872- Ζεῦ πάτερ: vocative emphasizes the familial bonds between the two. This phrase also is considered a sign of respect and acknowledgement of inferiority.

872- νεμεσίζῃ: ambiguous verb; this verb can be translated both as “do you feel ashamed?” but also as “do you blame?”¹ (Benner, 476). The first has more passivity then the second which is more active. Also, in context, the receiver of the shame could be either Zeus or Athena. Because throughout the passage Ares places the blame on Zeus for Athena’s actions, it is more fitting that Ares is asking whether if Zeus is ashamed of himself.

873- τετληότες εἰμὲν: instead of “τέτλαμεν”, to emphasize the longevity of the suffering, “we go on suffering”² (Monroe, 307).

873- εἰμὲν: dual form present active indicative 1st person plural, “we both are”. The subjects of this dual are unclear, choosing between Athena and Ares or Zeus and Ares. Zeus and Ares being the subjects is more fitting, seeing that Ares is addressing Zeus, so the “we” are the two people.

875-880: Ares tries to turn Zeus against Athena by saying that all the gods are against him for favoring her as his own child³ (Kirk, 151).

875- μαχόμεσθα: “quarrel with,” “are angry at,” as 6.329⁴ (Monroe 307)

---

⁴ Monroe, notes to *The Iliad*, 307.
875-σὺ γὰρ τέκες ἄφρονα κούρην: More emphasis of Zeus’s fault of birthing Athena. 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.5 (Seymour)

876-οὐλομένην: Interestingly this word is also used to describe Achilles’ wrath in A.3. According to Ares, Athena and Achilles both have the same quality of being destructive in their “selfish” actions.

876-ἡ: feminine dative pronoun referring to Athena

876-ἀήσυλα: only occurs here = αἴσυλα6 (Monroe, 307)

879-ταύτην- female accusative pronoun, referring to Athena

879-προτιβάλλεαι: “dost give heed to”; The common translation “dost attack” is too strong, though... it may imply more than it expresses.7 (Monroe, 307)

880-ἀδηλον: In this line Ares calls Athena “ἀδηλον” and in 5.897, Zeus calls him “ἀδηλος”,

883-Κύπριδα: Epithet for Aphrodite

886: ἐν αἴνησιν νεκάδεσσιν: Ares is not arguing that he might have been killed but that he could have been laid low, as if he had been killed8 (Jones, 118)

887-ἀμενὴνὸς: This world occurs only here and in 10.521 of the Odyssey in the phrase, “ἀμενὴνὸ κάρηνα”, peculiar to the Odyssey9 (Monroe, 307)

887-τυπῇσι: “found in no other work at the time of the writing of the Iliad10 (Kirk, 151)

887-ἐα: ἦν.11 (Seymour)

5 Thomas D. Seymour, The Commentary on Homer’s Iliad, Books IV-VI, (Boston: Ginn and Company, 1891)
6 Monroe, notes to The Iliad, 307.
7 Ibid
8 Peter V. Jones, Homer’s “Iliad”: a commentary on three translations (Michigan, Bristol Classical, 2003), 118
9 Monroe, notes to The Iliad, 307.
10 Kirk, The Iliad: A Commentary: Volume 2, Books 5-8, 151
888-ὑπόδρα ἰδὼν: “looking from beneath,” understood as “with a sullen or grim look” (Benner, 510)

889-898- Zeus uses mostly whole lines to express a point, whereas Ares lines end with enjambments. (Kirk, 152). This stylistic difference suggests Zeus’ clear mind in contrast to the passionate speech of Ares.

889-ἀλλοπρόσαλλε: first used by Athena to describe Ares in 5.831 (Kirk, 152)

890-ἐχθιστος δε μοι έσσι θεων: Zeus is cleverly evading Ares’ implication that he cannot control his own daughter by moving the attention from his mistakes to Ares’ mistakes. (Jones, 118) Agamemnon says similar words to Achilles in 1.176, calling him the most hateful to him.

890-ἐχθιστος: means both “most hated” and “most hateful” (Benner, 448)

892-μένος: used to denote rage and anger. Instead of using μηνις, a term usually used for the anger of a god, because this anger is one of a mother to a child, not necessarily divine, it is not used.

892- ἄσχετον: “not to be restrained,” It iss collateral form “ἀσχετον, οὐκ ἐπιεικτόν” occurs in an almost identical phrase, “ἀσχετον οὐκ ἐπιεικτόν”, in 16.549 (Monroe, 308)

893-σπουδῆ: dative, “with haste” (Benner, 502)

894-ἐννεσίησιν: does not appear again in Homer, but appears in Hesiod’s Theog. 494 “Γαίης ἐννεσίησι πολυφραδέσσι δολωθείς” (Kirk, 153)

---

11 Seymour, The Commentary on Homer’s Iliad, Books IV-VI,
12 Benner, Selections from Homer’s Iliad, 510
13 Kirk, The Iliad: A Commentary: Volume 2, Books 5-8, 152
14 Ibid.
15 Jones, Homer’s “Iliad”: a commentary on three translations, 118
16 Benner, Selections from Homer’s Iliad, 448
17 Bret Mulligan, “Introduction to Greek Poetry: Homer’s Iliad” (class, Haverford College, Haverford, PA, September 2012)
18 Monroe, notes to The Iliad, 308
19 Benner, Selections from Homer’s Iliad, 502
896- γένος: accusative singular\(^{21}\) (Monroe, 308)

898-καί … πάλαι: take together to mean “long ago (not merely now)\(^{22}\)

898: ἐνέρτερος Ὀὐρανιών: i.e. cast down from heaven\(^{23}\)

---

**Bibliography**


---


\(^{21}\) Monroe, notes to *The Iliad*, 308

\(^{22}\) Ibid.

\(^{23}\) Ibid.


