν αὐτῷ (the house of Priam) | πεντάκομι έκεσαν θάλαμοι ... ἐσθα δὲ παιδεῖ | κομψύτο ... κουράου δ' ἐτέρωθεν ἐναρτᾶ ἐνδοθεν αὐλῆς | δώδεκ' έσαν τέγαι θάλαμοι Ζ 243-248.

162. δ' δέ: sc. ἔτ. — The poet in 161-166 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 ΗΣ 22-37.

163. ἐντυπᾶς (adv.): close wrapped.
κόπρος ἐν κεφαλῇ τε καὶ αὐχένι τοῦ γέροντος, τὴν ῥα κυλινδόμενος καταμήσατο χερῶν ἐβην. θυγατέρες δ' ἀνὰ δοματ' ἰδὲ νυοὶ ὡδύροντο, τῶν μιμησικόμεναι, οἳ δὴ πολέες τε καὶ ἔσθλοι χερῶν ύψῳ Ἄργειών κέατο ψυχᾶς ὀλέσαντες. στῇ δὲ παρὰ Πρίμον Δίὸς ἄγγελος, Ἦδε προσηύδα τυθόν ὕθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυνα. "θάρσει, Δαρδανίδη Πρίμε, φρεσί, μηδὲ τι τάρβει· οὐ μὲν γὰρ τοι ἐγὼ κακὸν ὀσσομένη τόδε ἰκάνω, ἀλλ' ἄγαθὰ φρονέουσα. Δίὸς δὲ τοι ἄγγελος εἴμι,

— 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 ἔλων ... κάλυψε δὲ καλὰ πρόσωπα (of Odysseus) θ 84 f. — ἀμφί (adv.): round about.

164. κόπρος: dust. Cf. 640, X 414. — κεφαλῆ τε καὶ αὐχένι: dat. of place, defining ἀμφί. Cf. ἀμφί ... | προμονοικει νεφάςφα Ν 704 f. — τοῦ γέροντος: that old king, with a tone of compassion. Cf. 577, I 469, Δ 620, where the same words close the verse.

165. καταμήσατο: here only, but cf. ἐπαμήσατο (heaped up leaves) ε 482. κατά is here used in the sense of κατά κεφαλῆς. Cf. ἀμφοτέρησε δὲ χερῶν ἔλων κόνιν αἰθαλδέασαν χεῦσο κάκι κεφαλῆς ω 316 f.

166. First half-verse as in 9. — πολέες τε καὶ ἐσθλοὶ (as in Z 452, Γ 284, χ 204): attracted into the rel. clause. 166 = N 783. — χερῶν ύψῳ: with ὀλέσαντες. This order of prep. and noun is common in this phrase.

170. τυθόν: softly, the only occurrence 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, nevertheless, greatly alarmed, as is but natural, considering his shattered nerves and consequent loss of self-control. Cf. Τ 131. — φθεγγαμένη (aor.): raising her voice. — τρόμος ἔλλαβε γυνα: as in Γ 34, Ξ 506, σ 88. — γυνα: limbs.

171. θάρσει: followed by μηδὲ τί with second inv., as in Δ 184 θάρσει, μηδὲ τί πω δειδίσειο, Κ 383 θάρσει, μηδὲ τί τοὺς ἄνατος καταθύμισο ἑστω.

172. κακὸν ὀσσομένη: foreboding evil. Cf. the same expression in a different sense Λ 105 Κάλξαντα πρώτωστα κὰκ' ὀσσομένος προσέλθειν. — τόδε: here, lit. this coming, a cognate acc. with ἰκάνω. Cf. τόδ' ἰκάνει a 409.

ός σευ ἀνευθεν ἐὼν μέγα κύδεται ἦδ' ἑλεάρει.

175 λύσαοσθαί σ' ἐκέλευσεν Ὀλύμπιος Ἐκτορά διὸν,
δῶρα δ' Ἀχιλλῆι φερέμεν, τὰ κε θυμόν ἰήνη,
οἶον, μηδὲ τίς ἄλλος ἄμα Τρώων ἔτω ἀνήρ.
κηρύξ τίς τοι ἐποιτό γεραίτερος, ὃς κ' ἰθύνοι
ἡμόνους καὶ ἀμαξάν ἑυτροχοῦν, ἤδε καὶ αὖτις
νεκρὸν ἄγοι προτὶ ἁστν, τὸν ἐκταν δῖος Ἀχιλλήος.
[μηδὲ τί τοι θάνατος μελέτω φρεσ' μηδὲ τί τάρβος.
τοῖς γάρ τοι ποιμώδος ἂμ' ἔβελται ἄργειφόντης,
ὁς σ' ἄξει, εἴως κεν ἄγων Ἀχιλῆν πελάσασθη.
αὐτὰρ ἐπὶν ἀγάγησιν ἐσώ κλισίῃν Ἀχιλῆος,
180 οὔτ' αὐτὸς κτενεῖ ἀπὸ τ' ἄλλους πάντας ἐρύει.
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκόπος οὔτ' ἄλιτήρων,
ἀλλὰ μᾶλ' ἐνδυκέως ἱκέτεω πεφυδήσεται ἀνδρός."

η μὲν ἄρ' δ' εἰποῦν' ἀπέβη πόδας ὁκέα Ἰρις,
αὐτὰρ ὃ γ' υἱὸς ἀμαξάν ἑυτροχοῦν ἡμονείην
185 ὁπλίσαι ἁνύγει, πείρονθα δέ δῆσαι ἐπ' αὐτῆς.
αὐτὸς δ' ἐσθάλαμον κατεβήσετο κηώντα
κέδρων ὄψοροφον, ὃς γλήνεα πολλὰ κεχάνειν.

174 = B 27. — σευ: depends on κύδεται, while στ arcade, while στ must be supplied with φερέμεν.
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, Ζ 202.
189. ἀμαξαν ... ἡμονείην: as in 72; cf. Ω 148 f.
190. πείρονθα: a square or round box, of basket work of willow or reeds, which was fastened upon the ἄμαξα or ἀρην, when needed, to hold the load. Cf. the sirpea, 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 6 131 as the receptacle on the chariot of Pisisstratus in which the gifts of Menelaus to Telemachus were placed.
191 = 6 99. — θάλαμον: storeroom, perhaps on the ground floor, in the rear of the women’s apartments; so apparently in 6 99, 109, 6 8 ff.
192. κέδρων: "wainscoted with cedar." — γλήνεα: treasures to please the eye. Cf. γλήνη, pupil of the eye.
ἐς δ’ ἄλοχον Ἐκάβην ἐκαλέσατο φώνησέν τε·
"δαμονή, Διόθεν μοι Ἐλυμπίος ἄγγελος ἦλθεν
λύσασθαι φίλον υἱὸν ἵοντ’ ἐπὶ νῆας Ἀχαϊῶν,
δῶρα δ’ Ἀχιλλῆι φηρέμεν, τὰ κε θυμὸν ἵνηθ.
ἀλλ’ ἄγε μοι τόδε εἰπέ, τί τοι φρέσιν εἴδησαι εἶναι;
αἶνος γάρ μ’ αὐτόν γε μένοι καὶ θυμὸς ἀνωγεν
κεῖσ’ ἴεναι ἐπὶ νῆας ἐςω στρατὸν ἤφυν Ἀχαϊῶν."

200 ὂς φάτο, κόκυσεν δὲ γυνὴ καὶ ἄμειβετο μῦθῳ.
"ὦ μοι, πὴ δὴ τοι φρένες οἴχονθ’, ἵσ τὸ πάρος περ
ἐκλε’ ἐπ’ ἄνθρωποις ξείνους ἦδ’ οἰδών ἀνάσσεις;
πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
ἄνδρος ἐς ὀφθαλμοὺς, ὡς τοι πολέας τε καὶ ἐσθλοῦς

The word occurs here only. — καθάν-
σαν: cf. Ἡ 288.

193. ἐκαλέσατο (mid.): called to
come to him.

194. δαμονή: dear one, my poor
wife. The same address is used by
Hector to Andromache at parting,
Z 486. — Ἐλυμπίος ἄγγελος: i.e. a
personal messenger from Olympus,
and so quite different from ὅσσα...
ἀλλ’ 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 ὅτι
ἐφῆσθω. Cf. ἄγγελος ἦλθε... θαρσο-
σθαι A 715.

197. First half-verse as in Α 819
and elsewhere. — τί... εἶναι: "what
does it seem to you to be?" "What
do you think of it, and what do you
advise?" Cf. τοῖτο τί μοι καλλιστον
ἐπὶ φρέσιν εἴδησαι εἶναι 11.

198. Cf. Χ 346.

199. καὶς: defined by ἐπὶ νῆας, and
still further by ἕως... 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 ο 434, 439,—a frequent
verse-close, especially in the Odyssey.

201. πὴ δὴ... οἴχονθαί: whither,
pray, have gone? See on Τ 83, 84. —
τοί: ethical dative.

202. ἐκλεό: syncopated from ἐκ-
λέει, with retraction of the accent.
Cf. ἀσοιρέω A 275. — ἐν ἄνθρωποις:
a common expression, with or without
πάντας, to express wide extent. Cf.
κλέας εἴη... πάντας ἐν’ ἄνθρωποις K 212 f.,
κλέας ἡλιασθ... πάντας ἐν’ ἄνθρωποις
A 298 f. — οἰδών ἀνάσσεις: takes the
place of a subst. or adj. in the acc.
corresponding to ἐτέοις.

203. πῶς ἡθέλεις: "how can you
desire?" Cf. 519, and πῶς ἡθέλεις
ἅλον θεϊνα τόνον Δ 26, πὴ δ’ ἡθέλεις
ὁμα πολλήν ἐπὶ γαῖαν β 364.

204. πολέας τε καὶ ἐσθλοῦς: as in
Δ 298, ο 427. The Iliad relates the
slaying, by Achilles, of Lycaon, Poly-
205 νιέας ἔξενάριζε; σιδήρειόν νῦ τοι ἦτορ.
εἰ γὰρ σ׳ αἰρήσει καὶ ἐσόφεται ὄφθαλμοίσιν
ἀμηστής καὶ ἀπιστος ἄνηρ ὁ γε, οὐ σ׳ ἐλεήσει
οὐδὲ τί σ΄ αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν
ἡμενοί ἐν μεγάρῳ. τῶ δ᾿ ὅς ποθὶ μοῦρα κραταῖν

210 γενομένοι ἐπέννυσε λίψ, ὅτε μν τέκων αὐτή,
ἀργυπόδας κύνας ἄσαι, ἔων ἀπάνευθε τοκῆνων,
ἄνδρι πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἐχοιμι
ἐσθέμεναι προσφύσα: τὸτ' ἄντιτα ἔργα γένοιτο
παιδὸς ἐμοῦ· ἔπει οὐ ἐκ κακιζόμενον γε κατέκτα,

doros, and Hector, besides several illegitimate sons of Priam, and the
capture of Isus and Antiphus Λ 112.

205. σιδήρειόν νῦ τοι ἦτορ: cf. X 357, and κραδὴ σιδηρῆ ἐ 283; also
illi robur et aes triplex | circa pectus erat Hor. Carm. i. 3. 9 f.

206. αἰρήσα, ἐσόφεται: ‘prothysteron.’ — ἐσόφεται ὄφθαλμοισιν: shall
behold you with his eyes. Cf. ἐσοφομαί ὄφθαλμοισιν Ε 212.

207. ὀμηστής: see on 82. Here
of Achilles to indicate his passionate
thirst for vengeance. Cf. the expres-
sion in 41, and wishes like that in
X 346 f. — ἀποτος: untrustworthy,
faithless. — δ’ γε ... αἰδέσεται (208):
as in X 123 f. — For the thought, cf.
44, and X 419, according to which it
appears that a chief motive for the
αιδέσεται is the age of the suppliant.

208. νῦν δὲ: nay, rather, in con-
trast with the above-mentioned pur-
pose of Priam to go to Achilles, and
the fears that resulted from it. — κλα-
ίωμεν (pres. subjv.): let us continue to
weep. — ἀνευθεν: sc. νεκρῷ, and cf.
X 86 ff., 352, 508.

209. ἡμενοι ἐν μεγάρῃ (as in τ 322,
φ 100): a closer definition of ἀνευθεν,
and in contrast with Priam’s purpose.
— άς: thus, explained by ἄσαι 211,
as in 525 by ἵωεν. — ποθι: πο. —
μοῦра κραταῖν: see on Τ 477.

210 = Τ 128 (nearly), where see

211. ἀργυπόδας: here only. — For
the thought, cf. ὃς ἀρ’ ἐμέλλετε τῇλε
φίλων καὶ πατρίδος αἷς | ἄσειν ἐν Τροή
tαχέας κύνας ἀργυτί δημότι Λ 817 f.

212. κρατερῷ: violent (where cen-
sure is implied). — μέσον (pred.): to
its center. — ἐχοιμ: would that I could.
See X 346 f., with notes.

213. προσφύσα: “biting into it.”
Cf. διὰς ἐν χεῖλεσι φόντες a 381. — ἀντι-
τα ἔργα: acts of retribution. Cf. παλι-
νίτα ἔργα γενέσθαι a 379, ἄντιτα ἔργα
tέλεσθη ρ 51. — γένοιτο: potential
opt. without ἄν. See on Τ 321.
This const. is rare after a clause of
wish.

214. παιδὸς: obj. gen. with ἄντιτα
ἔργα. — ἐπεὶ κτλ.: explains and ex-
cuses this outbreak of passionate
hatred. — κακιζόμενον (here only):
had Hector met death like a coward,
Hecabe could more easily have par-
215 ἄλλα πρὸ Ἑρών καὶ Ἑρωνάδων βαθυκόλπων ἐστεώτ’, οὔτε φόβου μεμνημένον οὔτε ἀλεωρῆς.

216 τὴν δ’ αὐτὴ προσέπτεσε γέρων Πρίαμος θεοειδής.

220 εἰ μὲν γὰρ τίς μ’ ἀλλος ἐπιχθόνιον ἐκέλευεν,

221 ἡ οἱ πάντες εἰσὶ θυσικοὶ ἡ θερῆς,

222 ἰεσθός κεν φαίμεν καὶ νοσφιξόμεθα μᾶλλον.


216. ἐστεώτα (with synizesis): holding his ground, in a ‘pregnant’ sense, contrasted with κακιόμενον, and explained by the following participial clause. Cf. οὔτε γὰρ ἐξοπλων φυγέων δύνατ’ οὔτ’ ἀλέσθαι Ν 436. — ἀλεωρῆς: retreat, but in M 57 and O 533 protection.

218. ἔθλοντα: who am decided, adversative to κατερύκανε (which occurs here only). — αὐτῷ: 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. ὅρνις (here only with ἦ) κακὸς: an ill omen, the only instance in Homer of this metaphorical sense of ὅρνις. But cf. εἰς οἰωνὸς ἄρωτος, ἀμφισθαί περὶ πάτρης Μ 243. — ἐν μεγάροις: closely connected with ὅρνις, in contrast with ordinary omens, which usually appeared in the open air, and might be expected at the outset of a journey. — ὁδὸν με πείθει: for you will not persuade me. The same verse-close in Ζ 360.

220. ἀλλὸς ἐπιχθόνιον: a mortal, on the other hand (see ΗΑ. 705; G. 966, 2), in contrast with θεῷ 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. ἐπιχθόνος is a subst. nowhere else in the ΙΙΙαδ. Cf. ἐπιχθόνιον τεν ἄκουσα πρ 115. — ἐκέλευεν: see on Τ 273. — For the thought, cf. εἰ μὲν τίς τὸν ἐκεῖνον Δαναῶν ἄλλος ἐνιστεν ἵπποις κεν φαίμεν Β 80 f.

221. θυσικός: (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 μάντες. Cf. Δειώ-

222. We should say that it was a deception, and turn away from it the rather. — ὄσθος: sc. on the part
νῦν δ' αὐτὸς γὰρ ἀκουσά θεοῦ καὶ ἑσθέδακον ἄντην,
εἰμι, καὶ οἷς ἀλιον ἐπος ἐσσεται. εἰ δὲ μοι αἴσα
τεθνάμεναι παρὰ νυσίν Ἀχαϊῶν χαλκοχιτώνων,
βούλωμαι· αὐτίκα γὰρ με κατακτείνειεν Ἀχιλλεὺς
ἀγκάς ἐλόντι ἐμὸν νιόν, ἐπὶ θν γόου ἐξ ἔρων εἴην.”

ἡ καὶ φωριαμῶν ἐπιθήματα καλὺ ἀνέωγεν·
ἐνθεν δῶδεκα μὲν περικαλλέας ἐξελε πέπλους,
δῶδεκα δ' ἀπλοῦσας χλαίνας, τόσους δὲ τάπητας,

of the seer or priest. — κεῖν 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 (εἴμαι). Cf. νῦν δ' ἐμπυγ ἕαρ δῆρες ἐσπασάνυν Μ 326. — αὐτός: in distinction from hearing by the mediation of a seer or priest (“with my own ears”).

224. See on 92. — οὖν ἀλιον (to be taken together): fulfilled. — ἔτος: i.e. εἴμι.

225. τεθνάμεναι: to lie a corpse, perf. of a continuing state. See on X 96, and cf. πεφάσθαι 254. This expression is more forcible than ἀποθανέων, and is effectively contrasted with βούλωμαι (226) of the apodosis. Cf. βουλομην κ' ἐν ἐμοῖα διακτάμενος μεγάρων | τεθνάμεν ἡ τάδε . . . ἕργον ὀράσαι π 106 f.

226. βούλωμαι: 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-

νιεν: opt. of concession. Cf. αὐτίκα τεθναίνην Σ 98.

227. ἀγκάς ἄλοντα: cf. ἀγκᾶς ἐλὼν η 252. The partic. contains the condition which must be fulfilled before κατακτείνειεν holds good. Cf. ἑβαίνα μὲ καὶ λίποι αὐλῶν η 224. For the partic. limiting αὐτίκα, cf. αὐτίκ' ὁδεῖς I 145, αὐτίκα ἄρα στρεφθέντος Π 308. — ἔτην . . . ἔτην: for the opt., see on T 208.
— ἐξ ἔρων ἔτην (τημ): cf. the frequent ἐξ ἔρων ἐντο at the close of the description of a meal (Α 469); also Ψ 14, 108, 153.

228. φωριαμῶν: elsewhere o 104 only. — ἐπιθήματα (τήμ): here only.

229. First half-verse as in χ 144.
— ἐνθεν: demonstrative. — ἔλη: took out. See 275 f. — πέπλους: (probably) coverlets, as in 796, and ἄμφι δὲ πέπλου πέπτανται Ε 194 f. The garments are apparently not mentioned till 231.

230 = ὁ 276. — ἀπλοῦσας χλαίνας: single mantles, which were wrapped a single time about the body, in distinction from διπτυχον π 224, or χλαίναν . . . διπλήν τ 225 f. (See on διπλακα Χ 441.) — τάπητας: worked coverlets or rugs of woolen, which were spread over the ρήγα (cushions) to make the bed softer. Cf. 644 ff.
όμηρος Ιλιάδος Ω.

τόσσα δὲ φάρεα καλά, τόσους δ’ ἐπὶ τούτοις χιτῶνας, [χρυσοῦ δὲ στῆσας ἐφερεν δέκα πάντα τάλαντα,]

ἐκ δὲ δύ’ αἰθωνας τρίποδας, πίσυνας δὲ λέβητας,

ἐκ δὲ δέπας περικάλλες, ὁ Θηρίκες πόρον ἄνδρες

ἐξεσθην ἐλθόντι, μέγα κτέρας· οὐδὲ νυ τοῦ περ

φεισατ’ ἐνὶ μεγάροις ὁ γέρων, περὶ δ’ ἦθελε θυμῷ

λύσασθαι φίλον νυόν. ὁ δ’ Τρώας μὲν ἀπάντας

ἀιθώνας ἀπέεργεν ἐπεσο’ αἰσχροῖσιν ἐνίσσων·

“ἐρρετε, λωβητήρες ἑλεγχεῖς· οὐ νυ καὶ ὑμῖν

οἴκοι ἐνεστί γόος, ὅτι μ’ ἠλθετε κηδήσουτε;”

231 = ω 277. — φάρεα: large cloaks, probably of linen. Cf. μαλακὸν ὅ εἰς

δυνα χιτῶνα | . . . περὶ δὲ μέγα βάλ

λετο φάρος Β 42 f., ἀμφὶ δὲ μιν φάρος

καλὸν βάλεν ἢδε χιτῶνα γ 467. — ἐπὶ:

besides.

232 = Τ 247 (almost), where see

note.

233. Cf. ἐπ’ ἀθρόου τρίποδας . . .

ἀθώνας δὲ λέβητας ἐείκοσι 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.

234. First half-verse as in Λ 632

(nearly). — Θῆρικες: allied with the

Trojans. Cf. αὐτὰρ Θῆρικας ἦγ’ Ἀκάμας

καὶ Πελοος ἤρως, in the catalogue of

Trojan forces, Β 844.

235. οὐσίν (cf. οἰσίμ): on an em-

bassy; cognate acc. with ἐλθόντι. Cf.

οὐσίν . . . ἠθέν’ ὀφθαλμὸς ϕ 20. — οὐδὲ

νυ τοῦ περ: not even this indeed.

236. φεισάτο: cf. the periphrasis Χ

243 f., and φειδῶ . . . γίγνεσθαι Η 409 f.

— ἐνὶ μεγάροις: the treasures stored up

in the palace are thought of. — περὶ

. . . θυμῷ: as in Φ 65, where see note.

237–238. 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

θάλαμος (191), through the front part

of the palace into the court. He

wishes to see (248 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 usu-

ally harnessed. He finds here a num-

ber of Trojans obstructing the hall,

whom he drives out, and then calls to

his indolent sons (248 ff.). — αἰσχρο-

σιν: abusive. The old king is almost

beside himself with grief.

239. ἔρρετε: cf. Χ 498. — λωβητήρες

ὁλεγχεῖς: wretched scoundrels. Cf.

Β 275, where Thersites is called λωβη-

τήρα. — οὐ νυ καὶ ὑμῖν: see on 33.

240. ὅτι: that, giving the reason

for asking the question. See on Φ 411.

— μὲ κηδήσουτε: to vex me by your

annoying presence.
ὁ ὄνοσασθ’, ὅτι μοι Κρονίδης Ζεὺς ἀλγε’ ἐδωκεν, παίδ’ ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὦμες· ἐπετεροὶ γὰρ μᾶλλον Ἀχαϊῶν δὴ ἔσεσθε κείνου τεθυτῶτος ἐναιρέμεν. αὐτὰρ ἐγὼ γε,

πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε ὀφθαλμοῖσιν ἱδεῖν, βαίνῃ δόμον Ἀιδος εἰσώ.”

ὃ καὶ σκηπανίω διεπ’ ἀνέρας· οἱ δ’ Ἰδαί ἥξω σπερχομένου γέροντος. ὁ δ’ νιάσιν οὐσιν ὀμόκλα, νεκεῖν Ἕλενόν τε Πάρμν τ’ Ἀγάθωνα τε δίων

Πάμμονά τ’ Ἀντίφονόν τε βοήν ἀγαθόν τε Πολίτην Δηήφοβόν τε καὶ Ἰππόθουν καὶ Διόν ἀγανόν.

ἐννέα τοῖς ὁ γεραῖος ὀμοκλήσας ἐκέλευεν.

“σπεύσατε μοι, κακὰ τέκνα, κατηφόνες· αἰθ’ ἁμα πάντες

241. ὁ ὄνοσασθ’: did you, pray, count it little, and so have come to trouble me still more? Cf. ὁ ὄνοσαι, δι’ τοι βλεπον 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 451.

242. ὀλέσαι: in that I have lost, inf. epeexegetical of ἀλγεα 241. — γνώσεσθε: will (come to know) learn by the most painful experience what you too have lost in Hector (τὸν ἄριστον).

243. ἐπετεροί: for the personal const., see on Τ 265. — μᾶλλον: the more (with ἐπετεροί). Cf. ἔχθατος ... μᾶλιστα B 220. — ἰδ’: now, i.e. hereafter.

244. αὐτὰρ ἐγὼ γε: but as for me indeed.

246. βαίνῃ (opt. of wish): let me go.

— For the second half-verse, cf. ἔβη δόμον ὁ Ἀιδος εἰσώ λ 160, κατέβην δόμον Ἡμὸς εἰσώ ψ 252.

247. First half-verse as in Ν 59. σκηπανίω occurs in these two places only. — διέπ_: moved through. Cf. κορανέων διπε στρατον Β 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: τε is placed third because the two previous words form a single idea. Cf. θεῶν χαμά (on the ground) ἐρχόμενον τ’ ἀνθρώπων Ε 442.

251. Ἰππόθουν: a Pelasag 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).

— ὀμοκλήσας: with loud cry. See on Τ 365, and cf. Ψ 452.

253. σπεύσατε: refers to the command given in 189 f., but not yet carried out. It is repeated in 263 f. — κατηφόνες (here only): shameful men. Cf. Χ 293, and κατηφείη Ρ 556.
'Εκτορός ὠφελεῖ ἀντὶ θοῦς ἐπὶ νησὶ πεφάσματι.

255 ὦ μοι ἐγὼ πανάπτυμος, ἐπεῖ τέκον νίας ἄριστος
Τροίη ἐν εὐρεῖᾳ, τῶν δ’ οὐ τινὰ φημὶ λελεῖθαί,
Μῆστορα τ’ ἀντίθεον καὶ Τρώιλον ἰπποχάρμην
"Εκτορά θ’, ὦς θεὸς ἐσκε μετ’ ἄνδράσιν, οὐδὲ ἐφ’ ἐκεῖν
ἀνδρός γε θυντοῦ πάις ἔμενεν, ἀλλὰ θεοῦ.

260 τοὺς μὲν ἀπόλεος’ "Ἄρης, τὰ δ’ ἐλέγχεα πάντα λελεπταί,
ψεῦσται τ’ ὀρχησταί τε, χοροτυπίσοιν ἄριστοι,

254. "Εκτορός: placed before (and separated from) its prep. (ἀντὶ) for pathetic emphasis in contrast with πάντες. Cf. τὰ σε πρωτὶ φασιν 'Αχιλλῆς δεδιδάξαθαι Λ 831, where πρωτὶ must be const. with 'Αχιλλῆς. — πεφάσματι: lie dead. Perf. as in 225, where see note. Cf. τρεῖς ἔνας ἀντὶ πεφάσματι Ν 447, Προβορνιορος ἀντὶ πεφάσματι Σ 471. 255 = 493 (nearly). — πανάπτυμος: occurs in these two places only. For similar formations, cf. 540, X 490. — For the second half-verse, cf. ἦ τε ἐπιὶ δὴ τέκον νιὸς ἄριστος τε κρατερὸν τε Σ 55. 256 = 494. — Τροίη ἐν εὐρείᾳ (as in α 62, and elsewhere in the Odyssey): const. with ἄριστος. — τῶν 64: beginning of the apodosis. — φημὶ: the force of this verb varies with the context. It may be threatening (I warn you), joyful (I boast), or, as here, regretful (alas! I must say it).

257. Μῆστορα, Τρώιλος: not mentioned elsewhere in Homer. The fate of Troilus is beautifully described by Vergil (Aen. i. 474–478), and he is a favorite character in later myths. Cf. Shakspere's Troilus and Cressida.

258. θεὸς ἐσκε: cf. of Moses 'he (i.e. Aaron) shall be to thee (i.e. Moses) instead of a mouth, and thou shalt be to him instead of God.' Exodus iv. 16. — οὖθεν: 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 οὐ γὰρ πω ἱδομὴν . . . ἄνδρα ἐν τοσαῦτα μέριμνα (terrible deeds) . . . μητέροιικεια, | δοσ’ "Εκτορὶ τραβες . . . [αυτως (i.e. though a mere mortal)], ὅπως θανάτους φιλος ὃτε θεοὶ Κ 47–50.

260. τοὺς . . . "Ἄρης: these words resume the thought of 256, preparing for the contrast following. Cf. υ 181 f. — τὰ: spoken with a gesture. — ἐλέγχεα: coward, oppressor. Cf. the taunt of Thersites ὥ πέποντες, κακ’ ἐλέγχεα Β 236. — πάντα: in contrast with οὐ τινα 256.

261. ψεῦσται (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 υπέφθαλοι καὶ ἀποτοῦ Γ 106. — ὀρχησταί: in contrast with brave warriors. Cf. φαλὴ ... χορῶν κῆρεσθαι (of Paris) Γ 392 ff., οὐ μᾶς ἐς γε χορὸν κῆρετ' ἐλθέμεν, ἀλλὰ μάχεσθαι Ο 508. — χοροτυπίσοιν (here only) ἄρτοις: heroes in the dance, “carpet-knights,” a strengthened repetition of ὀρχησταί. See on
 Homer's Iliad, Book XXIV.

ἀρνῶν ῃδ' ἐρίφων ἐπιδήμιοι ἄρπακτήρες.
οὐκ ἄν δὴ μοι ἀμάξαν ἐφοπλίσασθε τάχιστα,
tαῦτά τε πάντ' ἐπιθείτε, Ἧνα πρῆσσωμεν ὁδοίο;”

265 δὲ ἔφαθ', οἴ δ' ἀρά πατρὸς ὑποδέισαντες ὀμοκλῆν
ἐκ μὲν ἀμάξαν ἄειραν ἐντροχον ἠμονείν
καλὴν πρωτοπαγή, πείρινθα δὲ δήσαν ἐπ' αὐτῆς,
καδ' ἄπο πασσαλόφι ζυγὸν ἱρεον ἠμόνειον,
πῦξιν ὀμφαλον, εὖ οἰκήσεσθαι ἄρηρος,

X 52. For χορο-, see on Φ 190, and
cf. ὀδοκέρων 376, Πυλοιγενεῖς Ψ 303.
262. First half-verse as in ι 220,
ρ 242, τ 398. ἐπιδήμιοι: emphatic,
since robbers usually ἄλογοι... κα-
κόν ἀλλοδαποῖς φέροντες γ' 73 f. 
Cf. δη-
πομβάρως βασιλεύς Α 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.—ἄρπακτή-
ρες: here only.

263. οὐκ ἄν... ἐφοπλίσασθε: a
question may have the force of an ur-
gent command. A gentler tone is in
Nausicaa's request to her father οὐκ
ἄν δὴ μοι ἐφοπλίσασθεις ἀπῆρν; § 57.—
tάχιστα: this word betrays the old
king's impatience at the indiffERENCE
of his sons.

264. ταῦτα: the gifts for Achilles,
though the dem. is unexpected, since
the gifts are still in the βαλάμοι. 
Cf. 275. — Second half-verse as in ο 219;
cf. ἵνα πρῆσσοιν ὁδοίο γ 476. — ὁδοίο:
see on X 23.

265. Cf. Ψ 417, 446, and δὲ ἔφαθ',
oi δὲ ἄρκατος ὑποδείσαντες ὀμοκλῆν Μ 413.
266. ἐκ δὲιραν: lifted out, sc. from
the stand on which the wagon was
kept when not in use. Cf. ἄρματα
δ' ἄμ βωμοῖς (stand) τίθει Θ 441. The
sons had therefore made no move as
yet to obey the command of 189 f.—
Second half-verse as in 189, § 72.

267. For the first half-verse, cf.
dήφοι | καλὸν πρωτοπαγεῖς Ε 193 f. —
πρωτοπαγῆ: put together for the first
time.—πείρινθα: see on 190.—See on
Τ 393.

268. For the first half-verse, cf.
καδ' ὑὲ τασσαλόφι κρέμασθαι φόρμυγγα
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 al-
most next neighbors of the 'Everol (in
Paphlagonia), where was the home of
mules. Cf. εἶ 'Ευρώλ, θεὸν ἠμόνων
γένος Β 852. — ὀμφαλῶν: with a knob
in the middle of the upper side of the
yoke, which served to hold the yoke
270 ἐκ δ’ ἐφερον ξυγόδεσμον ἀμα ξυγῷ ἐννεάπτηχυ. καὶ τὸ μὲν εὼ κατέθηκαν ἐξεστω ἐπὶ ῥυμῷ, πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἐστορι βάλλουν, τρῖς δ’ ἐκάτερθεν ἐδησαν ἐπ’ ὀμφαλόν, αὐτὰρ ἑπειτα ἐξεισὶς κατέθηκαν, ὅπο γλωξῶν δ’ ἐκαμήλα.
275 ἐκ θαλάμου δὲ φέροντες ἐξεστῆς ἐπὶ ἀπόνης νήσεον Ἑκτορῆς κεφαλῆς ἀπερείσι’ ἀπωὶα, ζεύξαν δ’ ἡμῶνς κρατερώνυχας ἐντεσεργοῦσ.

strap in place. See on 273 f.—όληκεσσαν: rings (or hooks) on the upper side of the yoke, through which the reins ran.

270. ξυγόδεσμον: the yoke strap, by means of which the yoke was made fast to the pole.

271. τὸ μὲν: i.e. the yoke.—οὐ: carefully.

272. πέζῃ ἐπὶ πρώτῃ: at the forward end of the pole, which was mounted with metal.—κρίκον (circus): yoke ring, under and opposite the ὀμφαλὸς 269, i.e. at the middle of the lower side of the yoke, and probably movable. This was pushed (ἐπιβάλλειν) over the πέζα and the nail or peg (ἐστωρ) thrust through a perpendicular hole in the πέζα, in such a way that the upper half of the ring lay behind the point of the ἑστωρ and the lower half in front of it.

273 f. τρῖς δ’ ἐκάτερθεν ἐδησαν: sc. as obj. ξυγόδεσμον, which was brought in 270, along with the yoke (the periodic structure, which began in 271 with τὸ μὲν, and which would require τὸ δὲ here, is abandoned). This yoke strap was laid with its middle point on the lower side of the πέζα, in front of the κρίκος. The two ends were then brought over crosswise, to right and left respectively (ἐκάτερθεν), to the knob (ἐπ’ ὀμφαλόν), then wound around the knob and drawn down again to the pole, and wound around it in turn (κατέθηκαν). —ἐξεισᾳ [ἐξῆς]: in order, —corresponding to ἐκάτερθεν. After this process had been three times repeated the unused ends of the strap were twisted under the point (γλωξῶν) of the ἑστωρ, which was probably provided 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 object of this whole arrangement was to prevent the pin from flying out, and the yoke from moving to right or left with the tugging of the mules.

275. Cf. ἐκ θαλάμου φέρει... | καὶ τὴν μὲν κατέθηκεν ἐξεστω ἐπ’ ἀπόνης ζ’ 74 f.—φέροντες: pres. partic. of continued action.


277. Cf. ζεύξεν δ’ ἡμῶνς κρατερώνυχας ζ’ 253. —ἐντεσεργοῦσ (here only): working in harness, i.e. drawing. For the form of this word, see M. 124 f.
toûs pòte Priamôw Mysôî dósan áglalâ ðôra.
îppous ðé Priamôw ùpagon õynôv, õvs õ geraíðs
aúòs ëxîwv àttíallaev ëùèstî ëpî fàntî.

280 ðw mèn õzeûnûsßhîn ën dòmamos õûpëlósw
kôrûx kai Priámos, ðûkûvâ ðrësî ìû.photos'ëxôntes·
àgûxûlûn ðé ðf' ìûlîë 'Ekàbê tetînôtî ðûmûô
ôiûn ëxîwv' ën ðêrî melûfrôna ðeûterèfîin

285 ÷ùwèw ën ðépàï, ðôfà ðeûwûntî kûùtûn.
stê ð' îppîwv prôpàraiðvê, ëtos ð' õfàt' ëk ð' õnûmàxêv·
"tê, ðpeûíwv ðî ðaðrî, kai ëûçêo ðûkàd' ìkêsthai

278. Mysôî: see on 269. They lived south of the Propontis, and
eastward from the Ææsus, toward
Bithynia. — dòsan áglalâ ðôra: a
common verse-close. Cf. 534, Ï 381,
867, Æ 84.
279. Cf. Ï 291. — îppous: here
steeds (not chariot), as appears from
the following clause.

280. Cf. ðòîs ðèn têssaràs aúòs ëxîwv
àttíalla' ëpî fàntî ð 271. — aúòs: for
himself, for his own use. — ñûxîw: keep-
ing, in contrast with dòsan 278. For
this meaning, cf. ð 271 just cited, and
îppous ð' aúòs ëxîw ð 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. õzeûnûsßhîn: were busy with
the harnessing of both vehicles. — ðî
dòmamos õûpëlósw (as in ð 333) : i.e. in
the court, before the gateway. Cf.
232.

282 = 674. — kôrûx: for his name,
see 325, and cf. kôrûx 'Iðaûos Ï 248.
Idaeus was apparently the most es-
temed 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 ð 353 (almost).
283. First half-verse as in ð 67, and
elsewhere in the Odyssey, a common
verse-beginning. — tetînôtî ðûmûô: as
in Æ 555, Ï 604.
284 f. = o 148 f. (with slight dif-
ference).

284. melûfrôna: (having a heart of
honey) honey-sweet, mellûtûm ãni-
um habentem.

285. ðêrî: see on X 314. — ðeû-
ùûntî: contains the leading idea.
See on Ï 109. The dual includes
the herald also as a participant in the
journey, though Priam performs the
libation (287, 306). ðeûùûntî (like ðeû-
ùûntûn) is used of a libation before a jour-
ney or on retiring to sleep.

286. Cf. Ï 582, and stê ð' aúòs
prôpàraiðvê, ëtos ð' õfàt' ëk ð' õnûmàxêv
ð 297.

287. For the first half-verse, cf.
ðîs ðpeûíwv ðî ðaðrî ð 259. — tê: see
on Ï 618. — ìkêsthai: the subj. is to
be taken from ëûçêo. Cf. ëûçêoûn . . .
peûíwv ð 183 f.
ἀψ ἐκ δυσμενέων ἀνδρῶν, ἔπει ἄρ σὲ γε θυμὸς ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.

290 ἀλλ' εὐχευ σὺ γ' ἐπείτα κελαινεφεῖ Κρονίων Ἰδαίῳ, ὃς τε Τροίην κατὰ πᾶσαν ὀρᾶται, αἰτεὶ δ' οἰωνόν, ταχὺν ἄγγελον, ὃς τε ὁ αὐτῷ φίλτατος οἰωνῶν καί εὗ κράτος ἐστὶ μέγιστον, δεξίων, ὄφρα μὲν αὐτὸς ἐν ὀφθαλμοῖσι νόησας τῷ πίσυνοι ἐπὶ νῆας ἵς Δαναόν ταχυπόλων.

εἶ δέ τοι οὐ δώσει ἐὸν ἄγγελον εὐρύστα Ζεὺς, οὐκ ἂν ἐγώ γε σ' ἐπείτα ἐποτρύνουσα κελοίμην

288. ἐκ: from the midst of, as in 397. — ἄρ: as it seems. — γε: emphasizes σὲ in contrast with ἐμεῖο 289.

289. ὀτρύνει ἐπὶ νηάς: without infinitive. See on 143. — μὲν (see on X 13): certainly.

290. εὐχευ: placed before the pronoun for emphasis. Cf. ἀλλὰ σὺ γ' εὐχευ i 412. — σὺ γ' ἐπείτα: refers back to 288. — Second half-verse as in Α 397, Z 267.

291. Ἰδαίῳ: according to Θ 48, Zeus had a grove and altar on Mt. Ida, and in Π 604 a priest of Idaean Zeus is mentioned. Cf. 308. For Κρονίων | Ἰδαίῳ, see on Τ 358. — Τροίην: city and region. — κατὰ... ὀρᾶται: with the secondary idea of protection. Cf. ἔφι ἵπποτέλων Ἑρμήν καθορ只需要ν ἰαμ N 4.

292. ταχὺν ἄγγελον: cf. κίρκος, Ἀττάλλωνος ταχὺς ἄγγελος ο 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.

— γε: change from ὁς 292 to the pers. pron., as in Α 78 f. ὃς μέγα πάρτων | Ἀργείων κρατεῖ καὶ οἱ πελώνται Ἀχαϊοι. See § 1 d; ΗΑ. 1005; G. 1040. — κράτος ἐστὶ μέγιστον: as in Β 118 and elsewhere. Cf. rerum cui prima potestas Verg. Aen. x. 100.

294. δεξίων (pred. to οὐκ ὁδείς 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). — αὐτός: i.e. with your own eyes; cf. 223. — εὖ ὀφθαλμοῖσι: before your eyes, of that which happens in the sight of any one. Const. with νόησας, as in ἐνθητευ... ὀφθαλμοῖσιν O 422.

295. τῷ: the dem. not merely resumes μὲν 294, but sums up the content of the whole clause μὲν... νόησας, — “this bird of omen which you have seen.” — πῖππυνός: for the long ultima, cf. χωμενός, ἐτείς ὡ 603.

296. οὐ δώσει: see on Τ 129.

297. Cf. οὐκ ἂν ἐγώ γε σε μὴν ἀπορρᾶσαντα κελοίμην I 517.
νῆας ἐπ’ Ἀργείων ἴεναι, μάλα περ μεμαώτα.

τὴν δ’ ἀπαμειβόμενος προσέφη Πρίμαμος θεοειδής.

300 "ἀ γύναι, οὐ μὲν τοι τόδ’ ἐφιεμένη ἀπιθήσω.

ἐσθλὸν γὰρ Διὸ χεῖρας ἀνασχέμεν, αἰ κ’ ἐλεήσῃ.

ἡ ρὰ καὶ ἀμφίπολον ταμίην ὀτρυν’ ὁ γεραιὸς

χερσίν ὑδρὶ ἐπιχειῶα ἄκηρατον. ἡ δὲ παρέστη

χέρνιβον ἀμφίπολος πρόχοδον θ’ ἀμα χερσίν ἐχουσα.

305 νυφάμενος δὲ κύπελλον ἐδέξατο ἦς ἀλόχοιο.

εὔχετ’ ἐπειτα στὰς μέσῳ ἔρκει, λεῖβε δέ οἰνον

οὐρανὸν εἰσανδῶν, καὶ φωνῆσας ἔτος ηὐδα.

“Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,

δός μ’ ἐσ’ Ἀχιλλῆς φίλον ἐλθεῖν ἡδ’ ἐλεεινῶν,

310 πέμψον δ’ οἰωνόν, ταχύν ἀγγελον, ὦς τε σοὶ αὐτῷ

φιλτατος οἰωνῶν καί εἰ κρατος ἐστί μέγιστον,

298. Second half-verse as in Ζ 375, P 181.

300. τοι τὸδ’ ἐφιεμένη : cf. Ψ 82.

301. ἱσθλόν: it is good. — Δι χεῖρας ἀνασχέμεν: see on T 254. Cfr. εὐχετ’ χείρας ἀνασχώς Α 450, Δι χείρας ἀνασχέως Ζ 257. — αἰ 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 ζ 198. — ἀμφίπολον ταμίην: the same expression in π 152.

303. For the first half-verse, cf. χερσὶ δ’ ἀνίστωσιν Δι λείβειν ἄλθοσα οἶνον | ἄξωμαι Ζ 268 f. — ἄκηρατον (here only): pure, apparently the same word as ἄκρητον, i.e. unmixed.

304. χέρνιβον: basin, elsewhere λέβης.

305. ἀλόχοιο: gen. of separation with ἐδέξατο. See HA. 750; G. 1130, 1; and cf. παιδὸς ἐδέξατο χειρὶ κύπελλον Α 596.

306 = Π 231. — ἔρκει: here, too, the poet implies that an altar of Zeus ἔρκειος stood in the middle of the court. Cfr. Διὸς μεγάλου ποτὶ βωμὸν ἐρκεῖον χ 334 f., πλοῦν μηρ’ ἐκαίε ... αἰθής ἐν χρήσι Α 773 f.; also aedibus in mediis nudoque sub aetheris axe | ingens ara fuit Verg. Aem. 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 Π 232.

308 = Γ 276, 320, Η 202. — Ἰδῆθεν: Zeus was worshipped on Mt. Ida as a national divinity. Pious minds sought the divinity in the nearest surroundings, and especially on mountain tops. See on 291 and Χ 171.


310–313 = 292–295, with slight changes.
δεξιῶν, ὕφα μῦν αὐτὸς ἐν ὀφθαλμοῖς νοῆσαι
tῷ πίσωνος ἐπὶ νῆας ἵω Δαναῶν ταχυπόλων.

ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλευ μητίετα Ζεὺς.

αὐτή δ' αἰετῶν ἢκε, τελειότατον πετεινῶν,
μόρφων θηρητήρ', ὅν καὶ περκνόν καλέουσων.
οὐση δ' ὑψορόφου θύρη θαλάμου τετυκαί
ἀνέρος ἀφνειοῦ, ἐν κλῆσ' ἀραρυία,
tόσο' ἀρα τοῦ ἐκατέρθεν ἔσαν πτερά. εἰσατο δὲ σφιν

320 δεξιὸς αἴγας ὑπὲρ ἄστεος. οἱ δὲ ἱδόντες
gῆθησαν καὶ πᾶσιν ἐνι πρεσὶ θυμὸς ἰάνθη.

σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσετο δίφρον,
ἐκ δ' ἑλασε προθύρου καὶ αἰθούσης ἐρίδουτον.

314 = Π 249, ν 102. — ἐφατ' εὐχό-
μενος: analyzes the action according
to its form and its substance.

315 = Θ 247. — τελειότατον: bringing
surest fulfilment, i.e. most trust-
worthy, because its appearance gives
the surest pledge of the fulfilment of
a wish. But see on 34.

316. μόρφων (cf. ὀρφίων, dusky):
the dark one, a special kind of eagle,
with the appos. θηρητήρα as in Φ 252,
where see note.—περκνόν: dark spotted
(cf. ὑποπερικάζειν, to turn dark, η 126),
another name for the same variety
of eagle. Cf. ἄρκτον θ', ἢν καὶ ἄμαξαν
ἐπικλήσων καλέουσιν Σ 487.

317. θύρη (sing.): door with a
single wing. — θαλάμου: treasure
chamber, with ὑπορόφου as in 192,
β 337.

318. ἀνέρος ἀφνειοῦ (as in ξ 200):
added merely to make the poet's pic-
ture more distinct.—ἐν κλῆσι' ἀραρυία:
well furnished with bolts. For the pl.
κλῆσι, cf. δχῆσις Φ 537. Usually but
one κλης 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. — εἰ-
σατο (ὀρώ; cf. ἐδον): with a partic.
(ἀῖδας 320) as in ἔσατο γὰρ οἷ | πόσον
ἐπικλάζων ε 283 f.

320. δεξιὸς (see on 294): pred. with
ἀῖδας, as in δεξιῶν ἤπατ β 154, δεξιὸς ἦτας
ο 164. — οἱ θεί: refers to the same per-
sons as σφιν in 319. — οἱ θεί . . . ιἀνθη
(321): as in ο 164 f.

321. ιἀνθη: was cheered (warmed),
the opposite of βλέψαει or ἔρρυγει.

322. Second half-verse as in Θ 44,
N 26. — For the two vehicles, cf. 277–
281.

323 = γ 498, ο 146, 191 (almost).
— προθύρω: here the gateway from
the street into the court. Cf. Τ 212,
X 71. — αἰθούσης: the pillared portico
of the αὔλη, which extended on both
sides of the gateway. The αἰθούσα
HOMER'S ILIAD, BOOK XXIV. 335

πρόσθε μὲν ἰμῖον ἔλκον τετράκυκλον ἀπήνην,
tὰς Ἰδαίας ἔλαυνε δαίβρων, αὐτὰρ ὅπισθεν ἵπποι, τοὺς ὃ γέρων ἐφέπων μάστιγι κέλευν καρπαλίμως κατὰ ἁστυ. φίλοι δ' ἄμα πάντες ἐποντο πόλει οἴοφυρόμενοι ὃς ῥεὶ θανατόνδε κιόντα.
οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
oἱ μὲν ἄρ' ἁφορροῖ προτὶ Ἰλιον ἀπονέοντο,
pαῖδες καὶ γαμβροὶ, τῷ δ' οὐ λάθον εὐρύστα Ζήν
ἐς πεδίον προφανέντε. ἰδὼν δ' ἐλέησε γέροντα.

δόματος, on the other hand, was opposite, in front of the entrance to the men's apartments. Cf. T 11. — ἐριδοῦτο: loud resounding.

324. τετράκυκλον: only here and i 242 (τετράκυκλοι).

325. Ἰδαίας: see on 282. — δαίβρων: this word usually means warlike in the Iliad (cf. T 267, Ψ 405); here prudent, which seems to be the regular meaning in the Odyssey. Cf. Ἰδαίας, πετυμένα μήδεα εἰδὼς Η 278.

326. ἵπποι: sc. a verb of motion from ἔλκος 324. — ἱφτων (see on T 357): driving after, behind the mule cart. Cf. Παρτόκλει ἀφείη . . . ἵπποι II 724, 732. — μάστιγι κέλευν: as in ψ 642.

327. κατὰ ἁστυ (see on ϕ 607): down through the city, from the Acropolis to the Scaean gate. Cf. 329, and ἐκτυμένας κατ' ἀγώνας Ζ 391. — φίλοι: more closely defined in 331. — ἀμα πάντες ἵπποι: as in Α 424.

328. πόλη οἴοφυρόμενοι (as in υ 221): with many lamentations. — ὡς κτ.: with a partic., to show that the action compared is only hypothetical. GMT. 475, 869. Cf. ὡς κτ. τῇ ἐδών ἐδών ἐδότα Π 192. See on T 17,

X 150. — κιόντα: pred. with the obj. of οἴοφυρόμενοι.

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 πόλεως κατέβαν ω 205. — κατέβαν: κατά with reference to the elevated situation of the city; usually with ἐκ πόλεως, but cf. καταβήσατε διήρου Ε 109. — The dactylic rhythm in this verse is expressive, though not necessarily intentional.

330 = Τ 313 (almost). See on Φ 456. — οἱ μὲν: the φίλοι of 327, and explained in 331. — ἀπονέοντο: frequent at close of verse, with lengthened initial syllable. § 41 g.

331. Ζήν [Δία]: acc. from Ζής (which is to Zeos as Achilles to Ἀχιλλεύς), as in Θ 206, Ζ 265, each time at close of verse. See on T 362.

332. For the first half-verse, cf. ὡς κτ. πόλεον προφανέντε Ρ 487, προφανέντε ἀνὰ πτολέμοιο γεφώρας Θ 378.
336

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ω.

αἶφα δ' ἀρ' Ἐρμείαν νῖον φίλου ἀντίου ηώδα.

"Ἐρμεία, σοὶ γάρ τε μάλιστα γε φίλτατον ἔστιν
ἀνδρὶ ἐπαιρήσασι, καὶ τ' ἐκλατεῖς, ὁ κ' ἐθέλησθαβάσκ' ἵθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
ὡς ἀγαγ', ὡς μῆτ' ἀρ τις ὑδη μῆτ' ἀρ τε νοῆσῃ
τῶν ἄλλων Δαναῶν πρὶν Πηλειώναδ' ἱκέσθαι."
μτρόσια χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ἕγρην ἃτί' ἐπ' ἄπειρον γαῖαν ἀμα πνοῆς ἀνέμου· εἶλετο δὲ ράβδον, τὴ τ' ἀνδρῶν ὄμματα βέλγει, ὅν ἑβέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἑγεῖρεν.

345 τὴν μετὰ χερσίν ἔχων πέτετο κρατύς ἀργείφωντης. ἀκα δ' ἄρα Τροίην τε καὶ Ἐλλήσποντον ἰκανεν, βῆ δ' ἰέναι κούρφω ἀσυμμεμηρὶ ἑοκώς, πρῶτον ὑπηνήτη, τοῦ περ χαριστάτη ἠβη. ὁι δ' ἐπεί οὖν μέγα σῆμα παρέξ Ἰλοιο ἐλασσα, στησαν ἂρ' ἡμιόνους τε καὶ ἰππους, ὀφρα πίοιεν.

341. ἀμβρόσια: divine, immortal.
— χρύσεια: a divine possession and hence of the most precious material.
— φέρον: were accustomed to bear him.
— ἕγρην: (the moist) the sea. Fem. adj. as substantive.

342. ἄκα: 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. ἔδ: lengthened by 'position' (ῥάβδον). — ράβδον: his staff, or magic wand, from which he is called χρυσόφρατ. — θυγευα: charms, i.e. closes. Cf. 445. — τῇ τ' ἀνδρῶν . . . ἑγεῖρε (344): as in ω 3 f.

344. τοῖς ἔδ: but others.

345. πέτετο: this is perhaps the germ of the later myth that the πέδιλα of Hermes were winged.

346. Cf. Ψ 2.

347. ἀληρμηνητηρ (here only, but cf. ἀληρμηνηται θ 258, judges): a princely youth. So Athena, in ν 223, assumes the form of a youth παναράσωφ, οτὸ τ' ἄνδρων παιδείς ἡσιν. The dat. is in appos. with κοῦρφω.

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 ἠβην εἶναι τοῦ ὑπηνήτου, ἤν νῦν Ἀλκιβίδης 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 sublime alis sive aequora supra | seu terram rapido pariter cum flamine portant; | tum virgam capit; hac animas ille evocat | Orco | pallentis, alias sub Tar- | tara tristia mittit, | dat som- | nos adimitque, et lumina morte | resignat.

349. σῆμα Ίλου: this was in the midst of the plain between the ships and Troy, and near the θροσκόμω πεδίον of Τ 3. Cf. Ἑκτωρ μὲν μετὰ τῶν, δοὺς βουλησφόροι εἶσθιν, | βουλὰς βουλέσαι | θελον παρὰ σῆματι Ίλου Κ 414 f.
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλθε γαῖαν.
τὸν δὲ ἐξ ἀγχυμόλοιο ἴδων ἐφράσσατο κῆρυξ
Ερμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·
"φράξεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκαί.
ἀνδρὶ ὀρῶν, τάχα δὲ ἀμμῆ διαρραίσεσθαι ὦν.
ἀλλ᾽ ἄγε δὴ φεύγωμεν ἐφ᾽ ἵππων, ἦ μν ἐπείτα
γούνων ἀφάμενοι λιτανεύσομεν, αὐτὶ κ᾽ ἐλεήσῃ.”
δὲ φάτο, σὺν δὲ γέρωτι νόος χύτο, δεῦιδε δὲ αἰῶνῶς,
ὁρθαὶ δὲ τρίχες ἐταῦν ἐν γυμνυταις μέλεσον,
στῇ δὲ ταφῶν· αὐτὸς δὲ ἐριοῦνος ἐγγύθεν ἐλθῶν,

351. ποταμῷ· i.e. the Scamander, which they crossed at the ford. — δὴ
γὰρ καὶ κτλ.: the coming on of darkness is not mentioned in order to ac-
count for their stopping at the ford, as we might infer from γὰρ, but to ex-
plain how they dared to pass the ford at all, for in so doing they reached
the Greek side, which was unsafe and perilous for them (304 f.). Here only
had they need of escort, and hence Hermes appears as soon as they cross
the ford, and withdraws again when Priam has reached the river on his return (692 ff.). — ἐπὶ κνέφας ἦλθε: here only with γαῖαν dependent upon it.
352. ἐξ ἀγχυμόλοιο· with ἰδὼν. Elsewhere the adv. ἀγχυμόλον alone
is used. — ἰδὼν ἐφράσσατο: the her-
ald notices Hermes first because he is in front with the mule wagon
(324 f.), and because Priam is too deeply absorbed in his own grief to
notice anything about him.
353. φάτο φάνησέν τε· as in δ 370, where ἔτος precedes φάτο.
354. φράξεο· take heed. — φραδέος: careful, the only occurrence of the
simple adjective. — ἔργα τέτυκαί:
there is need (there are deeds for us to
do).

355. τάχα· soon. — διαρραίσεσθαι
(pass.)· be torn to pieces. A strong ex-
pression, under the influence of terror.
356. ἐφ᾽ ἵππων· on the chariot,
leaving the mule wagon and the treas-
ures to their fate. Cf. ἀλλ᾽ ἄγε δὴ
χαζώμεθ᾽ ἐφ᾽ ἵππων Ε 249. — ἐπείτα: if
we do not flee, then. See on Τ 120,
and cf. ἢ κεῖ ἐνι νῆσοι... πέσωμεν,
... ἢ κεῖν ἐπείτα· πᾶρ ἰνηγὸν ἐλθον ἀπή-
μονες Ν 742 ff.
357. γούνων ἀφάμενοι· cf. Φ 65.
358. σὺν... χύτο· [συνεχόθη, χέω]:
cf. μὴ μοι σύνχει διόμι Ι 612, ἀλλ᾽ ὁδ
σύνχει θυμὸν Ν 808.— δεῖδε δ᾽ αἰῶνα: the
same verse-close in Ν 481, 168, σ 80.
obstupui, steteruntque comae Verg. Aen. iii. 48, arrectaeque
horrors comae ib. iv. 280.— ἐν
γυμνυταις μέλεσον: on his supple
limbs, i.e. on his whole body. Cf. οὐ
gὰρ ἐμὴ ἢ ἔσθ᾽ ῥήσθ᾽; οὐ πάροι ἐσκεν ἐνι
γυμνυταις μέλεσον Α 688 f., and in
the Odyssey.
360. στῇ δὲ ταφῶν· as in Α 545,
Π 806. — στῇ: stopped. — αὐτὸς· lim-
χείρα γέροντος ἐλών ἐξείρετο καὶ προσέειπεν:
"πῦ, πάτερ, ὅδε ἵππους τε καὶ ἡμιώνους ἰθύνεις
νύκτα δὶ ἀμβροσίην, ὅτε θεὶ εὐδοςοι βροτοί ἄλλοι;
οὐδὲ σὺ γὺ ἑδεισα μένεαι πνείοντας 'Αχαίοις,
οἱ τοι δυσμενεῖς καὶ ἀνάρσιοι ἐγγὺς ἔασιν;
τῶν εἰ τίς σε ἴδουτο θοήν διὰ νύκτα μέλαιναν
tοσσάδε ὀνειατ' ἀγοντα, τίς ἀν δὴ τοί νόσος εἴη;
οὔτ' αὐτὸς νέος ἐσσὶ, γέρων δὲ τοι οὖτος ὅπηδει,
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπὴν.

370 ἀλλ' ἔγω οὐδέν σε ἰδεῖν κακά, καὶ δέ κεν ἄλλον
σεῦ ἀπαλεξησαίμι· φίλω δὲ σε πατρὶ ἔισκω."
τὸν δ' ἠμείβετ' ἐπειτα γέρων Πρίμοις θεοειδῆς.

self, i.e. of his own accord, without
waiting to be addressed by Priam. —
ἐρωτόμη: see on 335, and T 34. This
word occurs as a subst. only here and
440.

361. Second half-verse as in E 756.
363 = K 83, 386 (with ἄφαντον for
ἀμβροσίην). — δι λυ: at the time when.
The customary order of things is put
in contrast with the present exception.
Hence εὐδοσοι (are wont to sleep) is
placed first with emphasis.

364. οὐδὲ σὺ γὺ ἑδεισα: a question
expressing surprise. Cf. οὐδὲ σὺ γὺ
ἔγαγος ν 299. — μένεαι πνείοντας (as in
B 536, Γ 8, Λ 508): inspired with
(breathing) might. Cf. spirare Mar-
tem, amorem.

365. δυσμενεῖς καὶ ἀνάρσιοι (as in
ξ 85): two synonyms to strengthen
the idea. ἀνάρσιος occurs nowhere else
in the Iliad. The adjectives are
attracted into the rel. clause.

366 = 653; second half-verse as in
K 394, 468. — θοήν, 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. —
ὀνειατα: treasures, — though else-
where the pl. of this word refers to
food and drink. — τίς ἀν δὴ τοί νόσος
εἴη: "how would you feel then?"
Cf. quis tibi tum, Dido, cer-
iv. 408.

368. οὔτε, δι: cf. οὔτε ἀρ πω ἡών,
ἔτι δὲ . . . νέοι H 433, and Ω 185, 430.
— γέρων: pred. with οὖτος. — οὖτος:
see on κείνος T 344.

369 = π 72, φ 133; cf. T 183. —
ἀπαμύνασθαι: inf. with νέος κατι. See
HA. 952; G. 1526. — τίς: repeats ἄ-
δρα. — χαλεπὴν (aor. subjv.): (be-
comes hostile) "begins hostilities."

370. οὐδέν (adv.): in no way. —
καὶ δι: nay, even.

371. ἀπαλεξησαίμι: const. with τι-
νός τινα, as in X 348. — φίλω: my dear.
The explanation of this follows in 398.
372 = 386, 405, 552, 659.
"οὔων τι τάδε γ' ἔστι, φίλον τέκος, ὡς ἀγορεύεις.

άλλ' ἐτι τις καὶ ἔμειο θεών υπερέσχεθε χείρα,

375 ὃς μοι τοιόνδ' ἦκεν οὐδοπόρον ἀντιβολήσαι,

αἰσθιόν, οἰοὶ δὴ σὺ δέμας καὶ ἔδος ἀγητός,

πέπνυσαι τε νόφ, μακάρων δ' ἕξεσσι τοκήνων."

τὸν δ' αὕτε προσέπεπ διάκτορος ἄργειώνης·

"ναὶ δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῖραιν ἔεπες.

380 ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
HOMER'S ILIAD, BOOK XXIV.

381. ἡ: 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, 0 159. — The hint here given is seized by Vergil, — hunc Polydorum auri quondam cum pondera magni in infelix Priamus furtim mandarat alendum | Threicio regi Aen. iii. 49 ff.

382. First half-verse as in ξ 231, ν 220; second, as in ν 364. — ἵνα περ: where indeed, with the subj. in a fut. sense, so that the rel. clause expresses purpose. This illustrates the manner in which ἵνα (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 κτλ.: “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. σὸς 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 (Γ 146 ff.) been in plain sight of the Greek army, it was natural enough that he should be recognized. — μάχης ἐπεδέωτ’ 'Αχαῖοι: i.e. he was not behindhand in combat with the Achaeans. 'Αχαῖοι depends on μάχης. Cf. Ψ 484, 670.

387. First half-verse as in Ζ 123, Ο 247. — τίς ὅσ: 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. ὢς (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. — ἀπότρομον: here only in the Iliad. Cf. ἀμορφος 778.
"πειραὶ ἐμεῖο, γεραῖε, καὶ εἴρεαι Ἐκτόρα δίον·
tῶν μὲν ἐγὼ μᾶλα πολλὰ μάχῃ ἐν κυδιανείρῃ ὀφθαλμοῖσιν ὄπωσα, καὶ εὖτ' ἐπὶ νησίν ἐλάσσας Ἀργείους κτείνεσκε δαίξων δρέει χαλκῷ, ἡμεῖς δ' ἐσταὸτες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
eία μάρνασθαι, κεχολωμένως Ἀτρέων·
tοῦ γὰρ ἐγὼ θεράτων, μία δ' ἣγαγε νησὶς ἐνεργής·
Μυρμιδόνων δ' εἴξεμι, πατὴρ δὲ μοι ἐστι Πολύκτωρ.
ἀφνείοις μὲν ὡς γ' ἐστί, γέρων δὲ δὴ ὡς σύ περ ὅδε,
ἐς δὲ οἱ νῖες ἐάσων, ἐγὼ δὲ οἱ ἐβδομός εἰμὶ·
tῶν μέτα παλλόμενος κλήρῳ λάχου ἐνθαδ' ἐπεσθαί.

390. Cf. 433. —πειραὶ 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 πειραὶ, in the sense “and you inquire concerning your son.” But at the same time, by the introduction of the name Ἐκτόρα δίον Hermes anticipates a part of his answer. εἴρεαι is const. with an acc. of person, as in εἴρομενα παῖδας Z 239, φυλακᾶς δ' ἐς εἴρεαι K 416.


392. ὀφθαλμοῖσιν: emphasizes διώκα, in contrast with mere hearsay. — καὶ εἴτε κτεί.: and also when, corresponding to the preceding μᾶλα πολλά. — ἐπὶ νησίν ἐλάσσας: cf. νησίν ἐπὶ γλαφυρῷσιν ἐλαυνόμεν ὀκτάς ἐποιοῦσιν O 259.

394. ἡμεῖς... θαυμάζομεν (as in B 320): a paratactical clause defining εἴτε... κτείνεσκε. It stands in contrast with μάχῃ ἐν κυδιανείρῃ 391, and marks the Myrmidons as idle spectators, since ἑσταότες θαυμάζομεν here involves the idea of inactivity.

395. μία (as in 66): the same. — νησὶς ἐνεργής: the same expression occurs μ. 160, π. 322. — The whole verse is intended to prove the close relation claimed in θεράτων.

397. Cf. ἐς Θάκης γένος εἰμὶ, πατὴρ δὲ μοι εἰσὶν Ὀδυσσέας ὁ 267. — Πολύκτωρ: the second part of this word contains the stem of κτέαρ, κτῆμα (possession), from κτάομαι.

398. ὅδε (dem.): “like you who stand before me.” Cf. κρίτη σ' ἀφαίνοντα κιχῆσομαι, ὡς νό τέρ ὅδε B 258.
— This remark, too, is designed to win the confidence of Priam. Cf. 371, 486 f.

399. ἔσων: are still at home. So of the four sons of Agamemnon (π. 17 ff.) only one had sailed to Troy. Cf. also Ψ 297.

400. μέτα: see on Φ 458. — λάχου: this implies that every family was expected to furnish a soldier for the king’s army, so that in case a man
nun δ' ἡλθον πεδίννα ἀπὸ νηῶν. ἠθέθεα γὰρ
θῆσονται περὶ ἁστυ μάχην ἑλκοπτε Ἀχαιοὶ.
ἀσχαλώσει γὰρ οἵδε καθήμενοι, οὐδὲ δύναται
ἰσχεὶ ἐσομένους πολέμου βασιλῆς Ἀχαιῶν.”

405 τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής.
“εἰ μὲν δὴ θεράπων Πηλημάδων Ἀχιλῆος
εἶς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
ἡ ἐτὶ παρ' νῆσαν ἐμός πᾶς, ἥε μιν ἤδη
ἡς κυσίων μελεθηκεν ταμῶν προοδικεὶν Ἀχιλλεὺς.”

410 τὸν δ' αὐτέ προσέλευπε διάκτορος ἀργεὐφόντης.
“ὁ γέρων, οὐ πο τὸν γε κύνες φάγον οὐδ' οἰωνοι,
ἀλλ' ἐτὶ κείνος κεῖται Ἀχιλλῆος παρὰ νῆ
αὐτῶς ἐν κλισίῃ. δυνασκάτη δὲ οἱ ἡς
κειμένω, οὐδὲ τί οἱ χρῶς σήτεται, οὐδὲ μιν εὐλα

had several sons the decision between
them might be made by lot.

401. nun δ' ἡλθον (as in a 194): from
what follows it would seem to be as-
sumed that he was sent out as a scout.

402. θήσανται μάχην: will set the
battle in array. Cf. πόλον καὶ δῆμον
ἐκεῖνο Π 158, where, however, a dat.
follows (ἀνδρᾶς δυσμενεσσαί), while here
the local designation peri ἁστυ (round
about the city) appears instead. — ἐλ-
κοπτεῖ: bright-eyed. Cf. δόμεναι ἐλι-
κώπτει κοβρην Λ 98.

403. οἴδαι: here, with καθήμενοι in
the sense lying inactive.

404. ἀσυμμένοις: in their eagerness.
To be const. closely with τοχεῖν. Cf. ὁν
εῶς ἔθελον Πήλων ἐκτέρσει B 132 f. —
τολέμον: gen. of separation with τοχεῖν.

406. ei μὲν δῆ: if really.

407. οἷς [ei]: seems weak in this
position, but cf. ἐν ποντῷ δήμῳ | eiς ἡ ἐν
Τρωγ Π 514 f. — ἄγε δῆ: introduces the
apodosis after ei μὲν δῆ κτλ. Cf. ei μὲν
δὴ θεὸς ἐσι... ei δ' ἄγε μοι κτλ. Π 831 f.
— πᾶσαν... κατάλεξον: as in ρ 122.

Cf. πᾶσαν ἀληθείην μνήσομαι λ 507.

408. ἤ, ἤ: εἰς: cf. 381 ff.

409. μελειωτὶ ταμῶν: once in the
Odyssey in the form dia melieioti ta-
mwos, and once with τάμως. Cf. i 291.

412. κείνοι: see on T 344.

413. αὐτῶς: (as before) unchanged.
Cf. αὐτῶς ἦς ται (of Penelope) ρ 336 f.,
oυ πω μίν (i.e. Laertes) φασιν φαγίμεν
τ 143. — εν κλισίῃ: in the region of
the tents, i.e. in the camp. Cf. 18.
— δυνασκάτη δὲ οἱ ἡς (sc. ἑστι): cf.
Φ 80 f., and for the designation of time,
see on Ω 31 and 107. — ei: with καιμένος
414, to fix the time (see on Ψ 109),
as in ἡμῶν δ' εὐναυτῷ... ἐναυτῶς ἐνθάδε
μακαρεσσι B 206 f., τῷ δ' ἢδη δεκάτη
... πέλεν ἢς οἰχομένῳ τ 192 f.

414. οὖδέ τι: and yet not at all. —
For 414 f., cf. T 25 ff., X 509. These
ἐσθονος', αἱ πά τε φῶτας ἀρηφάτους κατέδουσιν.
η μὲν μὴν περὶ σήμα ἐσθονος ἐτάρονο φίλοιο
ἐλκει ἀκηδέστως, ἡς ὅτε διὰ φανήρα,
οὐδὲ μὴν αἰσχύνει. θηρίον κεν αὐτὸς ἐπέλθων,
οἴον ἔρησθες κείται, περὶ δ' αἴμα νένπται,
οὐδὲ ποθι μαρός· σὺν δ' ἐλκεα πάντα μέμυκεν,
ὀσσ' ἐτύπη· πολεῖς γὰρ ἐν αὐτῷ χαλκὸν ἐλασσαν.
ἄς τοι κηδενται μάκαρες θεοὶ νῖος ἑσος
καὶ νεκυός περὶ ἐόντος, ἐπεὶ σφι φίλος περὶ κηρί.
ἀς φάτο, γῆθησαι δ' ὁ γέρων καὶ ἀμείβετο μύθω.

"ὡ τέκος, ἢ ὁ ἀγαθὸν καὶ έναίσιμα δώρα διδοῦναι

verses are said to have been wittily applied by Goethe to Homer himself, wounded and mangled by his critics.

415. αἰ ... κατέδουσιν: as in T 31.

416. Cf. 16.

417. First half-verse as in X 466 (almost). — ἀκηδέστως: see on Φ 123.
— ἡς: placed before the conj. for emphasis. — διὰ: 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. — θηρίον κεν: you would behold with astonishment.
— αὐτὸς ἐπέλθων: coming in person to the place referred to. This is a frequent verse-close in the Odyssey.
Cf. ὧν ὀφθαλμος θήρας αὐτὸς ἐπέλθων β 246.

419. οἶον ἱερὸς: how wonderfully (devo) fresh, referring to quality, not degree. Cf. Ψ 188 ff. — αἷμα (acc.): const. with περὶ ... νένπται. See on Φ 123, and cf. μὴν ... ἀπονίησετε τ 317 with ἀπονίησετε ... βρότον ω 189. This, too, is by the intervention of Apollo.

420. μαρός: here only, but cf. μάρθην αἰματι Δ 146. — μέμυκεν: another miracle, since wounds upon a corpse do not usually close.

421. διησα: cognate acc. retained with the passive (H.A. 725 c; G. 1239). For the corresponding active const., cf. ἔκοις ... τὸ μὴν βᾶλε Πάνδαρος Ε 795. — πολεῖς γὰρ κτλ.: cf. Χ 371. — ἐν: const. with ἔλασσαν. — αὐτῷ: i.e. his body. See on Τ 284.

422. ἰησος: your valiant. Cf. Τ 342 and note.

423. φίλος: sc. ἰη.

425. ἢ ρ' ἀγαθόν: verily then it is good, a conclusion drawn from what Priam has just heard. Cf. ἀγαθὸν καὶ νυκτὶ πιθέσαν Π 282, ὡς ἀγαθὸν καὶ παιδὰ ... λειτέσαν γ 106. — καὶ (with δῶρα): sc. besides other things which are due them. — διδοῦναι: here only, for διδοῦσαν. Cf. ζυγυρύμεν Π 145, τυσήμεναι (with note) Ψ 83. The pres. inf. of verbs in -μεν is rare in Homer.
ἀθανάτοις, ἐπεὶ οὖ ποτ' ἐμὸς πάις, εϊ ποτ' ἔην γε,
λήθεω δ' ἐν μεγάρουι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοις περ αὐτῇ.
ἀλλ' ἄγε δὴ τὸ δέξαι ἐμεῦ πάρα καλὸν ἀλεισον,
αὐτὸν τε ὅνται, πέμψον δὲ με σὺν γε θεοῖσιν,
ὡφρα κεν ἐς κλισίην Πηλημάδεω ἀφίκωμαι.”

tὸν δ' αὔτε προσέειπε διάκτορος ἀργείφωνης·
“πειραὶ ἐμεῖο, γεραιέ, νεωτέρου, οὔδὲ με πείσεις,
δὲ μὲ κέλεα σέο δώρα παρέξ Ἀχιλῆα δέχεσθαι.

tὸν μὲν ἐγὼ δείδοικα καὶ αἰδέομαι περὶ κήρι
συλλεῖν, μὴ μοι τί κακὸν μετόπισθε γένηται.
σοὶ δ' ἀν ἐγὼ πομπὸς καὶ κλυτὸν Ἀργος ἰκόμην,

426. α' ποτ' ἔην γε: if ever indeed he was (my son), a frequent expression of painful recollection of a happiness which has passed away. The past good fortune of the speaker, as he is affected by the sorrowful feeling of the moment, appears like a dream, and he almost doubts its reality. So Helen of her deserted husband (II 180), and Telemachus of his absent father (o 268).

427. λήθεω' ἐνι μεγάρουι θεῶν: especially at meal time, as Eumæus odde συβότης λήθεω' ἔπ' ἀθανάτων η 420 f., but also at other times; cf. X 170 f., with note.

428. ἀπεμνήσαντο (here only): ἀπὸ involves the notion of recompense. — θανάτοιο: const. with atôyn, and cf. μοῖρα θανάτου β 100. — Second half-verse as in 750.

430. αὐτὸν: (me) myself. — πέμ-
ψον·δὲ: epexegetical of ἔναν. — σὺν
γε θεοῖσιν: a pious formula as in at
κε θεοὶ γ' ἐθέλωσι ε 169.

433. Cf. 390. — νεωτέρου: hence likely to act unwisely. — οὔδὲ με πεί-
σεις (see on 219): parenthetical here, as in 360. Elsewhere this expression concludes the thought. Cf. μη...κλέ-
πτε νῦν, ἐπεὶ οὖ παρελεῖναι οὔδὲ με πεί-
σεις Α 131 f.

434. κλεια (with synizesis): coincident with πειρα. — στο: gen. of source with δέχεσθαι. — παρέξ Ἀχι-

435. τὸν: const. with συλλεῖν 436.
— δείδοικα καὶ αἰδέομαι: cf. αἰδέομαι καὶ δείδα ρ 188, αἰδοίς τε δείνθι τε Γ 172, αἰδός καὶ δόσ ο 657 f.

436. συλλεῖν (here and E 48 only): ῥοδ, “defraud.” — μετόπισθε: here of time, as in Τ 308, where see note.

437. ἰν: with ἰκόμην. — κέ: with the supposition contained in καὶ... κλυτὸν Ἀργος, “even if it should be necessary to go to Argos.” Cf. ἄλλον μὲν κεν ἐγὼ... ἰεία κατενήσαημαι, καὶ ἀν ποταμοῖο ἰέθερα Σ 244 f. But see GMT. 225 b; M. 382 ad fin. — Ἀρ-
γος: i.e. the Pelasgian Argos, the
ἐνδυκέως ἐν νηθ ὦσθ ἡ πεζὸς ὁμαρτεῖν·
οὐκ ἀν τίς τοι πομπὸν ὑνοσάμενος μαχέσαιτο·"

440 ἡ καὶ ἀνατίζασ ἐριούνιος ἁρμα καὶ ἱπποῦς
καρπαλίμως μάστυγα καὶ ἡνία λάζεω χερσίν,
ἐν δ᾽ ἐπνεοῦς ἱπποῦσι καὶ ἡμιόνοις μένος ἡ.
ἀλλὰ ὅτε δὴ πύργους τε νεὼν καὶ τάφρον ἱκοντο,
οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
τοῖσι δ᾽ ἐφ᾽ ὑπνον ἔχευε διάκτορος ἀργειφόντης
πάσιν, ἀφαρ δ᾽ οὐξε πύλας καὶ ἀπώσεν ὀχήσας,
ἐς δ᾽ ἄγαγε Πριάμιον τε καὶ ἀγλαὰ δῶρ᾽ ἐπ᾽ ἀπήνης.
ἀλλὰ ὅτε δὴ κλισίθην Πηλημάδεω ἀφίκοντο

home of Achilles, as would be expected in the mouth of a Myrmidon.
438. ἐνδυκέως: see on 158. — ὁμαρτεῖν: with synizesis.
439. οὐκ ἄν . . . μαχέσαιτο: a para-
tactical apod. to the supposition in-
volved in 437 f. Cf. ἦ ρά νό μοι τι πίθων . . . τλαίθε κεν κτλ. Δ 98 f. — οὐκ ἄν: corresponds to σοι δ᾽ ἄν 437, and
is placed first in its clause for em-
phasis. — πομπὸν: i.e. μέ. — δνοσά-
μενος (cf. 241): despising. — μαχέσαιτο
(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-
self as a god.
440. ἀνατίζασ: elsewhere used ‘ab-
solutely,’ but here with an acc. (ἀρμα καὶ ἱπποῦς) depending on ἁρμά. — ὄριθο-
νιος: cf. 360.
441 = P 482.
442. Cf. ὁς εἰπὼν ἱπποῦσιν ἐνεπνεο-
σεν μένος ἢ ἔ P 456.
443. πύργους: fortifications, i.e.
the wall and towers (cf. πύργους ὑψη-
λοὺς, εἰλαρ νηῶν τε καὶ αὐτῶν λ 338),
which had apparently been restored,
after their breach by the Trojans in
Μ.—πύργους . . . καὶ τάφρον: though
they reached the trench first, yet the
wall would be the first to strike the
eye as they approached.
444. οἱ δὲ (beginning of the apod-
osis): defined by φυλακτῆρες, who are
supposed to be on the inner side of the
wall, at the closed (446) gate, and not
as in the Πρεσβεία (I 87, 87), between
the wall and ditch. — πονέοντο: with
περὶ, as in περὶ δεῖπνον . . . πέντε π 624.
445. Cf. 343. So Athena μνητή-
ρεσιν ἐπὶ γλυκὸν ὑπνον ἔχευν β 395.
446. καὶ ἄπωθεν ὄχησα: expands and explains ὄτε. 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 ὄχησα M 121.
447. Πριάμιον: still upon his chariot.
448. Cf. οἱ δὲ ὅτε δὴ κλισίθην Νηλη-
δέως ἀφίκοντο Λ 618. — ὅτε: the ex-
pected apodosis appears in 457, with
δὴ ὁ οὗτος, as often.
449. ποίησαν: a plpf. would be used in English. HA.837; cf. G.1261. The short ultima shows a neglect of the digamma of ἀνακτε, as in T 67.

450. ἀτάρ κτλ.: here the rel. const. is dropped, and an independent clause begins. — ἔφεσαν: sc. as obj. κλαιέτην. — This is the first time the poet gives any description of a κλαιή. 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. οἷκον 471, ἄλογα 673.

451. ὀροφον (here only): a kind of reed. The word is allied to ἔφεσε (cf. 450), and may be translated thatch. — λαμπωνέθιν: here only.

452. ἀμφί: round about the κλαιή. — οἴ: for him, repeated in ἀνακτε. — μεγάλην αὐλήν: cf. ἔνθα οἱ αὐλῆ ὡς ψηλῆ δέθισαν, ... | καλῆ τε μεγάλη τε ἐξ 5 ff.

453. σταυροίσιν πυκνόσιν: the enclosure of Eumaeus was still stronger. Cf. ἦν . . . αὐτὸς δεῖματο . . . μυτῶν (hauled to the spot) λάθεσον καὶ ἐθρίλκωσιν ἀχέρω (topped it with thorns of prickly pear), σταύροις δ᾿ ἐκτὸς ἔλασσε

454. έλατίνος: see on πυχραί T 358. — ἐπιρρήσεσκον: used to thrust home. The word occurs here and 456 only, and is used instead of the customary επισεθανει to indicate the mighty effort required.

455. ἀναοίγεσκον: a compound with hiatus. See on T 454. ἀνά (back) forms the contrast to ἐπι 454. Cf. ἀντροχισμόν Δ 392, ἀνακλάναι E 751. — μεγάλην κληίδα θυράων: the poet continues his thought in an independent sentence (see on 293). See also on X 505.

456. καὶ οἷος: cf. the same expression of Diomed raising a great stone (E 304); so of Hector (Μ 449), of Aeneas (Τ 287).

457. δὴ ἢ τὸτε: 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. — ὕει: a doubtful form, occurring here only. Cf. 446, and see § 6.

458. Πηλετών: the gifts intended
έξ ἵππων δ’ ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε.

460 "Ὡ γέρον, ἦ τοι ἐγώ θεὸς ἄμβροτος εἰλῆλουθα,
'Ερμείας· σοὶ γάρ με πατήρ ἄμα πομπὸν ὀπασσεν.
ἀλλ’ ἦ τοι μὲν ἐγώ πάλιν εἰσόμαι, οὔτ’ Ἀχιλῆς
ὀφθαλμοὺς εἴσεμι· νεμεσισθήνον δὲ κεν εἰς
ἀθάνατον θεόν ὅδε βροτοὺς ἀγαπαζέμεν ἄντην.
τύνη δ’ εἰσελθῶν λαβὲ γούνατα Πηλείωνος,
καί μιν ὑπὲρ πατρὸς καί μητέρος ἕκκομοι
λίσσε καί τέκεος, ἵνα οἱ σὺν θυμὸν δρίνῃς."

465 ὃς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμποῦ
'Ερμείας· Πρίμαος δ’ ἐξ ἵππων ἀλτὸ χαμαζε,
470 ἵδαιον δὲ κατ’ αὐθί λίπεν· ὅ δὲ μίμην ἐρύκων

for the son of Peleus. For the dat. (as with διόναι), cf. ἄρων Ἀθηνῆ Ξ 293.
459. Cf. ἔξ ἵππων ἀποβάτες ἐπί χθόνα Γ 265, Θ 492.
460. ἦ τοι: verily. — θεὸς ἄμβροτος: in pred. appos. with ἐγώ. 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, Χ 8 ff.,
and Athena to Odysseus in ν 290 ff.
461. ἄμα: with ὀπασσεν, as often with ἔπεθα. Cf. τολῶν δ’ ἄμα λαῶν
ὀπασσεν Σ 452.
463. ὀφθαλμοὺς εἴσεμι: cf. 204. —
νεμεσισθῆνον δὲ κεν ἐν: as in Γ 410,
Ξ 336, Χ 489, but only here with a de-
pendent acc. and infinitive.
464. Cf. Φ 380. — βροτοῦ: i.e.
Achilles. — ἀγαπαζέμεν (subj. θεόν):
used everywhere else of the friendly
greeting of strangers by persons be-
longing to the house. Here "a god
would lower his dignity if he should
enter into personal relations with a mor-
tal without disguise." — ἄντην: face
to face, i.e. openly, in his own person.
466. ὄφερ: see on Χ 338.
467. τέκεος: 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 The-
tis. — σῶν: const. with ὀρίζει, after the
analogy of συγχέω. Cf. movere,
commovere.
468—571. Priam enters the house
and entertains Achilles to give up
Hector’s body for ransom. Achilles
is moved to tears by the misfor-
tunes of the old king and by the
recollection of his own father. He
comforts Priam and promises to grant
his request.
468. Cf. 694, and Ἑρμείας μὲν ἵππων
ἀπεβη πρὸς μακρὸν Ὀλυμποῦ Κ 307.
469. Second half-verse as in Ε 111,
Π 733, but here less appropriate to
the aged Priam. — ἐξ ἵππων: see on
Τ 461.
470. αὐθί: i.e. in the court before
the house. — κατ’ αὐθί λίπεν: cf. κατ’
αὖθι λίπον Ρ 535.
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ίππους ἡμόνους τε. γέρων δ' ιθὺς κίεν οἶκου,
tῇ ἡ ρ' Ἀχιλέως ἵεσκε διήφιλος. ἐν δὲ μιν αὐτῶν
 ἐδρ', ἐταροὶ δ' ἀπάνευθε καθεῖατο· τῷ δὲ δυ' ὦ, ἦρως
 Ἀὐτομέδων τε καὶ Ἀλκιμος ὄζος Ἀρης,

475 ποίπνυν παρέοντε· νέον δ' ἀπέληγεν ἐδωδῆς
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
τοὺς δὲ ἐλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἀρα στὰς
χειρίν Ἀχιλῆος λάβε δούνατα καὶ κύσε χεῖρας
dεινὰς ἀνδροφόνοις, αἴ τι οἴκεις κτάνον υῖας.

480 ὦς δ' ὅτ' ἀν ἀνδρ' ἀτη πυκνή λάβη, ὃς τ' ἐνὶ πάτρῃ

471. οἶκου: see on 450.

472. τῇ ἡ: just where. Cf. T. 272, ψ 775.—ἐκσκεν: was wont to sit.—

473. ἐταροὶ δ': sc. except the two immediately mentioned. — ἀπάνευθε: apart, yet in the κλοιή (484), which apparently consisted of one large room, for Achilles and his comrades. Contrast παρέοντε (near him) 475. — τῷ: 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. ποίπνυν: were busy clearing away the remains of the meal. The table, which was removed last, still stood beside Achilles (476). Cf. ἕθεν δὲ δμωαὶ . . . αἰ δ' ἀτο μὲν στὸν πολὺν

476. ἔρεων ἢδὲ τράπεζα τ' 60 f., ἀμφισσαλαὶ δ' ἀπεκφύσομεν ἐντεα δαιτῶ τ' 232. — ἐδωδῆς: eating, as in ὑπὸν ἀπεχθαιρεί καὶ ἐδω-

477. μέγας: cf. ὄδ' εῖα κλαλεῖν Πρί-

478. ὄη τ' ἐνὶ πάτρῃ 196 f.

479. κόνων (kissed, sc. Odys-

480. ἄτη πυκνή λάβη: "griousous calamiy come upon a man, in consequence of infatuation," which is the real ἄτη. Cf. πυκάδος ἀνδρὰς θλαβεῖ

Pi 590, ἀτη φρένας ἐλε Π 805. The situation in the poet's mind is like that of Patroclus in Ψ 85-90. Cf. Phoenix, who says Φθίην δ' ξεικόμην

. . . . ἐς Πηλη ἀναχθ' · ὃ δέ με πρόφρων ὑπέδεκτο I 470 f.
φῶτα κατακτείνας ἄλλων ἔξικετο δήμον, ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας, ὡς Ἀχιλεὺς θάμβησεν ἰδὸν Πρίαμον θεοεϊδεά θάμβησαν δὲ καὶ ἄλλοι, ἐς ἄλληλους δὲ ἰδοντο.

tὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔσειν. "μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ" Ἀχιλεῦ, τηλίκομ, ὡς περ ἔγων, ὀλοῦ ἐπὶ γήραος οὐδὲ.

καὶ μὲν ποι κείνον περιναύεται ἀμφὶς ἐόντες τείρουσ', οὔτε δὲ ἔστιν ἄρην καὶ λοιγὸν ἄμιναι.

ἀλλ' ἦ τοι κείνος γε σέθεν ζώουστος ἀκούων χαίρει τ' ἐν θυμῷ ἐπὶ τ' Ἔλπεται ἡμᾶτα πάντα

481. Cf. δὴ τὸτε γ' ἄλλων δήμον ἀφίκετο, πατρίδη φεύγων ο 228, δ' ἄλλων ἱκετο δήμον 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 815, where see note, and θάμβος δ' ἐχει εἰσορόωντας 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. θεοεϊδεά: with synizesis; cf. ἰέ Ἢ 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, ὦ 36. — For the thought, cf. the appeal of Elenor to Odysseus ὑν δὲ σε τὸν ὑπείθεν (left behind) γυνάξομαι, οὐ παρεόντωι, | πρὸς τ' ἄλοχον καὶ πατρός, δ σε τρέφε τυθὸν ἔντα, | Τηλεμάχον τ only λ 60 ff.

487. τηλίκομ: so old, expanded in ὀλοῦ . . . οὐδὲ. — ὀλοῦ: as old age is elsewhere called αὐράδων and σταυρόν. — For the second half-verse, see on Χ 52, 505. For ἔτι γήραος οὐδὲ, see on Χ 60.

488. καὶ: also, with κείνον. — περιναύεται (here only): explained by ἀμφὶς ἐόντες. Cf. περικλάναι ἀνάρωτος, οί περιναύετανοί β 65 f. So the shade of Achilles fears for the treatment of his father by his subjects ἦ μὲν ἀμαζουσιν ἄν' Ἑλλάδα τε Φθίην τε, | οὐκέκα μὲν κατά γήρας ἔχει χειρᾶς τε πόδας τε λ 496 f.

489. οὐδὲ τὶς ἔστιν: see Τ 140, and note. — ἄρην . . . ἀμαζεῖ: cf. οἰος Ὀδυσσεύς ἔσεκεν, ἄρην ἀπὸ οἰκου ἀμαζεῖ β 59.

490. First half-verse as in λ 118; for the second, cf. εἶ ποι ἔτι ζῷωντος ἀκούετε παῖδες ἐμῶν λ 458.

491. χαίρει τ' ἐν θυμῷ: as in a 311, θ 395; elsewhere θυμῷ without τε. — ἐπὶ: therefor, with ἔπεται. Cf. μὴ . . . ἐμῶν ἐπιεῖσκεν μῶθους εἶδόσειν Δ 645 f.
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492. Second half-verse as in i. 38 (almost). Cf. the wish of Achilles in Hades el τοιοῦτον ἔθνημι μινυθά περ ἐς πατέρος δῷ λ 501.


495. πεντήκοντα: cf. the passage from Z as cited on 161. — For the second half-verse, cf. X 156.

496. ηῶς: cf. μαθα 66. — 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 533), Antiphus (Α 101 ff.), and Helenus (Ζ 70). Among those of Priam and other women are Democoon, Gorgythion, Isus, Cebrones, Lycaon, and Polydorus. The rank of the mothers of the other sons mentioned in 249 ff., together with Echemon and Chromius (Ε 160), is not stated.

498. τῶν: refers to ὅτι ἄριστος 493. — πολλάν: with τῶν (many in number). The speech of Priam, in his grief, is somewhat disjointed, but he seems to mean that all (494) of the bravest of his sons are dead.

499. οἶος: the old king sorrows for Hector as if he were his only son. — εἴρυρτο κτλ.: added (with chiasmus) to carry out the idea of οἶος. Cf. Χ 507, and οἶος γὰρ ἐρήθη Ἄρην Ἔκτωρ Ζ 403. — αὐτοῖς: themselves, i.e. the inhabitants. Cf. δῆλος γένετο πτόλεμος τε καὶ αὐτῇ Ρ 152.

500. πρῶν: actually the twelfth day before (413). — ἄμμυμενον περὶ πάσης: as in Μ 243, Ο 496, both times from the lips of Hector.

502. Cf. ἄληψαν τε τῷ γαταρᾷ φέρων τ’ ἀπερεσι’ ἀποικιὰ 13. Here, on the other hand, the poet changes with φέρω to the finite const., in spite of the correspondence with λυνόμενος.

503. Cf. ἀλλ’ αἰδεῖο, φέρωστε, θεοῦ.
μησάμενος σοῦ πατρός· ἔγω δ’ ἐλεεινότερός περ, 505 ἔτην δ’, οὗ ὅπω τις ἐπιχθόνιος βροτὸς ἄλλος, ἀνδρός παιδοφόνου ποτὲ στόμα χειρ’ ὄρεγοσθαί.”

ὡς φάτο, τῷ δ’ ἄρα πατρός υφ’ ἵμερον ἄρσε γόοιο· ἁψάμενος δ’ ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.

τῷ δὲ μησαμένῳ ὅ μὲν "Εκτόρος ἀνδροφόνῳ 510 κλαῖ’ ἀδινά, προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς, αὐτὰρ Ἀχιλλεύς κλαῖεν ἐδον πατέρα, ἄλλοτε δ’ αὖτε Πάτροκλου· τών δὲ στοναχῇ κατὰ δώματ’ ὀρόφεων.

αὐτὰρ ἐπεὶ ἰα γόοιο τετάρτητο δίοις Ἀχιλλεύς,
[kαὶ οἱ ἀπὸ πραπίδων ἦλθ’ ἵμερος ἦδ’ ἀπὸ γυῖων,]

εἰκάς δὲ τοι εἰμιν 269. — αὐτὸν: me myself, as in 430.

504. ἐλεεινότερός περ: yet more to be pitted than old Peleus, a fact which follows from what has been said already (490–500), but is still further confirmed by a specially effective proof (505 f.).

505. ἔτην (aor.): “I brought myself”; cf. 519. — οἷα: qualitative, marking the action as one which required the firmest self-control.

506. ἀνδρός παιδοφόνου: const. with στόμα. παιδοφόνος occurs nowhere else. — χειρ’ ὄρεγοσθαί: 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. δεξιερῆ δ’ ἄρ’ ὅπ’ ἄνθρωπος ἐλεύθη | λισσομένη προσεπτεῖτε 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.


508. ἀπώσατο ἦκα: not in rejection of his suit, but in token of pity and compassion, as if to say “do not abase yourself thus.”

509. τῶ δὲ: this subj. is at once subdivided into ὅ μὲν and αὐτὰρ Ἀχιλλεύς 511, which assume independent verbs. — "Εκτόρος: const. with μησαμένος (to be understood). The corresponding member in 511 (ἐδον πατέρα) is made to depend on κλαῖεν itself, by a slight change of construction.


511. ἄλλοτε δ’ αὖτε: without a preceding ἄλλοτε μὲν, as in Χ 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 ὁράεων, as in τῶν δὲ ... δούναρ ὁράεων I 573. — δάματα: cf. οἶκος 471.

513. Cf. Ψ 10 and note.

514. Cf. Χ 48 and note.
515 αὐτίκ’ ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνώστη, οἰκτείρων πολιῶν τε κάρῃ πολιῶν τε γένειον, καὶ μν ἡφής ἐσεα πτερόεντα προσηῦδα.

“ἀ δεῖλ’, ἢ δὴ πολλά κάκ’ ἀνυχεο σὸν κατὰ θυμόν. πῶς ἔτης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,

520 ἀδρός ἐσ ὀφθαλμοῖς, δὲ τοι πολέας τε καὶ ἑσθλοὺς νίεας ἔξενάριξα; σιδήρειον νῦ τοι ἕτορ.

ἀλλ’ ἄγε δὴ κατ’ ἄρ’ ἔξεν ἐπὶ θρόνου, ἄλγεα δ’ ἐμπης ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνυμένοι περ· οὐ γάρ τις πρήξεις πέλεται κρυμμέρα γόου.

525 ὅσ γάρ ἐπεκλώσαντο θεοί δειλοίς βροτοῖς, ζώειν ἀχνυμένοις· αὐτὸι δὲ τ’ ἀκηδεές εἰσιν. δοιοὶ γάρ τε πίθοι κατακείσται ἐν Διὸς οὐ̄δει

515. χειρὸς ἀνώστη: raised by the (i.e. Priam’s) hand from the position in 610. By this action he formally received the suppliant into fellowship and protection. Cf. the words of the aged Echenēs to King Alcinous ἀλλ’ ἄγε δὴ ξεῖνον (i.e. Odysseus) . . . ἀναστήσας, σὺ δὲ κρῆνεσοι κλέεσαν | οἶον ἐπικρῆσαι η 162 ff., χειρὸς ἀναστήσας, ὕφε ιετο διώματα ξ 319.

516. Cf. X 74.


519-521 = 203-205 (with slight changes).

519. Cf. πῶς ἔτης ἀλβάδει δικαλθέ· μεν λ 475. — ἔτης: dare, as in 565.

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 διφρος. — ἐμπης: carried out in ἀχνυμενοι περ 523.

523. ἐν θυμῷ κατακεῖσθαι 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.

524. Cf. ἀλλ’ οὐ γάρ τις πρήξεις ἐγγυντο μαρμομέσοι τις 202, 568. — πρήξεις: (efficacious action) profit. “Lamenting does no good; it cannot alter what has happened.” Cf. 550. πρήξεις occurs nowhere else in the Iliad, but occurs five times in the Odyssey.


526. ἀκηδές: free from sorrow (in this sense here only). Cf. θειὶ βεία ξωόττες Z 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. — πῖθος: large jars of clay, here with broad bases so that they would stand without support. Those mentioned in β 340 ff. (πῖθον ὀμυκάν ...) ἐστασαν ... ποτὶ τοῖς ἀρηράτοις), 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 Δίως οὖθεν: on the floor of the palace of Zeus. Cf. πατρὸς ἐπ’ οὖθεν Ε 734.

528. ἄρως: sc. at birth (535). — κακῶν, ἔτερος δὲ: the subdivision of δώρων is not clearly marked until the second member. We should expect ἔτερος μὲν κακῶν. Cf. Χ 157, Ω 511 with note, and ὁ τρόποντο νέκυς τ’ ἀγέμεν, ἔτεροι δὲ μεθ’ ἠλίῳ Η 420. — ἐώς: cf. θεοί, δωτῆρες ἐώς θ 325. — For the thought, cf. Ζεὺς ἀγαθὸν τ’ ἐκ κάκων τ’ ἐμπνευσάτο δ’ αὐτοῖς ἑλθον ... ἐπὶ θολοῖς ἐδὲ κακωσίν, δότων ἔθησεν, ἐκά- στῃ τ’ δ’ ἔλησεν. Σαρωνία γάρ κακοῖν ἐνθετέντα καὶ ἔλησεν, ἐν’ ἐνθετέντα καὶ ἔλησεν ζ 188 f.

529. ἄρματος δὴ: 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 μοῦνα φιληθείς, διόθεν δ’ ἀγαθὸν τ’ ἐκ κάκων τ’ ἐμπνευσάτο δ’ αὐτοῖς ἑλθον ἔθησεν Ζεὺς ο θησαυρος 488 f., together with 538 (below).

530. δ’: emphasized by γέ on account of the contrast following in 531. — κόρες: the only example of the plural. Of this verb anywhere found. — ἀρθῶς: good fortune, as in ο 488 cited above.

531. τῶν λυγρῶν: of those evil gifts alone, i.e. those mentioned in 528. — λοβητόν (here only): mocked. Zeus makes him an object of universal contempt (cf. 533), for he meets with the bitterest misfortune alone.

532. βοῦβρωτος: ravenous (ox-like) hunger, indicating the extremest misery. Plutarch (Moralia; 694 Β) mentions a temple to Βοῦβρωτος 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 σουλία (Anab. iv. 5. 7 f.), and the similar use of ‘horse’ in English (‘horse-chestnut,’ ‘horse-laugh’). — Ἱστικός: sacred, as in χθῶν δια Σ 347. — For the thought, cf. ἄλλ’ ἀνεκ διὸτι μετ’ ἄλλων γαστρὸς κακά καθ’ ἑκούσοντι τοις ψυχαῖς, διορφής, δι’ ἔκαν ἵνα καὶ τίμα καὶ ἄλησι ο 344 f.

533. φοίτηδ’ δὲ: so that he wanders
δὲς μὲν καὶ Πηλῆς θεοὶ δόσαν ἀγλαὰ δῶρα

535 ἐκ γενετῆς· πάντας γὰρ ἐπὶ ἀνθρώπους ἐκέκαστο ὀλβῷ τε πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσσων, καὶ οἱ θυντῷ ἔόντι θανάτον ποίησαν ἄκουτον.

ἀλλ’ ἐπὶ καὶ τῷ θῆκε θεὸς κακῶν, ὅτι οἱ οὐ τί παῖδων ἐν μεγάρουι γονὴ γένετο κρείοντων,

540 ὂλλ’ ἕνα παίδα τέκεν παναύριον· οὐδὲ νῦ τὸν γε γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης ἤμαι ἐνὶ Τροίᾳ σε τε κηδῶν ἤδε σὰ τέκνα.

καὶ σὲ, γέρον, τὸ πρὸν μὲν ἀκούομεν ὀλβιον εἶναι·

restlessly, a paratactical clause of result. — τετμένοις [τετμημένοις]: regarded.

534. Cf. Πηλῆς θεοὶ δόσαν ἀγλαὰ δῶρα II 381, 667, Σ 84. — δῶρα: refers to 529 f., not to 531 ff. — μέν: the contrast follows in 538 with ὀλβά.

535. ἐκ γενετῆς: i.e. the time when men’s fortunes were allotted to them. Cf. τὸ γὰρ (his name) θέο πτόνη μήτηρ | ἐκ γενετῆς σ 5 f.—πάντας . . . ἐπὶ ἀνθρώπους: see on 202, and cf. Ψ 742, and κλόος εἶν | πάντας ἐπὶ ἀνθρώπους Κ 212 f. — ἐκέκαστο: cf. Τ 35.

536. Cf. ὀλβῷ τε πλούτῳ τε μετεπρετε Μυρμιδόνεσσων Π 596, ὀλβῷ τε πλούτῳ τε καὶ υἱὸς κυνάλιμοιν ζ 206. — ἀνασσε: impf., though he was still ruling.

538. ἐπὶ: const. with θηκέ (imposed). — καὶ τῷ: even upon him, who had been so richly blessed.

539. γονῆ: progeny, as in ζ 755 γονῆ Ἀρκεσίδας. — κρεύνοντα: princely, i.e. who should succeed him on the throne. The position at the end of the clause is here emphatic.

540. ἵνα παίδα: but cf. Πηλῆς θυ-
δόσσον Δέσβος ἀνω, Μάκαρος ἔδος, ἐντὸς ἐέργει
καὶ Φρυγίη καθύπερθε καὶ Ἐλλησποντος ἀπείρων,
tῶν σε, γέρον, πλοῦτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
αὐτὰρ ἐπεί τοι πῆμα τὸν ἤγαγον Οὐρανίων,
αἰεὶ τοι περὶ ἀστυ μᾶχαι τ’ ἀνδροκτασίαι τε.
ἀνσχεο, μηδ’ ἀλίαστον ὁδύρεο σῶν κατὰ θυμόν.
οὐ γὰρ τι πρῆξεις ἄκαχήμενος νῖος ἐξός,
οὐδὲ μν ἀνοσήσεις. τρίν καὶ κακὸν ἄλλο πάθησα.”

544. δόσσον: 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 ἐργεῖ: encloses. Cf. δοσσὸν ἐρ’ Ἰμμήν... ἐντὸς ἐργεῖ Β 616 f.
545. Φρυγίη: sc. ἐντὸς ἐργεῖ. — καθύπερθε: from above, i.e. inland in the east and northeast. — Ἐλλησποντος 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 πλατός, as in εἰς πλατὺν Ἐλλησποντος Ρ 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 μετα. — πλοῦτῳ τε καὶ νιάσι: as in Ξ 206, cited on 536. Cf. ‘as arrows are in the hand of a mighty man; so are children of the youth’ Psalm cxxxvii. 4. — κεκάσθαι: this perf. inf. often has a present significance, and so takes here the place of the impf., like elnav 543.
547. πῆμα τοῦτο: the present sorrow, i.e. the war, in contrast with τὸ πρὶν μὲν in 543.
548. For the second half-verse, cf. μᾶχας τ’ ἀνδροκτασίαι τε Η 237, ὅμως τε μάχαι τ’ 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. — ἄκαχήμενος: with your grief.
551. ἀνοσήσεις (cf. 756): used of the dead, as the opposite of κεῖσθαι (to lie dead). It explains πρῆξεις, i.e. bring to life again. — πρὶν (adv.): ere that. Cf. πρὶν μὲν καὶ γῆρας ἔπεσεν 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-
self before you ever wake Hector to life again." For the subjv., see on X 505, and cf. καὶ τοῦτο τις ἐπεξηγήσει Η 87, ὡσά νὲ τὸν γε γνωτοὶ...πυρὸς λειχάως ἔστησε ο 360.

553. μὴ πω: not yet, carried out in the following clause with δόρα, so long as. Cf. σὸν μὲν μὴ πω καταδύοσο μᾶλλον Ἀργος, | πρὶν γὰρ ἐμὲ...Θείαι Σ 264 f. — ἑξε: cf. 522. — διοστρέφε: see on διογενή Φ 17.

554. κραταί: see on Τ 32. — ἐν κλισίσοιν: see on 413, and cf. 572, 582 f. — ἀκηδήσ: uncared for (not merely unburied), without the care due a corpse, especially the bathing, anointing, and dressing, as in the case of Patroclus (Σ 343–363). Cf. σῶματ' ἀκηδήσα κεῖται ο 187.

555. First half-verse as in κ 387. — ὀφθαλμῶιν: cf. Τ 174, Τ 342. — δέξα: accept, the necessary antecedent to λύσον.

556. τάνδα: i.e. the ἄποινα. — ἀπόναι (δινημα): the wish is closely joined with the entreaty, as in the words of Chryses ὦμιν μὲν ψευδοῖ δοῖεν κτλ...παίδα δ' ἐμοι 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 = A 148, X 260, 344.

560. ἐπειδῆς: Priam’s impatient urgency for the ransom of the body (cf. τάξιστα 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). — νοεῖν κτλ.: we learn below (582 ff.) why he does not do this at once. — καὶ αὐτός: 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
οὐ γὰρ κε τλαίη βροτος ἐλθέμεν, οὐδὲ μάλ’ ἤβων, 
ἐς στρατόν· οὐδὲ γὰρ ἀν φυλακοὺς λάθοι, οὐδὲ κ’ ὀχὴν 
ῥέα μετοχλίσσειε θυράων ἠμετέραων.

τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὁρίνης, 
μὴ σε, γέρων, οὐδ’ αὐτὸν ἐνι κλισίγησιν ἑάσω

the divine protection accorded Priam (564).

561. λύσαι: the aor. inf. is properly used, instead of the fut., after such a verb as νοεῖ (purpose). M. 238.
—Διόθεν... ἤλθεν: see 194 and note.

562. For the first half-verse, cf. X 428; the second, as in Α 538, 556, δ 325.

563. σί (but you, too): proleptic obj. accented for emphasis, but repeated in the explanatory clause σ’ ἔγε 564, without emphasis. “As a message came to me from Zeus, so you, too, are come with a divine escort.” For the prolepisis, cf. οὐδὲ μὲν Ἡρη ἤγγειλεν ἱδον, ὅτι οἱ συμφράσσατο βουλ· λάς Α 536 f.—οὐδὲ μὲ λῆθες: negatively parallel to the foregoing words, as in Ψ 323.

565. κ’ τλαίη: 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.—οὐδὲ μάλ’ ἤβων (as in Μ 382, ψ 187): i.e. to whom the strength of youth lends courage.

566. οὐδὲ, οὐδέ: not even (i.e. he would succumb at once to the first difficulty)... nor.—φυλακοὺς (here only = φώλακας): the guards at the gate of the camp, called φυλακτήρες in 444.—ὄχη: cf. 453.

567. ἡμετέραων (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: sc. of the courtyard gate.—ἡμετέραων: equiv. to ἐμῶν, but with less self-consciousness, as the modest Telemachus says παρ’ ἄμμοι a 123, οἶκοι ἡμετέρου α 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, κοιλήσω ἑγώ παρὰ νυμι κηκέω Α 26. The final syllable is lengthened by the natural pause. See on Τ 216.—ἐάσω: spare.—ἐνι κλισίγησιν: these words are added to recall the fact that he
570 καὶ ἰκέτην περ ἐόντα, Διὸς δ’ ἀλίτωμαι ἐφετμάς.”

571 ὃς ἔφατ’, ἐδείσεν δ’ ὁ γέρων καὶ ἐπείθετο μύθῳ.

Επελέγης δ’ οἶκου λέων ὃς ἄλτο θύραξε,

οὐκ οἶος: ἀμα τῷ γε δῶοι θεράποντοι ἐποντο,

ηρῶς Αὐτομέδων ἦδ’ Ἀλκιμος, οὐς ἐν μᾶλιστα

575 τί’ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα.

οἷ τὸθ’ ὑπὸ ἵγοφοι λύον ἵππους Ἰμίονος τε,

ἐς δ’ ἄγαγον κῆρυκα καλήτορα τοῦ γέροντος,

κάδ’ δ’ ἐπὶ δύβρου εἶσαν: ἐνσωτήρου δ’ ἀπ’ ἀπήνης

ἵρεων Ἕκτορέης κεφαλῆς ἀπερείσι’ ἀπονά.

κάδ’ δ’ ἐλιπὼν δύο φάρε’ εὔννητόν τε χιτῶνα,

580 ὅφρα νέκυν πυκάσας δοιῇ οἰκόνδε ψέρσθαι.

570. Διὸς: in his function as ἰκέτης.

571. — ἰκέτης: see on Τ 61. — ἐπείθετο μύθῳ: i.e. he ceased his entreaties, and seated himself upon the θρόνος. 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.

573 = Γ 143 (with slight changes).

574. Cf. 474. — οἶνος . . . θανόντα (575): in ω 78 f. the same complimentary language is used of Antilochus, though ἐτάρων, in ω, signifies his peers.

575. ὑπὸ ἵγοφοι [ἵγοι]: from under the yoke. Cf. ἵππους μὲν ἵλισαν ἵππον ἵγοι Θ 543.

577. καλήτορα (here only): cf. ἀστυβωτην 701, and καλατορ (attendant).

578. δύβροι: a seat without back, as befitted the lower rank of the herald; see on 522. — ἐνσωτήρου (here only): with strong felloes.

579. Cf. 276 and note.

580. κάδ’ δ’ ἐλιπὼν: but left there, on the wagon, or in the court, while they carried the other articles within.

581. πυκάσας: contains the leading idea of the clause. — οἰκόνδε ψέρσθαι: as in Ψ 856.
δμωὰς δ’ ἐκκαλέσας λοῦσαι κέλευ’ ἀμφὶ τ’ ἀλεῖψαι,
νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἵδοι νιόν,
μὴ ὃ μὲν ἀχνυμένη κραδίη χόλον οὐκ ἔρυσαίτο
παῖδα ἵδον, Ἀχιλῆι δ’ ὀρυθείη φίλον ἠτόρ
καὶ ἐ κατακτεῖνει, Δίος δ’ ἀλίτηταί ἐφετμᾶς.
tὸν δ’ ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρίσαν ἑλαίῳ,
ἀμφὶ δὲ μιν φάρος καλὸν βάλον ἤδε χυτώνα,
αὐτὸς τὸν γ’ Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σῦν δ’ ἐταροὶ ἦσαν ἐνεξέστην ἐπ’ ἀπὴν.
φμωξέν τ’ ἄρ’ ἐπετα, φίλον δ’ ὀνόμην ἐταῖρον.
“μῆ μοι, Πάτροκλε; σκυδμαυνέμεν, αἳ κε πῦθαι

582. ἐκκαλέσας: sc. from the servants’ apartments, in the rear part of the κλασίη, or in the court. —λοῦσαι: this was unnecessary in view of the divine care for the corpse (18 ff., 414 ff.), but was demanded by custom. Cf. ὃς εἰπὼν ἐτάρωσιν ἐκεκλεκτοῦντος Ἀχιλεὺς | ἀμφὶ πυρὶ στήσαι τρίτον μέγαν, θηρὰς τάχθαι | Πάτροκλον λοῦσαν ἐπὶ βρότων αἰματείσας Σ 343 ff.
583. νόσφιν: in a remote part of the court, or in another part of the κλασίη. — ὡς μῆ ... ἵδοι: a final clause. The following clauses with μῆ (584-586), on the contrary, depend upon a verb of fearing understood.
584. ἀχνυμένη κραδίη: this phrase, instead of the frequent ἀχνυμένος κῆρ, occurs here only. —ἐφέσαυτο: 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. ἀλίτηταί: change of mood after the preceding opt., as in εἰ ποιεῖτο ... τῷ δ’ ὑπὸν ... χεῖρι Σ 163 ff., μῆ ... ἐκτελέσωσι βοῆι, ἦμιν δὲ δὴ αἴσθαι εἰς I 244 f. Cf. also Ω 654 f.
587 = θ 454.
588 = γ 467, θ 455 (almost), κ 366, ψ 155 (almost). — καρό: the second φάρος of 580. The first is not further mentioned here.
589. αὐτὸς: 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 λεχέσσα, but only a mattress without a frame.
591 = K 522, Ψ 178. — ὀνόμην: called by name.
592. σκυδμαυνέμεν: occurs here only, but cf. 65, 118. The reason for possible wrath on the part of Patroclus is the broken vow of Achilles Ψ 182 f.
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594. οὗ ἄνεκα: 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 τῶν: in addition to what had already been burned upon the pyre. ἄποδάσσωμαι: will give the due part, by burning a part of the ἄποινα in his honor. Cf. the words of Andromache X 512, and πυρὴν ἑμπλησέμεν ἐσθλῶν λ 31. 
596–597. 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. — κλασμὸς: called θρόνος in 515. In α 130 ff., on the contrary, the κλασμός is a lower seat—αὐτὴν (i.e. Penelope) δ’ ἐσθρόνον ἐσεῖν ἄγων, . . . πᾶρ δ’ αὐτὸς (i.e. Telemachus) κλασμὸν θέθο. 
598. τολύον τοῦ ἄτρου (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 HA. 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. δή: now. The finished action introduced by μὲν δὴ forms a paratactic introduction to the exhortation which follows with νῦν δὲ 601, as often. Cf. ἔνδυ μὲν δαιτὸς κεχορμαθε . . . νῦν δ’ ἐξαιθωμεν θ 98 ff. 
600. λεχέσσοι: see on 589. — Second half-verse as in I 618, μ 24, ο 396. 
601. “Postpone seeing Hector until your departure for the city.” — δόρπον: 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
μεν θυγατέρες, εξ δ' υἱὲς ἡβὼντες.

605 τοὺς μὲν Ἀπόλλων πέφυεν ἀπ' ἀργυρείον βιοῦ χωόμενος Νιόβη, τὰς δ' Ἀρτέμις ἱοχέαιρα, οὖνεκ' ἄρα Δητοὶ ἵσασκετο καλλιπαρῆς· ἤδη δὲ τεκεῖν, ἦ δ' αὐτῆ γείνατο πολλοὺς· τῶ δ' ἄρα, καὶ δοῦ ἑκοῦ ἑοῦτ', ἀπὸ πάντας ὀλέσσαν.

610 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδὲ τις ἦν καθάμαι, λαοὺς δὲ λίθους ποίησε Κρονίων· τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίων· ἦ δ' ἄρα σίτου μνήσατ', ἐπεί κάμε δάκρυ χέουσα.

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 λ 582–592.

603. Cf. τοῦ καὶ δώδεκα παιδε εἰν μεγάροις γεγάδαν (of Aeolus) κ 5. — 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 Τ 59. — ἄπο: refers to the motion of the arrow as it leaves the bow. Cf. τόξου ἄπο κρατεῖν ... δέκονται φάλαγγων Θ 279, ἐπετ' ... ἄπο νευρῆσεν οὐσίᾳ Ν 585.

606. Ἀρτέμις: sc. πέφυεν χωόμενη.

607. οὖνεκ' ἄρα: because you know. So Ereuthalion was called 'club-brandisher' οὖνεκ' ἄρ' οὐ τόλμησε μαχησκετο κτλ. Η 140. — Δητοὶ ἵσασκετο: 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. ἤδη: asyndeton, as in 605.— δοῦ: only two. — τεκεῖν: the subj. is Leto. — ἦ δ' αὐτῆ: while she herself.

609. ἦ νάτο: instead of the inf. after ἤδη, by the familiar return to dir. discourse.

610. φόνῳ: in their blood. Cf. βὰρ β' ἕμεν ... ἄρ φόνῳ, ἄν νέκυς, διὰ τ' ἐτεκ' καὶ μέλαν αἷμα Κ 297 f.

611. δέ: 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 (ν 156, 163). Cf. λάαν γάρ μῦν (the serpent) ἐθηκε Κρόνου πάς Β 319.

612. θάψαν: the right to burial is sacred even here. Cf. X 358. — Οὐρανίων: the same epithet with θεοί occurs Α 570, Ρ 195, and elsewhere.

613. ἐπει ... χίουσα: cf. ἐπει καὶ κάμῳ πολεμίζων Α 168.
[νῦν δὲ ποι ἐν πέτρησιν, ἐν οὐρεσιν οἰοπόλουσιν,
ἐν Σιπύλῳ, ὅθε φασὶ θεάων ἐμμεναι εἰνάς
νυμφαῖς, αὖ τ' ἀμφ' Ἀχέλαυν ἐρρόσαντο,
ἔθησα λίθος περ ἐνύσα θεῶν ἐκ κῆδεα πέσσει.]
ἀλλ' ἀγε δῆ καὶ νῦι μεδόμεθα, διε γεραίε,
σῖτον. ἐπιτά κεν αὐτὲ φίλον παῖδα κλαίουσθα
620 "Ἰλιὸν εἰσαγαγών· πολυδάκρυνος δὲ τοι ἐσταί."

614. ποῦ: somewhere. — For the second half-verse, cf. ἐν οἰοπόλουσιν οὐρεοὶ Λ 574.
615. Σιπύλῳ: a spur of Mt. Tmolus. — φασὶ: of oral tradition, but with no idea of uncertainty. Cf. εἰν 'Αρίμων,
ὅθε φασί Τυφώδης ἐμμεναι εἰνάς Β 783,
Οθυμυκτῆς, ὅθε φασί θεῶν ἔδος...ἐμμεναι Τ 42 f. — The second half of verses 614 and 615 illustrates the principle stated in the note on X 52; ἐν Σιπύλῳ and νυμφάων 616, that stated on T 358.
616. 'Αχέλαυν: not the well-known river between Acarnania and Aetolia, but a brook flowing down from Sipylus toward Smyrna, and called elsewhere ' Ἀχέλης. — ἐρρόσαντο: refers to the rapid movements of the dance. The aor. seems to be gnomic.
617. ἐνθα: resumes the designation of place from 614 f. — θεῶν ἐκ κῆδεα: her griefs ordained by the gods.
— πόσει: (digests) broods over. Cf. χόλον...κατατέψῃ (i.e. subdues) A 81, χόλον θυμαλγά τέσσες (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. ἡκονα δῆ λυγροτάτων ὀλέοντο ταῦ Φευγίλαξ ἔναν (i.e. Niobe) ἔφροσεν παγκλαύτως ὑπὸ δειφάδας Soph. Αντ. 823–832, and ἰδον παντάλοιν Νιόβη, σὲ δ' ἐγώγε νέμωθεν, ἐλέγω 'ι τε ἐν τάφῳ πετραίφ, ἀλαὶ, δακρύες Soph. El. 150–153. The figure was probably intended originally to represent the great Asiatic goddess Cybele.
618. Cf. ἀλλ' ἀγε δῆ καὶ νῦι μεδόμεθα θεόριδος ἀλῆς Δ 418.
619. ἐπιτά: defined by Ιλιὸν εἰσαγαγὼν 620. — κιν κλαίουσθα: potential opt. after a subj. of exhortation, as in ἀλλ' ἐπομέν...ἐπιτά δὲ κ' αὐτῶν...ἐλομεν K 344 f.
620. πολυδάκρυνος: much bewailed. Here only in the Iliad, but thrice in the Odyssey with the meaning very tearful.
621. ὠν ἄργυφον ὡς Ἀχιλλεὺς σφάξας: cf. ἄργυφα μῆλα κ 85.— Ἀχιλλεὺς σφάξας (622): for this personal ministration to guests, cf. τάμαλιν (sc. the meat for the ambassadors) δ' ἀρα δίδω Ἀχιλλεὺς I 209. Also 4 and Abraham ran unto the herd, and fetched a calf tender and good (when he entertained the three angels) Genesis xviii. 7.

622. Cf. Ψ 167.

623 = H 317, τ 422.

624 = Α 466, Β 429, Η 318, ξ 431, τ 423.— περιφραζόμενος (φράσμα): carefully, that it should not burn. — ἵππον: drew off from the spits, after it had been roasted.

625 = I 216 (with Πάτροκλος μέν).

626 = I 217.

627 = I 91.— ὀψιάτα (ὁπισώ): refreshment; always of a repast except in 367, and hence viands. — ἴππομα: 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.— ἦλθο: (had sent forth from themselves) had dis-

630. ὠσσος: how tall. — ὁλος: how comely. — ἄνθρωπος (elsewhere ἄντρω): opposite (in expressions of resemblance), the persons compared being thought of as placed opposite each
αὐτάρ ὁ Δαρδανίδην Πρίαμον θαύμαξεν Ἀχιλλεύς,
eisorónων δῆμων τ' ἄγαθήν καὶ μῦθον ἀκούων.
αὐτάρ ἐπεὶ τάρτησαν ἐς ἀλλήλους ὀρόμνες,
τὸν πρότερον προσέειπε γέρων Πρίαμος θεοεδής·

"λέξον νῦν με τάχιστα, διοτρεφές, ὦφρα καὶ ᾧδη
ὑπνῷ ὕπο γλυκέρφι ταρτώμεθα κομῆθέντε·
οὐ γάρ πω μῦσαν ὅσε ὑπὸ βλεφάροισιν ἐμοίσιν,
ἐξ οὖ τὴν ἑροῦ ἐμὸς πᾶς ὠλεσε θυμόν,
ἀλλ' αἰεὶ στενάχω καὶ κηδεα μυρία πέσου,

635 αὐλῆς ἐν χόρτοισι κυλιάζομενοι κατὰ κόπρον.
νῦν δὴ καὶ σίτου πασάμην καὶ αἴθοπα οἶνον
λαυκανὶς καθέκα τάρας γε μὲν οὖ τι πεπάσμην."

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. ἄγαθήν: noble, i.e. revealing the nobility of his birth. — μῦθον ἀκούων: 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 ὀρόμνες: in consequence of their admiration. See on Τ 23.

635. λέξον (from λέγ-, not λεγ-): "prepare my couch" (lay me down).
— ὦφρα ... κομῆθέντε (636): as in δ 294 f., ψ 254 f.

636. ὑπνῷ ὕπο (ΗΑ. 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 ὑπνο... χεθῇ ἐπὶ βλεφάροισιν ἰδὲ φρέσιν Σ 164 f., ὑπνο ἐπὶ βλεφάροισιν ἐπιπετευ ὁ 398, ὑπνο... δὲ μ' ἐπίθησε φιλα βλέφαρα ψ 16 f.

637. ὑπὸ βλεφάροισιν ἐμοίσιν: a picturesque addition to ὅσε, with no reference to μῦσαν.

638. So Odysseus, on his voyage, was without sleep for seventeen days (ε 278), and again for nine days (κ 28 ff.).

639. κηδεα... πέσου: see on 617.
— For the second half-verse, see on X 52.

640. For the first half-verse, cf. αὐλῆς ἐν χόρτῳ Α 774. The second half-verse as in X 414; cf. Ω 164 f.

641. νῦν δή: now at last. — καί, καί: correlative here and Ν 260 (καί ἐν καί εἰκος ἰδεῖς) only.

642. λαυκανὶς: here and X 325 only. — καθέκα: cf. Τ 209. — γε μὲν: indeed. In English such clauses are
643. ἔπαροιαν ... καλντα: as in I 658. — ἓ: with change of subj. following. See on Φ 233. — ἔπαροιαν: 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' 297–300, η 336–339, where the verses are more appropriate than here. See on 450.

644. δῆμα δῆμα: to set up bedsteads for the two guests. — ὑπ' αἰθούσῃ (equiv. to ὑπ' προδόμῳ δῆμῳ 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. — ἱέγεια: cushions.

645. τάπητας: see on 230.

646. χλαίνας: cf. κκεκαλυμμένος αὖδ' ἄντω α 443, χλαίναν δ' ἐπείσαμεν ἥμεισ ν 143, from which it appears that the χλαίνα was used to wrap about or spread over the person while sleeping. — οὐλάς: woolly, with the outer surface of rough hair. — ισόταια: inf. of purpose. HA. 961; G. 1532.

647 = χ 497. — ἵσαν: ἵσαν. — μετά χεροῖν: in (between) their hands. ΗΑ. 801, 2; G. 1212, 2.

648. Cf. στόρεσαν τυκιόν λέχοι ἐγκολύσασι η 340. — ἐγκολύσασι: quickly, used only of female attendants, as ἀμφίφωντες only of men-servants.

649. ἐπικρετομέων: jestingly. Cf. τὸν δ' ἐπικρετομέων (tauntingly) προσφη Π 744, χ 194.

650. ἐκτός (equiv. to ὑπ' αἰθούσῃ 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 δὲ: now, with reference to the wish expressed by Priam in 635. μὲν simply marks the contrast between ἐκτός and the great hall in which Priam might expect to sleep. — λέξῳ: see on Τ 10 and Ω 635, and cf. μετ' ἂλλων λέξῳ ἐτάθου κ 320. — γέρον φίλε: this form of address shows that Achilles has quite overcome his bitter wrath. Contrast 543, 546, 560, 569, 599. — μή ... ἐπιλήθησαι (651): for I fear that, etc. See on Φ 563.

651. ἐπιλήθησαι: come up. — οἳ τε: refers, not to Ἀχαίοι, but to βουλη—
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βουλᾶς βουλεύονσι παρήμενοι, ἡ θέμις ἔστιν.
tῶν εἰ τίς σε ἱδοτό θοὴν διὰ νύκτα μέλαιναν,
αὐτίκ’ ἄν ἔξειπο τ’ Ἀγαμέμνονι ποιμένι λαῶν,
καὶ κεν ἀνάβλητος λύσιος νεκροῖο γένηται.
ἀλλ’ ἄγε μοι τὸδε εἰπὲ καὶ ἀτρεκέως κατάλεξαν,
pοσσημαρ μέμονας κτερείζεμεν Ἐκτορά δίον,
ὀφρα τέως αὑτὸς τε μένω καὶ λαῶν ἐρύκω."

τὸν δ’ ἡμείβατ’ ἐπιετα γέρων Πρίαμος θεοειδῆς;

“εἰ μὲν δὴ µ’ ἐθέλεις τελέσαι τάφον Ἐκτορὶ δύν,
οδέ κέ µοι ῥέζων, Ἀχιλὲ, κεκαρισμένα θεῖς.

φόρος. This use of the pl. embracing the whole clause is made easier by τίς (with βουλφόρος) in 650. — µοι: const. with παρήμενοι 652.

652. βουλάς βουλεύονσι: see HA. 715 a; G. 1051 f., and cf. ψ 78, and βουλάς βουλεύειν K 147, 327, 415 (βουλεύειν), τ’ 61. — ἡ θέμις ἔστιν (as in B 73): which is their right. θέμις (τίθημι) is that which is laid down or sanctioned by custom or nature. ἡ is attracted to the gender of the predicate.

653 = 366. — θοὴν διὰ νύκτα μέλαι-

ναν: used elsewhere regularly with a
verb of motion.

655. ἀνάβλητος: elsewhere only in B 380. — λύσιος: elsewhere only in ι 421. — γνηταὶ: subjv., instead of the opt. with κέ, which we should ex-
pect, to mark the consequence as something almost certain. GMT. 288;
Μ. 275 δ. Cf. 586, and γνοὺς χ’, αἰών

φωτός ἤχεις θαλερήν παράκοιτον. | οὐκ ἀν
tοι χραίζῃς κίθαρις κτλ. Γ 53 f. — The

location of Priam's couch is of course chosen to facilitate his secret de-
parture (689), but the poet's effort to provide a motive for it is hardly suc-

656 = 380, and elsewhere.

657. ποσσῆμαρ (here only): formed after the analogy of ἔξημαρ, ἐνήμαρ.
A rare example of a compound with an interrogative word.

658. ὀφρα κτλ.: depends on εἰπέ

656 more directly than on the ques-
tion in 657. — λαῶν ἔρυκα: 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. Ἰσε: refers to 664 ff. — Ἰσε

... ῥέζων: contains the protasis to
κέ θεῖς. — The natural form of Pri-
am's answer would be: "Keep back
your army for eleven days and be-
gin the battle again on the twelfth."

But he prepares the way for this re-
quest 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 willing-
ess to renew the fight on the twelfth
day (667).
[οἴσθα γὰρ ὡς κατὰ ἄστυ ἐξέμεθα, τηλόθι δ' ὑλή ἄξεμεν ἐξ ὅρωσ, μάλα δὲ Τρῶες δεδίσων.]

ἐννήμαρ μὲν κ' αὐτὸν ἑνὶ μεγάροις γοάομεν,

665 τῇ δεκάτῃ δὲ κε θάπτομεν δαινύτο τε λάος,
ἐνδεκάτη δὲ κε τύμβον ἐπ' αὐτῷ ποιήσωμεν,

τῇ δὲ διώδεκάτῃ πολεμίζουμεν, εἴ περ ἀνάγκη.

τὸν δ' αὕτη προσέπιπτε ποδάρκης δῖος Ἀχιλλεὺς.

"ἐσται τοι καὶ ταύτα, γέρων Πρίαμ', ὡς σοὶ κελεύεις.

670 σχῆσω γὰρ πόλεμον τόσσον χρόνον, ὀσον ἄνωγας."

ὡς ἄρα φονήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἐλλαβε δεξιτερήν, μὴ πως δείσει ἐνὶ θυμῶ.

οἱ μὲν ἄρ' ἐν προδόμῳ δόμοιν αὐτόθι κοιμήσαντο,

662. ὡς: ἑον. — κατὰ ἄστυ ἐλέμεθα:

"we are so shut in that we cannot leave the city without fear of an attack."

Cf. κατὰ ἄστυ ἐλθομενι Ἐκλ. 236. — τηλόθι: i.e. on Mt. Ida, whence, according to Virchow, all the wood is brought to Hisarlik to-day. Cf. Ἡ 110-123, and see on τ 217.

663. ἀξέμεν (cf. 779): inf. of the mixed aor., not future. — δεδίσων: are in fear. This form, with ε instead of ϵ, occurs nowhere else.

664. ἐννήμαρ: the length of time required to bring the wood (784). — γοάομεν: refers to the ceremonial lamentation. A rare instance of the unassimilated form, instead of γούμεν.

665. θάπτομεν: cf. 785 ff. — δαινύτο: opt. contracted from δαινύτο. Cf. ἄναδη: 377, δαινύστο (= δαινυλάτο) 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. Ἡ 29.

666. ἐπ' αὐτῷ: over him(-self), i.e. over the ashes of his corpse.

667. πολεμίζουμεν: we will fight; fut. indic., after the preceding opt. with κε, since Priam intends to make a definite agreement with Achilles.

669. ἐσται ταύτα: expresses consent, as in Ἡ 223. — καὶ ταύτα: this too, as well as the ransoming of Hector.

670. σχῆσω γὰρ πόλεμον: cf. 656.

— τόσσον χρόνον: i.e. ἐνδέκα ἡμέρας 668 f.

671. ἐπὶ καρπῷ ... Ἑλλαβι (672): a firm and cordial grasp of the hand in token of consent. Cf. ἐπὶ καρπῷ ἐλών ἐμί χεῖρα (Odysseus at parting from Penelope) σ 258, βάλε χεῖρ' ἐπὶ καρπῷ χ 277.

672. μὴ πως δείσεις: i.e. to give him full confidence.

673 = δ 302. Cf. δ 303-305, which are substantially identical with 674-676. — ἐν προδόμῳ δόμοι: equiv. to ἐπ' ἐλθομην 644.
κήρυξ καὶ Πρίαμος, τυκινὰ φρεσὶ μὴδε ἔχοντες,
αὐτὰρ Ἀχιλλεὺς εὔδε μυχῶ κλισίης ἐνπήκτου·
tō δὲ Βρισῆς παρελέξατο καλλιπάρρος.

ἀλλοι μὲν ρά θεοὶ τε καὶ ἀνέρες ἱπποκοροσταί
eὐδον παυνύχιοι, μαλακῷ δεδημεύοι ὑπνῷ·
ἀλλ’ οὐχ Ἐρμεῖαν ἕριονιον ὑπνὸς ἐμαρπτέν,
ὁμαίνοντ’ ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα

νηῶν ἐκπέμψειε λαθῶν ἱερὸς πυλαωροῦς.

στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἐειπεν·

“ἄ γέρον, οὐ νῦ τι σοὶ γε μέλει κακῶν, ὅν ἐδ’ εὐδεῖς
ἀνδράσιν ἐν δηήσει, ἐπεὶ σ’ εἴασεν Ἀχιλλεὺς.

καὶ νῦν μὲν φίλον νῦν ἐλύσαο, πολλὰ δ’ ἐδώκας.

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 o 6 (almost).
679. ἄλλ’ οἴχ: emphatic contrast
to ἄλλοι μὲν 677, instead of Ἐρμεῖαν
dὲ . . . οἴχ. — ὑπνὸς ἐμαρπτέν: cf.
X 201, Ψ 62. — Hermes had returned
to Olympus at 468.
681. λαθῶν: we should expect λα-
tho更多, referring to Priam, since Hermes
himself could easily become invisible.
The Attic const. would be ἐκπέμψας
λαθῶν. — ἱερός: strong. Cf. φυλάκων
ἱερὸν τέλος K 56. — πυλαωροῦς: cf. 444,
530.
682 = Ψ 68, where see note.

683. οὖ νῦ τι . . . μῆλα: “you
pay no heed at all forsooth,” in tone
of reproof. Cf. 33, X 11, and nate
dea, potes hoc sub casu ducere
somnos, | nec, quae te circum
stent deinde pericula, cernis?
Verg. Aen. iv. 560 f. — ὡ: empha-
sizes σοι with reference to the subord.
clause with σοι. — κακὸν: “danger,”
as expressed in 688 ff. — οἶον: “how
well,” an indirect exclamation with
εὐδεῖς, giving the reason for the pre-
ceeding reproof.

684. ἐπεὶ σ’ εἴασεν Ἀχιλλεὺς: this
clause is added with reference to the
dangers which still threaten from Aga-
memnon and others (687 f.). εἴασεν
as in 569. See on X 339.
685. καί: and yet, as in αἰεὶ πρῶτος
ἔβαλς (spoke; sc. Neoptolemus) καὶ οὐχ
ημάρτατε μῦθων λ 511. — Verses 685–
688 contain two ideas paratactically
connected. The first member (to ἐδω-
κας) serves only to introduce the prin-
cipal thought, which is contained in
686–688. “If you have already paid
σεῶδε δὲ κε ἡμῶν καὶ τρίς τόσα δοῦεν ἀποινα
παῖδες τοῖς μετόπισθε λελειμμένοι, οὐ κ’ Ἀγαμέμνων
γνώη σ’ Ἀτρέιδησ, γνώσωι δὲ πάντεσ Ἀχαιοί.”

 δὲ ἔφατ’, ἔδεισεν δ’ ὁ γέρων, κήρυκα δ’ ἀνύστη.

690 τοὺς δ’ Ἐρμείας ζεῦς’ ἱππους ἡμόνους τε,
ῥύμα πάρ’ ἀρ’ αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδὲ τις ἔγνω.
ἀλλ’ ὅτε δὴ πόρον ἤξον ἐυρρέειος ποταμόιο,
[Ξάνθων δινήνητοι, ὄν ἀθάνατος τέκετο Ζεύς,]
‘Ἐρμείας μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν Ὀλυμπον,

695 ἡμὸς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν,
οἱ δ’ εἰς ἄστυ ἐλων οἰμωγῆ τε στοναχῆ τε
ἱππους, ἡμίωνοι δὲ νέκυν φέρον. οὐδὲ τις ἄλλος

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 (686) is similarly divided, the
chief emphasis resting on the paratac-
tical second clause πολλὰ δ’ ἑδοκας, for
which cf. Φ 42.

686. σεῶδε: const. with ἀποινα.—
ἡμῶν: pred. with σεῶ, in contrast with
the dead Hector.—καὶ τρίς τόσα: see
on Φ 80.

687. τοῖς μετόπισθε λελειμμένοι: those who are left in the city. See
Χ 334 and note.

688. γνώη σε: i.e. should learn of
your presence in the camp.—Second
half-verse as in Ψ 661.

689. Cf. 571 and note.

690. ἴγων: equiv. to ἱνόησεν. Cf.
698. —The rapid narrative passes over
the mounting into the chariot and all
reference to the localities to be traver-

692 f. = Ξ 433 f., Φ 1 f., where see
note.

694 = κ 307; cf. Ω 466. —ἀπεβη: 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. —ἐκί-
δνατο: with this verb the personifica-
tion in κροκόπεπλος is lost sight of. Cf.
Ψ 226 f.—πᾶσαν ἐπ’ αἶαι: over the
whole earth. So in I 509, Ψ 742, ω 509.

696. οἱ δὲ: i.e. Priam and the
herald.—εἰς ἄστυ: toward the city
(not into), as appears from 709, 714.
—ἀνασκόντ: drove on, an impf. form from
ἐνανασκα, 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.

697. ἡμίωνοι δὲ νέκυν φέρον: the
preceding subj. (οἱ δὲ) seems to include
not only Priam but also the herald,—
but in this verse follows the differen-
tiation; Priam drives the chariot, and
as before (325) Idaeus drives the mules.
ἡμονοι is used for mule cart, just as ἡ-
τοι 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 ὡδε τις ἀλ-
λος follows in an independent clause
ἀλλ' ἄρα κτλ. 699 f. Cf. ὡδε τις ἀλλος
ζδεῖν... ἄλλα Θήτες τε καὶ Εὐρυμήθη ἔσοι
Σ 408 ff. — καλλιξάσθεν τε γυναικῶν:
as in ψ 147; cf. καλλιξάνθε τε γυναικὲς
H 139.
699. ἄρα: “naturally,”“of course,”
i.e. as was to be expected. — Κασσά-
νδρη: mentioned elsewhere once in the
Iliad (N 366 f.), where she is called
Πράμασων θυγατρών ἐλθον ἀφιέσθην, and
once in the Odyssey (λ 422), where the
shade of Agamemnon tells of her death
at the hands of Clytaemnestra. There
is no evidence in any of these three
passages that the poet regarded her as
endowed 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 εἰσαναβασάς: 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. 'Απόλλων Πέργαμον ἐκκατ-
ιδῶν Δ 507 f.

701. ἀστεῖα: with synizesis, as usual. — ἀστυβοῶτην: occurs here
only. Cf. 577.
702. τὸν: the omission of the
name Ἕκτορα is natural and pathetic.
Cf. X 463. — ἣψι ημίων: on the mule
cart. — ἐν λεχέσθην: see on 589.

703. First half-verse as in Σ 37. —
κάκοσεν: see on X 409. — γέγων: impl., as in Αλας ἄντ' ἐγέγων Ξ 469,
ἔβος γέγωνε τε θ 305.

704. ἰδεῖσθαι: mixed aor. inv., as
in ἀλλ' ἰδεῖσθ' ἵνα τῷ γε καθεύδεσθον
θ 313. Cf. 663, Ψ 50.

705. εἴ ποτε: if ever, i.e. as you
have often, etc.—καί: suggests a com-
parison with Hector's former returns
from battle, and the joyful greeting
which awaited him.— ἱδοντι: pred.
with ἱκνοστήσαντι, the latter being const.
with χαῖρετε [ἐχαῖρετε] 706. The
partic. gives the occasion of the joy.
Cf. χάρη (rejoiced) δὲ ἄρα οἱ προσίντι
χαίρετ', ἔπει μέγα χάρμα πόλει τ' ἵν παντὶ τε δήμῳ.

ὡς ἔφατ', οὐδὲ τις αὐτὸθ' ἐν πτόλει λίπετ' αὖθ'.

οὐδὲ γυνὴ· πάντας γὰρ ἀσχέτων ἰκέτῳ πένθος,

ἀγχοῦ δὲ ἕμφυληντο πυλάων νεκρὸν ἄγνοιτ.

πρῶται τὸν γ' ἄλοχος τε φίλη καὶ πόνινα μήτηρ

tιλλέσθην, ἐπ' ἀμαξαν ἐὕτροχον αἴξασαι,

ἀπτόμεναι κεφαλῆ· κλαίων δ' ἀμφίσταθ' ὠμλος.

καὶ νῦ κε δὴ πρόπαν Ἰμαρ ἐς ἰέλιον καταδύντα

"Εκτορά δάκρυν χέοντες ὀδύροντο πρὸ πυλάων,

εἰ μὴ ἄρ' ὑκ δίψφροι γέρων λαοῦσι μετηύδα·

"εἰξετε μοι οὐρεῦσι διεθέμεν· αὐτὰρ ἐπετα

ἀσεσθε κλαυθμοῖν, ἔπην ἀγάγωμι δόμονδε."

ὡς ἔφαθ', οἱ δὲ διέστησαν καὶ ἐζαν ἀπῆνη.

E 682, ἄνερ φίλω ἐλθόντι γανόσεαι (will exult) Ε 504. — μάχης: the gen.
depends on ἐκ in composition. Cf.
X 444.

706. Cf. πατρὶ τε σῷ μέγα πέμα

πόλη τε παντὶ τε δῆμῳ Γ 50. The allit-
eration in each case is probably acci-
dental. § 2 a. — δῆμος: country.

708. ἀσχέτων: (not to be re-

strained) overpowering. Cf. μένος . . .

ἀσχέτων Ε 892, πένθος ἀσχέτων Π 548 f.

— ἰκέτῳ πένθος: as in τι δὲ σε φρένας

ἰκέτῳ πένθος Λ 362, and elsewhere.

709. ἀγχοῦ πυλάων: near the
gates, but outside the city; cf. 707,
714. — ἄγνοιτ: sc. Πριάμῳ, the leading
person.

710. τὸν γε: const. with τιλλέσθην

711, which has a ‘pregnant’ force,
including the deep mourning of which
τιλλέσθαι is the expression (τιλλέμεναι κλαυτην). Verbs of ceremonial are
sometimes ‘construed according to an
acquired meaning.’ M. 140, 1.

711. Cf. X 77 f., 405 ff.

712. ἀπτόμεναι κεφαλῆς: sc. "Εκτο-

ρας, and cf. 724, Ψ 136.

713. Cf. T 162, Ψ 154. For the
second half-verse, see on X 52.

714. See on Ψ 733. — Ἐκτορά:
const. with ὀδύροντο .

715. ἐκ δίψφροι: which he had not
yet left.

716. εἰςατε μοι οὐρεῦσι: make way,
I pray, for the mules, which are here
of more importance than the horses,
on account of their precious burden.
μοι is ethical dative. For οὐρεῦσι, cf.
άνήρ 718. — διεθέμεν: that they
may pass through, inf. of purpose.
— ἐπετα: defined by the following
clause with ἐπήν 717. Cf. δε . . .
ἐπετα 692 ff.

717. ἀσεσθε (see on T 208): you
shall sate yourselves. — ἀγάγωμι: sc.

718. διέστησαν: separated. Cf.
θάλασσα διέστηκατο Ν 29.
HOMER’S ILIAD, BOOK XXIV.

719–776. The corpse is brought into the palace and laid upon the couch. The laments of Andromache, Hecabe, and Helen.

719. olique i.e. Priam and the herald.

720. τρητοὶς ἐν λεχέωσι (as in γ 390, η 345): a regular bed with bedstead (hence τρητοῖς), upon which the corpse was laid out until the funeral. See on 589.

721. θρήνων ἔξαρχος (neither word occurs elsewhere): as leaders of the dirge; pred. with ἀοιδοῦς. Such professional singers, who begin the ceremonial lamentations, are not mentioned elsewhere in Homer, but the practice was common in the East. Cf. μοῦσαι δ’ ἔννεα πᾶσαι ἀμειβομεναι οτι καλὴ | θρήνων (at the funeral of Achilles) ὥ 60 f. — oique: this rel. is resumed (722) in oie μεν 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, Ὡ 17. — Ἀνδρομάχη: her lament does not accompany the dirge of the ἀοιδοῦ, but follows it.

724. κάρη . . . έχουσα: see on 712, and cf. Ὡ 136, and δὲ δὲ κωκτοσα κάρη λάβε ταιδὸν ένω 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 lamentations 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. — ἀνερ: my husband, emphasizing the fact that in him she has lost her θαλέρας παρακότης, as she calls him in Z 430. — απε αἰῶνος ἄλος: you have perished from life. — καὶ δὲ μη χήρην . . . δυσάμμοροι (727): cf. X 483 ff.
ὁν τέκομεν σύ τ’ ἐγώ τε δυσάμμοροι, οὐδέ μιν οἷω ἢβην ἔξεσθαι· πρὶν γὰρ πόλις ἢδε καὶ ἀκρῆς πέρσηται· ἢ γὰρ ολωλας ἐπίσκοπος, οὐκ οὐ μιν αὐτὴν ρύσκευ, ἔχεις δ’ ἀλόχους κεδνὰς καὶ νήπια τέκνα· αὐ δὴ τοι τάχα νυνίν ὀχήσοντα γλαφυρῆς, καὶ μὲν ἐγὼ μετὰ τῆς· σὺ δ’ αὖ, τέκνος, ἢ ἐμὸ αὐτῇ ἐφεα, ἐνθα κεν ἔργα ἀεικέα ἐργάζοι ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἢ τῆς Ἀχαίων ρύμει χειρὸς ἐλὼν ἀπὸ πῦργου, λυγρὸν ὀλεθροῦν, χώμενος, ὁ δὴ που ἀδελφεῖν ἐκτανεν Ἐκτωρ

727. οὐδ’ μιν οἶω: as in P 709.
728. ἢβην ἔξεσθαι: cf. αὐτ’ ἐπει β’ ἢβην ἐρυκτείς ἤκτο μέτρων Λ 225, ἢβην πολυφρατος ἑκάμεθα ο 366. — καὶ ἀκρῆς (as in N 772): see on X 410, 411.
729. τέρσεται: passive. — ἐκλωας (perf.): you lie dead. — ἐπίσκοπος: its (i.e. the city’s) guardian. Cf. X 255. — αὐτήν: itself, contrasted with the inhabitants (730).
730. ῥύσκευ (ῥώσας): an iterative formation, occurring here only. Cf. 499. — ἔχες (see on X 322): held, protected, with a play on Hector's name, as in Ἐκτωρ, π’ δὴ του μένος οὐχεῖα, δ’ πρὶν ἔχεσε: | φῆς του ἀτερ λαθων πολιν ἐξέμεν Ε 472 f. See § 2 c, and on X 506.
731. αὐ: i.e. γυναῖκες. These are naturally most prominent in Andromache’s mind at this moment. — δὴ: now that you no longer protect them. — ὀχήσονται (pass.): will be carried off as captives.
732. καὶ μὴν [μὴν] ἐγώ: 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.

δὲ κὲν τίς Ἀχαίων χαλκοχοτόφων | δακρυβεσαν ἀγηται (sc. σέ, i.e. Andromache) Z 454 f. — σὸ δ’ αὖ, τέκνος: 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. ἀκίδα: unseemly, because usually performed by slaves. Cf. ἰτων ὕπαινος, | καὶ κεν ὑδωρ φορέως Z 456 f. (following the passage quoted on 732).
734. ἀθλεύων: struggling; of toil-some labor here only; usually contend. — πρὸ (equiv. to πρᾶ): 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. ρύμει: the cyclic poet Lesches, in his Ἰλιάς Μικρά (doubtless taking his cue from this passage), made Astyanax actually suffer this fate. — λυγρὸν ὀλεθροῦ: in apposition with the preceding clause. Cf. Hector to Paris γυναῖκ’ ἐνείδῃ’ ἄνήγες . . . πατρὶ τε σῷ μέγα πῆμα κτλ. Γ 48 ff.
736. χώμενος: for the long ultima, cf. Χ 22, Ψ 137, 603.
η πατέρ' ἦ καὶ νίον, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Έκτορος ἐν παλάμμσιν ὄδαξ ἔλος ἀσπίτων ὦδας.
οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαὶ λυγρὴ.
740 τῷ καὶ μιν λαοὶ μὲν ὄδυροντας κατὰ ἀστὶν,
ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἐθήκας,
Ἕκτορ· ἐμοὶ δὲ μάλιστα λελείφηται ἄλγεα λυγρά·
οὐ γὰρ μοι θυώσκων λεχέων ἐκ χεῖρας ὀρέξας,
οὔτε τί μοι ἔπεμε πυκνὸν ἔπος, ὅτε κέν αἰεὶ
μεμνήμην νῦκτας τε καὶ ἦματα δάκρυ χέουσα.
745 ὃς ἐφάτο κλαίοντε, ἐπὶ δὲ στενάχωτο γυναῖκες,
τῇσιν δ' αὖθ' Ἐκάβη ᾠδινοῦ ἐξήρχε γόοο.
"Εκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παῖδων,
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.). — λελείφηται: will remain. The fut. perf., like the perf. (see on X 95), often contains the idea of continuance. Cf. X 390.
743. Cf. X 426 ff. The thought that she was not with him in his last moments grieves her most.
744. πυκνὸν: wise, i.e. some last words to comfort her in her desolation.
746 = Τ 301, X 515; cf. X 429.
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. οἱ δ’ ἀρα σεῦ κήδοντο καὶ ἐν θανάτῳ περ ἀληθ. άλλως μὲν γὰρ παῖδας ἐμοὺς πόδας ὡκύς Ἀχιλλεὺς πέρνασχ’, ὃν τιν’ ἔλεσκε, πέρην ἄλος ἀτρυγέτωο, ἐς Σάμων ἐς τ’ Ἰμβρον καὶ Δήμων ἀμυχαλόεσσαν. σεῦ δ’ ἐπεὶ ἐξέλετο ψυχήν ταναήκει χαλκ, πολλὰ ῥυστάζεσκεν ἐν σεῖ σήμ’ ἐτάρου
Πατρόκλου, τὸν ἐπεφνές· ἀνέστησεν δὲ μιν οὐδ’ ὅσ’ νῦν δὲ μοι ἐρσῆες καὶ πρόσφατος ἐν μεγάροισιν

sons who had been slain by Achilles. See on 497.

752. τέρην: strengthens the force of πέραικε, with apparently some sense of etymological connection between the two words.

753. Σάμων: see on 78. — Ίμβρον: which, however, was friendly to the Trojans. Cf. Φ 43. — ἀμυχαλόεσσαν (here only; cf. ὀμυχλή): misty, smoky, as a volcanic island. The Greeks before Troy carried on an active trade with Lemnos. See on Φ 40.

754. ψυχή: 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. ἐροῦτες: cf. 419. — πρόσφατος (here only): expresses more strongly the same idea as ἐροῦτες, as though just slain. Apparently from φέρω (slay) and πρός, in the sense before one’s face, and so recently. Cf. νεκρῷ πρόσφατῷ γυναικὶ Hdt. ii. 89.
κεῖσαι, τῷ ἰκελὸς, ὃν τῷ ἀργυρότοξον Ἀπόλλων ὦς ἀγανοῖς βελέσσων ἐποιχόμενος κατέπεφνεν.”

760 ὃς ἐφατο κλαίουσα, γόνιν δ' ἀλίστον ὄμινεν.
τῇσ δ' ἐπειδ' Ἑλένη τρυτάτη ἐξῆρχε γόοιο.
“Ἐκτὸς, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,—
ἡ μὲν μοι πόσις ἑστὶν Ἀλέξανδρος θεοειδῆς,
δὲς μ' ἄγαγε Τρούνδ' ὦς πρὶν ἄφελλον ὀλέσθαι—
765 ἥδη γὰρ νῦν μοι τὸδ' ἐνικοστὸν ἕτος ἑστίν,

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 languishing from illness or grief, the destructive effects of which would leave their mark upon the body of the departed. So in λ 172 f. a death by ὀδυχὴ μοῦσα is contrasted with one caused by the gentle darts of Artemis. See on T 59.

760. ἄλιστον (λάμειαι): 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 whom she has lost in him the only friend who protected her, in her loneliness, from the complaints and reproaches of others.

762. Cf. 748. — δὲρων: with synizesis.

763. ἡ 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,—
“Ἀλας! my husband is Alexander.” Cf. her words in Γ 173 f. ὃς ἄφελων δάνατος μοι ἄδειν κακός, ἵππῃ δείρῳ | ἦλθ' σφ' ἐπόμην, and in Ζ 345 f. ὃς μ' ἄφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μῆ-
tηρ, ὁλέσθαι προφέρουσα κακή ἄνεμων θέλει. After this outbreak of remorse (763 f.), she proceeds in 765 to give the reason for calling Hector φιλτάτε: 763 f. are hence parenthetical.

764. ὡς... ἐλάθησα: cf. the passages cited on 763.

765 = τ 222 (almost). — ἥδη... ἀλλ' ὅπ τῳ (767): for this form of sentence, cf. ἡ μὲν δὴ μάλα τολλά μάχας εἰσήλθουν ἄνδραν, | ἀλλ' ὅπ τῷ τοίνυν τούσ' τε λαὸν ἰσπασα B 798 f.
— ἐνικοστὸν ἕτος: according to this, ten years must have elapsed between the elopement of Helen and the beginning 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 Neoptolemus 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 fleet 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.
378 ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Ω.

ἐξ οὖ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ’ οὐ πω σεῦ ἀκουσα κακῶν ἔτος οὐδ’ ἀσύφηλον·
ἀλλ’ εἶ τίς με καὶ ἄλλος ἐνι μεγάρουσιν ἐνύπτοι
dαέρων ᾗ γαλόων ᾗ εἰνατέρων ἐνυπέπλων,

770 ᾗ ἐκυρή — ἐκυρὸς δὲ πατήρ ὡς ῥήσιος αἰεὶ —,
ἀλλὰ σὺ τὸν γ’ ἐπέεσσι παραφάμενος κατέρυκες
σῷ τ’ ἀγανοφροσύνῃ καὶ σοῖς ἀγανοὶς ἐπέεσσιν.
tῷ σε θ’ ἀμα κλαίω καὶ ἐμ’ ἀμμορον ἀχυπημένη κήρ·
οὐ γάρ τίς μοι ἐτ’ ἄλλος ἐνι Τροίη εὐρείῃ

775 ῥήσιος οὖδ’ ἄλος, πάντες δὲ με πεφρίκασιν.”
ὡς ἔφατο κλαίονος’, ἐπὶ δ’ ἐστενε δῆμος ἀπείρων.

766 = τ 228, ο 310. — ἴβην (aor.): departed. — ἀπελήλυθα (perf.): have been absent. See on X 505.

767. ἀσύφηλον (here and I 647 only): insulting.

768. εἰ ἐνύπτοι: 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 σεῦ 767. We find no such reproaches in the poem itself, though Helen, in Γ 242, speaks of ἀλέχα . . . καὶ ἄνειδα πόλλ’
ά μοι ἔτσιν.


770. πατήρ ὡς ῥήσιος 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.).

771. Cf. ἄλλα σὺ τὸν γ’ ἐπέεσσι καθ’ ἀπτεσθαι μαλακῶσιν Α 582. — ἄλλα: in
apodosis as in Φ 577, Τ 165. See on T 164. — παραφάμενοι (see on Ψ 132):
const. with ἐπέεσσι. Cf. παραφάμενον ἐπέεσσι Μ 249, Β 189.

772. First half-verse as in Λ 203; second, as in Β 164. — σῆ: your peculiar; so σοῖς.

773. ἀμμορον: without a share (μέ-
pos), and hence bereft, unhappy. Cf.
X 485, and ἐμ’ ἀμμορον, ἥ τάχα χήρη
σεῦ ἐσομαι Z 408 f.

774. οὖ τίς ἄλλος: not even Priam
was φίλος to her in the sense that
Hector was (771 f.). She calls Priam
αιδώς τε δενός τε Γ 172.

775. μή 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 κυνὸς
κακομηχάνων ἄκρυολασθη.

776. δῆμος ἀπείρων (equiv. to λα-
οῖς 777): an unusual expression.
870 δὲ ἐφαθ', οἱ δ' ὑπ' ἀμάξησιν βόας ἡμίόνους τε ζεύγυναν, ἄμα δ' ἐπείτα πρὸ ἄστεος ἡγερέθουντο. ἐννήμαρ μὲν τοῖς γε ἀγίνεον ἀσπετον ὑλην.

875 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἦώς, καὶ τὸτ' ἄρ' ἐξεφερόν θρασύν Ἐκτορα δάκρυ χέντας, ἐν δὲ πυρῆ ὑπάτη νεκρὸν θέσαν, ἐν δ' ἐβαλον πῦρ.

876 ἦμος δ' ἤριγενεα φάνη βοδοδάκτυλος ἦώς,

872. βόας ἡμίόνους: mules alone are mentioned in Ψ 111, but at the burial of the slain in Η 333 we find the same expression as here.

874. ἐννήμαρ: a remarkably long time compared with Ψ 110 ff., and with Η 417 ff., where a single day sufficed to bury all the dead of both armies. — ἄσπετον ὑλήν: as in Ψ 127, Β 455.

875 = Ζ 175, except βοδοδάκτυλος ἦώς. — φαεσίμβροτος: usually an epithet of ἦλιος.

876. ἐξεφερόν: sc. from the house to the place of burial.

877. Cf. Ψ 165, 177.

878 = Α 477, and in the Odyssey. — ἦμος: as soon as, indicating a definite point of time, and followed by the indicative. — βοδοδάκτυλος: 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 outspread fingers of a hand.
τῆμος ἀρ᾽ ἀμφὶ πυρὴν κλυτὶ οἳκτος Έκτος ἀγρετο λαὸς.

790 [αὐτὰρ ἐπεὶ β᾽ ἀγερθεὶς ὁμηγερέεις τε γένοντο,]

πρῶτον μὲν κατὰ πυρκαίην σβέσαν αἰθοπι οἶνῳ

πᾶσαν, ὁπόσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἐπειτά

ὀστέα λευκὰ λέγωντο κασιγνητοὶ θ᾽ ἔταροι τε

μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρεἰὼν.

795 καὶ τὰ γε χρυσεῖν ἐς λάρνακα θήκαν ἐλώντες,

πορφυρέοις πέπλοισι καλύφαντες μαλακοῖσιν·

αἴσθα δὲ ἀρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὕπερθεν

πυκνοῖσιν λάσσεσθι κατεστόρεσαν μεγάλουσιν.

ῥύμφα δὲ σήμα ἔχεαν· περὶ δὲ σκοτοὶ ἐισατο πάντη,

800 μὴ πρὸν ἐφορμηθείεν ἐυκνημίδες Ἀχαιοί.

χεύαντες δὲ τὸ σήμα πάλιν κίον· αὐτὰρ ἐπειτα

ἐπὶ συναγειρόμενοι δαίννυτ' ἐρικυδέα δαίτα

793—Η 434 with slight changes.

790—Α 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. γι χρυσεῖν: the consonants

χρ—fail to make position only here and ὀξιντδ χρός θ 353. — λάρνακα: chest, different from the round, urn-

shaped vessel called ϕάλη in Ψ 243, 253, and ὁμφιδοῖς in ο 74, where the

bones of Achilles are similarly stored away.

796. καλύφαντες: sc. ὀστέα. Cf. Ψ 254, where the ϕάλη 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. ῥύμφα: sc. for fear of an at-
tack from the Greeks, since the

respite promised by Achilles was

nearly at its close. — σκοτοὶ ἐισατο: as in Σ 523.

800. μὴ: introduces an expression

of fear, without previous men-
tion of the persons (i.e. the Trojans)

who felt the fear. — πρὸν: before

the time agreed upon, i.e. too soon.

Cf. 781.

801. — χεύαντες . . . κίον: as in Ψ

257. — τὸ σήμα: see on Ψ 76, and

Μ. 261, 3 b.

802. εῦ: duly; const. with δαίννυτο.

Cf. εῦ δαϊμόνισον σ 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

665.
δώμασιν ἐν Πριάμου διοτρεφέος βασιλῆς.
ὡς οἱ γ' ἄμφιεπον τάφον Ἕκτορος ἵπποδάμου.

804. ἄμφιεπον τάφον: see on 660, and cf. πατήρ τάφον ἄμφιεποντο ν 307.
—This verse in some ancient MSS. read ὡς οἱ γ' ἄμφιεπον τάφον Ἕκτορος.
ἐλθε 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 Αἰθιοπίς of Arctinus, which con-
tinued the story of the conflicts before Troy.
APPENDIX.

I. MANUSCRIPTS, EDITIONS, AND AUXILIARIES.¹

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 (σχῆμα), 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.
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 text published by Stephanus, Poetae Graeci principes heroici carminis, Paris, 1566, long served as the vulgate.

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 emendat et annotat. 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 Iliadis carmina, seintucta, 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 $f$. 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 $f$, 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 $f$ is printed, and many diphthongs are resolved.

_Einundzwanzigstes und zweitundzwanzigstes Buch der Ilias: von C. A. J. Hoffmann_. 2 vols. Clausthal, 1884. 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.


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. Heibig: Das homerische Epos aus den Denkmülen erklärt. 2te Auflage. Leipzig, 1887.
G. Hinrichs: De Homericae elocutionis vestigis Aeolicis. Berlin, 1875.
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. (1). Since the latter is regarded as one of the later portions of the Iliad, the manifest references to I 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 assembles. 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 (Ἀρης) to Zeus, Moera, and the Erinyes; but immediately afterward he personifies this same Αρης 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 (156–237) 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 Düntzer. 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 316 with 211 it appears that the hero was sitting beside the corpse within his tent. In these inconsistencies Düntzer 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 96 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 Erinyes, 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 Προφελομέ (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 I 133, where it appears in its true connection.

**CRITICAL NOTES. T.**

2. For φός, the MS. reading, Payne Knight reads φασος, Nauck suggests φός, and Christ, Cauer, and other recent scholars of the archaizing school (Wackernagel, Van Leeuwen and da Costa, Platt) prefer φός.


22. Nauck prefers ἄστριφ. *Cf.* Σ 362. — On verbs which take μη, see Gildersleeve in *A. J. P.* i. 49.


30. Most MSS. give ἀλατεῖν. Text as Aristophanes.


38. For the etymology of ταφχώ = 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 (στύρω δοτῆρες) is elsewhere mentioned.

57. On δρε, see M. 269, 3.

69. On the practice of wearing the hair long, see Helbig 236.

71. Nauck λαυμεν. So in 72.

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 (ἀγνα) to Zeus, Fate, and the Erinys, while here Ate is personified and acts in opposition to Zeus.

91. Nauck reads Ἀδηνη.

92. The reading of the text (τῇ) 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 Ελειθωνα is doubtful. AH. derive it from ἐλω (ἐλωθο), as the ‘contracting, cramping, pains.’ Ebeling prefers the stem ἐλωθ- = adveniens.
104. On ἐκφανεῖ, see M. 378* c.
107. Bekker, Nauck, Cauer, etc., read ἴδωτης εἰς (or ἵσον).
120. On account of the exceptional use of the fut. partic. Nauck suggests ἀγγέλλουμεν.
135. The reading δεσκευ would involve an irregularity, since iteratives in
-σκον do not take the augment.
139. On the contracted form δροειν, see M. 378*, 2 a. Nauck suggests δροσο
πτελεύβωνι.
141. Bergk (Griech. Lit. i. 629 ff.) holds that χείδως is a chronological error, and
that in it we have a hint of the earlier form of the Iliad (before the insertion
of the ὕπολοθοια), 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
sunrise, the so-called 'astronomical day.' Cf. Censorinus, De die natali xxiiii.
Athenienses autem ab occasu solis ad occasum diem statute-
runt; and Tac. Germ. xi. nox ducere diem videtur. See on X 432.
147. Monro prefers to join ἔθθησα παραφὲλευ, and to omit the colon after
ἔχειν, — '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 ὑς, and its place in the connection
of thought, it is usual to put a colon after ἄρεκτον and a period after φάλαγγας.
ὑς is then taken as 'final,' depending either on μησαώμεθα χάρμης or on χρη
κλοποτέων. But Nicanor put only a comma after φάλαγγας,—cf. the Schol.
ed. Dindorf, ii. 188 ὃ λόγος, ὑς ἄν θεάσηται τις Ἀχιλλεις προμαχοίντα, οὕτω
καὶ αὐτὸς μαχέσθω. If ὑς be taken as 'final' it must depend on μησαώμεθα χάρμης,
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 βασιλῆ αὐθρα together as obj. of
ἀπαρέσσασθαι, the subj. being τινά, to be supplied from τίς in the next clause.
But the interpre-
tation of the Schol. given in the note is strongly supported by the fact that
the natural pause at the close of the verse separates βασιλῆ from αὐθρα. It is
not impossible that 181–183 are an interpolation.
189. Most MSS. read αὐθι τέως περ. Cauer (Grundfragen 39) thinks that
the true reading αὐθι τίς (so Nauck) was first corrupted, under Attic influ-
ence, to αὐθι τέως, which was then ignorantly corrected to αὐθι τέως, after
which περ was inserted to restore the meter.
235. AH.8 (so Leaf and Platt) place a colon after ἀπρωκτός, and translate
'the present' as opposed to any distant or
future one, and translates substantially as in the note.
CRITICAL NOTES. T. 391


247. On the value of the talent, see Hultsch, Griech. und Röm. Metrologie 128. He thinks the Homeric talent weighed 16.8 grams (about 51.50 of American gold) and was issued in the form of long, round bars, like the gold stater.

255. On the meaning of ἐπὶ αὐτῷ, see Delbrück, Ablativ, Locativ, Instrumentalis 49. But Leo Meyer takes αὐτῷ as neuter (meanwhile); Lucas, ‘ἐπὶ αὐτῷ, ἰα να. σε, κι. ἤ. Ἕρ. ἅγαμμον’; La Roche, ‘dabei.’ Nauck would read αὐτός, and this is perhaps the best solution of the difficult. Nauck suggests ἔντο.

261. Nauck regards this as corrupt. The generally accepted MS. reading μὴ μὲν ἔγω ... ἔπενεκα, which is explained by supplying δομυμο as in ε 187, is difficult here, since the subj. ἔγω is expressed, and in the nom. case, while in ε 187 there is no subj. expressed. Hence ἔπεκα, 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 χεῖρ ἔπεκα more fully, but succeeded only in extending the simple meaning of the expression in 176 to indefiniteness.

264. 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 κτ with πάθωμι, Madvig (Advers. Crit. i. 186) would read κτ for τλ. See M. 299 e, f.

322. Nauck suggests οὗ.

326 ff. The difficulty in regard to the mention of Neoptolemus, as well as the loose connection with 325 (ἡ τὸν apparently should be in the same const. as τοῦ παρῆσ 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. AH.\(^8\), with La Roche and the minor MSS., read σον νηλ.
337. On the subjv. of ‘anticipated limit,’ see Hale, Anticipatory Subjv. 71.
339. AH.\(^8\) read οἰκουτε, as in § 734.
354. The MS. reading is ηκται, but editors since Wolf have usually written ηκτοτο. This change is unnecessary, since the subjv. is not uncommon after historical tenses. See La Roche, Hom. Untersuchungen i. 292.
361. Reichel (Über Homeriische Waffen, Wien, 1894) has made it probable that the Homeric warrior, with his huge σάκος, did not need a cuirass. Whenever a θώρηξ is mentioned, Reichel argues, the word is used for defensive armor in general (cf. θωράσσειν, arm) or else the passage is of late origin.
364. ‘It is likely that 356–364 (to ἀδρῶν) are an interpolation. In the original form of the narrative the arming of the other Greeks was briefly mentioned immediately after 339 (cf. 351 f.). Then followed the statement that Achilles (after the departure of the γέφωτος,?) went into his tent to arm himself, with the detailed account in 369 ff.’ Fæssel-Franke.
374. Payeschke (Hom. Naturanschauung 7) remarks that wherever μην or σελήνι 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.
385. Lange (i. 402) regards the el-clause as a wish, and ἐφαρμόσσειν 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.
392 ff. Niese (Entwicklung der Hom. Poesie 119) holds that in the original IIiad 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 Niese.
402. On the form ἔωμεν, which is not found elsewhere, see Spitzner, Excursus xxxi. Curtius (Griech. Verb. ii. 69) gives the explanation in the commentary. Nauck suggests ἔν ἄση κεκάμω πολέμεως. Christ (Griech. Lautlehre 265) ἐγεί' ἔωμεν πολέμου, from root ἄφ-, to satiate.
406. On χεύλην, see Leaf on P 440, and Helbig\(^2\) 155 f.
407. This was rejected by Aristarchus on the ground that it was 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, Griech. Götterlehre iii. 80.

421. Nauck reads οὐ νῦ τὸ όλα.

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 -οις and -αι (for -οις and -ης) are Homeric. Here Bentley proposed πρώτοις εἰών. Bekker² πρώτος μείξων. The f. precludes πρώτοιν.

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 (Θ 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 Ἄγαμα, introduced in this Book and carried out in Ψ. 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 ὑπερτωμία πέδιον, see Schuchhardt 28 f.; and Hasper, Beiträge zur Topographie der Hom. Ilias 36 f.

18. Leaf points out that άγχωστα (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 ἐπωτήριος 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 alt. Gesch. Griech. Myth. 54. Curtius (Studien iii. 121) connects the word with the root παν (ἀνα), on account of the use of the latter in the sense of friendly protection.

35. La Roche takes ἄτι with φρεατι, as expressing the ground or condition, and compares Ψ 274, 574.

53. Aristarchus (so the best MSS.) read θεῶν. So La Roche, who argues that the verb of motion (δειν) does not suit the datives with πάρ and ἄτι. Hasper (see on 3) locates Καλλικολώνη at an elevated point of the range of hills between the mouths of the Simoïs and the Scamander. Welcker believes that it is the same hill which in B 793 is called τόμβιος Αλονήταο. Steitz thinks that if any definite height is intended it must be the whole range at the end of which Illos lay. This would suit the expression πάρ Σμάκητι θεῶν. Hercher (Homerische Ebene von Troja 127) says: 'The interpolator no doubt remembered that the Scamander had departed to join in the Θεομάχια, and so introduced the Simoïs 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 σῶ (preserver, protector), referring to the function of Hermes as god of flocks and herds. So Preller, Griech. Mythologie 1 i. 398. But Roscher (Hermes der Windgott 36) and G. Curtius (Griech. Etym. 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 πολέμητεν, on the ground that the MSS. vary so much between forms in ζ and in ξ that their evidence may be disregarded. πολέμητεν is adopted by AH.

100. For this 'conditional clause of wish,' see Lange i. 365.

101. Venetus A and some other MSS. read οῦ κε for οὐ με. Bentley accordingly conjectured νυκησι' for νυκησει. This is adopted by Nauck, who further suggests οῦ κε με ήσια | νυκησει.


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 fall until after slaying Hector (Σ 90), 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 ἐπὶ ἄλλον. 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 ἐκγίνα, 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 -ees from stems in -ei is rarely contracted in Homer. To avoid the contraction here Fick reads ἐπαργεῖς (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 ἑτοῖς.

155. On κέλευν a Schol. remarks βοηθείων οίς βοηθοῦντα. In accordance with this, it is customary to refer Zeus δ' ἦμερος ὑπὶ κέλευν to the words of Zeus in 25, and translate, 'though Zeus had ordered them to engage in battle.' But ἦμερος ὑπὶ cannot be regarded as a standing epithet like ὠψίγονος, 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 T 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. Dindorf, ii. 199) rejected these verses, δοκεῖτε οὖν τῇ κατασκευῇ καὶ τοῖς νοῆμασι, καὶ οἱ λόγοι οὖ πρὸς τοὺς Ἀχιλλέως προσώπως. Nauck marks 183-186 as spurius?

207. 'Hesychius has ἵσινα ἐγγονον, but that is probably only an attempt to explain these words. It was, however, accepted in Alexandrian times, since Callimachus has 'ἕδαυοδηνη as the name of a Nereid.' Leaf.

213. Aristarchus punctuated here, as in Z 150, after ἔθελες, making δαμεναι imperative in sense. The two passages are discussed fully in the AH. Anhang to o 80.

215. ἃθ 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 Ἔριχθόνιον 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.
232 ff. See Gladstone, Hom. Stud. iii. 216, 398, on physical beauty as an inheritance in the royal family of Troy. — On the Homeric treatment of the myth of Ganymede, see Bergk, Griech. Lit. 1. 806.

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 subjv. εἰρὲτα, see Hale, Anticipatory Subjv. 59 f.

255. Nauck gives the reading in the text (so La Roche), from a Schol. who probably followed Aristarchus. Venetus A has πολλὰ τά τε καλά ὄνειρα. — 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 (Sitzungsb. 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 318, 395 ff.

282. On account of the neglect of the digamma in δχάσι φα, Bentley conjectured δχάλις (omitting οι). μυπλαν then becomes an adverb.

298. Bentley conjectured ἄρεων (for ἄχρεων), which is supported by the following words.

301. Monro (326, 3) and Kühner-Blass (I. ii. p. 571) explain κεραλωσετα 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 εὖσες.

322–324. Bothe, Koch, and Dünzter 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. with La Roche and Leaf, read έμενα, a solitary case of long iota, explained as due to the ictus, in this word.

371 f. On the ‘epanalepsis,’ see Lehms, De Aristarchi 474; Gerlach, in Philologus, xxx. 62.
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 ἐπιστρέψας (see on T 424), but at the expense of restoring the contracted form ἐπιστρέφει.

413 f. Christ (Sitzungsbd. 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 ἔσωτρην 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) διπλός θώρηξ here would mean ‘double armor,’ i.e. the ἔσωτρην and the μυτριά.

422. Bekker (Hom. Blätter ii. 18) suggests δηθά for δηράν, on account of the neglected digamma in ἐκάς (so Nauck).

429. πείρατ (from Skt. paras = remotior, ulterior, eximius) may mean (1) cord; (2) end. Vanicek, 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. adopt the reading of the best MSS., νῦν ἃ δὲλλοις Τρώων ἐπιστρέφει, 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 ἐπιστρέφει, see Lange i. 413 f.

484. Aristarchus read Πειρέω, — Zenodotos, Πειρέως. L. Meyer considers the nom. to be Πειρέως or Πειρέως, not Πειρέως, since Homer (in his opinion) has no words in -ςς of the second declension. Nauck conjectures Πειρέως.

486. The reading ἐν νῆβῃ, which (as well as ἐν πνευμῷ) is found in good MSS., is supported by Grashof (Fuhrwerk 28, Anmerk. 23), by the argument that μέσσον 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 Aeneas, 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. Bergk (Griech. Lit. 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. Φ.

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 (233–384), 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 Τ, and parts of the Book, particularly the Μάχη Παραπόταμοι, 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 Diomed in Ζ, 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 νυκτικαλ 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 Θεομαχία 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 ἐ-συνε-νυ (root συν), or that the -νυ- may represent an ictus-lengthening like ἄμαβε.

30 f. The traditional explanation of στρεπτῶις χιτῶις, an embroidered or woven undergarment, is rejected by ΑΗ. (Anhang to E 113) for the following reasons: (1) στρεπτός 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, στρεπτῶις would refer to a fabric, plaited or braided, of specially strong threads. The meaning link armor is improbable.

45. Tycho Mommsen (Griech. Prüpos. 41) explains the dat. οἱ σι πιλατώ as a locative (with, or among, his dear ones). But this interpretation, though attractive, is improbable, in view of passages like Η 61, ν 61, Ξ 244.

60. ἅκωκη 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 ἀκόσσει, but some of the 'city editions,' as well as the Syr. Pal. and certain other of our MSS., read ἀκοσσεῖν. See Hoffmann i. 262 f.

92. ΑΗ. adopt the marginal reading of Venetus A., ἱσσεῖα. Cf. 39, β 106, 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 \( \mu \rho \sigma \mu o \nu \ \xi \mu a r \), or perhaps even \( \Pi a r \phi \lambda \lambda \nu \ \varepsilon \rho \sigma \delta \varepsilon \nu \ \mu \rho \sigma \mu o \nu \ \xi \mu a r \), since \( \varepsilon \pi \nu \sigma \tau \varepsilon \nu \) is everywhere else used with \( \pi \tau \mu o \nu \) or \( \theta \alpha \nu \tau o \nu \ k a i \ \pi \tau \mu o \nu \).

106–113. Dünzter, 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 zittern vor dem Tod, | Dem unentflieh-baren Geschick? — Sieh’ mich an! Sieh’! | ... endlich werd’ | Ich selbst unkommen und erfüllen mein Geschick.’

123. Unnecessary objection has been made to the triple acc. \( \sigma \iota, \omega \tau e l \eta \nu, \alpha l \mu a, \) and \( \alpha l \eta \)’ has been suggested for \( \alpha l \iota \). Nauck, on the other hand, follows a number of MSS. in reading \( \omega \tau e l \eta \nu \). See Hoffmann’s edition i. 265 f.

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. \( \pi a \delta \varepsilon \varepsilon e \), 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.

177. On the const. of \( \mu \varepsilon \theta e \varepsilon \tau a \) with gen., see Tycho Mommsen, Griech. Präpos. 49.

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 Asteropæus. ‘Therefore Zeus has shown himself mightier,’ etc. Dünzter would read \( \tau \omega \nu \), adding ‘\( \tau \phi \) here can be explained only as atqui, which is doubtful; still worse is the assumption that \( \tau \phi \) belongs in thought to the following verse.’ Nauck remarks, ‘\( \tau \phi \) spectum.’

194. Bekker², following Bentley, writes \( \delta \tau \iota \nu \varepsilon \rho e \phi i \lambda \varepsilon \) for \( \lambda o \phi \rho a \phi i \lambda \varepsilon \) (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 138. Then 138–138 would take the place of 201–204, and the statement would correspond better with 122 f.
211–232. The original connection seems to be interrupted here, in conse-
quence of the insertion of the combat with Asteropaeus. See on 139, 217.

213. Fr. Schoell (Acta Soc. Phil. Lips., ed. Ritschl ii. 439 ff.) has shown
that this verse is probably an interpolation. ἐκφθέγγεσθαι cannot be found else-
where in Greek, and φθέγγεσθαι is nowhere used by Homer where the words of
the speaker follow. βαθῆς is awkward, following closely upon βαθουσίς. 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 ff. 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 subse-
quent action, and is not even answered. Moreover, the indication of time in
231 ff. implies a far more definite command of Zeus to Apollo than is found in T
25, which is referred to.

232. δεῖλος is derived by Brugman (Curtius, Studien v. 222, 225) from δόμαι,
δόνα,—cf. διλη. It was originally δεῖ-ε-λο-ς, ‘descending from its midday height,
setting.’ Hence δεῖλον ημερ would mean, ‘the departing or declining day’;
δεῖλη, ‘the decline of day.’ In this passage he wavers between two expla-
nations: either δεῖλος = evening, δεῖλη = ἑσπέρος, or else δεῖλος stands for δεῖλος
ἀστήρ, the evening star, as ἑσπέρος for ἑσπέρος ἀστήρ.

236. Monro (p. 366, at bottom) would read, with some MSS., ἦσαι δίς on
account of the neglected digamma in δίς.

242. A.H. read εἰς στηρίζασθαι.

248. Monro (top of p. 304) would read οὔτ' ἀρ', to avoid the use of τί in
stating a single or definite fact.

262. On φθάνει, see also Christ, Metrik 2 175.


290. ἀφέσται δι' ἐπιθαυμα εἰς ἄλλοις μαρφήν ὁμοιωμένον λέγειν "ἔγω καὶ Παλλᾶς
'Αθῆνη." τίς γὰρ ἔστιν, οὔ μὴ νοεῖν. 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
Achaens 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 τυμβοχοῖς', but the other MSS. (La Roche) τυμβοχοῖς.
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, τυμβοχοῖς, M. (376) arguing from
the fact that -αι of the first aor. act. inf. is not elided elsewhere.

331. ἀφέσται, δι' ἐκαροῦ τὸ ἐπίθετον (i.e. κυλλοπόδων). ἦ γάρ φιλανθρωπομένη
καὶ λέγοντα "ἐμῶν τέκοι" οὐκ ὅφειλεν ἀπὸ τοῦ ἐλαττώματος (deformity) προσφο-
CRITICAL NOTES.  Φ.  403

νῦν Scholia, ed. Dindorf, ii. 223. But Hoffmann rightly remarks (ii. 33) that this argument is unsound, since καλλωπίδιον is hardly more than a proper name; cf. Σ 371, T 270.

351. For ἀφι, 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 αι, on the ground that the verb is often omitted in a rel. 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 Iliad.

399. On the digamma in ἐφγαῖ, see M. 390 (p. 368).

412. The art. τῆς before μπτρῶς is condemned by Nauck as νιτίσωμ. Cf. the doubt expressed by Brugman (Problem d. Hom. Textkritik 45 ff.) as to the possessive use of the article. Brugman suggests τῆς (στῆς) for τῆς.

431. Α.Λ. read Ἀργ.

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. 4 270 f.

448. ἑλπίσω is derived by AH. and FF. from ἑλπῶ = to crowd together ('die Füsse zusammendrängend'), but perhaps the better etymology is that of Ebeling (Hom. Lex.) from ἑλῶ (ἐλῶ) = to wind, roll, from which the translation recommended by AH. on a 92 ('schleppfüssig'), as well as the various English equivalents, 'swing-paced,' 'leg-twisting,' 'trailing-footed,' are more easily derived. Τᾶς is usually associated with ἑλπίσω (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 A 98 and a 92, Hentze argues in favor of the suggestion of Hugo Weber, based on a gloss of Hesychius, that the stem ἑλκ- is developed from the root σελ- (σέλας, σελήνη), σ being weakened to the aspirate, as in σῆς = ἕς, Σελλοῖ = 'Ελλοῖ. Hence he would translate by sleek. But this leaves the suffix -κ-unaccounted for. The traditional derivation, therefore, supported by Apollonius (ἀπὸ τοῦ κατὰ τοῦς πόδας ἐλκυμον), 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 ἄπολισσάμεναι ('dependent question of deliberation'), see Hale, Anticipatory Subj. 34-44.

467. On the form πανζωμεθά, see M. 82.
471. This verse was justly rejected by Aristarchus, since Artemis has already been indicated by πῦνα θηρῶν, and καὶ. . . φάτο (as in 393) amounts to a repetition of μάλα ρείκες.

477. A.H. 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. A.H. read ἀργαλὼν γάρ.

510. Omitted in most MSS.

526. See Schuchhardt 47 ff.

538 f. Düntzer, 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 Ἰδηίον, 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 ἰδὴ (see Ahrens, Beiträge zur Griech. u. Lat. Etym. i. 134), to avoid what he considers an un-Homeric contraction.

567. On the synizesis in πόλις, 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 ἔμυμεναι. But it adds a thought which is not in place at the moment when Agenor decides to go to meet Achilles.

575. On κερ, see M. 296.

576. On the order here, see M. 365.

583. On ἵλπων, see M. 390 (p. 367).

592. On the Homeric κυνῆς, see Helbig 2 284 f.

Critical Introduction. X.

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.

7. See Critical Note on T 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 σοὶ δὲ δεῦρο λιασθῆς apparently repeat the thought contained in σοὶ δ' ἀσιπερχές μεναλίνες. 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 ἐκδηργε Hofmann (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, ἐκεργε. 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 πολλα κιμωτα (πόλλα κιμωτα 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 χερπι, 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 τὸπερ is difficult to explain. It seems to point to the preceding ὅλπ ἑρωόνων, 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 Ζ 410; cf. Δ 182, Θ 150). The explanation of τὸπερ in the note is doubtful, and Nauck conjectures τὸ κεν, though τὸδ’ ἄν would perhaps be preferable. Cf. Ο 226.

111–130. Fick (Die Hom. Ilias 89) regards this passage as a late and unsuitable addition.

117 f. Schol. Venetus A (ed. Dindorf, ii. 236) explains ἄμφις in connection with ἀποδάσσεσθαι as equivalent to ἀμφίδασσεσθαι, δίχα μερίσσεσθαι. On the other hand Schol. Venetus B (ed. Dindorf, iv. 288) says ἰμα τῇ προτέρᾳ υποσχέσει καὶ ἑτέρᾳ, χωρὶς ἀν’ Ἀλέξανδρος ἡχάσει. οἵ δὲ τὸ ἄμφις ἀντὶ τοῦ δίχα δ ἐτοίν εἰς δῶ. 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 ἄμφις 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 Ἀργενόων for ἄμφις Ἀχαιῶν.

120. The MSS. have κατακρόφειν, but δᾶσσεσθαι. This change of tense is hard to explain, and Cobet, Leaf, and Monro (M. 238) prefer δᾶσσεσθαι, 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 ἄξω δρῶς Ἡ ἄξω πέτρας 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.
130. On ὤπε τύ ('dependent question of fact'), see Hale, Anticipatory Subjv. 33.
134. La Roche denies that χαλκός can refer to the armor, as this, in his opinion, would require τερτ. 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 Bunár bashi site, more than ten miles inland, though Grote advocated the opposite view. But during the past twenty years the mound of Hisarlik, the site of Novum Hium, 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 ἄξω 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 Bunár bashi, but instead of being two in number there are about forty there, with no great difference in temperature. Schliemann found springs near Hisarlik, 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 Hisarlik. (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 Hisarlik or Bunár bashi? To make the story more credible Faesi, La Roche, and others write πῶλυ πέρι δυνθήτην, as if the course lay in a circle or ellipse hard by the city, and not around it. But τῆς (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 πλν, see § 41, g e; Christ, Metrik 2 175; Kühner-Blass, Griech. Gram. i. 310, 4; Hartel, Hom. Stud. 104, 107.

164. AH. 8 and FF. construe ἀνδρὶς κατατεθηκὼς with ἔθλον, 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 μητίδεσθε, making a rhyme with φράσθε. So in N 510 he reads ἀλλα, κάλλα,—in β 220 τεθήκως, λύσως,—in μ 344 ἀθανάτως, ἰχοσι, etc. In spite of the contention of Lehrs (De Aristarchi 2 476) 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. 9 read ἀντρέφασε, 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. Ilia 14; Nägelsbach, Hom. Theologie 2 133 f.; Bergk, Griech. Lit. i. 587. The δυσοστασία 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 δρι ωτος, as in Δ 157, etc.

246. Ὁνεκὸς Α has δαμεῖη. The other MSS. δαμεῖ (so AH. 8 and La Roche). The reading in the text is Bekker’s; Fick reads δαμήη, Nauck and Christ δαμεῖη.

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 ἐπιστείθαι (ἐαυτοῖς μάρτυρας ἡ ἐπιστὰς ποιήσωμεν), but erroneously.

314. See Helbig 3 301, whose explanation, however, is questioned by Reichel (Über Hom. Waffen 116 ff.). See on T 361.

325. On λαυκανῆ, see Hoffmann ii. 83.


332. ‘This is the only passage where the open form σᾶς or σῶς cannot be at once restored. Hence Nauck conjectures τῶς (E 887, Π.445), which is not a very suitable word. It is more likely that we should read σᾶς (or σῶς)
Ἰος εἴρηται, and take it as a case of ictus-lengthening.' Leaf. But the cases of 'ictus-lengthening' are too few to make it safe to establish another by conjecture.

333. FF. take τοῦ with δος σημάτηρ.


349. La Roche follows the MS. reading εἰκοσιυτρῆτ', but most modern editors print as in the text.

351. The meaning of ἐρώσασθαι seems to be settled by Theognis 77 — πιστὸς ἀρχὴ χρυσοῦ καὶ ἀργύρου ἀντερύσασθαι δίκαιος.

356. This verse has been variously interpreted. προβλέπω τῷ νῷ, ἀκτὶ τοῦ προβλέπτου Scholia, ed. Dindorf, ii. 242. 'I watch, mark with foreboding.' Monro. — 'Verily I know thee well, and behold thee as thou art (or forebode my fate).’ Leaf.

363. Some inferior MSS. give ἀδροτήτα or ἀδροτῆτα, but the longer form, though impossible to justify metrically, is supported by the testimony of the grammarians. The explanation in § 41 i δ is that of Hoffmann ii. 87.

393 f. Aristarchus rejected these verses as unworthy of Achilles, in view of Π 243, but it is difficult to see the necessity of this.

406. On λαπαρήν and καλόπτρην, see Helbig 2 165, 170, 199, 215 ff.

416 ff. Von Leutsch (Philologus, Suppl. i. 73) sees in the following laments of Priam and Hecabe the form of a 'threnos.' 'Priam is the ξαρχος, the citizens the chorus. Hecabe follows Priam and the citizens respond. Priam's lament occupies twelve verses (417 being rejected as repeated from 413), making four strophes of three verses each. Hecabe responds with six verses or two strophes.' The whole question is discussed, with special reference to the laments in Ω, by Seibel, Die Klage um Hektor im letzten Buche der Ilias.

419. On ἣν, see M. 293, 382.


441. On θρόνα, see Helbig 2 192 f., 384.

450. The best MSS. read ἵδωμ' δτι ἐργα τέτυκται, as in the text (so Veronetus A), or ἵδωμ' δτι ἐργα τέτυκται. Hoffmann conjectures ἵδω, τίνα ἐργα τέτυκται (so Bekker 2, Nauck). Bekker also accepts Bentley's ἐπεσθε. Fick and Christ write μ' ἵδω τίνα and ἐπεσθε. But Hoffmann (i. 311 f.) holds that δτι ἐργα τέτυκται is the reading of Aristarchus, and correct. He compares Σ 128, κ 44, and explains, 'what the facts are,' since Andromache wishes to put an end to the uncertainty which has prevailed in her mind since 447.

469. For these different head ornaments, see Helbig 2 219.

487–505. Aristarchus criticised this exaggerated description of the distress 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 Lehrs, De Aristarchi 2 436; 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 ἀπουράσωιν (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 Ἀστυάναξ than the reference to the complete loss of his lands involved in the υ. ἀπουφήσουσιν. The reading of Aristarchus is uncertain, for while the Schol. on 489 supports ἀπουράσωιν, yet the Schol. on 487-490 gives as a paraphrase ἀφαίρεσαί τὰς ἀντιπημενας ἀρόφρας, which points directly to ἀπουφήσουσιν. Hoffmann, L. Roche, Leaf, and Monro read ἀπουράσωιν, but Bekker, Nauck, Christ, and FF. prefer ἀπουφήσουσιν.

496. The explanation of διμιθαλῆς 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, 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 dreißigzehnte Buch der Ilias zu lesen, so könnte man sich über sein Dasein nicht beschweren.”
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 f.), but on the beach, where the solemn procession of the Myrmidons encircles it (13–15). The words ἀδιηνοῦ εἰς ἡρυχε γόου (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 Ἰλιάδ) 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 Ἰλιάδ (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 κληριν to be surrounded by an αὐλή with an inclosure and gate, as in Π 231, Ω 452 ff. On the contrary, the events which follow are thought of as taking place in an open spot near the κληριν 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 κατὰ τὸ σωπώμενον.

21-23. These verses seem to have been added by an interpolator, who felt the need of an explanation for τὰ πάροιδεν ὑκέτην. 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 f. Nauck marks these verses as spurious, and Fick ascribes them to the Ionic revision.

30. ὃρχθεων is more often explained as an intensive form from ὄρχομαι, and so equiv. to ἐτελομέντο, cf. τανόωμο. But σφαιγμένοι (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 δὲ τις with a definite antecedent is unusual, and the addition of the indefinite τέ to δὲ τις occurs nowhere else, though Christ compares Aesch. Αγ. 160 Ζεὸς δοσίς ποι' ἔστιν. The only other cases where δὲ τις refers to a definite person are Ε 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 δοσ' ἔστι. But the continuation of the rel. with ἔπιστα points regularly to the ellipsis of ἔστιν.

47. H. W. Smyth (Der Diphthong -ei im Griechischen 78) suggests that the -ei in μετέλω may simply represent an ictus-lengthening of e as in μαχείμενος, ἀκείμενος. Cf. ἐμέν, and see Η 340, Ι 245, χ 47 (v. i.).

49. Monro suggests σπρυκτικόν, on account of the neglected digamma (Μ. p. 364).

50. According to La Roche the best MSS. give δοσ' ἐπικήσε, though hitherto the prevailing reading has been ὁ τί κα' επικήσε, from inferior MSS. Nauck doubts 51, which is awkwardly expressed and inappropriate to the two verses which follow, but reads δοσ' ἐπικήσε.

70. To avoid the contracted form μεβ, Menrad (De Contract. et Syniz. usw Hom. 96) proposes to read οὔ μὲν ἔστωτος μὲ' ἀκήδες.

71. The hiatus in μὲ δττι and the difficulty of περῆσω after the inv. τάπτε led Cobet (Misc. Crit. 370) to conjecture τάπτε μ' δπως ὀκιστα. Nauck accepts this change chiefly on syntactical grounds. Weber (Entwickl. d. Absichtssätze i. 2) holds that in this case, as well as in Χ 129, δττι τάχιστα, standing between two clauses, should be taken with each, and hence the mark of punctuation should be omitted.

74. The words ἀνε ἐφικτιτδ 'Αδως δω, with ἄλλημαι, 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 ἄλλημα' ἄμφ'.

75. ὁλοφύρωμαι was explained by Aristarchus as equiv. to ἵνα ὁλοφύρωμαι. Leaf takes it in a 'pregnant sense' (λύσομαι ὁλοφύρωμοι), as a parallel for which cf. Β 289.
81. Aristophanes read σῇδωνέων, which is adopted by Nauck, Christ, and Leaf, and is the reading of AH. See Wilamowitz, Hom. Untersuchungen 323.

84. The best MSS. give ὡς εἰράφην περ, though several have ὡς εἰράφημεν. But since the augment of τρέψω is nowhere else short in Homer, the reading of Buttmann, ὡς εἰράφομεν περ, has been adopted in the text.


92. This verse probably is interpolated from ω 74, where the ἄμφιφορεύς 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. 805 f.

104. φόρως is variously interpreted. FF. "consciousness," La Roche "life," Leaf "the breathing body as the physical basis for mental life," Monro "mid-riff, 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 ἐκλ... ἄρωπεν is based upon G. Curtius, Griech. Etym. 4 349.

126. See Schuchhardt 83.

137. On the difference of meaning between the impf. and aor. of τίμων, see Delbrück, Grundlagen d. Griech. Syntax 90.

146. La Roche takes Πηλεύς (not μέ) as subj. of κερεύν, on the ground that the latter is act., not mid., in which case μέ would be a second acc. after κερεύν.

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 demigod, 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. Helbig² (358 ff.) has shown that the ἀμφικτιέλλον was a two-handled cup, as asserted by Schliemann (Schuchhardt 69).

221. On this very rare form of hexameter, see Ludwig, Aristarchos Hom. Textkritik ii. 314 f., 324 f. The reading of Nauck, Πατροκλέως, gives a dactyl in the fourth place. See App. on T 145.

227. For Bergk's view, see his 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 Ω 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 ϕάλην, see Helbig² 365 n.

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 269, 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 ἀγέρθεν. So La Roche and Monro. But FF., Leaf, Platt, and Stier agree with AH. in preferring ἀγέρθεν, the reading of Aristarchus.


307. Zenodotus read ἐδίδαξαν, but ἐδίδαξεν was the reading of Aristarchus. See Ludwig, Aristarchos Hom. Textkritik i. 486.

319. The MS. reading is δλλ' ἐς, the Syr. Pal. alone having δλλος, to which ἐς δς (322) forms the contrast. The latter reading is adopted by Bentley, Heyne, Nauck, Fick, and Leaf. Monro suggests that the apodosis to ἐς μετ' 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.

326. This verse seems to have been inserted from the Odyssey without any thought of its fitness, for σῆμα 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 token (σῆμα) could properly be applied.
336. Heyne’s conj. ἤρων (with ἢκα) is probably right.

345. On ἑλπιστ., 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 δρόμους, the reading of Aristarchus, is preferred by Christ and La Roche, as well as by AH. 3

379. On εἰςβοσμύλνους, 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 αμφύρμον as masc. (disputed), referring to Eumelus.

392. Hoffmann suggests ιπτεῖν ὑπέτει, on account of the neglected digamma in ης. See M. 390.

393. Helbig 2 (p. 146, Anmerkung 4) takes αμφίς as ‘gesondert’ (separating) and ἀδό>

393. Leaf follows Curtius (Griech. Etym. 527) in taking ἔλασθη as aor. of ἐλάστω, ἔλαστω = volvo.

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 (Ε 262, Ψ 292), and did not need the help of Athena. He therefore suggests the reading σαίν Ἀθηνή | νῦν ἄρτυνε τάχος καὶ ἐπ’ αὐτῷ κύδος δρέξκει. But it is doubtful whether our poet would have felt the force of these objections.

412. On the un-Homeric contraction in κατακτεῖ, see M. 378* c.

433. FF. accept the interpretation of εὐπρομέτη had given in the note (so Monro), but remark that εὐπρομέτη would be expected.

460. The verb ἱδάλλωμαι (cf. γ 246, τ 224, Π 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.
474. *ai δὲ* is understood by FF. as epicene in gender (cf. 487), referring to all the steeds. Monro would read *ai δ’ ἄρ’* (with *Townleianus*), on the ground that *τέ* 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 *οὔτε τί σε χρή* that 479, which supplies the missing word and is both unmeaning and obscure, was rejected by Aristarchus, followed by Bekker², Lehrs, Fick, and FF.

485. Nauck and Fick, followed by Leaf, recommend the restoration of the form *περιδώμεθα*. In each of the three classical examples of the ending -μεβο (Soph. *El.* 950, *Phil.* 1079, and here) the variant -μεβα is metrically possible, and has some MS. authority. The form in -μεβο 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 Helbig² 143.

515. Menrad (*De Contract. 72*), followed by Fick, would omit *τί* and read *τάχει*, to avoid the contraction. See M. 105, 1.

562. *ἀξιον* (‘a valuable possession’), the reading of A, C, D, and some other MSS., is adopted by AH.⁸

565. Lacking in several MSS., and apparently imitated from 624.

568. Some MSS. have *χειρ* (the more usual form; cf. β 37, σ 103), and this is adopted by AH.⁸

579. For the formula *ει δ’ δις*, see M. 320.

583. *ἐχιν* is the reading of Eustathius. Most MSS., *ἐχε*, which is in the Homeric manner (a return to direct speech) and is followed by AH.⁸ This requires a dash after *ελαφρός*.

597 f. Lange (ii. 550) regards the text as corrupt and would read *ἐπογγ* as dat. of ‘accompaniment’ with *ἀληθικούτος*, — ‘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, 601, and Leaf’s excellent note.

627. Aristarchus defined *γυνα* as referring to hands and feet only. This is opposed, with special reference to this passage, by Hecht, *Quaest. Hom.*, 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, Welcker recognizes a popular myth of the Epeians, founded on the two millstones (see note). Hence their name *Ἀκτοπλως* is to be connected with *ἄκτωρ* (the breaker, crusher, from *ἀγνυμι, cf. ἄκτη*). 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 *πλῆθει πρὸ τοῦ βαλλεῖται*: (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.

643 f. These verses present considerable difficulty and are bracketed by Fick (649 by Nauck). The form μεμηνσαί (cf. Φ 442) does not occur elsewhere in Homer. del is very rare in Homer, ρ is here neglected in άκωκε, and the construction of τιμής is difficult.

655. Here, and in 266 above, Carl Nauck conjectures εξέτεινα δυνήγη (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 ἀλλοκ- as an Aeolic form connected with ἡλές, ἡλπ (crazed; cf. Ο 128, β 243), and translates ἀλλοφροκώττα, 'betäubt, sinnlos, bewusstlos.' So in ά 374.

703. On the form τείνον, for which τείνω seems to be the older spelling, see H. W. Smyth in Α. J. P. vii. 443 ff.

727. The reading of most MSS. is κάδ' έβαλ' εξοπλον, 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 ἀθλια γοῦ (i.e. ὑ). 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 Αλάτι with αμφιχιθήραι, but this seems less natural. Monro supplies άνακτορίσι.

772. Lehirs 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 έτατεσθαί, against the best MS. authority, on account of the general rule requiring the future. See M. 238.

774 f. On the naiveti in this passage, see Lehirs, Pop. Aufsätze 153.

787. On account of the neglected digamma, Bekker, Nauck, and others prefer τιμής ἐφέω, with synizesis.

789. The MSS., and the editions down to Bekker, have ἐμείτ', and this is still preferred by FF., Monro, and Leaf. See M. 378 e.
APPENDIX.

798. The following descriptions of the spear-thrusting (798–825), the discus-throwing (826–849), 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. 15, 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 ἥλινων is inconsistent with the idea of ‘touching flesh’ in 806.

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 ἃμφος to Achilles, who has not been mentioned since 811. These verses were rejected by Aristarchus, followed by Bekker, Düntzer, and FF.

826. ἀντοχόνος is an unknown word, and is suspected by Nauck. Leo Meyer (Vergl. Gram. ii. 560) explains it as in the note; so Riedenauer (Handwerk 106, 208).

829. Tycho Mommsen remarks that here only στρ approximates to the meaning of μερδ with the dative.

843. The strange use of πάρην (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 καλαύραρας given in the note is that of Curtius (Griech. Etym. 4 352). 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 kal-, kalajati (drive; cf. βουκόλοι) and translates, ‘staff for driving.’

846. A.H. mark this as parenthetic and omit θ’ 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, — ἦ διπλή (a mark indicating that the verse is note-
worthy) δι’ βελτιών τὸν τότε μὴ προλέγεσθαι ὑπὸ ‘Αχιλλέως, ὥσπερ προγιγκυσκότος τὸ ἀπὸ τὰχὺς συμβηθημένα (Scholia ed. Dindorf ii. 273).

870. The explanation in the note is necessary with this text. But Nauck prefers the reading of the Massilian edition,—ἐκεθήκατ᾽ ὄστόν ἐν γάρ χερσίν, according to which each contestant had his own bow.

871. Nauck prefers ἁλόνος, the conj. of Voss.

875. It is perhaps possible to take ὑπὸ πτέρυγων with διινέοναν, ὑπὸ expressing the accompanying or coöperating cause, as in Φοῖβε, σὲ μὲν καὶ κύκνος ὑπὸ πτέρυγων λιγ’ ἀλεθείς Hom. Hymn xxi. 1. But the caesura is against this interpretation.

894. Venetus A and several other MSS. read ἔθλωος, but the prevailing reading is ἔθελεσ, 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 Iliad, 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 Iliad. Some of the more striking coincidences in language with the Odyssey are pointed out in the notes, especially on 8, 38, 73, 99, 197, 256 (494), 283, 323, 339-345, 478, 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 Iliad. See M. 382. The vocabulary contains many Odyssean words and expressions, e. g. τρῆξις (524), ἀδραῖος (365), δηλήμων (33), αἰσθανητήρ (347), ἔφοσκος (24, 109), γλαυκώτας κόβη (26), μελειστὶ ταμώ (409). Here only in the Iliad 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 Hector 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 X 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 ΑΘΛΑ ΠΑΤΡΟΚΛΟΥ, the merit of the passage cannot fairly be used as an argument for its place among the older portions of the Iliad.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.
Some special difficulties and inconsistencies in this Book are the following: in 31 (ἐκ τοῦ δοσθέκατη ἡών), the words ἐκ τοῦ 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 Ἄλων Πέρσος, and by Leeches in the Ἄλας Μυκᾶ, 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 Ἄθλα 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 ἀνδροτήτα for ἄνορέαν (see on X 363) and to the words τῶν μιμησκόμενος (9) after ἑτέρου μιμητέρου (4). See Scholia 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. A.H.8, with several modern editors, omit τέ. See on X 339.
20 f. Nauck follows Aristarchus in rejecting these verses. Christ believes that the ἀλίτα 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,
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 τάσιν ἄγνηδανεν is almost absurd; (2) that the Judgment of Paris is not known to Homer; (3) that νέκεσσε (29) is used in an unusual sense; (4) that μαχαλοσύνη (30) is not an Homeric word; (5) that Aphrodite gave Paris not μαχαλασύνη, but τῆν 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 Ηέρα (26), had nothing to do with the judgment of Paris.

42 f. The ancient critics sought to avoid the striking anacoluthon by reading εἴγη for εἰγάς (Scholia ed. Dindorf ii. 276). Nauck suggests εἴδαρ for εἶρε ἰρ. Christ suggests δς οἱ εἰγάς 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 αἴδως, but Hesiod referred to the untimely αἴδως 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 μεμεσσοῦθωμέν οί ήμεῖς, but this position of οί is unusual (M. 366, 5, and top of p. 338), and its insertion can easily be explained by assuming that -θεωμεν (Bekker) or -θημεν (Wackernagel) became changed to -θωμεν (-θεωμεν), so that οί was inserted to restore the meter.

54. This interpretation of κοφὴν γαῖαν is accepted by Monro and Leaf. But even with the support of Η 99 (cf. ελ γάρ ὁ μὲν θανῶν γά τε καλ οὔδεν οὖν 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 Kölchly. 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 subjv. ήργη, see Hale, Anticipatory Subjv. 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 Nic. Εθ. iii. 13, 1118 β that Aristotle recognized these verses as Homer's. They are ably defended by Kölchly 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. In
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 ὅς (cf. X 236) is removed by the conjecture of Bekker ὅς ἐξ’ ἐξει, cf. ὅς ὅς ἐξ’ ἐξει 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 ἐξ was an actual, independent, and still living sound in the epic dialect.’ See M. 391, 402; § 41 q. An object for ἐξεί is certainly needed. Cf. II 645, where MSS. read μὴ ἀπὸ τεῖχε θλωνυμα, but several scholars (Cobet, Nauck, Monro) agree that the const. should be completed by reading μὴ ἐξ’ ἀπὸ.

163. The word ἔμπνευς is apparently derived from τόνω, 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 χάλιμη. 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 162–158.

189 f. On ἄμαξα and τεῖχωνα, see Grashof, Fuhrwerk 29, and Woerner in Curtius, Studien ix. 458 ff.

206. In spite of the explanation in the note, the words σ’ αἰρήσει seem strangely used here, and καὶ ἀνάθεται ἀφθαρμοῦν forms a weak anteclimax. The conj. σ’ ἀνάθηται for σ’ αἰρήσει is very attractive.

213. ἀνίμη ἔργα is the best-attested reading. There is less authority for ἄν τοῖν. The former reading is supported by ρ 51, while the simple τοῖν does not occur elsewhere. But most modern scholars (Bekker, Peppemüller, Lange, Nauck, Delbrück, Fick, Christ, Monro), influenced by the need of ἄν with γένοιτο, read ἄν τοῖν. La Roche, FF., and Leaf, with AH., ἀνίμη.

215. See the full and satisfactory discussion of κόλπος and βαθύκολπος in Helbig 2 212 ff., where the explanation given in the note is sustained.

221. The interpretation of θυσκέα 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 ἔξελε (229), and ἐκ δὲ (233, 234). Moreover, with 232 inserted, we should supply ἐφερε and not ἔξελε in 233 and 234. But this is inconsistent with 275, where it is stated that the sons of Priam had brought the ransom ἐκ θαλάμων. 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 γεγοδεύμενον was finally drawn back to the chariot-rim, 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 ὦ, apparently as gen. of the pers. pron. (not rel.). Menrad (De Contract. 97) suggests ὦ τε κράτος, or ὦ 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 ὦ 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 ἵκτης.

304. The Alexandrian critics (see Scholia ed. Dindorf ii. 285) rejected this verse on account of the unusual use of χέρννβον.

320. On account of the neglected τ, Bekker, Nauck, Christ, and Fick read διὰ δᾶς τοῦτος (from the Bankes Papyrus and several inferior MSS.). See M. 390, p. 365.

325. On δᾶτρω, see F. D. Allen in A. J. P. i. 133 ff. Allen rejects the derivation from ἀνατρεια, as well as that from δᾶτ (battle), and prefers δᾶτ (torch). Hence the word signifies flery hearted, or high-spirited.

340. Wackernagel (Ὑπερ τέρπεστα 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. i. 413.

354. Simple adjectives in -ης are very rare in Homer, the only other examples being σαφῆς and ψυχής. The neglect of the τ in νόον ἱργα is also uncommon. Menrad (De Contract. 47) proposes φραδεός νῦν ἱργα or τοι ἱργα. See M. 390, p. 388.

369. In the parallel passages cited in the note, the inf. διαμπύνασθαι 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 τινα τοι τάδε τερ πα ὁμομήτηρ 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 δοῦνα, see M. 85; Kühner-Blass 286, 2, A. 1.

434. On κέλευ, see M. 378 a.

437. In cases where δν and κεν 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.; Bäumléinn, Untersuch. über d. Griech. Modi 368 ff.; GMT. 194, 401.

449. On account of the neglected ψ in ἄνακτι, Bentley conjectured (for τοισάρ) δεψαντο (Fick δεψαντο), Dawes τοισάρ. See M. 390, p. 364.

456 ff. Leaf remarks: 'The κλοῖα of Achilles is described as a full counterpart of the Homeric house, with a fore-court and πρόδομος (673), αλόσσα (644), μεγαρος (647), and the whole is called οίκος (572) and δίωματα (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 a 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 αλόσσα. The μνήμη, however, is common to both (Ω 675 = I 663). In the rest of the Ἰλιάδ the κλοῖα is hardly thought worthy of the formal compliment of an επιθέταν ὁρμάν, the only exception being κλοῖα ἐστι τοισάρ (K 566, N 240), and ἐστι τοισάρ (I 663 = Ω 675), all late passages. The whole conception indicates 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 Achalians along the shore, or indeed with the first conditions of a naval camp.'

491. On the neglected τ in επί τε ἐπεταίρας, see M. 390, p. 367.

498. AH. make τάν refer to all the sons (von denen in grosser Zahl'). But this is not consistent with τάν δ' οὕτων φησί λείψιαν 494.

499. AH. 8, with Leaf, adopt the reading of two MSS., αὐτός. The change has much to recommend it.

506. This is the only case of the mid. ὑπέγερσαν with χεῖρα or χείρας. Elsewhere the act. is used. Hence it is perhaps better, with Leaf and others, to take χεῖρ 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. V. and many modern scholars prefer the construction χείρ' ἀνδρός παιδόφονον ποτί στήμα ὑπέγερσαν, κύσε χείρας (478). 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 ὑπέγερσαν.

514. This verse, constructed after X 43, and perhaps τ 140, was rightly rejected by Aristarchus, as carrying out the thought of 513 with too much fullness, and because the use of γυλων here is entirely inconsistent with the usual signification of the word. See App. 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. alten Griech.* i. 79, and Leaf's note.

532. The interpretation of *βοδρωστι* 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 *ολτρως*. Cf. Aesch. *Prom.* 681.

544. For ἀνα, Leaf prefers the translation out to sea (cf. ἀνάγειν), but La Roche, FF., and Wackernagel follow the interpretation in the note.

550. Zenodotus read μετ' ἵππο, which Christ adopts and Brugman defends (*Problem d. Hom. Textkritik* 53 ff.).


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, πρωτος 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 *κασσα*, which was not rightly understood. The unskilful borrowing of the words is also seen in the fact that αὐτὸν stands here without meaning.

583. But how could Priam, sitting within the κλωνή, see what was going on without, since it was night? Leaf answers by explaining υἱόφιλοίν τε καλάρσας, 'not bringing him into the μέγαρον, but taking him into another room.'

586. On the clause with μη, see Lange (i. 418), who makes the subj. διαλιγασιμείον coordinate, not with the opt. immediately preceding, but with the final clause οἱ μῆ ... ἔδωκα (583). The subj. is certainly very strange. See M. 298. Herwerden, to avoid the hiatus, proposes διαλιγασιμείον ἤ ἤν. Leaf objects to this as too feeble, and regards the verse as the interpolation of a rhapsodist who thought 585 not sufficiently explicit.


597. But little is known as to the exact meaning of κλωνομότο, as compared with ἅρπων, except that it was apparently a lower seat, more easily moved, and of less dignity. See Helbig 2 118 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 Carcimneh, 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. ἐκτέμψει, see Hale, Anticipatory Subjv. 34, 41.

687. παῖδες τοῦ is the reading of two MSS. and of Eustathius. It is adopted by A.H.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 ἀπὸ ὀς | ἣρων [i.e. ἤρωνδος], ἐξάρχου τοῦ τε στονοεμαυ τοῦ | ὁ μὲν ἄρτη ἢρην. Dünzer has adopted this, and defends it in his Hom. Abhandlungen 388 f. The chief objections to this reading are the unusual use of ἣρων and the un-Homeric order in ἐξάρχου τοῦ τε. The ordinary reading is ἢρην ἐξάρχου τοῦ τε στονοεμαυ τοῦ | ὁ μὲν ἄρτη ἢρην. But as ὁ μὲν ἄρτη always begins a clause in Homer the change adopted by Bekker², Peppmüller, and La Roche (from MSS. D, L, Lips.) to ὁ μὲν ἄρτη ἢρην 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 commatic 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 ἄρχη, ὀμφαλὸς, and σφραγῖς. Thus in the lament of Andromache we have (1) ἄρχη (725–730), six verses; (2) ὀμφαλὸς (731–739), nine verses; (3) σφραγῖς (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,
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 πρόσφωτος (προ-φω-τος), from
φως, gives the meaning just slain, as in the note. Another interpretation is
found in Schol. B. ἢ ἀπὸ τῶν καταγαγόντων ἐκ γῆς φυτῶν, τινὶ δήλοι τὸ
χλωῆς. Cf. πρόσφωτον Θήβα ξενώθηκεν Πινδ. Ρυθ. iv. 299 (633). But both of
these interpretations assign the meaning recent to πρὸς, which is difficult to
account for. Hence A.H. prefer to derive from φημι, in the sense to be spoken
to, i.e. lifelike.

765. On ἔκποιτὼν ἑτος, see Welcker, Ep. Kyklos ii. 265; Nitzsch, Beiträge
183.

768. On this use of ἑ with the optative, see Lange i. 372.

804. Schol. V. gives this in the form mentioned in the note, and adds an-
other verse — Ἀρρός θυγάτηρ μεγαλήτερος ἄνδροφόνοι. As the added verse was
evidently intended to connect the Iliad with the Aethiopis of Arctinus, Dick
rejects 804 also, since 803 concludes the action, and Στ. is common at the begin-
ning of separate parts of the poem; cf. T 1, Χ 1, Ψ 1. See Dick, Ilias 235;

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 spon-
dees in the first five feet, we find that 75½ per cent. of the feet are dactyls and
24⅓ 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 untrammeled by rule. In these the dactyls are 70½
per cent. of the whole number of feet and the spondees 29½ per cent., or about
24 dactyls to one spondee. 2

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 Aristarchos 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,

798 contain no spondees except the sixth foot;
1613 “ one “ besides “ “ “
1084 “ two spondees “ “ “ “
241 “ three “ “ “ “ “
17 “ four “ “ “ “ “
1 (Ψ 221) “ five “ “ “ “ “

Taking up the several places in the verse separately, the dactyl prevails:
in the first foot in the ratio of 66 to 35,
“ “ second “ “ “ “ 61 to 39,
“ “ third “ “ “ “ 85 to 15,

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 41 per cent. of the total number of verses. 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): 

\[
\begin{array}{ccccc}
\text{d} & \text{d} & \text{d} & \text{d} & \text{d} & \text{s} & 21 \text{ per cent.} \\
\text{d} & \text{s} & \text{d} & \text{d} & \text{d} & \text{s} & 16 \text{ per cent.} \\
\text{s} & \text{d} & \text{d} & \text{d} & \text{s} & 14 \text{ per cent.} \\
\end{array}
\]

51 \text{ 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

\[
\begin{array}{ccccc}
\text{d} & \text{s} & \text{s} & \text{s} & \text{d} & \text{s} & 15 \text{ per cent.} \\
\text{d} & \text{s} & \text{d} & \text{s} & \text{d} & \text{s} & 11 \text{ per cent.} \\
\text{d} & \text{d} & \text{s} & \text{s} & \text{d} & \text{s} & 11 \text{ per cent.} \\
\end{array}
\]

37 \text{ 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.

\[
\begin{array}{cccccccccc}
c & 1 & c & 2 & d & 2 & c & 3 & m & c & 3 & f \\
80 & 330 & 287 & 2 & 480 & 440 & 149 & 500 & 7
\end{array}
\]

\(c = \text{caesura}, \ d = \text{diaeresis}, \ m = \text{masculine}, \ f = \text{feminine}, \ 1 = \text{first foot}, \ etc.\)
APPENDIX.

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></td>
<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>
</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-O, 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-O) the two words are almost fused together in pronunciation, so that they become practically a single word. Cf. ἵ ὄοξ ἤ 670.

(b) Where one vowel has already been elided from the first word (68 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 f 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
goal 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
term '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-con-
sonantal 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 miti-
gating 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 hiatus1 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, Φ 112, 421,
426, Ψ 224, 233, 252, 332, 585, Ω 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, Ψ 382, Ω 122) are found at the
diaeresis after the third foot, the 'worst pause.' Seven are at the bucolic dia-
eresis (T 170, Φ 111, 234, Ψ 195, 224, 441, Ω 641), five at the diaeresis after the
second foot (T 93, 384, T 98, Φ 302, X 199), four at the diaeresis after the first
foot (Φ 33, 575, X 266, Ψ 71), and two, two, and three, respectively, at the
feminine caesuras in the first, second, and fifth feet (T 194, Φ 509, — T 288,
Ψ 263, — X 315, Ω 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.
APPENDIX.

Recapitulation.

1. Apparent Hiatus
2. Allowable Hiatus:
   (a) Synizesis 7
   (b) Ellision 66
   (c) 'Weak' hiatus 1122
   (d) After α or ου 41
   (e) After long vowel in thesis 175
   (f) Pause in sense 126 1537
3. 'Illicit' hiatus 45
   2013

IV. The Verse-Close.

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 Ζεῦς (twelve times), κήρ (ten times), πῦρ (eight times), or χρή (five times). This is accounted for by the frequent recurrence of certain stock poetic formulas such as νεφεληγερέτα Ζεῦς, ἀχρυμένιο κήρ, ἀκάματον πῦρ, οὔδέ τι 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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