

Greek Winter School 2019

The Iliad of Homer: Book 10.

Brief Notes. (P.G. Brown)

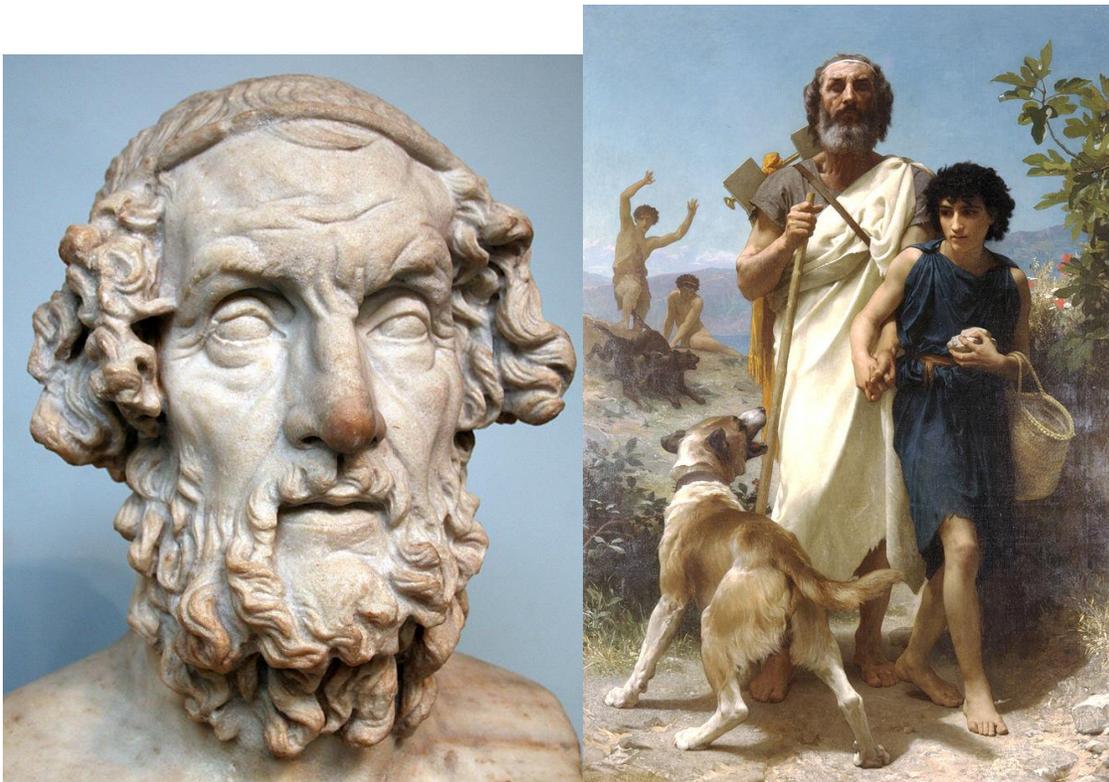


Figure 1.Homer

Commentaries and Editions:

OCT edition, edited by Munro and Allen, 1902 (reprinted 1966).

The Iliad of Homer, Books I-XII, M.M. Willcock, 1978.

The Iliad of Homer, Books I-XII, W. Leaf and M.A. Bayfield, 1895 (reprinted 1962.)

Homer, Iliad, Books I-XII, D.B. Munro, 1894.

Homer, Iliad, Books IX,X, J.C. Lawson, 1902.

The Iliad of Homer, Books I-XII, F. A. Paley, 1875.

The notes below are taken from the above references.

General Introduction:

- Homer's composition of the Iliad is generally dated about 750 BC. Herodotus (2.53) puts Homer '400 years before my own time, at the most' which would put the date at roughly 850 BC, but this is generally thought to be too early. Homer's works describe 'events' that took place long before (c. 1334-1150 BC) during the Late Bronze Age and prior to what has been termed the Dark Ages, when there was general and widespread decline in the Greek world. There are many references in the poems to artifacts and practices from earlier times that were alien to Homer's own age.
- The Iliad was originally an oral poem, written down, and hence roughly fixed, during the time of Peisistratus in the 6th century. There were, perhaps, even earlier written versions. The work was passed down from Homer to that time by professional bards who had committed the works to memory. Milman Parry's great work in the early 20th century with Yugoslavian bards has shown that this was indeed possible.
- The Iliad does not give the story of the defeat and fall of Troy. It describes the events in the couple of weeks in the tenth year of the war between the Greeks (Danaans rather than Hellenes) and the Trojans. It is really the 'Tragedy of Achilles' – a tragedy because Achilles' sense of honour is slighted and this results in the death of his beloved Patroklos. There is also tragedy in the death of Hektor and all its concomitant misery for his wife and impending doom of Troy, which, although not contained in the Iliad, hangs over the poem like a shroud. This is particularly brought out in the second half of the poem.
- Homer has clearly inherited a basic story, or more probably a collection of stories. He draws freely from these and given emphasis to some parts while undoubtedly ignoring or playing down others. The story of Bellerophon in Book 6 is a typical example of this. The story clearly belongs to a larger tale with Homer gives only in a summary form, leaving many of the details vague and shadowy. Similarly, the stories

concerning Diomedes possibly come from some sort of *Diomedea*. (One might also compare Book 10, the so-called *Doloneia*, which is clearly a separate story which Homer has woven into the larger tale.) Homer's great skill lies (in part) in combining the material together fairly seamlessly, and in such a way as to add greatly to the overall effect of the story. In Book 5, Diomedes has been fighting the gods and in particular he has wounded Aphrodite and Ares who retire to Olympos, yet in Book 6 he explicitly says he would not fight against the gods and is fearful that if he did he would suffer terribly for it.

- The language of the poem is old Ionic with traces of Aeolic.

Some of the key features are:

- Lack of contraction of vowels, especially in verbs.
- Augments are often omitted.
- Alternate forms (such as Κρονίδης, Κρονίων) are used indifferently (except *metri gratia*)
- Consonants are often doubled
- The genitive masc/neut. singular is often –οιο
- Tmesis is fairly common.
- **Particles:** Homeric Greek abounds in the use of particles. So much so that one can become fairly lazy in translating them. However Homer often uses particles in very subtle ways that are hard to translate but which should not be overlooked. Here is a list of the most commonly occurring ones.

ἄρα, ἄρα, ῥά - connected with the verb ἀραρίσκω, so perhaps originally had the sense of 'fittingly', 'accordingly'. Often used to indicate a consequence or a reason. Paley says it denotes 'connection and consequence'.

(Note γάρ = γε + ἄρα).

γέ - calls attention to a word or statement. Can sometimes be rendered as 'at least' or 'at any rate'.

δή - originally a temporal particle meaning 'now' (note ἤδη = ἦ + δή), but often seems to do little more than add emphasis.

ἦ - denotes a strong affirmation and is often used to strengthen other words.

νύ - a shortened form of νύν. It is used as an affirmative particle, rather less emphatic than δή.

οὖν - in Homer this does not mean 'therefore', but rather 'after all' or 'be that as it may'.

πέρ - connected with περί meaning 'beyond', or 'exceedingly'. It can also mean 'although'.

τοί - denotes a kind of restricted affirmation, 'at least, yet surely', and is connected with σοί as a kind of ethic dative, 'if you please'.

- The Homeric poems are written in dactylic hexameter metre. This consists of 6 feet that may have three syllables _ υυ (dactyl) or two long syllables __ (spondee). In Homer there is generally a word break, called a *caesura* in the third foot and the last foot is generally a spondee.

Here are the opening lines of Longfellow's *Courtship of Miles Standish* which give some idea of how the hexameter works:

*In the Old | Colony | days, in | Plymouth the | land of the | Pilgrims,
To and | fro in a | room of his | simple and | primitive | dwelling,
Clad in a | doublet and | hose, and | boots of | Cordovan | leather,
Strode, with a | martial | air, Miles | Standing the | Puritan | Captain.*

- The Homeric poems abound in stock epithets such as 'well-greaved Achaeans' and 'glorious Odysseus'. In some cases these seem to add nothing to the sense and in other cases the epithet is entirely inappropriate (such as 'blameless Aegistheus' – who is hardly 'blameless'!), however, a closer examination shows that we cannot always simply dismiss these as mere 'fillers' introduced to fit the metre or fill up the line.

- Book 10 is known as the *Doloneia* and forms a detached episode within the poem. The story is dramatized in the play *The Rhesos*, once attributed to Euripides, but of unknown authorship.

Book 10.

Notes:

8. `or the wide jaws of horrid (lit. piercing) war’.
13. `and at the sound of flutes and pipes, and the din of men’.
15. προθελύμνους - `by the roots’.
16. κυδάλιμον - `noble’.
- 24a. `fiery and great, which extended to his feet’.
- 27b. tr. `over much water’.
28. ὀρμαίνοντες - `pondering’.
30. στεφάνην - `helmet’.
43. sc. ἔστι.
44. κερδαλέης - `shrewd’.
46. ἐπί ... θῆκε - `paid attention’.
48. μέρμερα - `baleful things, infamous things’.
50. αὐτῶς - `alone’.
- 52a. `lasting and long’.
56. ἱερὸν τέλος - `stalwart company’.
- 57ff. `To him would they hearken as to no other, for his son is captain over the guard, he and Meriones, comrade of Idomeneus; for to them above all we entrusted this charge’.
62. δεδεγμένος - `waiting’.
65. ἀβροτάξομεν - `miss.’ (Only here).

69. κυδαίνων - 'giving due honour'.

70a. 'but rather let us busy ourselves'.

79. ἐπέρεπε - 'yielded'.

84. οὐρήων - 'mules'.

94. ἀλαλύκτημαι - 'I am tossed about'. (Only here).

96. δραίνεις – desiderative from δράω, 'you wish to do'.



Figure 2. Nestor, Agamemnon and Menelaus.

98. ἀδηκότες - 'wearied'.

106. καὶ πλείοσιν - 'and more besides'.

113. ἕκαστάτῳ - 'furthest'.

115. νεικέσω - 'I will reproach' (take with ὡς).

118. 'for need has come upon them that is no longer bearable'.

122. ὄκνω - 'hesitation'.

125. μεταλλάξ - 'referred to'.

134. ἐκταδίην - 'stretched out, long'.

134b. 'on which the down was thick'.

137b. 'like to Zeus in counsel'.

139. ἰωή - 'rush of sound'.

152. ὑπὸ κρασίν - `beneath their heads'.

153. σαυρωτήῃρος - `butt-end' of the spear.

ἐλήλατο - plupf. from ἐλάύνω, tr. `driven into the ground'.

153-4. `but their spears were driven into the ground erect on their spikes, and afar shone the bronze like the lightning of father Zeus.'

155. ἀγραύλοιο - `of the field'.

156. `and beneath his head was stretched a bright carpet'.

159. ἄωτεις - `breathe heavily', perhaps `snore'.

160. ἐπὶ θρωσμῶ πεδίοιο - `on the rising ground', the middle word only in this phrase which is rare.

167. ἀμήχανος - tr. `impossible'.

174. βιώναι - `to live'.

183. δυσωρήσονται - `will keep a weary watch', lit. `have a difficult time guarding'.

184. κρατερόφρονος - `with stout mind'.

189. τετράφατο = τετραμμένοι ἦσαν < τρέπω.

199. καθαρῶ -tr. `open ground'.

199-200. `appeared clear of fallen dead men'.

200. ἀπετράπετο - `had turned back'.

206. ἐσχατόωντα - tr. `straggler'.

216. ὑπόρρηνον - `at the teat'.

216b. Lit. `no possession equals it'.

224-226. `When two go together, one notices a thing before the other, how profit may be had; whereas if one alone perceives, yet is his wit of shorter reach, but slender his device'.

231. τλήμων -`enduring, steadfast`.

238. καλλείπειν – infinitive for imperative.

ὀπάσσειαι -`take with you`.

244. πέρι -`exceedingly`.

ἀγήνωρ -`manly, bold`.

251. ἄνεται -`is coming to an end`, `is waning`.

252-3. `night has passed two full watches, ...`.

258. κατὰίτιυξ -`skull-cap`. (Only here and of unknown derivation).

261ff. `and about his head he set a helm wrought of hide, and with many a tight-stretched thong was it made stiff within, while without the white teeth of a boar of gleaming tusks were set thick on this side and that, well and cunningly, and within was fixed a lining of felt.`



Figure 3. Boar tusk helmets.

267. ἀντιτορήσας -`having broken into`.

271. πύκασεν -`it covered`.

274. ἔρωδιον -`heron`.

285. σπείο < ἔπομαι.

289. μέμμερα - 'terrible'.

290. πρόφρασσα - 'with ready heart'.



Figure 4. Diomedes and Odysseus.

300. ἄμυδις - 'together'.

312b. 'overcome with dread tiredness'.

317. κασιγνήτησιν - 'sisters'.

324. ἄλιος - 'vain'.

ἀπὸ δόξης - 'a disappointment'.

331b. 'glory in them continuously'.

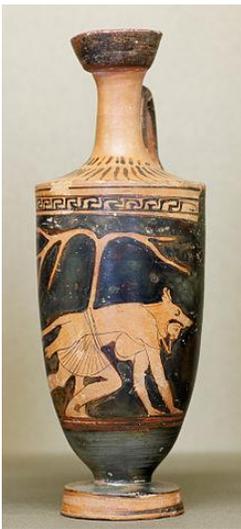


Figure 5. Dolon.

332. ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν - 'he swore an oath that would not be fulfilled, and stirred him on'.

335. κτιδέην - 'weasel skin'.

346. παραφθαίησι - 'outrun'.

347. προτιειλέω – inf. for imper. 'to force, drive'.

348a. 'darting after him with your spear'.

351ff. 'But when he was as far off as is the range of mules in ploughing—for they are better than oxen to draw through deep fallow land the jointed plough'.

357. δουρηnekές - 'a spear's cast'.

361. κεμάς - 'a fawn'.

ἐμμενές - 'strongly'.

362b. 'and it runs screaming before them'.

368a. 'should boast before he did of the slaying'.

372. ἐκῶν – tr. 'on purpose'.

375. βαμβαίνων - 'staggering'.

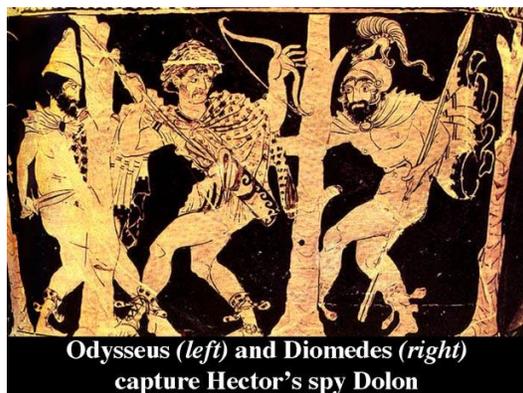


Figure 6. Dolon is caught.

383. καταθύμιος - 'in your thoughts'.

391a. `with many deceptive promises`.

415. The tomb of Ilos, grandfather of Priamos, was the traditional founder of Troy. It was a feature of the Trojan plain and is mentioned elsewhere in the Iliad.

417. κερριμένη - `appointed`.

430. Thymbra was a town on the river Skamandros.

ἀγέρωχοι - of uncertain meaning, tr. `lordly`.

444. πειρηθήτον - `you (two) might make trial of me`, i.e. check out what I am telling you.

451. `either to spy on us or fight with us in open combat`.

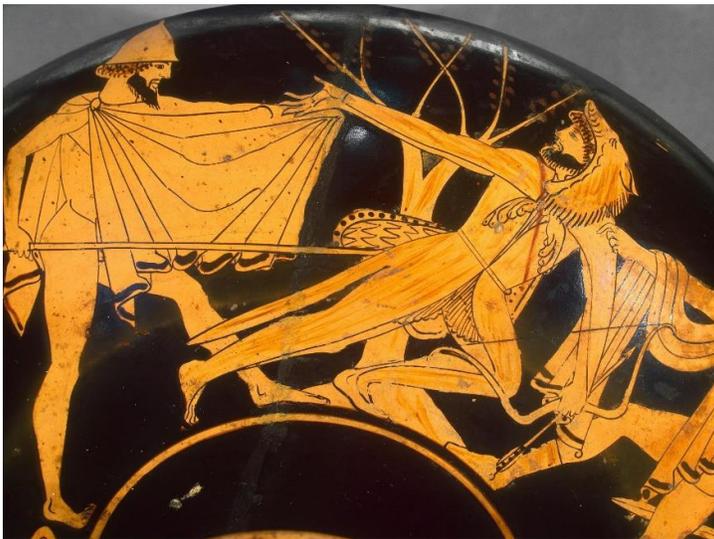


Figure 7. Death of Dolon.

463. ἐπιβωσόμεθα - `we call upon (in thanksgiving)`.

466. δέελον = δῆλον.

467. `gathering handfuls of reeds and luxuriant branches of tamarisk`.

475. ἐξ ἐπιδιφριάδος πυμάτης - `at the end of the handrail of the chariot`.

476. προπάροιθεν - lit. `beforehand`, tr. `first`.

479. πρόφερε - `put forth`.

480. μέλεον - 'useless, inactive, idle'.

483. ἐπιστροφάδην - 'turning here and there'.

485. ἀσημάντοισι - 'without a shepherd'.

493b. 'for they were as yet unaccustomed to them'.



Figure 8. Diomedes and Odysseus killing Rhesos and stealing the horses.



499. σὺν δ' ἤειπεν - 'he tied them together'.

502. ροίζησεν - 'whistled'.

503. κύντατον - 'most audacious, most daring'.

505-6. 'and draw it out by the pole, or lift it on high and so bear it forth, or whether he should rather take the lives of yet more Thracians'.

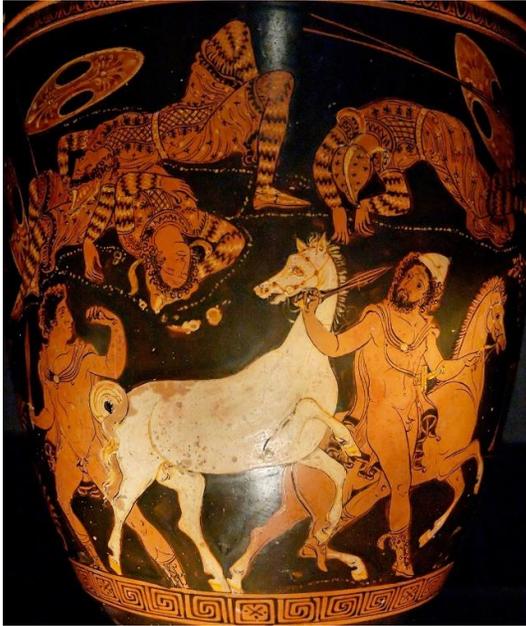


Figure 9. The stealing of the horses.

517. τῆ κοτέων - 'being angry with her'.

523. ἄσπετος ... κυδοιμός - 'unspeakable confusion'.

531b. 'for there they (the horses) were happy to be'. This does not make sense and is simply an example of stock formula being inserted without much thought.

539. ὀρυμαγδοῦ - 'from the battle din'.

546. ἀντιβολήσας - 'meeting with you'.

556. ἤέ περ οἶδε - 'than these ones (are)'. An odd construction.