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### **Μῆνις and Μῆτις: The Meeting of Two Epics in *Iliad IX***

#### 1. Achilles on Odysseus' Mendacity and His Own Truth Telling (*Il.* 9.312-314)

ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Αἴδαο πύλησιν  
ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη  
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·

“[...] hateful to me as much as the gates of Hades is that man who hides one thing in his mind, but says another. But I will speak as it seems best to me”<sup>1</sup>

#### 2. Eudicus' Father on the *Iliad* and the *Odyssey* (*Hippias Minor* 363b2-4)

[...] ἡ Ἰλιάς κάλλιον εἶη ποίημα τῷ Ὀμήρῳ ἢ ἡ Ὀδύσεια, τοσούτῳ δὲ κάλλιον, ὅσῳ ἀμείνων Ἀχιλλεὺς Ὀδυσσεύος εἶη·

“Homer's *Iliad* was a more beautiful poem than his *Odyssey*, and it was more beautiful to the same degree that Achilles was better than Odysseus”

#### 3. Socrates' on the Voluntary Injustice of the Good Man (*Hippias Minor* 376b4-6)

Ὁ ἄρα ἐκὼν ἀμαρτάνων καὶ αἰσχρὰ καὶ ἄδικα ποιῶν, ὃ Ἰππία, εἴπερ τις ἐστὶν οὗτος, οὐκ ἂν ἄλλος εἶη ἢ ὁ ἀγαθός (*Hippias Minor* 376b4-6)

“So the one who voluntarily misses the mark and performs both shameful and unjust deeds, Hippias, if indeed there is some such man, would be no other than the good man”

#### 4. Achilles' Contrast of Μῆνις and Μῆτις (*Il.* 9.423-426)

ὄφρ' ἄλλην φράζονται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
ἢ κέ σφιν νῆάς τε σαῶ καὶ λαὸν Ἀχαιῶν  
νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,  
ἣν νῦν ἐφράσσοντο ἐμεῦ ἀπομηνίσαντος·

“So that they can contrive a better **plan**, of such a sort which may save for them the ships and the army of the Achaeans by the hollow ships, since this [plan] at least did not come to pass, which they have now contrived, **since I am angry**”

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<sup>1</sup> All translations are my own unless otherwise noted.

5. Menelaus on the Cause of the Trojan War (Il. 13.623-627)

[...] οὐδέ τι θυμῷ  
**Ζηνὸς** ἐριβρεμέτεω χαλεπὴν ἐδείσατε **μῆνιν**  
**ξεινίου**, ὅς τέ ποτ' ὕμμι διαφθήρσει πόλιν αἰπὴν·  
οἱ μὲν κουριδίην ἄλοχον καὶ κτήματα πολλὰ  
μὰψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·

“[...] and your hearts knew no fear at all of **the hard anger of Zeus** loud-thundering, **the guest's god**, who some day will utterly sack your steep city. You who in vanity went away taking with you my wedded wife, and many possessions, when she had received you in kindness” (trans. Lattimore)

Cf. bT scholion *ad Il.* 3.104; Aeschylus, *Agamemnon* 61, 362, 399-402, and 748; Herodotus, *Histories* 2.114.2; Euripides, *Trojan Women* 864-866

6. Achilles' Reciprocity-Based Relationship with Agamemnon (Il. 1.152-153; 158-160)

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἴτιοί εἰσιν·  
[...]  
**ἀλλὰ σοί, ὦ μέγ' ἀναιδές. ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,**  
**τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,**  
**πρὸς Τρώων·**

“I for my part did not come here for the sake of the Trojan spearmen to fight against them, since to me they have done nothing [...] **but for your sake, O great shamelessness, we followed, to do you favor, you with the dog's eyes, to win your honor and Menelaos' from the Trojans**” (trans. Lattimore)

7. Achilles' Threat to Return Home (Il. 9.363; cited at *Hippias Minor* 370c3 and adapted at *Crito* 44b2)

[...] ἤματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην

“[...] on the third day I would arrive in well-clod Phthia”

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