

## Μνηστήρες References Centos

### Centos 467: On the Calling of the Disciples

Jesus addressing the disciples for the 1st time

κέκλυτέ μευ, μνηστήρες ἀγακλειτῆς βασιλείης  
ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

Here me suitors of the glorious queen,

so I may say what the spirit inside my chest commands me.

First line of the Centos: κέκλυτε, μυρία φύλα

suitors of the queen → perhaps, Mary mother of Jesus → followers/suitors of Jesus, the king

serpent woos Eve in Garden of Eden –

κέκλυτε, μυρία φύλα Homeric epic

Il. 17.209 and Clement of Alexandria, Ch. 12 (see last page)

κέκλυτέ μευ

Hesiod, *Theogony*, 644-45 κέκλυτέ μευ, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,  
ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

Il. 3.86 & 97

Od. 2.25: κέκλυτε δὴ νῦν μευ, Ἰθακῆσιοι, ὅττι κεν εἶπω:

Hymn 3 to Apollo (HH 3.311): κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θείαιναί,

## Homeric (Odyssey)

### Od. 18.351-2

Eurymachos to fellow suitors & Penelope insulting Odysseus and asking Odysseus whether he would work in the fields for him.

*Homeric line is the same.*

## Biblical

### Mt. 4:19

Jesus addressing the disciples for the 1st time

δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς  
ἀνθρώπων.

follow me and I will make you fishers of men.

### Mt. 4:23

κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας...

(he) proclaiming the good news of the kingdom

### Mk. 1:15

ἤγγικεν ἡ βασιλεία τοῦ θεοῦ

the kingdom of god has drawn near

### Mk. 1:17

δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι  
ἀλιεῖς ἀνθρώπων.

follow me and I will make you become fishers of men.

### Centos 941-2: On the Demon-Possessed Man

Suitors/disciples react to the demon-possessed man

...ἀτὰρ μνηστήρες ἀγαυοὶ

χεῖρες ἀνασχόμενοι **μεγάλ' εὐχετόωντο**  
**ἕκαστος.** □

But the splendid suitors, raising their hands, each prayed loudly.

### Od. 18.99

Odysseus' wrestling match with Irus and response of the other suitors when Odysseus crushes Irus.

...ἀτὰρ μνηστήρες ἀγαυοὶ

χεῖρες ἀνασχόμενοι **γέλω' ἔκθανον.**

But the splendid suitors, raising their hands, were like to die with laughter.

### Mt. 9:32-34

Jesus drives demon out of possessed dumb man who regains speech, too. The people are amazed saying nothing like this ever has happened in Israel.

### Mk. 5:1-20

The demon in the possessed man says its name is "Legion." The demons are driven into a herd of pigs that rush into the lake and drown. People beg Jesus to leave the area.

*enjambment in Centos, not in Od., see Usher, pg.59*

## Suitor References Centos

### Centos 1312: On the Woman who anoints Jesus

A woman anoints Jesus with oil and the suitors/disciples are arrogantly amazed. The woman is anointing Jesus's feet (1314) and he says she will be remembered.

μνηστῆρες δ' ἄρα πάντες ὑπερφιάλως  
ἀγάσαντο.

And then all the suitors were arrogantly amazed.

## Homeric (Odyssey)

### Od. 18.71

Reaction of the suitors upon seeing Odysseus' strong shapely body as he prepares for the wrestling match with Irus.

*Homeric line is the same.*

## Biblical

### Mt. 26:6-13

At the house of Simon the leper, a woman pours expensive perfume over the head of Jesus. The disciples are indignant over the waste saying the perfume could have been sold and the money better spent on the poor. Jesus replies that the woman has done a fine thing and will be remembered for it.

### Mk. 14:3-9

Basically the same as above but with additional information. Jesus says there always will be among them, and the disciples can help them whenever they like. But they will not always have him. This woman has anointed his body in preparation for his burial.

### Mk. 14:4

ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοῦς

Some [disciples] were displeased/indignant [saying] to each other...

### Jn. 12:1-11

Mary [Magdalene] brings a pound of pure oil of nard and anoints Jesus's feet and wipes them with her hair. Judas Iscariot is the only one who protests, and Jesus to let her keep the perfume for the day of his burial.

## Μνηστήρες References Centos

### Centos 1327: On the Betrayal

Jesus's betrayal by Judas and the first reference to Judas in the Centos.

ἦν δέ τις ἐν μνηστήροισιν ἀνὴρ ἀθεμίστια εἰδώς

And there was a man among the suitors who knew lawlessness.

[ἀθεμίστια εἰδώς versed in wickedness, Middle Liddell. The term also means godless]

Judas also associated with Thersites, Il. 2.248, 2.213, Centos 1420, 1471

### Centos 1384: On the Mystery (also see 1522)

Jesus sits down to dine with disciples for Passover.

αὐτίκα δ' εἴσω ἴεν, μετὰ δε μνηστήροισι κάθιζεν.

And he went in and sat down among the suitors.

[Melanthius as Jesus]

Accent depends on whether verb is considered a compound or not— κατὰ

## Homeric (Odyssey)

### Od. 20.287

Description of Ctesippus, a suitor, who hurls an ox hoof at Odysseus. *Homeric line is the same.*

He is said by some commentators to be more despicable than either Eurymachos or Antinoos because he has not been provoked (Russo, Fernandez-Galliano, Heubeck, Vol. III., pg. 121)

“This same phrase is used elsewhere only of the Cyclops, Od. IX.189, 428. It refers to Ctesippus' nasty mockery of the custom (θέμις) of hospitality, and recalls the Cyclops' offer of a ξεινίον (Od. IX.356, 365,369-70) that is similarly a horrible parody of the proper procedure for giving guests their due”(ibid).

Od. IX. 189 ref. to Cyclops

ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ἤδη.

Od. IX. 428 ref. to Cyclops as Odysseus is preparing withes to bind three sheep together to carry each of his companions out of the cave to safety.

τῆς ἐπι Κύκλωψ εὔδε πέλωρ, ἀθεμίστια εἰδώς,

### Od. 17.256

The goatheard Melanthius enters and sits down opposite Eurymachos, whom he loved best of all. Those served give him meat, and the housekeeper sets bread before him.

αὐτίκα δ' εἴσω ἴεν, μετὰ δε μνηστήροισι καθίζεν.

(accent difference)

## Biblical

### Mt. 26:14-16, 20-25

Judas Iscariot, one of the Twelve, goes to the chief of priests and asks what they will give him to betray Jesus. They weigh out 30 silver pieces.

While dining Jesus says one will betray them will betray him—one who has dipped his hand in the bowl with him.

### Mk. 14:10-11

Judas Iscariot goes to the chief priests, who are glad to know why he has come. They promise him money. Judas begins to look for the opportunity to betray Jesus.

### Jn. 13:2-30

The devil puts it into the mind of Judas to betray Jesus. Jesus washes disciples' feet. Then, says to disciples that one who eats bread with him has turned against him. When Jesus dips bread in dish and hands it to Judas, Satan enters Judas, and Jesus instructs him to do quickly what he must. The disciples misunderstand thinking Judas is going out to buy supplies.

### Mt. 26:17-19

On the first day of Unleavened Bread, Jesus has disciples go to a man's house and begin preparations for Passover.

### Mk. 14:12-16

In addition, the disciples are to follow a man carrying a jar of water and to go to his house.

**Lk. 22:7-13:** Basically the same as Mark. Verse 14: he took his place at the table, and the apostles with him. Breaks bread; “this is my body.”

## Μνηστήρες References Centos

### Centos 1422: On the Breaking of the Bread

Judas is sitting among the suitors/disciples

ἦστο γὰρ ἐν μνηστήρῃσι φίλον τετιμημένος ἦτορ,

In fact, he [Judas] was sitting among the suitors  
troubled in his dear heart

## Homeric (Odyssey)

### Od. 1.114

Telemachos is sitting among the suitors troubled  
and is the first to see Athena.

*Homeric line is the same.*

## Biblical

### Mt. 26:26

Jesus breaks bread , shares blessing and bread, and  
says the bread is his body, the wine, his blood. He  
prophesizes his death, and says it would have been  
better for the betrayer never to have been born.

### Mk. 14:22

ditto

### Lk. 22:14-19

ditto

### Lk. 22:24

A dispute breaks out among the disciples as to  
which of them should be considered the greatest.

### Centos 1478: On the Traitor Judas

About Judas

ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων ἦν μνηστήρων.

but he always was hard beyond all the suitors.

### Od. 17.388

Eumaeus to Antinoös

ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἶς μνηστήρων

δμωσὶν Ὀδυσσῆος

But but always harsh above all the suitors to  
the servants of Odysseus.

And most of all to me (Eumaeus)

περὶ + εμοι = and especially to me

περὶ + παντων = beyond the suitors

εἶς = 2 p.s. of εἶναι

Russo, vol. III, pp 39

### Mt. 26:30-35

Jesus says that tonight all will lose faith—he will  
strike the shepherd and the flock will scatter. When  
Peter claims he never will lose faith, Jesus tells him  
he will disown him three times before the cock  
crows.

### Mk. 14:17-21, 26-31

Jesus informs disciples one of them will betray him  
and it would be better had that man never been  
born.

26-31, same as Mt. above.

### Lk. 22:21-23

Jesus says his betrayer is here and alas for that man  
by whom he is betrayed.

## Μνηστήρες References Centos

### Centos 1522: On the Traitor Judas (see 1384)

Judas sits down among the suitors/disciples and rages in his spirit.

αὐτίκα δ' εἴσω ἴεν, μετὰ δε μνηστήρσι κάθιζεν.

And he went in and sat down among the suitors.

*Melanthius as Judas 1522*

*Melanthius as Jesus 1384*

## Homeric (Odyssey)

### Od. 17.256

The goatheard Melanthius enters and sits down opposite Eurymachos, whom he loved best of all. Those served give him meat, and the housekeeper sets bread before him.

αὐτίκα δ' εἴσω ἴεν, μετὰ δε μνηστήρσι καθίζεν.

(accent difference)

But the splendid suitors, raising their hands, were like to die with laughter.

## Biblical

### Mt. 26:30-35 (same 3 ref.'s as Centos 1478)

Jesus says that tonight all will lose faith—he will strike the shepherd and the flock will scatter. When Peter claims he never will lose faith, Jesus tells him he will disown him three times before the cock crows.

### Mk. 14:17-21, 26-31

Jesus informs disciples one of them will betray him and it would be better had that man never been born. 26-31, same as Mt. above.

### Lk. 22:21-23

Jesus says his betrayer is here and alas for that man by whom he is betrayed.

### Centos 1568: On the Night the Lord Was Betrayed

Jesus to his disciples when he knows his arrest is imminent.

ὕμεις δέ, μνηστήρες ἐπίσχετε θυμὸν ἐνι πῆς  
καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νεῖκος ὄρηται.

But you, suitors, restrain your inclination for abuse and blows so no strife or quarrel arises.

### Od. 20.266-7

Telemachos addressing suitors telling them to refrain from rebukes and blows so no strife or quarrel may arise.

*Homeric lines are the same.*

Telemachos' speech is his strongest assertion so far of his personal authority among the suitors. This passage preceded by Antinoos' comment that Telemachos' speech is a strong threat and wishes Zeus had not restrained them—almost an admission of their plot.

Russo, vol. III, p. 120

### Mt. 26:36-8 (On the night when the Lord was betrayed)

At Gethsemane, Jesus, distressed and overwhelmed, prays. He tells Peter and two others who are with him, to stay awake. Jesus throws himself down, "My Father, if it is possible, let this cup pass me by. Yet now my will but yours." Disciples keep falling asleep when he asks them not to.

### Mk. 14:32-42

Same with addition of the disciples with him falling asleep, and he says "Asleep, Simon? Could you not stay awake for one hour? Stay awake, all of you. They fall asleep until Jesus awakens them to leave.

### Lk. 22:39-46

Jesus prays at Mt. of Olives, "Father, if it be your will, take this cup from me. An angel appears to him.

## Μνηστήρες References Centos

### Centos 1599: On the Lord's Prayer (see 2275)

Jesus is praying for glory and an angel appears to fill  
black hearts with strength and might.

αὐτίκα δὲ μνηστήρας ἑπώχετο ἰσόθεος φῶς

He then approached the suitors, a light equal to  
God.

[Jesus as Telemachos]

Telemachos, son of Odysseus.

Jesus, son of God.

Both sons have moments of doubt or lack of confidence.

Visit by Athena instills T. with strength & courage.

Visit by angel to give strength to Jesus

## Homeric (Odyssey)

### Od. 1.324

Description of Telemachos after he has seen Athena,  
who has put strength and courage in his heart.

*Homeric line the same.*

## Biblical

### Mt. 26.39

41: "The spirit is willing but the flesh is weak."

### Mk. 14.36

"Abba, Father, all things are possible to you; take  
this cup from me. yet not my will but yours."

### Lk. 22:42

Basically same as above, but with addition of an  
angel appearing from heaven to give him strength  
(43).

### Jn. 17:1-26

Jesus prays for his glorification and points out he  
has made God's name known. He says he is not  
praying for the world but for those whom God has  
given him, because they belong to God.

### Centos 1814: On Peter's denial (same as 2101)

Immediately after Peter's three denials.

δαιτυμόνες δ' ἀνὰ δώματα ἴσαν θείου βασιλῆος,  
ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἕξοχ' ἄριστοι.

Feasters came to the halls of the divine king,

the leaders of the suitors, and they were by far the  
best in virtue.

[Eurymachos and Antinoos as disciples, but could it  
also refer to the biblical council, chief priests and el-  
ders?] A little extra irony?

### Od. 4.621 & 629

Description of Eurymachos and Antinoös, the chief  
suitors.

*Homeric line is the same.*

**Mt. 26:69-75:** Peter denies Jesus three times.

### Mt. 27

When morning comes, the chief priests and elders  
meet to plan the death of Jesus. Also, it is the festi-  
val season and Pilate assembles crowd to question  
them about the release of a prisoner.

**Mk. 14:66-72:** Peter's denials

### Mk. 15

The whole Council, chief priests, elders, and scribes  
make their plans. Chief priests incite crowd to se-  
lect Barnabas for release, not Jesus.

**Lk. 22:54-62:** same as above

**Jn. 18:15-18, 25-27:** same, more or less

## Μνηστήρες References Centos

### Centos 2073: The funeral dirge

Mary, mother of Jesus laments and wails for awhile,  
and when she has had enough of it

ἦ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο

βῆ ῥ' ἵμεναι μέγαρόνδε μετὰ μνηστήρας ἀγαούς

but when she had enough of tears and weeping,

she set out to the hall, to the noble suitors

[Penelope as Mary, mother of Jesus]

## Homeric (Odyssey)

### Od. 21.57-8

Penelope after weeping as she retrieved Odysseus' bow for the suitor competition.

*Homeric lines the same.*

Same as Od. 19. 213 & 251

Penelope does not bother to relock the door after going through quite a lot to unlock it (Od. 21.46). Telemachos forgets to lock it (22.112 & 22.156).

## Biblical

### Mt. 27:55-6

Jesus dies, earthquake with dead coming out of graves including saints. The three women prepare Jesus's body. No mention of lamentation.

### Mk. 15:40-41

The women prepare Jesus's body. No mention of lamentation.

### Jn. 19:28-30

Jesus's death. No mention of lamentation.

### Centos 2101: On the burial (same as 1814)

Immediately after Peter's three denials.

δατυμόνες δ' ἀνὰ δώματα ἴσαν θείου βασιλῆος,

ἀρχοὶ μνηστήρων, ἀρετῆ δ' ἔσαν ἕξοχ' ἄριστοι.

Feasters came to the halls of the divine king,

the leaders of the suitors, and they were by far the best in virtue.

[Eurymachos and Antinoos as disciples, but could it also refer to the biblical council, chief priests and elders?] A little extra irony?

### Od. 4.621 & 629

Description of Eurymachos and Antinoös, the chief suitors.

*Homeric line is the same.*

Common meal at Sparta with Menelaos. Reminder of conspicuous roles already played by Antinoos and Eurymachos in books I and II.

Heubeck, vol. I, pg. 232

### Mt. 27: 57-61

Joseph of Arimathaea asks Pilate for the body of Jesus. He is placed in the tomb and a rock rolled in front. The two Marys are with Joseph, prepare body, and sit by tomb. They are able to prepare the body and entomb it just before the Sabbath begins that evening.

### Mk. 15:42-47: ditto

### Lk. 23:50-56: ditto

### Jn. 19:31-42: ditto

## Μνηστήρες References Centos

### Centos 2213-14: On the Resurrection

The stone rolls away and a radiant Jesus tells his mother Mary to go and to inform the disciples.

ἀλλὰ σὺ μὲν νῦν ἔρχεο ἄμ' ἡοῖ φαينوμένηφιν  
οἴκαδε, καὶ μνηστήρσιν υπερφιάλοισιν ὀμίλει.

But go now at the break of dawn

to your house and join the company of the high-handed  
suitors/disciples.

### Centos 2223: On the Resurrection

Mary walks home in amazement and tells the suitors/disciples the news.

μνηστήρων μεθ' ὄμιλον, ἐπεὶ διεπέφραδε πάντα.

after returning among the throng of the suitors/  
disciples, after she told them everything...

## Homeric (Odyssey)

### Od. 16.270-1

Odysseus is gives instructions to Telemachus as he schemes how he will enter the city as a beggar with Eumaeus.

*Homeric lines are the same.*

Returns οἱ νόστοι
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### Od. 17.590

The kindly loyal swineherd Eumaeus is relaying messages between disguised Odysseus and Penelope. After Eumaeus delivers his message, he departs into the throng of suitors who are revelling.

*Homeric line the same.*

## Biblical

### Mt. 28:1-10

A violent earthquake and an angel of the Lord descends, rolls away the stone, and sits on it. Guards fall to ground in fear. Angel informs Mary of Magdala and the other Mary not to fear, that Jesus has been raised from the dead and is going to Galilee ahead of them where they will see him.

On their way back to tell the disciples, Jesus appears on the path greeting them telling them to inform the disciples they will see him on the way to Galilee.

### Mk. 16:1-8

Similar. Angel appears with message.

Difference: Jesus then appears to Mary of Magdala, first. She carries the news to the disciples, who do not believe her.

### Lk. 24:1-12

Two dazzling men appear inside the empty tomb to Mary of Magdala and Mary, mother of James, and others.

### Jn. 20:1-10

Mary of Magdala goes to the tomb alone and notices the body is gone. She informs the disciples. Simon Peter and one other return and find the wrappings. Disciples return home, Mary remains, and Jesus appears to her. She does not recognize him at first, thinking him the gardener. Upon recognition, Jesus tells her not to cling to him because he has not yet ascended.

Mary gives message to disciples.

## Μνηστήρες References Centos

### Centos 2275: On the touch of Thomas (see 1599)

Jesus appears to the disciples behind locked doors

αὐτίκα δὴ μνηστήρας ἑπώχετο ἰσόθεος φῶς.

he at once approached the suitors/disciples, a light equal to God.

## Homeric (Odyssey)

### Od. 1.324

Telemachos has just been visited by Athena in disguise, whom he suspects is a divinity. She puts strength and courage in his mind., and when he returns home to the suitors, this is how he is described.

*Homeric line the same.*

## Biblical

### Lk. 24:39

Disciples do not believe the person before them is Jesus. He tells them to touch him.

### Jn. 20:24-31

Thomas was not present when Jesus appeared to the rest of the disciples. He does not believe them and says he will not unless he can put his fingers into the wounds.

A week later, Jesus appears to Thomas, and Thomas is convinced.

### Centos 2335: On the Assumption

Jesus informs the disciples it is time for him to ascend to heaven to be with the immortals. They are despondent.

μνηστήρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ.

But the suitors/disciples were despondent and troubled in spirit.

Sad disciples because their teacher must leave them and return to the father in heaven.

### Od. 16.342

The suitors are dismayed and despondent because they have received word Telemachos has arrived safely home to Ithaka after his voyage to Pylos.

*Homeric line the same.*

Sad suitors because Odysseus' son has returned when they wished him misfortune.

See Heubeck, vol. II, p. 280

ἀκάχοντο—ἄχθυμαι, often has connotation of feeling vexed.

### Lk. 24:51-2

Jesus walks with them to Bethany, blesses them, and while blessing them, departs. The disciples return to Jerusalem full of joy and spend their time in the temple praising God.

### Acts 1:9-11

Offers a summary of Jesus showing himself to his apostles over a period of 40 days. When apostles question him about date and time when Israel's sovereignty might be restored, he tells them it is not for them to know God's plan.

He then lifts up and a cloud takes him from their sight. As they look up at the sky where he has disappeared, two white-robed men appear and tell them Jesus has been taken up to heaven, and he will come in the same way as they saw him go.

## Δρηστήρες References Centos

### Centos 945: On the demon-possessed man

The townspeople (?) lead demon-possessed man

ἀλλὰ καὶ ὡς δρηστήρες ἄγον **σώζοντες** ἀνάγκη  
δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσιν.

But even so the servants led him, saving him by force  
frightened, and his flesh trembled on his limbs.

*No substitution*

### Centos 1549: On the Night the Lord Was Betrayed

Jesus is speaking to his disciples about the wicked one, Judas, and what the “servants” (those against Jesus)

οἱ ὄρω **δρηστήρας** ἀτάσθαλα μηχανόωντας  
like the blind wickedness I see the servants devise.

Usher notes the frequent exchange of δρήστηρ and μνήστηρ. He says “δρήστηρ is sometimes substituted (or confused) for μνήστηρ where the context requires a villain or villain’s accomplice, and seems to verge on the meaning “perpetrator” (Usher, p. 46)

## Homeric

### Od. 18.76-7

The serving men tuck up Irus’ clothes preparing him for the wrestling match with Odysseus.

ἀλλὰ καὶ ὡς δρηστήρες ἄγον **ζώσαντες** ἀνάγκη  
δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσιν.

But even so the serving men led him girding him by force

frightened, and his flesh trembled on his limbs.

### Od. 18.143

Odysseus is speaking to Amphinomos, the suitor who treats Odysseus kindly. Odysseus expresses the hope that a god may lead him home out of there so he is not a part of the bloodshed to come.

Amphinomos, walks through the hall with a heavy heart, but remains. He will be killed by Telemachos.

οἱ ὄρω **μνηστήρας** ἀτάσθαλα μηχανόωντας

## Biblical

### Mt. 9:32-34

Jesus drives demon out of possessed dumb man who regains speech, too. The people are amazed saying nothing like this ever has happened in Israel.

### Mk. 2:5-20

The demon in the possessed man says its name is “Legion.” The demons go into a herd of pigs that rush into the lake and drown. People beg Jesus to leave the area.

### Mt. 26:36-8 (On the night when the Lord was betrayed)

At Gethsemane, Jesus, distressed and overwhelmed, prays. He tells Peter and two others who are with him, to stay awake. Jesus throws himself down, “ My Father, if it is possible, let this cup pass me by. Yet now my will but yours.” Disciples keep falling asleep when he asks them not to.

### Mk. 14:32-42

Same with addition of the disciples with him falling asleep, and he says “Asleep, Simon? Could you not stay awake for one hour? Stay awake, all of you. They fall asleep until Jesus awakens them to leave.

### Lk. 22:39-46

Jesus prays at Mt. of Olives, “Father, if it be your will, take this cup from me. An angel appears to him.

## Δρηστήρες References Centos

### Centos 1628: On the betrayal

The angry mob comes for Jesus.

ἀμφὶ δὲ μιν δρηστήρες ἀγήνορες ἠγερέθοντο

around him the proud servants gathered,

(yielding to hubris)

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### Centos 1696-7: On the Betrayal

Jesus speaks to Judas and to the mob with him and claims none can do violence against him without his will and that he is stronger than they.

ὡς γὰρ πάντων τόσσον, ὅσοι κατὰ σώματ' ἔασι

δρηστήρων, χεῖρεσσι βίηφί τε φέρτερος εἶην.

so much stronger in arms and might am I

*than all the servants who inhabit bodies.*

## Homeric (Odyssey)

### Od. 17.65

Athena has shed wondrous grace upon Telemachos. As he walks with two dogs and his spear, the people wonder at him and round about him the proud suitors throng, speaking with respect, but pondering evil deep in their hearts.

ἀμφὶ δὲ μιν μνηστήρες ἀγήνορες ἠγερέθοντο.

But the proud suitors, thronged around him (Telemachos).

### Od. 21.372-3

Telemachos is speaking to Eumaeus, the noble swineherd, who is carrying Odysseus' bow per Penelope's instructions past the suitors. He stops because of all the cries of the suitors. Telemachos makes a joke about his being younger and stronger than Eumaeus, but wishes he had the strength to best the suitors. The suitors laugh and leave Eumaeus and Telemachos alone.

αἶ γὰρ πάντων τόσσον, ὅσοι κατὰ δώματ' ἔασι

μνηστήρων χερσίν τε βίηφί τε φέρτερος εἶην.

Would that I be so much better in hands and strength *than all the suitors who are in the house*

## Biblical

### Mt. 26:40-46 (disciples fall asleep 3 times)

Jesus goes off to pray and returns to find disciples asleep. He tells Peter “stay awake, and pray that you may be spared the test. The spirit is willing but the flesh is weak.”

They fall asleep twice more. “Let us go! The traitor is upon us.”

### Mt. 26:47-49 (Judas appears)

As he speaks to disciples, Judas arrives with a great armed crowd sent by the chief priests and elders of the nation. Judas kisses Jesus to betray him.

### Mk 14:43-50

ditto

### Lk. 22:47-53

ditto with a difference about Jesus healing a servant's severed ear.

### Jn. 13:1-30

The devil puts it into the mind of Judas to betray Jesus.

Jesus wipes disciples' feet.

As they dine, Jesus hands piece of dipped bread to Judas. When he eats it, Satan enters him. Judas immediately leaves to go about business of betrayal. The rest think he is getting supplies.

### Jn 18:2-11

Judas arrives with soldiers and temple police, who are armed.

## Δρηστήρες References Centos

### Centos 1768-9: On Peter's Denial

Peter is sad about Jesus' death and soon will deny him.

ἦν δ' ἐγρηγορόων. ταὶ δ' ἐκ μεγάροιο γυναῖκες ἦσαν, αἱ **δρηστηρσιν** ἐμισγέσκοντο πάρος περ.

He was awake and the women hastened out of the hall,

those who had mingled with the servants.

### Centos 1847: On the scourging before the cross

Jesus is being beaten by the crowd as they walk out of the city.

ἔς δ' ἦλθον **δρηστήρες** ἀγήνορες· οἱ μὲν ἔπειτα

...

Then the arrogant servants entered...(escort Jesus to the field)

*No substitution*

## Homeric (Odyssey)

### Od. 20.6-7

Odysseus is pondering evil for the suitors while trying to sleep on sheepskins on the floor. The serving girls, who have been sleeping with the suitors, laughing and making noise.

κέϊτ' ἐγρηγορόων. ταὶ δ' ἐκ μεγάροιο γυναῖκες ἦσαν, αἱ **μνηστήρσιν** ἐμισγέσκοντο πάρος περ.

And the women came out of the hall, those who had before been accustomed to lie with the suitors

### Od. 1.144

And then the proud suitors came.

ἔς δ' ἦλθον **μνηστήρες** ἀγήνορες.

### Od. 20.160

The serving men of the Achaeans split wood and go about their work.

ἔς δ' ἦλθον **δρηστήρες** Ἀχαιῶν· οἱ μὲν ἔπειτα

Then the serving men of the Achaeans entered.

(coming in to dine at Odysseus' palace)

## Biblical

**Mt. 26:69-75:** Peter denies Jesus three times. First to a servant-girl, then to another girl, and lastly to bystanders who note his accent.

**Mk. 14:66-72:** Peter's denials

**Lk. 22:54-62:** same as above

**Jn. 18:15-18, 25-27:** same, more or less

### Mt. 27:11-26

Jesus is brought before the governor, questioned by Pilate, whose wife warns him to have nothing to do with Jesus because she had troubled dreams last night. When the crowd chooses to save Barnabas, Pilate washes his hands of it, and agrees to avoid a riot.

### Mk. 15:1-20

Same as above but without Pilate's wife's warning. Addition: Jesus dressed in purple, mocked, crown of thorns placed on his head, and he is beaten.

### Lk. 23:18-25

Same as Mk., but someone else is made to carry Jesus's cross behind him.

### Jn. 19:1-16

Pilate has Jesus flogged, the soldiers plait a crown of thorns and place on Jesus's head, and they robe him in purple. Pilate tries hard to release Jesus but the people will not have it.

## Δρηστήρες References Centos

### Centos 1862: On the crucifixion

Purple robe removed and those preparing Jesus for his crucifixion approach him.

δρηστήρες δ' ἑτέρωθεν ὁμόκλεον ἐν μεγάροισι.

But from the other side the servants gave a shout in the halls

and charged like flesh-eating wolves.

## Homeric (Odyssey)

### Od. 22.211

Odysseus has the suitors trapped in his hall, having killed some, and asks Mentor/Athana to ward off ruin and to remember him. The suitors, huddled together, try to convince Mentor to side with them.

μνηστήρες δ' ἑτέρωθεν ὁμόκλεον ἐν μεγάροισι.

But the suitors on the other side shouted aloud in the hall

## Biblical

### Mt. 27:27-53

Jesus is stripped, jeered, and Simon carries his cross for him. Even the bandits with whom he is crucified taunt him. He is crucified and the soldiers draw lots for his clothes.

Darkness falls over the land and Jesus cries out “my God, my God, why have you forsaken me?” When Jesus dies, the temple curtain is torn, there is an earthquake, and God’s saints are raised from their graves. “This must have been a son of God.”

### Mk. 15:21-38

basically ditto.

### Lk. 23:32-48

ditto

### Jn. 19:17-22

John mentions the women, Mary, his mother, Mary wife of Clopas, and Mary of Magdala, who stand near the cross.

## Δρηστήρες References Centos

### Centos 1927 On the Centurion

Jesus is speaking/beseeching his Father in heaven not to harm those who have reproached and hurt him.

ἀνδρῶν δρηστήρων κεχολωμένος, οἱ με ἔτισαν.

Restrain yourself and do not avenge the violence of high-handed men (1926 & 1918)

*in wrath against the servants who took revenge on me.*

## Homeric (Odyssey)

### Od. 22.369

Medon, the herald at Odysseus' palace, is supplicating to Telemachos to ask Odysseus to "stay his hand" and not kill him. (Medon was not a suitor)

ὄξει χαλκῶ

ἀνδρῶν μνηστήρων κεχολωμένος, οἱ οἱ ἔκειρον κτήματ' ἐνὶ μεγάροις,

*and with the sharp bronze (in his wrath)*

against the suitors who wasted his possessions in the halls...

## Biblical

### Mt. 27:54

When centurion, who with his men has kept watch over Jesus, witnesses the earthquake and what is happening, he says "This must have been a son of God."

### Mk. 15:39

When the centurion sees how Jesus dies he says the same as above.

### Jn. 19:23-4

The soldiers divide up Jesus' clothes and toss die for the tunic which they did not wish to tear apart.

### Centos 2029 On the hanging of Judas (?)

At Jesus's death, everyone flees into the city terrified realizing they had killed someone who was the best. They scatter into their own homes.

δρηστήρες δ ἀνεχώρησαν μεγάροιο μυχόνδε.

The servants drew back to the innermost part of the hall.

(Could this refer to the disciples? See Usher, p. 46)

### Od. 22.270

Odysseus and Telemachos have spears being thrown at them by the suitors, which Athena is casting aside. Odysseus tells suitors that they, too, will hurl their spears at the suitors who wronged them and now wish to kill them.

μνηστήρες δ ἀνεχώρησαν μεγάροιο μυχόνδε·

and the suitors drew back to the innermost part of the hall

### Mt. 27:3-10

When Judas realizes Jesus has been condemned, he is seized with remorse, returns to the temple, says he has sinned, throws down the 30 pieces of silver, goes away, and hangs himself.

Since the silver is blood-money, the priests can not use it for temple funds. They buy a plot of land on which to bury foreigners. It is known as the Blood Acre.

Clement of Alexandria, Ch. 12, *Protrepticus*, G.W. Butterworth, Ed.

αίδιος οὗτος Ἰησοῦς, εἷς ὁ μέγας ἀρχιερεὺς θεοῦ τε ἐνὸς τοῦ αὐτοῦ  
καὶ πατρός, ὑπὲρ ἀνθρώπων εὐχεται καὶ ἀνθρώποις ἐγκελεύεται  
‘κέκλυτε, μυρία φύλα,’ μᾶλλον δὲ ὅσοι τῶν ἀνθρώπων λογικοί,  
καὶ βάρβαροι καὶ Ἕλληνες: τὸ πᾶν ἀνθρώπων γένος καλῶ, ὧν ἐγὼ  
δημιουργὸς θελήματι πατρός. ἤκετε ὡς ἐμέ, ὑφ’ ἑνα ταχθησόμενοι  
θεὸν καὶ τὸν ἑνα λόγον τοῦ θεοῦ, καὶ μὴ μόνον τῶν ἀλόγων ζώων  
πλεονεκτεῖτε τῷ λόγῳ, ἐκ δὲ τῶν θνητῶν ἀπάντων ὑμῖν ἀθανασίαν  
μόνοις καρπώσασθαι δίδωμι.

Perseus.tufts.02/25/2020

Lucian's *Jupiter trageodens* (14)

**Ζεὺς**

κέκλυτέ μευ πάντες τε θεοὶ πᾶσαί τε θέαιναί:

Pindar's *Pythian Ode 4*

‘κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν:

Apollonius of Rhodes' *Argonautika* (1654-6)

‘κέκλυτέ μευ. μούνη γὰρ οἴομαι ὕμμι δαμάσσειν  
ἄνδρα τόν, ὅστις ὄδ' ἐστί, καὶ εἰ παγχάλκεον ἴσχει  
ὄν δέμας, ὅπποτε μὴ οἱ ἐπ' ἀκάματος πέλοι αἰών.