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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. = confer (in referring to a parallel passage).
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.
 fsm. = sub fine.
freq. = frequently.
lat. = future.
G. = Goodwin’s Greek Grammar.
gen. = genitive.
GMT. = Goodwin’s Moods and Tenses.
H. = Hadley’s Greek Grammar.
hist. pres. = historical present.
Δέλτα· θεῶν ἄγορη, ὅρκων χύσις, Ἄρεος ἄρχη.
Delta Deum fora, laesa fides, primordia pugna.

'In Delta is the God's assize;
The truce is broke; wars freshly rise.'

οἰ δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἣγορώντο

In the First Book of the Iliad, Achilles, the mightiest of the Greek warriors before Troy, quarrels with Agamemnon, the leader of the expedition, and withdraws from all part in the fray.

In the Second Book, the Achaeans are armed for battle with the Trojans.

At the beginning of the Third Book, just as the opposing armies are about to meet, Paris challenges Menelaus to a single combat which shall decide the issue of the war. Priam is called from Troy, and a truce is struck. 'If Menelaus slays Paris, the Greeks are to take Helen and peaceably return to their homes. If Paris slays Menelaus, the Greeks are to withdraw at once.' In the single combat, Menelaus disables and overpowers Paris, and is just about to slay him, when the goddess Aphrodite snatches up her Trojan favorite, and deposits him safely in his home. At the close of Η, Menelaus is ranging through the host, seeking Paris, whom (of course) he cannot find; and Agamemnon, declaring that the victory belongs clearly to his brother, demands the surrender of Helen and the treasures which Paris had carried away from Sparta.

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. They have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect,—that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew.


1. Cf. οἰ δὲ θεοὶ πάρ Ζηνὶ καθήμενοι
χρυσέως ἐν δαπέδῳ, μετὰ δὲ σφυῖν πότνια Ἡ βῆ νέκταρ ἐφωνοχόει: τοί δὲ χρυσέοις δεπάεσσων δειδέξατ' ἀλλήλους, Τρώων πόλω εἰσορώντες.

5 αὐτίκα ἐπειρᾶτο Κρόνιδης ἐρεθιζόμεν Ἡρην κερτομίου ἐπέεσσα, παραβλήθην ἀγορεύων: "δοιαὶ μὲν Μενέλαῷ ἄρηγόνες εἰσὶ θεᾶς, Ἡρή τ᾽ Ἀργείη καὶ Ἀλαλκομενῆς Ἀθήνη.

ἀστεροπητή' (lightener) | θεούντω (were watching) μέγα ἕργον Ἀχαϊῶν χαλκοχυτῶν ἦ 443 f. — θεοί: in appos. with οί. § 24 k. — ἔγοροφοντο: were in assembly, sc. during the events narrated in the preceding Book; cf. 10-12. The gods assembled in the great hall of Zeus, like retainers in the hall of their feudal lord. For the form, see § 29 c.

2. χρυσέως κτλ.: a more definite statement of τὰρ ζωνι above. The pavement of the great hall was covered with plates of gold. Cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple. See on Λ 426. — μετὰ: adverbial, in their midst. § 37 a. — σφυῖν: dat. of interest, for them. — Ἡ βῆ: only here in Homer as cup-bearer; but she renders other services to the gods in Ε 722, 905. She does not appear as wife of Heracles in the Iliad, but in Λ 603 (a late passage), as in Pindar and other poets.

3. νέκταρ ἐφωνοχόει: cf. οἰνοχόει νέκταρ Λ 598, ἵππων Βουκολέου τ 221, 'weekly journal' (diurnus, i.e. 'daily'). The original meaning of the compound verb was overlooked. The syllabic augment is used since οἰνος began with Ρ. § 25 Λ; G. 104, n. 1; Η. 359. — τοί: οὕτωσι, § 24 i. — χρυσόι: disyllabic by 'synizesis.' § 7. — δεπάεσσα: δέκας, § 18 c, d; cf. ἐκέεσσα 6.

4. δεδίξατο: were pledging. Cf. πλησίασος δ' οὖν δέκας δείδεκα' Ἀχιλής 1 224. The gods 'drank each other's health.' For the omission of the augment, see § 25 a. For the ending, see § 26 t.

5. αὐτίκα: at once, straightway; sc. after the close of the single combat described in Γ. For the omission of a conjunction, see § 2 n. — Κρόνιδης: for the 'patronymic,' see § 21 e. — ἐρεθιζόμεν: ἐρεθίζειν, § 26 j. This he does esp. by the proposition of 18.

6. παραβλήθην: Zeus teasingly compares Aphrodite's constant care of Paris with the neglect of Menelaus by Hera and Athena. For the ending, see § 38 c.

7. δοιαὶ [θεοί]: emphatic, in contrast with the single defender of Paris.

10. — Μενελάος: dat. with ἄρηγόνες ἑστὶν, which is equiv. to ἄρηγον; οἱ. Cf. Ε 611, Τρόις ἄρηγον ἄργοι τ 428. — θεᾶν: for the uncontracted form, see § 16 d.

8 = Ε 908. — Ἀργείη: Argos was the chief seat of Hera's worship. Cf. δὲ | Ἡρᾶς δ' κλειδὸς νάδος Soph. Ελ. 8. Cf. also 52. — Ἀλαλκομενῆς: of Alalco- menae, a Boeotian town where Athena was worshipped with special distinction from the earliest times. These epithets of the two goddesses, — Ἀλαλκομενῆς reminding of defence and protection (ἀλαλκεῖν), — serve to strengthen the contrast with the
10 téρπεσθον: τῷ δ’ αὐτῷ φιλομεδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμῦνε, καὶ νῦν ἐξεσάωσεν ὄϊμενον θανέσθαι.

15 ἡ ρ’ αὐτῶς πόλεμον τε κακὸν καὶ φύλοτιν αὐὴν ὄρσομεν, ἡ φιλοτῆτα μετ’ ἀμφοτέρους βάλωμεν.

λάον: for the gen., see G. 109, 1; H. 732 a.

14 = 61, cf. ρ 274, ν 365, ψ 117.—

ὅπως κτλ.: how this shall be, i.e. what we shall do. Cf. B 252. Zeus does not here indicate his preference,—still less his determination. He does not assume that the articles of the truce of Ῥ are to be carried out. A loophole of escape has been left since the oath ran (Γ 281 ff.) ‘if Menelaus shall slay Alexander,’ and this condition had not been literally fulfilled.—τὰδε ἱργα: the ‘hiatus’ is merely apparent. See §§ 9 f., 14 a; cf. 18.

15 f. Cf. ω 476 f., with τείχες for ὄρσομεν, and τίθησθα for βάλωμεν. These verses explain the second ‘hemistich’ of 14.—ἡ, ἦ: see § 3 m a.—

πόλεμον κτλ.: cf. ρ 82, ξ 242. For the use of nearly synonymous nouns, see § 1 s, and on Π 2. — δροσομεν: aor. subjv., cf. βαλωμεν. For the short mode vowel, see § 27 a.—φιλοτῆτα: contrasted by its position before the verse-pause, with τέλεμον τε above.—βάλωμεν: bring, cause. Cf. τίθησιν 88.

17. κι εἰς κτλ.: Zeus is not serious in this proposition. He knows what the answer of the goddesses will be; and, as for himself, his promise to Thetis, that he would secure honor
ἡ τοι μὲν οἰκέωτο πόλις Πριάμου ἀνακτός,
αὕτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἀγωτοῦ.

20 ὡς ἐφαθ', αἱ δ' ἐπέμυγχαν Ἀθηναίη τε καὶ Ἡρη.
πλησίαι αἱ γ' ἤσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἡ τοι Ἀθηναίη ἀκέων ἦν οὐδὲ τι εἶπεν,
σκυλιμένη Διὶ πατρί, χόλος δὲ μιν ἀγρίος ἤρεν.

and satisfaction for Achilles, can be kept only by the continuance of hostilities. He is merely teasing (ἐρεθι-
ζάμεν 5) Hera and Athena. Hence he grants Hera's wish for the destruction of Troy more willingly than appears on the surface.—τόδε: i.e. the latter of the alternatives presented above, — peaceful reconciliation. —
πώς: made prominent before the verse-pause. Obs. the same position of πώς 20.—φλογ κτλ.: Hera cannot be expected to listen quietly to this.

18. ἢ τοι μέν: correl. with δὲ 19. 
Cf. Γ 168 f.—μέν: long by 'position.' 
See §§ 41 m, 14 a.—οἰκέωτο: may be inhabited, may still stand, or (more freely) men may still dwell in the city of Priam. 
Cf. αἰ 3 ἀλλάζει... ναῦσε
Τρώην Γ 73 f. Trisyllabic by 'sy-
nizesis.' § 7 a. Πριάμω: Πριάμου, 
§ 17 a.

19. Ἀργεῖην: a standing epithet of Helen, because of her former Peloponnesian home. 
Cf. B 161.—ἀγωτό: may take home as his wife. 
Obs. the force of the mid. voice. 
Cf. Γ 72, 404.

20-25 = θ 457-462.

20. ἐπέμυγχαν: εἰ is here signifies thereat, at his words.—Ἀθηναίη κτλ.: in appos. with αἰ.

21. Parenthetical. — πλησίαι: sc. ἄλληλαις. — αἱ γ' ἤσθην: equiv. to ημεναι. — κακά δὲ κτλ.: an independ-
24. Ἡρη δ᾽ οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα. | for the dative, see § 3 g a. | ἐν κτλ.: i.e. her wrath ‘boiled over.’ — προσηύδα: sc. μίν.
25 = Α 552, Θ 402, Ν 330, Π 440, Ξ 381. This sent. and the following are exclamatory. — ποίον: predicate. See H. 1012 a. “What is this which,” etc.
26. τός κτλ.: a question of surprise, equiv. to the prosaic assertion, ‘it is in no way possible,’ ‘it cannot be.’— ἀλον, ἀτέλεστον: in vain, ineffectual. Pred., after θείαι make (§ 2 ν). Cf. οὗ τοι άριστό ἄλη δῖος ἑστει αὖθα ἀτέλεστον β 273.—πόνον: amplified by 27 f.
27. ἱδρώ: ἱδρώ, ἱδρώτα, § 18 ε.— δν: acc. of kindred meaning. G. 150; H. 715 b. The article would be needed here in prose. δν is long by ‘position,’ since ἱδρώσα (doubtless, Eng. sweat) began with a consonant. Cf. μῦν 18.—μόνε: equiv. to μογέωσα, cf. τὰ θέσιν μογέωσε Αχαίων Μ 29.— καμάτην δὲ κτλ.: a ‘paratactic’ independent clause, in close connexion with μόνε. Cf. νοῦν ἀνὰ στρατιὰν ἄροε κακῆς, ἀλέκοντο δὲ λαοὶ Α 10; see § 3 n, q.
28. λαόν: soldiery, sc. that of the Achaeans who went to Troy. The prime author of the expedition is picturesquely represented as herself driving through Greece, rousing the people to avenge the indignity wrought by Paris.—κακά: as a calamity. In appos. with the whole sentence. Cf. Hector’s words to Paris, γυναῖκα ἄνγεῃς ... πατρί τε σῷ μέγα νῦμα (bene) Γ 48 ff. The plural may indicate the separate woes which the war occasioned. Cf. δς ἐσ θείαι τῆς Αχαιῶν Τηγέρωντο (gathered), κακὰ Πριάμος καὶ Τροίων φιροῦσαι Β 303 f.—τοῖς τε παῖσιν: and to his sons. τοῦ here, like Attic αὐτόν refers to the preceding noun; cf. Ζ 288. Obs. the repetition of the name, instead of the pronoun, in 31, 35, 47.
29 = Π 443, Χ 181. — ἱδρῷ: the position is prominent. Concessive, but in an angry tone: “You may do it.” But a warning is added at once, in which, for emphasis with reference to 17, the neg. is placed first: “but by no means.”—θείοι δάλλοι: in appos. with τάντας, which has the emphatic position before the verse-pause (cf. 17).
30 = Α 517, Η 454. — τῆν: const. with προσέψῃ. — μέγα: adverbial, with the participle. See § 38 b. — ὀψινεσας: inceptive aor., bursting into a rage, in a fit of vexation. — νεφιληγερέτα: cf. Ε 522. Zeus is the god of all atmospheric and heavenly phenomena. See on Β 148; cf. 75. — For the ending -τα, see § 16 b.
31. δαιμόνη: the connection alone determines the tone and meaning of
tóssoa kaká rézouiv, ὦ τὸ ἀσπερχὲς μενεάνεως Ἰλιον ἐξαλαπάζαι, ἐυκτίμενον πτολεῖθρον; εἰ δὲ σὺ γ' εἰσελθοῦσα πόλας καὶ τείχεα μακρὰ 35 ὁμοῦ βεβρῶθοις Πράμοι Πριάμοι τε παῖδας ἀλλοις τε Τρῶας, τότε κεν χόλον ἔξακέσαιο.

ἐρέον, ὡσ πέιεις· μὴ τούτό γε νεῖκος ὀπίσω σοὶ καὶ ἐμοὶ μέγερίσμα μετ' ἀμφοτέρους γένηται. ἄλλο δὲ τοι ἔρεω, σὺ δ' ἐνί φρεσὶ βάλλει σῇς.

40 ὅπποτε κεν καὶ ἕγω μεμαδὶς πόλιν ἐξαλαπάζαι τὴν ἔθελω, ζητεῖ τοι φίλοι ἀνέρες ἐγγεγάσων,


32. δ' τε κτλ.: equin. to δ' τε κτλ., that thou dost. Cf. A 244.


34. σῷ γε: thou, i.e. with thy fierce anger. — ἰσελθοῦσα: entering the conquered city.

35. ὁμοῦ κτλ.: "eat alive." A vivid representation of fierce rage and passionate longing for revenge. Cf. ὁμοφώνεσ as an epithet of wild beasts. Cf. x 347, where Achilles wishes that his soul would urge him ὁμοφώνεσ ἀποταμούμενος κρέα ἥμεναι of Hector; Ν 212 f., where old Hecuba would fain eat the liver of Achilles: τούτους, ἥν ποις δυνάμεθα, καὶ ὁμοῦ δεῖ καταφαγεῖν Χεν. Απ. iv. 8. 14; οὖν δένται κρύπτειν τά μὴ σοῦ ἡδόνα δν καὶ ὁμοῦ ἑσθεῖν αὔτῶν Χεν. Ηέλλ. iii. 3. 6; 'If the men of my tabernacle said not, "Oh that we had of his flesh! we cannot be satisfied,"' Job xxxi. 31; non media de gente Phrygum exedisse nefandis urbem odiis satis est Verg. Aen. v. 785 f. — ὁμοῦ: predicate.

36. χόλον κτλ.: cf. γ 145.

37. Obs. the 'asyneton.' See § 2 l, m. — ἔρεον ... ἕθελες: cf. ν 146, π 67, ω 481, Χ 185. — μη κτλ.: not a final sentence, but an independent 'prohibitory' clause, added to the principal sentence, for which it gives the reason. "Do as you please, since I will not allow this matter to be the cause of a quarrel on Olympus." — τούτο γε νεῖκος: this strife, at least.

In a contemptuous tone. Contention over human affairs was unworthy of the gods; cf. εἰ δ' σὺ (i.e. Zeus and Hera) ἕνεκα θετῶν ἐρωταλευτῶν ὄς Α 574. Hence the contrast with μέγερίσμα 38. But see on 17.

38. μετ' ἀμφοτέρους: an emphatic repetition of σοὶ καὶ ἐμοῖ, which is itself a poetic ἡμῖν.

39 = A 297, E 259, I 611, Π 444, 861, Φ 94, etc. A formula to call attention to the following words. — ἔνθε: ἐν, § 37 d a.


41. τὴν: added impressively, in appos. with πόλιν. "That one, I mean, in which (ὅς)," etc. Thus
μὴ τι διατρίβεω τὸν ἐμὸν χόλον, ἀλλὰ μ’ ἐᾶσαι·
καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἀékonti γε θυμῷ.
αἱ γὰρ ὑπ’ ἱλίῳ τε καὶ οὕρανφ άστερέντι
45 ναιετάουσι πόλεις ἐπιχθούνων ἀνθρώπων,
τὰν μοι περί κήρι τιέςκετο Ἰλιος ἱρὴ
cαὶ Πρίαμος καὶ λαὸς ἐνμμελῶν Πριάμου·
oὐ γὰρ μοι ποτε βωβής ἐδεύετο δαιτός εἰσης,
λοιβῆς τε κύσης τε· τὸ γὰρ λάχομεν γέρας ἥμεῖς."
50 τὸν δ’ ἰμείβετ’ ἐπείτα βοώπις πότινα Ἡρη·

the article introduces the rel. clause;
cf. Ε 320, 332. — τοῖ: const. with ἐγγεγεραίον, as ethical dative.
42. μὴ διατρίβεω: do not attempt to
cHECK.—τὸν ἐμὸν χόλον: that wrath of
mine. Cf. 40. — ἐᾶσαι: sc. to fulfil
my desires.
43. δῶκα: I granted, sc. to satisfy
thy anger. The aor. is used as freq.
of an act which has just preceded.
The perf. might be used in English.
— ἐκὼν κτλ.: a much-quoted ‘oxymoron.’
“Freely, yet with unwilling
heart.” ἐκὼν is the opposite of βη. 
Zeus pretends that only for the sake
of Hera he consents to the sack of
Troy, which had been long ago
decreed.
44. αἱ γὰρ: the rel. clause precedes
the demonstrative (τὰν κτλ. 46) with
some emphasis. Cf. Z 421. — γὰρ:
introduces the explanation of ἀékontι
γε θυμῷ.—ῦπ’ ἱλίῳ: cf. E 267.—
ἄστερέντι: for the epithet, see
§ 1 p.
45. ναιετάουσι: (dwell) are. This
verb retains in the Mss. and current
texts its uncontracted and unassimilated
form. ’See § 29 b; cf. Z 370,
497.—πόλις: τὸλες, § 18 g.
46. τὰν: of these; partitive gen.
with the superlative idea in περί
tιέςκετο. Or, what is after all not
very different, περί τιέςκετο may be
understood as having comparative
force. — περί κήρι: exceedingly in
heart, with my whole heart. — τιέςκετο:
was honored; nearly equiv. to the
perf., has been honored. The ‘itera-
tive’ idea is here lost. See § 36 a.—
ἱρὴ: obs. the Homeric gender of
"ἰλιος. § 2 x.
47 = 165, Z 449, Θ 552.— ἐνμμελῶς:
for the inflexion, see § 17 c; unless
it is from ἐνμμέλειος. For the ‘posses-
sive’ compound, see G. 132, 3; H.
586.
48 f. = Ω 60 f. — δαιτός ἱεὺς: the
language of human life is applied to
the life of the gods. That feast was
‘equal’ in which each had a fair share.
See on Α 468.—λοιβῆς κτλ.: in
explanatory appos. with δαιτός.
The sacrifice is a feast to which the gods
are invited. This invitation lays the
divinities under obligations to confer
favors in return; cf. a 60 ff.—τοῖ: ref-
ers to λοιβῆς κτλ., but is attracted
to the number of the pred., νέρας.
See H. 631; cf. G. 135, n. 4.— ἰμείβει:
emphatic, we gods.
50 = Α 551, Π 439, Ζ 360, Τ 309.—
βοώπις: an epithet almost peculiar to
Hera. See on Α 551.
"ἡ τοι ἑμὸι τρεῖς μὲν πολὺ φίλταται εἰσι πόλης,
"Ἀργος τε Σπάρτη τε καὶ εὐρυάγυς Μυκήνη
τὰς διαπέρσαι, ὅτε ἂν τοι ἀπέχωνται περὶ κηρι
tῶν οὐ τοι ἐγὼ πρῶσθ' ἱσταμαι οὐδὲ μεγαίρω.
55 [εἰ περ γὰρ φθονεῖ τε καὶ οὐκ εἰὼ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπει ἡ πολὺ φέρτηρός ἐστι.]
ἀλλὰ χρὴ καὶ ἑμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δὲ μοι ἐνθευ, ὅθεν σοί,
καὶ με προσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
θο ἀμφότερον, γενεῆ τε καὶ οὐνεκα σῇ παράκοιτις

51 f. These verses are simply introductory to the principal thought,
in 53. — ἡ τοι μὲν: the corresponding clause begins with ἀλλὰ 57. "I will
yield in other cases, but you must
allow me to carry out my purpose with
regard to the destruction of
Troy." — πολὺ: adverbial, far. —
"Ἀργος: see on Ἀργείη 8.—εὐρυά
gυς: freq. in Homer three nouns
are so placed in a verse that while
but one has an adj., this adj. with its
nou fills the second 'hemistich.' See
on B 498.—Μυκήνη: for the singular,
see § 19 j.

53. τὰς διαπέρσαι: concessive.
"These you may sack." For the inf.
as inv., cf. διατρέψεως 42. In this verse
has been found a reference to the
conquest of these cities in the Dorian
invasion of Peloponnesus.

54. τῶν κτλ.: 'asyndetic' repetition
of the preceding verse. See
§ 2 m.—τῶν: the gen. depends on
πρόσθε. Before these, i.e. for their protec-
tion.—ὑπάρχει: the pres. is used as
if the time were already at hand.—
μεγαλέω: synonymous here with
φθο
νέω. Sc. τὰς διαπέρσαι.

55. φθονεῖ: subj. with ei (§ 3 c a),
in future sense. — οὐκ: not μη, since
with eiō [ἐδω] it forms but one idea,
forbid, seek to prevent. Cf. e1 . . . οὐκ
ἐθάλασσαν Α 289.

56. ἀνύω: present, in fut. sense,
shall accomplish. Nearly equiv. to
ἀνέργαμι.—ἐπει ἡ: since truly, because.
—φέρτηρος: cf. Α 281, 545 ff.

57. ἀλλὰ χρὴ κτλ.: after stating her
concessions, 53 ff., Hera defines her
claim and rights.—ἐμὸν: made em-
phatic by the following pause.—
θέματι [θείαι] κτλ.: cf. 28.

58. γένος: descent, race. Cf. έτ μι
genus ab Iove summo Verg. 
Λen. vi. 123.—μοι: not ἐμοί, since
the stress rests on γένος.

59. προσβυτάτην: i.e. τιμωτάτην,
most honored. Hera is called πρέσβα
θεός έ 721. Predicate. "My rank is
the most exalted of all the daughters
of Cronus." See on ζ 185.

60 f. = ζ 365 f.—ἀμφότερον: used
adverbially to introduce the rest of
the verse. Cf. 145, ι 179.—γενεϊ:
causal, "because of my descent,"
parallel to the clause οὐνεκα κτλ.—
Cf. ast ego, quae divom incedo
regina, Iovisque et soror et
coniunx Verg. Λen. i. 46 f. —κι
κλημα: am called, i.e. am. This use
of 'verbs of calling' is freq. in classi-
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτουσιν ἀνάσσεισ.
ἀλλ' ἂς τοι μὲν ταῦτα ὑποεἴξομεν ἀλλήλουσιν,
σοὶ μὲν ἔγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι ἀθανατοί. σὺ δὲ θάσσον Ἀθηναίη ἐπιτείλαι
65 ἐλθεῖν ἐς Τρώων καὶ 'Αχαιῶν φύλωπι αἴνην,
pειρᾶν δ', ὡς κε Τρῶς υπερκύδαντας 'Αχαιός
ἀρέσωσι πρότεροι ὑπὲρ ὀρκία δηλησασθαί.”
ὡς ἔφατ', οὐδ' ἀπίθησε πατήρ ἄνδρῶν τε θεῶν τε
ἀυτίκ' Ἐθνην ἐπεα πτερόεντα προσηύδα·
70 “αἰσχα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ 'Αχαιῶν,
pειρᾶν δ', ὡς κε Τρῶς υπερκύδαντας 'Αχαιός
ἀρέσωσι πρότεροι ὑπὲρ ὀρκία δηλησασθαί.”
ὡς εἰπὼν ἄτρυπνε πάρος μεμανειν Ἀθήνην,

cal writers as well as in the Bible. Cf. Ἐγιόν τοῦ Κυρίου καληθεται St. Luke ii. 23, Ῥ 138.—οὐ δὲ κτλ.: still dependent on σεβεκα. This takes the place of a rel. clause explaining the σή of 60. “The wife of thee who dost rule.” οὐ thus repeats the thought of σή, and naturally has the first place in the clause. See on Z 127; cf. i 437 ff.
62. μεν': correl. with δὲ 64.— ἐπολεῖσθαι: prob. aor. subj. (‘hortatory’), although it may be fut. repeating the promise of Hera, 53 f., and that of Zeus, 37 f.
63. Parenthetical and subordinate. — σολ... ἰμοῖ: explains ἀλλήλουσιν. Obs. the ‘chiasmus.’ § 2 o.—ἐπὶ ἐφον-
tαι: will assent. No opposition could avail against Zeus and Hera united.
66. πειρᾶν: parallel to ἐλθεῖν.— υπερκύδαντας: exulting, sc. in consequence of the success of Menelaus in the single combat with Paris.
67. ἀρέσωσι πρότεροι: shall be the first to begin. Cf. πάμματος ὄφαιναι (weave, frame) ἐρχετο μήτιν | Νέστωρ Ἡ 324.—πρότεροι κτλ.: cf. ὀπτετεροι πρότεροι ὑπὲρ ὀρκία (contrary to the compacts) παρήλθηναι (commit a hostile act) Ῥ 299.
68 = Π 458.—οὐδ' ἀπίθηκεν: for the ‘litotes,’ see § 2 r.—πατήρ κτλ.: cf. Α 644, διομ πατερ ατς ἄτομον ρει Βεργ. Αει. Ἡ 65, πατερ δευμ hominumque Lify i. 12, diu numque hominumque parentem Ovid Met. xiv. 807.
69 = Ε 713, Ῥ 419; cf. Θ 351, Τ 341.—ἀυτίκα: for the ‘asynedeton,’ cf. 5.—ἐπι: cognate accusative.
70. μετὰ κτλ.: into the midst, etc. This explains ἐς στρατὸν. Cf. 103, Α 222.
71 f. = 66 f.
73 = Τ 349, Χ 188, ω 487.—σ
ομήρου ἵλιαδος δ.

βὴ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα.
75 οἶνον δ' ἀστέρα ἤκε Κρόνου παῖς ἀγκυλομῆτεω, ἡ ναύτησι τέρας ἣσε στρατῷ εὐρέι λαόν, λαμπρόν· τοῦ δὲ τε πολλοί ἀπὸ σπουδῆς ἔκτο· τῷ ἐκείνῳ ἦξεν ἐπὶ χθόνα Πάλλας 'Αθηνή, καὶ δ' ἑθορ' ἐς μέσον· θάμβος δ' ἦχεν εἰσορώντας
80 Τρώας θ' ἵπποδάμους καὶ ἐνκυήματα 'Αχαιοὺς· ὡδὲ δὲ τις εἰπεσκεν ἱδὼν ὡς πλησίον ἄλλον· "ἡ ρ' αὕτης πόλεμος τε κακὸς καὶ φύλωπς αἰνῇ

αὐτῶν: saying this, by these words.—
τάρος μαμαδᾶν: Athena was eager to go, even before she received instructions to do so, since she was of one mind with Hera. Cf. 20 ff.

74 = B 187, X 187, Ω 121, α 102, ω 488; cf. A 44, Η 19, Ε 225, Τ 114.—
βὴ: ἔη, § 25 b.—άξασα: starting up.
—This was Athena’s third descent during the action of the Iliad.

75. οἶνον: masc., pred. with ἀστέρα.
—"Like the star which Zeus sends."
The rapidity of Athena’s course, and perhaps, the brilliancy of her appearance, are likened to a meteor. Cf. δρονεῖν 'Ακόλλαν, ἃ ἱππεῖς εἰδόμενοι μέσῳ ἦματι· τοῦ δ' ἀπὸ πολλάτι σπους
θαλάσσας (sparks) πιᾶντων, σέλας δ' εἰς ὀφθαλμῷ ἢκεν Ημ. Ἰμ. Ἀρ. 440 ff.—
ηκε: gnomic aor., freq. in comparisons. § 2 k.—Κρόνου παῖς: see on νεφεληγερέτα 30.—παῖς: for the di-syllabic form, see § 6 a. Only six times in Homer must the nom. of this word be a monosyllable.

76. τίρος: pred., as a portent.—
eὐρέ: broad, far-stretching.—λαών: soldiers, as usually in Homer.

77. λαμπρόν: the thought is amplified by the rest of the verse. See § 1 h.—τοῦ: ablatival gen. with ἀπὸ τετόρα.—ἵνατα: for the pres., cf. 278, 423, Ε 903.—Homerian usage does not compel the belief that the poet thought of Athena as actually emitting sparks. This verse is intended simply to enliven the mention of the meteor. See § 2 e.

78. τῷ ἱππεῖα: like to this (sc. ἀστέρα).
This resumes the thought of 75, after the two ornamental verses.—ἱππεῖα: tetrasyllabic. See § 31 g.—ἡξεν: used of the beginning of the motion, while ἑθορ, 79, marks its close.

79 f. Cf. Γ 342 f.—μεσον [μέσον]: substantival.—θάμβος κτα.: cf. Ψ 815, Ω 482, γ 372. This refers to the astonishment of the army at the sudden appearance of Athena; but she is not recognized as a goddess, since immediately on reaching the earth she assumes the human form.

80. Obs. the ‘chiasmus.’—ἰκνυμέ
δασ: the greave, about the lower leg, seems to have been one of the most characteristic parts of the Achsean armor. Perhaps, however, the Trojans too wore greaves, but the epithet did not fit into the verse in connexion with them.

81 = B 271, Χ 372, θ 328, κ 37, ν 167, σ 72, 400, φ 396.—τίς: represents public opinion.—ἐκπεπλα: for the form, see § 36 b.—ἱδὼν: casting a glance.

82 f. Cf. 15 f.—All onlookers knew that this appearance was a
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ςεστεια, ἦ φιλότητα μετ' ἄμφοτέρωσι τίθησιν Ζεύς, ὃς τ' ἀνθρώπων ταμίας πολέμοιο τέτυκται.

85 ὅς ἄρα τις εἶπεσκέν 'Αχαίων τε Τρώων τε.

η δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσθη ὁμιλοῦν,

Λαοδόκῳ Ἀντηνορίδη, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεου διζημένη, εἰ ποὺ ἐφεύροι.

ἐὗρε Λυκάνον υἱὸν ἀμύμονα τε κρατερὸν τε

90 ἐστεώτ' ἀμφὶ δὲ μν κρατερὰς στίχοις ἀσπιστάνων

λαῶν, οἰ οἱ ἐποντο ἀπ' Ἀισήπουρο βοῶν.

ἀγχοῦ δ' ισταμένη ἐσπε πτερόντα προσηθέα.

"ἢ ρά νῦ μοι τι πίθου, Λυκάνον υἱὲ δαφρὸν;

portent, but they could not interpret it. — ἦ ρα: surely, as we see. Inference from the phenomenon. The first horn of the dilemma is considered the more probable. — κακός: destructive, evil. — τίθησιν: cf. θείαι 26.

84 = T 224. — ἀνθρώπων: limits ταμίας πολέμου arbiter of war. ἀνθρώπων might have been used.

85–147. Athena persuades the Trojan archer Pandarus to shoot an arrow at Menelaus, but she herself keeps the son of Atreus from serious hurt.

85. ἄρα: "as I said," referring to 81.

86. ἀφεῖ: the final vowel is long before an initial ι. See §§ 14 a, 18 a; cf. τόσει § E 71. — Τρώων: the rhythm of the verse connects this with δυμοῦν.

87. Λαοδόκῳ: named only here. Ten of his brothers are mentioned in the Iliad. See on B 822. — The phrase reminds one of (Λαοδίκη) Ἀντηνορίδας δᾶμαστ' Γ 122.

88. Cf. E 168. — Πάνδαρον: cf. Pandare, qui quondam iussus confundere foedus | in medios telum torsisti primus Achi-


89 = E 169. — εὗρε: for the ‘asyn-
deton,’ cf. 327, B 169, E 355. The emphasis upon this word makes less noticeable the absence of the conjunction. The way is prepared for εὗρε by ἐφεύροι 88. — ἀμύμονα κτλ.: cf. ξ 55, φ 546. — ἀμύμονα: blameless, i.e. of noble birth, or of great physical strength or beauty. See on ἀντίθεου 88.

90 = 201. — ἀμφὶ: sc. ἔστασαν, from ἐστεώτα [ἔστατα]. — ἀσπιστῶν: i.e. heavy-armed. Equiv. to Attic ἀσπιστῶν. See on κορυφήν 457.

91. λαῷν: in appos. with ἀσπιστῶν.


92 = E 123, Υ 169, Χ 215, 228; cf. 203, N 462, Τ 356, Π 537, etc. — προσηθέα: cf. 24.

93. A mere introduction to the re-
quest. The following verse repeats
τλαίης κεν Μενέλαῳ ἐπεπροέμεν ταχῶν ἰόν, 98 πᾶσι δὲ κεν Τρόμεσσι χάριν καὶ κόδος ἄροιο, ἐκ πάντων δὲ μάλιστα 'Αλεξάνδρῳ βασιλῆι. τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὶ δῶρα φέροιο, αἰ κεν ὧδη Μενέλαιον ἄρημον 'Ατρέως νῦν σῷ βέλει δυνθέντα πυρῆς ἐπιβάν' ἄληγενής.

100 ἀλλ' ἄγ' ὀἱστευον Μενέλαιον κυδαλίμοιο, εὐχεο δ' 'Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ ἀρνῶν πρωτογόνων ρέειν κλειτὴν ἐκατόμβην

the thought definitely.—ἡ ... πτίθων: cf. Η 48, Π 190.—τί: cognate acc., at all.—πτίθων: potential opt., without ἤν. See G. 224 x. 1; Η. 872 e.

94. Τρόμεσσι κτλ.: forms, with 'chiasmus,' the conclusion to the wish of 93, which is expressed in interrogative form. "If you would follow my advice, you would then," etc. Cf. οὐκ ὥν δὲ μείνεως ἄρημολον Μενέλαιον; γνοίης οὖν φωτὸς ἀχίς θαλερής παράκοιτας Γ 52 f. —Μενέλας: const. with the following ἔτι, at Menelaus. See § 3 λ β. —προεμεν: προείνα, § 34 e.

95. Τρόμεσσι: "in the eyes of the Trojans." Cf. Β 285, ἢ γὰρ κε φρι μάλα μέγα κόδος ἄροι 1 303, τῷ μὲ ἐν κλός ἐσθλῶν ὡλ Τράουσιν ἄρεσθαι Ρ 16, νῦν δὴ νῦι βολτα ... ὄλος θαλα πέτα γνόος 'Αχαιοί προτὶ τῆς Χ 216 f. Η. 771.

Or, the dative may here be the 'agent,' with the passive idea which is implied in the verse.

96. δὲ: may have the third place in the clause, when the first two words are closely united.—μᾶλιστα: the following 'hiatus' is justified by the pause. See § 9 b.—βασιλῆ: prince. So Nausicaa is called βασιλεία, ζ 115.

97. τοῖς: const. with παρὰ φέροιο.—δὴ: surely.—πάμπρωτα: first of all, chiefly.

98. αἰ κεν κτλ.: equiv. to ὡς Μενέλαος τῷ βέλει σοι δυμήθη. A picturesque paraphrase for death.—Μενέλαος: receives prominence from the following verse-pause. He is the special enemy of Paris, whom he has just overcome, Γ 340-382. Obs. the repetition of the name in 100.—ἄρημον: const. with νῦν.

99. σφ ... δυνθέντα: parenthetical. In thought, antecedent and subordinate to ἐπιβάντα.—πυρῆς κτλ.: cf. πολλοὺς δὲ τυρῆς ἐπέβιον ἄληγενής 1 548.—ἐπιβάντα: supplementary partic. after τῇ. Pred. with Μενέλαιον as subject.—ἄληγενής: ἄληγενής.

100. Μενέλαιον: partitive gen. with ὀἱστευον. G. 171, 1; Η. 739.

101. 'Ἀπόλλων: Apollo was the patron-god of Lycia, and god of the bow.—λυκηγενεῖ: the root ἐμε is the same as that of ἐμε. The sun-god Apollo is 'child of the light.' Cf. αἰθητηγενεῖς as epithet of Boreas, Ο 171; and λυκάδας year, § 161. In this epithet is prob. also a reference to Apollo as the Lycinian (Ἄχαιος) god.

102 = 120, Ψ 864, 873.—ἄρημον ἐκατόμβην: Homer does not hold strictly to the original meaning of 'hecatomb.' Cf. Α 65 f., Ζ 93, 115.—πρωτογόνων:
οὐκαὶε νοστήςας ἵηῆς εἰς ἀντὶ Ζελείας."  
ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρωνι πείθεν·  
105 αὐτύκε ἐσύλα τόξον εὔξοιν ἱξάλου αἰγός ἄγριον, ὃν ὥσ ποτ' αὐτός ὑπὸ στέρνου τυχήσας πέτρης ἐκβαίνοντα, δεδεμένος ἐν προδοκήσιν,  
βεβλήκει πρὸς στήθος· ὃ δ᾿ ὑπίπον ἔμπεσε πέτρη·  
τοῦ κέρα ἐκ κεφαλῆς ἐκκαυδέκάδωρα πεφύκευν·  
110 καὶ τὰ μὲν ἀσκήσας κεραοξὺς ἦραρε τέκτων,
νὰν δ᾿ εὐ λείψας χρυσένη ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὐ κατέθηκε τανυσσάμενος, ποτὶ γαῖν
ἄγκλινας· πρόσθεν δὲ σάκεα σχέδον ἐσθολὶ ἐταῖροι,
μὴ πρὶν ἀνατξειαν ἁρῆιοι νὺς Ἀχαιῶν,
115 πρὶν βλήσθαι Μενέλαον ἁρῆιον Ἀτρέος νιὸν.
ἀὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ᾿ ἐλεῖ ἰὸν
ἀβλήτα πτερόεντα, μελανέων ἔρμ᾿ ὀδυνῶν·
ἀίσχα δ᾿ ἐπὶ νευρῇ κατεκόσμεε πικρῶν διστῶν,
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εὖχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτοξῷ
120 ἀρμῶν πρωτογόνων ῥέξεω κλειτὴν ἐκατόμβην
οίκαδε νοστήσας ἱερῆς εἰς ἅστυ Ζελείης.
ἔλκε δ' ὦμοὶ γλυφίδας τε λαβῶν καὶ νεφρὰ βόεια·
νεφρὴν μὲν μαζώ πέλασεν, τόξῳ δὲ σύδηρον.
αὐτὰρ ἔτει δὴ κυκλοτερές μέγα τόξον ἔτεινεν,
125 λύγξὶ βιός, νεφρὴ δὲ μέγ' ἱαχεν, ἄλτο δ' ὦστός
ὀξυβελῆς, καθ' ὀμίλων ἐπιπτέσθαι μενεαίων.
οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο

tion, fitted the arrow to the string.—
πυρόν: biting, bitter.
119–121 = 101–103.
122. ἅλκη: is followed by a pause, and the two accs. are to be construed with λαβὼν.—νεφρὰ: equiv. to νεφρὴν
123. § 19 i.
123. Mark the ‘chiasmus.’ — This verse explains the preceding ἅλκη, and gives the result of that action. Cf.
E 417. — Statusius translates, cornua contingit mucrone et pectora nervo Thebatd ix. 866. — When the
bow-string is drawn back to the breast, the iron arrow-point (σίδηρον) is brought near to the bow. Cf.
Vergil’s far inferior imitation, et duxit longe, donec curvata coirent | inter se capit et manibus
iam tangeret aequis, | laeva aciem ferri, dextra nervoque
papillam | extemplo teli stridorem audiet Aen. xi. 880 ff.—
σίδηρον: only here in Homer of an
arrow-point.

124. κυκλοτερῆς: circular, round. Proleptic. The bowman bent the bow until it formed a sort of circle,—
ἐτεινεν δ' ὦτε κυκλοτερῆς ἐταί.
125. λύγξ: ‘onomatopoetic,’ representing the sound to the ear. Cf. 420, ἐκλαγίζαν δ' ἄρ' ἡμών Α 46, effugit
κῆλα θεώι Α 63; Aristotle Rhet. iii. 11. Observe the triple division of the
verse, and the double ‘chiasmus.’
βιός and νεφρὴ, ἱαχεν and ἄλτο receive
prominence from the order of words.
126. ὀξυβελῆς: cf. ὦξι πάγη βέλος
185. — μενεαίων: cf. (δοῦρα) ἀλαίκε
μεναρχὸς ἀσαι (glut themselves) Δ 576.
127. ‘Apostrophe’ to Menelaus.
The poet seems to be led partly by the
convenience of the verse, for
Menelaus and Patroclus in the Iliad
and ‘the divine swine-herd’ Eumaeus
in the Odyssey are most frequently
thus addressed by him, while the
more distinguished characters are
never so apostrophized. Cf. 146, Η
104, Ν 603, Ψ 600. But no one should
fail to notice the tender interest which
seems to be implied in such an ‘apo-
strophe’ here. Cf. Milton’s address to
Eve: ‘O much deceived, much fail-
ing, hapless Eve, | Of thy presumed
return! event perverse! | Thou never
from that hour in Paradise | Found’st
either sweet repast or sound repose,’
Par. Lost ix. 404 ff.—σέθεν [κοῦ]:
const. with λελάθοντο.—λελάθοντο: 2d
aorist. § 25 j.
ἀθάνατοι, πρώτη δὲ Διός θυγάτηρ ἄγελεία, ἡ τοι πρόσθε στὰσα βέλος ἐχεπευκές ἀμύνεν.

130 ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὡς ὅτε μὴν παιδὸς ἔργηῥ μείαν, ὡθ ἡδεὶ λέξεται υπνός, ἄνυ τὸ ἄνθενεν, ὅθεν ζωστήρος ὀχής χρύσειοι σύνεχον καὶ διπλόοι ἡμετο θώρηξ. ἐν δὲ ἑπεσε ζωστήρι ἀρηρτό πτικός ἰωτός.

128. ἀθάνατοι: in appos. with θεῖοi, and added here for the sake of contrast with πρώτη κτλ. — πρώτη: first of all, chiefly. Cf. πάρκροτα 97. Athena comes to the aid of Menelaus because she favors the Greeks, and had not intended that the leader should be seriously harmed. — ἄγελεία: the giver of booty (Ἀμήλ). A standing epithet of Athena as goddess of war. Cf. Ε 765, Z 269, Ἀθηναὶ ἀντίπτικα Κ 460.

129. τοι: const. with ἑμένως, as dat. of interest. — πρόσθε: see on 54. — στάσα: taking her stand. — βέλος κτλ.: cf. Α 51. For the quantity of the ultima of βέλος, see § 41 m. — ἐχεπεῦκες: cf. πικρόν 118. 130. τόσον μὲν: so far, indeed. This is made definite by the contrast which follows in 132; cf. Σ 378, Χ 322, Ψ 454. Athena warded off the arrow only in so far as she guided it to a spot where the armor was thickest (double) and thus afforded the best protection. — χροός: body, Attic σώματος. § 2 ν. — ὡς ὅτε: does not correspond to τόσον, but introduces an independent comparison, which illustrates the loving watchfulness of the goddess. The phrase has lost its original force (as the mother when), and is used almost exactly like ὡς. § 2 j. Cf. ὡς ὅτε τις τε ὀράκνοι ἰδὼν παλάτορος ἀπεστῆ Κ 33, 'As when a prowling wolf | ... Leaps o'er the fence with ease into the fold, | ... So clomb this first grand Thief into God's fold,' Milton, Par. Lost, iv. 183 ff.; 'As when to them who sail | Beyond the Cape of Hope,' etc., ib. iv. 169 ff.; 'As when a vulture on Imaus bred|... So on this windy sea of land, the Fiend| Walked up and down,' ib. iii. 429 ff.

131. παιδός: from her child. Ablative genitive. — ἔργηρ: for the subjv., cf. 141, Ε 598, Z 507, Β 147; see G. 233 n. 2; H. 914 Β, Β. — στήλες [ἐγερον λείπημα]: sc. παῖς. Cf. λέχος couch. — οὐνομ: to sleep; as a 'dat. of approach.' Cf. κόλπον Ζ 136.

132. ἄνυτη: ἡ (Athena) is still the subject, but this subj. is made prominent in contrast with the more negative act of 130. — ὅθεν: thither where. — ζωστήρος: a leather belt, faced with metal, which bound the cuirass. The clasps (ἐχής) or buckles seem to have been at the side, where both front and back plates of the cuirass met. ζώνη is a woman's girdle.

133 = Τ 415. — σύνεχον [συνεχόν]: joined, met. Intrans., cf. Τ 478. ἐχο and its compounds are often intrans. in Attic, but rarely in Homer. — διπλόος κτα.: i.e. the arrow was met by the double cuirass, since it hit where the front and back pieces met and overlapped.

135 διὰ μὲν ἄρ ἥωστήρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήειστο
μύτησι θ’, ἣν ἐφόρεω ἐρυμα χρόος, ἐρκος ἀκόντων,
η ὧν πλεῖστον ἔρυντο· διαπρό δὲ εἰσατο καὶ τῆς.
ἀκρότατον δ’ ἄρ’ οὐστὸς ἐπέγραψε χρόα φωτός·
140 αὐτίκα δ’ ἔρρεεν αἷμα κελανεφῆς ἐξ ἄτελῆς.
ὢς δ’ οὖν τίς τ’ ἐλέφαντα γυνὴ φοίνικι μύην,
Μηνοὶς ἦρε Κάειρα, παρῆιον ἐμενει ἰππων·

135. διὰ for the length of the penult, see § 41 q.—Ενυίαο (ἰλανω) for the tense, cf. ὑρήειστο 136.
136 = Γ 358, Η 252, Λ 436.—ἥρηειστο (ἐρείσω) was forced, by the violence of the shot. Almost like an aorist.
137. μύτησι: a broad band of metal, doublet, lined with soft cloth, worn about the body, protecting the lower abdomen below the rather short breastplate. The arrow hit where cuirass and mitra lapped. Cf. 187, 216, έ 857, 707.—ἐφόρεω: [ἐφόρει] for the final ν, cf. ἐφείν 23.—ἐρυμα: pred. as a protection.—ἐρκος κτλ.: cf. 299, έ 316. For the ablative gen., see § 3 d.
138. ἦ...ἐρυνο: parenthetical.—οἱ: dat. of interest; not elsewhere found with this verb. —πλεῖστον: adv., most, chiefly. Cf. T 287.—ἐρυνο: warded off; sc. ἑρωτόν. Cf. E 538.—ἐφείν: aor. of εἰμι, § 34 f. This repeats ἡρήειστο, after the rel. clause.—καὶ τῆς: this too, sc. μύτησι.
139. ἀκρότατον: const. with χρόα, the outer flesh. Cf. ἀκρον, μυών (skin). Χ 278.—ἐπιγραφα: cf. ἐπιγραφής τέρευν (tender) χρόα νηλει χαλαφ Ν 558.—φοίνικ: of the man, i.e. Menelaus. Equiv. to Attic αἰβρός. This noun is not necessary, but is in the Epic manner of fulness. Cf. τῷ (sc. Ἔγχει) δάμνης (overcomes, sc. Αθηνα) στίχας ἄνδρῶν | ἤρων, τοίς τε κοτέσσεται Θ 390 f.
140. ἔρρε: ἔρρει, from βέω.—ὑπέλης: only here and 149 for ἠλκος, of a wound inflicted by a missile. Cf. 190, 217. It is used strictly of a wound from a weapon held in the hand. Cf. οβράκιο.
141. ἐλεφαντα: ivory. The elephant is not mentioned in Homer.—φοίνικ: evidently some variety of red; but it is impossible to determine the exact shade and tint, whether crimson or purplish.—μυην: stain, paint. The ivory was striped with red. Cf. Indum sanguineo veluti violaverit ostro | siiquis ebur Verg. Aen. xii. 67 f.
142–145. These verses simply give life to the picture. See § 2 e.
142. Μηνοὶς: in apposition with γυνη. —Κάαιρα: fem. of Κάρα.—παρηνο: cheek-piece, cf. παρευδ cheek. These thin plates of colored ivory were used as ornaments for the bridle, much as rosettes and the like are used now. Attic φάλαρα. Cf. φάλαρα ἕκοντις περὶ τῷ Ἰππων ἰδαλου τοῦ γραφέω δάγκαλα Xen. Hell. iv. 1. 39. For a similar use of ivory, cf. E 533.—Ιππων: equiv. to Ἰππειον.
κείται δ᾿ ἐν θαλάμῳ, πολέες τε μιν ἢρήσαντο ἵππης φορέων. βασιλῆι δὲ κείται ἄγαλμα,
145 ἀμφότερον, κόσμος δ᾿ ἵππων ἐλατήρι τε κύδος·
toιοὶ τοι, Μενέλαος, μιᾶς αἱματο μηροὶ
eὐφυεῖς κυήμα τε ἰδὲ σφυρὰ κάλ’ ὑπένερθεν.
ῥύγησεν δ᾿ ἄρ’ ἔπειτα ἀναξ ἀνδρῶν Ἁγαμέμνων,
ὡς εἶδεν μελαν άλμα καταρρέον εξ ἀυτῆς·
150 ῥύγησεν δὲ καὶ αὐτὸς ἀρηφίλος Μενέλαος.
ὡς δὲ ἴδεν νεῦρον τε καὶ ὤγκους ἐκτὸς ἐόντας,
ἀμφορὸν οἵ θυμὸς ἐνι στήθεσσω ἀγέρθη.
tοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἁγαμέμνων,
χειρὸς ἱκὼν Μενέλαον· ἐπεστενάχοντο δ᾿ ἔταιροι·
155 "φιλε κασίγνητε, θάνατον νῦ τοι ὅρκοι ἐταμνον,
 contrasting σφυρά with κυήμα. Cf. Ε 122, B 218.

— τολέος: τολιοῖ, § 20 f. — ἢρή-
σαντο: 'gnomic' aorist. § 2 k. Cf. 75.
144. φορέων: sc. for their horses.
Cf. Zeus Ἐκτορὶ δώκεν (sc. πήλκα,
helmet) ἵδε κεφαλῇ φορέων π 799 f.
— βασιλῆι: in contrast with τολέος.
— ἄγαλμα: δ᾿ τις ἄγαλλεται.
145. ἀμφότερον: cf. 60. — 'Chiasmus
— ἐλατής: in Homer,
as it happens, only of the driver in
a chariot race; cf. A 702, ψ 389. Cf.
ἐλαῦω and ἐπηλάτα 387.
146. τοῖς: pred., as such, thus.
See § 38 a; cf. 280. — μᾶνθην [ἐμμα
ἀνθην]: an isolated form in Homer.
Possibly μαθην should be read
§ 26 v), with the ultima treated as
long before the verse-pause; possibly
the form follows the analogy of the
dual (cf. ἔσθην 21). But διέλεγην is
found in dialectic inscriptions for
diēleγον (3d pl.).
147. τὰ ἔστι: a freq. hiatus, justified
by the verse-pause. Cf. 382, Z 469.
— ὑπενερθέν: picturesque Epic detail,
FORTH BOOK OF THE Iliad.

οἶνον προστήσας πρὸ Ἀχαίων Τροϊῶς μάχεσθαι· ὡς σ’ ἔβαλον Τρῶες, κατὰ δ’ ὕρκια πιστὰ πάτησαν. ὦ μὲν πῶς ἄλοι πέλει ὕρκιον αἰμά τε ἄρνων σπουδάι τ’ ἀκρητοῖ καὶ δεξιά, ἃς ἐπέπυμβεν, 160 εἶ περ γὰρ τε καὶ αὐτίκ’ Ὀλύμπιος οὐκ ἐτέλεσσεν, ἐκ δὲ καὶ ὑψε τελεῖ, σὺν τε μεγάλῳ ἀπέτυγκαν, σὺν σφήνῳ κεφαλῆι γυναῖξε τε καὶ τεκέσσων.

160. Ὁλύμπιος: in the sing. always refers to Zeus, who was the special guardian of oaths and treaties. Cf. Δίως ὕρκια Γ 107. — οὐκ ἐτέλεσσεν: cf. οὐκ εἰσί 55. The neg. is closely connected with the verb. Cf. οὐκ ἐτέλεσσον 57, 168. — “Left unfulfilled,” sc. ὕρκια, without punishing the offenders in accordance with the imprecation of Γ 298 ff.

161. ἔκ: to the full. Const. with τελεῖ. — ἕ: in ‘apodosis.’ Cf. 262; see § 3 n. “Yet.” Cf. ἄλλα Α 82. — καὶ ὑψε: concessive. Even though late. — σὺν μεγάλω: with heavy loss, grievously. The notion of ‘accompaniment’ is here passing over into that of ‘manner.’ For the neuter adj. as subst., cf. ἐς μέσον 70. Cf. σὺν κακῷ μεγάλῳ οἷ νυκτῶν ἀπαλάσσονται. Hdt. vii. 9. 2. — ἐπέτυγκαν: gnomic aor., parallel to the pres. τελεῖ. Cf. raro... scelestum|deserui pede Pae na claudio Hor. Carm. iii. 2. 31 f. — “The breach of faith will surely be punished.”

162. In explanatory appos. with σὺν μεγάλῳ 161. — κεφαλῆι: heads, lives. The men of a sacked town were slain; their wives and children were reduced to slavery. Cf. 237–239, 1 593 f.
εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν ἔσσεται ἥμαρ, ὅτ' ἂν ποτ' ὀλὼν 'Ηλιος ἤρθ' 165 καὶ Πρίαμος καὶ λαὸς ἔμμελιῳ Πριάμου, Ζεὺς δὲ σὺ Κρονίδης ὑψίζωγος, αἰθέρι ναϊών, αὐτὸς ἑπισκεύησεν ἐρεμύνη αἰγίδα πᾶσιν τῆδε ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα· ἀλλὰ μοι αἰὼν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

163–165 = Z 447-449, where they seem better placed. Here the verses show pious confidence in the just retribution of the gods. In Z, they are the expression of Hector's dreadful foreboding.

163 = 0 211. — τὸ δέ: refers to the next verse.— The following hiatus is merely apparent.

164. ἔσσεται: prominent at the opening of the verse, marks the confidence of Agamemnon's prediction. — ἑλευρί: nearly equiv. to a future. See § 3 b. — Ille dies veniet quo Pergama sacra peribunt.— Scipio is said to have repeated this verse at Carthage, thinking of Rome, in view of the transitoriness of human glory.

165 = 47.

166. σὺ: for the dat. after ἐστ', cf. Ἱμερόδωρ 94. — ὑψίζωγος: high-throned, explained by αἰθέρι ναϊών. Epithet of Zeus as the most exalted ruler. Cf. δαμόνων σέλαια (bench) σεμνὸν ἡμέραν Aesch. Ag. 192 f. — αἰθέρι: the peaks of Olympus tower above the clouds. See on A 44, 196.

167. αὐτὸς: himself. Zeus will not entrust to others the punishment for such base treachery. Cf. the 'prayer of St. Chrysostom,' αὐτῶς καὶ νῦν (thyself now also) τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον.— ἑπισκεύησεν (ἐπι-σελε): for the mode, cf. ἑλευρί 164. For σο, see §§ 12 b, 41 j a fin. σελε is to σελε, as πλέω to πλέων or σελεων. — ἐρεμύνη (ἐρεβός): gloomy, dark, as causing fear and destruction. Cf. φθεισμέρουν αἰγίδα δ. 297. The aegis was prob. a symbol of the thunder cloud.— αἰγίδα: cf. E 738 ff., B 447.

168. τῆδε: i.e. the present.— ἀφάτης: gen. of cause. Cf. χυμενον γυναικός A 429, κοβράς χυμενον B 689, τής ἀχέων B 694.— τὰ μὲν κτλ.: resumes the thought of 161, and prepares the way for the contrast of 169. — οὐκ ἀτέλεστα: i.e. surely accomplished. Cf. 57. Agamemnon seems not to be thinking chiefly of the destruction of Troy by the Achaeans, since he contemplates the humiliating withdrawal of their army on the death of Menelaus. He trusts in the justice of Zeus that the Trojans shall be punished in the future.

169–182. Agamemnon's first thought was of the danger to which his brother was exposed by entering into a single combat with one of this perfidious people. He now vividly and affectionately depicts the results of Menelaus's death. — "The Trojans will be punished, but of what advantage is that to me?"

169. σέθεν: 'objective gen.' with ἄχος, grief for thee.
170 αἱ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο.
καὶ κεν ἐλέγχιστος πολυδύμων Ἀργος ἱκώμην·
αὐτίκα γὰρ μνήσονται Ἀχαίοι πατρίδος αἰθῆ.
καὶ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρωῖτι λύποιμεν
Ἀργείην Ἐλένην· σεό δ᾿ ὀστέα πύσει ἄρουρα
175 κεμένον ἐν Τροΐῇ ἀπελευτῆτῳ ἐπὶ ἐργῷ.
καὶ κε τις ὡδ᾿ ἔρεες Τρώων ὑπερνορεόντων,
τύμβῳ ἐπιθρόσκων Μενελάον κυδαλίμουο.
ἀἱθ οὔτως ἐπὶ πᾶσι χόλον τελέσεί Ἀγαμήμον,
ὡς καὶ νῦν ἄλιον στρατοῦ ἡγαγεν ἐνθάδ᾿ Ἀχαίων,

170. αἱ κε: εἰν. — πότμον κτλ.: fulfill the destiny, equiv. to πότμον ἐπισώπης Z 412. — For the fulness of expression, see § 1 s.
171. καὶ: and, adds a further result of the leader's death. — ἐλέγχιστος: most disgraced. From ἔλεγχος shame, as ἔχθιστος from ἔχθος. § 22 b. — πολυδύμων: cf. Ἀργος ἄδειε, θεό, πολυδύμων, the beginning of the 'cyclic' Thebaid: ιῶν πορ' Ἀργοις διωμέν θάνω χόθια Eur. Alc. 560. The eastern part of the plain of Argos and the whole region of Mycenae are ill supplied with water. Hence arose the myth of the artificial conduits of Danaïs, on Egyptian models, and the story of the occupation of his daughters the Danaïds in Hades.
172. μνήσονται κτλ.: the expedition had been undertaken in order to regain Helen for Menelaus. On the latter's death, the Greeks would remember the claims of their own families, and would return.
175. ἐν Τροΐῇ: in the Troad. The Greeks who fell before Troy were, naturally, buried at once. Only H 384 f. (doubtless interpolated) is mention made of the possibility of taking the bones back to Greece. — ἐπιθρόσκων κτλ.: "with our end unachieved."
177. ἐπιθρόσκων: sc. in mockery. Cf. dum Priami Paridisque busto | insultet armmentum Hor. Carm. iii. 3. 40 f. — Μενελάον: the name shows more feeling than the pron. σοῦ would have done. See on Ἀχιλλῆος ποθῆ ζεταί A 240 (Achilles's own words). The epithet is added in a sort of contrast with the contempt implied in ἐπιθρόσκων.
180 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κενθήσιν νυσί, λιπῶν ἄγαθῶν Μενέλαον·
ὡς ποτὲ τις ἔρει· τότε μοι χάνοι εὐρεία χθών.

185 τὸν δ᾿ ἐπιθαράσων προσέφη ξανθὸς Μενέλαος·
"θάρσει, μηδὲ τι πω δειδίσθει λαὸν Ἀχαιών.
οὐκ ἐν καιρῷ δὲν πάγη βέλος, ἀλλὰ πάροιθεν
eἰρύσατο ξωστήρ τε παναίδος ἢ ὑπενερθεν
ζώμα τε καὶ μίτρη, τὴν χαλκῆς κάμον ἀνδρες."

190 ἐλκος δ᾿ ἱητήρ ἐπιμάσσεται ἢδ᾿ ἐπιθήσει

180. καὶ δὴ: and already, explains
179. οἰκόνδε: see on Iephs 103.
181. σὺν κενθήσιν νυσί: with empty
ships, i.e. without Helen and the spoils of
war, and with heavy loss. Cf.
αισχρὸν τοῦ δήρον τε μένειν κενθῶν τε
(empty-handed) νέεσθαι B 298, οὐκαδὲ
νικόμεθα (sc. the comrades of Odys-
seus) κενθᾶς σὺν κεφαλὶς ἔχοντες κ 42. —
λιπῶν: cf. 175. — ἄγαθῶν: generally
with βοήν (war-cry), as epithet of
Menelaus. Cf. 220.
182. δὴ: repeats δὲ 176. — τότε
κτλ.: cf. Θ 150, Z 282, P 417. For-
mula of a wish for speedy death. Cf.
sed mihi vel tellus optem
prīus ima dehiscat Verg. Aen.
iv. 24, εὐχομαι μυρῖν ἐμὲ γε κατὰ γῆς
ὀργίας γενέσθαι Xen. An.
vii. 30, ὅβ δελτίον ἐστίν ὅπερ τὴν
ἡμέραν καὶ τὸν Κωκυτῶν καὶ
μυρίας ὀργίας κατὰ γῆς
δύναν, ἃ πεσείν εἰς τοιοῦτον βίον Julian
Orat. vi. 198 c.—εὐρεία: a standing
epithet.
184. θάρσει μηδὲ τι: with a second
inv., as K 383, Ο 171.—πῶ [πῶς]:
at all. Cf. 234, Ρ 306.—δειδίσθε: frighten, sc. by thy anxiety. Not
intrans., as B 190.
185. "Causal asyndeton." — οὐκ ἐν
καιρῷ: not in a vital spot. The
Homerian heroes knew well what
wounds were likely to cause death.
— πάγη (πῶς τηρμ.: ἐπάγη, — πάροι-
θεν: local.
186. ξωστήρ: cf. 132. — παναίδος:
all-gleaming, from the bright metal
plates.
187. ζώμα (ζῶμα): the lower part
of the cuirass about which the girdle
was drawn. Obs. the suffixes of ζω-
μα and ζωστήρ. G. 129, 2; 129, 4; H. 550;
553, 1. This is called θάρης, less defi-
nitely, in 133 ff.—μίτρη: see on 137.
—τὴν: ἢν.—κάμον [ἐκαμόν]: wrought.
Cf. E 338, 735.
188 = Α 130, 285, B 369, Κ 42.
189. The rhythm of the verse ac-
cords with the anxiety of Agamem-
non.—φῶς: as vocative. H. 707.
—δὲ: between the adj. and its sub-
stantive. Cf. διστρεφές δ Μενέλαος Κ 43.
190. Ἀλκος: placed first in the verse,
since the healing of the wound is
the only care, now that the king
knows that the arrow hit no vital part.
—ἐπιμάσσεται (μαλακό χαίς): shall
probe, shall heal.
FOURTH BOOK OF THE ILIAD.

фάρμακα, α' κεν παύσομει μελανών όνυάνω.

ταλβύβων θείων κήρυκα προσημβά.

"Ταλβύβι', ὅππι τάχιστα Μαχάονα δεύρο κάλεσον,

φῶτ' Ἀσκληπιοῦ νιόν ἀμύμονος ἵπτήσος,

όν τις ὁιστεύσας ἔβαλεν τόξων εὖ εἰδώς,

Τράων ἦν Δυκίων, τῷ μὲν κλέος, ἀμμὶ δὲ πένθος."

ὡς ἔφατ', οὖδ' ἀρὰ οἱ κήρυξ ἀπήθησεν ἄκοινος,

βῆ δ' ἰέναι κατὰ λαὸν Ἀχιλῶν χαλκοχώτων

παπταίδων ἄρα Μαχάονα. τὸν δὲ νόσησεν

ἔστειν'. ἀμφί δὲ μὲν κρατεραὶ στίχες ἀσπιστάων

λαῶν, οἱ οἱ ἐποντο Τρίκης ἐς ἰπποβότοιο.


192. ὅ: he spoke. The subject of this verb is regularly continued as the subj. of the following.—Ταλβύβων: Agamemnon's principal herald. Cf. A 320, Α 118, Β 276, Τ 196, 250, 267, Ψ 937. —θείων: cf. κήρυκες, Δίων ἄγγελοι ἦδε καὶ ἄνδρων Α 334.

193. ὅτι τάχιστα: ὅταν τάχιστα, quam celerym. —Μαχάονα: cf. Β 731 ff., Λ 505 ff., 833 ff. Machaon and his brother Podalirius were the only professional surgeons in the Achaean camp, but both were leaders in battle as well as surgeons. The best surgery of those days was rude, and every man knew the elements of the art.

194. φῶτα: in appos. with Μαχάονα, and further explained by the rest of

the verse. Cf. E 649. —Ἀσκληπιοῦ: Asclepius clearly is not a god in Homer's time, but only a skilful pupil of Chiron.

195. ἰέναι: examine.—Μαχάονα κτλ.: cf. 98, 115, 205.


197. Δυκίων: i.e. the army of Sarpeldon, as the most important of the Trojan allies. Cf. Z 78. See on Β 876. —τῆς: . . . πώς: in appos. with the whole sent.; cf. 28, 155. —'Χιμαμία.' —τῆς: him, sc. Ἀλκυώνι. —ἀφίμα: ἦμιν, § 24 a.

198 = Μ 361. —αι: const. with ἐπιθήσατο.

199. βῆ [ἴβη]: set out.—κατὰ λαῶν: marks no definite direction. Cf. 126, 209, κατὰ νῆας Β 47.


202. Τρίκης: cf. Β 729, where this name is spelt Τρίκην. A city in Western Thessaly, with one of the oldest sanctuaries of Asclepius. —τῶν: Thessalian horses and cavalry
άγχοι δ' ιστάμενοι ἐπεα πτερόετα προσήγουα.
"ὀροσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
205 ὀφρα ἤθη Μενέλαον ἀρήμην ἀρχὸν Ἀχαιῶν,
οὐ τις οὐστεύσας ἔβαλεν τόξων ἐν εἰδώς,
Τρώων ἦ Δυκίων, τῷ μὲν κλέος, ἀμιὶ δὲ πένθος."

ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνι στήθεσιν ὄρων ἐν.
βαν δ' ἴναι καθ' ὁμιλον ἀνα' στρατὸν εὐρίν Ἀχαιῶν.
210 ἀλλ' ὅτε δὴ β' ἴκανον, θὲν ξανθὸς Μενέλαος
βλήμενον ἂν, περὶ δ' αὐτὸν ἀγηγέραθ', ὄσσοι ἀριστοί,
kuklós', ὁ δ' ἐν μέσσοις παρίστατο ἵσθεος φῶς,
αὐτικὰ δ' ἐκ ζωστήρα ἀρηρότος ἐλκεν ὦστόν.
τοῦ δ' ἐξελκομένῳ πάλιν ἄγεν ὄξεες ὄγκοι.
215 λῦσε δὲ οἱ ζωστήρα παναῖλον ἦδ' ὑπὲρθην

were always noted for their excellence.

204. Cf. ῥ 260. — This verse has a vigorous movement. The pause after the first syllable gives an 'anaepastic' (march) rhythm to the rest of the verse. — ὀροσ: 2d aor., while ἄρχον 204 is the 1st aorist. § 35.

205—207 = 195—197. — Ψη: here is middle, but ὅψις is read by some.

208 = Α 804, Ν 488; cf. Β 142, ο 395, Ζ 51, ρ 150.—τῷ: for the dat., see § 3 g.—ἄριστοι: aroused, moved, touched, used of pity, anger, and terror.

209. βαν [ἐβησαν]: sc. Machaon and the herald. — κατά, ἄνα: clearly do not indicate opposite directions. ἀνα' στρατὸν differs only metrically from κατὰ στρατὸν in such expressions, and the second 'hemistich' here is in appos. with καθ' ὁμιλον.

210 f. δ': cf. 132.—Μενέλαος κτλ.: "was the wounded Menelaus." — ἄγη-μενος: "who was wounded," nearly equiv. to ἐβηκαμένος. For the passive meaning, see on ἐβηκαμα: 115. — αὐτόν: himself, the principal personage at this time. — ἄγηγέρατο: from ἄγερμος. § 25 k. Cf. stant lecti circum iuvenes Verg. Aen. x. 837.—δυστοι κτλ.: optimi quique.

212. κυκλόσι: in(to) a circle, in a ring. — ὅ β': i.e. Machaon. Here begins the 'apodosis.' Cf. 161, 221.—παρίστατο: stepped to his side. Nearly like παρίστη. Cf. 233, Β 244, Ε 570. — ἵσθεος φῶς: always, as here, at the close of the verse, and in appos. with the subj. of the verb.

213. ἄρηροτος: cf. 134.

214. πάλιν: const. with ἐξελκομένοι although a pause intervenes. This is added as a more definite statement of ἐξ. — ἄγεν [ἐδησαν, from ἄγημι] the barbs broke as they were pulled back against the metal belt. This reminds the hearer how serious the wound would have been if the arrow had not been guided by Athena to a well protected spot.

215 f. Cf. 186 f.
Fourth Book of the Iliad.

Σώμα τε καὶ μύτην, τὴν χαλκῆς κάμον ἀνδρεῖς. 
αὐτὰρ ἐπεὶ ἰδεῖν ἐλκος, ὡς ἐμπεσε πυκρός ὀυστός, 
αἰμὴ εκμυζῆσας ἐν ἀρ’ ἥπια φάμμακα εἰδὼς 
πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Ἰείρων.

220 ὃφρα τοι ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 
τόφρα δ’ ἐπὶ Τρώων στίχες ἡλυθον ἁσπιστῶν. 
οἱ δ’ αὐτὸς κατὰ τεῦχ’ ἕδων, μνήσαντο δὲ χάρμης.

ἐνθ’ οὐκ ἄν βρίζοντα ἰδοὺς ‘Αγαμέμνονα δίον 
οὐδὲ καταπτώσοντ’ οὐδ’ οὐκ ἐθέλοντα μάχεσθαι,

218. εκμυζῆσας: Machaon sucked 
out the blood, which was generally 
wiped or washed off, as E 416, 798, 
A 830, 845, or checked by a charm 
(ἐπαοῦδῃ), as τ 457.—ἐπὶ: adv. with 
πᾶσσε. Cf. E 401, 900, A 515, 830. — 
ἀφα: marks the progress to the next 
step in the action. Cf. the prose use 
of ἀπεταί or ὄρων after a participle.—
ἀσκήσας 110.
219. οὐ: ‘dat. of interest’ (cf. τῇ 
208) with πατρὶ, which is an indirect 
object. Cf. E 116.—Εὐν. to λ. τῷ 
pατρὶ ἱσκεῖ Ἰείρων.—φίλα φρονεῖν: 
(thinking loving thoughts), with friendly 
heart. Cf. ἐρ φρονεῖμι Λ 73, ἀγαθὰ φρο-
νεῖν α 49.—Χείρων: the wise centaur 
(ἐκαῖτατος Κεραφῶν Λ 832) of Mt. 
Pelion, the teacher of Asclepius and 
Achilles, and the kind friend of Pe-
leus. Later stories made him the 
trainer of the Argonaut Jason and 
many other heroes. Homer nowhere 
indicates that Chiron was a quadru-
ped, as he was acc. to the later myths.

220-421. Renewed preparations 
for battle. Agamemnon visits the various 
divisions (ἐκπεράχεις). This forms a 
supplement to the picture of the 
Achaean army which is given in 
Books A and B.

220-250. Agamemnon orders the 
advance of the army.

221 = Λ 412; cf. p 107.—ἐπὶ: const. 
with ἡλυθον, came on.—The Trojans 
move first. This may be simply from 
the Greek point of view. But they 
see that the conflict is inevitable, and 
prefer to ‘take the offensive.’

222. οὐ δὲ: i.e. the Achaeanas.—

cτα: they had laid off at least their 
shields and helmets, at Γ 114, on the 
cessation of hostilities, to witness 
the single combat.—κατά: const. with 
ἵεν [ἴθωσαν], donned.—μνήσαντο 
κτλ.: i.e. they were eager to fight. 
Cf. Θ 252, Η 441, Ο 380, χάμης | Τρώως 
μυθύσκεντο Ν 721 f., ἄλλα μυθύσκεθα 
χάμης Ο 477, τ 148, χ 73, Μενέλαος 
ἀνάγει ’Αχαίον | νότον μυθύσκεσθαι 
γ 141 f. To ‘remember the return’ 
is to enter upon it; to ‘remember 
flight’ is to take flight.

223. βρίζοντα: sleepy, sluggish. — 
τούς: videres. Potential of the 
past. See G. 222, n. 3; H. 896; cf. 
Γ 220.

224. Note the cumulation of synon-
ymous expressions. — οὐκ ἰδοὺντα: 
unwilling, disinclined. This οὐκ bal-
ances the neg. in the preceding οὐδὲ.
225 ἄλλα μάλα σπεύδοντα μάχην εἰς κυδιάνειραν.

226. ἠπόσεις μὲν γὰρ ἔσει καὶ ἁρματα ποικίλα χαλκῷ· καὶ τοὺς μὲν θεράπων ἀπάνευθε ἔχει φυσιώντας
Βούρνεδων νῦν Πολεμαίον Πειραιᾶδον,

230 γυνὰ λάβῃ κάματος πολέας διὰ κοιρανέοντα·

αὐτὰρ ᾧ πεζὸς ἐὼν ἐπεσυλεῖτο στίχας ἀνδρῶν.

καὶ ρ' οὖς μὲν σπεύδοντας ἵδι Παναϊν ταχυπόλων,

τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσοιν.

"Ἀργεῖοι, μὴ πο τι μεθίετε θούριδος ἀλκῆς·

225. κυδιάνειραν: this epithet is

226. ἠπόσεις μὲν: correl. with αὐτὰρ

231.—ποικίλα χαλκῷ: bright with

the bronze plates with which the chariot

was decorated. Cf. E 339, K 322, 393.

227. τοὺς μὲν: repeats the μὲν of

226. Cf. E 842, 844.—ἀπάνευθε: at

one side, i.e. behind the line of com-

batants.—ἰχε [ἰχε]: coincident in

time with ἐπεσυλεῖτο 231. Impf. of

continued action.—φυσιώντας: snort-

ing in their impatience.

228. Εὐρυμέδων: only here in Ho-

mer. Acc. to Paus. ii. 16. 5, he was

slain with Agamemnon at Mycenae.

Nestor's charioteer has the same

name, Θ 114, Λ 620.

229. πολλά: urgently, earnestly.

Cognate acc., as adv., with ἐπέτελλα.

Cf. E 197, Z 207.—παρισχέμαν [παρ-

ἐχεμ]: sc. ἠπόσεισ καὶ ἁρματα. To keep

near at hand, ready to receive him in

any emergency, but of course be-

hind the line of battle.—ἐπιπτότε καὶ:

ἴταρ.


with μὲν.—ἀλθῇ: subjv., though after

a secondary tense, preserving the form

of the original command. Cf. 334.—

πολλάς: cf. πολλές 143.—διά: const.

with πολλάς. did and ἄλθῳ do not suffer

' anastrophe.' § 37 c. This may have

been in order to avoid confusion with

Δία (Ζεὺς) and ἄνα (voc. of ἀναφ.).—

cοιρανέοντα: commanding, going as

commander. Cf. 250.

231. αὐτὰρ: see on 226.—πεζὸς:

pred. with ἔως, on foot.—ἐπεσυλεῖτο

κτλ.: cf. αὐτὸς ἐί (sc. Αγαμέμνον)

κτλος (ram) ὡς ἐπεσυλεῖται στίχας

ἀνδρῶν γ 196. Hence comes the Greek

title of this Fifth Book.

232. καὶ ὃ: and so, proceeding to

the details of κοιρανέοντα.—οὖς μὲν

σπεύδοντας: contrasted with οὖς ἄλθῳ

μεθίετας 240. The contrast of the

parts is strengthened by their posi-

tion before the verse-pause.—ὡς:

' iterative ' optative. See G. 283; H.

914 b; cf. 240, b 188, k 489. This

corresponds to the ' iterative ' impf.

θαρσύνεσκε 233 (§ 36).—ταχυπόλων:

a standing epithet of the Δαναοί, as

ἰππάδαμοι: is of the Τρώες.

233. παριστάμενος: cf. 212. For

the metrical quantity of the ultima,

cf. μὲν 18.

234. τῆς: cf. 184. μεθίετα: cf. M

409, N 116. μὴ shows this to be inv.

here.—ἀλκῆς: ablatival gen. of sepa-

235 οὐ γὰρ ἐπὶ ψευδόσυν πατὴρ Ζεὺς ἐσσετ' ἀρωγός,
 ἀλλ' οἱ περὶ πρῶτοι ὑπὲρ ὅρκια δηλὴσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χρόα γύπες ἔδωνται,
 ἤμειοι αὐτ' ἄλοχους τε φίλας καὶ νῆμια τέκνα
 ἁξομεν ἐν νήσσωι, ἔπην πτολεῖθρον ἔλαμεν."

240 οὖς τινας αὖ μεθέντας ἔδοι στυγεροῦ πολέμου,
 τοὺς μάλα νεικεῖσκε χολωτοῖσω ἐπέεσσιν:
 "Ἀργεῖοι ἰόμωροι, ἐλεγχεῖς, οὐν νῦ σέβεσθε;
 τίφθ' οὔτως ἐστητε τεθηπότες ἢτος νεβροί,
 αἰ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίον ἑόνται,
245 ἐστιοῦ', οὖν ἀρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή."

235. ἐπὶ ψευδόσυν: on the side of liars, i.e. of the Trojans who have broken their oaths. Cf. ἐφαρ- γεῖν and ἐπαρώγος.—ψευδόσυν (ψευ- δός): equiv. to ψεύτρων. — ἡσσεία [ἡσται]: for the ellision, cf. φανερά 278.

236. Cf. 67, 73, 271, γ 299.

237. τῶν: this is followed by a more exact division into two classes, introduced by ἢ τοι and αὖτε. "Their own bodies will lie unburied; their wives and children will be carried into captivity." — αὖτεν: contrasted with ἄλοχος and τέκνα.—γύπες ἔδων- ται: cf. αὐτοῖς δ personalised τεύχε θύκεσ- σεν | ἑκώνι] τε δαίμ Α 4 f., Π 386, χ 271, Υ 42. See on A 4. — γύπες: in "chiastic" relation to ἡμεῖς 238. Cf. Ε 235 f.

238. φίλας: a standing epithet, even on an enemy's lips. See on 313.

239. ἀξομα: sc. as captives. See on 162. — νησσών: ναυεῖν, § 18 c.— ἁλαμα: aor. subjv., equiv. to fut. perfect.


241. Cf. Ο 210. — ναυεῖνι ( ναυείνι): cf. θαράνεις 283. For the length of the antepenult, see § 29 i.


245. μετὰ φρεσί: much like ἐν φρέσί. φρέσι are attributed to a brute animal, also Π 157, Ρ 111. The word is used primarily in an anatomical sense.
δώς ύμεῖς ἐστητε τεθητότες οὐδὲ μάχεσθε.
η μένετε Τρώας σχεδὸν ἐλθέμεν, ἐνθὰ τε νῆς
εἰρύατ' εὐπρημονο πολυῆς ἐπὶ θυίᾳ θαλάσσης,
θῷρα ἰδὴν, αἱ κ' ὕμμιν ὑπέροχη χείρα Κρονίων;

250 ὲς δ' ὁ γε κοιμανέων ἐπεπωλεῖτο στίχας ἀνδρῶν.
ἡλθε δ' ἐπὶ Κρήτησοι κιόν ἀνα σῶλομον ἄνδρῶν·
oi δ' ἀμφ' Ἰδομενέα δαπφρονα θωρήσοντο·
Ἰδομενέας μὲν εἰς προμάχοις, συτ' εἰκελος ἀλκήν,
Μηρώνης δ' ἀρα οἱ πυμάτας ἄγρυνε φάλαγγας.
255 τούς δὲ ἰδὼν γῆθησεν ἀναξ ἄνδρῶν Ἀγαμέμνων,

246. ὲς: resumes ὠτες 243.
247. ἦ: doublet. A sarcastic suggestion.—Τρώας: const. primarily with μένετε. The inf. is added in explanation; cf. τοσ ἑρριξεν κερεῖκες μάχεσθαι Α 8. But this comes near to the const. of acc. with infinitive.—ἰθα: cf. θεα 132. The clause is equiv. to τοῖν.
248. εἰρύαται [εἰρυνταί]: lie drawn up.—εὐπρημονο: only here, but it is a fitting epithet, since the ships were drawn up on shore with their bows toward the sea, and the sterns were a prominent part of the camp. Cf. ἱστατο ναῖος ἐπὶ προμείσι νέεσσι Ν 333.
249. υπέροχη χείρα: a poetic figure of protection. Cf. Ε 433, Ι 420, Ο 374, ἰς Χρύσην ἀμφιβεβήκας Α 37, and the Old Testament figures.—"You seem inclined to do nothing for your own safety, but to leave all to Zeus."
250. Cf. 230 f.
251. ἐπὶ Κρήτησοι: at the Cretans, i.e. to the place where the Cretans were. Cf. 273. — The Cretans stood in the line on the right of the Lacedaemonians (Menelaius), and on the left of the Salaminians (Ajax). Cf. Ι 230, where Idomeneus is noticed immediately after Ajax.—σῶλομον: connected with ἐλοκ press, throng, and like it with initial Φ.
252. θωρήσοντο: sc. when Agamemnon reached them.
253 f. 'Ασυνδετόν.' An amplification of 252.—Ἰδομενέας: cf. Α 145, Β 406, 464 ff. Idomeneus was one of the older leaders, and was highly esteemed by Agamemnon. See on Α 146.—ἐν προμάχοις: equiv. to πράτας, corresponding to πυμάτας 254. Sc. ἄγρυνε φάλαγγας.—συτ κτλ.: for the comparison of a hero to a brute, see on Β 480, where Agamemnon is likened to an ox. Ajax also is likened to a wild boar, Ρ 281, and even to a stubborn ass, Λ 558. Cf. Ε 783.—ἀλκήν: warlike spirit, in general.
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256. μαλακίσων: cf. 241, κεραθο-μίσια (cutting) προσθήκα Α 588, δνε-δελοσι. X 497, ἔκτεσει μαλακιών Α 582.
257. Cf. Θ 161.—πρεπ.: exceedingly, adv., with τίω, forming a superlative idea which is followed by the participle gen., Δανάων. Cf. 46, 376, Α 258, Σ 325, Η 289, Ι 38, περί πάντων τινόν ἐταφρω Σ 81, περὶ δ’ αἴουλα (dreadful deeds) ἰδεῖς | ἀνήρ Φ 214. G. 191, VI. 5. 1; H. 803, 1 b.
259. δαυτ.: illustrates ἀλλοιο εἴρησ. For the elision of the final ι, see § 18 a; cf. Σ 5. For the retraction of the accent of the elided syllable, see § 10 d; cf. πολλ’ 229.—ὅτι κέραονται: ἄν is not needed in these cond. rel. clauses of Homer. G. 233; 223 ν. 2; H. 914 a. Cf. 261 f., 263, 130 f.—γερούσιον: equiv. to γεροῦντων. Cf. γερούσιον ὄρκον oath of the senators X 119. Aldermanic, i.e. the wine offered to the γέροντες.
260. κέραονται: pres. subjv. mid. of κέραομαι (κεράων). Mix for themselves, though the service was performed by subordinates.
261. οἱ πλήν: for the lack of ἄν, see § 3 c a; cf. 259 f.—κάρη κομῶντες: for the epithet, see on Β 11.—'Αχαῖοι: i.e. the ‘elders’ or princes assembled in Agamemnon’s tent. 'Αχαῖοι differs only metrically from Δανάω 257 and 'Αργεῖος 260.
262. δαυτρόν: measured portion, mess. Cf. ‘And he took and sent messes unto them from before him; but Benjamin’s mess was five times so much as any of theirs,’ Genesis xliii. 34.—δι’: in apodosis, cf. 161.—πλέον [πλέων]: full. Contrasted with δαυτρόν. —For the same honor, cf. Θ 162, Μ 311.
263. ποίειν: follows the verse-pause, explanatory of the first hemistich. To this is added a general clause.—ἀνάγκη: subjv., as following a principal tense. In the parallel passages, the opt. is required, after a secondary tense. Cf. Θ 189, Θ 70.
264. ἀλλ’...πολεμάνθε: cf. Τ 139. —ἀλλά: introduces an exhortation, breaking off from what has preceded.—ὸρευ [ὄρεον, ὀρεόν]: cf. ὀρεο 204.—ὅλος: such as.—πάρος: at other times.
265 = Ν 221, 259, 274, 311.
"Ατρείδη, μάλα μέν τοι ἐγὼν ἐρήμος ἑταῖρος ἐσσόμαι, ὥς το πρώτον ὑπέστην καὶ κατένευσα. ἀλλ' ἄλλος ὤρνυν κάρη κομόντας Ἀχαιόν, ὅφρα τάχιστα μαχώμεθ', ἐπεί σὺν γ' ὀρκύ ἑκεν 270 Τρώως. τοὺσ δ' αὖ θάνατος καὶ κήδε' ὀπίσω ἐσσετ', ἐπεὶ πρότεροι ὑπὲρ ὀρκία δηλήσαντο."

ὡς ἔφατ, 'Ατρείδης δὲ παρώχετο γηθόσων κήρ. ἦλθε δ' ἐπ' Αλάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν. τῶ δὲ κορυσσέσθην, ἀμα δὲ νέφος εἰπέτο πεζών. 275 ὡς δ' ὅτι ἀπὸ σκοπιῆς εἰδεν νέφος αἰπόλος ἀνήρ

267. τὸ πρώτον: first, once. Cf. ἐξ οὖν τὰ πρῶτα διαστήνῃ Λ 6. — ὑπεστήν (ὑποστήν): equiv. to ὑπεσχόμην, which the heroic verse would not admit. Cf. ὑπεσχέτο καὶ κατένευσεν ὦ 335, for the third person; ὑπέσχεται καὶ κατένευσεν Λ 514.—κατένευσα: a nod was the solemn confirmation of a promise. See on Λ 514.
269. σῶν: const. with ἑκεῖνον, confounder of, confused, broke. Cf. confundere foedus, quoted on 88.—Note the variety of expressions for the breach of truce. Cf. 67, 157, Διὸς ὀρκία δηλήστην Γ 107, ὑπὲρ ὀρκία πημὴνευν Λ 299.—γι' gives emphasis to the whole clause. — ἑκεῖνον: for the 1st aor. without σ, see § 30 i.
270. Τρώως: added with considerable feeling. Cf. ἤρε 29.—αὖ: in turn, on the other hand; cf. 417.—κηδε: griefs, sc. for the death of loved ones.—ὁπίσω: hereafter.
271. See on 236.—This repeats the thought of 269, but lays stress on πρότερον, instead of on Τρώως. 272—291. The Ajaxes.
some bit of life. § 2 e. Cf. 455, πάντα
dε τ' εἶπες ἄτρα, γέγησε δέ τε φρένα
ποιμὴν Θ 559, χ 306.

276. ἐρχόμενον κτλ.: coming over
the sea, toward the on-looker.—ὑπὸ
κτλ.: driven by the blast of Zephyrus.
This wind came to the plain of Troy
from the cold mountains of Thrace,
and was to the Homeric poet no
mild "Zephyr," but a blustering, stormy
wind. See on B 147.

277. τῷ: i.e. the goatherd.—ἀνευ-
θεν ένδοτι: for the adv. const. with
ἔνδοτι, see on δὖν Z 139; cf. ὤς 319.—
The poet takes his stand with the
herd. See on ἵκαθεν δὲ τε φαίνεται
ἀγὰ B 458.—μελάντερον κτλ.: this
seems to be a combination of two
expressions, μελάντερον ἡ and μέλαν
ἡτε κτλ.

278. φαίνεται: for the elision of
ἄ, see § 10 a; cf. ἑσεται 235.—
τὼν (εἰμι): repeats ἐρχόμενον.—ἀγία:
brings. σὺν λαῖλαπι would give nearly
the same sense, but without so much
animation.

279. This verse only completes the
picture. It has no place in the strict
comparison.—ἄγια, ἑλασί: gnomic
aorists, cf. 143. —ὑπὸ σπέος: under
(cover of) a cave, into a cave.

280. τοῖς: as such, i.e. so dark and
threatening. This refers to ὤς 275,
and is explained by 282. Cf. τοῖς 146.

281. ὤς: for its position between
adj. and subst., see § 1 l.—πυκναλ:
πυκναλ. Cf. 392.

282. πεφρικυάλ: bristling. Restless
movement is implied in the verb. Cf.
H 62, ἐφριζομένη μάχη ἐγκέλειν Ν 339,
φρίζοντας ὕπουρας ψ 599, horrentia
pilis agmina Hor. Sat. ii. 13,
sparsis hastis longis campus
splendet et horret Ennius Sat.
15; ἥ τε φάλαγξ ἡ Μακεδονικὴ πυκνή
cal tais σαρίσσασ (pikes) πεφρικυάλ
Arrian Anab. iii. 14. 3, 'Bristled with
upright beams innumerable | Of rigid
spears, and helmets thronged, and
shields,' Milton Par. Lost vi. 82 f.;
'horrent arms,' ib. ii. 513.

284 = 337, K 191, δ 77, κ 430. Cf.
369, Α 201, etc. —σφαῖς: monosyl-
labic. § 7 a.

285 = Μ 354.

286. σφώ: acc. obj. of ὄτρυνεμεν.
—γὰρ: introduces the next verse, cf.
Μ 326, Δ 223, a 301.
αὐτῶ γὰρ μάλα λαῶν ἀνώγετον ἴφι μάχεσθαι.
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖς ἐκολλήθησαν διὰ τοὺς Πασίων θυμός ἐνι στήθεσθαι γένοιτο.

290 τῷ κε τάχ’ ἠμύσειε πόλις Πριάμου ἀνάκτος
χερσίν ώφ’ ἠμέτέρησιν ἀλούσα τε περθομένη τε.

ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.
ἐνθ’ ὁ γε Νέστορ’ ἔτεμε, λιγὺν Πυλίων ἀγορητὴν,
οὕς ἑτάρους στελλοῦντα καὶ ὀδύνοντα μάχεσθαι

295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρυσίουν τε
Ἀμοῦν τε κρείσσοντα Βιάντα τε ποιμένα λαῶν.

ίππης μὲν πρῶτα σὺν ἱπποσιν καὶ ὀχεσφὶν,
πεζοὺς δ’ ἔξοπθε στήσειν πολέας τε καὶ ἔσθλοὺς,
ἔρκως ἐμεν πολέμου: κακοὺς δ’ ἐσ μέσον ἔλασσεν,

287. αὐτῶ: yourselves, of your own impulse.
288 = B 371, H 132, π 97, σ 341, η 311, ρ 132, σ 235, ω 376. An appeal to the three chief divinities in an ardent wish.
290 = B 373. — τῷ: in that case, then.
291 = B 374, N 816. — χερσίν ώφ’:
for ὦφ with the dat., in its transition from local to causal sense, see § 3 § 3 § 4.7.
292 = 364; cf. τ 468, ρ 254.
293. ἔνθα: then. A particle of transition in the story.—ἔτεμε: equiv. to εἶπε.—λιγὺν κτλ.: cf. Α 248. —Πυλίων: see on B 591.—ἀγορητὴν: equiv. to Attic ἀνέμψει. —Nestor, the oldest and wisest of the Achaean, brought against Troy a larger force than any other chieftain, except Agamemnon. See B 591 ff. He stood with his Pylians on the right of the Locrians, and on the left of the Athenians; cf. 273, 327.
295 f. These Pylians do not appear elsewhere, except possibly Alastor in N 422. Nestor’s sons, Antilochus and Thrasymedes, are not named here.—ἀμφὶ κτλ.: const. with ἑταῖρος 294. —'Ἀλάστορα: the preceding hiatus is justified by the verse-pause.
297. ἱππης: knights, horsemen,—but on chariots, not as cavalry. Sc. ἱππης from 298; cf. 253 f. —Nestor was a skilled tactician, B 362 ff., 553 ff., and here are found the beginnings of Greek military tactics.
299. ἔρκως κτλ.: to be a defence, etc. Cf. 137. Const. with both ἱππης and πεζούς.—ἐμα: εἶναι, § 34 § 34 g.—κακοῦς: worthless, unwarlike,—without moral quality.—This passage was often used as an illustration by the ancient rhetoricians: weak arguments were
300 óφρα καὶ οὖκ ἐθέλων τις ἀναγκαῖη πολεμίζοι. ἵππεοις μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγειν σφοῦς ἢππους ἐχέμεν μηδὲ κλονέσθαι ὀμίλω· "μηδὲ τις ἢπποσύνη τε καὶ ἤνορεψθι πεποίθως ὦς πρῶτος ἄλλων μεμάτω Τρώασοι μάχεσθαι, 305 μήδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἐσεσθε. ὃς δὲ κ' ἀνήρ ἀπὸ δὲν ὀχέων ἔτερ' ἄρμαθ' ἱκηταί, ἔχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὔτως. ὥδε καὶ οἱ πρότεροι πόλιας καὶ τείχε ἐπόρθεν,

to be sandwiched between the stronger arguments which should begin and close the speech. — Cf. καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρῶτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς χειρότους ἵνα ὑπὸ μὲν τῶν ἄγωνται, ὑπὸ δὲ τῶν ἀθάνται Χει.Μεμ. iii. 1. 8.


301. ἢππεοιοι μὲν: implies a περὶ δὲ, which is not given. — ἀνώγειν [ἦνώγειν]: plpf. as imperfect.

302. σφοῦς: σφετέρους, § 24 a.—ἐξέμαν: check, so as not to advance beyond the line of battle. — κλονέσθαι: be disordered. — ὀμίλω: local, in the throng.

303. μηδὲ τε: and let no one. This is in close connexion with 302 (as if that had been σφοῦς τις ἐκαστος ἢππους ἐχέτω), and forms the transition to direct discourse, which is elsewhere introduced by some formula. Cf. ἐς ἄρι ἀνώγειν | τοξεύειν: "δὲ μὲν κε βάλη" κτλ. Ψ 804 f., παράγγελεν αὐτοὶ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἢν ἥκουσατέ μου Acts i. 4. — ἢπποσύνη: "skill in fighting on chariots." Horsemanship was as important an accomplishment for the Homeric heroes as for the knights of the Middle Ages. — ἤνορεψθι [ἂνρεῖσθι]: for the ending, see § 15 a.

304. οἴσι: i.e. as πρόμαχος, explained by πρῶτος ἄλλων. Cf. ι 16, 22. — In general, the Homeric heroes fought independently and severally, and made hardly an effort to maintain a regular line. — πρόσθε: local, cf. προσάρροθεν ὁμιλῶ μακρὰ βιβάντα (striding) Γ 22.

305. μηδὲ κτλ.: nor let him draw back, sc. behind the line. — ἀλαπαδνότεροι κτλ.: sc. otherwise, if this order is not obeyed. — γὰρ: introduces the reason for the command.

306. ἀπὸ δὲν ὀχέων: on his chariot, cf. Ε 13, Ο 386, ἐπιστέμευοι ἄφ’ ἵπτων μάρνασθαι ι 49 f. For ὀς ὀχεῖσαι ἀπὸ τούτων ἱκηταί. In contrast with οἷς πρῶτος ἄλλων. — δὲν: possessive pron., as is indicated by the preceding 'apparent hiatus.' See §§ 9 f, 14 a; cf. οἷς 294. — ἐπέρα: i.e. hostile. — ἱκηταί: reach, sc. with the spear, when the enemy approached so near.


όδε νόον καὶ θυμὸν ἐνι στήθεσσιν ἔχοντες.

310 ὁ γέρων ὄτρυνε πάλαι πολέμων ἐν ἐιδῶς. 
καὶ τὸν μὲν γῆθησεν ἰδὼν κρείων 'Ἀγαμέμνων, 
καὶ μιν φωνῆσας ἔπεα πτερόντα προσηῦδα:
“ὁ γέρων, εἰδ′, ὡς θυμὸς ἐνι στήθεσσι φίλοισιν
ὡς τοι γούναθ' ἔπιοτο, βίη δὲ τοι ἐμπεδος εἰη.

315 ἀλλὰ σε γῆρας τείρει ὁμοίον· ὡς ὀφελέν τις ἄνδρων ἄλλος ἔχειν, σὺ δὲ κουροτέρουσι μετείναι.

τὸν δ᾽ ἠμείθησι ἐπείτα Γερήνιος ἰπτότα Νέστωρ:
"Ατρείδη, μάλα μὲν κεν ἐγὼν ἑθελομι καὶ αὐτὸς ὃς ἐμεν, ὡς οτὲ διὸν Ἐρευναίωνα κατέκταν.

309. Explanatory of ὃς 308. —
tόνδε: i.e. that which has been described.—νόον: plan, rule.—θυμὸν: will, purpose.

310. παλαι: long ago. Const. with εἰδός. Nestor was no novice in war.
—πολέμων: for the gen., see on τόξων 196; cf. scius pugnae Hor. Carm.
i. 15. 24.

311. See on 255.
312. See on Α 201. This formula is repeated no less than fifty times in Homer. See § 1 w. —φωνῆσας: lifting up his voice.

313. εἰδα: const. with έποίητο.—θυμὸς κτλ.: cf. 360, θ 178, λ 566, ν 9, 217, ψ 215.—θυμὸς: spirit. —φίλοισιν: a standing epithet of words which denote relationship, or a part of the human body, or the mind.

314. γούναθα: the knees were to the Homeric warriors the seat of physical strength. In them, physical weakness is early shown. Cf. Eng. ‘weak-kneed.’ See on Ξ 176; cf. ὀπφέρε τινι κάματος τε καὶ ἰδρόις γούναθ’ ἤκουστο Ν 711, βλάθεται δὲ τε γούναθ’ ἵνα τι Τ 106, κάματος δ’ ὑπὸ γούναθ’ ἱδάμα Φ 52. Hector as a suppliant begged Achilles ὑπὲρ ψυχῆς καὶ γούναθ Χ 338.

—έποιητο: kept pace with, "did the bidding of," the spirit.—βίη κτλ.: cf. Η 157, Λ 670, ψ 629, ξ 468, 508.

315. ὁμοίον: generally understood as common, which comes to all alike. Most freq. as an epithet of war and strife (444). The form ὁμοῖς is never so used. The meaning which is given above is unsatisfactory, since not all men live to old age or engage in war.

—ὀφελέιν κτλ.: of an unattainable wish. G. 251, 2, n. 1; Η. 871 α.


317 = Θ 151, Ι 162, Κ 102, 128, 143, Δ 655, Η 52, etc. —ἰπτότα: ἰπτομ. 
For the ending, see § 16 b; cf. ἱπταλῆτα 387, νεφεληγερέτα 30.

318. μάλα μὲν: cf. 206.

319. δὲ ἐμεν: τοιοῦτον εἶναι. “That I was so strong as I was when,” etc.
—For δὲ with ἐμεν, cf. ἐκενέθη 277.—For similar memories of Nestor, see Η 132 ff., Δ 670 ff., ψ 629 ff. —Ἐρευνάλων: an Arcadian champion, whom Nestor slew in battle on the banks of the Celadon, —a river which
320 ἀλλ' οὐ πως ἀμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
ei τότε κούρος ἕα, νῦν αὐτὲ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὑπενευσι μετέσσομαι ἄδε κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γεροντῶν.
αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἱ περ ἐμεῖο
325 ὀπλότεροι γεγάσασι πεποίθασιν τε βίηφων."
ὡς ἔφατ', Ἀτρέδησ δὲ παρόχητο γηθόσυνον κήρ.
εὗρ' νῦν Πετέω Μενεσθῆ πλήξιππον
ἐστεώτ' ἀμφὶ δ' Ἀθηναίοι, μῆσττορες ἀντῆς·
αὐτὰρ ὃ πλησίον ἐστὶθει πολύμητς Ὀδυσσεύς,

the Phoenicians called Jardanus (cf. 'Jordan'). The story is told in full
in H 132 ff. — κατέκταν: for the form, see § 35.
320. Non omnia possimus omnes. This maxim appears in fuller
form, ἀλλ' οὐ πως ἀμα πάντα δύνησαι
αὐτὸς ἔλεϊθαι N 729, cf. οὐ πάντεσι
θεοὶ χαρίεντα διδοῦσιν θ 167. Cf. non
omnia nimirum eidem di de-
dere Livy xxii. 51, Maharbal to
Hannibal. — "No man has at the
same time the wise experience of old
age and the fiery vigor of youth."
321. Asyndeton, since this is an
illustration of the preceding principle.
§ 2 m. — ei κτλ.: conditional only in
form. "As I was then," etc. Cf. ei
di συν καρτερὸς ἐστι κτλ. A 280, ei τις
οὐν παράκλησις ἐν Χριστῷ, ei τι παρα-
μόθων ἀγαθῆς, ei τις κοινωνία πνεύματος
... πληρώσατε μου τὴν χάραν St. Paul,
Ep. Philp. ii. 1. — εἰ σ'[ἡ]: the quan-
tity of the ultima is uncertain; it is
treated as long before the verse-pause.
Cf. E 887. — νῦν αὐτὲ: but now. αὐτὲ
in this use hardly differs from αὐτὰρ.
Cf. A 237. — ὀπάζει: attends, like a
companion, or even like a pursuing
enemy. Cf. Θ 103. γῆρας is personi-

322. καὶ δέ: "even though so old
and infirm."
323. βουλῇ καὶ μύθοισι: cf. ν 298,
ν 420. — το: see on τὸ 49.
324. αἰχμᾶς: acc. of 'kindred
formation.' Cf. 27. The Attic would
use the article τὰς. — τῷ περ: they who,
i.e. since they, giving the reason for
the preceding clause.
325. ὀπλότεροι: i.e. more vigorous.
— γεγάσαιν [γεγόνασιν]: are. — βῆ-
φίν: cf. γνωρίσθησιν 303.
326 = 272.
327. For the 'asyndeton,' cf. 89.—
Πετέω: for Πετέδωο. See § 17 c.—
Μενεσθῆ: this Athenian leader was
said to be the best κοσμήσαι (marshal)
ἐποὺς τε καὶ ἄνερας ἀσπιδιώτας, Β 554,
but he and the Athenians have no
prominence in the action of the Iliad.
328. ἀμφὶ: sc. ἐστασαν.—Ἀθηναίοι:
the Athenians stood on the right of
the Pylians, and on the left of the
Cepheulians. — μῆσττορες (μῆδομαι)
κτλ.: cf. E 272, Z 97.
329. αὐτὰρ: "while." § 3 q. — ὅ:
short before πλησιον. § 41 i ὅ.
— πολύμητις: for the epithets of Odys-
seus, see § 4 c; cf. 368. — Ὀδυσσεύς:
in appos. with ὅ. Cf. 'Ἀθηναίη κτλ. 20.
330 πάρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ ἔστασαν· οὐ γὰρ πώ σφιν ἀκούετο λαὸς ἀντῆς, ἀλλὰ νέον συνορινόμενα κύννυτο φάλαγγες Τρώων ἵπποδάμων καὶ Ἀχαίων, οί δὲ μένοντες ἔστασαν, ὅπποτε πύργος Ἀχαίων ἄλλος ἐπελθὼν 335 Τρώων ὀρμήσει καὶ ἄρξειαν πολέμου.

τοὺς δὲ ἰδών νεῖκεσσευν ἄναξ ἀνδρῶν Ἀγαμέμνον, καὶ σφεὰς φωνήσας ἐπεα πτερόεντα προσηῦδα· "ὡ νιὰ Πετεῦ διοτρεφέος βασιλῆς καὶ σὺ κακοίς δόλοις κεκασμένε, κερδαλεόφρον,

—The hero of the Odyssey; one of the shrewdest of the Achaeans leaders.

330. πάρ: at his side, near at hand. § 37 b. — Κεφαλλήνων: the common name for the subjects of Odysseus.

331. ἔστασαν: contrasted with κίννυτο (cf. Attic ἐκνυτό), and so followed by an explanation, with γὰρ. — σφεῖν: i.e. Menestheus and Odysseus. Nearly equiv. to Attic ἄκουε, with λαὸς. Cf. τῷ 208. — ἀκούετο: mid., only here in Homer. — ἀντῆς: i.e. the token of the beginning battle. — These Cephallenians were at a considerable distance from the centre of action.

333. ἵπποδάμων: knightly. 'Horsetamers' has indeed the same root (δαμ-), but has very different associations. — οἱ δὲ κτλ.: gives the result of the preceding clauses. Since the cry of battle had not been raised, and the strife was only just beginning, these were waiting.

334. ὀπτότω: for the time when. Cf. δέγμενος ὀπτότε ναῦφιν ἀφορμηθεὶν Ἀχαιόλ B 794, of the Trojan scout. — πύργος: tower, i.e. column, as 347. Cf. τάξις, τάγμα. — ἄλλος: clearly these Cephallenians do not expect to be the first to begin the conflict.

335. Τρώων: gen. after a 'word of aiming.' Cf. Μενεლάου 100, ὄρμηθη δ' Ἀκάμαντος Ε 488 rushed at Acamas. — ἀρξειαν: for the pl. after a 'collective word' (πύργος), cf. ὃς φάσαν ἢ πληθὺς B 278. G. 135, 3; Η. 609.

336. Cf. 255, 368. — νεῖκεσσευν: for the σς, see § 12 a.

337. See on 284.

338. νιὰ: the final syllable of the voc. is not infreq. treated as long, cf. 155, Ε 359, Π 21; this is generally to be explained by a following pause. Here, νιὰs might be read, cf. φίλος 189. § 41 p.

339. κακοίς δόλωτι: cunning, instead of brave strength. — κεκασμένει: from καλωμαι. — κερδαλεόφρον: cf. Α 149. — The character of Odysseus in post-Homeric times was largely in accordance with these epithets. Cf. the words which are put into his mouth, ἄταν τι δρᾶς εἰς κέρδος, οὐκ ὄνυνεν πρέπει Soph. Phil. 111. — Obs. the alliteration (κ). § 2 a. — Not a word is said here about Menestheus, 327; nor does that chief make any reply.
340. καταπτώσοντες ἀφέστατε, μήμετε δ' ἄλλους; σφῶν μέν τ' ἐπέοικε μετὰ πρῶτοισιν ἔοντας ἐστάμεν ἣδε μάχης κανοτείρης ἀντιβολῆσαι· πρῶτοι γὰρ καὶ δαιτὸς ἀκούάσθησθαι ἐμεῖο, ὀπτότε δαίτα γέρουσιν ἐφοπλίζομεν 'Αχαιοῖ.

345 ἔνθα φίλ' ὀπταλέα κρέα ἐδμεναὶ ἥδε κύπελλα ὡνιον πνεύμανα μελιηδέος, ὡφ' ἔθελητον· νῦν δὲ φίλοις Χ' ὀρώτε, καὶ εἰ δέκα πύργοι 'Αχαιῶν υμείων προπάροιθε μαχοῖατο νηλεὶ χαλκῷ.”


— ἐόντας: attracted from the case of σφῶν to the acc. which already in Homer’s time was most freq. with the infinitive. Cf. A 541, B 113, E 716.

342 = M 316. — ἐστάμεν [ἐστάμα]: stand ready. — κανοτείρης (καλω): cf. δεμας (like) τυρὸς αἰθωμένου Α 596, μάχη ἐνοπτ' τε δεδέον Μ 35, ἱδρυμένη ἑου φιόγλ εἰκελον ἀλκην N 330, φιόγλ ἐκελον Ἐκτερα N 888, εὶ πυρ χεῖρας δοκεῖ T 372. The same figure is prob. in χίουν 281.

343. πρῶτο: emphatic. — ἀκούσθην: perh. a reference to ἀκούστα 331. Here followed by two gens.; cf. κέκλυτε μεν μῶν κ 189, but the examples are not strictly parallel. — Sarcastic. “When I invite you to a feast, you are ready enough to listen and come.”

344. γεροῦσιν: cf. 250 f. The number of the Gerontes in the Achaean camp is uncertain; prob. only six besides the Atridae. Cf. B 404 ff.

Meneestheus was not one of these, but doubtless often other chiefs were invited to these feasts, cf. K 217. — ἐφοπλίζομεν 'Αχαιοί: the dinners given by the commander-in-chief were in the name and at the expense of the whole army. Cf. 261, Θ 161 ff., p 249 f.

345. φίλα: pred. to κρέα and κύπελλα. The inf. ἐδμεναὶ is added in explanation. Cf. αἰεὶ τοί τα κάκ' ἐστι φίλα φρεσί μαντεῦσαι Α 107. — ὀνταλμα: the Homeric heroes eat no boiled, but only roast, meat. Plato in his Republic, III. 404 c, calls attention to the fact that Homer does not make his Greeks take kettles to Troy.

346. ὡνι: const. with κύπελλα. — δέφρ' ὀδηγον: as long as you like. Cf. 263.

347. νῦν δὲ: contrasted with 341. “But the fact is.” — φίλως: gladly, ἢδεως, ἀνταπαίως Θ 450. A reference to φίλα 345. Only here in Homer, see § 38 b. Cf. angustam amice pauperiæm pati Hor. Carm. iii. 2. 1. — καὶ εἰ κτλ.: this clause is obj. of ὀρώτε [ἐρώτε, ὀρώτε].

τὸν δ’ ἄρ’ υπόδρα ἰδὼν προσέφη πολύμητις Ὁδυσσεύς.
350 Ἄτρεΐδη, ποίον σε ἐπος φύγεν ἔρκος ὀδόντων.
πῶς δὴ φῆς πολέμου μεθίεμεν; ὅπποτ’ Ἀχαϊοί
Τρῶων ἐφ’ ἰπποδάμιοις ἐγέρομεν ὃξιν Ἄρηα,
ὅτε, ἦν ἑθέλησα καὶ αἱ κὲν τοι τὰ μεμήλῃ,
Τηλεμάχῳ φίλον πατέρα προμάχοισι μιγέντα
355 Τρῶων ἰπποδάμιον· σὺ δὲ ταῦτ’ ἀνεμώλια βάζεις.”

τὸν δ’ ἐπιμεθήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνω χωμένους· πάλιν δ’ ὢ γε λάζετο μῦθον.

349 = Ξ 82; cf. 411, Ξ 251, 888.—
ὑπόδρα: (perh. from under the brows),
askance, fiercely. Found only with ἰδὼν, and always after the first
trochee of the verse. Cf. torv at u m Verg. Aen. vi. 467.
350 = Ξ 83; cf. 25, a 64, γ 230, ε 22,
τ 492, φ 168, ψ 70.—φύγεν: escaped.
—σὺ, ἔρκος ὀδόντων: i.e. thy teeth.
ἔρκος is in appos. with σὺ, cf. γ 230.
—Cf. ‘slide through my infant lips;’
Driving dumb silence from the portal
door,’ Milton Vacation Exercise 4 f.;
‘Within my mouth you have engaol’d
my tongue,|Doubly portcullis’d with
my teeth and lips,’ Shakspeare Rich.
II. i. 3. 166.—Odysseus soon distinguishes
himself, and shows the falsity of
the reproaches which have been
cast upon him. In Ξ 82 ff., he rebukes
Agamemmon, in turn, for his willingness
to withdraw from before Troy.
See on 355 f.
351. τῶς δὴ: how, pray; with what
right. “What do you mean by saying
that we” etc. This is equiv. to
the assertion, “What you say is ab-
surd and false.” —πολύμητις μεθίεμεν
[μεθιέμαι]: sc. ήμειας. Cf. 240.—
—ἐγέρομαι [ἐγέρομαι]: “whenever
we shall rouse.” A rejoinder
to 344.—Rarely does a new sent.
begin, as here, at the bucolic diaeresis,
except when the topic is
changed, as Α 349, 430.
352 = Τ 237; cf. Θ 110, 510, Τ 318.
— ipt: upon, against. See § 8 h β.—
ἐγέρομαι κτλ.: cf. Β 440, Θ 531, Ξ 304.
353 = Ξ 359. The first half-verse
also Θ 471, α 511.—A poetic and
picturesque way of saying, “I will
fight bravely.” See on 98. — δῆσαι:
in contrast with φῆς 351,—prominent
at the head of the apodosis.— ἦν
κτλ.: Odysseus heaps up synonyms
in his vexation.
354. Τηλεμάχῳ κτλ.: as a third
person might speak of Odysseus, in-
stead of ἦμεν. Cf. Odysseus’s oath,
μηθ’ ἄτι Τηλεμάχῳ πατήρ κεκλημένος
ἐλθὼν Β 260. Some have found here
in the name Τηλέ-μαχος a play upon
προ-μάχοι. —μαγένα (μαγεύμι): aor.
partic., without reference to time
‘prior to the action of the principal
verb.’ Inceptive aorist.
355. σὺ δὲ κτλ.: this repeats the
thought of the question in 351.—
ἀνεμώλια: predicate. ἀνεμώλια ἐστι
ταῦτα δ’ σὺ βάζεις.
356. Cf. Θ 38, Ξ 400, χ 371.
357. χωμένου: supplementary
participle. For the gen. with γνω
[γνώ], cf. 310, Β 348, the Attic gen.
FOURTH BOOK OF THE ILIAD.

"διογενές Λαερτιάδη, πολυμήχαν' Ὄδυσσευ, οὕτε σε νεικείω περιώσιον οὕτε κελεύως.

380 οἶδα γάρ, ὡς τοι θυμός ἐνὶ στήθεσσι φίλοισιν ἤπια δήνεα οἴδε· τὰ γὰρ φρονεῖς, ἃ τ᾽ ἐγὼ περ.

ἀλλ᾽ ἵθι, ταῦτα δ᾽ ὁπισθεὶν ἀρεσσόμεθ᾽, εἰ τι κακὸν νῦν εἰρηται, τὰ δὲ πάντα θεοὶ μεταμόρφων θηέν ·

ὡς εἰπὼν τούς μὲν λύπην αὐτοῦ, βῆ δὲ μετ᾽ ἄλλους. 385 εὐρε δὲ Τυδέως νῦν ὑπέρθυμον Διομήδηα

with aiōn, oδὴ τρατέγη | γνάτην ἄλλοις φ 35 f., γνωσμέθ᾽ ἄλλοις καὶ λάοιν (better) ψ 109. The gen.

expresses Agamemnon’s observing a fact about Ulysses, viz. that he was angry. — τάλιν κτλ.: retractavit, took back what he had said, i.e. he spoke in another tone; cf. 369. Cf. παρακεραστὸν Α 526, πάλιν ἐρέει Ι 56 gain say.

358 = β 173, Θ 93, τ 308, 624, Κ 144, ν 723, and 15 times in the Odyssey. — Contrast 339. — Agamemnon replies in the same number of verses as Odysseus had used; see on 412. — Obs. that Mnestheus is not mentioned here; see on 339.


360. Cf. 313.

361. ἱππα: kindly, friendly, — not hostile. Sc. εἰμ. — τά κτλ.: "we agree in what is to be done."

362. ἀλλ᾽ ἢ: this is on its way to become a mere interjection like ἀλλ᾽ ἤγε 418, but its literal force may be preserved here, sc. εἰς μάχην. Cf. Z 341, Γ 432. — ταῦτα: i.e. what has been said. It is explained by the following clause — ὃπισθεὶν κτλ.: "we will make all this right hereafter; we have no time now for explana-


364 = 292.

365 f. Cf. 89 f., 327 f., Σ 376. — The Argives (in the narrow sense of the term) under Diomed stand on the right of the Cephalenians. Cf. Θ 91 f., Α 312–401. — Διομήδης: tetrasyllable, by synizesis. Cf. τυδῆ 384. For Diomed’s forces, see B 559–568. He brought 80 ships to Troy and was one of the mightiest heroes, good both in counsel and in action. The Fifth Book and a large part of the Sixth Book are devoted to his exploits (Διομήδου ἀριστεία). He voices the sentiments of the Greeks, in Ἡ 399 ff.; he was the first to stay his horses and recover from the rout, Θ 254 ff.; he (like Odysseus, see on 350) rebukes Agamemnon’s lack of confidence, Ι 31 ff., cf. Ι 695; he goes with Odysseus by night into the Trojan camp, and slays the Thracian king Rhesus, Κ 219 ff.; he is wounded by Paris in the third day of battle, Α 369 ff., but recovers in time to take part in the games in honor of Patroclus in which he gains the first prize.
έστειφ' ἐν θ' ἰπποίσι καὶ ἀρμασὶ κολλητοῖσιν·
πάρ δὲ οἱ ἐστήκει Σθένελος Καπανής νιός.
καὶ τὸν μὲν νείκεσσεν ἠδὼν κρείων Ἀγαμέμνον,
καὶ μὲν φωνήσας ἔπεα πτερόεντα προσηύδα.

370 "ἄ μοι, Τυδέος νιὲ δαίφρυνος ἰπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμου γεφύρας;
οὐ μὲν Τυδεί γ' ὄδε φίλον πτωςκαζέμεν ἦν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοις μάχεσθαι.
ὡς φάσαν, οἴ μὲν ίδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
375 ἤμνησο' οὐδὲ ἰδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
ἡ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας.

in the chariot race, ὃ 499 ff., and contends with Telamonian Ajax in heavy armor, ὃ 812 ff.


367. τὰρ ὑλ: ol: while at his side, i.e. as ἴνοξος θεράτων. The charioteers of princes were of noble families and on most intimate relations with the chiefs. The θεράτων corresponded in general to the knight's esquire in the Middle Ages. — Σθένελος: short form for Σθενέλαος, which has the same meaning as Δημοσθένης. — Καπανής: of Capaneus. See § 21 κ. The adj. is equiv. to a gen., as in ηληφ νι Β 20.

368 f. Cf. 336 f. — τὸν μέν: i.e. Diomed, the principal personage.

369 = 312.

370. νιὲ κτλ.: cf. Β 23, Λ 450. — The very address indicates the contrast which is developed in the following verses. Hence Τυδεί 372, with emphasis, instead of ταρτη.

371. ὀπιπεύεις: scan. — πολέμου γεφύρας: the bridges of war, or, better, the dikes of war. This expression has been explained in many ways. Perhaps it is best taken as τὸ μεταλχοῦν, the space between the two lines of battle, with the armies like a raging river on either side.

372. μὲν: μήν, cf. 341. — φίλον ἦν: ἤδαιε, was pleasing. Cf. Α 107, 541, Ε 891, Η 31, Π 550, Α 82, Θ 211. — πτωςκαζέμεν: subject. — "Tydeus was not wont to skulk."

373. πολὺ πρό: far in advance. — δησιοὶ: either ἦ is shortened before ι (§ 5 g), or ι is pronounced as γ (§ 7 a). — μάχεσθαι: sc. φίλον ἦν from the negative clause above.

374. ίδοντο: for the voice, see § 32 a. No distinction is perceptible between this and ίδον (1st pers.) below. — πονεύμενον: equiv. to μαχόμενον, in battle. Πόνος in Homer is used chiefly of the toil of war. For the contraction (εἰ to εῦ), see §§ 6 b, 29 g. — γάφ: introduces the reason why Agamemnon introduces the testimony of others, instead of speaking for himself.

375 = δ 201. — πετ: see on 267.

376. ἡ τοι: believe me. — The fol-
lowing incident shows the warlike spirit of Tydeus. — ἐπὶ πολέμου: apart from war, i.e. not as an enemy but as a friend, with an entreaty (379).

377. ξεῖνος: as a guest. — Πολυνεκέας: ill-fated son of the ill-fated Oedipus. His brother Eteocles had driven him from Thebes, and he came as a suppliant to Argos just when Tydeus came thither, as an exile from his Aetolian home (cf. 399). The Argive king, Adrastus, received the two princes and gave to each a daughter in marriage. Adrastus and Tydeus then aided Polynices to raise the armies (λαὸν ἄγεραν) of the ‘Seven against Thebes.’

378. Cf. ρ 187. — οἱ βα: i.e. Tydeus and Polynices. — ἑστρατῶντο: were on the expedition. Const. with πρὸς τείχεα.

379. βὰ: points back to ἑστρατῶντο. — μάλα: for the length of the ultima, see § 41 j a. — δόμεν: δοῦναι, § 26 j.

380. οἱ δὲ: i.e. the people of Mycena, where Thyestes (Β 106 Ρ.) then ruled. — θελοῦν: were minded. — ἐπὶ νεόν κτλ.: cf. θ 559.

381. ἔτρεψε: turned aside, dissuaded, sc. the Mycenaeans from their purpose to take part in the war. Cf. οὐκ ἂν με τρέψαν δοτι θεό σι' ἐν ὶΟλύμπῳ

382. οἵ δὲ: a return to the οἵ of 378. — ψευτόν: were gone. For the following hiatus, cf. 147. — πρὸς: adv. with ἕγεντο, made more definite by ὤδοι, came forward on the way.

383. Ἀσωτόν: acc. of ‘limit of motion.’ See § 3 i; G. 162; H. 722. This const. is freq. with ήκο, Ικνίω, Ικνείμα, but rare with Βαίνο, Εἶμι, Ιχθομαί. The Asopus is a Boeotian river, forming ‘the boundary between the territories of Thebes and Plataea.’ Here the Argive army halted and sent Tydeus as ambassador (ἀγγελίην) to present their claims to the king, Eteocles. Cf. Ε 803, and Diomed’s prayer to Athena: στείγμαι (attend me), ὡς δὲ ταπελ ὧν ἔσοτε Τυδεί δῆν ἣ θῆβα, δοτε τε πρὸ Ἀχαιῶν ἄγελον ἤειν. | τοῦ δ' ἔρ' ἐν Ἀσωτῇ λίπτε χαλκοχίτων Ἀχαίοι, | αὐθάρ δ μείλεξον (peaceful) μῦθον φέρε Καθμελούσι δὲ δὲ Δειδάμι Κ 285 ff. Cf. also ρ 205 Ρ., for a similar embassy of Odysseus and Menelaus. — λεχεπολήν: grass-bedded, grassy.


— Τυδέα. See § 6 c, and cf. the synizesis of Διομήδεα 365.
385 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεώνας
dαυνμένους κατὰ δῶμα βῆς Ἕτεοκληνείς.
ἐνθ' οὐδὲ ξεῖνός περ ἐὼν ἰππηλάτα Τυδεὺς
tάρβει, μοῦνος ἐὼν πολέσω μετὰ Καδμείους,
ἀλλ' ὁ γ' ἀεθλεύειν προκαλιζέτο, πάντα δ' ἐνίκα
390 ρηδίως· τοίν οἱ ἐπίρροθοι ἦν Ἀθήνη.
oἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἱππῶν,
ἀψ ἂρ' ἀνερχομένω πυκνῶν λόχων ἔσαν ἄγοντες,
κοῦροις πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Ἀιμονίδης ἐπείκελος ἄθανάτους
395 νιός τ' Ἀυτοφόνου μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖς ἀνεκέα πότιμον ἐφήκεν.

385. Καδμεώνας: equiv. to Καδμείους, 388, 391. Cf. Δαρδάνου, B 819, and Δαρδανίων Η 414. See § 21 λ. The Cadmeans were named from the mythical founder of Boeotian Thebes. Cf. Ἐρεχθείαι as a freq. poetic appellation for the Athenians.

386. βῆς κτλ.: a periphrasis for "the mighty Eteocles." See § 2 σ.; cf. Ε 638, 781. Eteocles is not mentioned elsewhere in Homer. The Theban nobles were assembled, after the fashion of the heroic times (cf. 1 ff.), feasting in the palace, when Tydeus came and was invited to join in the banquet. Cf. Ε 805.

387. οὐδέ: not even. — ξεῖνος: guest, i.e. stranger. — ἰππηλάτα: cf. ἰππότα 317.

389. ὃ γι: resumes ὃ 385. — προκαλίζετο: called forth, challenged, sc. to the athletic games which followed the feast (cf. θ 98 ff.). — πάντα: neuter, cognate acc., in all things, in every contest. Cf. Ε 807. — ἐνίκα: was victor.

390. Cf. Ε 808, Φ 289. — ἐπίρροθος: cf. ἐπιτάρροθος Ε 808. This aid of Athena does not detract from the glory of the achievements, since only the brave are thus helped by the gods.

391. χολωσάμενοι: sc. at the stranger's success.— κέντορες (κεντώ goad) κτλ.: elsewhere they are called πλῆκτοι. Cf. Ε 102.

392. πυκνῶν: crowded, i.e. strong. Cf. 281, Ζ 187, δείσητ Ἑργεῖαν πυκνῶν λόχων Ω 779. — λόχων ἐσαν (ἐσαν): cf. Ζ 189. — ἄγοντες: intransitive. It is not strictly 'pleonastic,' but serves to fill out the picture. See on λόχων Α 138.

393. κοῦροις: in appos. with λόχων. 394 f. In appos. with ἡγήτορες. The names have a bloody sound.— Ἀλμόνισ: reminds of Antigone's cousin and lover, Haemon.

396. μέν: cf. 341. — καὶ τοῖς κτλ.: "he overcame these too (as well as his opponents in the games, 389), and slew them." — ἐφήκεν: the perf. passive of ἐφήμω is ἐφήκται, cf. Ζ 241.
πάντας ἐπεφυ', ἐν δ' οἶνον εἰς οἰκόνοιδε γένεσθαι. Μαιόν' ἄρα προεικέ, θεών τεράσσον πιθήγασα. τοῦτος ἦν Τυδέας Αἰτώλιος· ἀλλὰ τὸν νῦν
400 γεώνατο εἰς χέρνα μάχη, ἀγορῇ δὲ τ' ἁμείνω." ὅσ φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης, αἰδεσθεὶς βασιλῆσις ἐντῆν αἰδοίοιο. τὸν δ' νῦν Καπανής ἁμείσατο κυδαλόμιον· "Ἀτριήδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν. 405 ἴμεῖς τοι πατέρων μέγ' ἁμείνονες εὐχόμεθ' εἶναι· ἴμεῖς καὶ Θήβης ἔδος εἰλομεν ἐπταπλοῦο,

397. πάντας κτλ.: cf. Z 190. — ἵναι δ' οἶνον: one alone, sc. to bear the tidings of the disaster. Cf. οὐκέτ' ἔστιν ὡς (I think) οὐθ' ἄγγελον ἀπονέσθαι ἐκφορρον προτεῖ διότι Μ 73 f.

398. Μαίων: acc. to Statius, in his Thebaid, Maecen was an augur and priest of Apollo. A scholiast conjectured that he was a herald, and thus his person was inviolable. — ἄρα resumés ὅν κτλ. above. — οἰκόνδε a general expression, instead of ζητέσεις. Cf. 408, 157, Z 183. — τεράσσα: cf. ἐκθέσαν 3. — πιθήγασα: listening to, obeying. Portents warned Tydeus not to slay Maec. Cf. 381.

399. Αἰτώλιος: Tydeus was son of Oeneus, king of Calydon in Aetolia. See on 377. — τὸν νῦν: "this son of his."


402. αἴδεσθείς: abashed. Obs. the correspondence of this, at the opening, to αἰδοιον at the close of the verse, and the spondaic rhythm. — ἰννηπιν: for the acc., see G. 158 x. 2; H. 712; cf. E 530.

404. Ψεύδεις: ψεύδου, § 26 p. — σάφα: being contrasted with ψευδείς, must mean trustworthy, true.

405. ἴμεῖς: WE, whom you call cowards. — τοῖς: "let me tell you," "you ought to know." — μέγα: far, adv. with ἁμείνονες. μέγα strengthens all degrees of comparison; see on Α 78. — Cf. Τυδίδης μελιόρ πατρε Hor. Carm. i. 15. 28, ὦ τοῖς ἴμεῖς πολὺ βελτίων τῶν ἀνδρῶν εὐχόμεθ' εἶναι Aristoph. Thesmophor. 810. Diomed and Sthenelus had both been among the 'Epigoni' who had taken Thebes, ten years after the first disastrous expedition in which the fathers of both had served as commanders. The first Theban expedition is barely alluded to elsewhere in Homer, and the poet only in this passage mentions the war of the 'Epigoni.'

406. ἴμεῖς: emphatic 'anaphora' of the subject, with explanatory asyndeton. — καί: const. with εἰλομεν. "We not merely (like our fathers) besieged Thebes, but also captured it." — Θήβης: for the gen., see on
παιρότερον λαον ἀγαγόνθ' ὑπὸ τείχος ἀρειν, πειθόμενοι τεράσσαν θεῶν καὶ Ζηνὸς ἀρωγὴ·
κείνοι δὲ σφετέρρους ἀτασθαλίσσιν ὀλοντο.
410 τῷ μὴ μοι πατέρας ποθ' ὀμοίῇ ἐνθεο τιμῇ.
τὸν δ' ἀρ' ὑπόδρα ἱδὼν προσέφη κρατερὸς Διομήδης·
"τέττα, σιωπῇ ἱσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἁγαμέμνων ποιμάνι λαοῦ

103. For the sing., see on Μυθή 52.
— ἢδος: cf. ναυτάδωσι 45.
407. παιρότερον: smaller, sc. than our fathers. Cf. παιδός ὑπὸ οἱ (i.e.
Nireus) ἱππεῦτα λαὸς B 675. — ἀγα-
γόντα: dual, since Sthenelus thinks
only of himself and Diomed.— ὑπὸ
tείχος: up under the wall, i.e. to the
foot of the wall. Cf. ἐνδ' ἵλιον ἠθάνεν
B 216. Possibly with reference to
the height of the Cadmean citadel.—
ἀρωγὴ: comp., better, i.e. stronger. Cf.
Ο 736. In sharp contrast with παιρό-
tερον at the beginning of the verse.
πιθῶσας 398. This is in close con-
nection with the principal thought,
ἐλώμεν 406. Cf. ἡμεῖς δὲ μεγάλοι
Δίως πειθόμεθα βούλῃ M 241. — ἀρωγὴ:
instrumental, by the aid.
409. Cf. αὐτῶν γὰρ σφατέργων κτλ.
α 7, of the comrades of Odysseus;
κ 437.— ἀτασθαλίσσι: blind follies,
contrasted with 408. The leaders of
the first expedition against Thebes
were represented as being for the
most part hot-headed, self-willed,
impious men,— esp. Capanes, the
father of Sthenelus. Cf. (Κατανεῦδος)
πόργοις δ' ἀπειλεῖ δεὶ τῇ κραῖνθ'
τόχην τε γὰρ θελοντο ἐπεκέρ-
σασιν τόλμην καὶ μὴ θελοντο φησιν·
οἶδε τὴν Δίως | ἑρωί (i.e. lightning)
πέδοι σκήψασαν (falling) ἔμποδῶν σχε-
θεῖν. | τὰς | ἐκπραγὰς τε καὶ κερα-

rizous ἑωλὰς | μεσημβρινοὶ (mid-day)
θέλεται προσήκεσαν Aeschylus Sep-
tem 409 ff., Soph. Antigone 126 ff. In
return for his boasting, Capanes
was struck and slain by the lightning
of Zeus.
410. τῷ: therefore.— μὴ ποτὲ: never.
— μοι: "I beg of you." — ὀμοίῃ τιμῇ: in
like honor, i.e. so high honor, sc.
with us,— while Agamemnon had
counted the fathers worthy of far
higher honor than the sons. — ἐνθεο:
2d sing. aor. inv. with μὴ. Not the
Attic usage. Cf. μὴ καταδείκνει X 134,
μὴ τις ἀκοῦσάτω π 301, μὴ χάλον ἐνθεο
θυμῷ ω 248.
411. Cf. 349.
412. Cf. Α 665. — τέττα: "old fel-
low," in an affectionate, though re-
proving, tone. Nothing indicates that
Sthenelus was actually older than
Diomed.— σιωπῇ ἱσο: sit in silence,
keep quiet. The literal meaning of
ἱσο is not to be pressed, since ἀπτεύτες
368 shows that they were standing.—
The whole speech of Diomed shows
self-restraint and prudence. The poet
thrus reminds the hearer that the hero
was distinguished ἀγορῆ. This speech
has the same number of verses as
that of Sthenelus, 404 ff. See on 358,
Γ 161, 301.
413. Ἀγαμέμνων: for the dat. after
a word of opposition, see G. 186, κ. 1;
H. 772.
οτρύνοντι μάχεσθαι ἐναήμιδας Ἀχαίοις ὑπὸ πάνθος ἀμέτα, εἰ κεν Ἀχαιοῖ
Τρῶς δὲ δὴ εἰκότι τε Ἰλιον ἠρῆν,
τούτῳ δς ἀν μέγα πάνθος Ἀχαίοι δηθέντων.
ἀλλὰ ἀγε δὴ καὶ νοὶ μεδύμεθα θούριδος ἀλκής·
ἡ βα καὶ ἔκ ὦτεν σὺν δὲ ἔθεσθαι ἀπὸ
420 δὲ τὸν ἐβράχε καλκὸς ἐπὶ στῆθος ἀνάκτος
ὁρμημένον· ὑπὸ κεν ταλασίφρονα περ πέος εἴλεν.
ἀς δς ὁ ἐν αἰγιαλῷ πολυχέει κύμα θαλάσσης

414. οτρύνοντι: pred. partic. with ὑπὸ. Equiv. to ὅτι ὠτρύνεω. Cf.
E 872, νεμεσθαιόνεν ἀνήψ | ἀνεκ νόλοιν ὸρϑόν (if he should see) a 228 f.
415. τούτῳ: the prominen of this
and its repetition two lines below
mark the identity of the person chiefly
interested. In English, the first clause
would be subordinate. “As glory
will attend him in the one case, so
grief will come upon him in the other
case.” Only the second of these
clauses has any independent force in
the connexion here; 415 f. are simply
κόδος: is emphatic in itself, and opposed to
πάνθος by the position of each, before
the verse-pause.
417. αὖ: cf. 270. — πάνθος: sc. ἐο-
σται. — Ἀχαίοι: prob. gen. of cause,
but it may be gen. absolute. § 3 f.
418 = E 718, cf. ι. 618. — ἀλλ’ ἔνει:
Cf. ἀλλ’ Ι. 9, 162. — θοῦριδος: cf. θοῦρος
as an epithet of Ares, E 30.
419 = Π 426, P. 29, Η, 111, 494,
Z 130, Λ 211, Μ 81, N 749. Diomed
enters the battle as a ‘hoplite.’
425, Z 740. — ἐβράχε: cf. ἐλαχαίραν ὣς
ἀν ἀνστατο... αὐτοῦ κυριήπησιν Λ 46 f.,
arma | horrendum sonuere
Verg. Aen. ix. 731 f.

421. ὁρμημένον: as he started.—ὑπὸ:
const. with εἴλεν. This refers to the
weakness of his knees; see on 314.
Cf. ὑπὸ τὸ τρόμος (trembling) ἐλαβε
gυία Η 34, τρόμος ὑπήλυθε γυία Η 74.
— ταλασίφρονα περ: even a stout-hearted
man.—κεν ἐἴλεν: would have seized,
sc. if he had been there. Cf. 539. In
prose, this might have been stated as
a consequence, “so that,” etc.
Here ends the ἔπειτα ἅμαρτια of Aga-
memon. That he returns at once to
his special division, is assumed.
422-456. Both armies advance and
the battle begins. This scene could
follow immediately either B 483 or
B 786. The single combat of Mene-
laus and Paris, with its accompa-
niments, has been little more than an
episode.
422. ἐπὶ δὲ ἀνετ: introduces a com-
parison. Cf. 130, 141, 275. It is here
used with the pres. ind., of an ordi-
nary occurrence. Cf. 452, Λ 492, Π 364,
Τ 357, Σ 12, Ψ 662, 760.—πολυχέει:
Cf. ἐδασάτε τε ἡχήσετα Α 157, πολυ-
φλοβοῦβοι ταλάτσας Α 34.—κύμα:
collective; one wave as a representa-
tive of all. Cf. fluctus uti primo
coopit cum albescere vento,
| paulatim esse tollit mare et
altius undas | erigit, inde imo
όρνυ τ' ἐπασοῦτερον Ζεφύρου ὑπὸ κυμάσαντος·
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἐπείτα
425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δὲ τ' ἀκρας
κυρτῶν ἵνα κορυφοῦται, ἀποπτύει δ' ἄλος ἀχύρνη·
ὁς τὸν' ἐπασοῦτεραι Δανάων κῶντο φάλαγγες
νωλμέως πολεμόνδε. κέλευε δὲ οἱσών ἐκαστὸς
ἠγεμόνων· οἱ δ' ἄλλοι ἄκην ἵσαν, οὐδὲ κε φαίης
430 τόσον λαδὶ ἐπέσθαι ἔχοντ' ἐν στήθεσιν αὐθῆν,
συγή, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
τεύχεα τοικίλ' ἐλαμπε, τὰ εἰμένοι ἐστιχώντων.

consurgit ad aethera fundo

423. ἐπασοῦτερον: in quick succession, one after another. Cf. Σ 141, Α 383.
This is the point of comparison, and has the same position in the verse as ἐπασοῦτεραι 427.—Zeφύρου κτλ.: see on 276. —ὑπὸ: for the accent, see § 37 c.
For the const., see § 3 f. γ.

Lit. puts on its crest, in which is contained another metaphor. —ἐπείται: secondly, next.

424-426 are not necessary for the comparison, but give it great animation.

425. ῥηγνύμενον: cf. Eng. ‘breaker,’
dὲ ἐξεῖσαν μεγάλῳ ἀλατηρῷ (cf. 436).
ὁς ταῦτα καθάσατο τόσον βοᾶς ποτὶ
χέρσοιν, ποτὲ τόσον ὅρνυμεν οὐκ ἔρεαν ἀλεγενιῷ Ε 303 ff.

with τὸν moving. —κορυφοῦτα: towers aloft. —ἀποπτύει κτλ.: the third scene
in the life of the wave. Cf. ἰλονοσ (shores) βοδωσὶν ἐφευγομενής (vomiting)
ἄλος ιξὼ Π 265. —ἄλος: salt sea.

427. Δανάων: const. with φάλαγγες.
—κῶντο: cf. 332.

428. οἶσιν: his own men. See on οῖν 306. Cf. τούτων ἐκαστὸς ἄνερ σημα-
νέτω, οἰσὶν ἐπὶ ἄρχεις B 805. —ἐκαστὸς:
each leader acted independently. See on 304.

429. ηγεμόνων: reserved for this
place, in contrast with οἱ δ' ἄλλοι, sc.
Δανάων. —ἴσαν: ἰσαν, § 34 f. —κα
φαίης: you would have said. Cf. 223,
421, Γ 220.

430. ἐπεσθαὶ ἔχοντα: the partic.
contains the principal idea, cf. ἐστί-
κασιν μεμακώσαν 434 f.

431. συγή: resumes ἀκην 429. In
close connexion with δειδιότες, which
gives the reason for the silence.—
δειδιότες: agrees with οἱ ἄλλοι. The
intervening clause is parenthetical.
This verse indicates good discipline in
the Achaean army. Cf. οἱ δ' ἄρ' ἵσαν
συγή μὲνεαν πνεύματες Αχαίοι Γ 8, οὐ γὰρ
κατηγίῳ ἄλλα συγή . . . καὶ ἡσυχῆ . . .
προσήχαν Χεν. Αν. i. 8. 11. —σημάν-
τορας: commanders. Cf. B 805, quoted
on 428. —ἀμφὶ: const. with πᾶσιν,
“on the breasts of all.”

432. τὰ [ᾶ] εἰμένοι (ἐννυμι): qui-
Τρώες δ', ως τ' οίς πολυπόμονος ἀνδρὸς ἐν αὐλῇ μυρίαν ἐστήκασιν ἀμελγόμενα γάλα λευκὸν
435 ἄζησέ μεμακυῖα, ἀκούονται ὅπα ἄρνων,
ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εἰρύν ὁρῴμεν.
οὐ γὰρ πάντων ἦν ὁμός θρόσος οὐδ' ἵνα γῆρον,
ἀλλὰ γλῶσσα ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
ὦρε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπες Άθήνη

435. δίησε μεμακυῖα (μηδόουμαι): bears the weight of the comparison. The two other participles are circumstantial, ἀμελγόμενα adding a detail to the picture, and ἀκούονται giving the reason for μεμακυῖα. — Two examples of 'apparent hiatus.'

436. Τρώων: see on Τρώες 433. —
ἀλαλητός: war-cry, slogan. ἀλαλά and ἀλευ (both anaepaests, ὃ ὃ<) corresponded nearly to 'hurrah!' — ἀνὰ στρατὸν: the shout passed through the army. — ὁρῴμεν (ὁρύμι): cf. πεφύκειν 109; see on ἡρῴν 28.

437. θρόος: cry. — τα: one, the same. For the form, see § 23 a. For the meaning, cf. μα γ 238. — γῆρος: speech. Cf. τολλολ γὰρ κατὰ βοσν μέγα Πριμὸν ἐπίκουρον, ἢ ἄλλα τ' ἐλλών γλῶσσα πολυπρείτων (widely scattered) ἄνθρωπον Ε 803 f. In these two passages the poet indicates more distinctly than elsewhere the consciousness of a difference of speech between the nations of the Trojan allies. But he nowhere intimates that the Trojans and Achaeans spoke different languages.

438. πολύκλητοι: called from many a land, of many nations. — ἰσαγ: ἰσαν, § 34 g.

439. τοὺς μὲν: i.e. the Trojans. — "Ἀρης: Ares was the national god of the Thracians, and came with them to the help of the Trojans. Cf. Ε 461 f., οἷος δὲ ἄρτολογος Ἀρης πολικόνδε μετ-
440 Δειμός τ' ἡδὲ Φόβος καὶ Ἐρις ἀμοινὸν μεμανία,
'Αρεὸς ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
η τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἐπεται
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
η σφιν καὶ τότε νέικος ὅμοιον ἐμβαλε μέσσω
445 ἔρχομεν καθ' ὁμιλον, ὀφέλουσα στόνον ἀνδρῶν.
oi δ' ὅτε δὴ ρ' ἐσ χῶρον ἐνα ξυνιότες ἴκοντο,
σών ῥ' ἔβαλον ῥυνοὺς, σών δ' ἔγγεξα καὶ μένε' ἄνδρῶν

εἰσιν, τῷ δὲ Φόβος φίλος υἱὸς ... ἢ ἔντεκο ... τῷ μὲν ἐρ ἐν Ὀρθῆς
κτλ. Ν 298 ff., Θ 381. — γλανκώτα: gleaning-eyed. A fitting epithet for
the goddess of war. Cf. δειμός δὲ τοι (i.e. Αθηνᾶ) ὅσε φάνεν θΑ 200.
Her epithet Πάλλας belongs to her as the Lance-wielder (cf. πᾶλλω, Π
142). She is coupled with Ares also Ε 430, Ν 127 ff., Ρ 398. Cf. Τ 69,
Φ 391 ff.

440. Δειμός κτλ.: sc. ὁμιλον. Poetic
personifications. For Δειμός and Φόβος (Flight), see Α 37, Ν 269 (see
above, on 439), Ο 119 (where they harness the horses of Ares). Acc. to
Hesiod, Theog. 934, they are the sons of Ares and Aphrodite. Cf. hic
Mars omnipotens animum virisque Latinis | addidit .
immisitque Fugam Teucris atrimque Timorem Verg. Aen.
ix. 717 ff. — Ἐρις: is impartial. She
enjoys the conflict for its own sake, and cares not who are victorious. Cf.
Ε 518.

441. κασιγνήτη: i.e. as having the
same character.

442 f. A vivid picture of the growth of strife from an insignificant begin-
ing. This figure is transferred by Vergil to Fama: parva metu primo, mix sese attollit in
auras | ingrediturque solo et
caput inter nubila condit Aen.
iv. 176 f. — Cf. 424.

443. Cf. ‘Satan alarmed | Collecting
all his might didst stood: | . . .
His stature reached the sky, and on
his crest | Sat Horror plumed,’ Mil-
— ἐστήριξε: gnomic aor., side by side
with the present. The pres. describes,
while the aor. narrates.— καὶ: and,
“while.”

444. καὶ τότε: then too, as she had
many times before. — ὅμοιον: see on
315.

445. καθ’ ὁμιλον: see on 209. —
ἀφαλλοῦσα: increasing, in order to in-
crease. It expresses the purpose of
ἔρχομεν.

446–456. Beginning of the general
conflict.

446–451 = Θ 60–65.

446. This verse introduces the brief
description of the general conflict.—
oi θέ: i.e. Achaean and Trojans.—
ἐς χῶραν κτλ.: equiv. to ὅμοιο ἐξή-
ρησαν. — ξυνιότες: see on ἴκοντες
392.

447. σών: const. with ἔβαλον, dashed
together, clashed. — ῥυνος: hides, i.e.
shields. Equiv. to ἀσπίδες 448. — σών
θέ: sc. ἔβαλον. — μένα ἄνδρῶν: the
might of men. Cf. Ε 506, τῆς ἀλθοῦσα
diakriπει μένος ἄνδρῶν Β 387, Θ 363.
448. ὑμφαλῶσσαι: bossy. Some shields had a single ὑμφαλός or boss in the middle. Agamemnon's shield had twenty knobs of tin, and one of κάσανς, Λ 34.

449. ἐπληντο (τελάζω): met.

450. πελαν: arose. Descriptive imperfect.

451. ἀλλύντων κτλ.: of the slaying and the slain. In appos. with ἀνδρῶν, referring to οἰμαγη κτλ. in 'chiasitic' order, — εὐχωλή being connected with ἄλλυντων, and οἰμαγη with ἀλλυμένων. Cf. 'Of shout and scream the mingled din | And weapon-clash and maddening cry | Of those who kill and those who die,' Scott Rokeby v. 31; πιπτόντων στόχων καὶ ἀναμφύτων μεγαλαχία Appian Bell. Pun. 45.

452. κατ' ὀρεσφα [ὁρῆν]: down from the mountains. For the form ὀρεσφα, see § 15 a. — Cf. ὡς δ' ὡπτε πλήθων ποταμὸς πεδίον θάλασσας | ξειμάρρους κατ' ὀρεσφα, οἵαμενοι Δίσος ὕμφρος Λ 492 f., aut rapidus montano flumine torrens| sternit agros, sternit sat aeta boumque labores | ... stupet inscius alto | accipiens sonitum saxis de vertice pastor Verg. Aen. ii. 305 ff., ubi decursu rapido de montibus altis| dant sonitum spumosi amnes et in aequora currunt ib. xii. 523 f.

453. ἐμβάλλετον: ind., since the short mode-vowel of the subjv. is rarely found in the present. § 27 c. Dual of the two torrents which come from different directions, and meet like two opposing armies. Cf. σὺν Ἡβαλον 447.

454. Const. the second half-verse closely with the second half-verse of 453.—χαράδρης: gorge, chasm.

455. τηλόσε: made more definite by ἐν ὀφρεσιν. Const. with ἠκλω, heard to a great distance, instead of at a great distance. Cf. δύσασι δὲ σὺ πάντως ἀκούειν Π 515, πεθέτο γάρ Κύρονδε μέγα κλέος Λ 21.—δοῦνα: in this din lies the point of comparison.— ἠκλω: gnomic aorist. —πομήν: see on 275.

456. Cf. ὡς τῶν ἐκ νηῶν γένετο λαχή τοῦφος τε Π 366.—τῶν: of course not to be const. with μυγομένων. Ablative gen. with λαχή. Cf. κλαγή γένετ' ἀργυρείοια βιοί Λ 49.—μυγομένων: as they came together. Pred. partic. with τῶν. —γένετο: for the length of the ultima, see § 14 j; cf. μέγα λαχων 506.—τόνος: see on πονεμένων 374.
457–544. A succession of single-combats. The Achaeans prevail until the Trojans are roused by Apollo.

The story of the Iliad is a story of strife between individuals or of the conflicts of small groups of men,—not of the strategical movements of large masses of troops. The common soldier is of very little consequence in any way before Troy. The battle is decided by a few mighty men of valor.

457. πρώτος: primus. —'Αντίλοχος: a doughty son of Nestor, and special friend of Achilles. The youngest of the Greek leaders. Cf. the words of Menelaus, 'Αντίλοχος ο' τες σειο νεωτερος ἀλλοι 'Αχαίων, οὕτε τοις λύσσοις (swifter, tawny) οὕτε κλίμασος ὡς σφ ἀκαθάσιοι ὁ 560 f. He was afterwards slain by the Aethiopian Memnon, acc. to δ 187 f.—Τρόον: const. with άνδρα.

—Ολιν: took, i.e. slew. Equiv. to κτείνει, κτείνε, κτρεῖ, and κτριψε.

—κορωτήν: equiv. to αἰχμητής, E 197; ἀσκητής, 90; ἀστικήτης, β 554; θωρικήτης, M 317; Attic ὀπλιτής.

458. Cf. τ 500. —Εχέπτευον: a Sicelionic of this name is mentioned ν 296.


460. πηξε: sc. 'Αντίλοχος Ἥχος. —δοσιον εἰσου: much like εἰς δοσίν, although strictly εἰσω is adv., and δοσίν is acc. of ‘limit of motion.' Cf. 'Ιλιον εἰσου Α 71.

461 = 503. —αἰχμή: spear-point. —τόν δε κτλ.: the poet has a large variety of expressions for death. Cf. 469 f., 482, 504, 617, 522 f., 531, E 47, 68, 75, 82 f., 155, 163 f., 166, 190, 260, 296, 310, 553, 654, 659, 696. See on άλεν 457. —σκόστος: of the darkness or night of death. Cf. E 47, 68, 82 f., 310, 659, 696, also in aeternam clauduntur lumina noctem Verg. Αen. x. 746.—δοσιν: see on φάλον 459.

462. Ἡμερη: from ἤρειν.—ὡς δέτα: see on 141. —ὡς δέτα πύργος: sc. in respect to size. Cf. (Ἀτας) φέρων σάκοι ἥτο πύργον H 219.

463. τοδών: see on χειρὸς 154.
464 = β 541.
465. Ολιν: mark the change to the impf., of continued, attempted, action.
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51
teύχεα συνήσειες μίνωνθα δε οἱ γένεθ' ὀρμή· νεκρὸν γὰρ ῥ' ἕρυντα ἵδων μεγάθμος 'Ἀγήνωρ πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἔξεφανθη, οὔτης ἔσυκτο ἀλκήρει, λύσε δὲ γυνὰ.

470 δὲ τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἐργον ἐτύχθη ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὡς ἀλλήλους ἐπόρουσαν, ἀνήρ δ' ἄνδρα ἐδυνατίζεν.

ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας, ἥθεν θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ

475 Ἰδηθεὶν κατιοῦσα παρ' ὀχθῆσιν Σιμόεισος

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467. νεκρόν: obj. of ἔρωτα, which agrees with the obj. of ἱδών. — Ἀγήνωρ: son of Antenor. One of the bravest of the Trojans. Cf. Λ 69, Φ 545 ff.


469 = Λ 260. — ἐξομυ: strictly, spear-shaft, then spear.

470. τὸν μάν: i.e. Elephenor. — λιτε θυμός: his life left. Cf. θυμοῦ δευομένου Γ 294, λίτη οὖστα θυμός

M 386, πεοῦτα δὲ μὲν λίπε θυμός Π 410. Cf. also 524, Ε 686, τὸν γε λίτη ψυχῆ τε καὶ αἰών Π 458. — ἐν αὐτῷ: over the man himself, i.e. over his body, in contrast with the departed θυμός. See on αὐτῷ 11. — δὲ: for its position, see on 96. — ἐργον: like πόσο (see on πονεύομενον 374), chiefly of the toil of war. Cf. 539, Ζ 522. — ἄτοχη: from τεύχω.

471. λυκοὶ δὲ: like wolves, sc. in fury. Cf. Λ 72, Π 156 ff., 352 ff. — δὲ: meaning as always follows its noun in Homer, and has the acute (or grave) accent. Cf. 482.


473. ἴδων: the ἴ of the diphthong has passed into the y- sound, and disappeared. See § 5 g; cf. Ζ 130. ἴδος is freq. in Attic inscriptions.

474. Σιμοείσιον: named from the river Simois, as Ἰδαιός, Ε 11, from Mt. Ida; Σκαμάνδριος, Ε 49, from the Scamander, and Χάνιος, Η 443, from the Satniois.

475. Ἐδηθεῖν: for Trojan herds and
γείνατ', ἐπεὶ ἐμ' ῥα τοκεύσων ἂμ' ἔσπετο μῆλα ἰδέσθαι. 
τούνεκά μ' κάλεσαι Σιμωεῖσιον. οὐδὲ τοκεύσων 
θρέπτρα φίλοις ἀπέδωκε, μυννᾶδιος δὲ ὦι αἰών 
ἐπλεθ' ὑπ' Ἀιάντος μεγαθύμου δουρὶ δαμέντι.

480 πρῶτον γὰρ μ' ἴόντα βάλε στῆθος παρὰ μαζῶν 
δεξιῶν, ἀντικρὺς δὲ δι' ὅμου χαλκεὸν ἐγχος 
ἡλθεν· ὦ δ' ἐν κοινῷ χαμαὶ πέσεν αἰγείροι ὦς, 
ἡ ρ' τ' ἐν εἰμανθῇ ἔλεος μεγαλοῦ πεφύκη 
λεῖν, ἀτὰρ τε οἱ ὄζοι ἔπ' ἀκροτάτῃ πεφύασων.

485 την μέν θ' ἀρματωπῆγος ἄνηρ αἴθωνι σιδήρῳ

flocks on the slopes of Mt. Ida, cf. B 821 and E 313, Z 25, Λ 105 f., Τ 91, 
Ω 29. — κατώφηλα: from κάτω. — 
Συμβέβησα: cf. E 774, καλ ἱμαῖος δὲ 
τολλὰ βοῶμα (scuta virum) καὶ 
τριφάλαια (galeasque) κάτεσσον ἐν 
κοινῷ καὶ ἱμαῖον γένος ἄνδρῶν (foritia 
corpora) M 22 f., Verg. Aen. i. 100 f.

477. τούνακα: τοῦ ἴνα, § 8. — κάρ 
λευν: sc. τοκῆς of the child’s mother.

478 f. = P 302 f. — ἄρχαμα (ἄρχω): 
formed like λάμα, λαστρά. G. 129, 5; 
H. 554. Attic τροφεῖα, Lat. ali 
menta. Const. with αἴθωκε, repaid 
the loving care. Cf. P 301. Neglect 
of duty towards parents, acc. to 
Hesiod, is a crying sin of the ‘Iron 
age,’ oδε κεν ο γε | γραντεσσα (cf. 
γήφας) τοκεύς ἀπὸ τρεπτήρα δοῖεν, 
Opera 187 f.

479. ὑπὸ: const. with δωρεῖ. § 3 λ.γ. 
— διαμένει: agrees with εφ' 478.

480. πρῶτον: masc., pred. with 
düğü. “As he came first,” i.e. ἐν 
προμάχοις. — στῆθος: see on φάλ 
ν 459. — παρα μαζῶν: by the nipple. Cf. 
The 121, 313, Ο 677, P 606, χ 82.

481. ἀντικρύ: explained by δ' 
ἄνθρω, which sees in a kind of ap 
position. See on παρα 214, τελῶ 
455. Cf. 500, E 67, 74, 189, 687.

Similarly, ὦ κοινῷ: 482 is repeated 
by χαμαὶ, after the verse-pause.

482. χαμαὶ: χαμαὶ to the ground 
might be expected, but this, like ὦ 
κοινῷ, has ‘reference to the state of 
rest which follows the motion.’ G. 191 
ς. 8; H. 788. — αἰγείροις αἷς: i.e. tall. 
stretched on the ground. Cf. E 560. 
The final syllable of αἰγείροι is long 
by ‘position,’ because ἄς originally 
had an initial consonant (prob. F).

483. Cf. Ο 631. — εἱμανθῇ: low 
lands.— ἀλεός: mead. Gen. of ‘the 
place to which the action belongs.’ 
Cf. τεῦχος 244. ἀλεό is not swamp, 
marsh in Homer. — τεῦχη: for the 
subj. in comparisons, cf. ἀφρᾶγ 131, 
μήν 141.

484. λεῖν: λένα, smooth. Cf. λεί 
νας 111. Sc. τὰ μὲν ἄλλα, explained 
by the rest of the verse. Perhaps the 
lower branches and twigs had been 
cut off as fodder for goats. For the 
position of λεῖν, cf. ἱγμύδων 429. — 
ἐν: const. with περάθοσι, have grown 
upon, are upon. — ἀκροτάτῃ: const. 
with of.

485. τιν: dem. after a cond. rel. 
clause. cf. E 139, Φ 260, ν 519. — 
ἀματωπηγὸς αὐρ: chariot-maker. For 
the combination of nouns, cf. αὐρ
εξέταμεν, ὄφρα ἵππων κάμψῃ περικαλλεί δίφρων·
ἡ μὲν τ' ἄξομένη κεῖται ποταμῷ παρ' ὀξαῖα
tούν ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξεινάριξεν
Ἄιας διογενῆς. τοῦ δ' Ἀντιφος αἰολοθώρης
490 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ἐξεὶ δουρί.
tοῦ μὲν ἄμαρθον, ὁ δ' Ἰδικος Ὀδυσσέως ἐσθλὸν ἔταραον
βεβλήκει βουλίαν νέκνων ἑτέρως ἔρυντα.
ἡριτε δ' ἁμφ' αὐτῷ, νεκρὸς δὲ οἱ ἐκπέπει χειρῶς.
tοῦ δ' Ὀδυσσέως μάλα θυμὸν ἀποκταμένου χολώθη,
495 βῆ δὲ διὰ προμάχων κεκορυθμένοις αἰθοπι χαλκῷ,

Βουληθρός Α 144, χαλκῆς ἄνθρες 187,
tέκνον ἄνθρες Z 315.—αἰθων: shining, of the well-sharpened and worn
αξ.—οὐδήρα: here of the αξ, as in
123 for arrow-point.
486. ἐκταμι(ετέρω): falls. Gnomic.—ἐτίν: fallow. The soft wood of
the poplar could easily be bent and
fashioned. In itself, it would not
seem well adapted to the service here
indicated, but perhaps it was suffi-
ciently strengthened by the brouze
‘tire’ (ἐπισώπα Ε 725).—‘Acc.
of
effect’ with κάμψῃ. G. 169 κ. 3;
H. 714.—κάμψῃ: Subjv., although
after ἐκταμι, since the gnomic aor. is
grammatically equiv. to a present.
Cf. 443, Ε 524.
487. διομάνη: drying, seasoning, as
the wood must before it is fit for use.
—παρ' ὀξαῖα: along the bank. Cf.
Ζ 34.
488. τοῖον ἄρα: so then, resumes
482. Cf. τοῖα 280.—'Ανθεμίδην:
'Ἀνθεμιωτήν' would be expected, cf.
473. See § 21 e.
489. τοῦ: i.e. Ajax. Gen. with
ἀκόντισιν. Cf. Μενέλαος 100.—'Ἀν-
tιφος: slain by Agamemnon, Α 101 ff.
—αἰολοθώρης: cf. ζυστήρ πινάκαλος
186, αἰολοθώρης Ε 707.

490. καθ' ὄμιλον: cf. 126.—δουρί:
'dat. of instrument.' Of course the
acc. might have been used.
491. For the asyndeton, cf. Ε 657.
—τοῦ κτλ.: him he missed.—ἐδεί:
emphatic repetition of the preceding
subject. Cf. Α 191.
492. βεβλήκει: plpf. of the imme-
diate result of his action. Cf. βε-
βήκεν Ζ 495.—ἐτέρως: i.e. to the
Achaean side. ἕρωντα: cf. 487.
The rhythm of the verse aids greatly,
as it often does, in marking the true
construction.
493. ἁμφ' αὐτῷ: i.e. over the very
corpse which he was trying to drag
away that he might strip off the
armor. Cf. 470, Ε 299.
with χολώθη. See on ἀπάτης 168.—
'Οδυσσέως: for the loss of a σ, see § 41
f η; cf. Αχιλλος 512.—θυμὸν: cf. κήρ
272.—ἀποκταμένοι: const. closely
with τοῦ, because of his death. For
the mid. aor. used as passive, see on
βλήθα: 115.—χολώθη: the mid. is
used without difference of meaning
in 501. § 32 d.
495 = Ε 562, 681, Ρ 3, 87, 592, Τ 111;
cf. Ε 686.—κεκορυθμένος: armed. For
θ before μ, see § 12 d.
στῇ δὲ μάλ' ἐγγὺς ὕων, καὶ ἀκόντισε δοῦρὶ φαενῷ ἀμφὶ ἐ παπτήνας. ὑπὸ δὲ Τρῶς κεκάδοντο ἄνδρος ἀκοντίσσαντος. ὃ δ' οὐχ ἄλιον βέλος ἤκεν, ἄλλ' ὕων Πριάμου νόθον βάλε Δημοκόωντα, 500 ὃς οἱ 'Αβουδόθεν ἤλθεν, παρ' ἵππων ἀκείαν·
tῶν ὁ' Ὀδυσσεύς ἐτάροιο χολωσάμενος βάλε δοῦρι κόρσην· ἔ δὲ ἐτέροιο διὰ κροτάφου πέρησεν ἀιχμῇ χαλκείᾳ· τὸν δὲ σκότος ὄσσε κάλυψεν, δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

505 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαΐδιμος Ἐκτωρ· Ἀργείων δὲ μέγα ᾧχοι, ἑρύσαντο δὲ νεκρούς,

496 = Ἐ 611, P 347; cf. Λ 577, N 183, 408, 516. — στῇ [ἐτῇ] : inceptive, took his stand. — μάλ' ἓγγυς: sc. Δευ-κουν. — ὕων: see on ἀγνοτες 392. — 

497 f. = Ο 574 f. — ἀμφὶ ἵ: about him. — ἔριθο: const. with κεκάδοντο. This is made more definite by ἄνδρος κτλ. — κεκάδοντο (χάσμαι): for the reduplication, see § 25. — ἄνδρος: for the ablative gen., see § 3 f. β. — 

500. Democoon evidently had charge of his father’s stock-farm at Abydus. — δ' oi: for the ‘quantity’ of δ', see § 41 m; cf. μὲν 18. — ταρ' ἤπιων: in appos. with 'Αβουδόθεν. See on ἀντιπερ 481.

501. ἰδ.: see on ἰδ 459. — ἐτάροιο [ἐταφού]: for the gen., cf. τοῦ 494. For the ἰ, see § 5 ι.

502. κόρσην: equiv. to κροτάφον. This comes with emphasis at the close of the sent., and in close connexion with the rest of the verse. — ἕ: refers to δοῦρι, but the poet already has in mind αἰχμή, which follows in apposition.

503 = 461.


505 = Π 588, P 316. — ἕριθο: before him. Const. with χώρησαν. Cf. ἔριθο κεκάδοντο 497. ἕριθο does not suffer anastrophe here, since it does not immediately follow the word to which it belongs. — τή: is expected after πρόμαχοι. For the freedom of position, cf. ἐμα τ' ἄκιλμαρος καὶ δυσφόρος Λ 417. — φαΐδιμος Ἐκτωρ: the poet does not imply that Hector was not one of the πρόμαχοι, but rather that he is the most distinguished of them. Cf. Ζεὺς δ' ἐνει οὖν Τρῶς τε καὶ Ἐκτορα μνησάς ἐν Ν 1, 'Peter and the apostles' Acts v. 29.

506 = P 317. — μέγα: cognate accusative. For the length of the 'ultima,' see on γένετο 456. — ἐρύσαν-το: contrast with the pres. ἐρύσαντα 492.
FORTH BOOK OF THE ILIAD.

οθυσαν δὲ πολὺ πρωτέρω. νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκκατιδὼν, Τρώσσει δὲ κέκλετ' άüssας.
"ὄρνυσθ', ἵπποδαμοι Τρώες, μηδ' εἶκετε χάρμης
510 Ἀργείων, ἐπεὶ οὖ σφι λίθος χρῶς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμειάξχοα βαλλομένουσιν.
οὐ μᾶν οὖδ' Ἀχιλέας Θέτιδος πάνω ἰνκόμου
μάρναται, ἀλλ' ἐπὶ νησὶ χόλον θυμαλγέα πέσσειν."
ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαίοις
515 ὁρσὲ Διὸς θυγάτηρ κυδίστη Τριτογένεια,
ἐρχομένη καθ' ομίλον, οθὶ μεθιέντας ίδιοιο.
ἐνθ' Ἀμαρνυκείδην Διώρεα μοῖρα πέδησεν;
χερμαδίῳ γὰρ βλήτῳ παρὰ σφυρὸν ὀκρώντεν

507. νεμέσησε: inceptive. "Indignation seized him" at the retreat of the Trojans.
508. Περγάμου: i.e. from his temple on the citadel. Cf. E 446, H 83, Z 297. This temple was one of Apollo's homes, and from it he looked forth on the field of battle. Cf. E 460, H 21.
—κέκλετ' (κέλουσα): for the reduplication, cf. κεκάδοντα 497. —άüssας: much like φωνήσας 284, but implying more noise and effort.
510. Ἀργείων: for the Argives, before the Argives.—οὖ: emphatic by its position. "By no means."—λίθος: stone, of stone.—χρῶς: subject.—Cf. καλ γάρ θην τοῦτον (i.e. Achilles) πρωτός (may be wounded) χρῶς ὄζει χαλκῷ Φ 568.
511. ἀνασχέσθαι (ἀνέχω): "so that they could endure without hurt."—ταμειάξχοα (τέμνω, χρῶς): cf. Ψ 803.
—βαλλομένων: const. with σφι, when they are hit.
512. οὐ μᾶν σφι: no indeed, nor.—

Ἀχιλέας κτλ.: cf. Π 860. For the form with one λ, see on Ὀδυσσέας 494.
513. Cf. I 565.—ὡς νησὶ: i.e. in the camp.—πέσσει: digesta, broods over. Cf. Α 81, Β 237, θεῶν ἐκ κῆδα πέσσει Ο 617, κῆδεα μυρία πέσσω Ο 639.
514. πτόλιος: equiv. to ἀκροτόλιως. Cf. τν πόλεω ἄρρη Ζ 297.
515. Cf. γ 378.—ὅρος: cf. 439.—Τριτογένεια: Trito-born. Whether this means 'born on the banks of the Trito,' a Boeotian stream, or 'born of Trito,' no one can say. Homer nowhere shows acquaintance with the myth of Athena in full armor springing from the head of Zeus, nor does he assign any mother to the goddess. Cf. E 875, 880.
—μεθιέντας κτλ.: cf. 240, 351.
517. Διώρα: an Epean leader, cf. B 622.—μοῖρα κτλ.: sc. δαμήναι. Fate fettered him, i.e. compelled him to meet this peril which brought him death. Cf. E 83, 613, 629, Τ 87, Φ 88, Λ 292.
518. χερμαδίῳ: possibly a stone
κνήμην δεξιέρήν· βάλε δὲ Θρηκὼν ἁγὸς ἄνδρῶν,
520 Πείροος Ἰμβρασίδης, ὃς ἂρ’ Αινόθεν εἰληλούθεν· ἀμφοτέρω δὲ τένοντε καὶ ὀστεά λάας ἀναιδῆς ἄχρις ἀπηλούσεν· ὃ δὲ ὑπίπος ἐν κοινήσων κάππεσεν, ἀμφω χειρε φίλοις ἐτάρωσι πετάσσασ, θυμὸν ἀποπνεῖν· ὃ δ’ ἐπέδραμεν, ὃς ρ’ ἐβαλὲν περ,
525 Πείροος, οὕτα δὲ δουρὶ παρ’ ὀμφαλόν· ἐκ δ’ ἀρα πᾶσαι χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσε ἐκάλυψεν. τὸν δὲ Θόας Αἰτωλῶς ἀπέσουμενον βάλε δουρὶ στέρνον ὑπὲρ μαζῶν, πάγη δ’ ἐν πνεῦμοι χαλκὸς. ἀγχύμολον δὲ οἱ ἥλθε Θόας, ἐκ δ’ ὀβριμον ἐγχος

from a sling, though the sling is mentioned but once in Homer (N 600). The heroes threw stones in general only when for some reason they could not use spear or sword. Cf. E 302, θ 321, m 380, p 735, τ 285. — βλέπο : see on βλέπα 115.

519. κνήμην : the active const. would be βάλε Διόρεα κνήμην, and when the passive const. is used the acc. of the part remains unchanged.
Cf. H. 725 c. — Θρηκὼν : European Thracians, living between the Hebrus and the Hellespont.


521. ἀμφοτέρω τένοντε : the poet thought of the sinews as working in pairs. — ἀναιδῆς : shameless, heartless, pitiless. For the personification, cf. E 593, N 139, αἰτίς ἔπειτα πέδουδε κυλίνδετο λάας ἀναιδῆς λ 598, of the stone which Siyabhus was engaged in rolling up hill in Hades, θάνατος ἀναιδῆς Theognis 207. See on 126.


Cf. E 81, Z 482. — ἐτάρωσι : to his comrades, as appealing for help. For the dat., cf. οδραφ 443, πεδίν Ε 82, ἡρὶ E 366, λέυχη E 709.


§ 35. — παρ’ ὀμφαλόν : cf. παρὰ μαζῶν 480. — δ’ ἀρα : and so.

526 = φ 181. — χύντο : aor. mid. as passive.

527. τὸν : i.e. Piroüs. — Θόας : cf. Β 638. — ἀποπνεῖον (ἀποσέβω) : as he rushed away. He started back, without turning around. For the οὐ, see § 12b.

528. πάγη κτλ. : cf. 185, E 616, τ 480. The wounds in Homer are either very slight or (for the most part) fatal. The region of the heart does not seem to have been considered especially vital.

530 ἐπάσατο στέρνου, ἐρύσατο δὲ ἦφος ὀξὺ,
τῷ ὦ γαστέρα τής μέσην, ἐκ δὲ ἀώνυτο θυμών.
τεύχεα δ’ οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροΙ
Θρήκες ἀκρόκομοι δολίχ’ ἐγχεῖα χερσίν ἔχοντες,
oi ἐ μέγαν περ ἐόντα καὶ ἱσθίμον καὶ ἀγαυὸν
535 ὅσιον ἀπὸ σφείων· ὃ ἰ νοισάμενος πελεμίχθη.
ὡς τῷ γ’ ἐν κοινής παρ’ ἀλλήλουια τετάσθην,
ἵ θοι ὦ μὲν Θρήκοιν, ὃ δ’ Ἐπειὼν χαλκοχιτῶνων
ἡγεμόνες· πολλοὶ δὲ περικτείνοτο καὶ ἄλλοι.
ἐνθά κεν οὐκετί ἔργον ἀνήρ ὀνόσαιτο μετελθὼν,
540 οἵ τις ἐτ’ ἄβλητος καὶ ἀνούτατος ὃξει χαλκῷ
δινεῖοι κατὰ μέσον, ἀγοί δὲ ἐ Παλλὰς Ἀθηνὴ.

530. ἐπάσατο: sc. ἀρσενῆ. Cf.
E 621, Z 65. — ἐρύσατο ἦφος: drew
his sword, sc. δεισερῆ. The mid. voice
of the verb (like the dat. of interest,
see § 3 g) freq. expresses the idea of
personal interest which may be ren-
dered by the possessive pronoun. Cf.
M 190, E 496, T 284, Φ 116, 200, X 306,
367.
531. τῷ: Instrumental, with this.
532. περίττουσαν: 2d aor. intrans.
533. ἀκρόκομοι: i.e. their hair was
bound in a knot on top of the head,
perhaps like that of the American Indians.
Cf. apud Suevos, usque ad
canitiem, horrentem capillum
retro sequuntur, ac saepe in
ipso solo vertice reliquant Tac.
Germ. 38. See on B 11.
534 = E 625. — The repetition of
καὶ brings each epithet into bold re-
lief, in contrast with ὅσιν. “Al-
though he was tall and mighty.”
535 = E 626, N 148.— σφέων: σφέων,
σφῶν αὐτῶν. — χασσάμενος: yielded
and. Cf. ὅπο κακάδοντο 497.
536. τετάσθην (τείνα): lay stretched.
Plpf. of a continued state. Cf. 544.
537. ὥ μὲν: i.e. Πείρος 520.— ὃ δὲ:
i.e. Διόρης 517.
538. ἡγεμόνες: for its position, cf.
ἡγεμόνων 429. — περικτείνοντο: for
the use of the prep., cf. Z 419, M 245.
539. οὐκετί: no longer, as perhaps
might have been the case before.
The conflict has become more fierce
and bloody. — ὀνόσαιτο: potential of
the past. Cf. 223. ὥνωμαι in Homer
is not simply blame, find fault with,
but find fault with as insufficient.
Cf. N 127, 287, P 399, Ω 241. — μετελθὼν:
if he had come among them. This
specification adds life to the picture.
540. ἄβλητος (βάλλω), ἀνούτατος
(οὐτῶ): nec eminus nec com-
minus ictus, “unhit by an arrow, and
unhurt by sword or spear.” I.e. if
one could look on without danger,—
but no one would be safe on such a
field except under the special pro-
tection of the mighty goddess of war. —
Cf. suave etiam bellic certamina
magna tueri per campos in-
structa, tua sine parte pericoli
Lucretilius, ii. 5 f.
541. κατὰ μέσον: cf. 79, E 8.—
χειρὸς ἑλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἓρων·
pολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἴματι κείνῳ
πρηνέες ἐν κονίησι παρ' ἀλλήλουις τέταντο.

ἀφοῦ δὲ: the rel. const. is abandoned. The condition assumed for ἀφεῖτο is stated in an independent form. Cf. Λ 10, Ζ 480.

542. χειρὸς: by the hand. Cf. πώς 483. — ἑλοῦσα: the following hiatus is excused by the pause. — βελέων κτλ.: cf. P 562.

543. γὰρ: refers to ἴδομαιτο 539. — ἴματι κείνῳ: dat. of time without ἐν. G. 189; H. 782.

544. πρηνέες: pronī. Cf. B 418, π 379. The opposite of ἐπτεῖος, 522, which is used only of single individuals, except Λ 179.

The battle which was begun in the Fourth Book, on the 22d day of the action of the Iliad, is continued through the Fifth and Sixth Books, and this day ends with Η 380.

The connexion between the two books is close. The Fourth Book has prepared the way for the conflicts of the Fifth Book; and Pandaros, who broke the truce, Δ 93 ff., pays the penalty for his treachery by his death at Ε 290 ff.
ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ε.

Εἰ· βάλλει κυθέριαν Ἄρηδ τε Τυδέους υἱός.
Εἰ Venerem et Martem Diomedis tela cruentant.

'In Epsilon, Heaven's blood is shed
By sacred rage of Diomed.'

Διομήδους ἄριστεία.

ἐνθ' αὖ Τυδέην Διομήδει Παλλᾶς Ἀθηνή
dōke μένος καὶ θάρσος, ἵν' ἐκδηλοῖς μετὰ πᾶσιν
'Αργείοις γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.

The subject of the Fifth Book is announced at once,—the 'Bravery of Diomed' of Argos. The poet has prepared the way for this 'Bravery' by the scene at the close of the Ἐκπολάνησις, Δ 419 ff. The valor which Agamemnon doubted, Δ 370 ff., is now manifested by mighty deeds.

The Greek title, Διομήδους ἄριστεία, in classical times covered not only the Fifth Book, but also a considerable part of the Sixth Book. See Hdt. ii. 116, where ζ 289-292 is quoted as found ἐν Διομήδους ἄριστείᾳ.

1-453. The Achaeans press forward victoriously.

1-94. Valorous deeds of the still unwounded Diomed.

1. ἐνθ' αὖ: but then. The transition to a new scene involves a sort of contrast with what has preceded. Cf. 471, Μ 182, Π 477. Cf. also ἐνθ' αὖ τε 541, ζ 234. — ἵνθα: cf. Δ 293. — αὖ: here nearly equiv. to σί. — Παλλᾶς Ἀθηνή: this goddess of war (cf. τάλλω διενεργήσθη) had roused the Argives, Δ 489, 515. She now reappears suddenly, without any information as to where she has been or what she has been doing. Cf. the interpositions of Hephaestus, 23, of Aphrodite, 312, and of Apollo, 344. Athena had always cared for Tydeus (cf. 800 ff. and Δ 390), and his son Diomed was one of her chief favorites.

2. μένος: here seems to refer to physical might.—ἐκθήλος: conspicuous. Cf. ἐκπάθεσις 803, ἐκπέμφη καὶ πολλάκις καὶ πολίχνῳ ἡράσθην θ 483 (of Agamemnon).

3. 'Ἀργείοις: in appos. with τάσιν, rather than dat. with μετά. § 1 g.—γένοιτο: for the following 'hiatus,' see on Δ 147.—κλέος κτλ.: cf. ζ 121, 422.—ἄροιτο: cf. Δ 96.
δαίε οἱ ἐκ κόρυθος τε καὶ ἀσπίδος ἀκάματον πῦρ, 
τὸν ἄστερ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 
λαμπρὸν παμφαίνησι λευκομένος Ἡκεανοῦ. 
τοῖον οἱ πῦρ δαίεν ἀπὸ κρατός τε καὶ ἄμων, 
ἀλάσθε δὲ μν κατὰ μέσσου, ὅθι πλεῖστοι κλονέουντο. 
ἡν δὲ τις ἔν Τράώσου Δάρης ἀφενείς ἄμυμων, 
10 ἱερὸς Ἡφαιστοῦ. δὺν δὲ οἱ νυὲς ἠστην,


5. ἄστερι κτλ.: i.e. ἔλεος or the Dogstar. Cf. X 26 ff., where it is called κῦν Ἡρίωνος. Its 'heliacal rising,' about the middle of July, marked the height of ἄφαρα. The fruit season naturally comes much earlier in Greece than in the northern states of America or in England. Homer seems to know primarily but three seasons, — ἐτοῦ (from about the middle of February), ἄφαρη (from about the summer solstice), and χειμών (from the latter part of October). Summer, in contrast to winter, is called θέρος, and sometimes θέρος may be the early summer and ἄφαρη the late summer. Of course, the bounds of the seasons were not definitely fixed. Aeschylus speaks of 'winter,' 'flowery spring,' and 'fruitful summer' (θέρος), Prom. 464 ff.— ὀπωρινῷ: cf. (ἀστερὶ) δὲ ἰδ' ἄφαρὴς έλην X 27.— δὲ τα: “when it.”

6. λαμπρὸν: for the cognate acc. used adverbially, cf. δεινὸν Δ 420.— παμφαίνησι: for the subjv. without ἂν in a general hypothetical sent., see on ἄφρηINO Δ 131.— λευκομένος κτλ.: cf. ἄρκτον θ', ἡν καὶ ἄμων ἐπικλήσει καλέουσι ιουνίων | . . . αἱ δ' ἐμμορὰς έστι λυτρῶν Ἡκεανοῦ ε 273 ff.— Ἡκεανοῦ: gen. of place. G. 179, 2; H. 760. Cf. ζ 508.

7. This verse resumes and repeats 4, after the comparison. — τοῦ: the ultima is long by 'position.' § 41 m. — ἄστερι κτλ.: cf. R 205, κ 362. — ἄμων: corresponds to ἄστερις 4, as κρατός to κόρυθος. Cf. τοῦ δ' ἀπὸ μέν κεφαλῆς κόρου εἶπεν καὶ σάκος ἄμων Ο 125.

8. Cf. Π 285.— κατὰ μάζουν: i.e. between the two armies.— θ' κτλ.: "in the thickest throng." Cf. 93, Δ 148, O 448, Ε 528, Δ 302.

9. Cf. Κ 314.— ἢν δ' τε: a favorite beginning of an Epic story. Cf. Z 152, Β 811, urs est antiqua fuit Verg. Aen. i. 12.— Δάρης: later ages made this Dares the teacher of Hector, and the author of a 'Phrygian Iliad,' older than Homer. Aelian V. H. xi. 2. The Latin work which purports to be a translation of that of Dares, is doubtless only a few centuries old.— ἄφενα: rich, like the priest at Ismarus, τ' 201 ff.— ἄμων: see on Δ 80.

10. ἱερὸς: no priests are mentioned in the Greek camp. Each was at-
tached to a special sanctuary, which he could not leave. The prayers and sacrifices for the army were offered by the king. See on Δ 62. — Ἡφαι-στεύς: Hephaestus and Athena (z 88, 269, 297) were worshipped in Troy, although they opposed the Trojans in their conflicts with the Greeks (τ 33 ff.). The Trojans in general adored the same divinities (Zeus, Apollo, Aphrodite, etc.) as the Greeks, just as they do not seem to have been distinguished by dress or custom. The poet, indeed, nowhere indicates a difference even in language; Greeks and Trojans converse together with perfect freedom. — ἡσυχία (εἰσα): only here in dual. Elsewhere ἡσυχία even after τῶ. Cf. Δ 393.

11. Ἰδαῖος: named from Mt. Ida, like his ‘homonym’ the herald Idaeus (Γ 248). See on Δ 474. — μάχης: for the gen., see on τάξιν Δ 196.

12. οἱ: i.e. Diomed. Const. with ἐναρτίους. See G. 183; Η. 772. — ἀποκράτειντα: separated, sc. from their companions. Their chariot was in advance of the Trojan line. This was careless; cf. Δ 303 ff. — The following ‘hiaus’ is justified by the verse-pause. — ἐναρτίοι: “to meet him.” Predicate. Cf. 497, ἄντιος ἀνθώ κλήθην Δ 54, ἄντιος ἀνθώ ἐναρτίου σῆμα Δ 505.

13. ἄφ’ ἄσπον: for the const., see on Δ 306. The convenience of the verse determined the use of the dual; the poet did not care to lay stress upon the exact number of the horses here any more than in 19. — The ultima of ἄσπον is treated as long before the verse-pause. § 41 p. — ἄποι ἔρων κτλ.: on the analogy of ἄφ’ ἄσπον. Diomed dismounted from his chariot at Δ 419. — ἠδρός: on foot. Predicate. § 38 a.

14 = Γ 15, E 630, 850, Z 121, Δ 232, Ν 604, π 462, τ 176, Φ 148, Χ 248, Ψ 816. A formula to introduce the single combat of two warriors. — σχεδόν: for the use of an adv. with ἡσυχία, see on ἀκόμα Δ 22; § 3 j. — ἐπ’ ἄλληλοις: const. with ἑνεργεῖ. For the idea of hostility in ἑν (upon), see § 3 h β.


16—18 = π 478—480 (with Πάτροκλος for Τυδείδης).

16. Τυδείδου [Τυδείδην]: const. with ἄντιος, as is indicated by the rhythm as well as by the sense.

17. αὐτόν: certainly very much like the Attic use as a personal pron., him; though some would translate himself, and find a contrast with the spear.

18. Τυδείδης: clearly in appos. with ἀ. Cf. Δ 20, and see § 24 k. — ὀχ
all' εβαλε στήθος μεταμάζων, ὥσε δ' ἀφ' ἱππων.

20 Ἰδαιὸς δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,

οὐδ' ἔτη περιβήναι ἀδελφεῖον κταμένῳ·

οὐδὲ γὰρ οὐδὲ κεν αὐτὸς υπέκφυγε κῆρα μέλαναν

ἀλλ' Ἡφαιστός ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,

ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκακήμενος· εἰη.

25 ἵππους δ' ἐξελάσας μεγαθύμου Πυδέως νῦν

δῶκεν ἐπαίρουσιν κατάγειν κοίλας ἐπὶ νῆας.

di: see on Δ 498. But here the verse-pause, following οὖ, gives it emphasis in contrast with the action of Phegeus.

19. μεταμάζων: strictly an adj. with στήθος,—but half in appos. with it, since it is separated from it by the verse-pause. Equiv. to μεταζή τῶν μαζών. Cf. ἐπομεύλον Ν 267 (equiv. to ἐπὶ διψαλί), ἐπιχειρούν Δ 45 (equiv. to ἐπὶ χοίροι), ἐφεστοί Β 125 (which is explained by οἱ καλούσι κατὰ πτόλιν, equiv. to ἐφ' ἱστίᾳ). In general, 'adjectives formed from a prep. and a subst. are equiv. to the prep. and the substantive.'—Cf. Δ 480. — ὁια: sc. by the cast of his spear. Cf. Δ 143, 320. — δὴ ἵππων: equiv. to ἐξ ὀχέων. See on 111.

20. Ἰδαιός: here served as charioteer.—ἀπόρουσε: sprang down. This is explained in the second half-verse. Cf. ἀνέρωσεν . . . λιπῶν ἕδος I 193 f. —Cf. 'And the Lord discomfited Sisera, and all his chariots, and all his host, . . . so that Sisera lighted down off his chariot, and fled away on his feet,' Judges iv. 15.

21. ἵππη: did he have the heart.—περιβήνα: take his stand over. Cf. ἄμφι βαίνε νέα, ὡς Χρόσην ἄμφεθέβηκας Α 37. The figure is taken from a beast standing over (bestriding) her young. Cf. ἄμφι δ' ἐρ' ἀντε βαίν', ὡς
tis περὶ πόρτακι (calf) μῆτηρ P 4. — ἀδελφεῖον [ἀδελφοῦ] κταμένῳ: his slain brother. For the aor. mid. used as passive, see on Δ 115.

22. οὐδὲ κτλ.: cf. Β 703, 726. The first neg. belongs to the whole sentence; the second is const. closely with αὐτός. —This fact as stated by the poet was also the prevailing motive in the mind of Idaeus when he left his brother.—μέλαναν: see on Δ 461.

23. ἀλλ' εἰ μὴ would have been regular.—Πηραιωτός: in general, this god aided the Achaeans, but he saves Idaeus because of the services of the warrior's father. Cf. 10 f. —The second half-verse explains and amplifies ἕρυτο.

24. ὡς δὴ: namely in order that.—οἷ: i.e. Hephaestus. Ethical dative. —ἀκακὴμενος: for the accent, see § 31 e.

25. ἱπποὺς: strongly contrasted with the warriors. —ἐξελάσας: sc. out of the throng of combatants.

26 = § 32. —κατάγειν: to lead down, to lead back. Inf. of purpose. The coast was thought of as lower both than the 'high seas' and the inland plain. In most districts of Greece the ground rises rapidly from the sea. —ἐν νῆας: equiv. to ἐστρατῶν. The ships drawn up on shore were such a
prominent part of the Greek camp that ‘to the ships’ often means ‘to the tents.’

27. Cf. Δ 459. — Τρώως: the form of the sent. seems to be changed. See on Δ 433. Or, this prominent word is placed before ἔτει which strictly should begin the clause. Cf. Ζ 237; see § 1 k. — νεί: object; at once divided into τῶν μὲν, τῶν δὲ.

28. τῶν μὲν: i.e. Idaeus. — ἀλευρινῶν: taking to flight. Coincident in time with Πο. For the form, see § 30 i. — κτάμενον: slain. — τάρα δχεσφων: by the empty chariot. — δχεσφων: for the form, cf. στήθεσφων 41, and see § 15 a.

29. πάλιν κτλ.: cf. Π 280, Ζ 223. See on Δ 208. Here the Trojans are stimulated to fear and flight. — ἀχρ κτλ.: Athena plots to remove Ares, the friend of the Trojans (see on Δ 430), from the field of battle, in order to give free course to her favorite, Diomed. This action of Athena is not wholly satisfactory, however, since she is everywhere represented as far mightier than Ares, and after a time she aids Diomed in wounding Ares and driving him from the field, 827-867.


31. "Ἀρες, "Ἀρες: this verse is often quoted for the change of quantity in the penult of this name. See § 41 f. β. Nowhere else in Homer is a word repeated immediately. Euripides and the Latin poets were rather fond of such repetition. ‘O Ποστομε, Ποστομε.’ — For the epithets without conj., see § 1 n, o. ‘The epithets paint three stages of war: attack, death, storming of the city.’

32. οὐκ ἐν δὴ κτλ.: should we not, etc., ‘shall we not,’ etc. A question in the sense of an exhortation. “Let us suffer these mortals” etc. Cf. οὐκ ἐν δὴ μελείας ἀγάφηλον Μενᾶλαον Θ 52. Corresponding to this, is the use of the hortatory subjv. in the second clause, 34. — Τρώως μὲν: correl. with νοι δὲ 34.

33. μὴραφθαί: for the elision of άι in verb-endings, see § 10 a. — ἐνδορίπωκεν: indir. question, as if ‘caring little’ had preceded. — ἐφεξῆς: subjv., nearly as future. § 3 b.

34. χαλάμεσθα: for the ending, see § 26 s. — Τις κτλ.: Athena can hardly be in earnest here, since only at the beginning of Θ does Zeus forbid the gods to take part in the conflicts. This is only a pretext, but Ares seems to be persuaded that he must not interfere with whatever plans Zeus has in mind.
35 ὁς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἀρη. ὁς ἐπειτα καθέσεν ἐπ' ἡμέντι Σκαμάνδρῳ. Τρῶας δ' ἐκλιναν Δαναοῦ. ἔλε δ' ἄνδρα ἐκάστος ἡγεμόνων. πρῶτος δὲ ἄναξ ἄνδρῶν Ἄγαμέμνων ἄρχον Ἀλιζώνων, Ὀδύσον μέγαν, ἐκβάλε δίφρου.  
40 πρῶτῳ γὰρ στραφθέντι μεταφρένῳ ἐν δόρι πῆξεν ὡμῶν μεσογύς, διὰ δὲ στήθεσφιν ἐλάσσεν. [δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεῦχε ἐπ' αὐτῷ.] Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήνον νιὸν Βώρου, ὦς ἐκ Τάρνης ἐριβώλακος εἰληλούθεν.  
45 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔχχει μακρῷ νύσι ἵππων ἐπιβησόμενον κατὰ δεξιὰν ὄμοιν.

36. Cf. ι 389. Athena returns to Diomed at 121. Ares does not take part in the fight again until 461. He now is seated on the left of the battle which rages between the Scamander and the Simois.—καθέσεν: generally treated as aor. of καθίσεως. —ημέντι: high-banked. Cf. αἰτεῖ βέθρα (Σκαμάνδρου) ι 9, ὑπὲρ κρηνίδος ι 26, ὑφαλὺ βέθρα δύθην ι 171, ἐχθρὸς ἀρ πνταμοῖο Σκαμάνδρου Λ 499.—For the short vowel before ικ, see § 41 i c.  
37–83. Six Greek leaders slay each a man.  
37. ἐκλιναν: turned to flight. The connexion makes this appear the immediate result of the withdrawal of Ares, but Diomed had been successful before too; cf. 27 ff.—ὁς: slew. Cf. 576; see on Δ 467.  
38. ἡγεμόνον: added as a sort of after-thought, limiting the too broad ἰκαστος.  
39. Ὀδύσον: cf. Β 856 f.  
40. Cf. Θ 258, Λ 447.—πρῶτῳ: sc. Ὀδύσον. Dat. of interest with τῆξεν.—στραφθέντι: just as he turned. Circumstantial participle.—μεταφρένῳ: local dat. with ἐν τῇξεν. Cf. Θ 95, Ο 660, Χ 283. Obs. the force of the verse-pause, indicating the right const. at the first glance.—τῇξεν: sc. Ἀγαμέμνων.  
41 = 57, Θ 259, Λ 448, Χ 98.—στήθεσφιν [στήθεσφιν]: see on δύσφιν 38. —Πλατέαν: sc. δόροι as object.  
42. See on Δ 504.  
43. δ' ἄρα: but next, referring to πρῶτος 38. For this use of ἄρα to mark the continuation of a series, cf. Β 522.—PHAISTUS and his father are mentioned only here.—ἐνήρατο (ἐναρα, ἐναρα spoils): despoiled, i.e. slew.—Μήνος: for the Maecanians (later called Lydians) in Homer, see on Β 864. The skill of Maecanian women is indicated in Δ 141 f.  
44. Cf. Ρ 350.—ὁς: refers to Φαίστου. See on 60.—Τάρνης: said by a scholiast to be the site of the later Sardis, in Lydia, on the Tmolus.—ἐριβώλακος: ἐριβώλακος. Cf. 204, Δ 520.  
45. ἄρα: “as I said.” Cf. Τ 79, 111, Δ 85.  
46 = Π 343.—νύσι: from νίκον pierce, wound. —ἐπιβησόμενον: as he
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ηρυτε δ’ εξ ὀξέων, στυγερὸς δ’ ἀρα μὲν σκότος εἶλεν. τὸν μὲν ἄρ’ Ἰδωμενής ἐσύλευν θεράποντες· νιὼν δὲ Στροφίων Σκαμάνδριον, αἷμανα θήρης,

50 Ἀτρέδης Μενέλαος ἔλ’ ἔγχει ὀξύνετι, ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ὀρτεμις αὐτῇ βάλλειν ἁγρία πάντα, τὰ τε τρέφει οὕρεσιν ὑλῆ· ἀλλ’ οὐ ὁ τότε γε χραῖμι· Ὀρτεμις ἤχεαρα, οὐδὲ ἐκηβολίαι, ᾑσσῶ τὸ πρῶ γε κέκαστο·

55 ἀλλὰ μὲν Ἀτρέδης δουρικλείτος Μενέλαος πρόσθεν ἔθεν φεύγοντα μετάφρενον ὕλασσε δουρὶ [ὡμοὶ μεσογύγοι, διὰ δὲ στήθεσφων ἔλασσον.] ἦρυτε δὲ πρηνης, ἀράβησε δὲ τεύχε επ’ αὐτῷ.

mounted. For the sor., cf. στρεφέντα. 40. For the 'variable vowel,' see § 30 j.—Phaestus had dismounted, as was frequent or usual, in order to fight on foot; but now he leaps into his chariot in order to flee. See on Δ 419, 229.


49. Strophius and his son do not appear elsewhere. —Σκαμάνδριον: for the name, see on Δ 474. — αἷμα: skilled. For the following gen., see on μάχης 11.

50. Μενέλαος: Menelaus evidently is able to fight, in spite of his wound at Δ 189 f. — ὀξύπνη (ἀξν): sharp-pointed, keen.

51. ἐδάφει κτλ.: all unusual skill was to the mind of the poet the direct (ἀντὶ) gift of some divinity. Cf. μαρντοῦσιν ἤν οἱ πόρε Φοίβος Ἀττιλλίων Α 72, Πάντερος ὁ καὶ τόξον Ἀττιλλίων καθά διόκει Β 827, διόκει Λόθη | ἐργα τ’ ὑπεστεία σιμικαλλέα β 116 f.

52. τῶν: all, all kinds of. The poet assumed all ordinary limitations. Cf. 60. — οἴροι: local, on the mountains.


54. ἐκηβολίαι: his long-shots. For the pl., cf. ἀνασκείρισι Ζ 74. See on Α 205. — τὸ πρῶ γε: in former days. Cf. Ν 106, Π 208, φίλους ἤ τὸ πάρος πέρ | ἐκείνοι δ’ 201. — κέκαστο: from καλύπτει (καλ) excel. Cf. (Τελμαίων Δαι) ἐγχείρ δ’ ἐκκαστο Β 630.

55. μίν: obj. of οὕρεσοι. μετάφρενοι below resumes μίν, and is in partitive appos. with it.

56 = τ 402. — πρῶσιν δὲν: before him (self). Cf. 80. — οὗτοι: εἰ. §§ 15 ε, 24 a. Used 18 times in Homer; more freq. than το or στ.

57 = 41.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτωνος νιὸν
60 Ἀρμονίδεω, δὲ χερσὶν ἐπίστατο δαιδαλα πάντα
teúcheiν· έξοχα γὰρ μν ἐφίλατο Παλλάς Ἀθήνη.
δὲ καὶ Ἀλεξάνδρῳ τεκτήνατο νῆος εἶσας
ἀρχεκάκους, αἱ πᾶσι κακῶν Τράεοντ γένοντο
οἴ τ’ αὐτῷ, ἐπεὶ οὐ τ’ θεῶν ἐκ θέσφατα ἱδη.
65 τὸν μὲν Μηριόνης, οὗτ’ ὅτι κατέμαρπτε διώκων,
66. Cf. N 651. — *βεβλήκει*: see on Δ 492. — *κατά*: the accent is thrown upon the penult since the noun precedes and *δεξιόν* is added as a mere detail. Cf. Ἐδάφους οἶκος δινότα ἔλτενος B 877. — *τῇ*: see on ἦ Δ 502. — *διαπρέπει*: forward and through. Adv., with ἡλικε [ήλικε]. Cf. H 260, M 404.


68. Cf. Ἄ 417.— γυνῆς κτλ.: *he fell on his knee*. γυνῆ is always connected with some form of ἐπεικον. For the adv. from γόνον, cf. ἠδε, πόζ. § 38 g. — ὀλμάζει: the groin was coincident in time with the fall, ἐπίτε.

69. ἀρε: cf. 43. — Μέγας: an Epean leader. See on B 827. — "Ἀντήνωρος νίκων": seven of Antenor's eleven sons were slain in the battles of the Iliad. Antenor was the Trojan Nestor. See on B 822.

70. ὑπʼ ἰδίαν κτλ.: nearly equiv. to ὑπʼ ἰδίαν γὰρ ὑπὸ τότα κτλ. μὲν and ὑπʼ mark a contrast. — τῶν: carefully.

— Θεανή: Antenor's wife; daughter of the Thracian king Cises, Λ 223 f., and priestess of Athena, Ζ 298 ff. The Thracians and Trojans were closely allied.

71. Ἰσα κτλ.: in appos. with τοῦκα.
— Ἰσα: cognate accusative. — χαλκομένη: the pres. partic. often expresses purpose, as here. — τῶν: for the length of the last syllable, see on γένετο Α 458.

72. Cf. Λ 396, Ζ 446. — τῶν μὲν κτλ.: a fuller statement of 69.

73. κεφαλῆς: partitive gen. with ζυλον.— κατὰ ζυλον: on the nape of the neck.

74. Cf. Ἄ 67.— ἀυτὸς ὀδοντες: through the teeth. — ὑπό: adv., below.

75. ἤρπη κτλ.: cf. Ἄ 743, Χ 330.— ψυχρὸν χαλκὸν: "cold steel." — ὅλα: seized, of the convulsive movement of the death struggle. Cf. ἐν κοπασι πεσών ἐλε γαῖαν ἀγαστῷ (hand) Δ 425, γαῖαν ὄδης εἴλον ("bit the dust") X 17. See on B 418. — Obs. the large variety of expressions for death; 42, 47, 58, 68, 83. See on Δ 461.

76. Εὐφρυπτολός: a prominent Thessalian hero. See on Β 736. Cf. Η 167,
νίον ὑπερθύμον Δολοπίονος, ὃς ὀρ Σκαμάνδρου ἄρητηρ ἐτέτυκτο, θέος δὲ ὃς τίτο θήμω, τὸν μὲν ἀρ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς νῖος 80 πρόσθεν ἔθεν φεῦγοντα μεταδρομάδην ἐλασ' ἄμον φασγάνῳ ἀίξας, ἀπὸ δὲ ἔξεσε χεῖρα βαρείαν.

ἀιματόσσα δὲ χείρ πεδίῳ πέσε: τὸν δὲ κατ' ὅσσε ἐλλαβε πορφύρους θάνατος καὶ μοιρὰ κραταὶ.

ὡς οἱ μὲν πονέοντο κατὰ κρατηρὴν υψίμην· 85 Τυθέεθιν δὲ οὐκ ἂν γνοῖς, ποτέροις μετεῖν,
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This is explained by the following verse. Diomed was as near the Trojan line as to his own friends. —μετέτη: opt. of indirect discourse, for μέτετεί.

86. ἑ, ἦ: πότερον, ἦ: § 3 in a.

87-94. In this comparison, cause and effect—the raging Diomed (88-91) and his victory (92-94)—are closely united. For the comparison, cf. Δ 452 ff., Ο 624 ff., aggeribus ruptis cum spumens amnis exit oppositasque evicit gurgite moles, fertur in arva furens Verg. Aen. ii. 496 ff.

87. ἄρ.: and. § 11 b.

88. χαμάρρος: i.e. a stream from heavy rains or melting snows, in contrast with δάσα αὐέδοτα. In appos. with ποταμῷ. See Λ 492 f., quoted on Δ 452. —ἀκα: const. with ἐδώ. This seems to be referred to in ἱλιῶτοι ἤξαπτης 91. Cf. ἄκωρφον 598. —ἐκδάσασ: disiectit, scatters, shatters. Gnomic aorist. —γεφύρας: dams, dikes, levees. —Cf. nec validi possunt pontes venientis aquat | vim subitam tolerare Lucretius i. 484 f.

89. οὖτ' ἄρ: τε: cf. ζ 352, Ο 337. —ἐπάφως (from root σέρ): united, i.e. in unbroken succession along the banks. This refers to ἐκδάσασ 88, and corresponds to πυκνα 93.

90. ἴσχε [ἵσχε]: sc. after the river has overflowed its banks.—ἀλώον: const. with ἵσχε, enclosures of the gardens.


92. ὑπ' αὐτοῦ: beneath itself, "before the force of the stream."—ἐργα κτλ.: cf. μινδεῖ (waste away) δὲ τε ἐργ' ἀνθρώπων Π 392.

93. οὖτ: refers to ἱσχε 87.—πυκνά [πυκνα]: see on 89. In effective contrast with κλονέοντο. See on Δ 584.

94. ἄρα: "as you may well suppose."

95-165. Diomed is wounded by Pandarus, but is strengthened and encouraged by Athena.

95. Δυνάμονος κτλ.: i.e. Pandarus. Cf. Δ 88 f.
θύνοντ' ἃ μεδίον πρὸ ἐθεν κλόνεντα φάλαγγας, ἀλι' ἐπὶ Τυθέην ἐτυταίνετο καμπύλα τόξα, καὶ βάλ' ἐπάτσοντα, τυχὼν κατὰ δεξίων ἅμων, θώρηκος γύαλον· διὰ δ' ἐπτατό πυκρός ὅιστός, 100 ἀντικρύς δ' διέσχε, παλάσσετο δ' αἰματὶ θύρης. τῷ δ' ἐπὶ μακρὸν ἄνυσε Δικάονος ἀγλαδὸς νίος:
"ὁρνυσθε, Τρώες μεγάθυμοι, κέντορες ἱππῶν· βέβληται γὰρ ἄριστος Ἀχαῖῶν, οὐδὲ ἐς φημὶ δήθ' ἄνυστησον κρατερὸν βέλος, εἰ ἐκεῖν με
105 ὄρσεν ἄναξ Δίὸς νίος ἀπορνύμενον Δυκήθεν."
of Sarpedon (471, 629) are to be distinguished.

106. εὐχόμενος: (boasting), exulting. Cf. θ 198, Ν 619. Cf. also εὐχωλὴ Δ 173, 460. — εῦ: the neg. is separated from its verb, and placed first, in order to form a strong contrast to the assertion of Pandarus. “By no means.”

107. πρόσθ’ ἔπεμψι: const. with ἤτοι.

108. Σθένελον: i.e. his esquire who had kept near him with his chariot. Cf. Δ 227 ff., 365 ff. — Καταβήσιον: the adj. is equiv. to the gen. of Καταβήσιος, and to Καταβησία 109, which is more constantly used as a ‘patronymic.’ § 21 k.

109. ὁρσο, καταβήσιο: standing ‘asyndeoton.’ The first inv. is more general; the second, the more special, is in a kind of appos. with the first. § 2 m. Cf. Δ 204. For ὁρα, without variable vowel, see § 36; for καταβήσιο with the variable vowel of the 2d aor., cf. εὐπηθόμενον 46. — πέπον: “my dear fellow.” An affectionate form of address. Cf. θ 55.

111. ἄρα: marks ἄφη as a repetition of προσέφη 108. See on 46. — καθ’ ἔπεμψι: cf. καταβήσιο 109. Opposed to ἄναβαλων, Γ 261, as εὐξένων Δ 419 to ἐβαλὼν, 837, and ἄφ’ ἔπεμψιν 19 to ἐβαλὼν, 255. — ἀλτὸ κτλ.: cf. Δ 419.

112. πάρ: const with στάς. — διαμπερῆς κτλ.: “drew clean through and out.” Generally the arrow was drawn back, but in this case the point had gone so far through the shoulder (100) that the barbs would not allow it to be drawn back.


114. βοὴν ἀγαθός: this phrase is applied chiefly to Diomed and Meneleus, since with their names it makes a convenient close to the verse after the pause between the two short syllables of the third foot. Cf. 320, 347, 432, 596, 855, κτλ. §§ 4 c, 40 d. The leader’s voice was much more important in the conflict in the times when no trumpets were used.

115 = § 762, ζ 324; cf. Κ 278. — The usual formula for a prayer is, as here, (1) the address, (2) the grounds for
ei pote mou kai patri fila froneousa parasteis
dhim en polemou, vun aut' eme filai, 'Athenh.
dos de te mi andra elein kai es ormh en eucheos elthein,
odi eme ebale phameneos kai epeuxetai, oude me phain
120 dhron eti ofsethai lamprodos fados helioi.

odi efai euxomenos, tou d' ekliwe Palladas 'Athenh,
gyna d' ethkev elafras, podas kai xeuras uperthev.

the request, and (3) the petition. Cf. kladon mev, arxurato... ei pote toi
xarien't eti vun erga ktp. A 87 ff.
116. ai pote ktp.: the ground for the
request is here not, as in the pas-
sage just quoted, some service which
the suppliant had rendered, but the
kindly disposition which the divinity
had shown previously. Cf. hemen de pot'
emou patros elavos euexeuvhoi... h de
eti kai vun moj tev' epiheron elnav
A 453 ff., allada tui... tui', ai pota
eti pote] katereuta | elavos Sappho i.
5 ff., 'Captain or Colonel or Knight
in arms, | Whose chance on these
defenceless doors may seize, | If deed
of honor did thee ever please, | Guard
them, and him within protect from
harms,' Milton Sonnet iii. 1 ff. See
K 285 ff., quoted on A 383. — kai:
also.
— fila froneousa: see on A 219. —

117. vun auta: now in turn.—vun:
opposed to pote, as eme to patri.
— auta: used much like allad or eti in
the conclusion of a condition.— filai:
for the long penult, see on 61. This
general petition is explained by the
following verse. 'The poet could not
make Diomed invoke Athena to pun-
ish Pandarus for the breach of the
treaty, since she herself had urged the
Lycian to shoot the arrow.' Possibly
the Greeks did not know what war-
rior wounded Menelaus; cf. A 113 f.

118. mi': subj. of elein (cf. 37).—
de ormh ktp.: within the range of my
spear. The second half of this verse
is precedent to, and a condition of,
the first half-verse, and is added par-
enthetically. — elavos: the subj. of
this inf. is supplied from andra, which
is made definite by the following rel.
clause.

119. phameneos [phosan]: (anticipat-
ing,) first. Diomed has a wrong to
avenge. — The aor. partic. here is
clearly coincident with the time of
the principal verb. ethai balov also
would have been good Greek, and is
found x 91. — epihera: cf. 101. —
oude ktp.: cf. 103.

120. Cf. eme etai kai eti xerai
dorkomeno A 88, zai kal or fados
helioi v 61, xerhseta vun autas ef te
kal blesi fados Aeschylus Persians
297. The opposite is lepete fados
helioi, v 11. In the Eumenides of
Aeschylus, 323, alaow (blind) kal
dedorkos stands for 'dead and liv-
ing.'

121-165. Diomed slays four pairs
of Trojans.

121 = v 771, γ 385, ζ 328. — elavos:
refers to kladon 116.

122 = n 61, v 772.—geia: see on
A 230. It is explained by the second
half-verse, which is added in opposi-
tion. — xerhes: const. with xeuras, in
contrast with podas.
άγχου δ' ἵσταμένη ἔπεα περόεντα προσηύδα·
"θαρσὼν νῦν, Διόμηδες, ἐπὶ Τρώωσι μάχεσθαι·
125 ἐν γάρ τοι στήθεσι μένος πατρώων ἥκα
άτρομων, οἶον ἔχεσκε σακέσταλος ἰππότα Τυδεύς·
ἀχλὼν δ' αὖ τοι ἂν ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆν,
οἴρο ἐν γιγνώσκῃ ἣμεν θεοὶ ἡδὲ καὶ ἄνδρα.
τῷ νῦν, αἱ κε θεὸς πειρόμενος ἐνθάδ' ἵκηται,
130 μὴ τι σὺ γ' ἀθανάτουι θεοὶ ἀντικρυ μάχεσθαι

123 = Δ 92. — ἱσταμένη: nearly equiv. to στάσα.
125. ἐν τοι στήθεσιν: in thy breast.
—ἐμα (ἐμα): the Greek idiom often uses the aor. of an action immediately preceding, where the English uses the pres. or perfect.
126. οἷον κτλ.: explanatory of πατρώων. 125.—σακέσταλος (σακος, σάλωμ): formed and accented like ἄγχοσταλος. The shield-wielder. Used like ἄσπιστες of a brave knight. Cf. ταλάφρων 289, and see on κορωνήν Δ 457.—ἰππότα: see on Δ 317. This forms a convenient 'tag' to follow the 'bucolic caesura' at the close of the fourth foot, with Ναῦτωρ, Πηλέας, Θυλέας, and Ολυν. See on 114; § 40 i.
127—132 prepare the way for 330 ff.
137. ἀχλὼν κτλ.: Athena opened Diomed's eyes that he might not engage in conflict with the gods who favored the Trojans, who might be inclined to lure him on to an unequal strife. Cf. aspice — namque omnem, quae nunc obducta tute nunti mortalis hebetat visus tibi et umida circum caligat, nubem eripiam Verg. Äen. ii. 604 ff., 'but to nobler sights | Michael from Adam's eyes the film removed | Which that false fruit that promised clearer sight | Had bred, then purged with euphrygy and rue | The visual nerve, for he had much to see,' Milton Par. Lost xi. 411 ff.; "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in his way, and his sword drawn in his hand,' Numbers xxii. 31; 'And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha,' 2 Kings vi. 17.—ἐμα: was upon them.
128. ἐπὶ: clearly. — γιγνώσκῃ: subj. in a final clause, though after a secondary tense, since ἐμα is equiv. to αἰρέω. See on ἐμα 125. Cf. καθάλομεν ... ἵνα μὴ τι πάθρον τΓ 126.
130. θέος: plural after the sing. θεός 129, since the thought groups together all the divinities, with but a single exception. Cf. τὰ δ' νῦν Δ 363, referring to εἰ τι κακῶν Δ 362.
—ἀρτικρύ: with short 'ultima,' as 819. The adv. gives emphasis to the
τοὺς ἄλλους· ἀτὰρ εἰ κε Δίως θυγάτηρ Ἀφροδίτη ἔλθη· ἐς πόλεμον, τὴν γ' οὐτάμεν οξεὶ χαλκῷ· ἡ μὲν ἀρ' ὡς εἰποῦσ' ἀπέβη γλαυκώπις Ἀθηνῆ, Τυδείδης δ' ἔξαυτις ἵων προμάχουσιν ἐμίχθη·

135 καὶ πρῶν περ θυμοῖ μεμαθὸς Τρώεσσι μάχεσθαι, δὴ τὸτε μν τρὶς τόσον ἕλεν μένος, ὡς τε λέοντα, ὅν ρά τε ποιμὴν ἄγρῳ ἐπ' εἰροπόκοις οὐεσσῶν χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ· τοὺ μὲν τε σθένος ἄρσεν, ἔπειτα δὲ τ' οὔ προσαμύνει,

140 ἀλλὰ κατὰ σταθμοὺς δύται, τὰ δ' ἐρήμα φοβεῖται·

idea of rashness. Cf. ἄκτα μάχεσθαι Τ 183.

131 = 820. — τοὺς ἄλλους: those others, added emphatically as a limiting after-thought, at the close of the sent. and the beginning of the verse, in order to prepare the way for the following contrast. — Ἀφροδίτη: elsewhere also the last word in the verse is contrasted with the first word. Cf. α 33.


133 = α 319, § 41. — ἀριβη: Athena withdrew from Djiomed, but seems to have remained on the battle-field. Mark her activity at 290. At 418 ff. she is again on Olympus.


135. πρὸν περ: πέρ serves to contrast πρὶν strongly with the following δὴ τὸτε. Cf. σφῶν ὡς πρὶν περ τρόμος ἔλλαβε φαλίμων γυνᾶς | πρὶν πολέμον τ' ἱδέειν Θ 452 f., where the emphasis is not one of expressed contrast.

136. στὸ τότε κτλ.: the const. of the previous line is deserted, and the par-
tic. μεμαθὸς is left in the air. The poet began as if he were to say ἔμενεν. See on Δ 433, Ζ 511.—τρίς τόσον: thrice so great. Cf. τρὶς τόσα Α 213.—δὴ τε: as. § 2 j.—Λομα: the lion appears in 25 of the longer comparisons of the Iliad, cf. 161, 564, and in other briefer comparisons, cf. 782.

137. ᾿ἄγραφος: on the farm, in the country, as opposed to ‘town.’ So in the Odyssey, the stalls and pens for the herds and flocks of Odysseus are at a distance from his dwelling. — ἐν εἰροπόκοις κτλ.: “keeping watch over” etc. Const. closely with ποιμήν. Cf. Ζ 424.

138. χραίσῃ: wounds, shall have wounded. For the subjv., cf. παμφάλησι 6.—ἀλῆς: wall of the farm-yard. Cf. i 184, § 5. But αὐλῆς 142 is the farm-yard itself; cf. Δ 433.—This verse and the following contain the point of the comparison: the lion and Diomed are not weakened but rendered more fierce by their wounds.

139. ἄρσεν: ‘gnomic’ aorist.

140–142. These verses picture the results of the lion’s fury.

140. κατὰ κτλ.: the herdsman hides in his hut and does not attempt
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ai μὲν τ' ἀγχιστῶν ἐπ' ἀλλήλησι κέκυνται, αὐτὰρ ὁ ἐμμεμᾶς βαθέης ἐξάλλεται αἰχής· ὡς μεμαῖς ἤφεσθαι μίγῃ κρατερὸς Διομήδης.

εὖθεν ἔλευ Ἀστυνοον καὶ Ὑπείρονα ποιμένα λαῶν,

145 τὸν μὲν ὑπὲρ μαζῶν βαλὼν χαλκῆρεῖ δουρί, τὸν δ' ἔτερον ἐκεῖ μεγάλῳ κληίδα παρ' ὅμων πλῆξ', ἀπὸ δ' αὐχένος ὅμων ἐργαθεῖν ἕδ᾽ ἀπὸ νότῳ.

τοὺς μὲν ἔασ', δ' Ἀβαντα μετώξετο καὶ Πολύδουν

vieas Εὐρυδάμαντος ὀνειροπόλοι γέροντος,

150 τοῖς οὐκ ἑρχομένοις ὁ γέρων ἐκρίνατ' ὄνειροις, ἀλλὰ σφέας κρατερὸς Διομήδης ἔξεναριξέν.

further to defend his flocks (εὑ προσα-μόνει).—τὰ δ' ἔρημα: μῆλα seems to have been in the poet's mind. For the accent of ἔρημα, see § 2 w. — φο-βαται: are driven, flee before the lion.

141. αἰ: sc. dies. So in P 353 αἴ refers to μῆλα. — ἀγχιστῶν: in close succession, one upon the other. Cf. τοι δ' ἀγχιστῶν ἔπιτον | νεκροὶ ὁμοὶ Τράων . . . καὶ Δανᾶων P 361 f. Predicate. § 38 a. Cf. ἔνπασσονεῖ Α 427, πνευ-μάτω ναόν θαμιαὶ Λ 52. — κέκυν-ται (χέναι): lie in heaps. The lion does not leave the farm-yard until he has killed all the flock,—even forgetting his own hunger in his fury.


143. μῆν: resumes ἑμίχθη 134. For the form, see § 33 f.

144. Ἀστύνοον: another Trojan of this name is mentioned O 455.

145 f. Diomed hit one and struck the other.

147. πλῆξ: corresponds to βαλὼν 145. For the transition to the finite const., see §§ 1 e, 3 t. — ἀπὸ κτλ.: shows the mighty force of the blow.

148. ἔασ: suffered to lie, without stripping them of their armor.—μετώξετο: went after, i.e. turned upon. Cf. βῆ μετὰ 152. — Πολύδουν (ρεῖς): a suitable name for a seer's son. See on Ἀστυνακτα Z 403.

149. ὀνειροπόλοι: cf. ἀλλ᾽ ἔγε δὴ τινα μάντιν ἐρέλομεν ἢ θεῆ | ἢ καὶ ὀνει-ροπόλοι, καὶ γάρ τ' ἄναρ ἐκ Δίως ἐστιν Λ 62 f.

150. This and the following verse are half parenthetical. — τοῖς οὐκ κτλ.: "these never returned; never again did their father interpret their dreams for them." — ἐκρίνατο: the technical word for the interpretation of dreams. Cf. ἐνειροκρίτας Theoc. xxii. 38, δ' πρῶτοι τῶν ἐνπόλων κρήτης Aesch. Persians 226, φαύλως ἐκρίνατο ιβ. 520, ὄνειροκρίτικα.

151. ἄλα: adversative to what is implied above. "These did not return, but were slain by Diomed" — σφέα: monosyllabic; metrically equiv. to σφαί. § 7 a. — ἔξεναριξέν: equiv. to ὀνθρατο 43.
βῇ δὲ μετὰ Ξάσθον τε Θόωνα τε Φαίνοντος εἰς, ἀμφω τηλυγέω, ὁ δ' ἐτέρετο γῆραὶ λυγρῷ, νιὼν δ' οὐ τέκετ' ἀλλον ἐπὶ κτέτεσσιν λυπέσθαι.

155 ἐνθ' ὦ γε τοὺς ἐνάριε, φίλον δ' ἕξαιντο θυμὸν ἀμφοτέρω, πατέρι δὲ γόνων καὶ κήδεα λυγρὰ λείπ', ἐπεὶ οὐ ζώοντε μάχης ἐκνοστήσατε δέξατο· χρηστάται δὲ διὰ κτῆσιν δαξάντο.

ἐνθ' ιης Πριμοῦ δῶλ λάβε Δαρδανίδαι
160 εἰν ἐνὶ δίφρω ἐόντας, Ἐχέμονα τε Χρομίον τε.
ως δὲ λέων ἐν βουσὶ̣ θορῶν ἐξ αὐχένα ἀξι
πόρτιος ἴς βοός, ξύλοχον κάτα βοσκομενῶν,
ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος νίδος
βῆσε κακῶς ἄέκοντας, ἔπειτα δὲ τεύξε' ἔσιλα·
165 ἵππους δ’ οἶς ἔταρχοι διδοὺ μετὰ νῆς ἐλαύνειν.

τὸν δ’ ἰδεῖν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ’ ἤμεν ἂν τε μάχην καὶ ἀνὰ κλόνων ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἰ ποὺ ἐφεύρατο.
εὖρε Αικάρον νίδον ἀμύμονα τε κρατοῦν τε,
170 στῇ δὲ πρόσθ’ αὐτοῖο ἔπος τε μν ἀντίον ηῆδα·
“Πάνδαρε, ποῦ τοῦ τόξου ἴδε πτερόειντες ὠστὸι
καὶ κλέος; ὧ οὗ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνήρ,
οὐδὲ τις ἐν Λυκίη σέο γ’ εὐχεταί εἶναι ἀμειὼν.

161. ἐξ ἄξη: for the subj. in comparisons, see on Δ 131. — The ‘hia-
tus’ before ἄξη is simply apparent. § 9 ff.
162. πόρτιος κτλ.: calf or cow, beast
young or old. — βοσκομενῶν: feeding,
pastured. The pl. unites the two pre-
ceding nouns; or the partic. is
attracted from the case of βουσι to that
of πόρτιος and Βοός.
163. δὲ: thus, i.e. with such irre-
sistible force. — τοὺς ἀμφοτέρους: both
of these. — ἐξ ἰππων: see on καθ ἰππων
111.
164. βῆσε [ἐβῆσε]: threw. For the
causative sense of the first aor. of
this verb, cf. Α 144. See H. 600. —
κακῶς: (destructively,) fiercely. — ἄέκο-
ντας: unwilling, i.e. in spite of all that
they could do. Cf. ὀπλήσεξε δὲ μέγα
ἔργον, | ἐκ Τρολῆς ἄέκοντας ἀποστέμεν
(drive off') ἔλα. 'Αχαίων Ν 366 f. —
δώσα: cf. ὀπλεύσαν 48.
165. οἷς: possessive pronoun. —
μετὰ νῆς κτλ.: to drive to the camp.
See on 26.

166–273. Aeneas and Pandarus
against Diomed and Sthenelus.
166. ἀλαπάζοντα: pred. partic.;
originally ‘circumstantial’ (as he was
laying waste), rather than ‘supple-
mentary’ (saw him laying waste).
See on Δ 209.
168 f. = Δ 88 f.
170. στῇ ... αὐτοῖο: cf. Ι 198, η 21,
π 166. — ἀντίον ηῆδα: here only const.,
like προσηθα, with two accs.: ἐκτος
(cognate) and μν (dir. obj.). Else-
where this phrase has only the acc.
of the person addressed.
171. ποῦ κτλ.: not a question for
information, but an expression of
surprise that Pandarus did not use his
bow to advantage against Diomed. —
ἐδ: cf. 3.
172. κλέος: fame for skill in arch-
ery. — ὧ: with respect to which, in
which. This refers to the principal
idea, ἐδ. Cf. 60.
173. σίο γε: emphatic; than thee,
the famed bowman.
άλλ' ἀγε τῷ ἐφες ἀνδρὶ βέλος, Διnavigator ἀνασχών,
175 ὅσ τις οἴδε κρατεῖ καὶ δὴ κακὰ πολλὰ ἔργην
Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γοῦνας' ἐλυσεν·
εἰ μὴ τις θεὸς ἐστι κοτεσθάμενος Τρόασθεν,
ιῶν μηνίσας· χαλεπῇ δὲ θεοῦ ἐπὶ μῆνας.'

τὸν δ' αὐτὲ προσέπτει Δυκάονος ἀγλάδις νῦς·
180 "Διείσθα, Τρώων βουληφόρε χαλκοχώνοι,
Τυδέθδι μην ἐγὼ γε δαίθρον πάντα ἐίσκω,
ἀσπίδι γιγνώσκων αὐλώπιδι τε τρυφαλείᾳ,
ἴππους τ' εἰσόροφων· σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστιν.

174. τῷ ἀνδρὶ: for the dat., cf. Μεγελάρ Α 94.—ἴφες: aor. inv. of ἱσμένυ. Cf. 188, αὐτοῦ βέλος εἰπέλ Α 51.—χειράς ἀνασχών: a poetical picturesque εὐδάμενος. — For this, the usual attitude in prayer, see on Α 450.


176 = Ρ 425.—Τρώας: for the acc. of the person affected (direct obj.) with ἔργην, see G. 165; Η. 725 a.—γοῦνας' ἐλυσεν: a formula for depriving of strength and life. See on Α 314.

177. κοτεσθάμενος (κότος, κοτες-): for the σο, see § 80 d. This word is repeated and explained by the following clause.

178. ἱρῶν: because of sacrifices not offered. Cf. εἰ τ' ἐφ' εὐχαρής (for a νων unperformed) ἐπιμέρεται εἰ θ' ἐκατόμβης Α 65, μιαθοῦ χώδεμοι, τῶν ἡστάσας οὐκ ἔτελεσσ Φ 467. For the causal gen., cf. Α 188.—μηνίσας: cf. χωσαμένη 1 524, χιλισαμένη 1 538.—χαλέπῃ: grievous.—ἐπί: for ἐπιστ. § 37 c a. The 'copula' is omitted more freely when the limiting adv. (here εἰς) is expressed.


182. δεσίθα: by his shield. The heroes' shields were not all alike. The shield of Agamemnon was peculiar in its bosses and in the arrangement of them (see on Α 448); that of Telamonian Ajax was of unusual size and thickness (Η 219 ff.); that of Nestor was covered with gold (Θ 192 ff.); that which Hephaestus made for Achilles was adorned with many scenes and figures (Ξ 478 ff.). But nowhere does Homer intimate that each shield had a special device, such as was found on later shields. In the Seven against Thebes of Aeschylus, Tydeus had the full moon as a device for his shield; Hippomedon had the 'fire-breathing Typhon'; Parthenopaeus, the Sphinx, etc.—αὐλώπιδι: prob. refers to the eye-holes in the visor of the helmet.

183. ἱππος ἑτροφος: parallel to the datives above. Diomed was not in his chariot, yet had it near at hand. Cf. 107, 134, 249.—οδή κτλ.: "I am not really sure that he is not a god," in view of his superhuman achievements. This refers to
the words of Aeneas, 175 ff.; but Pandarus inclines to the other view, that this is Diomed.


186. ἄθανάτων: is followed by a distinct pause. — ἄθανάτων κτλ.: the most prominent part of his body is mentioned as representing his whole form. Cf. (Ἀνήλλων) εἰμένου ὡμοίων νεφελῆν ὁ 308, ἄμφι δ' ἢρπον ἄρρηκτον νεφελῆν ὑμοίων ἵππων (κλ. ἤι θεό) τ' 150, nube candentes humeros amictos | augur Apollo Horace Carm. i. 2. 31 f.


188. ἔφη κτλ.: cf. 97 ff.

190. καὶ μὲν: this animated repetition from 188 gives prominence to the separate clauses, and prepares the way for the effective contrast, ἓμης κτλ. 191. Cf. καὶ μὲν γονόσομαι καὶ μὲν πεῖσομαι δι' ἄν Α 427, ἢ μᾶν δὴ μᾶλλον τοῦτον νῦόφην ἤμεια | καὶ δὴ τεῖχος θείωμε (built) καὶ ἱλαίρα (ran) τάφρον ἔτε' αὖτι | ... ἀλλ' οὖ' δὲ δίναται σθένος ἐκτοπος ἱερεῖν Ι 348 ff. — ἐφημην: thought. — Αἰδώλην κτλ.: cf. Α 3, Ζ 487, 'Αἴδη προέδρυμα δορός ἀγγαρ Aesch. Sept. 309, δεμίτημις Or- co Verg. Aen. ii. 396. — Αἰδώλη: for the form, see § 19 ff.

191. ἓμης: equiv. to ἄμοιν, which is not Homeric. — θεός νῦ κτλ.: so some god is full of anger (grudge), who makes the arrows of Pandarus of no effect. Inferential asyndeton. — κατήθει: cf. κοτσοδέμονι 177.

192. Cf. Ε 299. — The repeated failure of Pandarus with his bow makes him wish that he had not brought this bow, but had come as a knight, with horses and chariot. This thought of his mind (indicated, but not fully expressed) introduces the following story. — παρέλαος (eιμι): cf. Εαυς 267. See § 34 g. — τὸν [ἐν] κτλ.: the opt. with ἐν is regular after a negative principal clause.

193. τοῦ: doubtless. Ironical, of that which he knows well. — Δυσκ-
καλοὶ πρωτοπαγεῖς νεοτευχεῖς, ἀμφὶ δὲ πέπλοι
195 πέπταται: παρὰ δὲ σφιν ἐκάστῳ δίζυγες ἢποι
ἐστάσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Δυκάων
ἐρχομένω ἑπέτελλε δόμοις ἐν ποιητοῖς.
ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῖτα.
200 ἀρχεόων Τρώεσσι κατὰ κρατέρας ὑσμίνας.
ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἀν πολὺ κέρδιον ήν,

οὖν: shows more feeling than πατρὸς would have done. Cf. the words of Achilles, ἦ γυν' Ἀχιλλῆς ποθῇ ἢπεῖ ταῦτα ἔλα Ἀχαϊῶν Λ 240; and those of Oceanus to Prometheus, οὐ γὰρ ποτ' ἐρείς ὡς Ὀκεανῷ | φίλον ἐστὶ θεβαύρεσ Ϝ σοὶ Аesch. Prom. 296 f., ι 223. See on Λ 240.

194. πρωτοπαγεῖς: for the first time put together. Chariots seem to have been taken to pieces (at least occasionally) when out of use. Cf. 722 ff.

195. πέπταται: sc. in order to protect from the dust. Cf. ἄρματα ὧν πετυκασμένα (well-covered) κεῖτο Β 777, ἄρματα ὧν ἑβομοίοι (platforms) τιθεί, κατὰ λίτα πετυκασμένα Θ 441.
—παρὰ δὲ σφιν: while by their side.
—σφιν: i.e. chariots. With this, ἐκατον is in apposition. Cf. Κ 473, ὥστε κεν ὅμω διὰν πέμπτος ἐκάστῳ Ο 109.
—δίζυγες: the chariots of men and gods were regularly drawn by two horses. Only occasionally was a third (παρθηρός Π 471) added.

196. Cf. Θ 564.—κρί [κριθάς] : barley. The most common grain of Greece.—ὀλύρας: always plural. For the food of the Homeric horses (λαῦτος, σέλινον, κρί, κύπερον, ὀλύραι, τυρός, ἴχνα), see on Β 776.—This whole enumeration serves to emphasize the wish that one of these chariots had been brought to Troy.

197. ἦ μὲν: truly, indeed.—μάλα πολλά: very urgently. See on Δ 229.
—αἰχμητά: for the form cf. ἰπτότα 126.

198. ἐρχομένω: “as I left home to come hither.”—ἐνι: for the ‘anastrophe’ of the accent, cf. κάτα 66.—ποιητοῖς: this implies the adv. ‘well.’ Cf. (ἄγγελος) τετυγμένα (well-wrought), τοῖς ἐνδέμελγεν (milked) : 228.

199. ‘Appositive asyndeton.’ See § 2 m. ἐκέλευε repeats ἑπέτελλε.
—ἰπτομένων: this contains the chief thought. Pandarus should have come as a knight, not πεζὸς, on foot, as an archer. The dat. is to be const. with ἐμβεβαίτα, since ἰπτοι καὶ ἄρματα forms but a single thought. Cf. Δ 366.

200. Cf. ἄρχευν Ἀργελῃσι κτλ. Β 345.
—Τρώεσσι: Trojans in the widest sense of the term; cf. Τρώη μὲν ἤγεμόνευ μέγας κορυθαῖος Ἐκτώρ Β 816. Τρώες, τῶν ἀντ' ἄρχευ ὕλην ἀγλαῖος ὄφεις Β 826. For the dat. of interest, cf. Τρώεσσι 211, Μυρμιδόνεσσι ἀνασάσε Α 180.

201 = Χ 103, ι 228. Cf. Λ 358, ι 381.
—ἡ τοι κτλ.: indeed (yet) it would have been far better.—κήρδιον: formed
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205 τόξον πίσυνον τὰ δὲ μ’ οὐκ ἀρ’ ἐμελλὼν ὄνησεν.

206 ηματι τὸ ἐλόμην, ὥστε ᾽Ιλιὸν εἰς ἑρατεῖν

from κέρδος. § 22 b.—ηματι: sc. πιθέσαι.

202. φιδόμενος: “since I desired to spare.” Pandarus was afraid that his horses might lack food.—δεουλε: δεοῦσα. For the preservation of the ν of the stem, cf. ἀκουή π 634 with the Attic ἀκοὴ. See § 5 f.

203. ἄνθρωπος κτλ.: “in case the men should be shut into the city,” i.e. in case of a siege. Cf. Hector’s address to the Trojans, ἥ ὁ ποι κεκόρησθε (seated, wearied) ἐλεύθεροι ἐνδοθέ πόρων Ξ 287, Τράφων εἰς ἄυτον ἄλτων Χ 47.

204. λίπον: sc. ἰπποὺ καὶ ἄρματα ἐν 

205. τόξον πίσυνον: cf. ἀλκί πε 

206. δεουλε: [δεοῦ] for the form,

207. Τυδείδη: cf. 95 ff.—’Ατρείδη: 

208. ἄτρεκες: adv., really. Cf. Δ 140.

209. τῷ ἱα: so you see, therefore. Freq. at the beginning of a verse τῷ introduces the logical inference from the previous verses.—κατ’ ἄλος: for an evil fate. Cf. the words of Thetis to Achilles, τῷ σε κατ’ ἄλος τέκνον ἐν 

210. ηματι τῷ: only here separated from the ὅτε of the clause which explains it. The phrase always stands at the beginning of the verse, except Z 345.
ἡγεόμην Τρώεσσι, φέρων χάρω Ἑκτορὶ δίῳ.
eί δὲ κε νοστήσω καὶ ἐσόφομαι ὀφθαλμοῖσιν
πατρίδε ἐμὴν ἀλοχόν τε καὶ ὑφερεφές μέγα δῶμα,
αὐτίκ' ἐπειτ' ἀπ' ἐμεῖοι κάρη τάμοι ἀλλότριος φῶς,
215 εἰ μὴ ἐγὼ τάδε τόξα φαενῷ ἐν πυρὶ θείῃ
χερῶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηθεῖν.

τὸν δ' αὖτ' Ἀινείας Τρῶων ἀγὸς αὐτίων ηὕδα.

"μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρὶν γ' ἔπι νω τὸδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὀχισφὸν
220 ἀντιβῆν ἐλθόντε σὺν ἐντεσί πειρηθῆναι.

211. Τρώεσσι: cf. 200.—φέρων χάρων: equiv. to χαριζόμενος. Cf. τῇ γὰρ ἔχω (thither he drove) ἃ ἔρα τούδε πλησιάσει κλεινόττοι φλαγγεῖς, | Ἐκτορὶ καὶ Τρῶεσσι χαριζόμενος Ο 448 f., "Ἡφαιστὸς ἔρχεται ἀγορεύειν | μυήρι φίλε ἐπὶ ἔρα φέρων Λ 671 f.

212. εἰ καί: with fut. ind. Cf. εἰ καί Ἀχιλῆς ἐταφήν ταχίς κόνις ἐλπίσεισαι π Ρ 557 f., εἰ κε τελευτήσει κακὸν θαραμ ο 524.—This verse and the following indicate the desire of Pandarus to see his home, to which he was fated not to return.

213. ἀλοχόν: she is nowhere named in Homer.—ὑφερεφές κτλ.: cf. Τ 333, η 225, τ 526.

214 = π 102. Cf. the curse of Odysseus, μηκέτ' ἐπειτ' ὁδοῦ ἄμοιην ἐπειθη Β 259.—αὐτίκ' ἐπειτά: explained by the following conditional clause.—τάμοι: may cut. ‘Permissive’ optative.—ἀλλότριος: stranger, enemy, alienus. Perh. here not very different from ἄλλος.—‘I hope I may die if I don’t.’

215. τόξα τόξα: this bow (here). Much more picturesque than ‘my bow.’ Cf. St. Paul’s words, αὐτί γίνεσθαι ὅτι ταῖς χρείαις (necessities) μοι καὶ τοῖς οὖσιν μετ’ ἐμοῦ ὑπηρέτησαν
(ministered) αἰ χείρες ἀβρα Act 22. 34.—φαενῷ: for the epithet, cf. ἐν πυρὸς αὐγῇ I 206, τεῦξ ἀρα οἱ δόρπης φαινότερον πυρὸς αὐγῇ Ψ 610. The following hiatus is justified by the ‘Bucolic diaeresis.’ §§ 9 b, 40 h.—θείῃ: opt. of an event conceived not very vividly as possible. Pandarus was perfectly ready to throw the bow into the fire.

216. ἀνεμώλια: to no purpose, useless. Cf. Δ 355, μετάτις, τι νῦ τόξον ξέχαι ἀνεμώλιον αὐτῶς Ἡ 474.

217. Cf. Δ 265.

218. μὴ δὴ οὕτως: with inv. as μὴ δὴ οὕτως κλάτετε νῷ Α 131 f. For the ‘synizesis,’ see § 7 a.—πάρος οὐκ: with following πρὶν γε. Cf. 288.—ἐσσεται ἄλλως: i.e. will be better.—ἄλλως: for the adv. with ἔσσεται, cf. σχέδον 14.

219. ἐπὶ: const. with τῷ ἀνδρὶ.—νῦ (nɔs): subj. acc. of πειρηθῆναι. For the contrasted νῦ and τῷ: side by side, cf. σοι μὴν παρὰ καὶ κακῷ ἐσθλὸν ἐθηκεν ο 488, τῇ παρὰ μὴν κλισίν πυρὶ κάθεσαν τ ὀβ, ἐν δὲ σὺ τοῖσιν περίεργοι (shall be slain) χ 217, σὺν τε δυ’ ἐρχομένω, καὶ τε πρὸ σ τοῦ ἐνθησαν Κ 224.

220. ἀντιβῆν: originally cognate
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αλλ' ἀγ' ἐμῶν ὅχεων ἐπιβήσεο, ὃφρα ὅθηναι,
οὐτὶ Τρώωι ἢπποι, ἐπιστάμενοι πεδίῳ
κραυτᾶ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἱδὲ φέβεσθαι·
tώ καὶ νῦι τὸλωδε σαώστων, εἰ πέρ ἀν αὐτὲ
225 Ζεὺς ἐπὶ Τυδείδη Διομήδει κύδος ὅρεξη.
ἀλλ' ἀγε νῦν μάστιγα καὶ ἡμία συγαλέτα
δέξαι, ἐγὼ δ' ἢππων ἐπιβήσομαι, ὃφρα μάχωμαι·
ἡ' ὑ' τὸνδε δεδεξο, μελήσονσιν δ' ἐμοὶ ἢπποι.'

acc. with ἐπιθύμε. Cf. ἐριζέμεναι βα-
σιλῆ | ἀντιθέν Λ 277 f., Μενελάω | ἀν-
τίθεν πάλημον παλέζεσθαι Γ 434 f.—
σὺν ἄντεσι: const. with πειραθήμα. Cf.
e' μὲν δὲ ἀντίθεν σὺν τεχεῖς: πειρά-
θεθαι Λ 386, ἀμφὶ τόλῳ σὺν τεχεῖς πειραθήμαν Χ 381. (σὺν ἄντεσι differs
only metrically from σὺν τεχεῖς.)
The arms are conceived as attendants of the person; cf. σὺν ἢπποιοι 219.
In Λ 389, σὺν ἦν is used almost as in-
strumental, by ship.

221–223 = Θ 105–107.—δχέων: of
a single chariot. See on 97.—ἐπιθυ-
—τὴν: τὴν. § 26 p.

222. ὠλοι: explained by the second
half-verse.—Τρώωι ἢπποι: the horses
of Tros. Cf. 265 ff., ἢπποι δὲ Τρώωι
ἐναγ (sc. Διομήδης) ἀυγόν, οὕσ πο' 
ἀπήρα | Αἰνεάν, ἀτὰρ αὐτὸν ὑπεξεδω-
σεν ἀπόλλων Ψ 291 f. For the adj.,
cf. Νηλήσι οὔποι Λ 597.—Tros was the
father of Ilus and Ganymede, and
the grandfather of Priam. He gave
his name to Troίη, as his son Ilus
gave his name to the city of Ἰλιός.—
τελοιο: prob. best const. with ἐπιστά-
μενοι (cf. μάχης 11), though generally
const. as local gen. with the following
infinitives (cf. ξυροῦμαι τελοιο Β 801).

223. Explanatory of ἐπιστάμενοι
τελοιο. —ἐνθα καὶ ἐνθα: this way and
that, of two opposed directions. This
is explained here by the second half-
verse.—Obs. the large preponderance
of dactyls in this passage (221–225).

224. καί: also. This marks a spe-
cial case under the general statement
about the excellence of the steeds.—
ἐπ' ἐπι: if really again, as Aeneas
is not inclined to believe, as would

335.

226. Cf. P 479, § 81.—"You may
drive, or wield the spear; just as you
please."—Aeneas came on foot to
Pandarus, cf. 167; but (what is not
expressly stated by the poet here)
his charioteer followed him, and now
Aeneas takes the reins and offers his
charioteer's place to Pandarus. See
on 108.—σημαλίνατα: shining. Per-
haps polished by some 'blackening,' but
more prob. adorned with thin plates
of bright metal.

227. Cf. P 480.—The principal idea,
in contrast to 226, is in Ἰφρα μάχομαι,
sc. αὐτάρ καθαρίσας. Cf. ἀν ἦλθαν ἐν δι-
φροι καθαρίσαται ἤνοχοι τε Ψ 132.—
"I will fight."

228. τὸνδε δεδεξο (δεξομαι): receive
his attack. Cf. Δ 107. δὲδεξο is not
used like δέξα 227. Homer uses
words in different senses, but often
in different forms. Cf. βεβολημένος
1 9 smitten (in a figurative sense), dis-
"Αἰνεία, σὺ μὲν αὐτὸς ἔχ᾽ ἡνία καὶ τεῦ ἵππων. μᾶλλον ὑφ᾽ ἡνίοχῳ εἰσθότι καμπύλου ἀρμα ὁστεν, ἐὰν πὲρ ἄν αὐτῇ φεβῳμένα ἦν ὁδών.

μη τῷ μὲν δὲ διόπτα τε ἠμαθέων, οὐδὲ ἐθέλησαν ἐκφερέμεν πολέμου, τεῦν φθόγγον ποθέοντε.

νῦν δ᾽ ἐπιτάξασις μεγαθύμου ἦν ὁδών

αὐτῷ τε κτείνῃ καὶ ἐλάσσῃ μόνολα ἰπποῦς.

ἀλλὰ σὺ γ᾽ αὐτὸς ἔλανε τε ἀρματα καὶ τεῦ ἵππω, τόνδε δ᾽ ἐγὼν ἐπιώντα δεδέξομαι δεῖ εἰναι.

ὅς ἄρα φωνήσαντες ἐς ἀρματα ποικίλα βάντες

ἐμμεμαῶτ᾽ ἐπὶ Τυδέη ἔχων ωκέας ἰπποῦς.

tressed, with ΒΕΒΛΗΜΕΝΟΣ Λ 592 hit (literally), wounded. — μελήσουσιν κτλ.: forms the conclusion to the preceding clause. "If you will meet his onset, I will look out for the horses." — μελήσουσιν: for the ‘chiastic order,’ see § 2 o.

229 = 179.

230. ἔχε: keep. See on 226. But with ἔχ᾽ ἡνία, ἡνίοχος may be compared.

231. μᾶλλον: better, more willingly. — ὑφ᾽ ἡνίοχῳ κτλ.: Aeneas did not often serve as charioteer on the battle-field, but his horses knew his voice (284), and doubtless he had often driven them. — καμπύλου: with reference to the bent ἀντυγες. See on 262. Cf. ἂγκυλον ἀρμα Z 39, which differs only metrically from this expression.

232. ὁστεν: nearly equiv. to ἓτε-τον. A part of the load of the two-wheeled chariot seemed to rest on the pole, and thus on the horses. — φεβωμένα: trans., we must flee.

233. μη κτλ.: an independent expression of anxiety in a warning tone. In later Greek, such clauses followed a verb of fearing. "I fear lest fright come upon them and they delay." See H. 867. — μαθέων: aor. subjunctive. — οὐδὲ ἐθέλησαν: forms but a single idea, and be unwilling.


235. νῦν: prob. obj. of κτείνῃ. For the intras. use of ἐπιτάξα, cf. 328, 584.


237. τε [οὖ]: τέ. For the ‘recession’ of the accent, see § 10 d.

238. Cf. 228.

239. ποικίλα: see on Δ 226. — For the rhyme, φωνήσαντες, βάντες, see § 2 a.

240. ἐμμεμαῶτε: "full of eagerness
τοὺς δὲ ἰδὲ Σθένελος Καπανής ἀγλαὸς νῦς, ἀλφα δὲ Τυδείδην ἐπεα πτερόετα προσηῦδα. “Τυδείδη Διομήδης, ἐμῷ κεχαρισμένε γυμῷ, ἀνδρὸς ὥρων κρατερὸ ἐπὶ σοὶ μεμα网站地图 maxesthai, 245 μὲν τόξων εὖ εἰδῶς, Πάνδαρος, νῦς δὲ αὐτὲ Λυκάνονος εὐχεταί εἰναι. Αἰνείας δὲ νῦς μεγαλήτωρος 'Ἀγχίσαο εὐχεταί ἐγκεγαμεν, μὴτηρ δὲ οἱ ἐστὶ 'Αφροδίτη. ἀλλ' ἄγα δὴ χαζώμεθ' ἕφ' ἵπτων, μηδὲ μοι οὐτως 250 θύνε διὰ προμάχων, μὴ πως φίλον ἡτορ ὀλέσσης.”

τὸν δ' ἄρ' ὑπόδρα ἰδῶν προσεφη κρατερὸς Διομήδης: “μη τι φόβονδ' ἄγορευ', ἔτει οὖνδε σε πεισέμεν οἰω.

249. Cf. ἀλλ' ἄγα δὴ ψῆφωμεν ἕφ' ἵπτων Δ 356.—χαζώμεθα κτλ.: Diomed had been fighting on foot among the foremost champions, 134 ff. Sthenelus, who had kept near him with his chariot (see on 183), now drove up and urged him to mount the chariot and withdraw to a less exposed position. They did not think of leaving the field altogether, as μηδὲ μοι οὕτως κτλ. shows.

250. Cf. Δ 342.—μη τοὐ: that thou mayest not, lest perchance.

251 = Δ 411.

252. μη τι κτλ.: “do not say one word more in order to urge me to flee.” A ‘pregnant’ construction; cf. πεθετο γὰρ Κύρηνε δέμας κλέος Δ 21, δὲ μὲν φόραθ' αὐτὶς ὑποστρέψαι ἰβεθηκένι Δ 446. Diomed gives the name ‘flight’ to the withdrawal from the line of the foremost fighters (250).—οὐδὲ: neither. Const. with the whole clause. —“I don’t think you will persuade me, either.”

253. οὐ γὰρ κτλ.: for it is not in my blood, not in my nature. —ἀλυσκοφεῖνι κτλ.: fight as a skulker. Cf. Δ 443, οὐ
οὐ γὰρ μοι γενναίον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσεως· ἐτὶ μοι μένος ἐμπεδῶν ἔστω.
255 ὁκνείω δ' ἕππων ἐπιβαινόμεν, ἀλλὰ καὶ αὐτῶς
ἀντίον εἰμὶ αὐτῶν· τρεῖν μ' οὐκ ἐὰν Παλλᾶς Ἀθηνῆ.
τούτω δ' οὐ πάλιν αὐτὸς ἀποίσομον οὐκέτι ἔπποι
ἀμφω ἀφ' ἡμείων, εἰ γ' οὖν ἔτερος γε φύγησιν.
ἀλλο δέ τοι ἐρέω, σὺ δ' ἐνι φρέσι βάλλειν σήμων.
260 α' κ' μοι πολύβουλος Ἀθηνῆ κόδος ὅρεξι
ἀμφοτέρω κτενω, σύ δ' τούσδε μὲν ὁκέας ἔπποις
αὐτοῦ ἑρυκακέων, εἴς ἀντυγος ἡνία τεώς,
Ἄλειαδ' ἐπαύξαι μεμνημένος ἔπποι,

γὰρ δ' ὦ τάξιν δυσμενέων ἐκάσ (far away) ἴσταμενος πολεμάζειν Ν 282 f.
— The partic. follows the case of
μοι.
254. ἐν κτλ.: cf. φ 426.
255. ὠκνείω: ὠκνείω. § 29 i. — ἀλλα: but rather.— καὶ αὐτῶς: even as I am,
i.e. on foot, without chariot. Cf. εὖ
μ' καὶ ἡμεῖς τίμεν, δ' τοι κατὰ τεύχε' ἐχονται· ἀλλ' αὐτῶς (i.e. without arms)
ἔπτ' τάφρων ἔναν Τράφσιν φάνηδ' Χ 197 f.
See § 24 h.
256. αὐτῶν: gen. with an adv. of
place. G. 182, 2; H. 757.— τρέσν
(tremo): flee.— ἄφε: monosyllabic
by 'synizesis.' Cf. ἀλλ' ἐμέν κ 344,
οὐκ ἓσσουσιν φ 283.
257. πολιν: back, local. It marks
a return to the same point from which
one set out.— αὖτε: again.
258. ἡμείων: ἡμῖν. Found four
times in Homer.— ἐν κτλ.: if even one
or other of them escape, surely both will
not get away. For the repetition of
γέ in the same sent., cf. 288, 827.
259. See on Δ 38.
260. 'Appositive asyndeton,' as is
usual after the verse which has here
preceded.— πολύβουλος: rich in coun-
sel. Cf. ὅποτε κ' μοι πολύβουλος ἔνι
φρέσι θεσεὶ Ἀθηνῆ Π 282.
261. "If I slay the men, do you
look out for the horses." — κτεναι:
explains κόδος ὅρεξι.— σὺ δε: here
begins the conclusion of the condi-
tion. See § 3 n.— τούσδε: 'deictic';
pointing to his own horses, which
Sthenelus had brought. Cf. τάδε 215.
262. αὐτοῦ: right here.— ἐρυκακέ-
αν: used as imperative.— ἐς ἀντυγος:
cf. 322. The ἀντεκ was the bent rod
which formed the upper and outer
rim of the chariot frame, at the side
and in front of the charioteer. By it
the warrior or charioteer could steady
himself, and to it the reins were tied
when the driver left the chariot. The
pl. is sometimes used, because the ἀν-
etek was on both sides of the chariot, or
because two rods were used, one above
the other. Cf. 728, καὶ ἀντιγες αἰ τερ
διφον Λ 535.— τένηα: binding firm.
263. Cf. 323.— Αἱρεία: const. with
ἵππων, which, in turn, is to be const.
with ἐκτενεῖαι. — μεμνημένος: mindful,
sc. of Diomed’s orders. Intrans. Cf.
δ' δέ τις ἰμέλιν μεμνημένος ἀνδρὶ μαχι-
σθω Τ 163, α 343, δ 151.
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266. νόος τοιηῆς: as recompense for his son Ganymede, who (acc. to the later story) was carried by the eagle of Zeus to Olympus that he should serve as cup-bearer. This is the only Homeric allusion to the story. Beauty was hereditary in the royal family of Troy. Not to speak of Paris, Priam’s brother Tithonus was so beautiful that Eos, the goddess of the Dawn, took him to be her spouse, and secured immortality for him from the gods. Tros was the grandson of Dardanus. See τ 215 ff. — οὖνκα κτλ.: Zeus gave these horses to Tros because they were the best.
267. ἱεράς: long under the morning light. *Cf. ἵππας ἱεράς β 181.
268. τῆς γενέσθαι: “horses from this stock.” *Cf. 266. — ἱκλανθήσατο: gained by stealth.
269. λάθηρη: *Cf. λάθηρ Αχιλλῆς Ω 72.
271. τῶν: gen. of source with εἰς
ντοτο. — οἱ: to him. — γενέσθαι: pred. appos. to the subj. ἤσ.
273. *Cf. Δ 328. He inspired the spirit of flight in the enemy.
274. *Cf. 333. Death of Pandarus. Aeneas is wounded by Diomed, but saved by Aphrodite. Sthenelus captures the horses of Aeneas.
the *Iliad*, 16 times in the *Odyssey*. It forms a transition at the close of a conversation.


276. *Cf.* 229.

277. καρτερόθυμα: the prominence given to the stout-hearted endurance of the enemy seems to be in close connexion with the thought of the following verse, which is to be understood as an exclamation of surprise.


279. νῦν ἄντε: *but now*. With νῦν and ἕσται, ἄντε is used like ἄνταρ. See on 117. — The verse-pause contrasts ἐγγέτη with ἔλεος ὡς τ. — *καί* κτλ.: *if haply I may hit thee.* — τύχωμι: τύχω. *§ 26 α.*


284. βεβλημα: *cf.* Πθα 221. — καταί: for the acc., see on κατά τ. Δ 519. — διαμπερέσ: *clean through,* — no mere scratch.

285. ἀνοχήσεσθαι: *cf.* 104, Δ 511. βέλος is supplied from βεβλημα, as the obj. of the infinitive. — ἄδωκας: aor. with reference to the preceding moment when the wound was inflicted. See on ἦκα 125. *Cf.* Hector's words on the departure of Agamemnon, ἀνεξέπρον ἀνὴρ δριττός, ἐμοὶ δὲ μέγ' εὔχος ἄδωκας | Zeus Κρονίδας Δ 288 f.


287. "You missed me, but I will not let you try again." — ἕμπροτες:
πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἦ ἔτερον γε πεσόντα αἰματος ἄσαι Ἀρνη ταλαύρινον πολεμιστήν.

290 ὡς φάμενος προέηκε· βέλος δ' ἦθεν 'Ἀθήνη

ρίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὤδόντας.

τοῦ δ' ἀπὸ μὲν γλῶσσαν πρωμῆν τάμε χαλκὸς ἀτειρής,

αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἄνθερενα.

ἥρπε δ' ἐξ ὀχέων, ἀράβησε δὲ τείχε' ἐπ' αὐτῷ

295 αἰόλα παμφανώντα, παρέτρεσαν δὲ οἱ ἱπποὶ

ωκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,

ἡμαρτε. Aeolic aorist. § 12 g. — οὐδ' ἵττεσ: reply to ἀφ' τόχωμι 279. —

ἀδόρ κτλ.: reply to οὐδ' σ' ἄνω 284, and hence σφών is emphasized by γε.

288. πρὶν γα ἦ: sooner than. This πρὶν is a con., and corresponds to the adv. πρὶν at the beginning of the verse. Cf. 218, οὐδ' δ' γα πρὶν Δαναόις·

ἀκούαν λογοῦν ἀκόονει, | πρὶν γ' ἀπὸ πατρὶ φίλω δόμεναι ἑλικόπηδα κοβρν

Α 97 f.

289 = Τ 78, X 287. — αἰματος ἄσαι: paints the savage nature of Ares. —

αἰματος: gen. of material, with a word of fulness. — ταλαύρινα (ταλάρινα): shield-bearing. See on σκευή-

παλος 126. Epithet only of Ares.

290. ος φάμενος: cf. 835. — ἦθεν

'Ἄθηνη': cf. Δ 132. The goddess who incited Pandarus to a breach of the truce (Δ 86 ff.) now helps to overpower him. Without her aid, the lance, hurled by a man standing on the ground, could hardly have taken this course, — entering near the eye, and issuing near the nape of the neck. Possibly Pandarus was stooping.

291. ὅλα: 'limit of motion.' — λευ-

κοὺς: a standing epithet, like that in γάλα λευκὸν 902. See § 1 p. It is used more distinctively, of the wild

boar, θῆγων (whetting) λευκὸν ὀδόντα Λ 416, σὺς ἔλασε λευκῷ ὀδόντῳ Τ 393.

— ἴττεσ: sc. βέλος as subject.


Cf. 214, ἀπὸ στομάχους ἀρνῶν τάμε νη-

λεις χαλκός Γ 292, ἀπ' ἀσφόραγον (wind-

pipe) μελή (ashen spear) τάμε χαλκο-

βάρειας Χ 328. — γλῶσσαν πρωμῆν: the
tongue at the root. Commentators have found here a special punishment for the tongue of Pandarus which had boasted too much.

293. ἵττεσι (σεων): rushed out,
came out. The aor. pass. is often used as an intrans. active verb. See § 32 d.

294 = Θ 260. Cf. 47, 58.

295. αἰόλα: gleaming. Cf. σάκος

αἴλουν ἐκταβάλειν Η 222, (θάρηκα) αἴ-

νυτ' ἀπὸ στῆθος παλαιολον Δ 374. This is repeated in more definite form by παμφανώντα. See on 613. — παρ-

τρεσαν (τρέω): sprang in fear to the side, shied.

296 = Θ 123, 315. — αἴθα: cf. αἴθου

262. — ψυχή κτλ.: life and strength.

Cf. θυμοῦ δευτέρους: ἀπὸ γὰρ μένος

ἐλετο χαλκός Γ 294. — μένος: cf. 2.

297. ἀπόρουσε: leaped off, sprang
down from his chariot in order to de-

fend the corpse of his comrade.
ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ Ε.

σέ όσι έρυσαίστο νεκρὸν Ἀχαῖοι.

σέ όσι έρυσαίστο νεκρὸν Ἀχαῖοι.

διό ἐστι αἰτήμασιν

σέ όσι έρυσαίστο νεκρὸν Ἀχαῖοι.
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91

ισχιῶν ἐνστρέφεται, κοτῦλην δὲ τε μιν καλέονσιν· θλάσσει δὲ οἰ κοτῦλην, πρὸς δὲ ἄμφω ῥήξει τέλοντε· ὁσε δ’ ἀπὸ ρινῶν τριχὺς λίθος. αὐτὰρ δ’ ἕ ἤρως ἔστη γνυῖς ἐρυπῶν καὶ ἐρείσατο χειρὶ παχεῖν.

310 γαῖς· ἄμφι δὲ ὁσε κελαώη νυξ έκάλυψεν.

καὶ νῦ κεν ἐνθ’ ἀπόλοιοι ἀναξ ἀνδρῶν Αἰνειας,

εἰ μὴ ἄρ’ ἄξι νόσησε Διὸς θυγάτηρ Ἀφροδίτη,

μὴτηρ, ἦ μιν ύπ’ Ἀγχίση τέκε βουκολέοντι· ἄμφι δ’ ἐὼν φίλον νῦν ἐχεῦσα πήξεε λευκό,

315 πρόσθε δὲ οἱ πέπλοιο φαινοῦν πτύγμα κάλυψεν,
δείσας, μή τῶς οἱ ἐρυθαίατο νεκρὸν Ἀχαῖοι.
ἀμφὶ δ’ ἄρ’ αὐτῷ βαῖνε λέων ὡς ἄλκη πεποιθώς,
300 πρὸςβε δὲ οἱ δόρυ τ’ ἔσχη καὶ ἀσπίδα πάντως’ ἐίσην,
τὸν κτάμενα μεμαώς, ὅσ τις τοῦ γ’ ἀντίος ἔλθοι,
σμερδαλέα ἱάχων. ο郤 δὲ χερμάδιον λάβε χειρὶ
Τιΰδείδης, μέγα ἔργον, ο郤 οὐ δύο γ’ ἀνδρε φέρουν,
οῖοι νῦν βροτοὶ εἰσ’. ο郤 δὲ μν ῥέα πάλλε καὶ οἶος·
305 τῷ βάλεν Αἰνείαο καὶ’ ἵσχιον, ἐνθα τε μηρὸς

298. ἐρυθαίατο: the technical term for the capture (dragging) of an en-
emy’s dead body. Cf. καὶ νῦ κεν ἐξετάζει τε (sc. "Εκτὸς Πατρόκλου νε-
κρὸν) καὶ ἄτετον (unspeakable) ἔρατο
κύδος Σ 165, ο郤 δ’ ἀλλάζους ἄλκουσιν, |
ο郤 μὲν ἀμυνόμενοι νέκυοι πέρι τεθημι-
τως, | ο郤 δὲ ἐρυθαίατο πολύ τ’ ἵσχιον ἤνε-
μέστασαν Σ 172 ff.

299. ἄμφι κτλ.: cf. Ρ 4. — ἄμφι
αὐτῷ: about himself, i.e. over (bestrid-
ing) the dead body. See on 21, Δ 403.
Cf. (δαμονεῖ) λυτροῦ ἄμφιδρωτες τόλων
Aesch. Septem 159.
300 f. = Ρ 7 f. — ο郤: const. with
ἐχει προθέ, stretched out for him, i.e.
for his defence.

301. τῶν: him, with following gen-
eralizing δός τις, whoever should. Cf.
332—τοῦ γὰ: i.e. the dead Pandarus.
Gen. because of the adverbial idea in
ἀντίος. G. 180, 1; Η. 754 f. Cf. 256,
io μὴ τὶς Δανάων νῦν Ἐκτὸς ἀντίος
eἰςον Ε. 98.
305 = Θ 321. — σμερδαλέα; for the
 cognate acc., cf. λαμπρὸν θ, σμερδαλέα
κτνθων Η 479. For the length of the
last syllable, see on γένετο Δ 456.—
χερμάδιον: for the Homeric use of
stones in battle, see on Δ 518.—χειρὶ:
dat. of instrument.

303. μέγα ἔργον: a great thing. Cf.
the use of μέγα χρήμα in later Greek.

—φέρουν: potential opt. without
ἄρ.

304 = Μ 449, Τ 287. Cf. M 383,
Α 272, ὅ 222 ff.—The poet’s contempo-
raries are thought of as a degenerate race, when compared with the
heroes of the Trojan war. Homer
appears as a laudator temporis
acti, and clearly shows his appreciation
of the distance of time which
separates him from the events of
which he sings. The ‘sagas’ of all
nations and times picture the men of
former ages as stronger, better, and
happier than the men of the present.
Cf. saxum antiquum, ingens,
campo quod forte iacebat, |
limes agro positus, litem ut
discerneret arvis; | vix illud
lecti bis sex cervice subi-
rent, | qualia nunc hominum
prodicit corpora tellus; | ille
manu raptum trepidis torque-
bat in hostem Verg. Æn.
xii. 897 ff. The theory of progress and
development from a ruder and more
helpless state, hardly appears before
Aeschylus.—πάλλα: swung, prepara-
tory to throwing it. Two men of
Homer’s time could not carry it, but
Diomed swung it easily.

305. τῷ: with this.—ἐνθα κτλ.: de-
fines καὶ’ ἵσχιον more exactly.—τῇ:
correl. with τῇ 306. Cf. εἰ περ γὰρ
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ισχίω ἐνστρέφεται, κοτύλην δὲ τὲ μὲν καλέουσιν·
θλάσσε δὲ οἱ κοτύλην, πρὸς δὲ ἀμφὶ ρῆξε τένοντε·
ώσε δ᾽ ἀπὸ ρωὶν τρηχός λίθος. αὐτὰρ δὲ γ᾽ ἦρως
ἐστη γνὺς ἐρυπῶν καὶ ἐρείσατο χειρὶ παχεία
310 γαῖς· ἀμφὶ δὲ ὅσσε κελαυὴ νῦς ἐκαλυψεν.
καὶ νῦ κεν ἐνθ᾽ ἀπόλοιπο ἀναξ ἀνδρῶν Ἀινείας,
εἰ μὴ ἄρ᾽ ὄξι νόσσε Δίως βυγάτηρ Ἀφροδίτη,
μῆτηρ, ἦ μὲν ὑπ᾽ Ἀγχισίῃ τέκε βουκόλουντι·
ἀμφὶ δ᾽ ἐδὼ φίλον υἱὸν ἔχεισαι πῆχες λευκά,
315 πρόσθε δὲ οἱ πέπλοιο φαεωῦ πτύγμα κάλυψεν,

τε χόλον . . . κατατέψε (digest), | άλλα
τε καὶ μετόπωσθεν ἤχει κάτων Α 81 f.
See on άλλο Α 82; § 3 o.

306. κοτύλην κτλ.: parenthetical.
—μὲν: i.e. the part of the ἱσχίων
which has just been defined.

307. πρὸς δὲ: and besides. Cf. σοὶ
δὲ μαλὰ ἔσθη (follow) ἐνώ· πότι δ᾽ αὖ
καὶ ἐγείρομεν ἄλλοις Κ 108.—ἀμφὶ
τένοντε: both sinews which (in the
Homerian view of anatomy) connect
thigh bone and socket of the hip joint.
See on Α 521.

308. ἄρα [ἄθεω] δ᾽ ἄρτο: ἀκέρας δὲ.
For the adv. use of the prep., cf. 19.
For the accent of ἄρτο, see on ἄρτο
Δ 505.—ρωὴν: the skin,—though the
mention of the cuticle is certainly
odd at the close of the story.

309 f. = Λ 355 f. —ἐστή: he stopped,
—in contrast with sinking entirely
upon the ground. Cf. στῇ δὲ γνὺς
ἐρυπῶν, τάξει δὲ οἱ ἰκτεσε χειρὸς Θ 329.
—γνὺς: see on 68.

310. γαῖς: gen. of place. G. 179,
2; Ἡ. 760.—νῦς: here of a swoon.
Cf. ἄχλως 696; and Λ 356, Ξ 439,
X 466. Elsewhere of the darkness of
death. See on Α 461.

311. καὶ νῦ κτλ.: cf. 388. Poten-
tial of the past, where the Attic would
have used a past tense of the ind.
with ἄν. § 3 e; GMT. 440; Η. 896.
312 = Γ 374. — ὀξὺ: keenly, i.e.
quickly.

313. μῆτηρ: added in appos. with
Ἀφροδίτη, and amplified by the rest
of the verse. Thus this word forms
a sort of connecting link between
312 f. Cf. ἰχώρ 340, Τυδέθης 362,
Ἀινείαν 378, νῆσίος 406, ἀτρέμας 524,
Ἀλφειοῦ 545, οὐλομένην 876, Ἰῆρας 893,
Διονύσιον Ζ 290, Χαιδῆ Ζ 388; and
the similar use of τῶν 320, δεινὴν 739,
ηρῶν 747, δεισαντας 868, δειδότα
Ζ 137, πρωτόν Ζ 260. § 1 l.—βου-
cόλουντι: cf. ζ 25, Αἰνεία, τὸν θυτος
Ἀγχισίῃ τέκε δι᾽ Ἀφροδίτη, | "Ἰδης
ἐν κηνοίωι θεὰ βρωτῇ εὐνυθεία
Β 820 f.

314. ἰχώσατο: the mid. expresses
an idea of interest which can be
rendered by the possessive pronoun.
"Threw both her arms." Cf. ἄντω
παρείδων σχομένη holding before her
cheeks a 334.—Cf. ἀμφίειμας πατέρες
ἐπιλόν π 214. —For the 1s aor. with-
out σ, cf. Δ 269.

315. οἷ: const. with κάλυψεν, as
dat. of interest. Cf. 300.—πτύγμα:
fold. The πέπλος was open at the
side, and full enough to allow the
ἐρκος ἐμεν βελέων, μή τις Δαναῶν ταξιδών
χαλκὸν ἐνὶ στήθεσι βαλῶν ἐκ θυμὸν ἔλοιπον.

ἡ μὲν ἐνὶ φίλον νῦν ὑπεξέφερεν πολέμῳ
οὐδ’ νῦν Καπανῆος ἐλήθητο συνθεσίας
320 τάων, ἃς ἐπέτελε βοηθὸς Διομήνης,
ἀλλ’ ο’ γε τοὺς μὲν ἑοὺς ἥρυκακε μῶνυχας ἵππους
νόσφων ἀπὸ φλοῖσβου, ἐξ ἄντυγος ἡνία τεῖνας,
Αἰνεάο δ’ ἑπάτζες καλλήριχας ἵππους
ἐξέλατε Τρώων μετ’ ἐνυκήμιδας ‘Αχαῖοις,
325 δόκει δὲ Δημίυλῳ ἐτάρων φίλῳ,
δὲν περὶ πάσης
tίνεν ὁμηλίκης, ὅτι οἱ φρεσκὸν ἄρτια ἤδη,

wearable to use it in this way. — καλυ-
ψην: equiv. to καλυπτοῦσα προχε. 
Cf. 301, Ἀιάς ἐκ ἰδιοπηγής σάκος
ἐν χαλκός ἐν κόλπῳ πρόσθεν ἡ κόλπος X 313.

316. ἐρκος βελέων: on Δ 137.

317 = 346; cf. u 62. — χαλκόν:
often of the sword (as the Eng. uses 'steel'),
but here and freq. of the bronze-tipped spear. 
Cf. 17, 330. —

318. Vergil makes Aeneas refer to
this escape from the hands of Diomed,
ο Δαναὸν fortissime
gentis, | Tydide! mene Iliacis
occumbere campis | non potu-
isse tuaque animam habere
efundere dextra Aen. i. 96 ff.
—
Aeneas was saved by Poseidon,
a week later, from the hands of Achilles
in a more extraordinary fashion:

From under the impending danger. 
Cf. 377, z 57 f., δειδότες: τυπθὸν γὰρ ἅπε
θανάτου φέροντα O 828; also Δ 465. —
Aeneas was unable to walk, on
account of the wound in his hip.

τολέμιο: “battle-field.”

319. οὖν: cf. Δ 127. — νῦν Καπα-

320. τῶν [τῶν, i.e. τοῖς]: see on

μήτηρ 315, τήν Δ 41.


323. Aeneas: const. with ἰππόως.
— ἰππόω: intrans. 
Cf. 235. — This
capture of the horses of Aeneas is re-
ferred to in θ 106 ff., ψ 291 f.

324 = Ν 401.

325. δόκει: sc. ἰππόως. — Δημίυλος:
mentioned only here.

326. ὁμηλίκης: of his equals in age,
comrades. Abstract for concrete. 
Cf. of Helen (λιποῦσα) ὁμηλίκην ἐρατεῖν ο’
175, ὃ γὰρ ὁμηλίκην ἐκέκαστο β 158.
— of: i.e. Sthenelus. — ἄρτι κτλ.: cf.
t 448. — φρεσκὸν: local, in his breast.
νηυσίν ἐπὶ γλαφυρήσων ἐλαυνέμεν. αὐτὰρ ὁ γ’ ἦρως ὄν ἰππῶν ἐπιβᾶς ἠλαβ’ ἤνια σιγαλόεντα, αἰφα δὲ Τυδείδην μέθεπε κρατερῶνυχας ἰπποὺς 330 ἐμμεμαίω. ὁ δὲ Κύπρων ἐπνόχετο νηλέα χαλκῷ, γυγνῶσκών, ὃ τ’ ἄναλκις ἦν θεός, οὐδὲ θεάων τάων, αὐτ’ ἄρ’ Ἀθηναὶν οὔτε πτολύπορθος Ἐννώ. ἀλλ’ ὅτε δὴ π’ ἐκίχανε πολὺν καθ’ ὁμιλον ὀπάζων, 335 ἐνθ’ ἐπορεξαμένοις μεγαθύμουν Τυδέος νῦν ἀκρην οὔτασε χεῖρα μετάλμενος ὅξεὶ δουρὶ

Cf. (of Thersites) ἦταν φρεσίν ἃνω ἀκομα ὑπὸ τὸν Σελείαν ὑπὸ τὴν Β 213. — ὀργὴ ἡ ἐσθί: was of one mind.

327. νηυσίν ... ἐλαυνέμεν: cf. A 274, ο 259. — νηυσίν ἦτα: “to the camp.” — ἐλαυνέμεν: preferred to ἐλαβόνω before the Bucolic diaeresis. Cf. ἐλέμεν 473, πολεμοῦσ’ εν 520. § 39 g. — Inf. of purpose, loosely added; “for driving.”


329. Τυδείδην: acc. after the prep. in μέθεπε ἰπποὺς “he drove his horses after.” Cf. 632, Πατρόκλῳ ἰστε ἰπποὺς Π 724. — κρατερῶνυχας: with no special emphasis after μάρανχας 321, and καλλίτριχας 323, but filling a different metrical space.

330. Κύπρων: Aphrodite bears this name in Homer only in this Fifth Book. Cf. 422, 458, 760, 883. But in o 362 ff. she has a sanctuary at Paphos. The same name is given to her in the ‘Homerian Hymn’ to Aphrodite. This has been urged as one of several indications of a Cyprian origin of the poet of E.

331. γυγνῶσκών: sc. as the result of 127 f. — δεῖ τ’: δεῖ τε. Cf. 433. — ἄρα: “without ἄρα.”


333. Ἀθηναίων: notably the chief divinity of war in Homer. — Ἐννώ: a female counterpart of Ares, who is Ἐννώνος, Β 651; cf. 592. Cf. the Roman Bellona.

334–453. Aphrodite is wounded by Diomed, and taken to Olympus in the chariot of Ares. Aeneas is carried to the Pergamus by Apollo, and healed there.


335. ἐπορεξαμένοις: thrusting out, reaching out. Cf. Δ 307. Const. closely with ὀπάζων. The partic. as often, add to the picturesqueness of the description.

336. ἀκρην χεῖρα: more definitely described in 339. Cf. 458. — ὀπάζων: wounded by a thrust from the lance. Always of a wound inflicted by something held, not thrown. See on Δ 540. — μετάλμενος: leaping after, in order
to inflict the wound. Cf. ἐπάλλαμος ἐξῆς δεισικός Λ 421, δουρὶ μεταλλάμος Π 443.

337. ἀβληχρῆν: tender, delicate. The opposite of παχέησις 309. Cf. 425. — This epithet is added as an after-thought, and is in close connexion with the rest of the verse. — χρός [χρωτός, § 18 ο] κτλ.: pierced (against) the flesh.

338. ἀμφροσία: the robe of Artemis also is ἀμφροσίας Φ 507, and that of Helen is νεκτάριος Ρ 385. — χάρατες: the natural attendants and servants of the goddess of love. — Athena made her own clothes; cf. 735. — κάμων: cf. Δ 187.

339. προμινὸν: as substantive. — ἰδώρος: i.e. the fleshy, hollow part of the hand, near the wrist.

340. ἵχωρ: only here and 416, of the blood of the gods. — This corrects and limits the statement of the preceding verse. See on 313. — ἱερα: flows. In a different sense from ἱερα 339. See on ἱέρεξα 228. — θεϊκόν: dat. of interest; not local. — Cf. ‘From the gash | A stream of nectarous humor issuing flowed | Sanguine, such as celestial spirits may bleed,’ Milton Par. Lost vi. 331 ff., of Satan.


342. τούνκα: cf. Δ 477. — ἀναιμών (αἷμα) i.e. without human blood. Equiv. to the later ἀναιμών. — καλέονται: are called, i.e. are. Cf. καλεῖμαι Δ 61.

343. μέγα, ἄπο: for the ‘quantity’ of the ultimas, cf. γένετο Δ 466. ἀπε-ρέο seems to have become nearly ἀπουό, the ‘vain’ being vocalized and becoming attached to the preceding syllable. — ἀκουόν: the following hiatus is justified by the pause. — καμβαλὲν [κακέβαλεν]: let fall.

344. μετά χερσόν: (between, i.e.) in his arms. Equiv. to ἐν χερσίν. — ἀρμάτωρο: guarded, protected. Cf. Δ 303, Τ 450, ζ 279, χ 372. — Φοίβος Ἀπόλλων: the most faithful supporter and defender of the Trojans.

345. Cf. 316, 346 = 317.
τῇ δ' ἐπὶ μακρὸν ἄνευ βοήν ἀγαθὸς Διομήδης.· "εἰκε, Διὸς θύγατερ, πολέμου καὶ δησιτῆτος· ἣ οὐχ ἄλις, ὅτι γυναῖκας ἀνάλκιδας ἥπεροπεύεις; 350 εἰ δὲ σύ γ' ἐσ πολέμου πωλήσεαι, ἥ τε σ' οἴωρ ρυγήσεων πολέμον γε, καὶ εἰ χ' ἐτέρωθι πύθηαν." ἄς ἐφαθ', ἥ δ' ἀλύσου ἀπεβήσετο, τείρετο δ' αἰῶνις. τὴν μὲν ἄρ' Ιρις ἑλοῦσα ποδήνεμος ἑξαγ' ὀμίλου ἀχθομένην ὀδύνηςι, μελαίνετο δὲ χρῶα καλῶν.

355 εὗρεν ἐπευτα μάχης ἐπ' ἄμυντερὰ θοῦρον "Ἀρη ἦμενον, ἢρι δ' ἐγχος ἐκέκλητο καὶ ταχ' ἦτε" ἦπε τ' ἐπι 

347. τῇ δ' ἐπὶ: see on 101.
348. εἰς πολέμου: yield, withdraw from the fray. Cf. Helen's words to Aphrodite, θεῶν δ' ἀπέεικε κελεύθουν Γ 406. — πολέμου: for the gen., see on χάρμης Δ 509.
350. σύ γε: emphasized with reference to 349. "You have no place on the battle-field; your work is to lead astray weak women." The emphasis may be rendered by an adv. expression: "But if you, nevertheless." — πολήσεως: frequentative of πέλομαι. Shalt often come. The fut. in a future cond. is esp. common when the condition contains a 'threat or warning.' GMT. 447. — ἦ τε: then, in truth. Cf. a 288.
351. "The goddess would be so hurt that she would thenceforth shudder at the very mention of war." — πνοήν [πνόη]: cf. μάχης ἐποῦντο καὶ ἠλλοι Ο 224.
352-430. Flight of Aphrodite and her reception on Olympus.
352. ἀλύσουσα: frantic, beside herself, with pain. — ἀπεβήσετο: this 'mixed' aor. (§ 80 j) secures a dactyl before the Bucolic diacresis. Cf. 745; see on εὐανέμεν 327. — τείρετο δ': "for she was distressed."
353. ποδήνεμος: cf. δείλω (in turning) δ' ἀνέψιασαν δρῶιον Κ 437, of the horses of the Thracian Rheus. Iris is δελλόσσα Θ 409. — Iris here acts on her own impulse, as in Γ 121, where she brings Helen to the Scæan Gate, and Ψ 198 ff., where she calls the winds to rouse the fire in the pyre of Patroclus.
354. μελαίνετο (sc. Ἀφροδίτη): lit. was dyeing herself dark red, as the blood (μέλαν αἷμα Δ 149) flowed. Much like μελαίνετο. — χρῶα [χρώτα]: sc. χείρος.
355. ἦτ' ἄμντερα: sc. of the Greek line. On the bank of the Scamander; cf. 36.
356. ἢρι κτλ.: the spear seemed to lean on a thick bank of mist which concealed the god and his belongings. Cf. 776. — ἦπε τ': the verb is suited only to ἐγχος. A similar verb is implied for ἦτε. See § 2 t. — Ἀρες had taken his chariot with him, like the mortal chieftains and the other
ὁ δὲ γνὺς ἐριποῦσα κασιγνήτωο φίλοιο
πολλὰ λισσομέχη χρυσάμπτακας ἕτεεν ἰπποὺς.
"φιλε κασιγνήτε, κόμισε τέ με, δὸς δὲ μου ἰπποὺς.
360 ὁφρ' ἐς "Ολυμπον ἱκαμαι, ὦν ἄθανάτων ἐδος ἑστὶν.
λίην ἄχθομαι ἔλκος, δ' με βροτὸς οὔτασεν ἀνήρ,
Τυδείδης, ὅσ νῦν γε καὶ ἀν Διὸ πατρὶ μάχοιτο."
ὡς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπτακας ἰπποὺς.
ἡ δ' ἐς δίφρον ἔβαϊεν ἀκηχεμένη φίλον ἦτορ,
365 πὰρ δὲ οἱ Ἰρίς ἔβαιεν καὶ ἤνια λάζετο χερσίν,
μάστιξεν δ' ἐλάνω, τῶ δ' οὐκ ἀέκοντε πετέοθην.
ἀλφα δ' ἐπειθ' ἱκαμι θεῶν ἔδος, αἰτῶν "Ολυμπον·

warlike divinities who descended from Olympus in order to take part in the battle. Cf. 720 ff., Θ 382 ff., N 23 ff., Θ 119 ff.

367. γνὺς κτλ.: on 68.—κασιγνήτωο: const. with ἰπποὺς. The second half-verse of 367 is closely joined to that of 368.

368. πολλὰ: for the cognate acc., cf. 528, πολλὰ δ' ἐπειτ' ἀπάνωθε κινὸν ἴρῳ καὶ γεραιὸς Α 35. For the length of the ‘ultima,’ see § 41 j.—χρυσάμπτακας: cf. 720.

359. φίλε: on Δ 156.—κόμισαι κτλ.: care for me, “bring me home,” sc. by giving his horses.—δὸς δὲ: a change of construction. Instead of τέ, which is expected, δὲ is used, forming a sort of contrast. δὸς might have been used in prose.

360. Cf. Θ 466, Οὐλυμπόν', ἔθι φασι
θεῶν ἔδος ἄραιλε αἰεί | ἵμμεναι ζ 42 f.

361. ἄχθομαι: only here with such a cognate acc. οὐδὲν ἤχετο Χει. Αν. i. 1. 8 is clearly different.—δ' "acc. of effect" with οὔτασεν. Cf. 795, σῶλην (scar), τὴν ποτὲ μὲν σὺς ἤλασε λεπίῳ δύοντι τ 398, ἔλκεα κ' κεν μάρτστρια (fasten upon) κερανώς Θ 405,

367. δὸς: acc. of ‘limit of motion.’ Cf. ‘ere he arrive | The happy ile,’ Milton Parl. Lost ii. 409 f., ‘those powers that the queen | Hath raised in Gallia have arrived our coast,’ Shakspere 3 Henry VI. v. 3. 8, ‘But ere we could arrive the point pro-
FIFTH BOOK OF THE ILIAD.

97

ἔνθ’ ἵππους ἐστησε ποδήμενος ὡκέα Ἰρις λύσασι ἐξ ὁχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ. 370 ἢ δ’ ἐν γούνῃ πίπτει Διώνης δι’ Ἀφροδίτη, μητρὸς ἦς. ἢ δ’ ἄγκας ἐλάζετο θυγατέρα ἦν,

κειρί τὲ μιν κατέρεξεν, ἔπος τ’ ἐφαθ’ ἐκ τ’ ὄνομαζεν.

“τίς νῦ σε τοιάδ’ ἐρέξε, φίλον τέκος, Οὐρανίων μαψίδως, ὡς εἰ τι κακὸν ἐξουσίαν ἔνωπη;”

375 τὴν δ’ ἡμεῖσθ’ ἐπειτά φιλομεμεθ’ Ἀφροδίτη.

“οὕτα με Τυδέοις νῦν ὑπέρθυμος Διομήδης,

οὔνεκ’ ἐγὼ φίλον νῦν ὑπεξέφερον πολέμου Ἀινείαν, ὡς ἔμοι πάντων πολὺ φιλτάτος ἐστιν.

posed,' id. Julius Caesar i. 2. 110. —

Cf. 360.

368 f. Cf. 775 f., Θ 49 f., N 34 f. —

ἐστησε: stationed, stopped. Cf. στήσεν 

Δ 298.

369. παρά: the tables of men stood

beside them, not in front of them, in

Homerian times. Thus σῖτον παρέθηκε

ά 139 is the natural expression for

“placed food before him.” The terms

are transferred to horses. Cf. ὅμιν (i.e.

the horses of Hector) πάρ προτέρως

μελέτουσα παρά (where) θέθηκεν Θ 188.

370. ἐν γούνῃ: cf. Z 81 f. Aphro-

dite prob. did not sit down in her

mother’s lap, but hid her face there,

sinking on the floor. — Διώνης: only

here in Homer. She was worshipped

with Zeus and shared his temple at

Dodona. Strabo vii. 329, however,

says that her worship at Dodona was

not original. She seems to have been

another form of Hera. Aphrodite is

called Διώνης by Theocritus, xv. 106.

— Homer knows nothing of the story

of Aphrodite’s birth from the foam

of the sea, any more than he does of

Athena’s springing in full armor from

the head of Zeus (on Δ 515).

371. ἄγκας: in her arms. Perhaps

an old locative, for ἄγκας. —


372 = Α 361, Z 485, Ω 127, δ 610,

ε 181. — For the formula, see § 1 s.

373 f. = Θ 509 f. — σιδ., τουάδε: for

the two accs., — of person (dir. obj.)

and thing (cognate), see G. 165; H.

725 α.— ἐρέξε: for the single ρ after

the augment, see § 26 g. — Ὠρανίων:

for the patronymic form, see § 21 a.—

Dione assumes that no mortal would

have dared to inflict the wound.

374. οἷς: it. much like Attic ὅπερ.

ei is not necessary, but makes promi-

nent the fact that the comparison is

a mere conception of the mind. —

ὁμοιαν: const. with σιδ.— ἐνώπη: before the eyes. “An open offender,”

“caught in the act.”

375. φιλομεμεθ’: cf. Δ 10. The

epithet is not particularly appropri-

ate here.


377. οὕτα καλ.: reply to 374.

“This was my only offence.” — ἤπιος.

ἠφερον καλ.: cf. 318.

378. Αἰνείαν: for the appos. of

the name, with a following amplify-
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαίῶν φίλοποις αἰνή, 380 ἀλλ’ ἥδη Δαναοὶ γε καὶ ἀθανάτουσι μάχονται.”

τὴν δ’ ἡμείσθε ἐπείτα Διώνη διὰ θεάων.

“τέτλαθι, τέκνον ἔμοι, καὶ ἀνάσχεο κηδομένη περ·

πολλοὶ γὰρ δὴ τλήμεν Ὁλύμπια δώματ’ ἔχοντες

ἐξ ἀνδρῶν, χαλέπ’ ἄλγε’ ἔπ’ ἀλλήλουσι τιθέντες.

385 τλῆ μὲν Ἄρης, ὅτε μὲν Ὀτος κρατερός τ’ Ἐφιάλτης,

παίδες Ἀλωνίς, δὴσαν κρατερῷ ἐνί δεσμῷ.

χαλκέω δ’ ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
καὶ νῦ κεν ἐνθ' ἀπόλοιο Ἀρης ἄτος πολέμου, εἰ μὴ μητρινὴ περικαλλὴς Ἡερίβοια
390 Ἔρμεά ἔξηγγειλεν ὁ δὲ ἐξέκλεισεν Ἀρη. ἣδη τειρόμενον, χαλεπὸς δὲ ἐ δεσμὸς ἐδάμα. τλῆ δ' Ἡρη, οτὲ μιν κρατερὸς πάως Ἀμφιτρύώνος
dεξιερὸν κατὰ μαζὸν ὑστάτῳ τριγλάχωι βεβλήκει. τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
395 τλῆ δ' Ἀἴδης ἐν τοῖσι πελώριοι ὑκίν ὑστόν, εὔτε μιν ὁμός ἀνήρ, νῦς Δίως αἰγιόχοιο,

χόα Δ 3.—ἐν κεράμῳ: in (earthenware, i.e.) a jar. The great earthen jars which have been found on the Acropolis at Athens and by Dr. Schlie- 
nmann at Hissarlik, correspond in size to modern casks. Such a one served Diogenes as a chamber (his ‘tub’). 
Cf. χέρανται 581.
388. Cf. 311.—The hiatus is justi- 
fied at the verse-pause. The second 
half-verse may be taken as in appos. 
with the subj. of ἀπόλοιτο.—ἀτος: cf. 
289.
389. μητρινή: sc. of Otus and Ephi- 
altes, who, like the step-mothers of 
the fiction of all times, hated her 
predecessor’s sons.—In the heroic 
times men in general were not ex- 
pected to marry again after the death of 
the first wife.
390. Ἐρμεά: Hermes was well- 
fitted by his cunning for all deeds 
of stealth. Cf. Τ 35, Ω 24.—ἐξέκλεισεν: 
brought out by stealth.
391. τειρόμενον: worn out, exhausted. 
—Sf: the Eng. idiom expects γρή, for 
this clause explains τειρόμενον. —δά-
μα: was overpowering, was weakening.
392. κρατερὸς κτλ.: cf. 'Ἀμφιτρύ-
ώνος νῦς μένος αἰδὲν ἀτείρης 270.—
Heracles is called here the son of 
Amphitryon, but in 396 he is νῦς Δίως. 
So Helen is daughter of Tyndareüs, 
Γ 140, and again Δίως ἐγγεγένετο Γ 190. 
—This story is borrowed from old 
songs about Nestor and Heracles. 
Acc. to one myth, Heracles made 
war on Neleus (Nestor’s father), to 
whose aid Hera and other gods came; 
but, aided by Zeus and Athena, Hera- 
cles overcame all his foes. Cf. ἀγάθοι 
δὲ καὶ σφοί κατὰ δαλμον ἄνθρες ἐγέ-
νοντε. ἐκεὶ ἀντίον | πῶς ἐν τρίβους 
'Ἡρακλῆς σκύταλον τίγαε χερσίν, | 
ἀνίκη ἀμφί Πόλων σταθεῖς ἥρειδε Πεσε- 
δαν | ἥρειδεν τε τὸν ἀγρόφι τῆς τελε-
μίσεων | Φαῖδος, οὐδ' Ἀλκαὶ κκέκτων ἔχε 
ῥάβδον, | βρότεα σάμαθ' ἐκ κατάγει κολά 
ἐς ἀγιᾶν | θησακότων Pind. Οί. ix. 28 ff. 
393. τριγλάχωι: three-barbed. 
Cf. Δ 151, Λ 507.
394. καλ.: belongs to the whole 
thought, and marks the effect of 
βεβλήκει. —ἀνήκεστον (άκος, cf. 402) : 
only here and Ω 217.
395. ἐν τοῖσι: among these, sc. suf-
ferring divinities (388). Cf. ἡπτότε 
κεν τοῖσιν κτέων, . . . ἐν δὲ σὺ τοῖσι 
ἐπείται τεφήσαι χ 216 f.—μῖκον: cf. 
ἐξ βέλους Δ 185, βέλους ὑκίν 106.
396. ὁμός: that same, i.e. Hera- 
cles. This ‘crasis’ only here. § 8.
ἐν πύλῃ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.

αὐτὰρ ὁ βῆς πρὸς δῶμα Διῶς καὶ μακρὸν Ὁλυμπον
κῆρ ἄχεων, ὀδύνησι πεπαρμένος, αὐτὰρ ὠστὸς
400 ὀμω ἐνι στιβαρῷ ἱλήλατο, κῆρε δὲ θυμὸν.

τῷ δ᾽ ἐπὶ Παίην ὀδυνήφατα φάρμακα πάσων
ἡκέσατ᾽ οὐ μὲν γὰρ τῷ καταβντός γε τέτυκτο.

σχέτλος, ὑβρισοργός, δς οὐκ ὀθεὶ αἴσυλα βέζων,
δς τόξοισιν ἑκθεὶς θεοὺς, οἳ Ὁλυμπον ἔχουσιν.

405 σοὶ δ᾽ ἐπὶ τοῦτον ἀνηκε θεά, γλανκώπις Ἀθηνή.

397. ἐν πύλῃ κτλ.: in the gateway, among the dead. This seems to refer to the time when Heracles fetched up the three-headed dog Cerberus for Eurystheus, while Hades, surrounded by the dead, stood in the portal of the nether world and would prevent his passage. But it may refer to the same contest as that in which Hera was wounded. See on 392. — ὀδύνησιν κτλ.: cf. ρ 567, μ᾽ ἀχέσσι γε δάσεις τ 167, αὐτὸν ἐγὼ Μολοσοι δῶν Pind. Pyth. iv. 67.

398. δῶμα Διός, Ὁλυμπον: the former is put first as the more specific.


400. ἱλήλατο: had been driven, was in.

Cf. ἄπειρος 387. — κῆρε κτλ.: cf. Λ 458.


402. ἁράντο: sc. τὸν ἐκ τῷ. — oὐ τι: not at all, by no means. Cf. ὁδών. — Hades might be wounded and hurt, as Aphrodite was; but being a god, he was immortal. Cf. Apollo’s words to Achilles, ὀθοὶ μᾶρομοι εἰμὶ X 13.

403. σχέτλος, ὑβρισοργός: nom. of exclamation, in vexation at Heracles. G. 157 π.; H. 707 b. Cf. ἐπιγιος 406. Such adjective-exclamations are generally followed, as here, by a clause which gives the reason for the exclamation. — οὐκ ὅτε: here followed by a supplementary participle. Cf. the const. of αἰσχύναμαι.

404. ὅ κτλ.: this rel. clause is added without a conj., since it is explanatory, introducing an example of the preceding statement. — ἐκηθές: troubled, wounded. Cf. 400. — Obs. that Heracles’s weapon in Homer is the bow. He is said not to have appeared in literature with a club before Steichorius, — but representations of him so armed are found on very early coins.

νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέως νῦς ὡστὶ μάλιστα δὲναιός, δὲ ἀθανάτουι μάχηται, οὐδὲ τὸ μὲν παῖδες ποτὶ γούνας παππάξουσιν ἐλθοντ' ἐκ πολέμου καὶ αἰώνσις διηντήτος.

410 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἔστω, φραζεύον, μὴ τίς οἱ ἀμείνων σείο μάχηται, μὴ δὴν Ἀγίαλεα περίφρων Ἀδριστοῦ ἐξ υἱῶν γοώσα φίλους οἰκῆσαι ἐγείρῃ,

406. νήπιος: cf. B 38, demenis! qui nimbus . . . simulare.t Verg. Aen. vi. 590 f. For its position in the verse, see § 1 h. — τὸ: refers to the fg. verse. Cf. 665, where τὸ is explained by a following infinitive, Δ 163.


408. πορτ [πρὸς] γοώσαν: at his knees, “gathering about him.” Const. closely with παῖδε. — παππάξουσιν: the Phaeacian princess Nausicaa addresses her father τάπτα φίλε ζ. 57. Cf. τῷ δ' οὖ τι γυνὴ καὶ νήπια τέκνα | οἰκάδε νοστήσαντι παρίσταται μ 42 f. — “His children do not rejoice in his return from the war,” i.e. he does not return. Cf. 150.

409. ἀλθέντα: the force of the neg. covers the partic. as well as the finite verb. The partic., as freq., contains the more important thought. Cf. Thetis's words of her son, τὸν δ' οὖς νηόδημοι αὐτής | οἰκάδε νοστήσαντα ζ 440 f.


411. μη: lest, introduces a warning, an 'object-clause' of φραζεύον. — ἀμείνων σείο [σοῦ]: i.e. some such god as Apollo; cf. 437. Cf. μὴ τίς τοι δάκτω ἰρον ἀμείνων ἄλλος ἄναστῃ σ 334.

412. μη: warns against the consequences if some mightier god should enter the combat. — δὴν: long. Const. with γοώσα. — περίφρων: thrown by the rhythm with 'Ἀδριστοῦ.' — 'Ἀδριστοῦ: for the fem. patronymic, see § 21 i. Cf. also Εὔνυν, 1 557, daughter of Euenus; and Ἀκεανίη (of the Styx) Hesiod Theog. 389. — Diomed's father, Tydeus, acc. to Η 121, married a daughter of Adrastus, king of Argos. Thus Diomed seems to have married his aunt; as Iphidamas married his mother's sister, Δ 226. But perhaps 'Ἀδριστοῦ may be used for 'grand-daughter of Adrastus, as Ajaxi- δῆς, B 860, is applied to Achilles, the grandson of Aeacus. In the latter case, Aegialea would be Diomed's cousin.

413. ἐξ οὖν: const. with ἐγείρῃ. All in the house are roused by her lamentations. — οἰκήσα: need not in Homer be equiv. to οἰκέται in the later sense, but household. Cf. Z 366.
κουρίδιον ποθέουσα πόσων, τὸν ἄριστον Ἀχαίων,
415 ἱθύμη ἄλοχος Διομήδεος ἵπποδάμου.

ἡ ῥα καὶ ἀμφοτέρρησον ἀπ’ ἱχῶ χειρὸς ὑμόργνυν.
ἀλθετο χείρ, ἀδύναν δὲ κατηπισόντο βαρείαι.
αἰ δ’ αὐτ’ εἰσορώσαι Ἀθηναῖε τε καὶ Ἡρη
κερτομίοιες ἐπέεσοι Διὰ Κρονίδην ἐρέθιζον.

420 τοῖς δὲ μύθοις ἦρχε θεά, γλαυκώπις Ἀθηνῆ:
"Ζεύ πάτερ, ἡ ῥά τί μοι κεχολώσει, ὅτι κεν ἐπώ;
ἡ μάλα δή τινα Κύπρις Ἀχαιάδων ἀνείσα
Τρωσίν ἀμα σπέσθαι, τοὺς νῦν ἐκπαγλα φίλησεν,
tῶν τινα καρπέζουσα Ἀχαιάδων ἐνπέπλων

414. τὸν ἄριστον κτλ.: the expression which would be in Aegialea’s
mind, while ποθέουσα,—but also nat-
ural enough, at this juncture, on Di-
one’s lips.

415. Impressive formal designa-
tion (suggested by πόσων 414), in
appos. with Ἀγιάδεα 412.

416. ἀμφοτέρρησον: sc. χειρὶν. G.
139 π.; Ἡ. 621 c.—ἀπό: const. with
ὑμόργνυν. Cf. ἀπομόρφῃ ἄρκρο B 269,
ὑμῷ χείρι ἁπομόρφην Σ 141, ἀπομορφ-
μένῳ κοιλην Ψ 739.—ἰχῶ: acc. of
ἰχόρ 340. It assumes a nom. ἵος.—
χειρός: ablatival gen., from the hand
of Aphrodite.

417. ἀλθετο χείρ: sc. at the mere
touch of Dione.—Obs. the ‘asynde-
ton’ and the ‘chiastic’ relation to
the preceding clause. Cf. Δ 491.

418. αὐτε: on the other hand.—εἰσ-
ορώσατε: cf. Δ 4. These goddesses
had watched the whole scene between
Dione and her daughter.—’Αθηναί
κτλ.: cf. Δ 20.—When Athena re-
turned to Olympus, the poet does not
say. See on 133. Diomed has been
acting independently since 290, but
in accordance with her directions.
Her departure from the battle-field
makes possible the interference of
Ares; cf. 461, 510.

419. κερτομίοιες: cf. Δ 6.—ἐρέθιζον:
teeded, in return for Zeus’s mocking
words, Δ 7-12.—The pl. is used,
though only Athena speaks.

420. τοῖς: dat. of interest. I.e.
Zeus, Athena, and Hera.

421. Ζεύ πάτερ, ἡ ῥά τί: cf. 762, Η
446, Θ 236.—ἡ ῥα κτλ.: cf. Δ 93. ἡ
ῥα is much like Attic ἥρα, but ex-
presses more feeling.—"Will you
be angry," i.e. do not be vexed. Cf.
a 168. Athena does not ask for in-
formation.

422. ἡ μάλα δη: surely now, the truth
really is. Ironical. Cf. ἡ μάλα δὴ
Τρώες μεγαλήτορες, ὅσοι περ ἕφερον,
| αὕτη ἀναστήσαι. Φ 55 f., Achilles’s
words at sight of Lycaon whom he
had sold to Lemnos, but who had re-
turned.—The reference to Aphro-
dite’s relation to Helen is obvious.

423. ἐκταγάλα κτλ.: conceived mighty
love. Cf. Aphrodite’s words to Helen,
μὴ χωσαμένη σε μεθέω (give thee up),
| τῶς (thus) δὲ σ’ ἀπεχθήρω, ὡς νῦν
ἐκταγάλα φίλησα Γ 414 f.

424. τῶν τινα κτλ.: in familiar
conversational style repeats τινα
425 πρὸς χρυσῆς περόνη καταμύξατο χείρα ἀραίην."
δ' ως φάτο, μείδησεν δὲ πατήρ ἄνδρῶν τε θεῶν τε,
καὶ ρα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην.
"οὐ τοι, τέκνων ἐμῶν, δέδοτα πολεμήμα έργα,
ἀλλὰ σὺ γ' ἰμερόεντα μετέρχεο έργα γάμου,
430 ταύτα δ' Ἄρη τ' θοῦ καὶ Ἀθηνή πάντα μελήσει."
δ' ως οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον,
Αἴνεια δ' ἐπόρονσε βοήν ἀγαθὸς Διομήδης,
γυναίκων, τ' οἱ αὐτῶς ὑπείρεσε χεῖρας 'Απόλλων.
ἀλλ' ὅ γ' ἀρ' οὖδὲ θεῶν μέγαν ἄλετο, ἵπτo δ' αἰεὶ

'Ἀκαυδών 422, after the humorous 423. Cf. 79. — κατέρρευσαν: cf. κατέρρευσαν 372. For the form, see § 11 b. — 'Ἀκαυδόν κτλ.: this clause, in appos. with τῶν, heightens the contrast of the hypothetical situation with the truth,—the mighty Diomed with his spear.

425. περόνη: brooch, by which the robe (πέπλος) was fastened at the shoulder and down the side. This is made prominent by the verse-pause.
— "Not by a spear was she wounded, but she scratched her hand on a breastpin!"—ἀραιήν: delicate little. Cf. 337.

426 = O 47. — πατήρ κτλ.: cf. Δ 68.
427. καλεσσάμενος: calling to him.


430. ταύτα: i.e. πολεμήμα έργα. — θοῦ: quick, swift, with reference to readiness for action in war. Cf. 536, 571, θ 216, (Ares) καλὸς τε καὶ ἄρτινος θ 310. — μελήσει: will be a care. Cf. Z 492. "Ares and Athena will see to the war; you need not trouble yourself about that."

The whole scene, 370–430, is intended to afford a relief to the descriptions of conflicts on the battlefield.


431 = 274. — The story returns to Diomed. Cf. 347.

433. γυναίκων: concessive. The clearness of vision which Athena had bestowed (127), enabled Diomed's eyes to penetrate the cloud (345) which concealed Apollo and Aeneas. — δ' διτ. Cf. 331. — ὑπείρεσε χεῖρας: on Δ 249. Cf. 344, where Apollo holds Aeneas in his arms.—In later Greek, ὑπείρεσε or ὑπείρετο would have been used. GMT. 674, 1.

434. άνπα: "as was clear" from his attack on Aeneas under these circumstances.— οὔδὲ: not even. This was not in opposition to the letter of Athena's injunction, 129 f. — ἄξερο: revered.
435 Δίνειαν κτείναι καὶ ἀπὸ κλυτὰ τεύχεα δύσαι.

τρὶς μὲν ἐπειτ' ἐπόρονυς κατακτάμεναι μενεαίνων,
τρὶς δὲ οἱ ἐστυφελεῖς φαενὴν ἀστῖδ' Ἀπόλλων.
ἀλλ' οὖς δὴ τὸ τέταρτον ἐπέσυντο δαίμονι ἰσως,
δεινὰ δ' ὁμοκλῆσας προσέφη ἐκάεργος Ἀπόλλων.

440 "φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖν

ίς' ἔθελε φρονεέων, ἐπεὶ οὐ ποτὲ φύλον ὁμοίον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

ἀς φάτο, Τυδείδης δ' ἀνεχάζεσε τυτθὼν ὁπίσω,
μὴν ἁλενάμενος ἐκατηβόλον Ἀπόλλωνος.

445 Δίνειαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων


— ἱππέα: then, points back to ἑφόρους 432, which is here repeated.

437. τρὶς Σ: for the repetition of τρὶς, see on Δ 415. Cf. τρὶς μὲν ἐν' ἀγκώνοις (projecting corner) βῆ τεύχεα ὑπῆλαλο | Πάτροκλος, τρὶς δ' αὐτὸν ἀτε-
στυφελεῖς ᾿Απόλλων Π 702 f., τρὶς μὲν ἐπειτ' ἑφόρους παῦρας δίος ᾿Αχιλλεύς | ἔχεις χαλκέλης, τρὶς δ' ἥρα τύφε βα-
θείαν Τ 445 f., τρὶς μὲν ἐπειτ' ἑφόρους, ...
... τρὶς δ' ἐνέα φώτας ἑτερίων Π 784 f. — οἱ ἐστυφελεῖς δοτῆς: struck
for him the shield, i.e. struck Dione-
med's shield, in order to thrust him back.

438 = π 705, 786, τ 447; cf. Χ 208.
— τὸ τέταρτον: the preceding τρὶς
has prepared the way for the dem.
τὸ. Cf. B 329. — δαίμον ἵσως: sc. in
his superhuman strength. Cf. T 498,
φ 18. — ἕπεσυντο κτλ.: cf. 469, 884,
φ 227. — ἔπεσυντο: for the form, see
§§ 25 f, 35.
FIFTH BOOK OF THE ILIAD. 105

Περγάμῳ εἰν ἴερῃ, ὃθι οἱ νηὸς γε τέτυκτο.

η τοι τὸν Δητῶ τε καὶ "Αρτεμίς ἱοχέαιρα
ἐν μεγάλῳ ἄδυτῳ ἀκέοντό τε κῦδαμῶν τε.
αὐτάρ ὁ εἰδὼλον τεῦξ ἀργυρότοξος 'Απόλλων
450 αὐτῷ τ’ Αἰνεία ἱκελον καὶ τεῦχεσι τοῖον:
ἀμφὶ δ’ ἄρ’ εἰδώλῳ Τρῶῃς καὶ διὸ 'Αχαίων
δήπον ἅλληλον ἀμφὶ στῆθεσι βοείας,
ἀσπίδας εὑκύκλους λαυμάτι τε πτερόετα.

δὴ τότε θούρων Ἀρης προσηγόθα Φοῖβος 'Απόλλων.

450. αὐτῷ: himself, i.e. in person, as contrasted with τεῦξει in arms. § 1 Ἰἰν.—τοῖον: i.e. Αἰνεία ἱκελον.


452. βοείας (sc. ἀσπίδας): fem. adj. as subst., oxhide shields. This is the general term, with which ἀσπίδας and λαυματί are in partitive apposition. The shields were mainly of leather, though they frequently had an outer layer of bronze. Cf., of the renowned shield of Ajax, Η 220 f., quoted on 619.

453. εὑκύκλους: well-rimmed. Of the parallel rods about the edge. — λαυματί: targes, smaller shields of rough, untanned hide, without layers of bronze. Cf. καὶ γέρρα ἠλαθὼν δασεῖν βοῶν ὑμοβολία Χελ. Ἀρ. iv. 7. 22, (Κίλκις) λαυματα τε εἶχον ἄντ’ ἄσπιδον, ὑμοβολία πεποιημένα Ἡδτ. vii. 91, (Κίλκις) ἀσπίδας δὲ ὑμοβολίας συμμᾶς εἶχον τοῦ 79.—πτερόετα: so called because of the fleeting piece of leather which hung from the targe and afforded some protection to the lower part of the bearer's body and the upper part of his legs.

454–710. The Trojans press forward, aided by Ares. Aeneas returns to the field.

454. δὴ τότε: cf. 136
455 "Ἀρες, Ἀρες βροτολογεῖ, μαυφόνε, τειχεσιπλῆτα,
οὐκ ἃν δὴ τόνδ᾽ άνδρα μάχης ἐρύσαιο μετελθών,
Τυδείδην, ὅς νῦν γε καὶ ἃν Διὸ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὕτασε χείρ' ἐπὶ καρπῷ,
αυτάρ ἐπεϊμ αὐτῷ μοι ἐπέσωστο δαίμονι Ἰσος."
460 ὃς εἰπὼν αὐτός μὲν ἐφέξετο Περγάμῳ ἄκρῃ,
Τρώισα δὲ στῆχας όμος Ἀρης ὠτρυνε μετελθῶν
εἰδόμενος Ἀκάμαντι θοφ, ἥγητορι Θρηκῶν.
νίασι δὲ Πριάμου διοτρεφέεσοι κελευέν·
"ἄ ν νίεσι Πριάμου διοτρεφέοι βασιλῆς,
465 ἐσ τί ἐτι κτείνεσθαι ἐάσετε λαδν Ὁχαωῖς;
ἡ εἰς ὁ κεν ἀμφὶ πύλης ἐνπούητησι μάχωται;
κεῖται ἀνήρ, ὃν τ' Ἰσον ἐτίμωμεν Ἐκτορὶ δίω,
Αἶνειας νῖος μεγαλητορος Ὁχγίσαο."
FIFTH BOOK OF THE ILIAD.

470 ὃς εἰπὼν ἄτρυνε μένος καὶ θυμὸν ἐκάστου.
ἐνθ' αὖ Σαρπιδῶν μᾶλα νείκεσθαι Εκτορα διὸν.
"Εκτόρ, πὴ δὴ τοι μένος οἴχεται, δ' πρὶν ἔχεσκες;
φῆς ποὺ ἀτερ λαῶν πόλιν ἔξεμεν ἢ' ἐπικούρων
οῖος, σὺν γαμβροῦσι κασιγνήτωσί τε σοῖσιν.
475 τῶν νῦν οὔ τιν' ἐγὼ ἰδεῖν ἰδομένι οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσουσι, κύνες ὡς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἱ πέρ τ' ἐπικούροι ἐνεμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μᾶλα τηλόθεν ἦκω.

474. This verse makes ἀτερ λαῶν more definite.—γαμβροῦσι: here, sisters' husbands.
475. Possibly an allusion to the absence of Paris from the conflict.—
tῶν: an adversative δὲ is expected;
its place is taken by νῦν.—ἰδεῖν, νοῆσαι: a Homeric pair. § 1 s.—δύναμαι: for the elision of α, see § 10 a.
476. κύνες δὲ: for the order of words and the 'quantity' of the last
syllable of κύνες, cf. Δ 471, 482.—ἀμφὶ λέοντα: about a lion, around
which men form a circle at a distance but they do not dare attack him. Cf.
ἀμφὶ δὲ τὸν γε (i.e. λέοντα) κύνες τ' ἀνδρεῖ τῆς νοῆς | τολλὰ μᾶλ' ἱππονοι (ἔλουν) ἀποσχοῦν οὔ τ' ἐθάλουσιν | ἀντίλαν ἐθέλησαν . . . δὲ τῶν οὗ τίνι θυμῶν ἐθάλαμα | ἀντίλαν ἐθέλησαν Μενελᾶον
π 65 ff.
477. οἱ περ κτλ.: "who are only allies."—ἐνεμένοι [ἐνεμένοι]: are therein, i.e. in the city, with reference to πόλιν
478. Sarpedon names himself as an example of the disinterested devotion
τηλού γὰρ Λυκίη, Ἑάνθη ἐπὶ διωθεντι·
480 ἐνθ ἄλοχόν τε φίλην ἐλιπον καὶ νήπιον νίον,
καὶ δὲ κτήματα πολλά, τὰ τ᾽ ἐλθεται, ὃς κ᾽ ἐπιδενήσῃ·
ἀλλὰ καὶ ὡς Λυκίους οὐτρύνω καὶ μέμοιν αὐτὸς
ἀνδρι μαχησασθαι· ἀτὰρ οὖ τί μοι ἐνθάδε τοῖν,
οἷον κ᾽ ἦε φέροιεν Ἀχαιοὶ ἦ κεν ἄγοιεν.
485 τūνα δ᾽ ἑστηκας, ἀτὰρ οὖν ἄλλοις κελεύεις
λαοῖσι μενεμεν καὶ ἀμυνόμεναι ὁρεσσῶν·
μὴ πώς, ὡς ἀψίσι λίγον ἀλόντε πανάγρου.

of the allies.—κατοποιος κτλ.: “though only
an ally.” — ἤκω: am come. Only
here and v 325.

479. Cf. B 877.—Suggested by τηλίδευν 478.—τηλού: adv. with ἐστι. Cf. 690, δὴν ἢν Z 131.—ἐξάρρη: the
Lycian Xanthus is not to be con-
founded with the Trojan Xanthus or
Scamander, Z 4.

480 f. The thought makes promi-
nent the sacrifice of personal inter-
ests which Sarpedon had made for
the sake of the Trojans.—ἐνθα: there.—
καὶ [κατά, § 11 δ]: sc. ἐλιπον from
480. Cf. δρυτοῖ δ᾽ Ἀγαμέμνον... ἄν
δ᾽ Ὀδυσσέας (sc. δρυτοῖ) Γ 267 f.—τὰ
tε: “the like of which.”—δὲ κτλ.:
sc. ἢ, whoever has them not. Equiv.
to ὅσι ἑπίδεσται. —The whole second
hemistich means simply “delightful,”
“desirable.”

482. ἀλλὰ καὶ δὲ: “but although
I have nothing to gain here, and
all that is dear to me is far
away,” “though I have no wrongs
to avenge on the Trojans, nor
any fear of them.” Cf. Achilles’s
words, ὁ γὰρ ἐγὼ Τροίων ἐνεκ’ ἐλι-
θον αἰχμητάνων | δεῦρο μαχησόμενος,
ἐτεὶ ὁ τί μοι αὐτοῖς ἔσων· ὁ γὰρ
τὸ πότ᾽ ἐμάς βούς ἱλασαν ὀδὸν μὲν
Ἰτνόου Α 152 ff.

483. ἀνδρὶ: “with my man,” in
single combat.—μαχησάσθαι: incep-
tive aor., enter the fight.—ἀπεὶ κτλ.:
and yet have I here, etc. This repeats
in emphatic form the thought which
had been summed up in καὶ δὲ. Sar-
pedon contrasts his situation with Hec-
tor’s.—τοῖον: of the kind. Sc. ἐστιν.

484. φέροιεν, ἄγοιεν: cf. the fa-
familiar ἄγειν καὶ φέρειν, ferre et
ager e, of things and living booty.

485. The two clauses, in reverse
order, form an exact contrast to 482.
—τῆν [τῷ]: opposed to ἄγων.—
ἕστηκας: with the notion of inactivity.—ἀπεὶ: corrects the foregoing
assertion, only to heighten it by an
οὔδε not even.

486. ἀφεσιν: dat. of interest. Cf.
ἀνωρθάων 779, τοι Α 129.

487. μὴ ποιεις κτλ.: do not become,
etc.—ἀλώτε: dual, of the two par-
ties, Hector and his men; cf. 486.
See on Δ 407. Cf. ἄδειες ἵπποι | ἄξιαν
(breaking) ... λίποι ἄρματ᾽ ἄμακτον
Π 371, since each chariot had two
horses.—πανάγρου (ἀγρα πρέγ): cf.
στεγανύ μίκτον, ὡς μίθε μέγις | μῆτρι
οὖν νεφώ τιν᾽ ὑπερελεύσας Δεσ. Αγ.
345 f.

488. ἄλωρ κτλ.: cf. αὐτοῦ δὲ ἠλώρ
τευχὲ κόνεσιν Α 4, (Σαρπόδωνα) κάλ—
Ανδράσι δυσμενέσσων ἔλωρ καὶ κύρμα γένησθε· ὁι δὲ τάχ’ ἐκπέρσουσ’ ἐν ναιομένην πόλιν ύμην.

490 σοι δὲ χρῆ τάδε πάντα μέλεν νύκτας τε καὶ ἤμαρ, ἀρχοὺς λισσόμενως τηλεκλειτῶν ἐπικούρων νωλεμέως ἐξέμεν, κρατερὴν δὲ ἀποθέσθαι ἐμφύτην.

ὡς φάτο Σαρπεδόνων, δάκε δὲ φρένας Ἐκτορὶ μύθοις. αἰνίκα δ’ εἳ ὀχέων σὺν τεύχεσιν ἀλτὸ χαμάζε, 495 πάλλων δ’ ὀξέα δοῦρε κατὰ στρατὸν ψέκτο πάνη ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοποι ἀινίην. οἰ δ’ ἐλείξθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν· Ἀργεῖοι δ’ ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.

ἀπεί [κατέλητε] Ἀργεῖων ἔλωρ καὶ κύρμα γενέσθαι P 151, γ 271.

489. ἐκπέρσουσ’ : for the fut., after an apprehension expressed by μὴ and the subjv., cf. μὴ ποιος ἵπποι τε τρῶσις . . . χάρμα δὲ τοῖς ἀλλοίων διασταὶ Π 341 f., μὴ μιν κερτομέων (mock), ἐμοὶ δ’ ἄχος ἤσσεται αἰνίων Π 87. — ἀλλομένην κτλ.: cf. N 815. — ψηφίν [ὁμετέρην]: cf. σφόν Δ 302, ἀμόν Z 414. § 24 a, d.

490. τάδε πάντα: cf. Z 441. Esp. what is intimated in 487–489. — νύκτας κτλ.: a freq. verse-close. ‘Night’ is placed before ‘day,’ since the calendar began with sunset, in Greece as among the Hebrews. Cf. ‘And the evening and the morning were the first day,’ Genesis i. 5. — ἤμαρ: the change from pl. to sing. has no special significance.

491. On the comparatively free relations of the allies, cf. Glaucus’s words, τὰς νῦν εἰ τις ἐμοὶ λύκων ἐκστελλεῖσαι ἄνδρῳ, ἱοκαθ οἷον P 154 f. Sarpedon and his Lycians do not seem to have been bound by treaty, nor to be in receipt of regular pay.

492. νωλεμέως ἐχέμεν: “to stand firm.” Const. with λισσόμενως. For the intrans. use of ἔχεμεν, cf. M 433, N 679, Ω 27. — ἀποθέσθαι: parallel to ἔχεμεν. — “Put off rebuke (such as Sarpedon had administered) by brave actions.” — ἐμπύτην: cf. Δ 402.

493. δάκε (δάκαν) φρένας: cf. ὑμοδαχῆς μύθος Θ 185. — Ἐκτορὶ: dat. of interest.


494. Cf. Δ 419.

495. δόξα δοῦρα: the epithet of δοῦρα is always plural. Cf. Γ 18, Δ 43, Η 139, μ 229, χ 125. — δοῦρα: the two spears which the Homeric heroes often carried into battle. — στρατὸν: sc. Τρῶν.

497 = P 343. — cf.: i.e. the Trojans, contained in στρατὸν 495. — ἐλλιξθησαν: turned about, rallied. The passive is simply intrans. here; cf. φόβηθεν 498, χάρῃσαν 514, στρεφθέντε 575. — ἐναντίοι: cf. 12. — ἔστατ [ἔστησαν]: inceptive, as usual. — Ἀχαιῶν: for the gen. after a local adj., see G. 181 ο.; H. 764 f.

498. Cf. Ο 312. — δολλὲς (ἐλῶ): crowded, i.e. in close order. Cf. ἄλημενας 823.
ός δ' ἀνεμος ἀχνας φορεῖ ιερὰς κατ' ἄλως
500 ἀνδρῶν λυκώντων, ὅτε τε ξανθῆ Δημήτηρ
κρύνη ἐπευγομένων ἀνέμων καρπόν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἄχυρμαι· ὅς τὸτ' Ἀχαῖοι
λευκὸν ὑπερθε γένοντο κονισάλω, ὡς ῥα δ' αὐτῶν
ὑπάγαν ἐς πολύχαλκον ἑπέπληγην πόδες ἱππῶν,
505 ἄψ ἐπιμυγμομένων· ὑπὸ δ' ἐστρεφον ἂνιχῆς·
οἱ δὲ μένεσι κειρῶν ἱθὺς φέρον. ἀμφὶ δὲ νύκτα
θύρους Ἀρης ἐκάλυψε μάχη Τρόασσον ἄρηγων,
πάντοις ἐποιχόμενοι, τοῦ δ' ἐκραίανεν ἐφετμᾶς

499. ἄχνας: Attic ἄχνα, cf. ἄχυρμαι. 502. — φορεῖ: frequentative, keeps bearing.—ιερὰς: sc. to Demeter. Flour is called ἀλφίτων ἵππῳ ἀκτὴ Α 631.—ἀλώς (ἀλῶνω): threshing-floor. These were in the open air. For the pl., cf. ἄχος, ἄκωμα, τάξα.

500. ἀνδρῶν: prob. limiting gen. with ἄλως.—λυκώντων: cf. λυκοτέρος ἑρωῦ Ν 590. The threshed grain was tossed into the air by a broad shovel (πτὼν N 588), doubtless against the wind.—ξανθῆ: the epithet seems to be borrowed from the ripened grain. Cf. φοινικάτεσσαν Δάματρα Pind. Ο. v. 94 f., rubicunda Ceres Verg. Georg. i. 287, flavá Ceres ib. 96, where Servius says flavá propter aristarum maturitate. But many of the divinities and heroes had blonde hair.—Δημήτηρ: mentioned also Β 696, Ζ 326, Φ 76, ε 125. She is not an important divinity in Homer.—The goddess is here said to do what men do in her service.

501. ἐπευγομένων κτλ.: i.e. the strong winds blow away the chaff.

502. ὑπολευκαίνονται: grow white below, i.e. on the ground, covered gradually with chaff. In this lies the point of the comparison, cf. λευκὸν γένοντο 503.

503. ὅν: 'acc. of effect' with ἐπέπληγην. See on 361.—δ' αὐτῶν: through themselves, i.e. through their ranks.

504. πολύχαλκον: the vault of heaven was thought of as a metallic firmament. Cf. χαλκεῖν οὐρανὸν ἴκε Ρ 425, σιδήρου οὐρανὸν ἴκε ο 329.—ἐπέπληγην (πάλησι): for the redup., see § 26 f.

505. ἄψ κτλ.: as they (i.e. the horses of the Trojans) mingled again in the fray. Cf. 487.—ἐπό κτλ.: explains the first half-verse.—ἐπό ἐστρεφον: sc. ἑτοὺς.—ἐπιχῆς: sc. Τρῶων.

506. οἱ δὲ: i.e. the Trojan warriors.—μάχης κτλ.: cf. Δ 447, Ζ 502, μένοι δ' ἱθὺς φέρον αὐτῶν Π 602, ἄλλ' ἵθη φέρε χαλκὸν Τ 108.—ἀμφὶ: const. with ἐκάλυψε. Cf. 315, Ζεὺς δ' ἐπὶ νύκτα ὀλυντείσα (stretched) κρατηρῆ ὑδηγη Π 587.

507. μάχη: const. with ἄρηγων. Cf. καὶ τέ με φησι μάχη Τρόασσοι ἄρηγεα Α 621.

508. ἐφετμᾶς (ἐφήμι): cf. 458 f.

509. χρυσωάρον: of golden sword. Cf. Ο 256. Besides bow and quiver,
Apollo wore a sword, like the Homeric heroes. The gleaming gold was borrowed from the sunbeams. —

δοῦλον [ηγάτει]: cf. 455 f. But Ares was busy with this work at 461, and nothing is said there of the departure of Athena as a motive for his action.

510. θυμών ἐγέρα: cf. 496, 517, Ἰ (i.e. Zeus) σφην αἰὲν ἐγέρει μένος μέγα Ο 594. — ὦ [εἰδὲ]: sc. Ἀπόλλων.


512. αὐτός: i.e. Apollo, as contrasted with his instructions to Ares. — μᾶλα πίνον: with reference to the votive offerings and other treasures stored there. An allusion to the wealth of the temple of Apollo at Delphi, is found in 1 404 f. — δότω: on 448.

513. πομάν: for the dat., cf. ἕκτορι 493.

514. μέλισσα: stepped into the midst. Cf. πάρισσα 570, Δ 212. —

χάρησαν: for the aor. pass. as mid., cf. ἔδειξαν 497.

515 = Ἡ 308. — ξών κτλ.: "safe and sound."

516. μετάλλησαν (‘metal’): sc. μίν, about his rescue. — γε μίν: equiv. to μένος, and takes the place of a conjunction. § 2 m. — σε τι: at the close of the verse since, for emphasis, the verb is placed at the head of the clause.


518. Ἐρις κτλ.: cf. Δ 440.

519–539. The Achaeans hold their ground. Achievements of Agamemnon, Aeneas, and Antilochus.

519. τούτω μί: but those. Made definite by Δαναοῖς 520.

520. αὐτοῖ: "without urging." Contrasted with ἄτρυπον at the beginning of the verse.
οὔτε βλαζ Τρώων ὑπεδείξαν οὔτε ἱωκάς,
ἀλλ’ ἐμενον νεφελὴς ἐνκότες, ἂς τε Κρονίων
νημεῖς ἐστησαν ἐπ’ ἀκροτόλουσ ὀρεσσῶν
ἀτρέμας, ὃφρ’ εὐδῆσα μένων Βορέαο καὶ ἀλλῶν
525 ζαχρείων ἀνέμων, οἱ τε νέφεα σκίονται
πνεύμων λυγυρῆθι διασκιδᾶσον ἀέτες·
ὡς Δαναοὶ Τρώας μένων ἐμπεδὸν οὐδὲ φέβοντο.
᾽Ατρέμες δ’ ἂν’ ὄμιλον ἐφοίτα πολλὰ κελεύων·
“ὡς βίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἔτορ ἔλεσθε,
530 ἀλλήλους τ’ αἰδεύσθε κατὰ κρατερὰς ϊσμίνας.
αἰδομένων ἀνδρῶν πλέονες σοὶ ἡ πέφανται,

521. βλαζ: cf. βλαζ ἀνέμων ἀλέεινων
Π 213. — ἱωκάς: onsets.
522. νεφελημόν: clouds often hang
for days about a mountain summit.
The point of comparison is in the
steadfast persistence of clouds and
men.—Κρονίων: as νεφεληγερῆς.
Cf. Δ 30.
523. νημεῖς: in a calm, explained
by ὃφρ’ εὐδῆσα κτλ. below. Temporal
gen. (not freq. in Homer); cf. νυκτός
v 278, ἄοις Θ 525. G. 179. 1; H. 759.
—ἀν’ ἀκροτόλουσ κτλ.: cf. τ 205.
524. ἀτρέμας: motionless. Made
more definite by the following clause.
—εὐδῆσα: cf. (Ζεῦς) κολύσας δ’ ἄνεμον
Μ 281, (ἀνέμων Ζεῦς) ἐκέλευε
καὶ εὐνηθῆναι ἄναρτας ε 384, ‘As
when from mountain-tops the dusky
clouds | Ascending while the north
wind sleeps, Milton, Par. Lost ii. 488 f.
—ἐστησαν, on which this depends, is
‘gnomic,’ and thus syntactically
equiv. to a present.—ἄλκιμον: not
attrib. with ἀνέμων, but the latter is
added in apposition. See on μήτρο
313.
525. ζαχρείων: fiercely driving.—
τί: for the ‘quantity,’ see on Δ 274;

526. ἀνέμων (ἄοις): explanatory
of πνεύμων, and equiv. to πνεύμονες.
Cf. δίκαιον τέρατον καὶ θαυμάσιον
(hunting-spears) ἑντός Θ 626, κήδεων
(griefs) τεράτωμα... μομομένον
ο 399 f., τῆς αὐτῆς ἐνεκ’ ἀγγελίας, ἐρε-
ουσε γυναικι π 334.
527 = O 622. — ἐμπεδὸν: the point
of comparison. Cf. ἀτρέμας 524.
528. Cf. Ι 449.—ἀν’ ὄμιλον: cf.
334; on Δ 209.—ἰφοίτα: cf. 595.—
πολλά: cf. 358; on Δ 229.
529. Cf. Ο 561.—ὡς βίλοι κτλ.: cf.
Ζ 112.—ἀνέρες ἔστε: far better than
ἀνάρεοι ἔστε! — ἐτορ ἑλεσθε: only
here. But cf. ἄλκιμον ἐτορ ἑκόνον
Π 209, ἀλλ’ θέσθ ἐν θυμῷ Ο 561,
ἀλλά μέγαν παιείσθε καὶ ἄλκιμον ἐν
φρεσὶ θυμῷ Τυρταεὺς viii. 17.
530–532 = Ο 582–584. Cf. μῆκος
τινος κατάκεισθε; κόν’ ἄλκιμον ἐπειδ’
θυμῶν, ἀν’ νέοι; οὗτ’ αἰδεύσθ ἀμφίπερ-
κτλονας; Callinus i. 1 f.
531. αἰδομένων κτλ.: partitive gen.,
"of men filled with due sense of
honor."—‘Asyndeton,’ since this
verse supplies a motive for 530.—
φευγόντων δ’ οὔτ’ ἃρ κλέος ὑπενηθεί, οὔτε τις ἀλκή.”

ἡ καὶ ἄκοντισε δοῦρι θοῦσ, βάλε δὲ πρόμον ἄνδρα, Ἀινείω ἔταρχον μεγαθύμου, Δημιώντα

535 Περγασίδην, ὅτε Τρῶες ὅμως Πράμοιο τέκεσσω τίνος, ἐπεὶ θοῦς ἔσκε μετὰ πρώτους μάχεσθαι.

τὸν ρά κατ’ ἀσπίδα δοῦρι βαλὲ κρείων Ἀγαμέμνων.

ἡ δ’ οὔκ ἔγχος ἔχεω, διαπρὸ δὲ εἰσατο χαλκός,

νειαρή δ’ ἐν γαστρὶ διὰ ἱσθῆρος ἔλασσεν.

540 δούρησεν δὲ πεσόν, ἀράβησε δὲ τεύχε' ἔπ’ αὐτῷ.

ἐνθ’ αὐτ’ Ἀινείας Δαναῖών ἔλευ ἄνδρας ἀριστούς,

ὑπὸ Διοκλῆος Κρήθωνα τε Ὅρσιλώκον τε,

τῶν ρὰ πατὴρ μὲν ἑναὶ εὐκτιμενὴ ἐνὶ Φηρῷ

ἀφνεῖδος βίοτοι, γένος δ’ ἦν ἐκ ποταμοῦ

545 Ἀλφείου, ὅς τ’ εὐρ’ ρέει Πυλίων διὰ γαίης,

πεθαναί: (φῶνα): are slain, lie dead.
Cf. δίδετο 387.

532. φευγόντων: from those who flee. Ablativeal gen. of source with ὑπενηθεί.—ἀλκή: strength for defence.
— Cf. § 245.

533. δοῦρι: either acc. or dat. may be used with ἄκοντισε. Cf. Δ 496.—πρόμον: equiv. to πρόμαχον. Const. as attrib. adj. with ἄνδρα. Cf. ἄνδρας στρατηγοι, κτλ.

534. Αἰνεία: for the form, see § 16 c.

535. ὅμως: equiv. to ὅμως. Followed by a ‘dat. of likeness.’


537. ρά: marks this verse as a repetition of 533. On Δ 459.

538 = P 518, 524; cf. Δ 138.—ἀνωτέρω: the preceding hiatus is justified by the Bucolic diaeresis. Cf. 542.

539 = P 519.—νειαρή (νέος;?): for the fem. ending, cf. ιοξείωσα 447.—ἰσθῆρος: on Δ 132.—Πυλίος: sc. Ἀγαμέμνων. Cf. 41.

540. See on Δ 504.

541. ἐνθ’ αὐτέ: cf. 471.

542. These chieftains are not mentioned in the ‘Catalogue of the Ships.’
—Cf. ἐς θηράς δ’ ἱερότο (sc. Τηλέμαχος καὶ Πειστράτων καὶ Πειστράτους) Διοκλῆς τοῦ δῶμα, ὧν Ορσιλώκον, τὸν Ἀλφείος τέκε παῖδα γ’ 488 f.

543. Φηρῆ: the modern Kalamata, at the head of the Messenian Gulf. Called Φηράι in γ’ 488; see § 19 j.

Cf. d i v e s o p u m V e r g . A e n . i . 14. G. 180. 1; H. 763 c.—γένος: acc. of specification; by birth. Cf. 886.

545. Ἀλφείο: in appos. with ποταμοῖο. See on 313. —The well-known river which flows from Arcadia, through Elis, past Olympia.
—εὑρέ: cognate acc. as adv. verb.
δι τέκετ' Ὄρσυλοχον πολέσσο' ἄνδρεσσιν ἀνακτά.
'Ορσυλοχος δ' ἀρ' ἐτυκτε Διοκλῆς μεγάθυμουν,
ἐκ δὲ Διοκλῆς διδυμάνεν παῖδε γενέσθην,
Κρήθων Ὅρσυλοχός τε, μάχης εὖ εἰδοτε πάσης.

550 τῶ μὲν ἄρ’ ἤβησαντε μελαιών ἐπὶ νηῶν
'Ιλιών εἰς ἐὕπωλων ἄμ' Ἀργεῖοισιν ἐπέσθην,
τιμήν Ἀτρέδης Ἀγαμέμνονι καὶ Μενελάῳ
ἀρνυμένω. τῶ δ' αὖθι τέλος θανάτου κάλυψεν.
οὐώ τὸ γε λέοντε δύω ὅρεος κορυφῆσιν

555 ἐτραφέτην ὑπὸ μήτρι βαθείης τάρφεσιν ὕλης.
τῶ μὲν ἄρ' ἀρπάζοντε βοᾶς καὶ ἰφια μῆλα
σταθμοὺς ἀνδρώπων κερατζετον, ὅφρα καὶ αὐτῶ
ἀνδρῶν ἐν παλάμησι κατέκταθεν ὃξι χαλκῷ.

546. τολείςι: τολείς. § 20 f.
— ἀνδρώπων [ἀνδρώπων]: dat. of interest with ἀνακτα, as often with ἄνδρων. Cf. Πυθοδώρου ἄρχωτος Ἀθηναίων Thuc. ii. 2. 6, Δαμοφίλου ἄρχωτος Bourotis Cauer Delectus Ins. Graec. 294.

547. ἄμα: seems to refer to τὸ Διοκλῆς 542.— Διοκλῆς: for a short vowel lengthened before the stem of μέγα (72 times in Homer), cf. 27; see § 41 k, l.

548. διάμανα: cf. διῆμαι.

549. Ὅρσυλοχοι: the Greek grandson of all times was wont to be named for his grandfather. Cf. Cimon, Miltiades, Cimon, Miltiades; Niceratus, Nicias, Niceratus. — μάχης κτλ.: cf. 11.

550. ἤβησαντε: “coming to the vigor of youthful manhood.”

551. ἐὕπωλων: on 102.

552. Cf. Achilles’s words, ἀλλὰ σοι, ἀ μ’ ἀναδέσ, ἡμ’ ἀτιμάθετ, ὅφρα ἀτ χαίρον, τιμήν ἄρνυμεν Μενελάῳ σοι τε, κυνῆπα Α 158 f. — τήμην: retribution, satisfaction, esp. the return of Helen and of the treasures which were carried away by Paris.

553. τὸ 65: repeats the pron. of τῶ μὲν 550, marking the identity of the fate of both.— τίλος θανάτου: a periphrasis for θάνατος. Cf. Γ 300. Distinguish φάνη βιοτοῦ τελευτή Η 104.

554. οἷος κτλ.: “these two like young lions.” τὸ seems to point forward to λέοντε. — κορυφῆσιν: local. Cf. τράφεσιν 555.

555. ἐτραφέτην: intrans., grew up.
— ὑπὸ μήτρι: “under their mother’s protection and care.” — βαθείης κτλ.: cf. ο 606.

556. τῶ μὲν ἄμα: corresponds to the like beginning of 560.

557. σταθμοὺς κτλ.: cf. 138 ff., ἀλα λέοντος ἔχων, δὲ το σταθμοὺς κε- ρατζετον ἦλπητο πρὸς στήθος Π 752 f.
— καὶ αὐτῶ: themselves also, even as the flocks have been destroyed by them.

558. ἐν παλάμησι: “at the hands.” Cf. 564. — κατεκτάθης (κτείνει): gnomic aorist. This is the point of comparison; cf. κατεστήθην 560.
τοῇ τῷ χείρεσθω ὑπ᾽ Ἀινεῖαο δαμέντε
560 καππεσέτην ἐλάτησον ἑοικότες ὕψηλησιν.
τῷ δὲ πεσόντ᾽ ἐλέησεν ἀρηφίλως Μενέλαος,
βῇ δὲ διὰ προμάχων κεκορυθμένοις αἰθοπὶ χαλκῶ,
σεῖων ἐγχείην· τοῦ δ᾽ ὄπρου μένος Ἀρῆς,
τῷ φρονέων, ἵνα χερσὶν ὑπ᾽ Ἀινεῖαο δαμείη.
565 τῷ δ᾽ ἰδεῖν Ἀντίλοχος μεγαθύμου Νέστορος νίος,
βῇ δὲ διὰ προμάχων· περὶ γὰρ δίε τοιμένι λαῶν,
μὴ τι πάθοι, μέγα δὲ σφας ἀποσφῆλει πόνοιο.
τῷ μὲν δὴ χείρας τε καὶ ἐγχεα ὑξόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαώετε μάχεσθαι,

569. τοῦ: as such fearless fighters. Emphatic.—χείρεσθων [χερεῖν] ὑπὸ: on Δ 470.
560. καππεσέτην (πίπτω) : for the 'apocope;' cf. καρπέσεωσα 424.— ἐλάτησον κτλ.: a new comparison is added. § 2 ε. This indicates the stature, and the fall at full length. Cf. Δ 492, ὡς ἀθρ. ἐκεός μελήν (ash-tree) δὲ, ἢ τ᾽ ὀβραος καρφῇ κτλ. N 178 f., ἢπιτε δ᾽, ὡς στε τις δρύς ἄρετεν ἢ ἄρχρωι (white poplar) ἢ πίτυς βλαθρὴ (slender pine), τὴν τ᾽ ὀβροει τῇσεν ὀδράς ἢ ἐκέμων πελάκεσι τὰ 389 ff., ὡς δ᾽ ὀπὸ ἄποικης πατρός ἀος ἐξερήσο ὑμῖν Σ 414, concidit: ut quondam cava concidit aut Erymantho aut Ida in magna radicibus eruta pinus Verg. Aen. v. 448 f.
561. Cf. 610, P 346.— ἀρηφίλως: cf. Δ 150. This epithet is applied 21 times to Μενέλαος, forming a convenient verse-close. § 40 d.
562 = Δ 496.
563. ὡδ.: introduces an explanation. On 505.—τοῦ: const. with μένος.
564. τῷ φρονέων: with this thought, this design. Cf. Ι 493, Ο 608, P 225. —Followed by a final clause, as K 491.—χερσὶν κτλ.: i.e. ὑπὸ χερσὶν Ἀινεῖαο. Cf. 559, χερσὶν ὑπ᾽ Ἀργειαο φθίμενος Θ 350, χερσὶν ὑπ᾽ Ἀιαῖαο θανέωι Ο 289, Τηλεμάχου ὑπὸ χερσὶ 158.
565. Cf. Ν 400, P 663.— Ἀντίλοχος: on Δ 457.
566. περὶ γὰρ κτλ.: always in the same position in the verse.—τοιμήν κτλ.: dat. of the object for which fear is felt. Cf. περὶ γὰρ δίε τοιμήν Ἀχαϊῶν Ι 433, comitique oneri que timento Verg. Aen. ii. 729.
567. μὴ τι πάθοι: "lest something befall him." Euphemism.—μέγα: adv. with ἀποσφῆλειε. —σφάλει: only here.—ἀποσφῆλεια (σφάλω) κτλ.: "lest their toil (their expedition) should be rendered vain by the death of Μενέλαος, on which the Greeks would return." Cf. Δ 170–175.—The personal const. is natural in view of the close connexion of the two clauses of the verse.
568. τῷ: i.e. Μενέλαος and Αενέας.—δὴ: const. with ἐχέτην, marking the situation in which Αντίλοχος found the two.—χείρας: cf. 506.—ἐξορία: cf. 50.
570 Ἀντίλοχος δὲ μᾶλ' ἄγχη παρίστατο ποιμένι λαῶν. Αἴνειας δ' οὗ μεῖνε, θοὸς περ ἐῶν πολεμιστής, ὦς εἶδεν δύο φώτε παρ' ἄλληλοις μένοντε. οἰ δ' ἐπεὶ οὖν ἁκρούς ἐρυσαν μετὰ λαῶν Ἀχαιῶν τὸ μὲν ἄρα δειλῶ βαλέτιν ἐν χεροῖν ἐταίρων, 575 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοις μαχέσθην. ἐθα Πυλαμένεα ἐλέτην ἀτάλαντον Ἀρη, ἄρχον Παφλαγόνων μεγαθύμων ἀσπιστών· τὸν μὲν ἄρ' Ἀτρείδης δουρκλείτος Μενέλαος ἐστεῶτ' ἐγχεῖ νύξῃ, κατὰ κληῖδα νυχήσας· 580 Ἀντίλοχος δὲ Μυδώνα βαλ' ἱνίοχον θεράποντα, ἐσθλὸν Ἀτυμνάδην, ὁ δ' ὑπέστρεφε μώνυχας ἵππους,
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χερμάδιω ἀγκώνα τυχών μέσον· ἐκ δ' ἀρα χειρῶν ἣνια λεύκ' ἐλέφαντι χαμαι πέσον ἐν κονίσσων.

'Αντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἡλάσε κόρσην,

585 αὐτὰρ δ' ἐν ἀσθμαίων ἐνεργεός ἐκπέσε δίφρου κύμβαχος ἐν κονίσσων ἐπὶ βρεχμῷ τε καὶ ὠμοὺς.

δηθὰ μάλι ἐ φτήκει τύχε γάρ ἄμάθου βαθειᾶς,

589 ὃφρ' ἐπί το  πλέξαντε χαμαι βαλὼν ἐν κονίσσων,

tous ἰμάσ' 'Αντίλοχος, μετὰ δὲ στρατὸν ἡλάσ' 'Αχιῶν.

590 τοὺς δ' 'Εκτώρ ἐνοήσε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτούς κεκληγώς· ἀμα δὲ Τρώων εἰποντο φάλαγγες καρπεραῖ· ἥρχε δ' ἀρα σφιν 'Αρης καὶ πότινι 'Ενώα,

ἡ μὲν ἔχουσα κυδομὸν ἀναιδεά δημοτῆτος,

'Αρης δ' ἐν παλάμησι πελώριον ἐγχος ἐνώμα,

but now to have summoned it in order to flee, like Aeneas, 571. But as the charioteer was about turning, he was slain.


583. λαυκὴ ἐλέφαντι: the leather reins were adorned with thin plates of ivory. Cf. Δ 142. — ἐν κονίσσων: a more definite statement of χαμαι. — For the 'dat. of rest' see on 446. Cf. Δ 482.

584. κόρσην [κόρπην]: cf. Δ 502.

585 = N 399 (part of a similar achievement of the same Antilochus); cf. Δ 743.

586. κύμβαχος: pred., "head-foremost." Explained by the second half-verse.

587. ἐστήκα: remained standing. His head and shoulders were fixed in the sand, while his feet leaned against the chariot. — τυχὲ: happened upon, i.e. fell upon. — ἐμάθου: partitive genitive. Aristarchus distinguished ἐμάθος sand of the plain from ἐμάθος sand of the shore.

588. πλίεσαν: striking him with their hoofs, as Antilochus lashed them and drove them away, 589.

589. ήμασ': cf. ἰμᾶς, ἰμάσθην.


590 f. = Δ 343 f. — τοὺς: i.e. Menelaus and Antilochus. — κατὰ στίχας: along the ranks, i.e. as they appeared here and there in the line. — αὐτοὶς: opposed to στρατός which is implied in κατὰ στίχας.

591. κεκληγώς: such perfns. of 'verbs signifying to make a noise' seem 'never to have expressed completed action.' H. 849 b. — ἀμα εἰποντο: cf. 551.


593. ἔχουσα: holding, wielding. — κυδομὸν: tumult. Apparently thought of as a weapon or shield, like the aegis of Zeus. — ἰσαδίκα: on Δ 521.

594. ἐνώμα: a partic. is expected, which should correspond to ἡ μὲν
595 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορός, ἄλλοι ὁπισθεν. τὸν δὲ ἢδ' ῥίχησε βοήν ἀγάθος Διομήδης. ὡς δ' ὅτ' ἀνήρ ἀπάλαμνος, ἰδὼν πολέος πεδίοιο, στήν ἐπ' ῥυκρῷ ποταμῷ ἀλαδε προφέντε, ἀφ' ἀρρη ἀμφύρνετα ἰδὼν, ἀνά τ' ἔδραμ' ὁπίσσω, 600 ὡς τότε Τυδέθης ἀνεχάζετο, εἰπε τ' ἱπῆ.
"ὡς φίλοι, οἷον δὴ θαυμάζομεν Ἑκτόρα διόν αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
τῷ δ' αἰεὶ πάρα ἑς γε θεῶν, ὅς λοιγὸν ἀμύνει·
kai νῦν οἱ πάρα κέων Ἀρης βροτοῦ ἀνδρὶ ἐοικώς. 605 ἄλλα πρὸς Τρῶας τετραμμένοι αἰεὶ ὁπίσσω

ἐχοῦσα 598. For the transition to the finite const., see § 1 a.
— Nothing more is said here about Menelaus and Antilochus, against whom Hector seems to have gone. Cf. 590.
597. ἀπαλαμνός: without device (παλάμην), helpless. Equiv. to ἄμχανος. Pred. after οὔ. — τοῖχοι: cf. Δ 244.
601. οἶσον: neut. cognate acc., with δή, introducing an exclamation of vexation. G. 155; Η. 1001 a. "How we have been wont to admire Hector, and say" etc. Cf. (Ξεῦ πάτερ) οἷον δὴ ἄνδρεσι χαρίζει δόξων Ν 683, (Ἑκτόρ) οἷον δὴ Μενέλαον ὑπέτρεπες Ρ 587, ἄ τότω, οἷον δὴ νῦ θεῶς βροτοῖ αἰτίωνται Α 32.
602 = Π 493, Χ 269. — αἰχμητὴν: on κορωθήν Δ 457. The spearman is tacitly contrasted with the Bowman, who required less strength, courage, and presence of mind.
603. Cf. Τ 98. — δὲ: adversative. "But he well may be fearless since at least one (εἶς γε)" etc. Cf. Δ 129, 390, ἄ Ἀχιλεί, περὶ μὲν κρατείς . . . αἰεὶ γὰρ τοῖς ἀμίνουσιν θεῶν ἄτολοι Φ 214. f. — πάρα: πάρεστι. § 37 c a.
604. καὶ νῦν: on Δ 12. — καθος: equiv. to ἐκεῖ there. Cf. δὲς 175, Γ 391. — ὄμως: Area had assumed the form of Acamas, cf. 462; but Diomed had received from Athena the power to distinguish the gods.
605. πρὸς Τρῶας κτλ.: "retreat, but keep your face toward the foe," that the Achaeans might not seem to flee. Cf. ἐπὶ πόλα ἄνεχάραων Χεν. Ἀν.
eikete, μηδε θεοις μενεανέμεν ιφι μάχεσθαι."

δης ἄρ' ἔφη, Τρώης δὲ μάλα σχεδὸν ἦλθον αὐτῶν. ἔνθ᾽ Ἔκτωρ δύο φῶτο κατεκτανεν εἰδότες χάρμης, εἰν ἐνί δίφρω ἔοντε, Μενέσθην Ἀγχίαλων τε.

610 τῶ δὲ πεσόντ᾽ ἐλέγησε μέγας Τελαμώνιος Αἴας.

ςτὴ δὲ μάλ' ἔγγυς ἰδον καὶ ἀκόντισε δοῦρο φαενῇ, καὶ βάλειν "Ἀμφιον Ξέλαγον νίον, ὅς π' ἐνὶ Παυσέῳ

ναῖ τολυκτήμων τολυκτήμως ἄλλα καὶ μοῦρα

ἡγ' ἐπικουρήσοντα μετὰ Πραμών τε καὶ νῖας.

615 τὸν ῥα κατὰ ξωστῆρα βάλειν Τελαμώνιος Αἴας,

νειάρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἐγχοσ, δούπῃσεν δὲ πεσόν. ὃ δ' ἐπέδραμε φαῖδομοι Αἴας

τεύχεα συλήσων. Τρώης δ' ἐπὶ δούρατ' ἔχευαν

ὀξέα παμφανώντα· σάκος δ' ἀνεδέξατο πολλά.

v. 2. 32. Contrasted with προσπονδῇν ἐφοβόσκοντο Π 304; cf. 700 f.

606. μεμεινάμεν· inf. as imperative.

607. αὐτῶν· i.e. Ἀχαιῶν.

608. οἴδατε· without the usual pre-

fixed εἰ. Cf. δῶ κόσμε εἰδότες θηρία Κ

380, εἰδόσ τυμχάνῃς Ψ 665. For the

fg. gen., cf. also 549.

609. Cf. 160. — Μανεθῆναι κτλ.: only here.

610. τῶ δὲ κτλ.: cf. 561. — μέγας

κτλ.: cf. Μ 364, Ν 321, Π 409, etc.

611 = Δ 406.

612. Ἀμφιον: to be distinguished

from his 'homonymous' countryman,

B 880. — σοῦ: for the short penult.

cf. Δ 478. — Παυσέ: near Lampsacus.

Cf. τραπόμενος πρὸς τὰς ἐν Ἑλλησπόντῳ

τῶν ἐλέον ἄδρασον, ἔλεος δ' Ἀθυμένοι

το καὶ Περκάτων καὶ Ἀδμήσιον καὶ

Παιόν Ηδτ. v. 117. The form is Ἀμφίος in B 828.

613. τολυκτήμων· rich in flocks

and herds. — For the lack of conjunc-
tion, cf. 194, 295, 639, Α 99. § 1 o.

— τολυκτήμως: rich in fields of grain.

Cf. ἄληχος Ι 125, βαδυλήτων Ι 550. —

μοῖρα: "his fate," which was recog-

nized after the event. Cf. 83, 629, Α 617, T 87, Φ 88.

614. ἤγγει: cf. κῆρες γὰρ ἔγγον μέλαι-

νος βανότιοι Β 834. — μετά: "to."

615. Cf. Π 578. — ξωστῆρα: on

Δ 132.


617. δούπησεν κτλ.: cf. 540.

618. τεύχεα κτλ.: cf. Ζ 70 f., Ο 683.

— ἐπὶ ἔχεαν: showered upon. On

ἰεχάωπ 53. Cf. telorum effun-
dere contra omne genus Teu-

crī Verg. Aen. ix. 509 f.

619. σάκος: this renowned shield

of Ajax (from which his son was

named Ἐφρυσκής) is described Η

219 ff.: Αἴας δ' ἐγγόνων ἥλθε, φέρον

σάκος ἥτον πόρυον, ἧν ἀλανω, ἑπτα-

βοιόν, δ' οἱ Τυχεῖοι καὶ τεύκον, | σκυ-

τοτόμοιν (workers in leather) δ' ἀριστος
620 αὐτὰρ ὁ λάξ προσβάς ἐκ νεκροῦ χάλκεον ἕγχος ἐστάσατ'· οὐδ' ἄρ' ἐτ' ἄλλα δυνήσατο τεῦχεα καλὰ ὁμοὶον ἀφελέσθαι· ἐπείγετο γὰρ βελέσσων.
δεύτε δ' ὑ' ἀμφίβασων κρατηρὸν Τρῶν ἀγερώχων, οἱ πολλοὶ τε καὶ ἑσθολὶ ἐφέστασαν ἕγχε' ἔχοντες,
625 οἱ ε μέγαν περ ἔοντα καὶ ᾨθιμον καὶ ἄγανων ὄσαν ἀπὸ σφεῖν· ὁ δὲ χασσάμενος πελεμίχθη.
δ' ὡς οἱ μὲν πονέοντο κατὰ κρατηρὸν ὕμων·
Τληπόλεμον δ' Ἦρακλείδην ἦν τε μέγαν τε ἄρσεν ἐπ' ἀντιθέω χαρπηδὸν μοῖρα κραταίῃ·
630 οἱ δ' ὅτε δὴ σχεδὸν ᾧσαν ἐπ' ἀλλήλοισιν ἵοντες,
νῦν θ' νιώνος τε Διὸς νεφεληγερέταιο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·

"Τλη πεί, οἰκαλα ναλων· ὃς ἐποληθεν σάκεσαι αἴδων ιππάβουσιν | ταῖρων (ταρτεροφόδων (well-fed) εἶναι δ' ὄγδοον ἵλατε χαλκὸν.
621 f. = N 510 f.; cf. Δ 530 ff. — ἄλλα: τεῦχεα follows, after the verse-pause, in apposition. Cf. 709 f., ἔτοθεν (apart from) ἄλλων | μηνηθρον α 132 f., ἐνθα περ ἄλλα | ἕγχε' ὁθονθόθος ἵστατο α 128 f.
623. δ' γε: emphatic repetition of the subj.; "he feared—he did!" Cf. Α 97, α 4, multum ille et terris iactatus et alto Verg. Aen. i. 3. — ἀμφίβασιν ἃρρων (sc. νεκροῦ): equiv. to τοὺς ἀμφίβασιντας ἃρρων. Cf. 299, Δ 532, (Ἀκδας) ἀμφί κατηγήθησε βεβάς Π 477. Ajax feared the vigorous action of the Trojans in defense of the fallen warrior. — ἀγερώχων: "brave in battle."
624. ἔχοντες: "with outstretched spears." Cf. Δ 533. — This verse is half-parenthetical, serving as another adj. to Τρῶν 623. The rel. clause of 625 carries further the principal action.
625 f. = Δ 534 f.
627—678. Tlepolemus slain by Sarpedon. Seven Lycians slain by Odysseus.
627 = 84. 628 = B 653.
629. ἔρεν ἤτι: cf. 765. — ἤτι: upon, against. — μοίρα κτλ.: on 613. 630 = 14, 850, etc.
631. νιώνος: i.e. Heracles's son Tlepolemus.
632. Cf. 276, N 306, π 490, ρ 74. — τὸν: i.e. Sarpedon. — καλ: also. Not found directly after the formula, 630; cf. Z 122, T 177, etc. — τρος ἔστε: for the two accs., τὸν and μῦθον, cf. 329, 689.
"Σαρπίδων, Δυκίων βουληφόρε, τίς τοι ἀνάγκη πτώσεως ἐνθάδε ἐντι μάχης ἀδαίμονι φωτί; 635 ψευδόμενοι δὲ σε φασὶ Διὸς γόνον αἰγύωχοι εἶναι, ἐπεὶ πολλῶν κείων ἐπιδεέεαι ἄνδρῶν, οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἄνθρωπων ἀλλ' οὗν τινά φασὶ βίην Ἡρακλείην εἶναι, ἐμὸν πατέρα θρασυμέμονα θυμολέοντα, 640 ὡς ποτὲ δεῦρ' ἔλθων ἔνεχ' ἱππον Λαομέδων ἐξ οἷς σὺν ηὐσὶ καὶ ἄνδράς τι παυροτέρους Ἐλιών ἐξαλάταξε πόλιν, χήρωσε δ' ἀγνᾶς. σοὶ δὲ κακὸς μὲν θυμός, ἀποφθεύθουσι δὲ λαοὶ.

633 f. "Why should you come here to play the coward?" — ἄντι: thrown with ἐνθάδε by the rhythm of the verse. "Now that you are here in the Troad." Cf. ἀλλοῦ ἐκ Δυκίων 645. — This participial clause stands in an adversative relation to the principal thought, since 'coming to Troy' is equiv. to 'coming to fight'; while μάχης κτλ. is pred. with πτώσεως. — ἀδαίμον: const. with τοι above.


636. ἄντι: refers to ψευδόμενοι. — πολλῶν [πολὺ]: adv. acc.,—originally of 'extent of space.' Cf. Z 479. — ἀνθρῶπος: ablativeal gen. after a verb of 'want.'


638. ἀλάρ: marks the contrast to Sarpedon. — οἶνον των: explanation of admiration. Cf. 601, ἀλλ’ οἶνον τοῦ ἐρείπε δ 242, Λ 519. — "But what a man was Heracles!" — οἶνον: masc. in spite of the fem. βιην. § 2 s. — βιην κτλ.: on Δ 339.


640. ἔνεργ' ἱππον: Laomedon had promised to Heracles the horses which Zeus had given to Tros (265 ff.), as a reward for the rescue of his daughter Hesione from a sea-monster. Heracles slew the monster, and, when the king failed to make good his word, sacked Troy. Then he gave Hesione as a γέρα to his comrade Telamon, to whom she bore Teucer (Ζ 31). Cf. 648 ff., T 145 ff.

641. οἶς: only. — παυροτέρους: sc. than Sarpedon.


οὐδὲ τι σε Τράκουσιν οἴομαι ἀλκαρ ἐπεσθαυ
645 ἔλθοντ’ ἐκ Λυκίας, οὐδ’ εἰ μᾶλα καρτερός ἠστὶ,
ἀλλ’ ὑπ’ ἔμοι δημηθέντα πῦλας Ἀίδαο περήσεων.”
τὸν δ’ αὐτὶ Σαρπιθῶν Λυκίων ἄγος ἀντίον ἡμᾶς.
“Τληπόλεμο, ἡ τοι κεῖνος ἀπώλεσεν Ἰλιον ἵρην
ἀνέρος ἀφράδισσων ἀγανοῦ Δαμαμέδων,
650 ὅς ρά μῦν εὖ ἔρξαντα κακῷ ἡμίπαπε μύθω,
οὐδ’ ἄπεδωχ’ ἵππους, δῦν εἰνεκα τηλόθεν ἡλθεν.
σοι δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κήρα μελαναν
ἐξ ἐμέθεν τεῦξεσθαι, ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα
ἐυχὸς ἐμοὶ δόσειν, ψυχὴν δ’ Ἀδί κλυτοπώλω.”

644. οὔδ’ τι: and not at all, nor by any means.—σε: const. closely with ἔλθοντ’ ἐκ Λυκίας. “Thy coming from Lycia.”

645. εἰ μᾶλα κτλ.: cf. Α 178. Physical strength alone could not compensate for the lack of courage.

646. Cf. δῶνι δόμον Ἀιδεσ ἐλας Γ 322, θάπτε με ὑπὶ τάχητα πῦλας Ἀδαία περήσον Σ 71, ἕχρος γὰρ μοι κείνος ὑμῖν Ἀθαν πῦλας Ι 312. Hades was preeminently the ‘gate-keeper’ (πυλάρτης); cf. Θ 367.

647. Cf. 217.

648. καίνος: i.e. Heracles.


650. εὐ̇ ερξάντα: concessive.—κακῷ: harsh, offensive. Cf. ἀλλὰ κακὸς ἀρέι; Α 25.—ἡμίπαπε κτλ.: cf. Β 245, Γ 427, ν 17, 303. Laomedon scolded when he was reminded of his promise to give the horses.—ἡμίπαπε (ἡμίπαπ): for the redup., see § 25 k.

651. οὔδ’ ἐπεσθαυ: nor did he give as was due. The ἐπεσθαυ implies a debt, an obligation. Thus ἀπαγγέλλω is carry a message where it belongs; ἀποφέρω is deliver as required. Cf. reëddo, reporto.—The following half-verse strengthens the idea of indebtedness, since τηλόθεν emphasizes the trouble taken by Heracles to perform the service for Laomedon. Cf. 478.

652–654 = Δ 443–445.—Reply to 643 ff.—σοι ἐδ’: in contrast to κεῖνος 648,—though with a reference to σοι 643.—ἐγὼ φήμη: refers to οἴομαι 644, and asserts more strenuously than that.—Obs. the repetition and prominence of ἔγὼ, ἔμεθεν [ἔμοι], ἐμῷ, ἐμοί. See on 812.—ἐνθάδε: “here, before Troy.”

653. τεῦξεσθαι: will befall, “will be thine.” Const. with σοι.—ὑπὸ σουπλ.: cf. Δ 479.—δαμείνα: const. with σέ, implied in σοι, as subj. of ἡμέθεν. For the form, cf. δημηθέντα 646. § 33 f.

655 ὦς φάτο Σαρπηνδῶν, ὃ δ' ἀνέσχετο μείλινων ἔγχος
Τηθόλεμος· καὶ τῶν μὲν ἄμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἦξαν· ὃ μὲν βάλεν αὐχένα μέσον
Σαρπηνδῶν, αἰχμῆ δὲ διαμπερὲς ἦλθ’ ἀλεγενή,
tὸν δὲ κατ’ ὀφθαλμῶν ἐρεβενην νῦς ἐκάλυψεν.

660 Τηθόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχει μακρὸ
βεβλήκεν, αἰχμῆ δὲ διέσσυτο μαμώωσα,
οὐστέω ἐγχριμφθείσα, πατήρ δ’ ἔτι λουγὸν ἄμμινεν.
oἱ μὲν ἄρ’ ἀντίθεον Σαρπηνδόνα διὸι ἐταῖροι
ἐξέφερον πολέμου. βάρυνε δὲ μιν δόρυ μακρὸ
665 ἐλκόμενον· τὸ μὲν οὗ τις ἐπεφράσατ’ οὐδὲ νόησεν,
μηροῦ ἐξερύσαι δόρυ μείλινων, ὃφρ’ ἐπιβαῖνη,

should be represented with a chariot
(hardly one in which he might convey
the dead), has not been clearly
made out.

656. τῶν μὲν: Sarpedon, too, had
raised his lance at the last threatening
words.—ἄμαρτῇ: at the same
time.

657. ἦξαν (ἀλῶν): pl. verb with
neut. subj., as freq.—ὁ μὲν: for the
asyn denton, cf. Δ 491.

658. Δαυμπέρας (διά, ἀνὴρ, περδῶ):
cf. 284. —ἡλθε: for the personifica-
tion in this, in ἦξαν, and in 661, see
on Δ 125.—ἀλεγανὴ: painful, i.e.
pain-causing; cf. δακρυέρα 737. Only
here as epithet of αἰχμῆ. Cf. πικρὸς
99.

659 = N 580, X 466.—κατ’ ὀφθαλ-
μῶν: down over the eyes. Cf. 696.—
νῦς κτλ.: on Δ 461.

660. ἄρα: seems to mark a transi-
tion.

661. βεβλήκεν: on 696, Δ 492. For
the final ν, cf. Δ 301.—διέσσυτο (δι-
σεῖν): rushed through, sc. μηροῦ.—
For the form, cf. ἔστερνυν ἐκτῆσις. —μα-
μώωσα: eagerly. Cf. Ο 542.

662. ὠστὺς κτλ.: drawing near to
the bone, i.e. grazing it, and not
checked by it. —πατήρ: i.e. Zeus.
Cf. 635, Z 198 f. Sarpedon is the
only warrior before Troy who is
Zeus’s own son. The later genera-
tions of men were further removed
from the gods.—ὥτε: still, now as be-
fore. Sarpedon was to fall four days
later, slain by Patroclus. Cf. Π 502 ff.
—For a similar intimation of the

663 = 692.—μὲν: correl. with δὲ
668.—ἄρα: so, as a result of the
preceding act.

665. ἐλκόμενον: dragging after him.
Const. with δόρυ.—τὸ μὲν: while this.
Explained by the frg. inf. ἔχερων. Cf.
τὸ 664, τὸ γὰρ μὲν μὴνετα Ζεὺς, | μη-
κακομένης σέλας (blaze) ὀφθαλμῶν ἐδέ-
σει Ο 599 f., τὸ μὲν οὐ ποτὲ ἐκπετο
ὕμῳ | τεθάμενος Π 404 f.—ἐπεφρά-
σατο (ἐπιφράζω) κτλ.: noticed and
thought of. Synonymous. § 1 s. Cf.
Θ 94, 533.

666. ἔχερων: this is not done
until 694.—ὄφρ’ ἐπιβαῖνη: “that he
might get upon his feet,” sc. to walk,
σπευδώντων· τούν γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ᾽ ἐτέρωθεν ἐνυκήμιδε 'Αχαίοι
ἐξέφερον πολέμου· νόησε δὲ δίος Ὄδυσσεὺς

670 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλοι ἢτορ·
μερεμηρίζε δ᾽ ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ἡ δ᾽ ἡ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλουτο.

οὐδ` ἀρ᾽ Ὄδυσσηι μεγαλήτορι μόρσυμον ἦν

675 ὕθημον Δίως νῦν ἀποκτάμεν ὄξει χαλκῷ·

τῷ ὡς κατὰ πληθὺν Λυκίων τράπε θυμὸν 'Αθήνη.

ἐπὴ δ᾽ ἡ γε Κοίρανον εἰλεὶν Ἀλάστορά τε Χρόμιον τε

instead of being carried. Cf. οἴδε τῇ

667. σπευδώνων: "since they were

In later Greek this

were in eager haste." In later Greek this

would be construed as gen. abs., but

here (as the const. of the gen. abs. is

not fully developed in Homer, § 3,

c.f) it is prob. equiv. to Attic τῶν

σπευδώνων, partitive gen. with οὐ
tis

666.—τόνον: cf. 617.—ἀμφιέποντες:

busy about him. Sarpedon's comrades

were obliged to shield him and them-

selves from attack, while carrying

him from the field.

669. νόσησε: sc. that Sarpedon was

borne from the conflict.

670. τλήμονα: daring. Cf. ἢθελε

δ᾽ τλήμων Ὅδυσσεὺς καταδύσα δμόλον

Τρόών· αἰεὶ γὰρ οἱ ἐνὶ φρέσὶ θυμὸς

ἔπολαμα K 231 f., ἀλλ᾽ οίον τὸς ἔρεξε καὶ

ἐτιθή καρπέρδος ἀνήρ (i.e. Ὅδυσσευς) δ

242. A freq. epithet of Odysseus is

πολύτλας.—μαίμησε: raged, sc. with

eagerness to display his courage. Cf.

μαμύσωτα 561.

671 = δ 117, ω 236; cf. A 193, Θ 169,

v 10.

672. προτέρω: further. Cf. Δ 507.

—ἐργοῦσαν: cf. ὅβησαν 617. For

the γ, see § 12 j.

673. Cf. K 506.—δ γε: cf. 623.—

τῶν πλεόνων: of the greater number, of

the mass. Cf. the later οἱ πολλοὶ.

The dem. τῶν marks the contrast with

the leaders; cf. οἱ πλέονες κακίους β

277.—The gen. depends on ἀπὸ ἔλουσ.

Cf. 691.—Cf. πληθὺν Λυκίων 676,

(ἐκτεταὶ, μούσαι, οἱ τινες ἡγεμόνες Δα-

ναῶν ἤσαν,) πληθὺν οὐκ ἂν ἐγὼ μυθησο-

μαι B 488, Δ 306.—Δυκίων: partitive

gen. with τῶν πλεόνων. Cf. 679.

674. οὐδ᾽ ἠρά: but, as it seems, it

was not, etc. This prepares the way

for 676.—οὐδ᾽ Ὅδυση: sc. but to


676. πληθὺν: on 673.—θυμὸν: sc.

'Οδυσσῆος.

677. Six out of these seven Lycians

have good Greek names.—Κοίρανον:

a 'homonym' is esquire of Meriones,

P 611.—αἰλει: cf. Δ 457.—'Αλά-

στόρα κτλ.: cf. Δ 295.—Obs. the

'polysyndeton' with τέ. —Cf. quid Lyci

referam Sarpedonis ag-

mina ferro | devastata meo! cum

multo sanguine fudi | Coeranoni Iphitid en et Alas
"Alkandron θ' Alion te Nymphon te Proutanw te. kaì νύ κ' eti pleonas Lukiwv kтанε δios 'Odissseus,
ei μη ἄρ' ἐξυ νόστε μέγας κορυθαίολος 'Ektoρ.
βη δ' διὰ προμάχων τεκτονικένων αἴθοπι χαλκῷ
δείμα φέρων Δαναοίν. χάρη δ' āρα οἱ προσιότι
Σαρτηδῶν Διὸς νίς, ἔτοι δ' ὀλοφυδῶν ἔστετο.
"Πριαμίδη, μη δή με ἔλωρ Δαναοίων ἐάσης
685 κείσθαι, ἀλλ' ἐπάμμυνον. ἔπειτα με καὶ λίποι αἰών
ἐν πόλει ὑμετέρη, ἔπει οὐκ ἄρ' ἐμελλένν ἐγώ γε
νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν

78. Sarpedon is ready even to
die, if it but be among friends.—
καὶ θαβι: not a description of the
present situation, since Sarpedon
was in the arms of his friends, but rather
an expression of anxious foreboding
in contrast with happy escape.—
ἔστη: after that, refers to ἐσμύννον.
—καὶ: even, with concessive optative.
Cf. ἐν δὲ φεὶς (light) καὶ ὀλασσών
P 647, ἰδοντα δὲ καὶ λίποι αἰών (life) | κτῆνιν ἐμὴν ἡ 224 f.—Sarpedon expected
to die of his wound. Cf. ἄρα
686.
686. ἐν πόλει κτλ.: "though in a
foreign land," "far from home." The
contrast is in 687.—οὐκ ἄρα κτλ.: 
Ἰ was not fated, as I see. Cf. οὐδ' ἄρ' ἐμελλόν πελεσίν X 356, Achilles's words
ἀυτίκα τεθναίνην, ἐπεὶ οὐκ ἄρ' ἐμελλόν ἐταίρη
ἐπικόμιν Σ 98 f., τὰ φραγέων' ἀνάθυμον ὅ ὅν τελέσθαι ἐμελλόν
Β 36.

687. Cf. B 158, Δ 180.—νοστήσας:
const. with ἐφφανέσθαι. Cf. οὐκ εἰς ἀποδέστησεν ἐφφανείσθαι γυναίκας ν 44.
—οἰκοῦνε: explained by the second
'hemistic.'

\(A.4\).—"Let me not fall into the
hands of the Greeks."

785. Sarpedon is ready even to
die, if it but be among friends. —
καὶ θαβι: not a description of the
present situation, since Sarpedon
was in the arms of his friends, but rather
an expression of anxious foreboding
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Β 36.
ἐφρανεῖν τιν άλοχον τε φίλην καὶ νηπίων νίον."

ἀς φάτο, τὸν ἔν οὐ τι προσέφη κορυθαίολος "Εκτωρ, ἀλλὰ παρήμευν λελημένοις, ὅφρα τάχιστα ἑσαυτ’ Ἀργείους, πολέων δ’ ἀπὸ θυμῶν ἔλοιπο.

οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα διοί ἑταῖροι ἑσαν ὑπ’ αἰγιόχουο Δίος περικαλλὲς φηγῷ· ἐκ δ’ ἀρα οἱ μηροῦ δόρυ μείλων ὅσε θύραξε ἱψήμος Πελάγων, ὃς οἱ φίλοι ἦσαν ἑταῖροι· τὸν δ’ ἐλιπε σὺξῆ, κατὰ δ’ ὀφθαλμῶν κέχυτ’ ἀχλύς.

ἄντις δ’ ἀμπνύνθη, περὶ δὲ πνοῆ Βορέαο ζώγρει ἐπιτυπείουσα κακῶς κεκαφηνότα θυμόν.

'Αργείου δ’ ὑπ’ 'Ἀρη καὶ 'Εκτορι χαλκοκωρυστή

689 = Z 342; cf. Λ 511.—τὸν, τί: for the two accs. (direct obj. and cognate acc.), cf. 632.

692 = 663.
693. ἀδίαν: seated. Cf. Δ 392.—φηγῆς: this oak (with edible acorns) or chestnut stood near the city, and not far from the Scaean Gate. It was tall and beautiful, and formed a prominent landmark. Cf. Z 237, Η 22, 60, I 354, Λ 170, Φ 549 (?).
694. ἐκ μηροῦ: forth from his thigh. Const. with ἵσσε θύραξε. The spear-point had passed through the leg, and a violent wrench was needed to extract it by a single pull, which would cause less protracted suffering.—θύραξε: has entirely lost its original meaning.
695. Πελάγων: a ‘homonym’ is found among the comrades of Nestor, Δ 296; cf. 677.
697. ἀμπνύνθη: from ἀμφύνεια.—περ.: adv. with ἐπιτυπείουσα (πνεῦ, § 29 i., cf. πνοῆ).—δὲ: introduces the cause of ἀμπνύνθη.
698. ζώγρει (ζωῆ, ἄγείρω): revived. To be distinguished from ζώρει (ζωῆς, ἄγρεω) take captive, Z 46.—θυμὸν: obj. of κεκαφηνότα, which is const. with (Σαρπηθόνα) the obj. of ζώγρει. Cf. μὴ με... δαμάσῃ κεκαφηνότα θυμῶν ε 487 f., X 467 (quoted on 696). Contrast (ἡ δ’ ἐπει οὖν ἄμπνυντο) καὶ ἐς φρένα θυμῶς ἄγείρθη X 475.
699. Return from the description of the single combats to that of the general battle. The Greeks slowly retreat, as Diomed had directed, 605 f. —ὑπ’ Ἀρη: under the might of Ares, i.e. before Ares.
700 οὐτὲ ποτὲ προτρέποντο μελαινάων ἐπὶ νηθῶν
οὐτὲ ποτ' ἀντεφέροντο μάχη, ἀλλ' αἰὲν ὅπισσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τράωσιον Ἀρης.
ἐνθα τινὰ πρῶτον, τίνα δ' ὑστατον ἐξεναρίζαν
'Εκτωρ τε Πριάμου πάις καὶ χάλκεος Ἀρης;
705 ἀντίθεουν Τευθρανί', ἔπε δὲ πλήξιππον Ὀρέστην,
Τρῆχον τ' αἰχμητὴν Λατώλιον Οἰνόμαον τε,
Οἰνοπίδην θ' Ἐλευον καὶ Ὀρέσβιον αἰολομίτην,
ος ὅ ἐν 'Τλη ναίεσκε μέγα πλούτου μεμηλώς,
λίμνῃ κεκλιμένος Κηφισίδει· πάρ δὲ οἱ άλλοι

700. προτρέποντο: cf. 605, terga
dantes ruebant.—For the vowel
remaining short before τρ, see § 41,
i β.—ἐπὶ: toward. Cf. πέτονται ὑπ'
'Οικενοῦ ροδάν Γ β.

701. ἀντεφέροντο: sc. Τράωσι, or,
more definitely, "Ἀρηῖ καὶ "Εκτορῖ. Cf.
ἀργαλέος γὰρ Ολύμπιοι ἀντιφέρεσθαι
Α 589.—The rhyme between the first
'hemistichs' of 700 f. is doubtless
accidental. On 440; § 2 a. —μάχη:

702. ὅ ἐν ιτύθοντο κτλ.: sc. from
Diomed, who had the gift to discern.
Cf. 'Ὅδουνα μετὰ Τράωσον' ἀναφηνα
δ 254.—For the omission of the
partic. δότα, cf. μάλα γὰρ σ' ὄρῳ καλῶν
te μέγαν τε a 301.

703 = Δ 299, Π 692; cf. Θ 273.—
ἐνθα κτλ.: indicates the large
number of slain who are included between
the two extremes (πρῶτον, δυστατον).
Cf. τι πρῶτον τοι ἐπιετα, τί δ' ὑστατον
καταλέει; i 14, quem telo pri-
mum, quem postremum, as-
xii. 664 f. For the question as intro-
ductory to a narration, cf. also τις τ' ἄρ
σφεν θεών ἐρείδι εὐνεκῆς μάκεσθαι; A 8.

704. χάλκεος: bronze, with refer-
ence to his arms; cf. 859, 866, H 146,
π 548. Cf. (Ἰωνᾶς τε καὶ Κάρας) ἐκ-
βάντας δὲ ἐς γῆν καὶ ὅπλαθεντας
χαλκῆ, ἀγγίλλει τῶν τις Ἀλεξιᾶων ἔσ
τὰ ἔλεο ἀπικόμενον τῷ Ψαιμυρίχῳ, ὡς
οὐκ ῥήν πρότερον χαλκῆ ἀνδρας ὑπη-
σθέντας, ὡς χάλκεοι ἄνδρες ἀντυγνώνοι
καὶ θαλάσσης λευκατεῖας | (plunder) τὸ
πεδίον Ηδτ. ii. 152. Cf. also χρόσει
'Αφροδίτης 427.

705. ἔπε δὲ: adv., in addition, after
him.—'Ορέστην κτλ.: these Greeks
are not mentioned elsewhere. Ores-
tes and Oenomaus are names of Tro-
jans in M 139 f.

707. αἰολομίτην: on Δ 137.

708. Ἰλη: a height by Lake Co-
païs. In B 500 the first syllable is
long, while here and Η 221 it is short.
See § 41 f. β. —πλοῦτον: gen. after
a word of 'mental action.' Cf. ἄλης
Δ 418, μέγα πτολεμίου μεμιλάς Ν 297.

709. λίμνη: for dat., see on Δ 523.
—κεκλιμένος: "on the shore." Cf.
ἀλλ' ἐν γὰρ Τράων πεδίῳ . . . | τότῳ
κεκλιμένοι, ἔκα (far) ἡμεθα πατρίδοις
αἰσθ. 740.—Κηφισίδα: earlier name
of Lake Copais, derived from the
Boeotian river Cephisus which rises
on the north slope of Parnasseus and
empties into this lake. Cf. λίμνης
τὴν Κηφισία, οἵ δὲ Καστία οὐμᾶζουσι
710 ναῦον Βοιωτοῖς, μάλα πίναν δήμοιν ἔχοντες.

τοὺς δ' ὡς οὖν ἑνόησε θεά, λευκῶλενος Ἡρη.

Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ υψμήν,

αὐτίκ' Ἀθηναίην ἐπετῆ πτερόεντα προσηῦδα.

“ὁ πόποι, αἰγιόχοιο Δίως τέκος, ἀτρυτώνη,

715 ἡ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,

'Ἰλιων ἐκπέρσαντ' ἐυτείχεον ἀπονέεσθαι,

εἰ οὖν μαίνεσθαι εἶσομεν οἶλον Ἀρηα.

ἀλλ' ἀγε δὴ καὶ νῦι μεδώμεθα θούρινος ἀλκῆς.”

ὡς ἡφαῖ, οὖν ἀπέθησε θεά, γλαυκώπσις Ἀθῆνη.

720 ἡ μὲν ἐποιχομενή χρυσάμπτυκας ἐντυνὲι ἵππους

'Ἡρη πρέσβα θεά, θυγάτηρ μεγάλου Κρόνου.

'Ἡβη δ' ἀμφ' ὁχέεσθι θώς βάλε καμπύλα κύκλα,

ἐν αὐτὴν Παυς. ix. 24. 1.; Καφσίδος
ἐν τερέλει Pindar, Pyth. xii. 27.—πάρ
δι' αὐτ. while (but) by his side, near him.
—ἀλλοι: on 621.

710. δήμοιν: land, district, as is
clear from the epithet. Cf. πιονας
ἄγροις δ 757.

711–909. Hera and Athena descend
to the field of battle, with the approval
of Zeus, in order to aid the Achaeanis.
Ares is wounded. All the gods return
to Olympus.

711–791. The descent of Hera and
Athena. This is Athena’s fourth des-
cent during the action of the Iliad,
and she comes again at H 19.

711 = φ 418; cf. H 17.—τοὺς δι':
i.e. Ares and Hector.

712. Ἀργείους: obj. of ὀλέκοντας.
—ἐνι κτ.λ.: cf. Δ 462.

713 = Δ 69.

714 = B 167, φ 420; cf. Θ 352.

715. ἥ βα: truly, as it seems.—
ἄλιον: "was idle." Cf. Δ 26, 158,
498.—τὸν μῦθον: "that promise,”
defined more exactly by the next
verse. Here alone does Homer men-
tion a special promise to Menelaus
(that belongs to the earlier part of
the story), but this serves as a mo-
tive for the action of the goddesses.
—Cf. ἡπείλησεν μῦθον Α 388, ὑπόκηχε
νὴν περ ὑπέσταν B 286.

716 = B 118, 288. —ἐκπέρσαντα: nat-
naturally would agree with Μενελάῳ,
but the const. of the acc. with the inf.
is already in mind. 1 is sometimes, bu
seldom, elided in the dat. singular.

717. ἐάσωμαι: 'even the fut. ind.
with ei may be used in a present
cond., if it expresses merely a present
intention or necessity.’ GMT. 407.

718 = Δ 418.

719 = B 166; cf. 767, Θ 381.—οὐδ
ἐπείθησα: “she readily consented.”
A common ‘litotes.’ § 2 r.

720 = Θ 382.—χρυσάμπτυκας: cf.
358.

721 = Θ 383, H 194, 243.—πρέσβα:
on Δ 69.

722. Ἡβη: on Δ 2.—κύκλα:
equiv. to τροχαῖς. Cf. Ζ 42.—The
poet makes his hearer see the chariot come into being. Each act of preparation is enumerated. Thus also 'When Homer wishes to tell us how Agamemnon was dressed, he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword,' Lessing's Laocoon xvi. — This passage—but this alone—implies that the Homeric chariots were taken to pieces when out of use.

723. χάλκεα: for the following hiatus, cf. αὐτάρ ὁ θυγχ Α 333, αὐτάρ ὁ αὐτός Β 106, ἀποκόλλων Σ 296; see § 9 b. — This chariot of the gods was all of metal, — even the parts which were generally of wood in the chariots of men. Cf. the 'silver bow' and 'golden lyre' of Apollo. The Homeric chariots were very light, and the metal need not have been very thick. — ἀκτάκνημα: eight-spoked. The wheel had four felloes, and each felloe was supported by two spokes. — ἀξον ἀμφίκ: lit. at the axle on both sides,—defines ἀχέων 722. — Hiatus is allowed here as freq. after τ of dat. singular.

724. αὐτός: on Δ 486. — ἀφθιτος: so Agamemnon's staff, wrought by Hephaestus, is ἀφθιτον Αει Β 46.

725. προσαρηστά: fitted to it, i.e. fastened with nails. — For the redup., see § 25 k. — θαῦμα κτλ.: a wonder to behold. Cf. τεχνεῖα δ' χρύσεαι πελώρων, θαῦμα ἰδέσθαι K 489, (Aetna) τέρας μὲν βαυμάσιον προσιδέσθαι, θαῦμα δ' καὶ παρ- εσφερέν άκούσαι Pindar Pyth. i. 26.

726. πλήμναι: huds. — στόι: the pres. is used of an unchanging quality. Cf. B 448. — περίδρομοι κτλ.: turning on both sides of the chariot.

727 f. δίφρος ἐντέταταί: the footboard (or platform) of the chariot is strung (or plaited). Cf. πολέσων δ' ἔντοσθεν ἰμᾶσιν ἐντέτατο (sc. κυνή helmet) στερεώς K 282 f., ἐν (sc. λέχει) δ' ἐκάθωσον ἰμάστρα βοῶς φύλεις φιευκὸν ψ 201. — δοιάλ [δῶ] δί κτλ.: i.e. one on either side. The numeral is explained by περίδρομοι, on both sides and in front, which follows after the verse pause. The back of the chariot was open.

729. τοῦ δ' ἤξ: but from this chariot. Const. with τίλειν. — τίλειν: the tense of narrative follows the pres. of description, apparently because the pole was fastened to the chariot on each occasion of its use. — ἐπ' ἀκρῷ: sc. ῥυμῷ, at the front end of the pole. Cf. Z 40, Π 371, καὶ τὰ μὲν (sc. Ἰυγῶν) εὐ κατέθηκαν εὐθέτω ἐνι ρυμῷ τίλει ἐπὶ πρό τη πρόῃ Π 271 f.

730 f. δῆσι (sc. "Ηθη"): she bound, i.e. fastened by means of the long
κάλ' ἐβαλε χρύσει' ὑπὸ δὲ ἵγυον ἡγαγεν Ἡρῆ
ἵππους ὄκυπτος, μεμαν' ἐρίδος καὶ ἀντῆς.
ἀυτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
πέπλων μὲν κατέχευεν ἑαυτὸν πατρός ἐπὶ οὐδεὶς
735 ποικίλων, ὃν ὅ' αὐτῆς ποιήσατο καὶ κάμε χερσῶν.
ἂν ὅ τ' ἱππῶν ἐνδύσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρῆσετο δακρύσετα.
ἀμφῖ δ' ἄρ' ὀμοίως βάλετ' αἰγίδα νυσανόεσσαν
δεινῆν, ἂν πέρι μὲν πάντῃ φόβος ἐστεφάνωταί,

〘γύδασμον or yoke-strap. Cf. Α 270 ff.〙
--- adv., thereon, with ἐβαλε. --- ἐκ-καθαρὸν βάλε: laid the broad breast-
straps. The Homeric horses drew
only by means of the yoke, without
'traces.' Hence their relation to
the pole and chariot was much freer than
that of modern times, and when the
pole was broken, the horses were free.
--- χρυσάμα: adorned with (thin plates
of) gold.

732. ἐρίδος κτλ.: synonomya. Cf.
475, 665. --- For the gen., cf. μεμακτὸ
θωρίδος ἀλκῆς Ν 197, ἀλκῆς μάλα περ
μεμακτά Ρ 181.
733−737 = Θ 384−388.
733. Cf. ο 529, 547. --- αὐτὰρ: cor-
rel. with μὲν 720.

734. πέπλων: i.e. Athena's robe, fast-
tened at the side and shoulder with
brooches (cf. 425). Evidently this
woman's πέπλος corresponded in the
main to the man's χιτών which Athena
donned. --- κατέχευεν (χίω): let fall,
ac. by removing the brooch at the
shoulder. --- ἵκον: when this is used
as a noun, the penult is short. Cf.
Γ 385. --- πατρός: Athena, the much-
loved daughter of Zeus, seems to
dwell in her father's palace, though
each of the other gods had his own
home on Olympus (cf. Α 608 f.).

735. κάμε χερσῶν: wroth with her
hands, i.e. wove skillfully, as Athena
Ἑργάνη. Cf. 388, ἀμμυρίων ἵατων
(robe) ἐσθ' (put on), ὃν οἱ Ἀθηναὶ
ἔποι' ἐστεφάνα Ι 178 f.
736. Διὸς: const. with χιτώνα. ---
νεφεληγερέταο: on Δ 30.
737. teύχεσιν: i.e. the armor which
Athena had as goddess of war. ---
δακρύσετα: tearful, i.e. tear-causing.
Cf. ἀλεγειν 668.
738. Cf. Γ 334. --- αἰγίδα: the 'se-
gis' belonged to Zeus, but Athena
was allowed to borrow it occasion-
ally, and used it to inspire terror.
Cf. Π 204, Φ 400, Χ 297. It seems to
have been a symbol of the thunder-
cloud, and the Gorgon's head upon it
represented the thunder-storm. Cf.
Φοῖβος Ἀτλάννοι ἐνικων (clad) ἄμοιν
μεθέλη, ἓν ὅ' αἰγίδα τούρν | δεινῆς
ἀμφιδάσεως ἀριστοτεῖ, ἢν ἡρα χαλ-
κέως | Ἡραμώτος ΔΕ ἐκεί φορήσειν ἔς
φόβον ἄνδρῶν Ο 307 ff. --- θυασάσεσαν:
tasselled. Cf. τῆς (sc. αἰγίδος) ἐκεῖνην
θύσαιν παγχρύους ἠρέθισαν, | πᾶν-
τες ἐνυπλέκτες, ἐκατόμβους δὲ ἐκαστος
Β 448 f. In later times, the seigis
was surrounded by serpents instead
of tassels.
739. Cf. Α 33. --- δακρύν: see on
740 ἕν δ' ἔρις, ἕν δ' ἀλκή; ἕν δὲ κρυόσσα ίωκή, ἕν δὲ τε Γοργείη κεφαλὴ δεμωὸ πελώρου δεινὴ τε σμερδυὴ τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαιλον κυνέην θέτο τετραφάληρον χρυσείην, ἐκατὸν πολίων πρυλέςσο’ ἀραρυίαν.
745 ἐς δ' ὁχεὰ φλόγεα ποσὶ βῆσετο, λάζετο δ' ἐγχος βριθὺ μέγα στυβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἠρών, τοῖσιν τε κοτέσσεται ὁβρισσότρη.
'Ἡρη δὲ μάστιγι θοῶς ἐπεμαίει' ἀρ' ἵππους: αὐτόματα δὲ πῦλαι μύκον οὐρανοῦ, ὡς ἔχον 'Οραι,

— ἵστεφάνωται: is crowned, i.e. surrounded. Cf. τῇ (i.e. the shield of Agamemnon) δ' ἔπι μὲν Γοργὸς βλέψι- ράσν (ὀπί-εῃδ) ἵστεφάνωτο | δεικνὸν δαρκομένη, περὶ δὲ Δείμος τε Φόβος τε Δ 38 ff., νῆσον, τὴν τέρα πόντος ἄνταίτου ἵστεφάνωται κ 105.

740. ἐν δὲ: and thereon.—ἱρμα: of this conflict, ἀλκή (defence) and ίωκή (attack) are the two sides. All these, as well as φόβος, are the effects of the action of the aegis, but are here described as represented upon it.

741. Cf. λ 834. — Here begins the description of a new member of the company. — πελόρου: in appos. with the gen. Γοργοῦ, which is implied in the adj. Γοργείη. Cf. αὐτοῦ Ζ 448, Νεταρέη κατὰ τὴν Πυλογενεῶς Βασιλῆος B 54. — The Gorgon’s head was placed on the middle of the shield. In early art, this was a round female face with glaring eyes, broad nose, and distorted mouth. Later, it had tusky teeth and a protruding tongue. Finally, it was a beautiful sad face,— no longer fitted to awaken terror, but pity and sympathy.— Homer knows but one Gorgon and has no other name for her.

742. Διὸς τέρας: portent of Zeus, since he uses it. Cf. (αἰάλον δφω) Διὸς τέρας κτλ. Μ 209, π 320.

743 = Δ 41. — ἀμφίφαιλον: i.e. with double ridge of metal, from front to back, strengthening the helmet.— τετραφάληρον: with four bosses.

744. ἵκατον κτλ.: i.e. adorned with a scene of a conflict in which allies take part. Cf. the representation of the beleaguered city on the shield of Achilles, Ξ 509 ff. — ἵκατον: a poetic ‘round number.’ Cf. B 448 f., quoted on 738.

745-752 = Θ 389-396. — φλόγεα (φλέγω): gleaming, sc. with metallic plates. — For the short ‘ultima,’ treated as long before the caesura, see § 41 p. — ποσὶ: a picturesque addition. Cf. 770, δ' ὥς φῶς ποσὺν ἐκθά σε(lepaped) Φ 269, ‘O Lord, we have heard with our ears.’

746 f. = a 100 f. — For the accumulation of epithets, see § 1 n. — τῇ, τοῖσιν: relatives. — ἠρών: in appos. with ἀνδρῶν. See on 313. — κοτέσσεται [κοτέσσει]: has conceived wrath. For the subj., see on Δ 259.

748. ὅδι: for the ‘quantity,’ cf. 840; see § 41 k.

749. αὐτόματα (‘automata’) κτλ.: cf. ‘till at the gate | Of Heaven ar-
750 τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, ἢμεν ἀνακλῖναι πυκνὸν νέφος ἢ δ' ἐπιθεῖναι. τῇ βα δι' αὐτῶν κεντηρηκέας ἔχον ἱπποὺς. εὐρον δὲ Κρονίωνα θεῶν ἄτερ ἢμενον ἄλλων ἀκροτάτη κορυφῇ πολυειράδος Οὐλύμποιο. 
755 εὖθ' ἱπποὺς στήσασα θεά, λευκόλευνος Ἡρη, Ζην' ὑπατον Κρονίδην ἑξεϊρετο καὶ προσέειπεν: "Ζεῦ πάτερ, οὐ νεμέσιγη 'Αρει τάδε καρπετὰ ἔργα; ὁσσάτιον τε καὶ οἶον ἀπώλεσε λαὸν 'Αχαιῶν μᾶς, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἑκηλιοὶ 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος 'Απόλλων ἀφρονα τοῦτον ἄνετες, ὦς οὐ των οἴδε θέμιστα.

rived, the gate self-opened wide,' Milton Par. Lost v. 253 f. — πολλοί μύκον: the gates are clouds (cf. 751), but yet they creak as if of brass. Cf. τὰ (sc. doors) ἀνέβραχεν (roared) ἣτε ταῦτα φ 48, 'and on their hinges grate | Harsh thunder,' Milton Par. Lost ii. 881 f. — Cf. 'till Morn,' Wak't by the circling hours, with rosy hand | Unbarr'd the gates of Light,' Milton Par. Lost vi. 2 f. — ἔχον: kept, had in charge. The tense is assimilated to the narrative in which the description is interwoven. — ὤραι: here the attendants of the gods.


752. τῇ: defined by δι' αὐτῶν.—κεντηρηκέας: goaded. Cf. κέντορες ἱππῶν Δ 391.—For the length of the last syllable, see on βέλος Δ 129.

753. Cf. A 498. — ἄτερ: without, follows its gen. only here in Homer, but freq. in tragedy.

754 = A 499, Θ 3. Cf. summo sedet altus Olympos Verg. Aen. xi. 726.—πολυειράδος: epithets borrowed from men are often applied to objects of nature. Cf. 'mouth' and 'head' of a river, 'shoulder' and 'foot' of a mountain.


761. τοῦτον: istum. Contemptuous. Cf. 381, Θ 299. — ἀνίμην (ἀνιμαῖ): the reason for τέρπονται. This was true of Apollo, cf. 456 ff., but no such act is ascribed to Aphrodite. — Cf. 422. — οὗ τινα κτλ.: knows no law.
FIFTH BOOK OF THE ILIAD. 133

Zeû pàter, h râ òi mou kekolóswai, aì kev "Arma
lunròs pêplhugìa mákhìs eìxapodówmai;"

thn d' apamevìmènov prosèph nefelhugìretà Zeûs.
765 "ágrpei màn oì étporson 'Athnàiì ãghelèîn,
ì è málìst ìwòthe kakhìs ðìwìnov pèlázèw."
òs èfèrt', ou'dì àptìsthse theá, leukáwlevos 'Hrì,
màstìxen d' íppous: tò d' óuk àèkounte pêtèsíthì
mesaìghìs gàiìs te kai oufanòv àsterówntos.
770 òsáson d' ërrodeí ìnhè ìden óphalìmòs
ìmenos èn skopîcì leuvìson èpì òíwòta pónon,
tòsáson èpìdrówskoun theòn ùnhìcèes íppoi.
álì òte ìtha Tòriùn ìxov potamò tè rèonìte,

762. Cf. 421; but here Hera asks
for information.—Zeû pàter ktl.: the
repetition of the address and the
ìd mark this question as in close
connexion with that of 757.
763. pêplhugìa: equiv. to plàs-
sousa. Cf. Odysseus's words to Ther-
sites, aìcìn ìc klàiìca òdòs ètì vòra
èphòn | pêplhugìs ìgoròsè B 263 f.
See on kekolów 591.—èxapodówma: drive
away (àèt) out of (ì).—For the
length of the second syllable, cf.
èpònèstà B 716.
764 = À 590.
765. ágrpei màn [ègrì òì]: well, go
to! With f.g. inv., or inf. as impera-
tive. Cf. H 469, À 512, È 271, Í 176,
àgrècìc v 149.—òi: after èti. Cf.
Meveîdà A 94.—ètporson: rouse
against him.—àphìlì: cf. À 128.
766. ðìwìnov ktl.: cf. 397.—Athena
as goddess of war was the special
rival of Ares. Cf. 430. She was
mightier than he. Cf. 853 ff., Í 391 ff.
767 = Ò 381, È 277, Õ 78; cf. 719.
768 = À 519; cf. 366.
769 = Ò 46.—Cf. terras inter
caelumque volabat Verg. Aen.
iv. 256.—ètìwìnov: for the stand-
ing epithet, see § 1 p.
770. òsáson ktl.: how far (as far
as) a man sees into the dim distance.—
èrrodeí: prob. attrib. with òsáson.
Acc. of extent.—òíwò: gnomic aorist.
—óphalìmòs: on poòi 745.—Cf.
tòsáson tìs t' èpì leuvìsa (sees), òsáson t' èpì
Ìaì ìsàv ùsìv È 12.—Of course the
poet could not say 'half a mile' or
'twenty rods' or even a 'stade.' He
was obliged to measure by the reach
of the eye or the voice, or the cast of
a spear or discus, or a bowshot, or a
furrow's length.
771. This verse simply draws the
poetic picture. It has nothing to do
with the comparison.—Cf. À 275.—
leuvìson ktl.: cf. À 350.
772. tòsáson: sc. at a single bound.
So Poseidon's horses needed but four
strides to pass from Thracian Samos
arréctis fremit cervicibus
Verg. Aen. xi. 496.
773. ìsìv [èphìkòv]: for the form,
cf. Z 172; see § 30 j.—potamò ktl.:
774. A closer definition of the preceding half-verse. — ἓξι: cf. Κ 607.
—συμβάλλειν: dual although but one subj. has preceded. This position of a dual or plural verb, between two sing. subj.s, is called σέμρα ἀλκαιοκόνων. Cf. ιάσταμε τε πόλων ἀκόλουθους διαμέθησε, έπιτόται σοφόλ, | καὶ Παιδεὺν τοῦδε Δίκαιον 2, εἰ δέ κ’ Ἀρχηγὸς μάχης ἡ Φοίβης Ἀπόλλων Τ 138. — ηδέ: for the ‘quantity’ of the last syllable, before άbursement, cf. 49; see § 41 i ε.

775. Cf. 368, 755.

776. Cf. 6 50.—περι: adv. round about. — ἥρα κτλ.: sc. in order to conceal the horses from the sight of mortals. Cf. 356. —ποιλῶν [ποιλόν]: as fem. See § 20 a.

777. Cf. 369.—τοιῶν: for them. — ἀμβροσίην: only here as fodder for the steeds of the gods. —Σωμάτων: perhaps the horses were nearer the Simois than the Scamander. —διες: explanatory inf. of purpose, “for them to feed.” — Cf. τοίων ἄκατω χόδον διὰ φύσαν νεοδηλέα τοίνιν Ξ 347.

778. τῖν: for fem. See G. 78 κ. 2; H. 272 a. Cf. προφανέντε Θ 378, πληγεύετε Θ 455, both of the same pair of goddesses. —τρήσωσι κτλ.: perhaps a reference to the short quick steps of women, as compared with the strides (μακρὰ βίβδος) of men. —πελάτων: dat. after a ‘word of likeness.’


781. ἀμφί κτλ.: Diomed seems to be included. — Cf. 8 436 f., οἱ ἄμφι Πράμοι κτλ. Γ 146. —βλήν κτλ.: cf. 638, Δ 386.

782. Cf. Η 256, Ο 592. — For the comparison, cf. 399, Δ 253, Λ 324, 414, Μ 42, 146, Σ 823, Ρ 281. — ἐκδήμασαι: crowded together, since the Achaeans were forced back. Cf. 791. — λέωνων [λέωνων] ίουκότες: const. closely with ἔστασαν. Sc. since they did not turn to headlong flight. Cf. the command of Diomed, 605 f.

783 = Η 257; cf. ά 373.— ς: in a comparison, where the poet leaves the choice to the hearer. Cf. Β 800, ρ 83 f.—τοίω κάτρωσιν: the species is in appos. with the genus. § 1 ν. Cf. σείς (σ. κίνας) ἐν’ ἀγροτέρῳ σωτ’ ἑαυτήν Λ 293, οὕτ’ ὃν περδάλιος (pardo) τόσον μένος ὁστὶ λέωντος τόσον μένος οὐκ ἔστει αὐτοὶ κάτρων Ρ 20 f., ἢν δέ
5th Book of the Iliad.

Elsewhere called the Scaean Gate; Z 287.—For the thought, cf. Achilles's words, ὅπρα δ' ἐγὼ μετ' Ἀχαϊῶν πολέμιον, ὥσ τε ἐθάλασσα καὶ ἀκαρνανίαν ἔχομεν ἑκάστην ἑκάστην. — ἄλλοι δὲ σφαγά καὶ σφαγάν ἔχουσι· αὐτὸς δὲ ἠκούσας τὸν ὀλέθριον ἔκαμεν.
οἱ ἐρῶ τετείχωντο, τίν οὖν τί 
ἀκέοντέ δει ζώαν Χ 2.—το: 'acc. of
effect.' See on δ 361.—βάλε Πάν-
δαρος: cf. 95 ff.

796. ζητοιν: i.e. the sweat irri-
tated the wound.—μάλις κτλ.: under
the weight of the broad strap which
supported the shield. On works of
art, this τελαμών is sometimes made
to pass over one shoulder, and some-
times over the other. In this case it
was over the right shoulder (cf. 98),
as would seem most convenient for the
support of the shield. Cf. Agamem-
non's words, ιδρασε μὲν τινι (many a
one's) τελαμῶν ἀμφι στήθησαν | ἀσπίδος
ἀμφιβρότης, περὶ δὲ ξέχοι ξέφα καμεῖ-
tαι: | ιδράσει δε τεν Πηγος ἑδον ἄρμα
tιταίνων Β 388 ff.

797. εὐκύκλων: cf. 458.—τὶ (i.e.
sweat) τέρπετο: to this repetition of
the thought of 796, is joined 'para-
tactically' κάμεν δὲ χεῖρα as a re-
sult. —χεῖρα: i.e. the right arm which
wielded the spear, his 'sword arm.'

798. άν [άν]: adv. with ισχων
[ιςων].

799. ἰππείου: equiv. to ἰππων. Cf.
Γοργήν 741, ἤρκηλην 688.—μάλις
ψαυτο: Athena laid her hand upon
the yoke, assuming the attitude of a
friend and familiar toward Diomed.

who seems now to be upon the chariot
or immediately beside it.

800. "The son of Tydeus is not
like him." Cf. Δ 370 ff., 400, where
the same story is told by Agamemnon.

—όλγον: adv. with ἵσωβα, little like.
—ο∶ reflexive. § 24 c.

801. Explanatory 'asyneton.' § 2
m.—Τυδεύς: obs. the repetition of
the last word of the preceding verse
at the beginning of this.—τοι: "you
may know." —δέμας: prob. refers to
stature. In general it corresponds
nearly to the Attic use of οὐμα. § 2 v.

—μαχητής: fighter. See on κορωνοῦ
Δ 457 for similar nouns.

802. καὶ β οὐ: even when.—In
this general 'protasis,' the speaker
adds with animation a second 'pro-
tasis' (οὐ οὐ τε κτλ. 803; cf. ξ 132)
which introduces a special example
of the characteristics of Tydeus.
This second protasis gains the upper
hand, and the former is forgotten.—
οὐ διασκε: forbade.

803. οὐδ: nor. —ἐκπαιδέων:
distinguish himself, make himself promi-
nent in word or deed (cf. προκαλέστερο,
ἐνηκά 807), in contrast to a quiet re-
serve (ἐπηλον 805), —νόσφην Ἀχαιῶν:
equiv. to μοῦνον ἑάν Δ 388.

804 f. Cf. Δ 384 ff.—πολλας [πολ-
805 δαίνυσθαι μν ἄνωγον εἰς μεγάρουσιν ἐκηλον,  
αὐτὰρ ὁ θυμὸν ἔχων ὁν καρτερόν, ὡς τὸ πάρος περ,  
κούροις Καθμεῖν προκαλίζετο, πάντα δ’ ἐνικά  
[ἡμίδιώς · τοι ὄι ἐγὼν ἐπιτάρροδος ἃ].  
σοι δ’ ἡ τοι μὲν ἔγω παρὰ θ’ ἱσταμαι ἥδε φυλάσσω,  
810 καὶ σε προφρονέωσ κέλομαι Τρώεσσι μάχεσθαι:  
ἀλλα σεν ἡ κάματος πολυαῖς γυνὰ δέδεκεν,  
ἡ νῦ σε που δέος ἵσχει ἀκήριον · οὐ σὺ γ’ ἔπειτα  
Τυδέος ἐκγονός ἐσσι δαφρονος Οἰνείδαο.”  

τὴν δ’ ἀπαμειβόμενος προσέφη κρατερὸς Διομήνη.  
815 “γυγνόσκω σε, θεά, θύγατερ Διὸς αἰγιόχοι.  
τῷ τοι προφρονέωσ ἔρεω ἔπος οὐδ’ ἐπικεύσω.  
οὔτε τί με δέος ἵσχει ἀκήριον οὔτε τις ὅκνος,  
ἀλλ’ ἐτι σέων μέμνημαι ἐφετέμεν, ἃς ἐπέτειλάς.”  

λοσ, § 20 f) κτλ.: in appos. with ἦς Ἰθῆςas. Cf. 791, ἐς Ὤκεαν μετ’ ἀμύ-  
μονας Ἀδηστάσις Λ 423. — Ἐθῆςas: pl.  
here, though sing. in Δ 378. See on  
Φηρη 543.  
805. This does not seem to begin  
an ‘apodosis,’ but to repeat in posi-  
tive form the thought of the second  
half-verse of 802. — δαίνυσθα: has a  
prominent place in contrast with  
πολυμέλεια 802, and prepares the way  
for the contrast in προκαλίζετο 807.  
806. αὐτάρ: adversative to ἄνωγον  
805.—θυμὸν κτλ.: “with his own  
brave heart.”  
807. κούροις Καθμεῖν: cf. Καθμε-  
έωνας 804, κούροι ’Αχαιῶν Γ 183, υλε  
’Αχαιῶν Ζ 255.  
808. Cf. 828, Δ 390.  
809. σοι δ’ ἡ κτλ.: in contrast with  
802 f.—παρά κτλ.: cf. ν 301.  
810. προφρονέωσ: with all my heart,  
downright. This emphasizes κέλομαι,  
in contrast with οὐκ ἐλάσκον.  
811. σει: placed before ἄ, as if it  
belonged to both clauses,—but it is  
replaced by σε in 812.—πολυμέλεια: cf.  
tὸ μὲν πλεῖον πολυμέλος πολέμοιο Λ 165.  
812. Obs. the repetition of the  
pron., σοι, σε, σει, σε, σθ. See on 652.  
—ἐπικεύσω: “to judge from your  
actions.”  
813. Ἐπικεύσω: on Δ 399.  
814 = Δ 316.  
815. γυγνόσκω: recognize, sc. though  
816. τῷ: therefore. —προφρονέωσ:  
willingly. πρόφρον is more freq. in  
this use.—οὐδ’ ἐπικεύσω: parallel-  
ism, stating the same thing in a  
negative form. Cf. νεκέσσω, οὐδ’ ἐπι-  
kέσσω K 115, ὑποθέσσαι, οὐδ’ ἐπικέσσω  
e 143.  
817. Cf. Ν 224.—δεῖς: cf. 812.—  
ὁκνος: hesitancy as the result of wea-  
riness, faintness. Cf. κάματος 811. —  
Οὐκ ἐκὼν ὅτι ἀφαρδίσει νόμοι  
K 122.  
818. σει: monosyllabic. § 7 a.  
—ἐπικεύσω: ‘epexegesis’ of σειν.
οὐ μὲ εἰσαμακάρεσσιν θεοὶς ἀντικρὺ μάχεσθαι
820 τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγατὴρ 'Αφροδίτη
ἐλθησ' ἐς πόλεμον, τὴν γ' οὔτ' ὅρων δὲ ἁλκῷ.
tούνεκα τῶν αὐτῶν τ' ἀναχάζομαι ἦδὲ καὶ ἄλλους
'Aργείων ἐκέλευσα ἀλῆμεναι ἑνθάδε πάντας·
γεγυνώσκω γὰρ 'Αρη ἑκάθην ἀνὰ κοιρανέοντα."
825 τὸν δ' ἡμείσθε' ἔπεται θεά, γλαυκῶπις 'Αθηνή.
"Τυδείδη Δίομηδε, ἐμῷ κεχαρισμένει θυμῷ,
μήτε σύ γ' 'Αρη τὸ γε δείδιθι μήτε τῷ ἄλλῳ
ἀθανάτῳ· τούτῳ τοι ἐγὼν ἐπιτάρροθος εἰμι.
ἀλλ' ἂγ' ἐπ' 'Αρη πρῶτῳ ἔχε μόνης ἱππος,
830 τῷ τούτῳ δὲ σχεδὴν μηδ' ἄξεος θοὺρον 'Αρη.
tοὐτὸν μανώμενον, τυκτὸν κακὸν, ἀλλοπρόσαλλον,
ὅς πρῶτον μὲν ἐμοί τε καὶ 'Ἡρη στεῦν' ἀγορεύων.
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείωσιν ἀρηξεν, νῦν δὲ μετὰ Τρώσσων ὀμλεῖ, τῶν δὲ λέλασται.”

835 ὅς φαμένη Σθένελον μὲν ἄφ᾿ ἵππων ὡςε χαμάζε, χείρι τάλων ἔρυσαο· ὁ δὲ ἁρρ ἐμμαπεῖος ἀπόροουσεν ἦ δὲ ἐς δύφρον ἔβαψε παραὶ Δυομήδηα διὸν ἐμμεμανία θεά. μέγα δὲ ἐβραχε φήγωνος ἄξων βριθούνη· δεινὴ γὰρ ἄγεν θεὸν ἄνδρα τ᾿ ἀριστον. 840 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· αὐτίκ᾿ ἐπ᾿ Ἀρηι πρῶτῳ ἔχε μάωνχας ἵππους. ἦ τοῖ δὲ μὲν Περίφαντα πελώριον ἐξενάμιζεν, Ἀιτωλῶν ὄχ᾿ ἀριστον, Ὀχήσιον ἀγλαὸν νῦὸν· τὸν μὲν Ἄρηι ἑνάριζε μαιφόνος· αὐτὰρ Ἀθήνη

833. μαχήσεσθαι, ἀρηξεν: depend on στεύτα.—ἀρηξαν: cf. 507.
834. ὀμλεῖ: here in a friendly manner.—τῶν: i.e. his promises to aid the Achaeans.
835. ὅς φαμένη: with these words. Cf. 290.—ἄφ᾿ ἵππων: see on καθ ἵππων 111.—Cf. Iuturna virago | aurigam Turni media inter lora Metiscum | excutit et longe lapsum temone relinquit, ipsa subit manibusque undantis flectit habenas Verg. Aen. xii. 488 ff.
836. τάλων ἐρυσαο: drawing him back, out of the open back of the car. —ἀἐροουσιν: cf. 20.
837. Athena herself takes the place of Diomed's charioteer.—παπατ [παπατ, § 37 & §]: (to a place) beside. —This second half-verse defines ἄφρον. Cf. 446, 791, 804, 857.
839. δεινή, ἀριστον: both receive prominence from the 'chiastic' order of the sentence (§ 2 o).
840. Cf. P 482, ο 441.—λάζετο: elsewhere only in the fourth foot of the verse, forming a dactyl before the 'Bucolic diaeresis.'—μάστιγα: an essential part of the Homeric charioteer's equipment.
841. Cf. 829.—αὐτίκα: for the 'asyneton,' see § 2 n.
842. Περίφαντα: a 'homonym' is a herald of Anchises, P 323.—ἐκαταράμεν: was stripping off the armor (ἐναρά, Z 68, 480), sc. when Athena and Diomed came up.—Nowhere else in Homer does a divinity slay a mortal. Elsewhere the gods satisfy themselves with encouraging their friends and dismaying their enemies.
844. μέν: a repetition of μὲν 842, correl. with αὐτὰρ 844. On Δ 227.—αὐτὰρ Ἀθήνη: for the transition at the 'Bucolic diaeresis,' see § 40 a.
845 διν' Ἀιδος κυνήν, μη μών ἰδοι ὄβριμος Ἀρης. ὁς δὲ ἰδε βροτολογὸς Ἀρης Διομήδεα δίων, ἦ τοι ὁ μὲν Περίφαντα πελώρων αὐτόθ' ἐσειν κεῖσθαι, ὅθ' πρῶτον κτείνων ἐξαύντυ thetaυμόν, αὐτὰρ ὁ βῆ β' ἰδος Διομήδεοι ἰπποδάμιον.

850 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἄλληλοισιν ἰόντες, πρόσθεν Ἀρης ὀρέξαθ' ὑπὲρ ζυγὸν ἕμια θ' ἵππων ἐγχεῖ χαλκεῖ, μεμαω ἀπὸ θυμὸν ἐλέοσθαι. καὶ τὸ γε χειρὶ λαβοῦσα θεά, γλαυκῶπις Ἀθηνή, ὠσεν ὑπὲκ δίφροιο ἐτάσιον αἰχθήναι.

855 δεύτερος αὕθ' ἀρμᾶτο βοήν ἀγαθος Διομήδης ἐγχεῖ χαλκεῖ. ἐπέρευε δὲ Παλλὰς Ἀθηνῆ 
νείατον ἐς κενεώνα, ὅθε λευνύσκετο μύρην. 
τῇ μᾶ μων οὖν τυχῶν, διὰ δὲ χρῶα καλὸν ἔδαφεν, 
ἐκ δὲ δόρυ σπάσει αὐτῶς. ὁ δ' ἐβραχε χάλκεος Ἀρης,
860 ὅσον τῇ ἐνεάχιλοι ἐπίαξον ἡ δεκάχιλοι ἀνέρες ἐν πολέμῳ, ἐρίδα ἐνάγοντες Ἀρης.

tois δὲ ἃρ' ὑπὸ τρόμους εἶλεν Ἀχαιοὺς τε Τρώας τε δείσαντας· τόσον ἐβραχ' Ἀρης ἄτοσ πολέμου.

οἶη δ' ἐκ νεφέων ἔρηπενη φαύνεται ἀὴρ

865 καύματος ἐξ ἀνέμου δυσαέστες ὀρνυμένοι,
tois Τυδείδη Διομήδει χάλκεος Ἀρης
φαύνθ' ὀμοῦ νεφέεσσων ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἵκεν θεῶν ἐδος, αἰτῶν Ὀλυμπον,
Pάρ δὲ Διῷ Κρόνωι καθέζετο θυμὸν ἄχεών,
870 δεῖξεν δ' ἀμβροτον αἷμα καταρρέεσσον ἐξ ὁμόλης,
καί ρ' ὀλοφυρόμενος ἔπεα περοῦστα προσηύδα:

"Ζεῦ πάτερ, οὐ νεμέσιῃ ὀρῶν τάδε καρτέρα ἔργα;

αἰεί τοι ρίγυστα θεοὶ τετληύτες εἰμὲν.


861. Ἰρίδα κτλ.: cf. Ἐ 149, ξυνάγων Ἀρη τῇ Ἐρίδη 381, σύναγον κρατερὴν ὅσμαν π. 764.

862. ὑπὸ: on Δ 421.

863. δεισάντας: "as fear came over them." The cause of the fear is given by the rest of the verse.—Ἀρης κτλ.: cf. 388.

864—909. Return to Olympus of Ares, Athena, and Hera. Ares complains to Zeus and is rebuked by him. The wound is healed.

864. Cf. olos δ' ἐκ νεφέων ἀναφαινεται οἰλίος ἄπληρ' παμφαλέων 62 f. —δ' ἐκ νεφέων: out of the clouds, which the wind (865) appears to have gathered.—ἀὴρ: air, mist, i.e. the lower visible layer of the atmosphere.

865. καύματος ἐξ: "in consequence of the sultry heat," before a thunder-storm, of which the wind is viewed as a result. Const. with ἀνέμων κτλ. Cf. ἐξ ἀνθρῶν 384.

866. τοῖσι: i.e. so dark.

867. ὀμοῦ νεφέεσσων: the rhythm of the verse indicates that this is to be const. with φαύνθο. Ares wrapped himself in a thick cloud as he ascended.

868. Ὁ 380, 387, B 17, Ὁ 456.


870. ἀμβροτον αἷμα: cf. 339 f.

872. Ὁ 757.—νεμέσιῃ: with causal participle. Cf. τέρπεσθαι εἰσορόω-σαι Δ 9 f.—Ares makes the same complaint as Hera, and applies to Athena the same epithet (ἑρώων, 875) which Hera applied to him, 761.

ἀλλήλων ἴσητι, χάρω ἀνδρεσθὶ φέροντες.
875 σοι πάντες μαχόμεσθα: σοῦ γὰρ τέκες ἀφρονα κούρην,
οὐλομένην, δὴ τ’ αἰεν ἀήσυλα ἔργα μέμηλεν.
ἀλλι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ’ ἐν Ὀλύμπῳ,
σοὶ τ’ ἐπιπείδοντα καὶ δεδημῆσθα ἐκαστός:
ταῦτην δ’ οὐτ’ ἐπεὶ προτιβάλλεις οὐτὲ τι ἔργῳ,
880 ἀλλ’ ἄνεις, ἐπεὶ αὐτὸς ἔγεναι παῖτ’ ἄδηλον·
ἡ νῦν Τυδέως νῦν ὑπερφίαλον Διομήδεα
μαργαίνει ἄνεικεν ἐπ’ ᾧθανάτουι θεοὶς.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ’ ἐπ’ καρπῷ,
αὐτὰρ ἐπεὶ αὐτῷ μοι ἑπέσυντο δαίμονι ἰσος·

875. Ares turns from his general complaint to the special matter in hand.—σοι κτλ.: with thee we all quarrel, etc.—μαχόμεσθα: for this term used of contention in thought and word, cf. Z 329, Λ 8, μαχηθασμένα ἐκείνοις Α 304, ἐπειδή ἀγίλευτε τα μαχηθασμέθ’ εἰνεκα κούρης Β 377, Diomed’s words 'Ἀρτέδη, σοι πρῶτα μαχήσουμαι 1 32.—
τίκες: on Δ 515.
—μύμλην: cf. 480.
877. μὲν γὰρ: while, introduces a case in point.—"Your indulgence to your daughter is to blame for all the trouble."—δοσιν θεος κτλ.: equiv. to τοι ἐν Ὅλυμπῳ θεοῖ.
878. σοι τε: the τε is loosely placed after the pron. instead of after ἐπιπείδονται.—δεδημῆσθα (δέμησθα): we are subject, we are obedient. For the change of person from ἐπιπείδονται, of. Η 159 f., P 250, οὐ γὰρ Κύκλωπες Δίας αἰγόχου ἀλέγουν, | οὐδ’ θεῶν μακάρων, ἐπεὶ ΄ν θεῖον φέρτεροι εἰμεν 275 f.—ἐκαστος: in partitive appos. with the subj. of the verb.
879. ταύτην: on τοῦτον 761.—ἐπει κτλ.: Ares does not utter distinctly, but rather assumes as evident, the thought implied in contrast to 877 f., that Athena had been disobedient.
—ἐπει, ἔργη: for the pair, cf. ἕπει ὄνεια κραδήν Δίας ἢ καὶ ὄργη Α 395.
880. "You let her do as she pleases, since she is your own daughter."—ἀνεῖς: cf. ἀνείσα 422, ἀνηκε 405, ἀνείτες 761.—ἔγεναι: cf. 875.
881. ὧ κτλ.: she who, etc. An independent sent. as an exclamation.—νῦν: refers to αἰεν 876.—ὑπερφίαλον: the epithet shows Ares’s bitterness. It is not a ‘standing epithet’ of Diomed.—Διομήδεα: for the ‘synizesia,’ cf. σδες Δ 113, Διομηδέα Δ 365.
882. ἄνεικεν: urged on. With a different meaning from ἀνεῖς 880; on 228.—ἐπι θεόν: against the gods. Cf. ἐπι Τράτσοι μάχεσθαι 124.
883 f. = 458 f.
885 ἄλλα μ’ ὑπήνεικαν ταχέες πόδες· ἥ τε κε δηρὸν ἀυτοῦ πήματ’ ἐπασχον ἐν αἰὼνω νεκάδεσσων, ἥ κε ἔσω ἀμεθήνο ν ἐὰν χαλκοῦ τυπῆσον.”
τὸν δ’ ἄρ’ υπόδρα ἴδων προσέφη νεφεληγερέτα Ζεός·
“μή τί μοι, ἀλλοπρόσαλλε, παρεξόμενος μινήξε.”
890 ἑχθυστοσ δὲ μοι ἔσσι θεών, οὐ Ὀλυμπον ἔχουσιν·
αἰεὶ γὰρ τοῦ ἔρις τε φίλη πόλεμοι τε μάχαι τε.
μητρός του μένος ἐστὶν ἀδάσχετον, οὐκ ἐπιεικτόν,
Ἡρῆς· τὴν μὲν ἐγὼ σπουδῆ δάμνημ’ ἐπέεσσων·
τῷ ο’ ὀ̂ν κεῖσας τάδε πάσχειν ἐννεσήσων.
895 ἂλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἅλγε’ ἔχοντα·
ἐκ γὰρ ἐμεῖ γένος ἔσσι, ἐμοὶ δὲ σε γεώτατο μήτηρ.

885. ἥ τε κτλ.: cf. ἥ τε κεν ἴδη | ἵλοιν ἐσσο χείτων ἀ 58 ff.
886. πήματ’ ἐπασχον : although the god Ares could not die, yet he assumes that he might have lain as dead. Hence the contrast with ἓς 887. Cf. Ares’s words, ε’ πέρ μοι καὶ μοίρα Δίδ πληγεῖξιν κεραφα | κείσαι δημον νεκάσσαι μεθ’ ἀματι καὶ κοιλησ | 0 117 f. — ἐν κτλ.: cf. Π 661. The second half-verse defines αὐτοῦ.
890. Cf. Δ 176.
891 = Δ 177. Here the verse seems in place, while in A (applied by Agamemnon to Achilles), it seems better fitted to be an honor than a reproach.
— φλη: the pred. adj. regularly agrees with the preceding noun, and the rest of the verse is in a sort of appos. with ἔρις.
892 ff. Reply to 875 ff. — “Athena and I are not to blame; — your mother is responsible for your sufferings.” — τοι: let me tell you. — μένος: spirit, fury. — ἀδάσχετον: the opposite of 878. — οὐκ ἐπιεικτόν: not to be overcome. Cf. οὐθα μὲν οἰον ἐμὸν μένος ἐμπεδον οὑ ἐπιεικτόν, έξου δ’ ἄτε τις στερῆ λίθος ἥ σίδηρος | 4 393 f.
893. Ἡρῆς: with emphasis at the close of the sentence and beginning of the verse. In appos. with μητρός 892; see on 313. — τὴν μήν: demonstrative. — σπουδῆ: with difficulty, scarcely. — The thought is general. Zeus refers to no particular instance.
894. τῇ: therefore. — κεῖσας: const. with ἐννεσήσων. — ἐννεσήσων: for the pl., cf. ἐπαθηληπ οὐ σ 409. — Hera cannot have urged Ares to enter the battle on this occasion! Or, is the reference to 782 f.?
895. ἄλλ’ οὐ κτλ.: cf. Π 41, 441.
— ἔχοντα: supplementary partic. with ἀνέξομαι.
896. γένος: cf. γένος 544.
ei de tev e'x allon ye thewn geenev od' aidentos, 
ka' kev dee palai xetha enepteros Ovironwvov.

os fato, ka' Paionv anovgen isassathai.

900 tov de epX Paionv odnithata farrwaka pasen.
[ηκέσατ· ou men gar ti katakwnhtos ge tettukto.]
os de or' opos gala leukon epeigomenos sunepthesen
ugron eon, mala de akra peritrefetai kikwanti,
odos arpa karpalimos isata thronon Arha.

905 tov de 'Hbhi loousen, xarinetda de eimata esewn.
pwr de Dwi Krouwv na kathedeto kúdei gaiow.

ai de autis prôs dvoma Dôs megáloiu néontu,
'Hrî t' 'Argiea kai 'Alakkmnenis 'Athhî,
paisasai brotocolwv 'Arhn aneroktasianwv.

897. tev: tinw. § 24 r.
896. kal de callai: even long ago, i.e. not just now. — ήθα: the fg. hiatus is justified by the pause. — ενέρτερος: comparative of ενέρχομαι. Lower than the Uranions.—Ούρανιοι: here, at variance with ordinary Homeric usage, the Ούρανιοι are not the inhabitants of heaven (373, § 21 a), but the Titans, Cronus, Iapetus, etc., sons of Ούρανος, the race that (acc. to later story) ruled before Zeus, and were hurled by him into Tartarus. Cf. θ 13 ff., 479 ff., π 279, ο 225, Hesiod Theog. 720.
900 f. = 401 f.
902. os or: cf. A 130. — ows: sap of the fig-tree used instead of rennet. Cf. fici susus lacteus aceti naturam habet; itaque con-guli modo lac contrahit Pliny Nat. Hist. xxiii. 63. — λευκόν: for the

'standing epithet,' see § 1 p. — ένε-γόμον: (hastily.) speedily. Cf. π 519, π 119.

903. ugron: in immediate contrast with sunepthesen. Cf. ugron doxw 3 458. — περιτρέφεται: (the milk) is curdled around, as it is stirred. Cf. ψυχρή (cold), kal sklwsi: peritrefeto kri-stallas (ice) 3 477, ephomenos, pollē de peri xro tetrófen elp (crust from the brine) 3 237.—For the pres. used in comparisons, cf. Δ 434. — kikwanti: for the one who stirs it, i.e. as it is stirred.

904. karpalimos: one of the points of the comparison; cf. περιτρέφομεν 902, akα 903.
905. 'Hbhi: on Δ 2. — loousen: i.e. prepared the bath. — έςων (ἐννυμί): sc. μίν. — For the hiatus, see § 14 a.
908 = Δ 8.
909. aneroktasianwv: cf. 717, 762 f., 842.
ΟΜΗΡΟΤ ΙΑΙΑΔΟΣ Ζ.

Ζητα δ' ἀφ' Ἀνδρομάχης καὶ Ἑκτόρος ἔστ' δαυστός.
Colloquium Hectorum narrat cum coniuge Zeta.

'In Zeta, Hector prophesies;
Prays for his son; wills sacrifice.'

Ἑκτόρος καὶ Ἀνδρομάχης ὀμιλία.

Τρόων δ' οἰὼθη καὶ Ἀχαιῶν φύλοπις αἰνή.
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἱδοσε μάχη πεδίων,

The beginning of the Sixth Book seems to be closely connected with
the last verses of the Fifth Book. Diomed is still the mightiest and
most feared of the Achaean chieftains although he is not mentioned
among the combatants in the early part of the Book, and finally disapp
apears in the interest which is excited by Hector. The latter's visit to the
city of Ilios assumes the 'Bravery of
Diomed' in Ζ.

On the departure of the divinities
from the field of battle, the Trojans
are hard pressed by their foes. Hele
nus advises his brother Hector to go
to the city and urge the matrons to
offer sacrifices and vows to the
goddess Athena, in the hope that she
may be propitiated and break the
spear of Diomed. The action soon
passes to quieter scenes. The time
occupied by Hector in traversing the
 Trojan plain, is occupied by the meet
ing of Glauces and Diomed, which
emphasizes the sanctity of friendship
and the tie between guest and host
(so sadly wronged by Paris). The
visit of Priam's great son to Ilios
affords the poet the opportunity to
take up the story of the Third Book
and give the hearer a view of the
homes of the royal family of Troy
and a glimpse of their relations to
each other. At the close of the
Book, Hector's loving wife and infant
child are introduced in an episode
which has given its name to the
Book, 'The Meeting of Hector and
Andromache.' Paris suggests a con
trast to the sanctity of both Diomed's
friendship and Hector's love.

1–60. Victorious conflict of the Achaean,
after the departure of the divinities.
1. οἰὼθη (ολός): was left alone, was
deserted, by the gods. ἐμονάθησαν οἱ
μαχῆμαιν. Cf. the closing verses of
the preceding Book.
2. πολλὰ: often. Originally cog
nate acc., with ἱδοσε.—ἐνθα κτλ.: cf.


ἀλλήλων ἠθυνομένων χαλκήρεα δοῦρα, μεσσηγός Σιμόντος ἵδε Ἐανθοῦ ροάν.
5 Αἴας δὲ πρῶτος Τελαμώνιος, ἔριος Ἀχαίων, Τρώων ῆξε φαλαγγα, φῶς ὅ ἐτάρεισιν ἔθηκεν, ἄνδρα βαλὼν, ὃς ἀριστος ἐνὶ Θρῆκεσι τέτυκτο, νιῶν Ἐνασώρου Ἀκάμαντ' ἥν τε μέγαν τε.
10 τὸν ἓ ἐβαλε πρῶτος κόρυθος φαλοὺ ἰπποδασείς, ἐν δὲ μετάπῃ πηξε, πέρησε δ' ἄρ' ὅστεον εἰσὶν αἰχμὴ χαλκεία τὸν δὲ σκότος ὅσσε κάλυψεν.
'Αξυλῶν δ' ἄρ' ἑπεφε βοὴν ἀγάθος Διομήδης Τευθρανίδην, ὃς ἐναιεν ἐνκτιμήν ἐν Ἀρίσβη ἀφειδὸς βιότου, φίλος δ' ἦν ἀνθρώπων.
15 πάντας γὰρ φιλέσεκεν ὁδὸ ἐπὶ οἰκία ναών.

Ε 223. — ὲθεν: cf. ἱδε ψέφου κτλ. Ε 506.— The following caesura is unusual. § 40 m.— τεδίω: local gen. with ὄνος. G. 179, 2; H. 760.
3. ἀλλήλων: gen. after ἠθυνομένων. Cf. Μενελάου Δ 100. — ἠθυνομένων: sc. μαχητών. Cf. περὶ στήθεσι δὲ χαλκὸς | χρυσατόν κονδύλε (ramp) τιτυσκόμεσον (aiming) καθ' ὅμοιον ἀλλήλων Ν 497 ff. In later Greek, this would be considered as gen. abs., but here the implied noun is prob. a limiting gen. with μαχητή. § 3 f.
4. This verse defines the scene of the conflict. Cf. Ε 774.— Σιμόντος: connected directly with μεσσηγός by the rhythm of the verse. Cf. τόσα μεσσηγὸν νεόν ἵδε Ἐανθοῦ ροὰν | ... τόρα φαλεσκὸ τέλει ὁδὸ τὸ 560 f.— Ἐλευθοῦ: i.e. the Scamander, not the Lycian Xanthus of Ε 479. Cf. (ποταμὸς) δι' Ἐλευθοῦ καλέων; θεοί, ἄνδρες δὲ Ἀκάμαντος Ἕ 74.
5. Cf. Μ 378.— πρῶτος: sc. after the departure of the gods.— ἔριος Ἀχαίων: cf. Γ 229, (Achilles) ὃς μέγαν.
SIXTH BOOK OF THE ILIAD. 147

ἀλλά οἱ οὐ τῶν γε τὸν ἦρκεσε λυγρὸν ὀλέθρον πρόσθεν ὑπανιάσας, ἀλλ' ἀμφω θυμὸν ἀπηύρα, αὐτὸν καὶ θεράποντα Καλῆσον, ὡς ρα τὸυ ἔππον ἐσκεν ὑφνίοχος· τῶν δ' ἀμφώ γαῖαν ἑδύτην.

20  Δρῆσον δ' Ἐυρύαλος καὶ Ὀφέλτιον ἐξενάριζεν·
          βῆ δὲ μετ' Ἀἰσθητον καὶ Πῆδασον, οὔς ποτε νύμφη
          νησ 'Ἀβαραρέ τέκ' ἀμύμων Βουκολίων.

ἐξενίσσα καὶ ἐν μεγάλῳ φιλσα Γ 207,
χαίρε, ξείνε, παρ' ἀμι φίλσασα α 129,
χρὴ ξείνων παρασέντα φιλεῖν, ἐθλόντα δὲ πέμπειν ("welcome the coming, speed
the parting guest") 74. Obs. the
play on φιλος 14.—δείχνε κτλ.: living
upon a highway, Axylus had special
opportunities for the exercise of hos-
pitality.—οὐκέτα: the 'quantity'
of the ultima marks the declension,—if
any such help is needed.

16. Cf. Ε 53, nec tibi Thessa-
llicos tunc profuit, Ornyte,
reges hospitiis aut mente
moras fovisse benigna Val. Flacc.
Arg. iii. 173 f.—τῶν γς: refers to
πάντας, to whom he had shown hos-
pitality.—ἦρκεσε κτλ.: cf. B 873,
Τ 289.

17. πρόσθεν ὑπανιάσας: opposing
him (i.e. Diomed) first.—The neg. of
16 is const. with this partic. as well
as with the verb. "No one of these
met Diomed and warded him off
from Axylus."—ἀπηύρα: sc. Ἀιμή-
θης. Followed by two accusatives.

In appos. with ἀμφω.

19. ὑφνίοχος: not 'under-chari-
oteer,' but charioteer under the
authority of Axylus. Cf. ὑπὸδωμᾶς 386,
ὑπὸδημητρῆς 330.—τῶ δ' ἀμφω:
emphatic repetition of ἀμφω 17.—
γαῖαν ἑδύτην: i.e. their souls de-
scended to Hades. Cf. τι παθόντες
ἐρεμῆν (gloomy) γαῖαν ἐδύτης ο 108, a
question addressed by the shade of
Agamemnon to the souls of Pen-
elope's suitors.

20. Ἐυρύαλος: associated with
Diomed and Sthenelus in the com-
mand of the men of Argos. B 565.
—Ὁφέλτιον: an Achaean ' homo-
nym': is slain by Hector, Λ 302.

21. Ἀἰσθήτον: this warrior (men-
tioned only here) received his name
from the Trojan stream Aeseus.
Cf. Δ 91. See on Δ 474.—Πῆδασον:
named from the town of the same
name. Cf. 36.

22. νησ: naiad, fountain-nymph.
In appos. with νύμφη.—Cf. τῶ Γυαλη-
tέκε λῦμη Β 865.—For 'orestiads,'
see 420. Cf. τη (i.e. Artemis) δ' ὦ
ἄμα νύμφαι, κοῦραι Δίως αἰγίχοιο | ἀγα-
ρῆμοι παῖζοντι ζ 105 f. 'Dryads' and
'hamadryads' are not mentioned in
Homer. The Homeric nymphs who
become enamored of mortals, all
dwell in Asia Minor, and for the
most part in its northwest corner.
Nymphs apparently did not abound
in the Homeric times.—'Ἀβαραρέ: i.e.
the nymph of the pond near
which Bucolion tended his flocks.
The name is thought to refer to
the clearness of the water.—These
episodes in the poem served to re-
lieve the monotony of long lists of
warriors.
Boukolów δ' ἦν νῖς ἀγανοῦ Δαμέδωνος προσβύτατος γενῆ, σκότων δὲ ἐ γεώτατο μῆτηρ· 25 πουμαίων δ' ἐπ' ἄσσει μίγη φιλότητι καὶ εὖν, ἡ δ' ὑποκουσαμένη διδυμάονε γεώτατα παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένων καὶ φαίδμα γυῖα Μηκιστημίδης καὶ ἀπ' ὁμῶν τεύχε ἐσύλα.
'Αστύαλον δ' ἄρ' ἔσένε μενεπόλεμος Πολυποτής·
30 Πιδύτην δ' Ὄδυσσεώς Περκώσιον ἐξενάριχεν ἔγχει χαλκείω, Τεῦκρος δ' Ἀρεάνων δῖον.
'Αντίλοχος δ' Ἀβληρόν ἐνήρατο δουρὶ φαεινὸ
Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
ναὶς δὲ Σατνίσνετος ἐυρρεῖται παρ' ὄχθας

23 f. A parenthetical remark.
25. τομαίων κτλ.: cf. Α 106.—It was one of the patriarchal customs of the Homeric times that kings and kings' sons should tend their flocks and herds. Cf. 424, E 313.—ἐπ' δεσσα: cf. E 137.—μίγη: sc. Bou-
27. ὑπέλυσε: loosed beneath, with reference to the knees (on Δ 314). Cf. Ω 581, Ψ 726, Π 341.—φαίδμα: a standing epithet of the γυῖα.—γυῖα: in this connexion is interchangeable with γούνα.
28. Μηκιστημίδης: i.e. Euryalus. Cf. Β 566. For the formation, cf. Πελάδεως Α 1. § 21 c.—τεύχε κτλ.: cf. E 184.—Seven Trojans now have been slain by three Achaians. In the next eight verses, seven Trojans are slain by seven Achaians.
29. ἄρα: marks a new member in the enumeration.—Πολυποτής: king of the Lapithae. Cf. Β 740, Μ 129 ff.
30. Ὅδυσσε: cf. E 519, 669 f.—Περκώσιον: from Percote, on the south shore of the Hellespont.—ἐξενάριχεν: here plainly equiv. to slew. Cf. ἐνή-
ρατο 32.
31. Τεῦκρος: son of Telamon (fa-
ther of Ajax) and Hesione (on Ε 640). He was famed as an archer. Cf. Θ 266 ff., Τεῦκρος θ', δὲ ἄριστος 'Αχαιῶν | τοξοτήτη, ἀγαθὰ δὲ καὶ ἐν στάθιν ὁμώλη Ν 313 f., Ψ 859 ff.
32. ἐνήρατο (ἐναρει) : cf. ἐναρε
σποῖς, 68.—'Αντίλοχος: cf. Δ 457.
34. Σατνίσνετος: a stream in the territory of the Trojan Leleges. — ἐυρρεῖται: strictly a substantive.—παρ' ὄχθας: on the banks. Cf. Ζ 445, παρ' ὄχθας Σαγράφων Γ 187, Δ 487, τέμενος νεμόμεθα μέγα Πάνθου παρ' ὄχθας Μ 313, Ζ 533, Φ 337. παρὰ with the acc. sometimes in Homer, as regularly in the later Boeotian dialect, is used where παρὰ with the dat.
35 Πήδασων αἰτεών. Φύλακον δ' ἐλει. Ἀήτωσ ἥρως
φεύγοντι'. Εὐρύτυπλος δὲ Μελάνθιον ἐξεφάριζεν.
"Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἁγαθὸς Μενέλαος
ζωὸν ἔλ. ἵππω γὰρ οἱ ἀτυχομένων πεδίου
ὁξὶ ἐν ἑλαφθέντε μυρικῖνοι, ἀγκύλων ἄρμα
40 ἀξαντὶ ἐν πρώτῳ βύμην αὐτὸς μὲν ἐβήτην
πρὸς πόλιν, ἢ περ οἱ ἄλλοι ἀτυχομένοι φοβεόντο,
αὐτὸς δ' ἐκ δίφρου παρὰ τροχῶν ἐξεκυλώθη
πρήνης ἐν κοίνησι ἐπὶ στόμα. πάρ δὲ οἱ ἐστὶ
Ἀτρείδης Μενέλαος ἔχων δολιχόσκοιν ἐγγυς.
45 ' Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων.

is expected. 'The acc. with prep. tended to supplant the dative.

35. Πήδασων: home of king Altes, who
gave his daughter Laothoe in
marriage to Priam. Φ 36 ff. The
city was destroyed by Achilles. T 92.
A part of the surviving Leleges fought
under Hector. — Φύλακον: a Trojan.
A 'homonym' was more noted; Β
706, Ν 698, σ 231. — Ἀήτως: a Boeotian
leader. Β 494.

36. φεύγοντα: in flight. — Εὐρύ-
τυπλός: on Ε 76. — Μελάνθιον: men-
tioned only here. — Both names of
this verse appear in the Odyssey.

37. "Ἄδρηστον: mentioned only
here. To be distinguished from the
son of Merops (Β 830), from the
famous Argive king (on Ε 412), and
from another Trojan (slain by Patroc-
clus, Π 94).

38. οὐ: const. with ἔτι, "his
horses." — ἀναγμένω: "fleeing in
fright." Cf. 41, Ρ 7.

39. ἑλαφθέντε: hindered, i.e. en-
tangled. This is antecedent to, and
cause of, ἀξαντὶ. — μυρικῖνοι: tamarisk-
shrubä on the Trojan plain are men-
tioned also K 486, Φ 18, 350. They
are common in modern Greece.—
ἀγκύλων: on Ε 231.

40. ἀξαντὶ: from ἀγκύλων. — ἐν
πρώτῳ βύμην: at the front end of the
pole. Cf. Π 371, Ε 729, ἐντεύθεν ἐπὶ
βύμην | πέρι ἐπὶ πρώτῃ Ω 271 f. The
pole broke in the same place at Π 371.
— The horses were held to the char-
iot only by the yoke, which was fas-
tened to the pole. Thus when the
pole was broken, the horses were free.
On Ε 730. — οὐ: themselves, in con-
trast with the deserted chariot.

41. Cf. Φ 4, 554. — οἱ ἄλλοι: those
others.

42 = ψ 394. — οὖτω: i.e. Adrastus.

43. πρήνης: pred., explained by
ἔτι στόμα on his face, in the second
half-verse. Cf. pronusque ma-
gister | volvitur in caput Verg.
Aen. i. 115 f., καὶ δ' ἐκ τοῦ στόμ
ἐκαὶ Π 410. — στόμα: cf. Lat. os.—
ἔστῃ: inceptive; took his stand.

45. ἐλλίσσετο (Ἀλλώμαι): sc. Μενέ-
λαος. For the doubling of the λ after
the augment, see § 25 f.— γούνων
[γονών]: const. with λαβὼν.
Cf. παρίζω καὶ λαβὼν γούνων Α
407, ἐλὼν ἐλλίσσετο γούνων Φ 71.
"ζώγρει, 'Ατρέος νιέ, σύ δ' ἄξια δέξαι ἀποινά. 
πολλά δ' ἐν ἀφνειόυ πατρός κεμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητος τε σίδηρος.
τῶν κέν τοι χαρίσατο πατήρ ἀπερέσσι' ἀποινά,
50 εἰ κεν ἐμέ ζωνὶν πεπύθουν' ἐπὶ νησίων Ἀχαίων."

ὁς φάτῳ, τῷ δ' ἀρα θυμὸν ἐνι στῆθεσσον ἔπειθεν.
καὶ δὴ μω τάχ' ἐμηλλε θοᾶς ἐπὶ νῆς Ἀχαίων 
δῶσευν ὁ θεράποντι καταξέμενν. ἀλλ' Ἀγαμέμνων 
ἀντίος ἥλθε θέαν, καὶ ὅμοκλήσας ἐποῦς ἡδα.
55 "ὁ πέσων, ὁ Μενέλας, τί ἡ δὲ σύ κήδεαι οὕτως

46 = Λ 131. — ζώγρει: sc. με. On 
E 698. Cf. ζωγρείαν ἀντάρ ἐγὼν ἐμὲ 
to Attic ἄξιος. It seems never to 
mean 'deserving' in Homer. — ἀποινά: 
the ransom was the strongest motive 
for sparing a prisoner's life.

47. Cf. Λ 132. — ἐν πατρός: sc. 
δόμφι. Cf. 378 f., ἐν 'Ἀχιλλῆς ἑλέουσιν 
Δ 309, εἰν 'Αλιαο Θ 367, εἰν 'Αλιαο X 
389, Ἀλιαο εἰσgrav 284. — καμῆλαι: 
connected with κεμήλα, lie, stored up. 
Explained by the fg. verse.

48–50 = K 379–381; cf. Λ 133–135.

48 = φ 10, ξ 324. — πολύκμητος: the 
poet was well aware of the difficulty 
of working iron as compared with 
copper, the more usual metal for 
tools and weapons.

49. τῶν: of these. Ablitative geni-
tive. Cf. χαρίζομεν παρείστων a 140. 
— ἀνταργία κτλ.: cf. Λ 13.

50. εἰ κεν: 'It is difficult to see any 
essential difference between these 
protases with εἰ κε and those with 
the simple εἰ and the optative.' GMT.

460. — ἵππων: pred. to ἓμε, that I was 
alive. Cf. αὐτάρ ὀδυσσήσος ταλασσοφι 
νοσ αὐτ' ἐφακέν [ἱοῦ ὁδήλα θανύτος 
ἐπιγενόμεν τεν ἄκουσα ρ 114 f., 527. 
— This thought is repeated in εἰ 
νησίων Ἀχαίων, i.e. in the Greek camp 
to which Menelaus would have sent 
him; cf. 52]. Cf. εἰ δ' ἔκτη τεθναύ 
καὶ εἰν Ἀλιαο δόμοιν X 52. — For the 
'acc. of the person' with πεπύθουτο, 
cf. Ε 702.

51. Cf. Δ 208. — ἄνθρωπος: parallel 
to φάτῳ.

52. καὶ δὴ κτλ.: and he was just 
about. Cf. 393. — τάχ' ἔμηλλε: cf. 
Δ 181, Ψ 773, ἐκτε δὲ Πρώμου βλην 
105.

53. καταξέμεν [καταγαγεῖν]: on Ε 
26. For the 'mixed' aorist form, cf. 
 Ipsum E 773, ἤκει ή χεριώθης η ἡ 
105.

54. άπτεσ: predicate. Cf. ἀπα-
ρτοι Ε 497. — θεων: running. Much 
like the adv. θεως. — ὁμοκλήσας: on 
Ε 439.

55. ὁ πέσων: my good fellow. 
Spoken with a kind of condescension.
— ὁ Μενέλας: the repetition of the 
address marks the speaker's strong 
feeling. Cf. P 238, ὁ δαμόνις, τι 
χρήμα τάσχεις, ἐπαρτερ; Λρ. Clouds 
816. — οὖτως: marks a contrast, i.e. an 
objection, to the deed of the person 
addressed. Cf. Ε 264, Ο 244, Ρ 170. 
— οὕτως: thus, sc. as Menelaus was 
doing, in sparing the life of Adrastus. 
Cf. Δ 543.
ἀνδρῶν; ἡ σοὶ ἄριστα πεποίηται κατὰ οἶκον πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰτῶν ὄλεθρον χείρας. θ' ἡμετέρας, μηδ' ὅτι των γαστέρει μήτηρ κοῦρον ἔνυτα φέρου, μηδ' δς φύγοι, ἀλλ' ἀμα πάντες ὑπ' Ἰλίου ἐξαπολοιήτα ἀκήδεστοι καὶ ἀφαιτοὶ."

ὅς εἰπὼν παρέπεισεν ἀδελφεῖοι φρένας ἦρωσ, αὐσίμα παρειπὼν· ὁ δ' ἀπὸ ἔθεν ὤσατο χείρι ἦρω· Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὐτα κατὰ λατάρην· ὁ δ' ἀνετράπετε, Ἀτρείδης δὲ
65 λαξ ἐν στήθεσι βας ἐξέσπασε μειλων ἔγχος.
Νέστωρ δ' Ἀργείουσιν ἐκέκλετο μακρὸν αὔσας.

56. ἀνδρῶν: a general form of statement, instead of ἀνδρὸς. Cf. πρὸς Τρώων 57—ἡ σοὶ κτλ.: an ironical question, with reference to the crime of Paris.—"You, I suppose, have been excellently treated by the Trojans."—σοι: always emphatic in Hom. Here it marks the identity of person with σοὶ 55.—ἄριστα: corresponds to the Attic εὖ.


58. μηδ' ὄντα: not even whomever.
—This clause, in passionate excitement, is added to μῆ τις 57.

59. κοῦρον εὗτα: as boy. Added simply to mark the sex.—φέροι: the verb is attracted to the mood of the principal clause. Cf. Γ 299. G. 235, 1; Η. 919 a.—μηδ' δς: nē is quidem. Resumption of the principal thought of 57.—ὅλ' ἄμα πάντες: the affirmative contrast to the preceding.

60. Ἰλίου: const. with the fg. ης. Cf. ἴδις 100, μᾶχης Ε 763.—ἀκηδεστοὶ: unburied. Cf. σάματ' ἀκηδεσταῖς 187, κηδεμόνες Ψ 674.—ἄφαιτοι: leaving no trace behind.—Both adj. are 'proleptic.' "May they perish and be" etc.

61 = Η 120, Ν 788.—παρέπεισεν: with reference to ἐκεῖθεν 51. "Wrought a change in the mind of his brother."—ἀδελφοί: cf. Ε 21. The form ἀδελφός is not Homeric. κατενεγκροτος is more than twice as freq. as ἀδελφός.

62. αὐσίμα κτλ.: here only does the poet seem to approve of a deed of cruelty. —παρειπών: cf. 337.—For the length of the first syllable, see § 41 m.—ὁ δὲ: i.e. Menelaus, who had now left Adrastus to Agenemnon.—ἀπό: for the length of the 'ultima,' see on E 343.

64. Cf. Ε 447, 517.—ἀνετράπετε: equiv. to διττίος ἐκείνως. Cf. Δ 108.—'Ἀτρείδης: i.e. Agenemnon.

65. λαξ κτλ.: cf. Ν 618, Π 503.—λάξ: cf. Ε 620.

"ὁ φίλοι ἠρως Δαναοί, θεράποντες Ἀρης,
μὴ τις νῦν ἔναρων ἐπιβαλλόμενος μετόπισθεν
μιμέτω, ὡς κεν πλεῖστα φέρων ἐπὶ νῆς ἱκνται,
70 ἂλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἐκείλοι
νεκροὺς τί κεύν συλήσετε τεβηνήτας."

ὡς εἶπον ὀφθαλμαὶ μένος καὶ ψυμὸν ἐκάστουν.
ἐνθά κεν αὐτε Ἱλέας ἀρημφίλων ὑπ’ Ἀχαίων
"Ιλιὸς εἰσανεβησαν ἀναλκείσθη δαμέντες,
75 εἰ μὴ ἄρ’ Αἰνεία τε καὶ Εκτορὶ εἴπε παραστᾶς
Πριαμίδης Ἐλενος, οἰωνοπόλων ὁχ’ ἀριστος.;

67 = Β 110, Ο 733, Τ 78. — ὁ φίλοι
κτλ.: an honorable address to all
warriors.—θεράποντες κτλ.: applied
to the two Ajaxes in Θ 79, Κ 228.
68. The Greeks are first to make
sure of the victory and to follow
it up, and not to delay the pursuit
by gathering the spoils.—ἐνάρων:
made emphatic by the verse-pause.
Gen. after ἐπιβαλλόμενος, laying hands
upon.
69. πλεύσα: "more than any one
else."—καίν: in a final clause. See
G. 216, 1 n. 2; Η. 886 c. — φέρων:
the partic. contains the more
important thought. § 3 ν.
70. καὶ τὰ: sc. ἑναρα from 68.
"The booty too."
71. ὧ [ἄνα] πεδίον: along the plain.
—συλήσατε: fut. of positive
assurance, after the command. Cf. νῦν
μὲν παυσόμεσθα, ... διὸτερον αὐτέ
μαχησόμεθα Η 290 f., εἴπετε μοι διελθέ-
μεν· αὐτὰρ ἔπειτα | ὁσιὸθε καιαμβοῦ Ἡ
716 f., μ 23 ff.—The speaker in-
cluded himself in the subj. of κτεί-
νωμεν; but, with indifference, he leaves
the plunder to the inferiors. For the
change of person, cf. εἴσοδεν ἢ κεν
Ἀχιλλέως | ν ὢν κατακτήνας ἑναρα βρο-
τόστατα φέρηται | ... ἢ κεν σφ δουρά
δαμήρ Χ 244 ff.— συλήσατε: followed
by two accusatives. Cf. ἄγνωρα 17.
72–118. On the advice of Helenus,
Hector goes to the city, in order to bid
the Trojan matrons supplicate Athena's
mercy.
72 = Ε 470, 782.
73 f. = P 319 f.; cf. P 326 f.—ἐνθα
αυτή: on E 1.—ὑπ’ Ἀχαίων: gen. of
agent, since the connexion implies a
passive idea. See H. 820.
74. εἰσανεβησαν: ἂν is used of
approach to the city (on a height),
as κατὰ for going to the camp (cf. 53).
—ἀναλκείσθη: for the dat. of the
agent, cf. κηρὶ δαμεῖς § 11, ἁρη ἁρη
δαμείς Γ 429. — For the pl. of the abstract,
cf. Δ 400, Ε 649.
75. Αἰνεία: Aeneas is made promi-
nent here as in E. As commander of
the Dardanians, he is next in rank
to Hector in the Trojan army. Cf.
Β 810. Little more is heard of him
until the last of the four days of
battle, when he meets Achilles, Τ
158 ff., but is saved by Poseidon.
76. Ἐλενος: has here and Η 44 ff.
decisive influence on the course of
action. He takes part in the conflict,
Ν 576, but is not prominent as a war-
rior. He is the prophetic son of
“Δινεία τε καὶ Ἐκτόρ, ἐπεὶ πόνος ὑμιᾶ μάλιστα
Τρώων καὶ Δυκῶν ἐγκέκλιται, οὖνεὶ ἀριστοὺ
πᾶσαν ἐπὶ ιθὺν ἔστε μάχεσθαι τε φρονέων τε,
80 στῇ τ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλῶν
πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέεσθ', δηίοις δὲ χάρμα γενέσθαι,
αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
ήμειος μὲν Δαναοῖν μαχησόμεθ' αὖθι μένοντες,
85 καὶ μάλα τειρόμενοι περ' ἀναγκαῖῃ γὰρ ἐπεύγει·
"Ἐκτόρ, ἀτάρ σὺ πόλῳσε μετέρχεο, εἰπὲ δ' ἐπείτα

Priam, corresponding to Priam’s daughter Cassandra, who does not exercise the seer’s gifts in Homer.—ολύντοκλαν κτλ.: cf. A 69, of Calchas.

77. ἵπτε κτλ.: the address is followed immediately by the reason for it. Cf. H 327 ff.—πόνος: i.e. the battle, and the care and responsibility for it. On ποιεύμενον Δ 374.—ὑμή [ὑμῶν] κτλ.: (is leaned) rests upon you.

78. Ἰπέων κτλ.: partitive gen. with μάλιστα.—Δυκῶν: cf. Δ 197. These here represent the whole body of allies. This is esp. fitting since Sarpedon had been prominent in the preceding Book, and the other Lycian leader, Glauce, is to have an important place in this Book.

79. τάσαν ἵπτε ιθὺν: cf. 5 484.—ιθὺν: course, enterprise.—μάχεσθαι κτλ.: “in battle and in council.” A freq. pair.—The second half-verse is parallel to ἴπτε ιθὺν. Cf. 6, 60, 82, 106 f., 115.


82. φεύγοντας: const. with λαοῦς, implied in λαὸν 80.—δηίοις κτλ.: cf. δυσμενεύν μὲν χάρμα Γ 51. Either η is shortened here before ι, or the antepenultimate ι is pronounced as ι.


83. φάλαγγας: not yet used as a technical term, in Homer.—ἐποτρύνητον: aor. subjunctive.

84. ήμεῖς μὲν: we others, the rest of us. Correl. with ἀτάρ σώ Ἕ 86.

85. ἀναγκαίας [ἀνάγκης] κτλ.: cf. ῦ 73.

86. Ἐκτόρ: the voc. in Greek poetry is often placed for emphasis before the clause with which it is connected. Of course it has no syntactical construction.—ἀτάρ: follows the voc., as 429, Χ 331; cf. ζ θείως, ἄλλα ζεύγον ἡδὴ μοι σθένοι ήμιῶν Pind. Ol. vi. 22.—τολούθε: the locative force of -δε is repeated in the prep. of μετέρχεο. —αὐτὲ: say, i.e. bid.
μητέρι σῷ καὶ ἐμῇ. ἡ δὲ ξυνάγουσα γεραιάς
νηῶν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
οἶξασα κληδιδιθύρας ἱεροῦ δόμου,
90 πέπλον, ὃ οἱ δοκεῖει χαρέστατος ἡδὲ μέγιστος
ἔναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φιλτάτος αὐτῇ,
θεῖα Ἀθηναίης ἐπὶ γούνασιν ἥμκομοι,
καὶ οἱ ὕποσχέσθαι δύνασθαι διοκαίδεκα βοῦς ἐνὶ νηῷ
ἡνὶ ἡκέστας ἱερευσέμεν, αἱ κ’ ἐλεήσῃ

87. σῷ καὶ ἐμῇ: marks the relationship of the two brothers with more feeling than ἡμετέρῳ. More than half of Hector's brothers were only half-brothers. Cf. the same feeling in (Joseph) 'saw his brother Benjamin, his mother's son,' Genesis xliii. 29. — ἡ σῇ: subj. of the imperatival θέια: 92. The commission is given in direct discourse. — ξυνάγουσα: leading together, gathering; i.e. calling by messengers. Cf. 286 ff. — γεραιάς [γραῖς]: fem. of γρόνας.


89. οἴκῳ: the Greek does not require that the act be done in person, and, in fact, the priestess Theano opened the temple (298). Cf. 270 with 287. On Δ 260. — ἱεροῦ κτλ.: i.e. ἱπποῦ.


91. οἱ αὐτῆς: ἰατρῆς.

92. Cf. 273, 303. — θεῖα: on ἡ δέ 87. — For the inf. as inv. of the third person, cf. ι εἰ μὴν ἔμε κεῖνος ἀλρ ἀλλὰ τὸ μὲν φαθάναι, τὸ δὲ καὶ κεκρυμμένον εἶναι λ 443. — ἔως γούνασιν: on the lap of the sitting statue. The robe was placed on the knees of the goddess as if for actual use. The worshipper desired to adorn the image of the divinity. Thus, in modern times, robes and jewels are given to figures of the Virgin and the Holy Child. — This is the only distinct reference in the Homeric poems to a graven image (here, prob. of wood) of a divinity, and temples do not seem to abound. — Strabo, xiii. 601, says that very many of the early statues of Athena represented her in a sitting posture.

93-97 = 274-278; cf. 308 ff.

93. ὕποσχέσθαι: tων.

94. ἡμᾶς: cf. (iuvenecum) candum Verg. Aen. ix. 628. — ἕπιστας [ἀκεντήτων]: ungoated (κανεῖμα), i.e. not used for menial labor and thus rendered unfit for sacrifice. Cf. 901 (i.e. Athena) δ' ἐάν ἐγὼ πόλιν ἀπεμερῶτωμι, ἄμαμην, ἑν ὑπὸ ὑπὸ ζυγὸν ἔγαγον ἀπῆρ γ 382 f. 'All the firstling males that come of thy herd and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock.... And if there be any blemish therein, as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God,' Deuteronomy xv. 19, 21; 'a red heifer, without spot, wherein is no blemish, and upon which never came yoke,' Numbers xix. 2; 'take two milch kine,
96 ἀστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
 αἱ κεν Τυδέος νιῶν ἀπόσχη Ἰλιῶν ἵρης,
 ἀγριον αἰχμητήν, κρατερόν μήστωρα φόβου,
 δὲ δὴ ἐγὼ κάρτιστον Ἀχαϊῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλή ποθ' ὅδε γ' ἐδείδμεν, ὃρχαμον ἀνδρῶν,
100 ὁν πέρ φαινεις ἐξέμυμαν· ἀλλ' ὅδε λίθη
 μαίνεται, οὔτε τίς οἱ δύναται μένος ἱσοφαρίζειν'.
 ὡς ἔφαθ', Ἐκτωρ δ' οὐ τι κασίγητῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὁχέων σὺν τεῦχεσιν ἀλτὸ χαμάζε,
 πάλλων δ' ὃζεᾳ δώρε κατὰ στρατόν ζύγεον πάντη.
105 ὀτρύνω μαχέσασθαι, ἔγειρε δὲ φίλοπων αἰνήν.
 οἱ δ' ἐλειθύησαν καὶ ἐναντίοι ἐσταν Ἀχαίων.
 Ἄργειοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνου,
 φᾶν δὲ τῷ ἀθανάτων ἐξ οὐρανοῦ ἀστερόστος

on which there hath come no yoke,' 1 Sam. vi. 7. — a] κε: if haply, in the hope that. GMT. 487, 1; H. 907.
95 = 310; cf. p 223.
96. a] κεν κταλ.: explains the preceding clause. Cf. νόστου δὴ μνήσαι . . . μὴ καὶ σεβομένοις ἔθεσιν, μὴ ποῦ τίς καὶ Τρώας ἐγείρθησιν θεοῖς ἐλλος Κ. 509 ff., τ. 81 ff. — Τυδέος νιῶν: Diomed is the chief terror of the Trojans, after his exploits in the preceding Book.
99. οὔδ': not even. — ποτὲ: ever, i.e. during the time when the Trojans remained within their walls in fear of Achilles, and ventured out of their gates only with caution (Ε 788 ff., Ο 721 ff.), while some were captured or at least pursued (Δ 104 ff., Τ 89 ff., Φ 35 ff.) and all were in dread of his reappearance (Σ 261 ff.). — δῦτα: thus, sc. as we now fear Diomed. — ὃρχαμον κταλ.: only here of Achilles.
100. ὁν πέρ κταλ.: "although men say." — θηείς: const. with the following δ' οὐ. Cf. Ε 637; see on Ἰλιὼν 60. — The caesura falls, as usual, in the third foot, after θῆς. Here it is no musical rest, but a hold, making θῆς prominent. — ἀλλά: in contrast to the preceding rel. clause, leads back to the thought of 98.
102. δὲ κταλ.: cf. Β 807. — Hector follows his brother's advice at once.
103—106 = Ε 494—497.
107. φόνου: gen. of separation.
108. φῦν [ἴφασαν, § 26 u] κταλ.: explains the retreat of the Achaeans. — ἀθανάτων κταλ.: sc. as Ares had done, Ε 594 ff. — ἀστερόστος: the
Τρωσίν ἀλεξήσοντα κατελθέμεν· ὃς ἐλέλυχθεν.
110 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλεσε μακρὸν ἀώσας· ὁ τρώες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι, ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θοῦριδος ἀλκῆς, ὧραν ἐν ἐγὼ βῆς προτὶ Ἰλιον ἤδε γέρουσιν εἰτω βουλευτήσας καὶ ἠμετέρης ἀλόχοισα
115 δαίμονων ἀρήσασθαι, ὑποσχέσθαι δὲ ἐκατόμβας. ὃς ἡ ἀρά φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ· ἀμφὶ δὲ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαών, ἀντὶς ἤ πυμάτη θέεν ἀστίδος ὀμφαλοεύσης.

Γλαῦκος δ’ Ἰππολόχου πάει καὶ Τυδέως νιώθει μέσον ἀμφοτέρων συνήθης μεμαστὲ μάχεσθαι.

Homerian heavens are starry even in broad daylight. § 1 p.

110 = Θ 172, Ο 346; cf. 98.
112 = Θ 174, Δ 287, Ο 487, 734, Π 270, Ρ 185; cf. Ε 529, Δ 234, 418. — The second half-verse is parallel to the first.
113. δφα: while. — βῆμ: βῆ.
114. ἐκτω: cf. εἰτε 86. Const. with δφα ὅν. Followed by dat. and inf.; cf. δφα ἐκτισε Ποσειδᾷν ἀνακτὶ. . . ἕκασθαι Ο 67 ff., α 37 ff., γ 427 ff. — βουλευτήσας: in appos. with γέρουσιν. The word is not found elsewhere in Homer. It corresponds to δημογηρῶτες Η 149. — These senators are not mentioned in the account of what Hector actually did in Troy. — ἠμετέρης κτλ.: cf. 240 ff., 297 ff. — This speech of Hector is less definite than that of Hele­nus, 86 ff.

115. ἐκατόμβας: a general expression for the ὄνομαλδεκα βούς of 93. The pl. is used of a single large sacrifice also in Α 315, Β 306, 321. — 116 = 399, Ρ 188.

117. ἀμφὶ: adv., “at both extremities,” i.e. above and below. This is explained by σφυρὰ καὶ αὐχένα. — The whole thought marks Hector’s haste.
118. ἀντὶς κτλ.: (the leather) which ran as outermost rim of the shield. The rel. ἤ is attracted to the gender of the pred. ἀντὶς. Η 631. The metal rim of the shield was covered with leather. — ὀμφαλοεύσης: cf. Α 448.

119–236. Glaucus and Diomed discover that their ancestors were bound by the ties of friendly hospitality. They exchange arms.

119. Γλαῦκος: one of the two leaders of the Lycians. From him the later kings of Lycia were said by Herodotus to derive their descent. Hdt. i. 147.
120 = Τ 169, Ψ 814; cf. Ε 244, 569. — ἐς μέσον: into the midst. — μέσον is used as a subst., like τὸ μεταχθεῖν.
SIXTH BOOK OF THE ILIAD.

οι δ' οτε δή σχεδόν ἦσαν ἐπ' ἀλλήλων ἵοντες,
τὸν πρότερος προσέειπε βοήν ἀγαθὸς Διομήδης:
"τίς δὲ σύ έσσι, φέροντε, καταθητῶν ἀνθρώπων;
οὐ μὲν γάρ ποι' ὀπωσπα μάχη ἐνι κυδιανείρῃ
125 τὸ πρῶτ' ἀταρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σὺ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἐγχος ἔμεινα,
δυστήνω δὲ τε παῖδες ἐμῷ μὲνι ἀντιώσων.
eἰ δὲ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἀν ἐγὼ γε θεοῖσιν ἐπουρανιοῦσι μαχοῖμην.

Cf. τοὺς καρποὺς Δ 185. — ἀμφοτέρων: i.e. of both armies. — σωτήρν (εἰμ) : sc. on chariots. Cf. 232.
121. On Ε 14.
123. τὰς δὲ κτλ.: cf. Ο 247, Ν 387. A lively question of surprise, for which the explanation is given by the following sentence. For the meaning of the question, cf. 145. — For the force of δὲ, see on 55. — φέροντε: a friendly form of address.
124 f. οὐ μὲν [μὴν] κτλ.: correl. with ἀταρ μὲν νῦν γε. Cf. οὐ μὲν ἡ-
πιός ἡθα... τὸ πρῶτ': ἀταρ μὲν νῦν γε
5 31 f. — δύστηνω δὲ τε παῖδες ἐμῷ μὲνι ἀντιώσων:
thou dost stand far in advance, i.e. as champion. Cf. πρῶμαχος. — Why had not Diomed met Glauclus before? One answer is that many words and deeds are reported from this tenth year of the war which would have been expected earlier. Cf. the 'View from the Scaean Gate,' Γ 161 ff., and the arrangement of the Greek forces into definite divisions, Β 362 ff. Possibly, however, Glauclus and the Lycians were not among the early allies of the Trojans, but have only recently arrived at Troy. Thus Rhesus and his Thracians came late, Κ 454, and Memnon with his Ethiopians, and the Amazons, came to the help
of the city after the action of the Iliad.
128. δ [ὅτι] τε: in that. This clause explains the opinion expressed in the first words of the verse. — ἔμων: receives emphasis from the following verse-pause.
127 = ψ 161. — This verse is closely connected in thought with the preceding. — Δυστήνων: emphatic from its position. "Unhappy are they whose sons meet my might"; i.e. the parents have to mourn their sons' death. Cf. τετυναί τε νῦν, μακάρων δὲ ἔξεσι τοκίων Ὡ 377, ζ 164 ff. — ἀν-
τιώσων: from ἀντίδου.
128. Cf. η 199. — "If thou art an immortal." The thought that Glaucus may be a god, was suggested possibly by the splendor of his golden armor, 236, in connexion with the fact that his face was not familiar; or it may be a commonplace remark suggested by καταθητῶν. — Diomed seems to have lost his ability to distinguish divinities (Ε 127 ff.), and his daring in attacking them (Ε 302). — τις ἀθανάτων: pred. to the subj. of εἰλήλουθας. — The spondaic close (§ 39 h, i) seems to be intentional here, after the light dactylic rhythm.
129. ἐγώ: strongly contrasted with
οὐδὲ γὰρ οὐδὲ Δρύαντος τίως κρατερὸς Δυκόργος
dὴν ἢν, ὥς ὑπὲρ θεοῖν ἐπουρανίοις ἐρίζεν,
ὕπο τοι μανώμενοι Διωνύσου τιθήνας
σεῦ κατ’ ἡγάθεον Νυσήμον· αἵ δ’ ἄμα πᾶσαι
θύσθλα χαμαὶ κατέχεναι, ὑπ’ ἀνδροφόνωσιν Δυκούργω
θεινόμεναι βουλήγη· Διώνυσος δὲ φοβηθεῖς
dύσεθ’ ἀλὸς κατὰ κύμα, Θέτις δ’ ὑπεδέξατο κόλπῳ
dειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἄνδρος ὀμοκλῆ.

θεοίν, which is emphasized by the
verse-pause.—θεοίν: the pl. shows
that the determination of Diomed is
general.—ἐπουρανίωσιν: contrasted
with ἐπιχόδων, Δ 45.—μαχομην: a
‘potential opt.’ as a conclusion to a
condition of the first form. GMT.
403, 503; H. 901 b.

130. οὐδὲ γὰρ οὐδὲ: cf. E 22.—
Δρύαντος: the preceding ἐ is not
lengthened. See § 41 i a, b.—νῦς:
for the short penult, cf. Δ 473.—Δυ-
κόργος: a Thracian king.—This
story seems to be the result and trace
of an opposition to the introduction
of the Bacchic worship in Thrace.
Cf. the story of Pentheus at Thebes,
as represented in the Bacchantes of
Euripides.—Dionysus is not a Ho-
meric divinity, and this mention of
him is thought to indicate a later
origin for this passage.

131. δὴν ἢν: for the adv. with ἢν,
see on Δ 22.—For the thought, cf.
E 407.—δὲ κτλ.: the rel. clause
is causal, as it is frequently. Cf. 165,
235.

132. δὲ ποτὲ κτλ.: this rel. clause
gives a special instance, after the
general statement of 131.—μανώμε-
νοιο: raving, with reference to the
mad revelry of the Bacchic festivals.
Cf. the name ‘maenads’, μανάδες.
—Διωνύσου [Διονύσου]: the Boeo-
tian dialect preserves the ο in this
name.—νυσήμον: nurses, attendants;
corresponding to the later Bacchantes.

133. κατὰ Νυσήμον: down the Ny-
sséan height. Prob. here a Thracian
district. For the subst. use of the
neut. adj. Nysén, cf. μὺσον 120.

134. θύσθλα: doubtless the later
θύρσοι carried in Bacchic processions,
—wands wound about with ivy, and
with a pine-cone at the top.—κατέ-
χεναι: poured down, i.e. dropped.
Cf. κατέχεναι E 784.

135. βουλήγη: cf. ‘after him was
Shamgar, the son of Anath, which
slew of the Philistines six hundred
men with an ox-goad;’ Judges iii. 31.
—φοβηθεῖς: taking to flight before
Lycurgus.

136. δύσεθ’ ἀλὸς κατὰ κύμα: down into
the wave.—κυλὰ: to her bosom. For the
dat., see on ἐκδρομή Δ 523.—Thetis lived with her
father, in the Aegean Sea, not far from
Thrace. On another occasion she
gave similar refuge to Hephaestus;
Σ 398.

137. δειδιότα: added in order to
form an introduction to the rest of
the verse. Cf. μὴν E 313.—ἐκὲ:
sc. Διώνυσον.—τρόμοι: cf. E 362, ὅποι
tε τρόμοι ἔλλαβε γυνὴ Γ 34.
SIXTH BOOK OF THE ILIAD.

τῷ μὲν ἔπειτ’ ὀδύσαντο θεοὶ μείναι ζώντες,
καὶ μιν τυφλῶν ἔθηκε Κρόνου πάις· οὐδ’ ἄρ’ ἔτι δὴν
140 ἦν, ἔπει θανάτους ἀπήχθετο πάσι θεοῖς.
οὐδ’ ἄν ἔγω μακάρεσσι θεοὶ ἔθελομι μάχεσθαι.
ei δ’ τίς ἐσσι βροτῶν, οἱ ἀρουρῆς καρπὸν ἔδουσιν,
ἀσον ἵθ’, ὡς κεν θάσσον ὄλεθρον πείραθ’ ἦκατ’.
 tôn δ’ αὐθ’ Ἰππολόχου προσηύδα φαύδιμος νῦν.
145 “Τυδείδη μεγάθυμε, τι ἡ γενεὴν ἔρεείνεις;
οἱ περ φύλλων γενεή, τοῖς δὲ καὶ ἄνδρῶν.

138. τῷ: i.e. Lycurgus. — μαῖα
ζώντες: in contrast with the hard lot
of men; cf. ὄξυροις βροτοῖς N 569.
Cf. ‘to that new world of light and
bliss, among | The gods who live at
ease,’ Milton, Par. Lost ii. 887 f.
139. τυφλῶν: blind. Only here in
Homer; elsewhere ἀλασ. — ἡθείς: cf.
6. — Κρόνου πάις: sc. as chief of the
gods.—έτι: for the length of the
‘ultima,’ see § 41 j β.
141. οὐδ’ ἄν ἐγώ κτλ.: resumes the
thought of 129, as a logical inference
from the fate of Lycurgus. Cf.
“Ἄφαιτ’, οὐ τις σοι γε θεῶν δύναι ἀντι-
φερεῖς, | οὐδ’ ἄν ἐγώ σοι γ’ ἀδε νυρ
φλεγθαι ταχαὶ ἐπιγεμνής 357 f., i 275 ff.
— “I, too, should not live long, if I
should fight with the gods,” is im-
plicated.
142. βροτῶν: made prominent not
only by the caesura but also by the
repetition of the idea in the second
half-verse. — οἱ ἀρουρῆς κτλ.: a standing
expression for men, from their
principal food, as contrasted with
gods who live on ambrosia and nect-
ar (E 341). Cf. δὲ θητᾶς τ’ ἐὴ καὶ
ἔδω Δημήτρεος ἀκτῆς N 322, ὅσοι ἔρχο
βροτὸι εἰσιν ἄτι χειρὶ στὸν ἰδώτης
θ’ 222, οὐδὲ ἄρκειν | ἀνδρὶ γε σιτοφάγῳ
190 f., quicunque terrae mu-
nere vescimur Hor. Carm. ii. 14.
143 — τ 429.— ἄσσων κτλ.: sarcast.
Cf. εἰ δὲ τις ἐπάγλως ἐθέλει
οἰκώνη νέεσθαι, | ἀπόταθη δς νῦν . .
δορα πρόσθ’ ἐλλων θανάτον καὶ πῦρν
ἐνίοτη B 357 ff. — The poet seems to
play on the words ἄσσων and ἔθεσον.
Cf. E 440.— ἐλέθροι πείρατα: “net
of destruction.” Cf. ἐκφυγεῖν μέγα
πόθησαι E 351.
145. Cf. 123, φ 153. — γενεὴν κτλ.: this shows Glaucus’s understanding
of the question of 123.—“Why should
you ask of my family! No family
enjoys distinction long. All pass
away.”—Glaucus recognizes Diomed.
Doubtless he had seen some of his
exploits in E.
146. οἡ τερ: “just as.” — οἰ: in
apodosis. § 3 n; GMT. 564.—ἀν-
δρῶν: here equiv. to ἀνδρῶν. — For
the thought, cf. (Βροτῶν) δειλῶν, οἱ
φύλλοισιν ἐσοχρίτες ἐλλατες μέν τε | Σα-
φλεγῆς (full of fire and life) τελέθου-
σιν, ἀφρίζας καρπὸν ἔσσως, | ἐλλατες 
δὲ φευγόνθαι ἄκηροι Φ 484 ff., ἡμεῖς δὲ
σὰ τὸ φύλλα φῦες πολυνάρθημα σὰρ | ἵ-
ροις, δὲ αὐτῷ αὐγής αὐξεῖται ἡμέριον, τοῦτ’
ἐκεῖο πήχυνοι ἐκ χρόνων (“for a span
of time”) ἀνθευν ἡμῆς | τερπόμεθα
fills the μέν τε ἀνεμός χαμάδις χεὶ, ἄλλα δὲ θῆ κηλεθώσα φύει, ἔαρος δὲ ἐπιγίγνεται ἄρη.

ὡς ἀνδρῶν γενείς ἢ μὲν φύει, ἡ δὲ ἀπολύει.

150 ei δὲ ἐθέλεις καὶ ταῖτα δαχμενὰ, ὁφρ' ἐν εἰδῆς,

ἡμετέρην γενεύν. τὸπλοῖο δὲ μὴν ἄνδρες ἵσασιν.

ἔστι πόλις Ἐφύρη μυχῆ Ἀργεος ἡπποβότοιο,

ἐνθα δὲ Σισυφός ἐσκήν, ὁ κέρδιστος γένεις ἄνδρῶν,

Σίσυφος Αἰολίδης. ὁ δ' ἄρα Γλαύκον τεκτό νιόν,

155 αὐτὰρ Γλαύκον ἐτικετεν ἀμύμονα Βελλεροφόντην.

Mimitermus ii. 1 ff., ὥστε τὸ κάλλιστον
Χίος ἑστειν ἄρη· (this is the best thing
that Homer ever said) σὺν περ φύλων κτλ. Simonides 69. 1 f., ἢ γε δὴ
phasis ἄνδρες ἰσαρίβει, φύλαν γενεύς
προθμοίν ατρ. Birds 685, 'As of the
green leaves on a tree, some fall and some
grow; so is the generation of
flesh and blood, one cometh to an
end and another is born,' Wisdom of
the Son of Sirach xiv. 18; υ ὑσ τῶν
cerebre foliis prōnos mutantur in
annos, | prima cadunt, ita ver-
borum vetus interit aetas
Hor. Ars Poet. 60 f.

147. φύλα: anticipates its parts,
ta μὲν, ἄλλα δὲ. Placed first for con-
trast with ἄνδρῶν 149.

148. φαράς κτλ.: 'paratactic' for
"when the spring-time comes." § 3 q. | 
—ἰνεγγυται: comes on (ἐπί).

149. φυέ: here intrans., grows
up.

150 = τ. 213; cf. φ. 487. — ei δ' ἐθέ-
λεις κτλ.: this protasis is left without
an apodosis. After the final clause
(ὁφρ' ἐν εἰδῆς) and the parenthetical
πολλοί κτλ., the story follows imme-
diately, in 152. — καλτάτα: this too,
of which you ask.—"But I am not
ashamed of my family."

151 = τ. 214. — ἕμετρημα: with em-
phasis, after the general preface,

146–149. — μὲν: i.e. γενεύν. — The
second half-verse is parenthetical.

152. ιστι: a favorite epic begin-
ning for a story. Cf. E 9, ἵστι δὲ τοὺς
νάσος κτλ. § 844, ἵστι δὲ τοὺς πέτρας γ. 283,
urbs antiqua fuit Verg. Äem. i.
12, est locus, Hesperiam Grai
cognomine dicit uē. iii. 163. —
Ἐφύρη: the old name of Corinth.
The name Κόρινθος is not put into
the mouth of any Homeric speaker,
though the poet uses it in his own
narrative (B 670). — μυχῆ Ἀργεος: in
the recess of Argos, i.e. in the Corinth-
ian Gulf. Cf. the same expression of
Mycenae (on the Argolic Gulf), γ 283.

153. Σισυφός: the name seems to be
formed by reduplication (cf.
δι-διωμί) from the stem of σωφός (cf.
κέρδιστος). Glauce does not show
any familiarity with the story which
set Sisyphus to work, rolling a huge
stone up hill, in Iades (λ 593 ff.);
and Pindar enumerates among the
glories of Corinth Σίσυφος μὲν τυκυ-
τατων παλάμαι (devices) ὧς θεόν Find.
Ol. xiii. 50. — Later stories made Sis-
yphus an ancestor of Odysseus.

154. Σίσυφος: for the repetition,
"epanalepsis," cf. 396. § 2 p. — δ' θε: 
cf. Α 491, E 148.

155. έτικετεν: impf. as 206, E 547,
without any emphasis on the tense.—
καλλος τε και ἰνορέην ἑρατείνην
ἀπασαν· αὐτάρ οἱ Προίτος κακὰ μῆσατο θυμῷ,
ὁς ρ᾽ εκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦν,
Ἀργεῖων. Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἔδαμασσεν.
160
τῷ δὲ γυνῆ Προίτου ἐπεμήνατο, διὸ Ἀντεια,
κρυπταίᾳ φιλότητι μυγήμεναι· ἀλλὰ τὸν οὗ τι
πείθ᾽ ἀγαθὰ φρονέοντα, δαίφρων Βελλεροφόντην.
η δὲ πυνσαμένη Προίτου βασιλῆα προσηύδα·
'τεθναίης, ὥς Προίτ, ἥ κάκτανε Βελλεροφόντην,

Βελλεροφόντην: acc. to the later story
(which may have been built largely
upon what Homer tells), he was first
called Hipponoüs, and gained his
Homer name by killing Bellerus, a
Corinthian prince, on whose death he
fled to King Proetus at Tiryns in
order to secure purification from the
guilt (an un-Homer idea) and secu-
ritv against vengeance. The Corinth-
ian tradition laid special stress on
Bellerophon's capture of the winged
horse Pegasus. His exploits occupy
a large part of Pindar's Thirteenth
Olympian Ode, in which the poet re-
sfers also to Glauces, ἐκ Δυκαῖς δὲ
Gamma ν ἠθηνα τρόμου δαυαί Ol. xiii. 58.
156-159. A brief outline of the fortune
s of Bellerophon, which is
followed in 160 (with the same intro-
ductory τῷ δὲ) by the more detailed
story. Cf. § 337, 339.
156. καλλος τε: obs. the force
of the position.—Both qualities seem
to be mentioned with reference to the
following story.
157. κακὰ μῆσατο: sc. in con-
squence of the calumny of 164 fr.
158. ἐκ δήμου κτλ.: i.e. sent him
to Lycia. Cf. 188. —ἐναλ κτλ.: cf.
ὑ 106. —The second half-verse shows
why Bellerophon was obliged to obey
Proetus,—not the reason for his
exile.
159. Nearly parenthetical.—Ἀρ-
γεῖων: added to explain δῆμον, and
to make distinct the place of Belle-
rophon's sojourn. Without it, the
hearer might think of him as in his
home at Corinth.—δῆμον: sc.
δῆμον.—Ζεὺς: the king of the gods
is the special patron of the mortal
kings, and gives to them their au-
thority. They reign ιον τι
gratia.
160. τῷ δὲ: sc. Βελλεροφόντη.
The verses since 155 have been paren-
thetic.—Dat. after the prep. in ἐπεμ-
ήνατο (μαντημα) "became madly en-
amored."—ἔτα: without moral quality.
The same epithet is applied to Cly-
taeusyna, γ 266.—Ἀντεια: called
Sthenoe about by the Attic tragedians.
161. μυγήμεναι [μυγῆναι, § 26 m]:
explanatory inf. in loose const. after
ἐπεμήνατο. G. 265; H. 951.
162. ἀγαθὰ φρονέοντα: i.e. the
right-minded. Perhaps nowhere else
in Homer has ἀγαθὸς so much of the
modern meaning of 'good.'—Βελλε-
ροφόντη: in appos. with τῶν 161.
163. πυνσαμένη: contrived a false-
hood and said.
164. τεθναίης κτλ.: "I hope you
may die if you do not" etc. The opt.
here clearly approaches the force of
165 ὅς μ’ ἔθελεν φιλότητι μιγήμεναι οὐκ ἔθελονγν.
διο φάτο, τὸν δὲ ἀνακτα χόλος λάβεν, οἶον ἄκουσεν·
κτεῖναι μὲν ρ’ ἀλέειν, σεβάσσατο γὰρ τὸ γε θυμῷ,
πέμπε δὲ μιν Λυκίηνδε, πόρεν δ’ ὃ γε σήματα λυγρά,
γράψας εὖ πίνακι πτυκτῷ θυμοθόρᾳ τολλά,
170 ἰδέξαι δ’ ἥνωγε οἱ πενθερῷ, ὅφρ’ ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεὼν ὑπ’ ἀμύμωνι πομπῇ.
ἀλλ’ ὅτε δὴ Λυκίην ἔξε Ἐάνθου τε ῥέοντα,
προφρονέως μιν τιν ἀναξ Λυκίης εὑρεῖς.

an imperative. GMT. 725. Cf. ἀλλ’ ἐξελθεὶς ὥρας . . . τάχα καὶ ἀλλὰ (firebrand) βεβαιότους εἰσθα ὥρας τ 68 f.
—πάκτανεν: κακάκτανεν. § 11 b.

165. μοι: for the elision of oi, see § 10 a.—Dat. with μιγήμεναι.—οὐκ ἐθελοῦσιν: added in contrast with ἔθε-
λεν. Cf. παρ’ οὐκ ἐθέλων ἐθελοῦσιν 155.

166. οἶον ἄκουσεν: “at what he heard.” Strictly an indirect exclamation.
G. 155; H. 1001.

266, ἀλείγεσαι: ἀλείγεσαι N 356.—σε-
βάςαστο κτλ.: i.e. his conscience would not allow Proetus to kill his
guest with his own hand (cf. 179 ff.), but he did not shrink from asking his
father-in-law to do the deed. Similarly, David would not kill Uriah
himself, but put him where he would be slain by the enemy.—For the ex-
pression, cf. 417.

168. δ’ γε: calls attention to the
He gave,—he did.—σήματα λυγρά:
destructive tokens. A kind of te-
sera hospitalis, with symbols
previously agreed upon between the
separated friends. Cf. 176, 178.—
This has been thought by some to
imply acquaintance with the art of
writing. Perhaps it was a kind of
‘picture-writing’ resembling that
of the ancient Mexicans.

169. γράψας: cutting. γράφω nota-
ibly is used for cutting, carving,
scratching (Δ 139, P 599), and paint-
ing, as well as for writing.—ἐν πίνακι:
in a tablet (‘diptych’). Two plates of
wood (covered with wax, in later
times, and joined by a hinge) were
tied together so that the inner sur-
faces should not be seen by the
bearer. This, rather than γράψας,
indicates the form of an epistle.—θυμο-
θόρᾳ: life-destroying, death-bringing,
i.e. directing that the bearer should
be put into a place of danger.

170. πενθερῷ: the Homeric lan-
guage was not so poor as to have but
one word for ‘father-in-law,’ but dis-
tinguished πενθερός wife’s father from
ἐκυρός husband’s father. Cf. γαλὼς
husband’s sister, εἰνδρέπεσ husband’s
brothers’ wives, 378.—Antea’s father
was called Iobates, acc. to the later
story.

171. ἀμύμοιν πομπῇ: (blameless)
safe conduct. This forms a contrast
to ὑφ’ ἀπόλοιτο.

172. Ἐάνθου: cf. E 479, τηλόθεν ἐκ
Λυκίης, Ἐάνθου ἐπὶ δίνεντος B 877.—
For the form of the verse, cf. E 773.
174. The ‘asyndeton’ is natural, since this verse is virtually in appos., with the preceding προφορονέως τέν. Cf. 219. — ἐννήμαρ: freq. as here with following δεκάτη. Cf. Α 53, Ω 610, 664, 784, η 253, κ 28, etc. — Only after a guest had received hospitality, was he questioned about his errand. Bellerophon, as coming from the court of the king’s son-in-law, received a royal welcome. The king made a great feast each day.
175. Cf. Α 477.
176. σῆμα ἴδεσθαι: doubtless Bellerophon had mentioned his ‘letter of introduction’ on his arrival, but was not expected to present his credentials immediately. — ἴδεσθαι: for the mid., see § 32 a.
177. ἄττι [§ πι] ρέ φι: cf. Ν 675, Ζ 407, Ρ 568, Χ 292, ζ 527, φ 415. — φέρωντο: brought with him. For the opt. ‘expressing the previous thought of another,’ see GMT. 700.
178. κακόν: cf. 169. — παρεδέξατο: the poet does not think it necessary to state explicitly that the Lycian deciphered the tablet’s contents.
179. μέν: correl. with αὖ 184. — ρέ: i.e. in accordance with Proetus’s injunction. — Χίμαιραν: here a proper name. — This is the only ‘composite’ monster of Homer; — dragons, mermaids, and satyrs being unknown, and Scylla (μ 85 ff.), though deformed, not being made up of woman, fish, and wolf. Acc. to Hesiod, the Chimaera was (like Cerberus and the Lernaean Hydra) the offspring of Typhon and Echidna, ἀπὶ Χίμαιραν ἑκτικε, πρέπουσιν ἀμαμάκετον πῦρ, δεινον τε μεγάλην τε, ποδικέα τε κρατερήν τε. τῇ δ’ ἐν τρεῖς κεφαλι—μία μὲν χαρποῦσα λέοντος, ἤ δ’ χιμαῖρης, ἤ δ’ ἄφιος, κρατερίου δράκοντος. —... τὴν μὲν Πύγασος εἰλε καὶ ἐσθαλὸς Bellerophontis Theog. 319 ff. — ἀμαμάκετην: impetuous, fierce. Cf. Ἀμυσω—δάρου, ὑ ἐς Χίμαιραν | τρέφειν ἀμαμάκετην πολέσιν κακῶν ἀνθρώπων Π 328 f. — Cf. ‘Gorgons, and Hydras, and Chimaerias dire,’ Milton Par. Lost ii. 628.
180. θεῶν: clearly the adj. is equiv. to θεόν, for it is contrasted with ἀνθρώπων. Cf. Ἑρμηνεία Ε 741. — γένος: offspring. Cf. διὸν γένος Π 638, ἔθνελοι πάνι | σὸν γένος Τ 124.
181. δράκων: serpent. Equiv. to ὀφίς, as in the passage from Hesiod quoted on 179. — Χίμαιρα: kid. Here a common noun. — This verse is translated, ante leo, postrema draco, media ipsa Chimaera, by Lucretius, ν. 905, not only preserving the exact order of words but also making the last clause more distinct even than it is in the Greek.
δεικνύον ἀποστείλοντα πυρὸς μένος αἰθομένου.
καὶ τὴν μὲν κατέπεφυε θεῶν τεράσσει πιθήκας·
δεύτερον αὐτῷ Σολύμοις μαχήσατο κυδαλύμοισιν·

καὶ τὸ τρίτον αὕτω κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκνῷ δόλῳ ἄλλῳ ὑφαίνειν·
κρίνας ἐκ Δυκής εὐρείας φῶτας ἀρίστους
εἴσε λόχον· τοῖ δ' οὖ τι πάλιν οἰκόνδε νέοντο.

πάντας γὰρ κατέπεφνεν ἀμύμων Βελλερόφοντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἕως ἐόντα,
αὐτοῦ μὲν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,

182. Σαῦαν: cognate acc. (adv.) with ἀποστείλοντα. With this, the second half-verse is in apposition.—

183. θεῶν κτλ.: cf. Δ 398. Here an expression of confidence.

184. Σολύμοις: ancient inhabitants of Lycia. Hdt. i. 173. The Greeks confounded this name with 'Salem, and called Jerusalem Σέλυμα and Ιεροσόλυμα. Cf. Josephus

185. καρτιστὴν: predicate. Cf. 326. Ε 630, τὸν δὲ μήκιστον καὶ καρτιστὴν κτάνων ἄδραν Η 155, (Ῥήσος) τοῖς δὲ καλλίστους Ἰππους ἔδει μεγίστους Κ 438, οἰκτρῶστην δ' ἣκουσα δυτικαί Πριαμοῦ κυριάρχους Λ 421, οἰκτρῶστην δὴ κεῖνον ἀμφίθοις Π 258. — ἀνδρῶν: const. with μάχην.—"This was the hardest battle he ever fought."

186. τῷ τρίτον: this, too, by the Lycian king's command.—Ἀμαζόνας: Priam, τ. 189, refers to his serving the Phrygians as an ally against the invading Amazons.—The later story gave to Bellerophon the assistance of the winged-horse Pegasus in these conflicts. Cf. σὺν δὲ κέλυφω (i.e. Pegasus) καὶ πολ' Ἀμάζωνις | ἀλέθος ψυχρᾶς ἀπὸ κόλπων ἐρήμων | τοξότων βαλλόν χυμαικίων στρατὸν, | καὶ Χλαμ-

187. τῷ: i.e. Bellerophon. —ἀνερ-
χομένῳ: returning. Cf. Δ 392. —


189. οὗτος κτλ.: cf. Δ 392, ζ 531.

190. γίγνωσκε: was coming to know, recognized, sc. from his achievements. Clearly, no guilty mortal, — none but one of the race of the gods and enjoying their favor, could have overcome such difficulties and escaped such dangers. — θεοῦ: indefinite. In Pindar, this god is Poseidon. — ἔννοια: supplementary participle, as after a verb of seeing or hearing.

192 = Δ 226. — δίδου: offered in marriage. — δ' χι: cf. 168. — θυγατέρα:
δώκε δέ οἱ τιμήσι βασιληίδος ἦμουν πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
195 καλὸν φυταλῆς καὶ ἀροῦρῆς, ὅφρα νέμωτο.
ἡ δ' ἔτεκε τρία τέκνα Δαίθρονι Βελλεροφόντυ,
"Ισανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
Λαοδάμεια μὲν παρελέξατο μητέρα Ζεὺς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
200 ἄλλῳ ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἡ τοι ὁ κατ' ἑαυτὸν ἤμι πᾶσι θεοῖσι̇ν
ὁ γὰρ κατέδω, πάτον ἀνθρώπων ἀλεσίνων,

for the 'quantity' of the last syllable, see on E 343.

193. τιμή κτλ.: i.e. the king shared with Bellerophon the control of the people, the tribute, and the invitations to the common feasts.

194. οἷ: dat., as is shown by the length of μέν. — τέμενος: here, royal domain. Cf. i 578, M 313, ξ 550, τ 184, 391, ζ 203. Elsewhere, as in later Greek, of the land set apart for sacred uses. Cf. tεμπλοῦ. Connected in derivation with τέμνω. — τέμνων: i.e. set apart, marked off. — ἔξοχον ἄλλων: sc. in size and fertility. As in later times, much land was held in common, esp. for pastures, but private property in land seems to have been recognized. — Cf. ἔδωκε (sc. Lycurgus to the Spartan kings) δὲ καὶ γέρα ἀπὸ τῶν θυμέων λαμβάνειν, καὶ γῆν δὲ ἐν πολλαῖς τῶν περιοίκων πόλεων ἀντέχει· δὲ ζηλεύειν. Χειρότερα. de Rep. Lac. xv. 3.


— Cf. (τέμενος) πεντηκοντάγων, τὸ μὲν ἦμισι οἰκονόμοιο, ἦμοιν δὲ ψλήν (cleared) ἄρον v 579 f.


198. For the 'asynedeton,' cf. Ε 270 f. — Λαοδάμεια μὲν: correl. with ἴσανδρον βέ 203, ἱππόλοχος βέ 206. The daughter is mentioned first naturally, as being the last mentioned in the previous verse, and thus in the front of the poet's mind. § 2 o. She is also the mother of the mightiest of Bellerophon's descendants.

199. Acc. to Hdt. i 173, Sarpedon was brother of Minos of Crete, and son of Europa.

200. ἄλλο δὲτ δὴ: here appears for the fourth time in this narrative. Cf. 172, 175, 191. — καὶ κεῖνος: even he, i.e. even Bellerophon, who had received such signal proofs of the gods' care. — ἀνήρθετο: cf. 140. Sc. as appeared from his morbid melancholy (on the death of his children?). The later form of the myth said that Bellerophon attempted to rise to heaven by the aid of Pegasus, but the rider was thrown off, and the horse returned alone to the stalls of Zeus.

201 f. Homer only intimates the insatiable of Bellerophon. — Cf. qui miser in campis maerens er-
"Istaneirou de oi vivō "Arēs atos polēmoi
marvamene Solumouisi katektane kudalimoisw,
205 tēn de kolosamēn khrusinios "Aretēs ékta.
Ippolohos de émi étiku, kal ek tou phēi genoskhai
pēmpe de μ' ēs Tropēn, kal μoi mála pōll' épettelenev
aiēn ariostiesin kal υπεροχον emmevai állon,
μηδè yenos patērōn aioskuneni, oti mey ariostoi
210 en t' 'Eφyη γένοντα kai en Λυκη ευρείη.
tautēs tois yeneis te kal aîmatos euchomai éinai."
ωs fato, γήθηsen de bohn agados Dymēyōs.
γέγορα μεν katephesten eni xhoni pouluboteirh,

rabat Aleis, ipsa suum cor edens hominum vestigia vi-
tans Cic. Tusc. iii. 26. 63, 'Lest . . .
as once Bellerophon, on th' Aleian
field I fall, | Erroneous there to wan-
der and forlorn,' Milton Par. Lost vii.
17 ff. — kōpia: kath. — t' 'Alēn
in appos. with πθιων. Clearly con-
nected in derivation by the poet with δά
to, as the 'Plain of Wandering.' Her-
odotus, vi. 95, mentions an 'Alēn
πθιων in Cilicia. — πατον κατ.: parallel
with tolos above. — πατον: footsteps.
203 f. 'Arēs katektamen κατ.: i.e.
Isander fell in battle. Cf. 205, 428,
τν ίκελος δν t' argurōtoj 'Aπαλλων |
ois anagois belēsias epoximoues kate-
pefven (i.e. one who has had a peace-
ful death) Ω 758 f. — atos polēmoi:
cf. Ε 388.
205. kolosamēn: "in a burst of
rage," sc. because Laodamia had
yielded to Zeus, 198.—χρυσήνως:
gold-gleaming, with reference to hunt-
ing-equipment and dress.—ikta: cf.
kata 204. § 35.—"Laodamia died
suddenly and quietly." Artemis sent
sudden and peaceful death to women,
as Apollo to men. Cf. 203 f., 428,
dēpei se λέοντα γωνωιν | Zeds θηκεν,
avo κατακταμεν ην κ' έθλησαν
483 f. (Hera's words to Artemis).
206. em: emphatic, in contrast
with Sarpedon, 199, while the enclitic
μη is suited to the thought of 207. —
The second half-verse repeats the
first, in a different form. Cf. 208.
207. πολλ' épetteleven: cf. Δ 229.
208 = Α 784, where it is the parting
injunction given to Achilles by his
father. A famous and noble verse.
—dristeinas: equiv. to drosou eina.
209. Cf. μη ti kataxukenei patērōn
γενος ο 508.—μέγα: as adv., modi-
fies all three degrees of comparison.
210. i.e. as well the early genera-
tions, Sisyphus and Glauce, at Cor-
inth, as the latter generations in Lycia,
who were descended from Belleroph-
on.
211 = Τ 241, where Aeneas speaks.
—tautēs: in thought is const. with
both nouns.—tot: "since you ask
the question"; with reference to 128.
Glauce ends as he began.—γενης:
ablative gen. of source. Cf. Ε 265.
213. ēγχος μαν κατ.: correl. with
aḏr 214. — Diomed abandoned at
215 "ἠρά νῦ μοί ξεῖνος πατρώιος ἐστὶ παλαιός.
Οἶνες γὰρ ποτε δίος ἀμύμονα Βελλεροφόντην
ξείνοις ἐνι μεγάρουσιν ἐέκοσῳ ημερ’ ἑρύξας.
οὶ δὲ καὶ ἀλλήλοις πόρον ξενήμα καλά.
Οἶνες μὲν ξυστήρα δίδου φοίνικε φαεινόν,
220 Βελλεροφόντης δὲ χρύσεον δέπασ αμφικύπελλον,
καὶ μιν ἐγὼ κατέλειπον ἕως ἐν δῶμαι’ ἐμοῖς.
Τυδέα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἐτι τυθὸν ἐόντα
κάλλιφ’, ὥσ’ ἐν Θήβῃσιν ἀπόλετο λαὸς Αχαῖών.
"Τῷ γὼν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσῳ
once all thoughts of a contest. His action shows his thought sooner than
his words do. “Guest-friends must not fight with each other.” —κατε-
τήρισιν: cf. ἐν γαλή κατέτηρικτο Δ 378,
ἐγεῖσα δὲ σφίν ἢ τῆς ἑπτάσεως (i.e. the
spike at the butt of the spear) ἐλλάτο Κ 152 f.
214. μελιχίασι: cf. Δ 256.
215. ἣ βὰ κτλ.: truly you are, then.
. Inference from what Glauces had
said.—ξένος: one of the few (un-
written) laws of the Homeric age
made the tie of hospitality almost as
strong as that of blood.—πατρόλος:
of the fathers, i.e. of the family.
216. Οἶνος: on Δ 399.
217. ἐν μεγάροισι: i.e. in Calydon.
Cf. B 640 f.—ἐν: for the length of
the last syllable, see § 41 j; cf. Ε 270.
—ἐτῆς: coincident in time with
ξένωσι.
218. ξυστήρα [κέονα]: explained by
219 f., and introductory to 230.
219. Cf. Η 305.—For the asynde-
ton, cf. 174.—ξυστήρα: on Δ 132.—
φοίνικε: cf. Δ 141, Ψ 201.
220. καὶ μιν κτλ.: parenthetical.
"Which I still have at home.” The
rel. const. is deserted. The grand-
father had given the goblet to his
grandchild, and told him how he
received it.—μὲν: i.e. δέπασ.—ἰῶν: sc. ἐς Τρολτὶν.
Cf. Ε 198.
222. Τυδέα κτλ.: the mention of
the grandfather reminds the speaker
of his father, who had died in his
son’s infancy.— “I was but a child
when my father went to Thebes, and
I have no recollection of him.” —The
acc. after μέμνημαι is remarkable.
Perhaps the ‘person’ is treated as a
‘thing.’ Cf. μέμνημαι τὸδε ἔργον 1 527,
τίνε, καὶ ἄλλα παρεῖσ μεμνόμεθα ξ 188,
μέμνημαι τὸδε τάντα ω 122.—τυθὸν
ἔοντα: all the emphasis rests on the
partic. and its predicate.
223. καλλιτῆς κτλ.: in Θή-
βησιν: i.e. near Thebes. The first
expedition was repulsed, and did not
enter the city. Cf. Α 409.
224. τῷ: so, therefore, i.e. on the
ground of this friendship of their an-
cestors.—ξένος: host.— “Ἀργα: local,
in Argos, in the strict sense.— “I shall
receive you to my home when you
come to Argos, and you will be my
host in Lycia.”
225 εἰμί, συ δ' ἐν Λυκίᾳ, οτὲ κεν τῶν δήμων ἴκωμαι. ἔγχεα δ' ἄλληλων ἀλεώμεθα καὶ δι' ὀμίλου· πολλοὶ μὲν γὰρ ἐμοὶ Τρώες κλείτοι τ' ἐπίκουροι κτεῖνεν, ὦν κε θεός γε πόρη καὶ ποσί κιχεῖω, πολλοὶ δ' αὖ σοι Ἀχαιοὶ ἐναιρέμεν, ὦν κε δύνηαι. 230 τεύχεα δ' ἄλληλους ἐπαμεύσωμεν, ὄφρα καὶ οἴδε γνώσων, ὥς ἐξών πατρώοι εὐχόμεθ' εἶναι."

ὡς ἀρὰ φανήσαντε καθ' ἱππῶν άιξαντε χείρας τ' ἄλληλων λαβέτην καὶ πιστόσαντο.

ἐνθ' αὔτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,

235 ὅς πρὸς Τυδέεδην Διομήδεα τεύχε' ἀμείβεν χρύσα χαλκεῖων, ἐκατόμβηοι ἐνεαβοῖων.

225. ὅτι κτλ.: takes the place of ἑμοὶ.—τῶν: i.e. Δυκλων, easily supplied from ἐν Λυκίᾳ.

226. ἄλληλοι: cf. ἄλληλοι 250 (equiv. to ἄλλος ἄλλῳ) and E 874. — δι' ὀμίλου: contrasted with the single combat of champions (πρόμαχοι). Cf. 120 f.

227. πολλοὶ μὲν, πολλοὶ δ' (229): for the repetition ('anaphora'), see on Δ 415.—ἐμοὶ: sc. εἰς εν, have I. Contrasted with σοι 229.

228. κτεῖναι: explanatory (or final) infinitive. Cf. μεγήμεναι 161. This thought is carried on also with πόρῃ. — δ' κτλ.: gives the necessary limitation to the preceding expression. It is parallel to δι' ὑπὸ δοξοῦ 229. —θεοὶ πόρῃ: placed before ποτι κιχεῖω because of its precedence in thought.—κιχεῖω: κιχίω.

230. ἄλληλοι: on 226.—οίδα deictic, pointing to the armies on either side. It would be prosaic to ask what these warriors had been doing since 122, —whether they had continued the battle, or had stopped fighting and listened! But the poet almost assumes that the Greeks and Trojans were as much interested as his hearers in this meeting of Glaucus and Diomed.

232. καθ' ἱππῶν κτλ.: cf. Λ 428, τ 401.

233. πιστόσαντο: gave each other assurance, pledged each other. ‘Reciprocal’ middle.

234. Γλαύκῳ: dat. of disadvantage. —φρένας ἐξέλετο: took the senses from. Cf. P 470, τ 137, ἰ 377, Σ 311, Η 360. —Any unaccountable act was ascribed to a god's interposition.

235. δὲ κτλ.: for the causal force of the rel., cf. 131.

236. This verse became proverbial of an uneven exchange. Cf. ἄλλ' ἄντι δήξεις ἄλληθιαν καλῶν κτάσαι ἐπιχείρεσι καί τῷ ἄρτῳ χρύσα χαλκεῖων διαμεθέσθαι νοεῖς Plato Symp. 219 a, habes ad omnia, non, ut potuastri, χρύσα χαλκεῖω, sed paria paribus respondimus Cic. ad Att. vi. 1. 22, aut si disparibus bellum incidat, ut Diomedī cum Lycio Glauco, discerat pigrior, ultroj muneribus mis-
SIXTH BOOK OF THE ILIAD.

"Εκτωρ δ' ὡς Σκαίας τε πύλας καὶ φηγὸν ἵκανεν, ἀμφ' ἄρα μὲν Τράων ἀλοχοὶ θέοι ἣδε θύγατρες εἰρόμεναι παίδας τε κασιγνήτους τε ἔτασ τε 240 καὶ πόσιας · ὁ δ' ἐπειτα θεοῖς εὔχεσθαι ἀνώγευν πάσας ἔξειης· πολλὴς δὲ κῇδε' ἐφήπτο.

ἀλλ' ὅτε δὴ Πριάμου δόμον περικάλλε' ἱκανεν, ξεστῆς αἰθούσης τετυγμένον, αὐτὰρ ἐν αὐτῷ πεντήκοντ' ἐνέσαν θάλαμοι ξεστὸν λίθοιο,

sis Hor. Sat. i. 7. 16 ff.—Obs. the apposition of the second half-verse to the first.—ικατομβεύειν: having the worth of a hundred cattle. Cattle were the standard of value in the Homeric times. A tripod might be worth twelve cattle (v 703), and a woman slave from four (v 705) to twenty cattle (α 481); while Achilles sold a captured son of Priam for one hundred cattle (φ 79). Cf. pecunia and 'chattels.'—ικατόν and ἑννέα are round numbers. The inference that gold was worth only eleven times as much as bronze, would be unreasonable.

237–311. Hector and Hecuba. The Trojan matrons offer prayers and vows to Athena.

237. Cf. i 354, Α 170.—"Εκτωρ δ' : here the poet returns to the story of 116.—ἀς: for the position, after the emphatic word in making the transition in the story, cf. ἄλλ' θῶ, μὴ ἔρεθες, σαύτερος δὲ κε νέαι Α 32.—ἡγόν: on Ε 683.—Doubtless Hector reached the tree before he came to the gate, but the latter is named first as more prominent and important, by a sort of 'hysteron proteron.' § 2 u.

238. ἀμφ' ἄρα μὲν: only here is μὲν separated by ἄρα from its preposition.—The women of Troy had come to the tower at the Scaean Gate, in order to watch the conflict. Cf. 386 ff., Γ 145 ff., 420, Χ 79, 450 ff.

239. εἰρόμεναι κτλ.: i.e. inquiring of the fate of their friends on the field of battle.—κασιγνήτους κτλ.: cf. Π 466, φ 278.—For the acc. of the person for whom inquiry is made, cf. φόλακας δ' ἐς εἶρει, ἱρως Κ 416, εἴρει "Εκτορα διὸν Ω 390.

240. πόσιας: the last syllable is treated as long before the pause. § 41 p.

241. Hector told the women what he could, but the sum of the whole matter was that their hope rested only on the gods.—ξεστῆς [ξεστῆς]: one after the other, as they met him.—δὲ: here introduces a cause.—κῇδε' ἐφήπτο: cf. Τρώεσσι δὲ κῇδε' ἐφήπται Β 15, πολλοῖ δὲ κῇδε' ἐφήκεν φ 524.

242. ἄλλ' ὅτι δὴ: correll. with ἔνθα 251.—δόμον: i.e. the palace as a whole, including the court.

243. ξεστῆς αἰθούσης: with polished corridors, i.e. with corridors of polished stone. One of these seems to have been in front of the building.—ἐν αὐτῷ: within the palace itself, in contrast to the gate and the corridors.—The prep. is repeated in ἔνθα 244.

244. πεντήκοντα: Priam, like other Oriental princes, had several wives.
and many sons. Ω 498 ff. All (with two or three exceptions) lived together in patriarchal fashion. Priam’s is the only instance of down-right polygamy mentioned in the Homeric poems. — Cf. quinquaginta illi thalami, spes ampla nepotum | barbarico pos- tes auro spoliisque superbibus Verg. Aen. ii. 503 f. — άθωο: gen. of material.

245. πλησιοί κτλ.: i.e. built one next the other. — άλληλοι: for the gen., cf. Άχαιών 106. — δεδημένοι: from δέμο.

246. κοινά: daughters. — έτέρω-θεν κτλ.: “on the other side, opposite the former, in the courtyard.” — έν αυτοί: explains έτερωθεν.

251. ένθα: the protasis, 242, was interrupted by the description, and then forgotten. So the poet takes a fresh start, with an independent sentence. — ἡπιοδωρος: with kindly gifts. — έναντι: predicate. Cf. 54. — Hecaba was on her way from one apartment to another.

252. Cf. Γ 124. — Λαοδίκην κτλ.: conducting Laodice, i.e. accompanied by Laodice.


254. Cf. A 202, Ψ 94, ε 87. — τίπτε: const. both with λιθών (the principal idea) and ελήλουσας.


256. περί: local. Cf. 327. — οδ: introduces the result of τείρουσι κτλ. Cf. γ 252, ρ 379. — ένθαδε: only roughly can it be said that this is to be construed with άνήκεν. The order of words is significant, and connects it with άνήκεν, while άθωυτα κτλ. is added in explanation. “Thy heart urged thee hither,—to come and lift thy hands” etc.
SIXTH BOOK OF THE ILIAD.

έλθοντ' ἔξ ἀκρης πόλιος Διὸ χείρας ἀνασχείν.
ἀλλὰ μὲν', ὄφρα κε τοι μεληδέα οἶνων ἐνείκω,
ὡς σπείρης Διὸ πατρὶ καὶ ἄλλως ἀθανάτωσιν
260 πρῶτον, ἐπειτα δὲ καυτὸς ὄνησει, αἰ ἐκ πίγσθα.
ἀνδρὶ δὲ κεκμητὶ μένος μέγα οἶνος ἀξεῖ,
ὡς τυχη κέκμηκας ἀμύων σοίσιν ἄτρησων."

τὴν δ' ἡμείβετ' ἐπειτα μέγας κορυθαίολος Ἐκτωρ.

"μή μοι οἶνον ἀείρε μελίφρονα, πότνια μήτερ,
265 μή μ' ἀπογυνάσης, μένεος δ' ἀλκής τε λάθωμαι.
χερσὶ δ' ἀνίπποισιν Διὸ λείβειν αἴθοτα οἶνον
ἀξομαί· οὐδὲ πη ἐστι κελαφεῖν Κροῦνιν

257. ἔξ ἀκρής κτλ.: prominent as contrasted with the battle-field. Const. with χείρας ἀνασχείν. Cf. τὸ δ' ἄντ' ἐκ δίφρον γουνακάσθην Λ 130.—χείρας ἀνασχείν: equiv. to εἴσασθαι, since this was the usual attitude in prayer. Cf. Ε 174, πολλὰ κεν ἀθανάτωσι φίλας ἀνδριάς ἀξεῖ ("he would pray fervently") H 130. Thus the phrase takes an indirect object.

258. ὄφρα κα ἐνέκω [ἐνέγκω]: until I bring. ὄφρα is used like ἔως.—μεληδέα: cf. μελίφρονα 264.

260. πρῶτον: the position of the word shows that this verse is added as an afterthought, and ὄνησει is not under the influence of ὃς. πρῶτον serves to mark the distinction of the ideas. Cf. νῦν μὲν παθῶμεν πάλιν καὶ θυμώτα | σήμερον δὲστορον ἀστε ὑπαχῆσονται Δ 29 f.—αὐτὸς: by its position is contrasted with Διὶ πατρὶ 259.—αἰ κε πίγσθα: ἐὰν πρὶ.

261. ἀνδρὶ: dat. of interest.—ἔδ: the English idiom would use 'for.'—κεκμητὶ: for the so-called 2d pf. partic., while κέκμηκας 262 is 1st pf., see § 31 a.—μέγα: pred. to μένος, after ἀξεῖ [ἀξεῖ] increases. Cf. μέγα πένθος δεξεὶν ρ 489.

262. ὃς: refers to κεκμητὶ, the closing word of the first half-verse of 261, which is repeated in κέκμηκας, the closing word in the first half-verse of 262. Cf. ἀνείρι κηδομινῷ, ὡς νῦν ἐμν κήδος ἰκένει Π 516.—τύνη: cf. Ε 485.—ἐττομ: clanesmen, people.

263 = 359.

264. ἄρα: "bring." Lit. of lifting the beaker.—μελίφρονα: cf. ἄφρονα Γ 246.—Hector replies first to 260–262.

265. Hector fears that the wine will affect him too much.—λάθωμαι: forget, i.e. lose. Cf. ὄφρα σ' ὑποδεικνα μένεις κτλ. Χ 282, and the converse παντολὴ ἀρητής μιμήσεως Χ 288. In general, in Homer, to remember a thing is to do it. Cf. (Μενελαος ἀναγεί) νόστοι μιμήσεσθαι ἐν εὐρέᾳ νῆτα βαλάσον γ 142 "to enter upon their return." See on Δ 222.

266. Reply to 269.—The verse-pause throws emphasis upon ἀνίπποισιν. —For the thought, cf. Γ 270, Δ 302 ff., and θ 261, where water is poured upon the hands before prayer.

267. οὐδὲ κτλ.: "and it is by no means allowed for one who is" etc. —Cf. tu, genitor, capa sacra
αἰματι καὶ λύθρῳ πεπαλαγμένον εὐχετᾶσθαι. ἀλλὰ σὺ μὲν πρὸς νῦν Ἀθηναίης ἀγελείης 270 ἔρχεο σὺν θυεσσων, ἀολλίσσασα γεραιάς· πέπλον δ', ὡς τίς τοι χαριέστατος ἦδε μέγιστος ἐστων ἐν ἡμέρᾳ καὶ τοι πολὺ φίλτατος αὐτῆ, τὸν θεὸ Ἀθηναίης ἐπὶ γούνασιν ἅμα καὶ ἐς αὐτῷ καὶ ὑποσχέσαι δυνακαίδεκα βοῦς ἐν νῃ 275 ἣς ἕκεστας ἑρευνήσει, αἰ κ' ἐλεησὴ ἁστυν τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα, αἰ κ' εὖν Τυδέος νῦν ἀπόσχη 'Ἰλίου ἱρῆς, ἀγρίων αἰχμητῆν, κρατερὸν μήστωρα φόβου. ἀλλὰ σὺ μὲν πρὸς νῦν Ἀθηναίης ἀγελείης 280 ἔρχεσθ, ἐγὼ δ' Πάρων μετελεύσομαι, ὡς ἐφαρα καλέσων, αἰ κ' ἐθέλησον εἰπώντος ἠκομένει. ὃς κ' ὁ αὐτῇ

manu patrioque penates;|me bello et tanto digressum et caede recenti |attrectare nefas donee me flumine vivo| a bluero Verg. Aen. ii. 717 ff., 'Who soever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord,' Numbers xix. 13; 'When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord,' Exodus xxx. 20.

268. λύθρῳ: with gory filth. — πεπαλαγμένον (παλάσω): agrees with the indefinite subj. of the infinitive. — Hector had no time for ablutions.


270. σὺν θυεσσων: with burnt sacrifices. — only, not of animals, but of some kind of incense. Cf. τῶν (i.e. τεῦν) θυεσσων καὶ εὐχαλῆς ἁγανήσιν | λοιθ' τε κινή τε παρατρωπῶσον ἄνθρωποι|λοισάμενοι 1 490 f. — ἀολλίσσεσα: cf. 87, 296.

271-278 = 90-97, mutatis mutandis.

279. Repeated from 269, in order to mark the coincidence in time. "While you go to the temple, I will go to the home of Paris." — For the repetition, cf. 183 (with μίν), as resuming 179, and Ε 184 and 148.

280. μετελεύσομαι: will go after, sc. to fetch him, as is made more definite by ὡς ἐφαρα καλέσων.

281. αἰ κ': cf. 94. — εὐπόνοος (sc. μοί): "my voice," i.e. my words. — ἐσ: introduces a wish. — κ': unusual in a wish; but cf. Τηλέμαχ', εἶ γαρ κεν σὺ πολὺν χρόνον ἐνθωδε μίμωι 645. — This wish follows immediately after Hector's statement of his purpose, almost as if he corrected himself, and desired Paris to go to Hades rather than to the field of battle.
γαῖα χάνοι: μέγα γάρ μν Ὄλυμπος ἔγεα ρήμα
Τρωσί τε καὶ Πριάμῳ μεγαλύτεροι τοῦ τε παισῶν.
εἶ κεῖνον γε ἵδοιμι καταλέξω. "Αἰδός εἶσω,
285μα χαίην κεν φίλον ἰτορ ὄιξός ἐκλελαθέσθαι."
ως ἐφαθ', ἢ δὲ μολούσα ποτὲ μέγαρ ἁμφιπόλοισιν
κέκλεις. ταῖ δ' ἄρ' ἀδλισσαν κατὰ ἄστι γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώνητα,
ἐνθ' ἔσαν οἱ πέπλοι παμποῖκλοι, ἔργα γυναικῶν
290Σιδονίων, τός αὐτὸς Ἀλεξάνδρου θεοειδῆς
ἡγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,

282. χάνοι: cf. Δ 182. — μέγα πήμα: pred. to μν. — Ὄλυμπος: cf. Δ 160. — ἔγεα: bred, i.e. suffered to grow up. Cf. διορρέεσθης Ε 463. — This is strong language for Hector to use of his own brother, but cf. 325 ἡκίων. αὐθ' ἄρρεν ἄγον μν' ἐκεῖναι ἀγαμός τ' ἀπολέσθαι Γ 40 (Hector to Paris), and the wish of the old herald Idaeus ὡς πρὶν ἄρρεν ἄρω ἀπολέσθαι (of Paris) Η 390.

283. καὶ Πριάμῳ: "and chiefly to Priam." — τοῖς: on τοῖς Δ 28.

284. ὦικοι καταλέξων: picturesque for κατεβής, as φαιην ἐκλελαθέσθαι for ἐκλελάθων. Cf. 330, Δ 98 f. A still more prosaic form would be, εἰ ἐκεῖνοι ἀποθάνον. The aor. partic. here differs from the pres. partic. only as the aor. inf. would from the pres. infinitive. Cf. εἰσάντος 281. — Ἀιδός: the gen. is to be const. not with the adv. εἰσω, but with the implied δῶμον. On ἐν πατρός 47.


286. μέγαρα: the house, as distinguished from the courtyard, where Hecaba met Hector.

287. μέκλετο: cf. Δ 508. — ἀρα: "as she bade." — ἀδλισσαν: i.e. the servants went through the town, and summoned the matrons.

288 = Δ 191, ο 99. — θάλαμον: the storeroom, in a remote part of the palace, in or near the women's apartments. — κηώνητα: fragrant. Perhaps because of cedar chests.

289. Cf. ο 105. — ο: prob. the pers. pron., although the force of its initial ὣ is lost here.

290. Σιδονίων: not in direct agreement with γυναικῶν, but added in appos., introducing 290 f. — Homer mentions Sidon but not the younger Tyre. — The Phoenicians were the skilled workmen and traders of early times. Cf. 2 Chronicles ii., ix. 21, Ezekiel xxvii., Hdt. i. i.

291. Σιδονίηθεν: acc. to the story which seems to have been more fully developed in post-Homeric times, Paris and Helen on leaving Sparta were driven by a storm to Egypt, and went to Troy by way of Phoenicia. Hdt. ii. 117. In the Odyssey, Homer tells of the visit of Helen and Menelaus to Phoenicia and Egypt, and of the gifts there received, on the voyage home from Troy. Ξ 83 ff., 125 ff., 228 ff. — εὐρέα: 2d aorist. § 35. — εὐρέα: εὐρέν. § 20 d.
τὴν ὀδὸν, ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἐν ἀειραμένη Ἐκάβη φέρε δώρον Ἀθήνη,
ὅσ κάλλιστος ἦν ποικίλμασιν ὤδὲ μέγιστος,
295 ἀστὴρ δ’ ὦς ἀπέλαμπτεν· ἐκείτο δὲ νείατος ἄλλων.
βῆ δ’ ἱέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
αἰ δ’ ὅτε νηὸν ἰκανὸν Ἀθήνης εἰν πόλει ἄκρη,
τῆς θύρας ὦς θεαν διδύμων καλλιπάρρης
Κισσηνίς, ἄλοχος Ἀντήνορος ἰπποδάμου·
300 τὴν γὰρ Τρῶν ἐθηκαν Ἀθηναίης ἱέρειαν.
αἰ δ’ ὀλολυγὴ πᾶσαι Ἀθήνη χείρας ἀνέσχον·
ἡ δ’ ἀρα πέπλων ἔλονσα θεαν διδύμων καλλιπάρρης

294. ποικίλμασιν: colored embroidery, or woven borders. Cf. Ε. 735.
295. θὰ: here allows elision before it. On Δ. 483. — νιήτοι: predicate. As most precious and magnificent, this robe was least used, and so came to lie at the bottom of the pile. — ἄλλων: of all. This const. with ἄλλων is specifically Homeric. Cf. ἄκυμορότατος ἄλλων Α. 505, ‘Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,’ Milton Par. Lost iv. 323 f. See on Α. 506.
296. μετεσσεύοντο (σεῖον): hurried after her. For the doubling of ὁ after the augment, see § 25 f.; cf. ἀπέσωντο
300. — Cf. interea ad templum non aequae Palladis ibant | crinibus Iliades passis pep-
lumque ferebant | suppliciter tristes et tunsae pectora
palmis Verg. Aen. i. 479 ff.
298. Θεαν: on E. 70.
299. Κισσηνίς: for the patronymic, see § 21 g. Hecaba also was daughter of Cisses, acc. to Eur. Hec. 3.
300. ἐθηκαν: the priestess, then, was chosen by the people. Her sa-
cerdotal duties did not interfere with her family relations. In general Greek priests were not exclusively
devoted to their priestly work.
301. ὀλολυγὴ: these pious shrieks (cf. γ. 450) were intended as responses in the liturgical service; just as χισ-
πας ἄλσος (cf. 257) corresponded to the modern posture of devotion, kneeling. Cf. δοκεῖ δ’ Ἰμαγε καὶ ἡ ὀλολυγὴ τ’ ἱερῶ κενταύρα (i.e. in Libya) πρῶτον γενέσθαι. κάρτα γὰρ ταῦτα χρέωται αἰ Διβοσσάι Ηετ. iv. 159.
302. Doubtless Theano alone en-
tered the ἄντων (Ε. 512).
303. Cf. 92, 273.
305. ἰδιοτοῦ: defender of the city.
This name is applied to Athena in Ilios although she is one of the two divinities most bent on the destruction of the city. Cf. 'Αθηνᾶ Πολιάς (πολιόχος) at Athens, and πολιούχος 'Αθήνα at Sparta; σῦ τ', θ' Διονυσέας φίλομάχον κράτος, ἱεροπόλις γενόμεν, | Παλλάς Δασ. Septem 120 f. — From the stem of ὅμωμα, cf. 1 396. — θεῶν: partitive genitive. Cf. E 381.
311. ἐφ' ἐυχομένη: equiv. to ἐχ'ετο. — ἄνω: even now in Greece, negation is indicated by an upward motion of the head. The contrary is κατανεών. Cf. Δ 267. — The poet knew Athena's refusal to grant the matrons' prayers from the outcome; the Trojan women knew it from the lack of favorable omen.
312-368. Hector at the home of Paris and Helen.
312. This verse, with a beginning similar to that of the preceding, forms a transition to the following action, which was contemporary with the prayers to Athena. Cf. E 84, P 424, Ψ1, ψ 185. — "While these were praying." — For the 'parataxis,' cf. 148.
313. Δεύμαν κτλ.: Paris, like Hector (365, 370), had a house of his own, near Priam's palace (317). — 'Αλεξάνδρος: the Greek name of Paris is used in Homer four times as freq. as the other. The gen. Πάριος is found only Δ 325.
314. αὐτός ἔτειρχ: so Odysseus built his own house, and made his own bedstead. The occupations of Homeric princes were not very different from those of Homeric peasants. — Verses 314-317 are added as a sort of afterthought.
315 ἥσαν ἐνὶ Τροίᾳ ἐριβώλακι τέκτονες ἄνδρες: οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν ἐγγύθι τε Πράμυοι καὶ Ἑκτόρος ἐν πόλει ἄκρη. ἐνθ' Ἑκτώρ εἰσῆλθε διώφιλος, ἐν δ' ἀρα χειρὶ ἐγχυοῖ ἐνδεκάπηνυ. πάροιθε δὲ λάμπετο δοῦρος αἰχμή χαλκεῖν, περὶ δὲ χρύσεος θεὲ πόρκης. τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχη ἐποίητα, ἀσπίδα καὶ θάρσικα, καὶ ἁγκύλα τὸς ἀφώντα. Ἀργεῖι δ' Ἕλενη μετ' ἀρα διμωῆς γυναιξίν ἥστο καὶ ἀμφιπόλοις περικυλτὰ ἐργα κέλευεν.
320 τὸν δ' Ἑκτώρ νέικεσθεν ἰδὼν αἰσχροῖς ἐπέεσσον. "δαμόνι, οὐ μὲν καλὰ χὸλον τόνδ' ἐνθεο θυμῶ."  

315. τέκτονες ἄνδρες: artificers; here, carpenters, as is shown by the connexion. τέκτων was not limited to the meaning of 'carpenters,' in Homer. Cf. τέχνη (found only once in the Iliad, 1. 61).
316. οἱ: these. — θαλαμὸν: i.e. apartments for the women. These with δῶμα (the great hall or μέγαρον of the men) and αὐλήν were the three chief divisions of the home. Cf. ἅδειαμεν (furnigated) μέγαρον καὶ δῶμα καὶ αὐλήν χ. 494.
317. τῇ: for the position, cf. Ξ. 878. — Πράμυοι: const. with ἐγγύθι. G. 182, 2; H. 757. (Or, it may be, with δομᾶτον to be supplied. Cf. 47.)
318—320. Cf. θ. 493—495. — ἐνθ': local, there. This resumes 313.
319. ἐγχυοῖ ἐνδεκάπηνυ: a long spear! But only about the length of the Macedonian pikes (σφρασαί), which were 14–18 feet long. The lance of the Prussian Uhlan is about ten feet in length. Ajax wielded a boarding pike of twenty-two cubits, O 678. The Chalybes had lances fifteen cubits long, acc. to Xen. An.
iv. 7. 16. — δοῦρος [θώρατος, § 18 f]: const. with πάροιθε, at the head of the spear. — This description does much to bring the scene before the mind of the hearer or reader.
320. περὶ: adv. Const. with θεὲ. — πόρκης: the ferrule, which bound the lower part of the spear-point to the upper part (καυλός) of the shaft.
321. ἐν θαλάμῳ: cf. 316.—περικαλλέα κτλ.: just as a hunter enjoys busying himself about his gun, for which he has a personal affection.
322. Explanatory of 321, — the nouns being a more definite and detailed statement of τέχνα.
323. Ἀργείη: a standing epithet of Helen. — Helen seems to be in the same apartment as Paris.
324. ἀμφιπόλοις: equiv. to διμωῆι κτλ. above. — ἔργα: i.e. weaving and spinning. Cf. 490 fr., αὐτὰ ὑιοῦσιν ὀφώντα καὶ ἡλίκατα στραφῶν η 106. Thus Helen spins as she sits in the hall of her husband Menelaus at Sparta, S 123 ff.
325 = γ 38. — αἰσχροῖς: reproachful.
326. Hector assumed anger at the Trojans as the cause of his brother's
absence from the field of battle. Of course he knew nothing of Aphrodite’s interference to save Paris when he was worsted in the single combat with Menelaus (r 380 ff.), and to carry him back to his home; and being assured that his brother was no coward (cf. 522), he supposed that he had withdrawn from the conflict simply in vexation at the Trojans’ lack of sympathy with him and his cause (Ἰσον γὰρ σφιν καὶ συν ἀνήθησον κηρὶ μελανής Ἡ 454). — ἡμῶν: strange man! sir! — ὄ ν καλὰ: ‘litotes.’ Predicate; adverbial. — ἐνθά: ἐνθάνομαι.

327. λαοί μὲν: correál. with σὺ δέ. Hector begins as if he would say, “While the people are fighting and dying for your sake, you sit idle at home.” But after the parenthetical σὸς δ’ εἰνεκα κτλ. 328 f., he continues his thought in a new form.—περὶ τοῦτον: cf. 256.

328. σὸς δ’ εἰνεκα: emphatic, at the beginning of the sent., and just before the verse-pause. The fact that Paris was the cause of all this trouble, heightened the shame of his indifference.—ἀντὶ κτλ.: cf. A 492.

329. ἀμφιῆθη: cf. B 93, M 35. — σὺ δὲ κτλ.: “You should be ashamed of withdrawing. You would be angry at any one else who should act thus.” The thought that Paris has left the battlefield is passed over the more easily here since it is implied in the whole reproach.—μαχησθεί: on E 875. Here not much more than blame severely.


331. ἡμα (sc. στή): Up! § 37 c. —πυρὸς δηλοῖο: cf. πρῆσαι δὲ πυρὸς δηλοὶ θέρητα B 415. For the gen. of place with θέρητα, see H. 760; cf. ἐκεῖ κε πυρὸς θέρηως p 23.

332 f. = Γ 58 f.

334 = σ 129; cf. o 318, A 76.—τοῦνεκα: resumes ἐκεῖ 333.


336. ἦμιν: was sitting, i.e. tarrying. — ἐκεῖ κτλ.: give myself up to my grief, sc. at the defeat by Menelaus.
νῦν δὲ με παρειποῦσ' ἄλοχος μαλακῶς ἐπέεσσον ὀρμησ' ἐς πόλεμον, δοκεῖς δὲ μοι ὅδε καὶ αὐτῷ λώιον ἔσσεσθαι. νίκη δ' ἐπαμείβεται ἀνδρας.

340 ἀλλ' ἄγε νῦν ἐπίμεων, ἀρήμα τεύχεα δύω· ἢ ἵθ', ἐγὼ δὲ μέτειμ, κιητήσεσθαι δὲ σ' δίω." ἃς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ· τὸν δ' Ἐλένη μύθοισι προσηνίδα μειλιχίοις.

"Δὰερ ἐμείο, κυνὸς κακομηχάνου δικροέσσης, 345 ὃς μ' ὀφελῇ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, οἰχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης, ἐνθα μὲ κῦμ' ἀπόρεσε πάρος τάδε ἔργα γενέσθαι.

337. παρειποῦσα: cf. 62. This can hardly refer to Helen's ironical advice to Paris to try another bout with Menelaus, γ 432; but, rather, implies a conversation which has not been reported.

339. νίκη κτλ.: Paris had consoled himself with the same thought before. Cf. γ 439 f.

340. νῦν ἐπίμεων: Hector stood at the door (354), and seemed on the point of departure. — ἄρμα: of war, martial. — δύω: subjunctive. I will put on. No final or temporal particle is to be supplied here. This is a survival of the old construction. GMT. 257. Cf. δεῦτε, δῶ μοι ἐκεῖσθον, Παμ' δτι' ἔργα τέτυκται X 450, 418, δάπε με ἀπα τάχιστα· πώλας Ἀλδαν περῆσω ψ 71.—The verb δῦω is distinguished from the numeral by the quantity of the penult.

342 = E 689; cf. Α 511. — Hector is too much vexed at Paris to reply, and not much was to be said. He assents to his brother's last proposition, and is about to depart.

343. τὸν: i.e. Hector.

344. Helen rarely misses an opportunity to express penitent consciousness of her guilt. Cf. γ 173, Ω 764, Ί 260 ff.

345. ὁς ὀφελῇ: cf. Δ 315.— ἤματι τῷ δτε: cf. Ε 210.— δτε κτλ.: cf. τ 355. "As soon as I was born."

346. οἰχεσθαί κτλ.: had carried me off. Cf. Penelope's prayer, ἡ ἐπειδὰ μ' ἀναρτάξασα θύελλα | οἰχοτο προφέρονς κατ' ἡρόντα κέλευθα, | ἐν προ- χούς δὲ βάλω ἄφωρεσσον Ἐκανόν ν 63 ff. — θύελλα: stormy blast.

347. ές ὄρος: sc. where she would have perished.

348. ἀπόρησ: a past tense of the ind., without ἂν, like ἔδη 351, of the impossible result of the accomplishment of the wish introduced by ὄρεστ 345. This verb is 'assimilated' to ὄρεστ. GMT. 528; H. 919 b.—τάξι: const. with the inf. (but not with the other moods), like πρίν. GMT. 666; H. 965 a.—τάξι ἔργα: a general expression for all the battles and sorrows of which Helen had been the cause or occasion.
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αὐτὰρ ἐπεὶ τάδε γ' ὅδε θεοὶ κακὰ τεκμήριαντο,
350 ἀνδρὸς ἐπεὶ οὐφελλόν ἀμέωνοσ εἶναί ἄκοιτις,
ὅς ἔδη νέμεσιν τε καὶ ἀοιχεία πόλλ' ἀνθρώπων.
τούτῳ δ' οὖτ' ἀρ νῦν φρένες ἐμπεδοὶ οὔτ' ἀρ' ὀπίσω
ἐσσονται· τῷ καὶ μιν ἐπαυρήσεοσθαί οἶω.
ἀλλ' ἄγε νῦν εἶσελθε καὶ ἔεο τῷ ἐπὶ δύρφω,
365 δάερ, ἐπεὶ σε μάλιστα πόνον φρένας ἀμφιβέβηκεν
ἐνεκ' ἐμείο κυνὸς καὶ 'Ἀλεξάνδρου ἐνεκ' ἄτης,
ὁδὸν ἐπὶ Ζεὺς θηκε κακὸν μόρον, ὡς καὶ ὀπίσω
ἀνθρώπουι πελάμεθ' ἀοίδιμοι ἐσσομένοιοσ.

τὴν δ' ἡμεῖσ̄τε' ἐπειτα μέγας κορυθαίολος Ἐκτωρ̄
360 "μή με κάθιζ, Ἐλένη, φιλέουσά περ' οὐδὲ με πέσεις·
ηδὴ γάρ μοι θυμὸς ἐπέσεσται, ὀφρ' ἑπαμών Τρώεσσο'
οἶ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.

349. ἰαί: i.e. such as the κακά really are. — "If we were fated to leave Menelaus and bring all this trouble upon Troy."


353. τῷ: therefore. — καί: also, belongs to the whole thought. — ἑπαμήνουσα: shall reap the fruits of it. Always ironical in Homer. Cf. A 410.


356. ἄτης: blind infatuation.

357. ἔπι: const. with θηκε, laid upon.

358. πελάμεθα: subjv. in a final clause, though after an aorist. Cf. A 158, B 206. — ἀοίδιμοι: sung of, theme of song. Cf. θεοὶ ἐκεκλάσαντο δ' εἴθρον | ἀνθρώποις εἰς θαζει ἐσθομίνους ἀοιδή δ' 579 ἐν, τεῦξουσι δ' ἑπι- χεινοισιν ἀοιδήν | ἀβαναι τιμηθέν πέσον Πηνελοπίτη | οὕς ὡς Τυνδαι- ρέου κοβρή κακὰ μήσατο ἔργα . . . στυγηρῇ δὲ τ' ἀοίδῃ ἔστε & ἑπαμώ- 
νους ω 197 ἐν. — ἑσσομένουσιν: amplifies ὀπίσω 357.

359 = 263.

360. μή με κάθιζε: ask me not to be seated. — φιλέουσα περ: though thou art very hospitable. For the meaning, cf. φιλέουσεν 15. — οὐθ' κτλ.: but (i.e. yet) you will not etc.

361. ἐπέσεσται (σεώ): is eager.


362. μέγα: modifies ποθὴν ἔχουσιν,
αλλά σὺ γ' ὁρνυθὶ τούτον, ἐπειγέσθω δὲ καὶ αὐτός, ὡς κεν ἐμ' ἐντοσθεν πόλος καταμάρφη ἐόντα.
365 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὥφα ἰδωμαί οἰκῆς ἀλοχόν τε φίλην καὶ νήπιον νιόν·
οὐ γὰρ τ' οὐδ', ἦ ἐτι σφιν ὑπότρωπος ἑξομαί αὑτός,
ἡ ᾦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσω 'Αχαῖων.'
ὡς ἄρα φωνῆσας ἀπέβη κορυθαίολος Ἕκτωρ.
370 αἴμα δ' ἔπειθ' ἴκανε δόμους εὖ ναιετάοντας,
οὐδ' εὖρ' 'Ἀνδρομάχην λευκόλενον ἐν μεγάροις,
ἀλλ' ἦ γε ἕνν παιδὶ καὶ ἀμφιπόλω ἐντέπλω
πύργῳ ἐφεστήκει γοοῦσά τε μυρομένη τε.
'Εκτωρ δ' ὡς οὖκ ξοῦν ἀμύμονα τέτμεν ἀκούων,
375 ἐστή ἐπ' οὐδῶν ἰὼν, μετὰ δὲ δμωῆσων ἔειπεν·

which is equiv. to ποθοῦσιν and is followed by the gen. ἐμεῖο.
363. τούτον: cf. 352. — καὶ αὐτός:
i.e. without the admonitions.
364. ὃς κτλ.: refers to the first half-verse of 363. — καταμάρφη:
equiv. to κιχήσαται 341. Cf. E 05.
365. καὶ γὰρ: ετένιμ. — οἰκόνδη κτλ.: am going to my house. See on πάληδρ 86.
366. οἰκής: cf. E 413. In the sense of οἰκελούς, τοὺς ἐν οἰκφ. It is
explained by the rest of the verse. —
The length of the last syllable is explained by the following slight
pause.
367 f. ἦ, ἦ: § 3 m. — ὑπότρωπος:
reversus. Predicate. Cf. 501;
ἐνατῆ 251. — δαμόωσων: fut., cf.
Ιθομι 367. For the form, see § 80 b.
369-502. Parting scene between Hector and Andromache. One of the most
charming episodes of the Iliad.
369 = 116.
370 = 497; cf. ρ 28. — ἐν ναιετάον-
tασ: "comfortable." Cf. Δ 45.
371. The second half-verse of this
and the two following lines, is simply
picturesque,—not necessary for
thought or construction.—λευκόλε-
νον: this epithet is generally reserved
for Hera.
373. πύργῳ: i.e. that tower at the
Scaean Gate whence Andromache
could look forth toward the Achaean
camp and upon the plain with the
opposing armies.—Andromache had
set out for the Tower, apparently,
after Hector reached the city, and
while he was at the home of Priam
or of Paris. So she had missed meeting
her husband. But she learned
at the Tower that Hector was in
the city, and hastened home to greet
him.
374. ἐνδόν: at home. — τέτμεν:
equiv. to εὑρεθμ. Cf. Δ 203.
375. Cf. ν 128.—ἐν τῷ oὐδόν: const.
with ἐστῇ which is inceptive and
implies motion (cf. 43).—Apparently
the threshold of the women's apart-
ments. — μετὰ κτλ.: cf. 323.
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"ei δ' ἀγε μοι, δμωα, νημερτέα μυθήσασθε. 
πη ἐβη 'Ανδρομάχη λευκόλευνος ἐκ μεγάρου; 
ἡ πη ἐς γαλόων ἦ εἰνατέρων ἐπέτελων, 
ἡ ἐς 'Αθηναίης ἐξοίχεται, ἑνθα περ ἄλλαι 
380 Τρωαὶ ἐνπλόκαμοι δεινῆν θεὸν ἴλασκονται;"

τὸν δ' αὖ ὀτρηρὴ ταμίῃ πρὸς μῶθον ἔσυπνον ἐτειρεθαῖον, ἑνθα ἐς γαλόων σωτ' εἰνατέρων ἐπέτελων 
385 Τρωαὶ ἐνπλόκαμοι δεινῆν θεὸν ἴλασκοντα, 
ἄλλ' ἐπὶ πῦργον ἐβη μέγαν Ἰλίου, οὐνεκ' ἀκούσευν ἡ τειρεθαῖον Τρωαὶ, μέγα δὲ κράτος ἐναι Ἀχαιῶν.

ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνε 
μανομένη ἐκυλία· φέρει δ' ἀμα παίδα τιθήνη.

380 ἡ βα γυνὴ ταμίῃ, δ' δ' ἀπέσυντο δώματος Ἐκτωρ

376. νημερτέα: neut. as subst., the truth. Cf. λασσαθείς: διὸ νημερτέα εἰπή γ 19, δείδω μὴ δὴ πάντα θεὰ νημερτέα εἰπέν ε 300, λ 96, ε 263. Cf. ἀληθεία 382.

377. Ἀνδρομάχη κτλ.: Hector uses his wife's full title, as a gentleman of to-day would say 'Mrs. Blank,' rather than 'my wife,' in speaking to an inferior.

378. ἐς γαλόων: cf. ἐν πατρὸς 47. 

379. ἐς Ἀθηναίης: ad Minervae.—ἐνθα κτλ.: cf. 286 ff.

380. ἐνπλόκαμοι: a standing epithet, —without reference to color, quality, or abundance of the hair, but only to the neatness of the braids.—δείδω: cf. Ε 839. —ιλασκοντας: are propitiating, i.e. are striving to appease.

382. ἐτειρεθαῖον: cf. Γ 59.


386. ἐπὶ πῦργον: cf. 373. μέγαν Ἰλίου is added in apposition.

387. κράτος: strength, hence victory (which is gained by strength).

388. ἐπειγομένη: in haste.—ἀφικάνε: pres. with pf. meaning; is come, has reached. Cf. τίπτε δειπ' ἀφικάνεις Η 43, ξ 169.—The maid judges from the speed with which Andromache left her home.

389. μανομένη κτλ.: sc. in her anxiety. This repeats in more energetic form the thought of ἐπειγομένη. 
Cf. (also of Andromache) μεγάρου δείδων διέσυντο μανίδοι ἐνη, | παλλομένη (quivering) κραθίην ἔ 460 f. —φέρει κτλ.: "accompanied by her child and maid."—τιθήνη: cf. ἀμφίπολος 399.

390. η: on Δ 192. Here the subj. is expressed. Cf. X 77, γ 337, χ 292. 
—γυνη ταμίῃ: ταμίη is used as an attrib. adj.; cf. τέκτονες ἄνδρες 315, ἄνδρες στρατηγος, κτλ.
391. τὴν αὐτὴν ὅδον: that same road by which he had come. Cognate acc. with ἀπέσωπο. On τὴν ὅδον 292.
—τὴν αὐτήν: equiv. to Attic τὴν αὐτήν, the Homeric art. being demonstrative.
392. εὔτε: just when. Always with ἀσυνδετον.
393. Σκαίας: in appos. with τὸλας in the first half-verse of 392, and added in order to form a close connexion with the following clause. On Σ 313.—τῇ ἄρα: “where naturally.”—ἐμελλε διεξίμαναι [ἐλείναι]: was about to pass out. Cf. 52 f.
394. ἐνθα: there, introduces the ἄποδοσις to εὔτε 392.—πολύδωρος: cf. ἡπίδωρος 251.—ἐναντιή κτλ.: cf. O 88. On ἀντίος 54. —For the situation, see on 373.
395 = Θ 187.
396. Ἡ λειών: attracted to the case of the following relative. For the repetition, cf. 154.—Πλάκω: prob. a spur of the range of Mt. Ida, in Mysia.
397. Ὁβη: local.—ὑποπλακή: distinguishing this Thebes from Boeotian (seven-gated) Thebes and Egyptian (hundred-gated) Thebes.—Κιλίκεσι: dat. of interest.—Not to be confounded with the historical Cilicians on the northeast corner of the Mediterranean.
398. ἦγετο: “was the wife.” Cf. (Δαοδίκης) τὴν Ἀντινορίδης εἰς Ἐ 128.—’Εκτόρ: the personal dat. of the agent with the passive is more freely used in Homer than in later Greek.
399. ἦ: demonstrative.—ἐπιτική: points to 394 f.—αὐτή: herself, as contrasted with the maid. Cf. αὐτὸν 306.
400. ἀταλάφρονα: merry hearted. Cf. ἀταλάφρονές Χ 567.—νήπιον αὐτῶς: a mere infant. For the force of αὐτώς, see § 24 h.
401. ἀληκρόν κτλ.: cf. sidere pulchrior Hor. Carm. iii. 9. 21. “Like a fair angel.”
402. Σκαμάνδρων: named from the chief river of Troy, which was a local divinity (Ε 77). Rivers were thought to have a close relation with the blessing of children. —On Δ 474.
"Αστυνάκτης ὁ λος γὰρ ἐρύετο Ἰλιου Ἐκτωρ.
ἡ τοῦ ο μὲν μεθησεν ἱδὼν ἐς παῖδα σοφῆς
405 Ἀνδρομάχη δὲ οἱ ἄγχι παρίστατο δάκρυν χένουσα,
ἐν τῷ ἁρα οἱ φῦ χειρί, ἔπος ἰ' ἑφατ ἐκ τῷ ὄνομαξεν.
"Σαμώνιου, φθίσει σε τὸ σῦν μένος, οὐδ' ἐλείρεις
παῖδα τε νηπίαχον καὶ ἔμι αἰμορον, ἢ τάχα χήρη
σεῦ ἔσομαι. τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ
410 πάντες ἐφορμηθέντες. ἐμοὶ δε κε κέρδον εἰη
σεῦ ἀφαμαρτοῦσῃ χθόνα δύμεναι. οὐ γὰρ ἐτ' ἄληθ

408. Ἀστυνάκτης: Protector of the City. The people gave to the son the name which was appropriate to the father. This child never reigned, and ἀστυνάκτης cannot have meant 'crown prince.' So the son of Odysseus is called Telemachus (Δ 354, γηλοῦ, μάχομαι);—not because the boy fought far away from home, but because the father was fighting at Troy while the son was a child. Cf. Μεγακλῆς (πίθος) ἡ 11, son of Menelaus; Ἐθωνάκης (σάκος), Soph. Αγ. 340, son of Ajax; Νεοπτέλος, son of Achilles, λ 506; 'Ἀλκιόνειν καλέσκον ... οὔκει' ἢ' αὐτῆς | μὴ τὴν ἀληθεύον πολυποτος οἴτων ἱερουσα | καὶ Ἡ 502 ff.; (and Zipporah bare Moses a son,) 'and he called his name Gershon [a stranger here]: for he said, I have been a stranger in a strange land,' Exodus ii. 22.—The original meaning of ἀνάξ seems to have been 'protecting lord,' with no more emphasis upon the privilege of the power than upon the duty of defence. Cf. 478. This meaning alone gives point to the close of this verse; ἐρύετο repeats the thought of ἀνάξ.

404. ἢ τοῦ κτλ.: returns to the story after the brief digression about Astyanax. — σοφῆς: const. with ἐδὼν ἐς παῖδα.—This second half-verse pictures the father’s joy.

406 = 253.

407-439. Andromache begs Hector to remain within the walls. He can direct from the tower the defence of the city.

407. Σαμύνη: cf. 326, and note the difference in the meaning marked by the speaker’s tone.—φθίσει: placed first, with emphasis.—τὸ σῦν μένος: this courage of thine. Cf. Ἁλθὼν ἐγὼ παύσωσα τὸ σῦν μένος Λ 207, οὐ τότε ἐνι πληθὺς μὲν ἄνδρων ἢ ἄλλα πολοὺ προθείετε, τὸ σῦν μένος ὀδέσθι ἐλκὼν X 458 f. (Andromache of Hector).—σος ἐλείρεις: a reproach for not considering the fate of wife and child in case of the husband’s death.


409. σευ: gen. of separation, with χήρη ἔσομαι. Cf. σευ 411.

410. έν: potential opt. between two futures. Cf. 452, Δ 171.

411. σευ ἀφαμαρτοῦσῃ: “bereft of thee.” Cf. (of Astyanax) φλου ἀρχαρτοῦσῃ ἀμαρτών X 505.—This clause is secluded by the verse-pause.—χθόνα δύμεναι: cf. 19.—Cf. (Tecmessa to Ajax) οὐκτερε 8', δναξ, παιδα
ἐσται βαλπωρῆ, ἐπεὶ ἐν σύ γε πότιμον ἐπίστησ, ἀλλ' ἄχε'. οὖδέ μοι ἔστι πατὴρ καὶ πότιμα μῆτηρ. ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δίος 'Αχιλλεύς, 415 ἐκ δὲ πόλιν πέρσεν Κηλίκων ἐν ναετώσαν, Θήβῃν ἤψαξυλον· κατὰ δ' ἐκτανὲν Ἡνίωνα, οὐδὲ μὲν ἐξενάρξε, σεβάσματο γὰρ τὸ γε θυμῷ, ἀλλ' ἁρά μὲν κατέκηκε σὺν ἐντεσὶ δαιδαλέουσιν ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν 420 νύμφαι ὀρέστιάδες, κοῦραι Δίως αἰγιόχου. οἱ δὲ μοι ἐπὶ τὰ κασίγνητοι ἐσαν ἐν μεγάροισιν, οἱ μὲν πάντες ἴδιον ἦματι 'Αιδὸς εἴσων· πάντας γὰρ κατέπεφυνε ποδάρκης δῖος 'Αχιλλεὺς βουσῶν ἐπ' εἰλιπόδεσι καὶ ἄργενης δίεσεσιν.

τὸν σών, εἰ νέας τροφῆς στερθῆλης σοῦ διωσται μάνον | ὑπ' ὅρφανοις μὴ φίλων, δοσιν κακῶν | κεῖνῳ τε κάμοι τοῦθ', διὰν θάνατι, νεμεῖς. | ἐμοί γὰρ ὁβέκτ' ἐστιν εἰς δ' τι βλέπων | πλῆν σοῦ. οὐ γὰρ μοι πατρίς' ἤπτωσας δορὶ, | καὶ μὴ τρίτε σου 


413. ἀλλ' ἄχεα: but only griefs. — καί: though after οὖδέ. This makes but one thought of πατὴρ καὶ μῆτηρ. Cf. nihil usquam prisci et integri moris Tacitus Ann. i. 4; οὐ μὲν σοι γε πατὴρ καὶ πότιμα μῆτηρ | διὸ καθαρᾶτον ἐκ 462.

414. ἀμὸν: ἠμέτερον. Cf. ὄμην Ε 489. § 24 a, d.

415. ἔστιν ναετώσαν: cf. 370.

416. κατὰ κτλ.: repeated from 414, after a parenthetical clause, with the name instead of πατέρα (on Μενελάου ὸ 177) in order to form a better contrast with πόλιν.

417. οὐδὲ κτλ.: but he did not, etc. — ἐξενάρξε: in the literal sense. Cf. 30 with Ε 842. — σεβάσματο κτλ.: cf. 187. — τὸ γε: i.e. ἐξενάρξει. — Achilles respected the old king too much to treat his body with despite, and so gave him an honorable burial (σὺν ἄνθει).

418. σὺν ἄνθει κτλ.: cf. Ν 331, 719, αὐτὴ ἐμει νεκράς τε κάν καὶ τεχέα νεκροῦ | τύμβοι δέονται κτλ. μ. 13.


421. οὗ: rel., referring to οἱ 422, as its antecedent.

422. ἴδιον ἦματι: on a single day. For the form ἴδιον, cf. τὰ ὸ 437. — "Αιδὸς εἴσω: cf. 284.

424. ἔπει: "as they were keeping
425 μητέρα δ', ἡ βασίλευεν ὑπὸ Πλάκω ὀλησοσθ',
τὴν ἔπει ἄρ δεύρ' ἤγαγ' ἀμ' ἀλλοις κτεάτεσθων,
ἀψ ὁ γε τὴν ἀπέλυσε λαβὼν ἀπερείστ' ἀπονᾶς,
πατρὸς δ' ἐν μεγάρου βαλ' Ἀρτέμις ισχείρα.
 Depths, ἄταρ σὺ μοι ἐσοι πατὴρ καὶ πότινα μήτηρ
430 ἧδε κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίητης·
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτὸν μήμι' ἔπι πύργῳ,
μὴ παίδ' ὀρφανικὸν θήρη χήρην τε γυναῖκα.
[laud d' στήσων παρ' ἐρμεών, ἐνθα μάλιστα
watch over." Cf. 25, Ε 137, 313.—
εὐλογηθέναι: trailing-footed,—because
of the peculiarly awkward gait of
oxen and cows.
425. βασίλευεν: was queen. Equiv.
to βασίλεια ᾃν. This implies no
political authority. Cf. (the wife of
Neleus) ἡ δὲ Πύλου βασίλευεν, τέκεν δὲ
ὁ ἄγαλα δέκαν λ 285.—ὑπὸ Πλάκω:
cf. 396.
426. τὴν: her, resumes μητέρα.—
δικό: either, i.e. to the Greek camp
before Troy.—ήγαγε: on Α 239.—
ἄρ' ἀλλοις κτλ.: the captive queen
may have been counted as part of
the κτήματα, but this may be taken
as "with her treasures, too." Cf. Ε
621.
427. δ' γὼ: prominent in contrast
to Artemis 428. "Achilles released
her but Artemis slew her."—λαβὼν:
sc. from her father.—ἀπερείστα κτλ.:
cf. Α 13.
428. πατρὸς: i.e. Andromache's
grandfather, who had ransomed his
daughter and brought her back to his
home. Eicthon's house of course had
been destroyed.—βαλ' Ἀρτέμις: i.e.
the old queen died a peaceful death.
On 205.
429. Ἐκτός, ἄρα σὺ: cf. 86.—
Hector—Andromache's all—is con-
trasted with the preceding. This
thought prepares the way for the
urgent request of 431, that Hector
should remain within the walls.—
Cf. γενόυ δὲ τοῦτο συγγενῆ, γενὸς
φίλος, | πατὴρ, ἄδελφος, δεσπότης Eur.
Heraclidae 229 f., ἦδ' ἀντὶ πολλῶν ἔστι
μοι παρασχῆ,—| πόλις, τιθης, βαῖ-
τρος, ἄγεμων ὀδοὺ Ευρ. Hec. 280 f.,
Hel. 277 ff., tot tamen amissis
tes compensavimus unum: | tu
dominus, tu vir, tu mihi frater
eras Ovid Her. iii. 51 f., te iisti
virum do, amicum, tutorem,
patrem Terence And. i. 5. 60.
430. νῦν: sc. as he had not been
doing.—αὐτοῦ: right here, made
definite by ἐπὶ γύρῳ, where Andromache
had been (373). From that com-
manding position, Hector could direct
the defence of the city.
432. Cf. 408. —Obs. the 'chiastic'
order,—παιδα and γυναικα being sepa-
rated. § 2 o. —ὁρφανικόν: predicate.
—ἀθήνης: θήσ. Cf. βῆκα 118. —γυναικα:
is more pathetic than ἤμι, and forms
a better contrast to παιδα.
433. This advice is not out of
place in the mouth of the general's
wife, who doubtless had taken more
interest than most Trojan women in
the details of the plans for the safety
of the city.—ἐρυσόν: on a height
near the walls and the Scaean Gate.
ἄμβατος ἐστιν πόλις καὶ ἐπιδρομον ἐπιλετο τείχος.

435 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι ἄμφ' Ἀιαντε δύω καὶ ἀγακλυτόν Ἰδομενῆ
ἡ' ἄμφ' Ἀτρέδας καὶ Τυδέος ἄλκιμον νιόν.

ἡ πού τίς σφιν ἐνισπε θεοπρόπιων ἐν εἰδώς,

ἡ νυ καὶ αὐτῶν θυμός ἐπιτρύνει καὶ ἀνώγει.]"

οὗ δ' αὖ ἀνεῖπε προσέπειμε μέγας κορυφαίολος Ἦκτωρ.

"ἡ καὶ ἔμοι τάδε πάντα μελει, γυναι. ἀλλὰ μαλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρφάδας ἐλκεσπέσιοι,

ἀι κε κακὸς ὁς νόσφιν ἀλυσκάζω πολέμοιο.

(else Hector could not have stood
upon the tower to direct operations).

Cf. Δ 187, Χ 145. — Acc. to the later
story, Poseidon and Apollo called
Aeacus to their aid in building the
wall of Troy. The work of the gods
could not be overthrown by mortals;
but what Aeacus had built could be
destroyed by his descendants (Achilles,
Ajax, Neoptolemus). Pindar Ol.
vi. 31 ff. Homer nowhere else intim-
ates that there was such an accessi-
ble or vulnerable place, at which the
city should be captured.

434. ἄμβατος: ἀναβαίνω. — καὶ ἐπι-
δρομον (ἐβραμον, ὤρμος): i.e. exposed
to attack. This gives the result of ex-
perience. — ἐπιλετο: used as present.

435. ἐλθόντες: Homer is fond of a
participle which completes the pic-
ture, but is not strictly necessary to
the sense. — ἐπειρήσαντο: intrans.,
made an attempt, sc. to scale the wall.
No other mention is made in Homer
of such an assault.

436. ἄμφ' Ἀλας κτλ.: including
the Ajaxes. See H. 791; cf. B 446,
Γ 146. Obs. that Achilles is not men-
tioned.

438 f. Two possible explanations
of the assaults made at this particu-
lar spot. — θεοπρόπιων: for the gen.,
cf. τόξουν Δ 196. This refers to some
such prophecy as that of Apollo,
Πέργαμος ἄμφι τεσσα, ἡρω (i.e. Ae-
cus), χερὸς ἰδρασιας ἄλακτοι: Pindar
Ol. viii. 42.

439. Cf. Ο 43. — ἥ νυ καὶ: or pos-
sibly too. — αὐτῶν θυμός: their own
hearts, as opposed to oracles and
omens. — ἐπιτρύνει: after the aor.,
the pres. expresses the general truth
which doubtless still abides.

440-465. Hector's reply. "I am
not unmindful of thee, but I cannot play
the coward and remain within the
walls."

440 = X 232.

441. τάδε πάντα: all this that
Andromache had just said, but esp. 432.
Cf. E 490.

442 = X 105; cf. H 297. — Τρῶας:
for the acc., see G. 158, v. 2; H. 712 a.
— ἐλκεσπέσιοι: with trailing robes.
Only in this phrase. Cf. Ε 228, and ἰδοντι ελκεσπέσιοι
N 685.

443. Reply to 433. — κακὸς ὁς: cf.
kýmēς ζε Ε 476. — νόσφιν πολέμοιο.
Hector uses this expression of the
safe position on the tower which
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ούδε με θυμός ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἔσθλος
445 αἰεὶ καὶ πράτοις μετὰ Τρώουσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἢ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμαρ, ὅταν ποτ' ὅλωλη Ἰλιος ἵρη
καὶ Πράμος καὶ λαὸς ἐνμελέω Πριάμου.

450 ἀλλ' οὖ μοι Τρώων τόσον μέλει ἄλγος ὀπίσσω,
οὐτ' αὐτῆς Ἐκάβης οὔτε Πριάμου ἀνάκτος
οὔτε κασιγγιτῶν, οἰ κεν πολέες τε καὶ ἔσθλοι
ἐν κοίησι πέσουν ὑπ' ἀνδράσι δυσμενέσσαν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶν
455 δακρύσεσσαν ἀγγατί, ἐλεύθερον ἡμαρ ἀπούρας.
καὶ κεν ἐν Ἀργείς ἑοῦσα πρὸς ἀλλής ἠστῶν υφαῖνοι,
καὶ κεν ὕδωρ φορέως Μεσσηνίδος ὑ᾽ Τηρεῖς

444. A second reason against adopting the suggestion of 431.—
"And my own courage forbids it."
ἀνωγεν: pf. as present.—μάθον: I learned. To know was to do; cf. 265.
 Cf. ἀθέμιστα ἤδη he had a lawless heart
189, καδὰλ ὅντια trusty-hearted a 428,
ἐγὼ δὲ ἄργος he has a cruel heart Ω 41,—
in all of which expressions, corresponding action is implied.—ἔμμεναι
ἔσθλος: equiv. to ἀρωτεύων 208.

446. Hector feels that he cannot save the city, but he will save his
father's fame and his own.—ἀφνυμένος: striving to gain. Cf. Α 169, a 5,
X 160.—πατρός: πατρί might have been
used, with little difference of meaning.—αὐτοῦ: intensive, agreeing
with ἐμὸν implied in ἐμοῖν. Cf.
490, Ε 741.

447-449 = Δ 163-165. The verses are more impressive here than in Δ.
450 ff. Reply to 429 f.—Τρώου: objective gen. with ἄλγος. Contrasted
with σεῦ 454.—Obs. that Τρώου, Ἐκάβης, and κασιγγιτῶν all come immediately before the verse-pause.

451. οὖτ' αὐτῆς Ἐκάβης: "not for my own mother."—Hector's living
mother, father, and brothers are offered to balance the dead relatives of
Andromache.

452 f. οἱ κεν πέσουν: who doubtless will fall. The potential opt. is freq.
used where the English idiom would use the future. Cf. 410.—ὑπ' ἀν-
δράσι: for ὑπὸ with the dat., cf. Δ 291.

454. σεῦ: const. with ἄλγος 450.

455. ἀγατί: sc. σε, into captivity. Cf. 428.—ἐλεύθερον ἡμαρ: equiv. to
ἐλευθεραίνω, which is not Homeric. § 2 s. Cf. 483.—For the second
half-verse, cf. Π 831, Τ 193.

456. Hector sees with his mind's eye the time when Andromache will be
put to menial service.—ἐν Ἀργείς: i.e. in Peloponnesus.—πρὸς ἄλλης: i.e. as
a slave, "at the bidding of another."

457. δῶμα: 'fetching water' is an important duty of women in Oriental
πόλλα ἀκαλομένη, κρατερῆ δ' ἐπικεῖσθαι ἀνάγκη.
καὶ ποτὲ τις εἰπῃσιν ἵδ'ν κατὰ δάκρυ χέουσαι.
460 Ἑκτόρος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἰπποδάμων, ὅτε Ἰλιῶν ἀμφεμάχοντο.'
ὁς ποτὲ τις ἐρρεί, σοὶ δ' αὐ νέον ἔσσεται ἄλγος
χήτει τοιοῦτ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλὰ με τεθνητὰ χυτὴ κατὰ γαία καλύπτοι,
465 πρὶν γέ τι σῆς τε βοής σοῦ θ' ἐλκηθμοῦο πυθέσθαι.'

countries. Cf. 'Let them live; but
let them be hewers of wood and
drawers of water unto all the con-
gregation,' Joshua ix. 21; 'from the
hewer of thy wood unto the drawer
of thy water,' Deut. xxix. 11; 'at
the time of the evening, even the time
that women go out to draw water,'
Genesis xxiv. 11 (Rebekah at the
well).—Μεσσησία: sc. κρήνης. Abl.
latival gen., from Messēs. A spring
of this name is mentioned by Pau-
sanias, iii. 20. 1, as near Therapne,
the old seat of the Dioscuri, not far
from Sparta.—Ὑπαρχός: mentioned
as a spring in Thessaly, B 784.—Per-
haps the poet thus intimates the pos-
sibility that the captive Andromache
may be given as a prize to Menelaus
or Achilles. Later tradition made
her the γέρας of Achilles's son Neo-
ptolemus. At any rate, this verse
makes ἐν Ἀργεί more definite.—That
the Homeric poet should make Hec-
tor speak as if familiar with the
names of springs in Greece, is not
strange.
458. πολλὰ κτλ.: much against thy
will. Explained by the following half-
verse.

459. εἰπῃσιν: subj. as future.
G. 218, 2 R.; H. 886. Obs. the re-
petition of the thought in ἐρρε 462.
460. ἦδε κτλ.: "see there the wife
of Hector."—δέ κτλ.: cf. Λ 746, P 351.
—μάχεσθαι: cf. Ε 586. The inf.
follows the verb easily since ἀριστεύον
equiv. to ἄρωτος ἵν. Cf. 208.—Cf.
(Tecmessa to Ajax, see on 411) εὶ γὰρ
θάνης ὑδ. καὶ τελευτήσας μ᾽ ἄφης, | ταῦτα
νόμισε καὶ τῇ τὸδ ἡμέρᾳ | βία ἐναρ-
keithein Ἀργείων ὑπὸ | τίνι παιδὶ τῷ
σῷ δουλλῳ ἔξεις τροφὴν, | καὶ τις πι-
κρόν πρόσφετε δύσποτῶν ἐρεῖ | Ἀδησί
ἀπάντων. Πεπελ. τὴν ὑμενεῖν | Αἰατών
δε μέγατον ἑκούς ὕματος Ἰσόμητος Ἰσόμητος Σωφρ. Ἀδ.
496 ff.

461. ἀμφεμάχοντο: sc. 'they' in a
general sense, 'our army.'

462. δέ ἐρρεί: for this repetition of
εἰπῃσιν (both just before the verse-
pause), cf. Δ 182 with Δ 176.

463. χυτὴ κτλ.: cf. Τ 324.—το-
ωδε: "such a one as I am."—ἀμφό-
των: equiv. to δέ ἀν ἀμφότος, depends on
tοωδε. GMT. 760.—δούλιον ἦμαρ:
on 465. δούλοτην is not Homeric.

464. "But may I be dead and
buried."—χυτὴ (χαί) γαῖα: cf. Ε 114,
Ψ 256, γ 258.—κατά καλύπτοι: cf.
Δ 182.

465. πρὶν: const. with πυθέσθαι.
Natural in English as in Greek, "be-
fore I hear" instead of 'before the
time when I should hear."—βοής,
ἐλκηθμοῦο: both after πυθέσθαι, but in
different relations; σῆ is 'subjective,' while σοῦ is 'objective.' "Hear
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thy cry of distress and learn that
thou art dragged into captivity.” σῆς
βοής is nearly equiv. to σοῦ βοής.
— ἐλκηθὼς: cf. Priam's words, κακὰ
πάλιν ἐπιδόντα,— | ὑπὸ τ’ ἀλλυμένους,
ἐλκηθέσας τε θύγατρας, | . . . ἐλκηθένας
tε νυσσὶ (σοὺς' νινες) ὀλοῖς ὑπὸ χερεῖν
'Αχαίων X 61 ff.

466. παιδὸς: for the gen., cf. Μενε-
λάδου Δ 100.

468. πατρὸς κτλ.: parenthetical,
giving the cause of ἐκλινθῇ ἱάχων. It
is explained by the following verse,
which is further explained by 470.
The participle in 468-470 might be
translated in reverse order: the child
ἐνόησε, then ἐτάφησε, then ἡτάχθη,
and then ἐκλίνθη ἱάχων.

469. χαλκὸς: the bronze, esp. of
the helmet. Cf. 473.— ἵδρα: for
the length of the ‘ultima,’ see § 41 j.

470. δεινόν: cognate acc. with νεῦ-
όντα. Cf. Δ 420.— γεύοντα: supple-
mentary partic. after νιθάσας. Cf.
νοεῖν κακοὶ θρύμαι | ἐρχόμενον ν 367 f.

471. ἐκ ἐγκλάσσει: laughed out,
i.e. burst into a laugh. Cf. ι 354,
σ 36.

472. αὐτίκα: for the ‘asynedeton,' see § 2 l, n.— κρατός: cf. E 7. For
the inflection, see § 18 f.

473. Cf. Γ 293.

474. ἑτέρων: is expected at the
beginning of the clause. On ὃς 287.—
κόσμθι: the Homeric warriors were not
ashamed to express their emotions,
but they seem to have done little
kissing. Such salutation of adults is
mentioned only as greeting after a
long absence, or as an act of hommage.
Kissing is mentioned in but two other
passages of the Iliad (Θ 371, Ο 478),
both of which refer to the acts of
suppliant.

475. ἐπενεφάμενος: cf. φωνῆσας Δ 312,
ἀμοκλήσας Ζ 54.

476. With this prayer, cf. that of
Ajax, ὃς ταῖ, γένοιο πατρὸς εὔνιχεστε-
ρος, | τὰ δ’ ἄλλα διμοὶ καὶ γένοι ἀν ὁ ὁ
kακὸς Soph. Ajax 550 f.; Aeneas's
prayer for Ascanius, discē, puer,
virtutem ex me verumque la-
boom, | fortunam ex aliis
Verg. Aen. xii. 486 f.; 'My son! my
son! may kinder stars | Upon thy for-
tune shine; | And may those pleas-
ures gild thy reign | That ne'er wad
blink on mine,' Burns's Lament of
paîδ' ēmōn, ōs kai ēgẙ per, ārīprenēa Τρώεσσον, ὡδε βην τ' ἁγαθὸν kai 'Ilión iφi ἀνασσευ· kai ποτε τις εἴποι 'πατρός γ' ὥδε πολλὸν ἀμεώνων· 480 ἐκ πολέμου ἀνώντα· φέροι δ' ἑναρα βροτόεντα κτεώς δὴν ἄνδρα, χαρείν δὲ φρένα μήτηρ.

ὡς εἶτων ἀλόχωοι φίλης ἐν χεροῦ ἔθηκεν paîδ' εόν· ἢ δ' ἀρα μὴν κηδεῖ δέξατο κόλπῳ δακρυών γελάσασα· πόσις δ' ἐλέησε νοῆσας, 485 χειρί τε μὲν κατέρεξεν, ἔποι τ' ἐφατ' ἐκ τ' ὁνόμαιεν· "δαμονῖν, μὴ μοι τὶ λίπν ἀκαχίζει θυμῷ.

Mary Queen of Scots; 'Bright as his manly sire the son shall be | In form and soul, but ah! more blest than he,' Campbell, Pleasures of Hope.

477. καί: correλ. with καί 476, marking the close relation between τόνδε and ἐγώ. The English idiom omits it. H. 1042. — Τρώεσσον: "in the eyes of the Trojans." 'Dat. of interest in looser relations.' H. 771. Originally this seems to have been 'dat. of the agent.'

478. δὴ: points back to ὡς καί ἐγὼ. — τε: in free position. See on 317. — ἄνωσσαν: correλ. with βην. For the meaning of the verb, see on Ἀστυνάκτα 403. — Here Hector thinks no longer of the destruction of Troy (cf. 448 f.), — forgetting the war and its dangers at the sight of his child.

479. τὰς: many a one. — εἴποι: opt. of wish. — πατρός κτλ.: a verbal quotation of the desired praise. — δὲ: deictic. — πολλὸν: originally 'acc. of extent,' and then adverbial. πολλῷ might have been used. — "May many a one say of him as he returns from the war."

480. ἀνώντα: as if τόνδε πατρὸς ἀμεώνω had preceded. The acc. de-

pends on εἴποι. G. 165; H. 725 a. The clause πατρός κτλ. is the other obj. of the verb.— For the thought cf. παύροι (few) γὰρ τοι παύρες ἀμοίων πατρὶ τίλονα, ὃι πλέονες κακοὺς, παύροι δὲ τε πατρὸς ἄρελους β 276 f. — φέροι: sc. ἐκ πολέμου. This aids in making the situation vivid.

481. χαρείμη: sc. as a result of φέ-
rov kτλ. The mother is to rejoice in the bloody spoils with which her son returns as a proof of his bravery.

482. ἀλόχωος: this is a delicate touch of the poet, — that Hector does not return the child to the nurse (from whom he took him, 466 ff.), but gives him into the arms of his wife, thus entrusting him to her care.

483. κηδεῖ: fragrant, sc. because of her perfumed clothing. Cf. 288.

— κόλπῳ: cf. 136.

484. δακρύων: "through her tears." For the const., cf. δενύω 470. — ἄδη-
νοί: inceptive aorist. "Pity came over him."

485 = Ε 372.

ou gar tis μ' ὑπὲρ αἰσχον ἄνηρ 'Αιδι προϊάμει· μοῖραν δ' οὐ τινὰ φημί πεφυγμένον ἐμεναι ἀνδρῶν, οὐ κακών, οὔτ' ἡμὲν ἐσθλόν, ἑπίν τὰ πρῶτα γένηται. 480 ἀλλ' εἰς οἶκον ἠώσα τὰ σ' αὐτῆς ἔργα κόμιζε, ἰστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλουσι κέλευε ἐργον ἐποίησθαι· πόλεμος δ' ἄνδρεσι μελήσει πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖς Ἰλίῳ ἐγγεγέασιν.

δις ἀρὰ φωνῆσας κόρυθ' εἰλετο φαίδιμος Ἐκτωρ 495 ἱπποῦρων ἅλοχος δὲ φίλη οἰκώδει βεβήκειν ἐντροπαλιζομένη  θαλερόν κατὰ δάκρυ χέουσα.

487. The most distinct expression of fatalism in Homer. "I shall not die if death is not appointed for me now, nor can I escape death if that is decreed." — νυσὺρ αἰσχόν: cf. P 780, P 321. — "Αἰδὶ κτλ.: cf. E 190.


490-493. Cf. a 356-359, φ 350-353. These verses are intended to quiet Andromache. She is to return to her home, and attend to her regular duties, assured that the men will do their part for the safety of the city.

490. αὐτῆς: cf. αὐτόν 446.

491. ἰστὸν κτλ.: in appos. with ἔργα. Contrasted with πόλεμοι.

492. πόλεμος κτλ.: cf. T 137. — μᾶλεία: cf. E 430. — Cf. ἄνδρῶν τά' ἐστι, σφαγία καὶ χρηστήμα | θεοίν ἄρειν, πολεμίων πεφυγμένων, σοὶ δ' αδ' τὸ στραγ' καὶ καθέναν ἠλευ δόμων Aesch. Septem 212 ff., ἄνδρῶν γὰρ ἄλκη· σοὶ δ' χρῆ τούτων (i.e. children) μέλειν Eur. Heracleidae 711. The second half-verse is quoted in Aristophanes, Lysistrata 520, as a common admonition of husbands to wives, that they should mind their own business.

493. πᾶσιν κτλ.: cf. ξ 138. — πᾶσιν: in appos. with ἄνδρεσι. On E 313. — τοῖς κτλ.: cf. P 145. Added after the verse-pause, making πᾶσιν more definite. — ἐγεγέασιν: cf. E 477, Δ 41. — This seems to have been planned by the poet as the last meeting of Hector and his wife. In the Twenty-second Book, Andromache is following her husband's directions, and is engaged in weeping when she hears the shriek from the women on the tower which announces Hector's death. X 437 ff. She appears in a third scene in the Homeric poems, when the body of Hector is brought back to Troy. Δ 723 ff.

494. ἀλετο: the poet does not need to say that Hector proceeded to don his helmet. Cf. 178. — Andromache does not trust herself to speak again. The leave-taking is brief and simple.

495. ἱπποῦρων: cf. ὁλίθας 366.— βεβήκειν: cf. 313. She was gone, i.e. she went quickly.

496. ἐντροπαλιζομένη (τρέπω): turning again and again, sc. in order to take another look at her husband.—
αἰσθάνεται δ' ἔπειθ' ἵκανε δόμοις ἐν ναυτάντοις
Ἐκτορος ἀνδροφόνῳ, κινήσατο δ' ἐνδοθί πολλάς
ἀμφιπόλους, τῆςν δὲ γόνον πάσηςν ἐνώρθεν.
500 αἱ μὲν ζωὸν γόνον Ἐκτορα ὑ εἰνὶ οἶκῳ·
οὐ γὰρ μὲν ἐτὲ ἐφαντὸ ὑπότροπον ἐκ πολέμου
ἰξεθαὶ προφυγόντα μένοι καὶ χεῖρας Ἀχαῖῶν.
οὖν δὲ Πάρις δήθηνεν ἐν ὑψηλοίῳ δόμοινιν,
ἀλλ' ὁ γ' ἔπει ταχέως κλυτὰ τεύχεα ποικίλα χαλκῷ,
505 σεύνατ' ἔπειτ' ἀνα ἄστυ, ποσὶ κραινοῦσι πεποιθός.
ὡς δ' ὅτε τις στατὸς ἱππος, ἀκοστήσας ἐπὶ φάτυν,

The second half-verse adds an important trait to the picture. Cf. Γ 142.
497 = 370.
498. Ἐκτορος: does not limit δό-μοις directly, as if the end of a verse had not intervened, but is added in a sort of apposition. “She came to the house,—the house of Hector.” Similarly, πολλάς at the close of this verse does not agree directly with ἀμφιπόλους 499, which follows in apposition.
499. τῆςν πάσηςν: dat. with the prep. in ἐνώρθεν.—ἐνώρθεν: sc. by her tears.
500. ζωόν: obs. the force of the verse-pause, in giving emphasis and in separating this adj. from attrib. const. with Ἐκτορα.—γόνον: lamented. This lament for the yet-living Hector, forms a prelude to the dirges sung at his death. X 416 ff., Ω 725 ff.—ἐν μνήμη: in his own home. Cf. H 127, Ω 284.
501. ὑπότροπον κτλ.: cf. 387. This prepares the way for the next verse.

503–529. Paris joins Hector, and both return to the field of battle. Resumption of the story of 312–368, esp. 340 f.—This scene forms a sharp contrast with the preceding. Paris goes forth to battle without Hector’s premonitions of disaster, and with no fears for the safety of his family.
503. οὖν: nor.
506–511 = Ω 263–268, of Hector.
506. στατὸς: “kept in a stall.”—ἀκοστήσας: “high-fed on grain.”—Cf. (Turnus) fulgebantque alta decurrens aureus arce | exul tatque animis . . . qualis ubi abruptis fugit præsepia vincis | tandem liber equus campoque potitus aperto | aut ille in pastus armentaque tendit equarum | aut adsuetus aquae perfundi flumine noto | emicit arrectisique fremit cervicibus alte | luxurians lu-
The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,' 

Proverbs xxx. 17.

511. θέα: haunts. Always of brutes, in Homer. Later, it was used of the character of men ('ethics'), and in Herodotus (vii. 75) of the home of a nation.—νομόν (νόμοι): pasture. Not to be confused with νόμος law, which is not found in Homer.—Obs. the light rhythm.

512. ὅς: the point of comparison lies in the swift motion and eminent self-satisfaction of both the horse and Paris.

513. Cf. τ 398. —ηλέκτωρ: lit. the beaming, i.e. the sun.—ἐβεβήκεν: cf. 495.

514. καγχαλῶν: laughing aloud, jubilant.—ταχέες κτλ.: corresponds to βίμφα κτλ. 511.

515. ἔτεμν: cf. 374.—ἐυτε κτλ.: cf. 52.

518. ἱδεῖ: honored brother, implies both respect and affection. Cf. x 229, 239.—καὶ ἐσούμενον: even in thy
ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ Ζ.

δηθύνων, οὐδ’ ἠλθον ἐναίσιμων, ὡς ἐκέλευσεν.

520 τὸν δ’ ἀπαμειβόμενον προσέφη κορυθαίολος “Εκτωρ. ἔγραμοι’, οὐκ ἂν τίς τοι ἄντρη, ὅσ' ἐναίσιμος εἰη, ἔργον ἀτιμήσει μάχης, ἐπεὶ ἁλκιμὸς ἕσσει. ἀλλὰ ἐκὼν μεθεῖσε τε καὶ οὐκ ἔθελες. τὸ δ’ ἐμὸν κήρ ἄχυται ἐν θυμῷ, δὴ ὑπὲρ σέθεν αἰσχεῖ ἄκοιν

525 πρὸς Τρῶν, οὐ̴ ἔχοισι πολὺν πόνον ἐνικεῖα σεῖο. ἀλλ’ ἵομεν. τὰ δ’ ὁπισθαν ἄρεσσόμεθ’ αἰ κε ποθὶ Ζεὺς δὴ ἐπορανύουσι θεοὶς αἰειγενέτην κρητήρα στήσασθαι ἐλεύθερον ἐν μεγάρουν, ἐκ Τροίης ἐλάσαντας ἐνκνήμιδας Ἀχαιοῦς.”


519. οὐδ’ ἠλθον κτλ.: repeats the preceding thought in slightly varied form. ἐναίσιμον (ἐν αἰτη): at the right time. Cognate accusative. — ἐκέλανες: cf. 381, 364. — Paris evidently is in high spirits, and plumes himself on overtaking Hector, as he had said that he would do, 341. These two verses are ironical. Paris forms an admirable foil for the heavy heart of Andromache.

521. ἐναίσιμος: in his right mind, refers to the same word in 519, though in a different sense. — ἐκ: for the opt., cf. 180 ποις 330.

522. ἴργον μάχης: “thy deeds in battle.”


524. ἐν θυμῷ: i.e. in its very depths. — αἰσχεῖ: cf. 351. — ἄκοιν: subjunctive. ‘In general conditions which take the subjunctive, Homer commonly uses the relatives without καὶ or ἐν. This corresponds to his preference for the simple ἐ in general conditions.’ GMT. 538.

525. πρὸς Τρῶν: on the part of the Trojans, from the Trojans. Cf. πρὸς ἀλλης 456.

526. ἵομεν: hortatory. — τὰ: this, i.e. all that has disturbed their brotherly relations. — ἐπιθεῖν κτλ.: cf. Δ 362. — αἰ κε: cf. 94, 281.

527. θεοὶς: to the gods, in honor and gratitude. Indirect obj. of στήσασθαι.

528. κρητήρα στήσασθαι κτλ.: “set up a bowl of freedom,” i.e. pour a rich libation in return for the gift of freedom. — στήσασθαι: explained by the following verse. — Cf. ἅρ’ γε π’ τοιώδει θόλοι κατὰ λάδυν ἄτρον | κρατήρ’ ἤρακλῆι γέρων ἄκτησατο Χείρων; Theoc. vii. 149 f.

529. ἐλάσαντας: agrees with ἠμᾶς, implied as the subj. of στήσασθαι.
The Sixth Book of the Iliad, after the first hundred verses, has presented a succession of peaceful scenes. The progress of the story seems to be interrupted for a few moments by the episode of Diomed and Glaucus (119–236), but this episode serves to occupy the time during which the poet's hearer thought of Hector as traversing the plain, on his way to the city. The three scenes of Hector’s visit to Troy—his interview with his mother, his call at the house of Paris and Helen, his parting with Andromache—form a contrast with the conflicts which have been described, and make prominent the domestic life of the brave warrior. The intense pathos of the last books of the Iliad centres in the death of Hector and the grief of the Trojans. This book prepares the way for our sympathy with Hecaba as she implores her son to enter the gates and not withstand Achilles, x 79–89, and with Andromache, when grief comes over her as she sees Hector's body drawn to the Greek camp after the chariot of Achilles, x 437–515; and with the dirges of Andromache, Hecaba, and Helen, when the body of Hector is brought back to the city, Ω 718–776. If Andromache had not been introduced here, she would have been but a name, and her grief would not have been nearly so pathetic at the close of the poem. The hearer is here brought into the family circle of Priam, and never after this is he without a heart for the Trojan misfortunes.

The Seventh Book opens with the welcomed return of Hector and Paris to the hard-pressed Trojans. After several Greeks have been slain, Athena and Apollo arrange for a single combat between Hector and Ajax,—but night comes on and interrupts the duel, in which Ajax has the advantage. So ends the first of the four great days of battle, on the twenty-second day of the action of the Iliad. The next two days are spent in burying the dead and building a wall about the Greek camp. The second day of battle, on the twenty-fifth day, is described in Θ. Book I gives an account of the embassy of Achaean leaders to Achilles, begging him to return to the field of battle. Ω narrates the exploits of Diomed and Odysseus as they enter the Trojan camp and slay Rhesus, who has just arrived from Thrace. Books Λ–Ξ are occupied with the events of the third day of battle (on the twenty-sixth day), in which Sarpedon and Patroclus are slain. Achilles becomes more angry at Hector (the slayer of Patroclus) than at Agamemnon (who had deprived him of Briseis). The fourth and last day of battle (the twenty-seventh of the action of the Iliad) is described in Τ–Χ, and closes with the death of Hector. The next days are devoted to the burial of Patroclus and the funeral games in his honor (Ψ). In Ω, old Priam, under the care of Zeus and with the personal guidance and aid of Hermes, goes to the tent of Achilles and ransoms Hector's body, which he brings back to Troy, where it receives due honor. The poem closes with the burial of Hector.
APPENDIX.

I. MANUSCRIPTS, EDITIONS, AND AUXILIARIES.

A. MANUSCRIPTS.

The Homeric Mss. are better and more ancient than those of any other secular Greek author. Among the many fragments of papyrus which the tombs of Egypt have yielded up during this century, are rolls containing parts of B, N, Σ, Ω, from the time of the early Roman emperors. But these fragments have no critical value for modern scholars, beyond the assurance 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 not from the ‘recension’ of any learned grammarian, and they contain some egregious blunders. Three of these rolls are now in the British Museum, and one in Paris.

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 (σχολεία), 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 × 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 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.’
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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 100 Homeric Mss. are known and described.

B. EDITIONS.

The earliest printed edition of Homer was that of Demetrius Chal-condylas, 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 9 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 ơ where this could be done without violent changes, was made in Carmina Homeric: Immanuel Bekker emendabat et annotabat, Bonn, 1858. 2 vols.

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, 1874–79, the editor follows the aim of Bekker's edition of 1858, but does not print ơ, although he changes the text in order to remove obstacles to the restoration of ơ.

In Homeri Iliadis carmina, seiuicta, discreta, emendata, prolegomenis et apparatu criticò 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 ơ. His 'prolegomena' contain much valuable and interesting matter in convenient form.
APPENDIX.

Homeri Ilias edidit Guilielmus Dindorf; editio quinta correctior quam curavit Hentze (Leipzig, 1884) is a convenient conservative text edition. Of this, the text of the present edition is a reprint.

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 ə, holding that this sound had been lost from the dialect before the poems were put into their present form.

In Die homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Urform 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.

The most prominent exegetical editions are the following:

Homers Ilias für den Schulgebrauch erklärt von Karl Friedrich Ameis. 4te Auflage besorgt von Dr. C. Hentze, Professor am Gymnasium zu Göttingen. Leipzig, 1884. The present edition is based upon this. The Anhang to this edition (1275 closely printed pages), in eight parts, contains a full statement of various details of criticism.


Homers Ilias erklärt von J. La Roche. 3te Auflage. Leipzig, 1883.


C. AUXILIARIES.

Lexicon Homericum edidit Ebeling. 2 vols. Leipzig, 1871–85. (1700 large, closely-printed pages.)


Concordance to the Iliad by Prendergast. London, 1875.
APPENDIX.


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.


W. E. Gladstone: Homer ['Literature Primer']. N.Y., 1878.

O. Grulich: De quodam Hiatus gener. Halle, 1876.

W. Hartel: Homerische Studien. 3 parts. Vienna, 1873–76.


G. Hinrichs: De Homericae elocutionis vestigiis Aeolicis. Berlin, 1875.


O. V. Knös: De digamma Homero. Upsala, 1867–79.


W. Heibig: Das homerische Epos aus den Denkmälern erklärt. 2te Auflage. Leipzig, 1887.
II. CRITICAL NOTES.¹

**Fourth Book.**

Δ: the poem was divided into Books at Alexandria, prob. about 250 B.C.

Δλτα. θεῶν ἄγορη κτλ.: these Greek verse-headings to the Books of the Iliad are found in the Anthologia Palatina ix. 385, where they are ascribed to Stephanus Grammaticus. The Latin version is by Joachim Camerarius (1500–1574). The English translation is by George Chapman, a contemporary of Shakspere.—See Schrader, die hexametrischen Ueberschriften, etc., J.J. 1888, 577 ff.

ὁρκὸν σύγχυσις: many of these headings are older than the division of the poem into Books, and may furnish an indication of the earlier division into lays; but they rest on no definite authority.


1. ἡγοράσω: ἡγοράσατο Wackernagel, Van Leeuwen and Da Costa, Cauer. Thus in all similar places, these and other scholars would restore the uncontracted and unassimilated forms; e.g. ἡγοράσατε 4, ἐπεράνεν 5, ἡγοράσασαι 9, ἑάν 55, φυσιάσατας 227, ἐπεράνετο 313, προσηθα 256, κομάντες 261, ὁράσῃ 347, ἐπεράσατο 378, ἐξεφαίθη 468.

2. Ὑβη: only Ὑ 232 ff. does Homer mention Ganymede as cup-bearer of Zeus. Cf. E 266.

¹ *Ar.* = Aristarchus of Samothrace, the most learned critic of antiquity; at the head of the great library in Alexandria about 150 B.C. *Arist.* = Aristophanes of Byzantium, successor of Apollonius of Rhodes, and predecessor of Aristarchus, as head of the library at Alexandria (about 180 B.C.). *B.* = Immanuel Bekker (1786–1871). *C* and *D* = Laurentian Mss. *N.* = August Nauck (1822–).  
*Zen.* = Zenodotus of Ephesus, the earliest librarian of the Museum at Alexandria (about 276 B.C.), under Ptolemy Philadelphus. He was called the first διαφθορής of Homer. —δηραται (or δηροται): an expression of the ancient scholia, meaning that Aristarchus rejected the verse (or verses). —N.B. In many cases the author of a conjecture is not named, in order to save space.
3. ἐρωκόει: better is ἐρωκόει (ἐρωκόει). Zen. read ἐρωκόει. Ar. read οὐκοκέα Α 598.—χρυσόεις δετάσασιν: χρυσόεις δετάσασιν Ν., restoring the longer form of the dat. of the 2d decl. (§ 17 e) and a more regular form for the dat. pl. of δέπας. Thus also κερτομίωσοι (φ)έτεσιν Θ, ἔλωνα (φ)έτεσιν Ε 380, δάμνημ (φ)έτεσιν Ε 888.

12. ἠφησάσασίν: perhaps a preceding φ (φε, ε) has been lost. Cf. Z 158, 159, 167.

14. δέω: not final, but introducing an indirect question.
17. αὐτῶς Ar.: αὐτῶς or αὑτῶς Arist. and Mss.
18. οἷόντο: possibly παίσατε, in order to avoid *synizesis.*

55 f. ἄδεστοναι ὅτι τὴν χάριν ἀναλύουσιν. — 59. ἀγκυλομήτης: ἀγκυλομήτης Ν. — 65. θάνει: θάνεμεν Ν., and so in all similar 2d aorists. — 66 f. Plato objected to the assertion that Zeus and Athena caused the breach of the treaty. Rep. 379 e.

75 ff. This comparison of a meteor was not striking enough to satisfy Pope, who in his translation substitutes for this the description of a comet! It is not necessary to suppose that this ἀστήρ is seen by day; the comparison is borrowed from the night.—ἀστήρ ἦκε: ἄστερ ἦκε Bentley.—82–84. Considered an interrogation by some ancients.—86. κατεδόσει: καταδύσεθ Α; κατεδύσεθ C, D.—88. εἰ τοῦ ἱφθυρο: εἰρέ δὲ τόνδε Zen., omitting 89. —91. ἡρ: παρ' Bentley.—92. ἀγχοθ: ἀγχόθ Ν. — 94. ἔπιπρέσθεν: ἐπὶ προέμεν Ar.—103. εἰς ἀστν: εἰς κάστη B.

104 ff. Cf. *Even when Homer's sole object is the picture, he will yet break this up into a sort of history of the object, in order that the various parts which we see side by side in nature may just as naturally follow each other in his picture, and, as it were, keep pace with the flow of the narrative. He wants, for instance, to paint us the bow of Pandarus. It is of horn, of a certain length, and tipped at both ends with gold. What does he do? Does he enumerate these details thus dryly, one after another? By no means. That would be telling us of such a bow, setting it as a copy, but not painting it. He begins with the hunting of the wild goat from whose horns the bow was made. Pandarus had lain in wait for him among the rocks and slain him. Owing to the extraordinary size of the horns, he decided to use them for a bow. They come under the workman's hand, who joins them together, polishes, and tips them. And thus, as I have said, the poet shows us in the process of creation what the painter can only show us as already existing.* Lessing, *Laocoön xvi.*


154. ἰχνον: ἱλῶν N. — 155. κασίγνητε: κασίγνητος; — 161. ἐκ δὲ καὶ ὑφε τελε: ὑφε καὶ ἐκτελέσει Zenn.(?), thus avoiding the contracted form τελε. — ἐκ δὲ: ἐκ τε MSS. — ἀκτίστων: τίσσουν Zenn., not satisfied to accept this as a general truth, but desiring such a definite prediction as follows below. — 170. πότιον Ar.: μωρὰν MSS. — 174. Ἀργείη: Ἀργείην θ Zenn.


508. ἵκκατιδέν: f of ἵδων is here neglected. — 509. μήδε: μή B. — 517. μοίρα πέδον Ar.: μοῖρο ἐπέδησε Mss. — 520. Πεύρος: Πεύρως Mss. — 524. ρ': ρ'? 

FIFTH BOOK. 

A noticeably large number of myths are touched in this book. ‘Here alone in Homer is Aphrodite called Κύρης and the daughter of Dione, only here do we find Enyo as companion of Ares, Paeon as the physician of the gods, the Titans as Οὐρανίωνες, and Heracles as son of Amphi-
tryo.’ 

The passages which introduce Sarpedon (471–496, 628–698) and verses 1–84 are suspected of being interpolations. 

12. ἀποκρατήτης: ἀποκρατίντε C, D. — ὀρμηθήτης: ὀρμηθήτην C. — 16. Τυ-
δίδετος B: Τυδίδετα?—17. ἤβαλ' αὐτόν: ἤβαλεν μὲν N. — 21. ἀδελφευθ: ἀ-
δελφεύον Ahrens. — 24. ἄκαθήμενος: ἄκαθημενος N.

49. ἀνόμοι: ἀνόμοι?

52. βάλλειν: βαλλέμεν N., and so τευχέμεν 61. — 53. χραισμα κτλ.: χραισμα θανάτου πέλαρα Ζεν. — 55. δουκρεπτός: δοκεὶ κλεῖτος?—
56. πρόσθεν: πρόσθε. So in 80. — 57. Omitted by the best Mss. —
59. Τάκτινοι: some of the ancients understood this as a common noun.
— 64. ἀθετεῦται. — ἤδη: ἢδ' εὖ? — 74. ὑπό: ἀπὸ Cauer. — 75. κονίς: κο-
νίς A, D.

77. Σκαμάνδρου: traces of a reading Καμάνδρου are found in the Mss.
— 82. πεῖρα: this may be the strict locative use of the dative. — 88. χω-
μάρρη: see App. on Δ 452. — ἰκάσησει: ἱκάσησε?— 89. ἰερῶν Ar.: ἱερῶν Mss.


128. ἢδ' καλ' ἄνδρα: ἢδ' ἄνθρωπον Ζεν. — 132. τὴν γ' οὔταμεν: τὴν
οὔταμεν Ar.; τὴν οὔτασαι Ζεν. — 139. τ': f'? — 142. βαβίης: Fick
thinks this form sufficient to condemn 139-142. — 146. τὸν δ' ἐπρον: τοῦ
δ' ἐπρόον Ζεν. — 150. ἐχομίνως ὃ: ἐχομίνως? — Ameis-Hentze and
Monro (among others) prefer another explanation to that of the note,
and think ἐχομίνως to mean "as they left home." "Their father ought
to have known better than to let them go to the war."

156. ἀμφοτέρα: ἀμφοτέρον Ζεν. — 157. ἰκνοστήσαντε: ἱκνοστήσαντε
Wolf. — 162. πορτίω: βουκόλου Ζεν. — ἢ: ἢδε Bentley, N. — 166. τίς:
τίς' N. — 171. τέφον: τόφα B.

183. ἄθετευται. — 187. Condemned by Zenodotus as inconsistent with
188 f. — 194. προστατεύει: suspected on account of the unusual con-
traction.

203. ἄνιν Ar.: ἄνην most Mss. — 204. ἰσ' Ἰλιον: obs. the neglect of
the initial ἰ of Ἰλιος. — 206-208. 'Inserted in order to form a reference to
the breach of the treaty. The manner in which this wound of Diomed
is mentioned as a thing unknown to Aeneas, is inconsistent with 181 ff.'
Ameis-Hentze. — 216. ἀναμέλα: ἀνα-μάλα? Cf. μετὰ μόλυν "Ἀρης
Only here and ο 475.

227. ἀποθέομαι Ζεν., C: ἀποθέομαι Ar., A, D. — 236. μάνικας:
prob. not from μονός, ὄνεις, but from μα (μαύραι, μεμαότες) ὄνεις.—
245. ἔχοντας: ἔχοντε;—247. μεγαλήτεροι: μὲν ἀμύμονοι many Mss.—249 f. δοκεῖ Ζεὺς δοκεῖ ζητηκέναι.


304. εἰς· ὃ ἔστι: εἰς· ὃ ὅς ὅς N.—310. ὅς ὅς τι: ὅς τι ὅς τι?—314. δ᾽ ἵνα Κ, D: δὲ ὅν Α.

329. κρατεράγχασ κτλ.: κρατεράγχασ Ἡπείρου Senn.—334. β᾽: β᾽?—338. δὲν οἷον: δὲν αἰ?—340. οἷον: οἷον N.—343. κάβελαν Α, C: κάβελαν the other Mss.—344. ἑρώστατο C: ἑρώστατο most good Mss.—349. ἢ ὑφ᾽: oि N.

359. κατόγγυται: κατόγγυται; Cf. Δ 155.—δὲς ὅς: δὲς τὸς Τ. C.—365. οἱ: ἡ Cobet.—366. ῥάιν: ῥάιν; See App. on Δ 1.—371. ἀγάς: ἀγάς?—387. κεράμω: this word was said to mean dunce in Cyprus, where even now τίθοι are reported to be used as places of confinement.—τρυσκαδέκα: τρεῖς καὶ δέκα?—388. ἄτος: ἄτος N.—390. ἔρμηι ζήγγυλαν: ἔρμηι ζήγγυλαν?—391. ἑδάμα: ἑδάμα Ν.—394. ἄγος: seldom, as here, of physical pain.—396. αὐτῆς: αὐτῆς?—397. τοῖον: Ar. understood this as equiv. to τοῖον. Others thought it a proper name.


432. ‘It is clear that 432 originally followed 352.’ Leaf.—440. φρά-ζει, χάζει: for similar examples of ‘assonance,’ see Bekker, Homeriche Blätter i. 185 ff.—444. ἀλλαμάνοις: cf. 28.—449-453. Leaf considers these verses an interpolation.


587. ἐστῆκα Ar.: εἰστήκα best Mss.


630. λόγος: λόγῳ Ar. — 638. ἄλλ' ἄλον: ἄλλοιον Tyrannio, and this latter is now generally approved.


682 f. προσίνιτι, Διὸς ἐλώ: Bentley transposed in order to save the f of ἐποτος.—694. θάραξι: cf. Italian fuori (foris). — 697. ἄμπυνθη Α: ἄμπυνθη Ar.; ἄμπυνθη Van Herwerden.—699. Acc. to Holm, this verse once immediately followed 607.


727 f. δίφρος ἀντίταται: some interpret, "The front and sides of the chariot are formed by close-woven straps, adorned with gold and silver." — 734–736. ἄθεταὶ Ζηνόδοτος. — 735. Only Phoenicians, goddesses, and princesses are skilled in embroidery, in Homer.—744. προλεῖσον: a Cyprian word.

757. νεμοσθ: νεμοσθε?' — Ἀρι: Ἀρι A, D. — 763. ἄποδομα: ἐς ἄποδομα? — 766. μάλιστ' ἐνθε: μάλιστα μέγεθε? — 774. ἥχι Ar., C, D: ἤχι A and others.—Σκάμανδρος: see App. on 77.—Some think that in the original form of the story, the Trojan plain had but one river.

SIXTH BOOK OF THE ILIAD. 207

802. τολμήσαι: τολμήσαν; — ἔσκον: ἔσατον; — 808. άθετεται, as contradiction of 802.— 818. σῶν Α.: σῶν Μσs.

832. πρόην: πρόην Ζεν., Α.: — 833. μακχισθείτω: see App. on 488.— 838 f. ἄθετονται.— 845. κατην: clearly this was not a material cap! It did not displace the helmet.

See App. on 388.— 870. ἓπιλῆ: see App. on Δ 140.— 871. ἃ: ἃ? — 873 f. Condemned by Bekker.

876. ἀμελεῖ: ἀμελεῖ Κλεμ.— 880. ἄνει: ἄνει most Μss.; ἄνει; — 892. ἄσχητον: ἄσχητον; — 893. ἄμυη: ἄμυησιν: see App. on Δ 3.
— 894. πάσχειν: πασχέμεν; — 897. γένε: γένε; — Cf. Δ 404, Z 280.— 898. ἀνέφθεος: ἀνέφθεος Ζεν.— 899. ἀνέγαγαν: ἀνέγαγε ἃ?

901. Omitted by Αr. from his editions, and found in few Μss.— 905. λόγου: λόγος Ζεν. — 906. Rejected by Αr.— 909. Ἀρη Ηροδιάν and best Μss.: Ἀρη?

SIXTH Book.

4. μεσοτήν χιλ. Αr. in his second edition: μεσοτήν ποταμοί Σκαμάνδρου καὶ στομαλήματος Αr.'s first edition; μεσοτήν ποταμοί Σκαμάνδρου καὶ Σιμόντος Χαερίς. Some scholars think the Σιμός was not known to the early epic poets.— 6. φώς: φάος.— 7. Θρήκεσι: Θρήκεσι; — 17. ἀπήρα: ἀπήρα (ἀπῆρα, cf. ἀποήρα, ἀποφάς) Hinrichs.— 19. ψηφινοχος: ψήφι φαίνοντο Α, Δ.

34. ναί; ὡς ναί Ζεν.


71. Τρόων ἀμπεδον συλήσομεν ἄντα νεκρον Ζεν.— τεθνήτας: τεθνεύτας C, Δ.— 74. ἐσανθήσαν: eis anbēsan?

76. οἰκονοπόλεως χιλ.: μάντις τ' οἰκονοπόλεως τε Αr. (?)— 84. μακχισθεί: μακχισθεί; see App. on Ε 488.— 90. ὧ: ὧ Μss.— 91. ἓναι: ἓμεν N.— 96. αἰ καν: ὡς καν Αr.

101. Initial ἃ is twice neglected in this text.— ὣδε τις: οὔ τις Βεντλέτ.— ἱσοφαρίζονταν Αντίφαρίζον Βεντλέτ. — 104. δοὺς: see App. on Ε 495.— 106. ἀλλιθησθεῖν: see App. on Ε 497.— 112. ἄνεν ἐπὶ τοῦ φοί καὶ ἄμεσαν ἄντει λάβην Ζεν.— 113. βέως Κύρτις: βείῳ Μss.— 117. ἄμφι: Monro interprets this of 'the ankles on both sides,' Homeric Grammar § 181.— 118. ἀντι: may be explained as attracted to the case of the relative.— 119—236. These verses, says Aristonicus, were placed by some in a different position. But no one can find a better place than this for them.— 121. ἄντε: ἄντι Ζεν., Αr.— 124. μάχη: μάχη σ'


179. ἰδεσσαν: μὲ κέλευσέν B. — 186. Ῥαμοῖνος: the Homeric Amazons are not so definite or important as might have been expected. — 200–202. These verses disturb the order of thought. — 200. καί: to refer this to 140, is difficult.

206. ἤ ἤμι ἐτυκτη: δὲ μ᾽ ἐτυκτε Μασ.; ἤ ἤμε τύκτε B. — 222 f. Rejected by some ancients as ἄττοις.


311. ἀθετεῖα. The close of Διομήδους ἀριστεία. Perhaps the conclusion was modified in order to adapt it to this connexion. — 319. Σοφός: Ameis-Hentze const. this with αἶχνη. — 321. περικάλλημα: περὶ κάλλιμα Β. — 325. αληχροία: see App. on Δ 3.

330. ὁν Ar.: εἰ Μασ. — 344. κακομηχάνων ὑκρυνόστη: κακομηχάνων κρυοσύνης Payne Knight.

353. τοῖς: τοῖς? — 356. ἀγας: ἀρχὴς Zen. The latter reading avoids the contracted form of ἀγας. αἰαγὴ (ἀγατη) is found in Pindar Pyth. ii. 28. — 365. οἰκύνθι ἀκλείσσομαι A, C, D; οἰκύνθι ἀκλείσσομαι Ahrens, with hiatus which is freely allowed at this point of the verse. — 367. ἵς οἴσι: οἴσι. — ἱ: εἰ Μασ.
376. ει δ' ἄγε: ει' ἄγε? — 396. ἦτίων, δ' ἵναν: ἦτίωνος δ' ναῖεν Bentley.
422. τῷ: this form of the numeral is found in Cretan, Lesbian, and
Thessalian inscriptions.
433-439. ἀθετοῦντα. These verses are not regarded in Hector’s an-
swer, and are not in exact agreement with the present situation, when
the enemy are not immediately about the walls. — 438. θεοπροπίων: θεο-
προπίων N.
454. σεθ: σει' or σείο Mss. — 465. βοής, ἐκηθῶσι: sometimes ex-
479. εἶποι: εἶποι Mss.—πατρός γ' ὑδε Ar.: πατρός δ' ὑδε Mss.—
490. τὰ σ' αὐτῆς: τέ' αὐτῆς N. — 500. γόνον: στένον N.: γόναν Fick, as
3d pl. impf. of γόνη (γόνω).
506. ἀκοστῆσα: a Cyprian word; see Hesychius. — 507. θείη: θείη? —
508. λοτεσθαι: λοτέσθαι N. — ἰφράεσι: ἰφράεσι N. — 511. βίμφα: βίμφη
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