Athena has been sent by Zeus to break the treaty between the Trojans and the Achaians. She takes on the form of Laodokus and approaches Pandaros, a Trojan ally. She convinces Pandaros that if he shoots and kills Menelaus, he will receive great honor from Alexander and the Trojans.

4.85—εἶπεσκεν—an iterative imperfect, highlights the commonality between the two sides by suggesting constant and similar reactions from both camps. This line has a spondaic fifth foot, giving some extra emphasis to Ἀχαιῶν τε Τρώων τε

4.86—κατεδύσετο—sigmatic second aorist. ἱκέλη—takes a dative (ἀνδρὶ).

κατεδύσεθ᾽=κατεδύσετο (aorist).

4.87—This line is all dative because it modifies ἄνδρὶ (4.86). Laodokus does not appear anywhere else in the Iliad. Ten of his brothers are mentioned throughout the poem. Ἀντηνορίδη—a patronymic. Antenor was a very important Trojan, second only to the royal family. This line, containing only four words, is emphatic.

4.88-89—ἀμόμονά, used by Homer only to describe mortals, can mean not just “excellent” or “noble,” but “blameless” as well, which makes the line much more ironic (cf. Aegisthus in Od. 1.29). The prominence of dactylic feet in 4.88 and 4.89 imbues these lines with a sense of swiftness.

4.88—διζημένη—refers to Athena. ἑφεύροι—optative of wish.
4.90—91—both ἐσταῶτ’ and λαῶν are enjambed, making the transition from one line to the next smoother.

4.90—ἀσπιστάων—Pandaros’ men are shield-bearers. Extrapolating from a similar set up with Teukros and Aias, it seems that Pandaros’ men shield him while he shoots his arrows.

4.91—Αἰσήποιο—Aesepus, a river the flows through Mont Ida in Troas and reaches to the Propontis. In the catalogue of ships, Pandaros and his people are referred to as Trojans (2.826). λαῶν—in apposition to ἀσπιστάων (4.90).

4.93-103—Athena’s use of many optatives makes her speech seem overly ingratiating and manipulative (Kirk 340). Omitting mention of the truce, she instead appeals to Pandaros’ ego, effectively tricking him and making him blind to the consequences.

4.93—δαῖφρον— a manipulative and possibly very ironic term. This adjective is often taken to mean ‘warlike’ or ‘warlike mind’ > δάϊς (‘battle’) and φρήν (‘mind, heart’); however, ironically, it could also mean wise or prudent > δάω (‘to learn’) and φρήν. πίθοιο—protasis of a future-less-vivid conditional, potential optative (similar forms cf. Il. 7.48, Il. 14.190 and Od. 4.193). τί—cognate accusative, “at all.”

4.94—τλαίης κεν—apodoses of a future-less-vivid conditional after the protasis that appears in 4.93. ἐπιπροέμεν—aor. infin. with τλαίης. ἐπι προέμεν—the distinction between the verb and preposition is thought to better convey the hostility.
4.95—πᾶσι δὲ κε—a second apodosis of the future-less-vivid conditional after the protasis in 4.93. \(\text{Tρώεσσi}\)—dative where a genitive would have been expected, almost locative, “at the hands of the Trojans.”

4.96—μάλιστα—adv. \(\text{Αλεξάνδρῳ βασιλη̣}i\)—same function as πᾶσι \(\text{Tρώεσσi}\) in the previous line.

4.97—τοῦ...παρ—“from him” i.e. Alexander. \(\text{πάμπρωτa}\)—adverbial in Homer, “first of all,” “chiefly.” \(\text{κεν δή...}\)—apodosis of a mixed conditional with a potential optative (φέροιο).

4.98-99—particularly dactylic lines.

4.98—\(\text{iδη}\)—protasis of mixed conditional. In this case, the protasis comes after the apodosis in 4.97.

4.99—\(\text{δηθέντa}\)—aor. pass. part. > δαμάζω. \(\text{πυρῆς ἐπιβάντ’ ἀλεγεινῆς}\)—used here to signify his death rather than a guarantee that he will be burned at the pyre (cf. 9.546 phrase repeated in similar context). \(\text{ἀλεγεινῆς}\)—adj. > \(\text{ἄλγος}\).

4.100—\(\text{Μενελάον}\)—partitive gen. with \(\text{διστευσον}\).

4.101—\(\text{Λυκηγενέī}\)—a rare epithet for Apollo (c. 4.119, an almost identical line). This epithet can mean “light-born” from \(\text{λύκη}\) (light), “wolf-born” from \(\text{λύκειος}\) (wolf) or “Lykia-born.” As the god of the Sun, light would be appropriate. Also, originally a wolf god, Apollo could be called “wolf-born.” In addition, Apollo was the patron-god of Lycia.

4.102—This line is repeated once in 4.120 and twice at the funeral games for Patroklos (23.864, 873). \(\text{Πρωτογόνων}\)—the first-born of the year, the first-born of each animal or newborn (cf. \(\text{πρωτοπαγεῖς}\) 5.194).
4.103—Ζελείης—Zeleia, possibly near the border between Troas and Phrygia. It was approximately 70 miles from Troy. Zeleia was at the western bank of the Aesepus river. In 5.105 and 5.173 Pandaros is called Lykian, but this passage suggests that Lykia is a local name and not the same Lykia where Sarpedon and Glaukos lived. νοστήσας—agreeing with understood subject (from εὔχεο).

4.104—ἄφρονι—Literally, the one without a mind; stupid, senseless or foolish. Here, ἄφρονι makes it clear that breaking the truce is not a good thing. Furthermore, there are farther instances of Pandaros’ foolishness in the text (i.e. 5.193-205) and Athena helps Hector kill him in the fifth book. φρένας ἄφρονι—wonderful combination of words, both because of the alliteration and because of the opposing senses of the literal translations. This is not the only instance in the Iliad where a god lies or tricks a mortal (cf. 2.1-34, 16.715-725, 22.8-13, 22.226-231 etc.).