

- 95 τροπίασθαι: XV 666 n.  
 96 τοὺς δέ τ' ἔαν: The text is uncertain; but this is not a normal use of τε. Better would be τοὺς δ' ἔαν; cf. XXIV 17 n.  
 97-100 The wish (introduced by αἰ γάρ) shows Achilles's hatred for both Greeks and Trojans, and his obsessive affection for Patroklos (J.T. Kakridis in *Gymnasium* 78 (1971) 507-11). For the thought, cf. Diomedes in IX 46-9.  
 98 οὖν: a strengthening particle, often attached to οὔτε or μήτε; cf. VIII 7.  
 99 νῶι: nominative of the dual. (The manuscript reading νῶω is thus emended by Leaf and van Leeuwen on the ground that it is the form for the genitive and dative, νῶι for the nominative and accusative. This view has however been questioned; G.M. Bolling, *Language* 9 (1933) 302). ἐκδύμεν: a contracted form of the optative; cf. δάμνω XXIV 665.  
 100 κρήδεμνα: metaphorically for the circle of defensive walls around the citadel; cf. πόλιων κάρηνα II 117.  
 102-23 The poet returns briefly to the scene as it was at the end of Book XV. Aias is finally driven back, and the Trojans have their greatest success in setting fire to the ship of Protesilaos. The significance of the situation is marked, as often, by an invocation of the Muses (112).  
 106 κάπ; κατά, with apocope of the final vowel, and assimilation to the initial consonant of the following word; cf. κάδ 109. φάλαρα: metal plates on the helmet; cf. τετραφάληρον V 743. ὤμων: accusative of respect. The great Mycenaean body shield was held by a strap over the left shoulder; the round shield carried by most of the heroes, with its hand-grip, hung from the right shoulder (LORIMER 182).  
 108 The object of πελεμίξαι is the shield.  
 110 εἶχεν: 'he was able'.  
 112 ἔσπετε: XIV 508.  
 114 δόρυ μείλων: This is presumably the same as the immensely long pike for sea-fighting (XV 677), with which Aias had been keeping off the attackers (XV 730, 742).  
 115 ἀχμῆς: with ὀπισθεν. For καυλόν, see XIII 162.  
 117 πῆλε: from πάλλω. αἰθώς: 'uselessly'.  
 120 δ = ὅτι: 'that'. μάχης ἐπὶ μήδεα κείρε: XV 467.  
 123 νηὶ θεῆ: the ship of Protesilaos (XV 705).  
 124 πρυμνήν: adjective agreeing with the ship (τήν); 'its stern'.  
 125 μῆρῶ: dual.  
 126 ὄρσοο: an isolated form of imperative middle; cf. δύσοο 129, λέξοο IX 617.

- 127 ἰωήν: 'blaze'. So a few manuscripts and most editors; the vulgate ἐρωήν 'on-rush' is preferred by VAN DER VALK II 8-9.  
 128 μὴ δῆ: 'let them not'. οὐκέτι φυκτὰ πέλωνται: 'there may be no more escaping'.  
 129 κε . . . ἀγείρω: close to a future in sense; 'I will gather'.  
 131-9 One of four full-scale descriptions of the arming of a hero in the *Iliad*. The others are of Paris in III 330-8, Agamemnon in XI 17-43, and Achilles in XIX 369-91. The description follows the same order each time (greaves, breastplate, sword, shield, helmet, spear(s)), and only differs in special detail (as 134 here) or ornamental expansion for greater effect. The basic phrases are clearly traditional.  
 132 ἐπισφυροίς: ornamental ankle-clasps fitted to the greaves.  
 134 The poet wishes to remind us that Patroklos is putting on the armour of Achilles (grandson, in fact, of Aiakos), not his own. ἑσπερόεντα: probably 'decorated with stars'. The word recurs in XVIII 370.  
 139 παλάμηφω = παλάμαις (XIII 23 n.).  
 140-4 This shows that Patroklos is no Achilles. He may be able to wear that hero's armour, but he cannot use the great Pelian ash spear which Achilles alone could wield. This famous weapon, evidently legendary, had been given to Peleus by the centaur Chiron, who lived in a cave on Mt Pelion.  
 145 Automedon (seen before at IX 209) is third in the Myrmidon hierarchy. When Achilles was fighting, Patroklos would drive the chariot. Now that Patroklos has gone up to first position (that of fighter), Automedon will take the reins. ζευγνύμεν: infinitive. The long υ is anomalous; contrast XV 120.  
 147 μεῖναι ὀμοκλήν: 'to wait for a call'. For the responsibilities of a charioteer, see XIII 385-6 n. For ὀμοκλή, cf. XII 413.  
 149 πετέσθην: imperfect dual; 'used to fly'.  
 150-1 Harpies are storm winds in Homer. Podarge, however, is evidently thought of as in equine shape (βοσκομένη λεμῶν). That horses could become pregnant by the wind was a view of the ancient world (Virgil, *Georgics* III 271-9), implying great speed in their offspring.  
 152 παρρορήσω: the 'traces' by which a trace-horse was tied to the chariot. The practice of having a third horse like this is mentioned in the *Iliad* only here and at VIII 87. The purpose is obscure. Dionysius of Halicarnassus (VII 73) alleges that such

- a horse was used in chariot races at Rome in his own day, 'following the ancient but disused Greek practice'. It is difficult to see how such an additional horse could pull straight, or be any use in battle, even if it might possibly be effective at the turning points on a race course (DELEBECQUE 98-102).  
 153 Ection was Andromache's father; his city was Hypoplakian Thebe (VI 396-7).  
 157 περί φρεσῶν: a physical description; 'around (i.e. filling) their heart'.  
 158 ὄβρσοι: 'in the mountains' (ὄρος).  
 160 ἀπὸ κρήνης: with λάψοντες.  
 161 ἀραιῶν: 'thin'. It is uncertain whether the word should have a rough or a smooth breathing. ὕδρω ἄκρον: 'the surface of the water'.  
 163 περιστεύεται: 'is crammed full'.  
 166 ῥώοντο: 'surged forward'.  
 168-97 To make the scene more impressive the poet gives a catalogue of the Myrmidons. He keeps the fifty ships of II 685, and divides the force into five divisions, each with its own commander. The first three of these (Menesthios, Eudoros and Peisandros) play no other part in the *Iliad*, and the five divisions are not mentioned again.  
 170 The complement of fifty men per ship accords with that given for another north Greek contingent, in II 719.  
 171 τοῖς ἐπεποίθει: 'whom he trusted'.  
 172 ἤρασσε: 'was commander in chief'.  
 173 στιχός: genitive, from a third-declension form of the word (cf. στίχες 211).  
 174 Spercheios was the river of Achilles's home (XXIII 142). For the adjective δυπετός, cf. XIV 434 n.  
 177 ἐπικλήσω: 'nominally'.  
 180 παρθένιος: 'son of an unmarried mother'. χορῶ καλή: These words must be taken together; she was 'beautiful in the dance'.  
 181 ἀργεφόντης: This title of Hermes was traditionally supposed to mean 'the slayer of Argos' (the giant set to watch over the bovine Io), and it may have meant this to Homer. Its true origin, however, is probably not now recoverable.  
 183 χροσηλακίδου κελαδεωῆς: titles of Artemis (found also at XX 70). The former has been thought to allude to arrows rather than the distaff, which hardly suits Artemis the virgin huntress; the latter refers to the shouts of the chase.  
 184 εἰς ὕπερψ' ἀναβάς: similarly the mother of Askalaphos and Ialmenos in II 514.  
 185 ἀκκήρη: an uncertain title of Hermes, found only here in the *Iliad*. It is probably non-Greek.  
 186 πέρι: 'outstandingly'.  
 187 Εἰλεθῆνυα: goddess of childbirth.  
 188 πρό: adverb; 'forth'.  
 189 Ακτωρ was the name of Patroklos's grandfather (14), but this is probably some other man. For the periphrasis Ἐχεκλήος . . . μένος, cf. σθένος Ἰδομενῆος XIII 248.  
 191 Φύλας: the child's grandfather (181).  
 195 ἑταῖρον: Patroklos.  
 196 Phoenix, who played a major role in the Embassy of Book IX, is seen again in the second half of the *Iliad* at XVII 555, XIX 311, XXIII 360. ἱππηλάτα: Cf. ἱππῶτα 33 n.  
 197 Alkimedon will in his turn take over as charioteer for Automedon after the death of Patroklos (XVII 467).  
 199 σῆσεν ἐν κρήνας: 'had drawn them up in their ranks'. δέ: apodotic (XIII 779).  
 200 λελαθέσθω: imperative of a reduplicated aorist middle.  
 202 πᾶνθ' ὑπὸ μνημόνων: 'during the whole period of my anger'.  
 203 χόλω: 'bile', in place of milk.  
 204 ἔχεις: 'hold back'.  
 207 μ': probably the dative μοι, which can be elided in Homer.  
 208 ἔης = ἔς.  
 211 ἄρθεν = ἤρθησαν, from ἀραρίσκω (not ἀρω) as is shown by the verbs in 212 and 214. 'The ranks were more tightly packed.'  
 212 ἀράρη: transitive aorist; but ἄραρον is intransitive in 214.  
 215-7 = XIII 131-3.  
 218 θωρήσασθον: Normal would be ἐθωρήσασθην. The licence in the final vowel is the same as that noted on ἐτεύχετον XIII 346, but here in the middle.  
 221 ἀπὸ: with χηλοῦ.  
 225 ἔσκε = ἦν. This and the verbs in the following two lines are frequentatives (XIII 100).  
 227 τῶ = τῷ. ὅτε μή: 'except'.  
 228 θειίω: Sulphur was a purifier and disinfectant. Odysseus used it to fumigate his house after the slaughter of the suitors (Od. XXII 481).  
 231 λέβη: It was normal to pour wine from the cup on to the ground as a libation to the gods.  
 233 ἄνα: vocative of ἀναξ. Δωδωναίη Πελασγική: Achilles invokes the Zeus of his homeland in north Greece, the god of