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Malta Classics Association,

The Department of Classics and Archaeology,
Archaeology Farmhouse, Car park 6,
University of Malta, Msida

info@classicsmalta.org

www.classicsmalta.org

He alone in Homer and Vergil's *Aeneid*

Horatio C.R. Vella¹

The *Iliad* is about a dispute between two men, Agamemnon and Achilles, on an injustice Achilles received from the other when the former took his war-price, a slave-girl. The consequences to this private dispute at the end of a ten-year massive war in Troy, caused by yet another private dispute when Paris ran away from Sparta with Menelaus' wife, Helen, were enormous. Not only fighting covers the 24 books of the *Iliad*, but also other and deep illustrations of the suffering man undergoes when an injustice is made to him, as when one loses his son or friend in battle, Hector or Patroclus.

The *Odyssey* is about the absence of Odysseus from Ithaca for nineteen whole years, his wanderings in the Mediterranean, his return to Ithaca in disguise, and his revenge on the 118 men who competed with each other in marrying Penelope whom they already took as Odysseus' widow. Here Homer penetrates into the virtues of hospitality and justice, and the hero is finally rewarded for the suffering he had to undergo.

The *Aeneid* is a spiritual epic based on the warfare described in the *Iliad* and the wanderings described in the *Odyssey*. To this Homeric legacy, Vergil adds very important national, patriotic, philosophical and spiritual messages not just to the Roman reader, but to all mankind. Aeneas symbolizes man as he struggles to find himself within that destiny imposed from above, and his happiness and success does not always depend on his personal will, but finally on his understanding of the mind of God. The *Aeneid* is also an epic characterized by tragedy: what a woman like Dido, or a man like Turnus feels when she or he, as Achilles does in the *Iliad*, receives an injustice from Aeneas who, in contrast, is represented as the pious or loyal hero. It also gives the message that violent heroism, analogous of civil wars, was not a political solution.²

In these three very early great monumental European epics, Achilles alone knew of his imminent death, and he alone changed from a savage revenger of Hector to a kind host to the latter's father, Priam; Odysseus alone returned home after the destruction of his whole fleet of twelve ships, each manned by 50

1 Horatio C.R. Vella is Professor of Classics at the University of Malta.

2 See Higgins (1991–1992) 21–23.

warriors, and Aeneas alone could read and penetrate into the will of God not just for himself and his people, but for the future generations of Rome.

A study of “he alone” in these three epics shows that the epithet does not always apply to a hero, but also to other individuals, especially in the *Odyssey* and the *Aeneid*. The story of the *Odyssey*, especially in its second part, involves various common people like Eurycleia, while Vergil inherits this application of “he alone” from the *Odyssey* rather than from the *Iliad*. Still, the vast majority of this epithet’s occurrences appears with heroes. For this reason, one needs to describe the chief qualities of what makes one a hero before describing him as “he alone”.

According to Homer, a hero belonged to one of two categories: he who fought for his country, and he who lived in the heroic age. Such heroes in the last category included the unwarlike Phaeacians in the *Odyssey*. According to Hesiod, a hero was he who fought and died fighting for Thebes or Troy, and whose soul passed to the Islands of the Blessed. For Herodotus and Pindar, a hero was a mortal descended from the gods and was worshipped as a demigod. According to many other Greeks, a hero was he who had done great services to mankind, while according to Herodotus, a hero was an inferior local deity, patron of a tribe, city or guild, or a founder of a city.³ While the Romans retained much of the above meanings of “the hero”, according to Cicero, heroes also meant “an illustrious man”.⁴

An essential quality for the existence of the Homeric and Vergilian hero is the notion of “honour”, τιμή.⁵ This honour is an element of pride which accompanies men of nobility. In the context of Homeric epic, followed by Vergil in the *Aeneid*, nobility is not only related to kingship, but also and ultimately to the gods themselves. Children or grandchildren of gods and goddesses recur in our Trojan saga. Even the chief heroes of the *Iliad* and the *Aeneid*, Achilles and Aeneas, are children of goddesses. In the case of Achilles, more than that of Aeneas, the ambiguity of the divine and the mortal is more pronounced⁶ and has a greater impact on the rest of the story exactly because Achilles, like Aeneas, is the protagonist of the epic.

The honour which the hero held in the *Iliad* was received from his peers and embodied in treasure, gifts, women and an honourable place at the feast. The hero also acquired honour for being a good fighter, leader and speaker, being a man of piety and sound judgement, and being loyal, hospitable and gentle towards his fellows.⁷

3 Liddell and Scott (1975) s.v. ἥρωας.

4 Lewis and Short (1958) s.v. “heros”.

5 Atkins (1997) 702.

6 Aubriot (2001) 7.

7 Rutherford (1996) 40.

M. Finkelberg defined the Iliadic hero as follows: “a hero amounts to readiness to meet death on the battlefield”,⁸ and “one who prizes honour and glory above life itself and dies on the battlefield in the prime of life”.⁹ Achilles’ qualities as a hero, brave, adamant, unrelenting, are encased in a tight theological framework set by Zeus or fate. Despite his bravery and resoluteness, Achilles is unable to achieve the success he, as a human being, is able or willing to do: he cannot get back Briseis, and whatever decision he makes, even that of going on strike, his decision will recoil on his own head by the death of his dear friend Patroclus. Even his revenge on Hector who killed Patroclus and on his corpse cannot be satiated, for the order comes from above through his mother, Thetis, that of surrendering the same corpse to Priam when he was hoping to use it for his revenge.

Achilles contrasts with the rest of the heroes in the *Iliad*. He alone resists Hector, and he alone is opposed by the rest of his community due to his self-segregation from it for part of the war due to his anger at Agamemnon’s treatment of him by taking Briseis from him.¹⁰

There is only one great thing the hero can do in the *Iliad*: to surrender to the will of the gods. It is this peace and serenity which encompasses the end of the *Iliad* at the famous scene of Priam and Achilles admiring each other, eating together and even sleeping under the same tent. This type of hero is echoed by Vergil in the *Aeneid* through his hero, Aeneas, who can only achieve greatness by subduing to the will of the gods, which will he continually misinterprets, being a true human being that he was. Indeed, this fatalistic element in the Iliadic and Aeneidic hero can be summarized by Vergil in A. 2.354: *una salus victis nullam sperare salutem*. In this response to μοῖρα or *fatum*, Achilles and Aeneas respectively often appear as isolated figures, since they alone understand their destinations and that of those who depend on them.¹¹

Both Odysseus and Aeneas appear in the *Iliad*. In the *Iliad*, Odysseus alone, of all the Greeks, does not cry; on the contrary, he alone smiles at an enemy in the middle of a gruesome episode. Indeed, he alone can hold his ground when others lose their calm (*Il.* 10.400; 11.403–410).¹²

The *Odyssey* of Homer, on the other hand, although it respects the great powers of gods like Poseidon, represents Odysseus who seems, albeit alone of all his company of 600 comrades (12 ships x 50), to be achieving far more than a human can expect to do against so many odds in whatever circumstances. In the

8 Finkelberg (1995) 12.

9 Finkelberg (1995) 1.

10 Further on this contrast, see Arthur (1981) 19–44.

11 Further on the Iliadic hero, see Jones (1996) 108–118, and Ceccarelli (2001).

12 See, for discussion, Pache (2000) 15–23.

words of P.A. Perotti, Odysseus encounters and overcomes several problems in contrast to other heroes who may encounter only one of them in their whole life. In addition, apart from natural obstacles and monsters, Odysseus had to confront the stupidity of his own comrades.¹³ The contrast of the hero with them precisely presents us with the concept of “he alone”.¹⁴ He alone is resourceful enough to pass through every test until he is reunited with his wife Penelope.¹⁵ For this reason, the Odyssean hero is successful and does not die at the end, although, like the Iliadic hero, he passes through much suffering until that end comes. In the words of R.B. Rutherford, Odysseus learns and develops through suffering,¹⁶ and so influenced both the πάθος μάθος of Aeschylian tragedy and the role Aeneas plays in Vergil’s *Aeneid*. Since Odysseus, not being a son of a god or goddess, seems to be closer to historical man, he and those heroes like him received more worship than the Iliadic heroes.¹⁷

Vergil starts his model of Aeneas in the *Aeneid* from Homer’s *Iliad* and, either by lack of revision or by a purposeful hyperbolic representation, finishes with the same aspect of the hero: *arma amens capio; nec sat rationis in armis* (A. 2.314). He that converted from the warrior hero to a spiritual and peaceful guide, as in *tuque prior, tu parce, genus qui ducis Olympo/ proice tela manu, sanguis meus!* – words uttered by the ghost of Anchises, father of Aeneas, to his still unborn descendant (A. 6.834–835), returned to the warlike hero to revenge the death of his friend Pallas as Achilles had revenged the death of his friend Patroclus. Meanwhile, during his travels and settlement in Italy, Aeneas, although not quite like the resourceful Odysseus, consults and protects his comrades as in the first half of the *Odyssey*. Unlike Odysseus, however, he cannot afford losing his men, for they were to be the future ancestors of Rome. In addition to the qualities found in Odysseus, Aeneas also received from Vergil the chief qualities of the aristocracy of Vergil’s own times, the end of the Republic and the age of Augustus.¹⁸ In his imitation of Homer, Vergil had to accommodate Roman spiritual and national aspirations at the expense of military details he could get from the *Iliad*, and every-day interests he could get from the *Odyssey*.¹⁹

13 Perotti (2003) 16–17.

14 See Pike (1990) 33–41; Shenk (1994) 1.

15 See discussion of the difference which exists in Achilles and Odysseus regarding fate in Dimoch (1992) 197–200.

16 Rutherford (1986) 147.

17 Finkelberg (1995) 12. Further on the Homeric hero, see Stanford (1968), Buchan (2004) and Benardete (2005).

18 Hardie (1998) 80–81.

19 West (1990) 22. Further on the hero in Classical epic, see Schein (1984).

In general, one can immediately say that in the *Iliad* Achilles alone, even without armour, was able to push all the Trojans inside Troy; he alone knew of his imminent fate and future; he alone could change from one extremity of barbarous acts to another extremity of deep penetration into humanism. In the *Odyssey*, Odysseus alone survived and returned home after ten years of wandering; he alone had the right wits which could rescue him from monsters and barbarous people; he alone did not eat from the meat of the sacred herd of Helios on Thrinacia; he alone could unstring his own bow; he alone knew how his own bed was structured, and he alone was so much loved by Athena who rescued him from both the suitors and their relatives after their death. Both heroes share the element of self-awareness, a peculiarity which distinguishes them from others.²⁰ In the *Aeneid*, Aeneas alone received visions from above about the immediate and distant future of himself, his people and their descendants;²¹ he alone received warnings not to settle in Crete and Carthage; he alone, after the death of Anchises, his father, appears to all the Carthaginians, as the chief of the Trojans (*omnibus unus*);²² he alone could wrench out the golden bough; he alone could visit the Underworld and come up again alive and reincarnated in a special way;²³ he alone was worthy to sleep in the cottage once dwelt by Hercules right on the future site of Rome, and he alone could defeat Turnus and so marry Lavinia and settle the Trojan people among the Rutulians and the Etruscans, the ancestors of the Romans. All these great feats are supported by a total of 135 occurrences of the expression of "he alone" or its equivalent in the three epics we are analyzing, 40 of which appear in the *Iliad*, 39 in the *Odyssey* and 56 in the *Aeneid*.

Our first encounter with our English epithet "he alone" in Classical epic takes us to the opening scene of Book 1 of the *Iliad*, where we read how of all the Achaean chieftains, only Agamemnon, the *primus inter pares*, appears to be chiding Chryses, Apollo's priest. The Achaeans had seized Chryseis, his daughter, and consequently a plague spread out among the warriors of the Achaean camp. Chryses is refused his daughter, despite the ransom he offered. This *hybris* committed by Agamemnon for not relinquishing the priest's daughter from captivity is aggravated by Agamemnon's derogatory approach toward the man of god, as well as, later on, by the injustice he made to Achilles when he took his slave-girl, Briseis, to compensate for his loss of Chryseis. Indeed, this passage

20 Collobert (2002–2003) 202–213.

21 On the contrast between Aeneas and the rest of this community with regard to the interpretation and consciousness of destiny, see Carlsson (1945) 111–135.

22 Roti (1983) 300–301.

23 See Calvo Martinez (1999) 67–78, on why only the hero could descent to the Underworld and return to earth alive.

influenced Sophocles in his *Oedipus Rex* regarding Oedipus' hybris toward Teiresias, the prophet, also a man of god, and the plague which was ravaging Thebes.

//. 1.22–24:

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλὰ δέχθαι ἄποινα·
ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ.

Then, on the one hand, all the other Achaeans shouted assent,
both to respect the priest and to accept the splendid ransom;
but it did not please Agamemnon, son of Atreus, in his heart.²⁴

Such a first occurrence of “he alone” or its equivalent does not here herald the more common positive use of the epithet, when one finds that Homer and Vergil use it for a brave and praiseworthy behaviour on an average of 58.97% of all its occurrences. Indeed, both Homer and Vergil use this expression or its equivalent far less often when describing a negative behaviour (12.26%) as in the example quoted above, and for the rest they use it to describe neither a brave nor a foolish behaviour (27.74%).

	<i>Iliad</i>	<i>Odyssey</i>	<i>Aeneid</i>	
“he alone” positively used	23 times (57.5%)	23 times (58.97%)	35 times (62.5%)	Average: 58.97%
“he alone” negatively used	4 times (10%)	5 times (12.82%)	8 times (14.29%)	Average: 12.26%
“he alone” neutrally used	13 times (32.5%)	11 times (28.1)	13 times (23.21%)	Average: 27.74%

From the above, one can easily see how right were those who both in antiquity and in modern times considered the *Iliad* and the *Odyssey* the work of one mind, for the use of “he alone” could not have been distributed in the two epics more equably, while Vergil was so aware of its use in Homer he was imitating, that he even surpassed him in its use.

The second occurrence of “he alone” in the *Iliad* can be described as a positive behaviour, this time shown by Achilles. Achilles was about to kill Agamemnon for being so outrageous toward him, having taken Briseis from him in order not to go amiss himself, thus causing the plague to spread. Right at that moment, Athena appeared to him, and he alone of all those present recognized her and allowed himself to relent from his act of vengeance:

//.1.197–198:

²⁴ All the translations which appear in this paper were made by the author of the same paper.

στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
οἷω φαινομένη· τῶν δ' ἄλλων οὐ τις ὀράτο.

And she stood behind (him), and caught the son of Peleus by (his) yellow hair,
appearing to him alone; and none of the others saw (her).

And as if Homer wanted to introduce to us the three qualities of “he alone”, that is, the brave, the coward and the neutral in succession, next comes up a scene, which occurs on and off in these epics, of the hero who stays aloof of his comrades and simply cries or laments or expresses his worries. I do not classify this behaviour as a negative one, because here Achilles does harm to nobody, but simply as a neutral one:

Il. 1.357:

“Ὡς φάτο δάκρυ χέων...

Thus he spoke, pouring tears.

Here, Achilles, although no particular Greek particle is used, is described being on his own, cut off from all the rest of the warriors, immersed in his lamentation over the unjust treatment he had received from Agamemnon.

I give some more examples from the first book of both the *Odyssey* and the *Aeneid*, representing all the three types of “he alone”.

Od. 1.11–15:

ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
νύμφη πότνι ἔρυκε Καλυψώ διὰ θεάων
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.

Then, on the one hand, all the others, who flew from sheer destruction,
were at home, in flight from both war and sea;
on the other hand, him alone, yearning after return home and (his) wife,
was the revered Nymph Calypso, noblest of goddesses, confining (him)
in (her) hollow caves, longing (for him) to be (her) husband.

Here, Odysseus alone, the only survival of his Achaean contingent, was prevented by Calypso from reaching home. This use of “he alone” is used here in a neutral sense.

Od. 1.19–20:

... θεοὶ δ' ἔλῃαιρον ἅπαντες
νόσφι Ποσειδάωνος·

And all the gods took pity (on him)
except for Poseidon.

Here, Poseidon alone of all the gods was against Odysseus, and his action is considered here as a negative one. On the contrary, as in the next example, Telemachus, like Achilles above (*Il.* 1.197–198), is positively alone in being aware of the presence of a goddess, here in the guise of Mentès from Taphos.

Od. 1.113:

τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής.

And her godlike Telemachus was the very first to see.

The first example I give from the *Aeneid* comes from the very first three lines of the epic.

A.1.1–3:

...Troiae qui **primus** ab oris
Italiam fato profugus Lavinaque venit
litora....

Who was the first to come to the Lavinian shores, being a refugee
from the shores of Troy (set) by destiny for Italy.

This quotation reminds us of **πρῶτος** in *Od.* 1.113 above. Aeneas here, of all the Trojans, was the first to sail from Troy to Italy, and this heroic act must be considered as a positive one. He was ordered to give up Troy by the gods themselves, and he braved the seas and the unclear indications of his destination to be the founder of a new race in Italy.

1.39–41:

... Pallasne exurere classem
Argivum atque ipsos potuit sommergere ponto
unius ob noxam et furias Aiacis Oilei?

Could Pallas have burnt completely the Argive fleet
and drowned them in the sea
for the offence of one man and the madness of Ajax, son of Oileus?

Juno here negatively laments that Minerva had succeeded in bringing havoc on to the Achaeans on their return journey from Troy because of the folly of one man, Ajax, son of Oileus, while she was not allowed to do something similar to the clan of Aeneas.

1.664:

nate, meae vires, mea magna potentia, **solus**.

Son, (you are) alone my strength, my great power.

Here, by calling her son Cupid as her only power, Venus describes him as performing neither some brave nor cowardly act.

One may have noted already that all these occurrences describe “he alone”. However, we also encounter “she alone” and also “it alone”, but much less frequently. For a few times it appears, also less frequently, as “they alone”. The vast majority of cases, however, refer to a masculine person, and it is for this reason that I adopted “he alone” for the title of this paper.

Altogether, “she alone” appears twenty times out of 135 (14.82%), and this feminine form refers to heroines (7: 5.19%), goddesses (5: 3.7%) and other women (8: 5.93%). The heroines are only three, Nausicaa in the *Odyssey* and Dido (five times)²⁵ and Camilla in the *Aeneid*; the goddesses are only five, Thetis in the *Iliad*, Eidothea in the *Odyssey*, and Deiopea, Diana and Juno in the *Aeneid*, while the other feminine personages who appear as “she alone” are Briseis in the *Iliad*, Eurycleia and an unnamed maid in the *Odyssey*, and Creusa, Cassandra, Anna, Beroe and Euryalus’ unnamed mother in the *Aeneid*. From these occurrences of “she alone”, one can immediately conclude that Vergil surpasses Homer in its use, for Vergil uses it for fourteen times (10.37%), while Homer only for six times (4.44%) in both the *Iliad* and the *Odyssey*.

“It alone” appears altogether five times (3.7%), that is, three times in the *Odyssey* when it refers to a ship, and twice in the *Aeneid* when it refers to Carthage and death.

“They alone” appears altogether six times (4.44%) for the Myrmidons in the *Iliad*, and the Sentinels, Aeneas and Dido together, a few unnamed heroes, some

25 For Dido being the most otherly of Vergil's epic personae, see Hexter (1992) 332–384.

unnamed Trojan leaders and Helenor and Lycus together in the *Aeneid*. This means that Vergil far surpasses Homer also in the use of “they alone”.

“He alone” and “she alone”, as can be surmised from above, may refer to gods and goddesses. Apart from the five goddesses mentioned above in the use of “she alone”, Homer and Vergil use “he alone” eight times for gods, namely, Zeus (twice) and Hermes in the *Iliad*, Poseidon (twice) and Zeus in the *Odyssey*, and Aeolus and Cupid in the *Aeneid*.

Going through the nine examples quoted above, three from each epic, one would ask what expressions does Homer use to describe “he alone”, what expressions Vergil?

A collection and an analysis of all these expressions can help us see the variety of their use: in essence, however, they all point to some one individual, with some exceptions, who stands apart from the rest. These expressions can be listed as follows:

Homer, *Iliad* and *Odyssey*

Common to the two epics in Homer:

1. αἰλλοι ...πα/πτε... ἀλλ' οὐκ μὴ δέ ὄς
Il. 1.22–24; 2.1–2; 10.1–4, 125–126; 12.198–201; 18.429–433; 22.236–237, 380; 24.362–363, 24.677–681 (Total: 10)
Od. 4.363–366; 5.133–134; 10.231–232, 551–552; 16.254–255; 17.364; 23.124–126, 189, 331–332; (Total: 9)
2. οἷος... αἰλλοι
Il. 1.197–198; 4.397; 5.302–304; 10.385–386; 11.693; 13.481; 18.249–250; 19.387–389; 20.285–287; 22.38–39, 416–417; 24.519–521 (Total: 12)
Od. 1.11–15, 77–79; 2.412; 3.423–424; 4.280–288; 6.138–139; 7.246–249; 8.93–94, 137; 10.91–96, 428–429, 494–495; 12.154–155, 158–160; 22.44, 319–320 (Total: 17)
3. μῶνος
Il. 4.387–388 (Total: 1)
Od. 12.287; 16.118–120; 20.39–40; 23.37–38 (Total: 4)
4. αὐτὰρ
Il. 1.487–488; 24.2–5 (Total: 2)
Od. 10.131–132; 12.47–52 (Total: 2)
5. ἕκαστοι ... ἐγὼν αὐτὸς
Il. 7.100–101; 23.3–4, 58–60 (Total: 3)
Od. 9.431–434 (Total: 1)

6. εἷς
Il. 24.540–541 (Total: 1)
Od. 4.104–107; 20.109–110 (Total: 2)
7. δ' ἄλλὰ
Il. 24.122–123 (Total: 1)
Od. 15.521–524 (Total: 1)

Found either in the *Iliad* or the *Odyssey*

8. Understood that the individual was alone (of all the rest)
Il. 1.357; 6.237; 9.195, 365–367, 555–556; 24.767 (Total: 6)
9. ἄτερ... ἄλλων
Il. 1.498–499 (Total: 1)
10. εἴ γ' οὖν ἕτερός γε
Il. 5.257–258 (Total: 1)
11. περ ἐών
Il. 20.356–367 (Total: 1)
12. οὐδενὶ εἰκων
Il. 22.458–459 (Total: 1)
13. ἅπαντες νόσφι
Od. 1.19–20 (Total: 1)
14. πρῶτος
Od. 1.113 (Total: 1)
15. οὐδέ ὁ ἄλλος
Od. 10.31–33 (Total: 1)
16. εἰ μὴ ἀνὴρ
Od. 24.50–52 (Total: 1)

Total: 79 in 16 different expressions

Total: *Iliad*: 40 (50.63%)

Total: *Odyssey*: 39 (49.37%)

Common to both the *Iliad* and the *Odyssey*: 65 (82.29%)

Not common to both the *Iliad* and the *Odyssey*: 14 (17.72%)

We note here that Homer distributes these expressions equally in both the *Iliad* (50.63%) and the *Odyssey* (49.37%), and that the two most common expressions are οἶφα... ἄλλων used twelve times in the *Iliad* and sixteen times in the *Odyssey*,

ανδ ἄλλοι ...πάντες... ἀλλ' οὐκ μή/ δε/ used ten times in the *Iliad*, and nine times in the *Odyssey*. οἷος is contrasted to ἄλλων, he alone to the others, while he ἀλλ' οὐκ/ μή is not doing what all the others ἄλλοι ...πάντες are doing. The rest are practically synonyms one to the other. For example, εἶς for μῦνος and περ, ἄτερ for νόσφι, and ἕτερος for ἄλλος.

Vergil, *Aeneid*

1. Solus, sola, solum
1.664; 4.22, 82–83, 421–423; 5.370, 651–652; 9.217–218, 783–785;
10.442–443; 11.434, 503–504; 12.315–317, 446–447, 661–662 (Total: 14)
2. Solus, sola, solum understood
3.138–139, 147–151, 456, 513, 616–618; 4.136, 165–166; 5.606–607;
6.210–211, 258–260; 8.28–29; 9.47, 226–227; 10.146–147 (Total: 14)
3. Unus, una, unum
1.15–16, 40–41, 584–585; 2.743–744; 3.183; 10.691–692; 12.694–695
(Total: 7)
4. At
1.305–309; 4.1–2, 529–531; 6.8–11 (Total: 4)
5. Vix
2.334–335; 9.544–545; 12.800–801 (Total: 3)
6. Omnes
1.501; 2.565 (Total: 2)
7. Ipse
7.157; 10.217–218 (total: 2)
8. Superlative degree
1.72, 343–344 (Total: 2)
9. Primus, a, um
1.1–2 (Total: 1)
10. Unus, a, unum understood
1.364 (Total: 1)
11. Namque tibi
1.65–66 (Total: 1)
12. Comparative degree
1.544–545 (Total: 1)

- 13. Interea
1.180 (Total: 1)
- 14. Nec quisquam
5.378–379 (Total: 1)
- 15. Paucus, pauca, paucum
6.129–131 (Total: 1)
- 16. Medius
10.379 (Total: 1)

Total: 56

Of these expressions, Vergil uses most *solus*, *sola*, *solum* (fourteen times and another fourteen times understood), and *unus*, *una*, *unum* (seven times) and once understood. Indeed, these two words are synonymous with *Paucus* and *ipse*. There are also the synonyms of *interea*, *at* and *vix*. There is also a connection between *primus* and the use of comparatives and superlatives.

When we compare these Latin expressions with those used by Homer, we find the following equivalents: πάντες – *omnes*; ἀὐτὰρ – *at*; εἷς – *unus*; μῦνος ὁ ὅς – *solus*; οὐδεὶς – *nec quisquam*; πρῶτος – *primus*.

It is interesting to note the following five occasions which both Homer and Vergil adopt in their use of “he alone” which are of particular types.

In the first place, one notes that four expressions of “he alone” appear at the beginning of books in the *Iliad* (*Il.* 2.1–2; 10.1–4; 23.3–4; 24.2–5), and that two appear at the beginning of books in the *Aeneid* (A.1.1–3; 4.1–2), but no such occurrences appear at the beginning of books in the *Odyssey*. Of those occurring at the beginning of books in the *Iliad*, the personages who are represented as “alone” are Zeus in Book 2, Agamemnon in Book 10, the Myrmidons in Book 23 and Achilles in Book 24. In the *Aeneid*, Aeneas opens up Book 1, and Dido Book 4.

Secondly, some of the expressions of “he alone” take place at night: he or she alone are awake when all the rest are asleep. Of these occurrences, we meet with eight of them in the *Iliad* (*Il.* 2.1–2; 10.1–4, 25–26, 385–386; 23.58–60; 24.2–5, 362–363, 677–681), again none in the *Odyssey*, and ten in the *Aeneid* (A.1.305–309; 3.147–151, 511–514; 4.1–2, 82–83, 529–531; 8.24–30; 9.224–227; 10.215–218, 379). For once, the roles of those staying awake and being asleep are changed in the *Odyssey* when the hero is described as being asleep when all the rest are by contrast awake (*Od.* 10.31–33). This incident caused the Ithacans to see their homeland, but never reach it, except for Odysseus later, for they opened the bag of winds while he was asleep. It was another occasion when Odysseus fell

asleep on the island of Thrinacia, while all the rest were, against the will of god, eating the meat of the sacred cattle by the coast of that island. Here, however, no contrast is expressed by some particle or by a juxtaposition of Odysseus with the rest.

Thirdly, on three occasions one individual is described as lifting a stone which only a number of men could do so. In the *Iliad*, both Diomedes and Aeneas occupy this role (*Il.* 5.302–304; 20.285–287), which Turnus occupies in the *Aeneid* (*A.* 12.899–902), none again being found in the *Odyssey*.

Fourthly, on other occasions one individual takes up the challenge to fight somebody else or a whole group. Three of these appear in the *Iliad*, eight in the *Aeneid*, and again none in the *Odyssey*, as follows: Menelaus (*Il.* 7.100–101) against Hector; Idomeneus (*Il.* 13.481) against Aeneas; Hector (*Il.* 22.38–39) against Achilles; Dares (*A.* 5.370) against Paris, and (*A.* 378–379) against any Trojan; Pallas (*A.* 10.379) against the enemy; Turnus (*A.* 10.442–443) against Pallas (*A.* 11.434) and (*A.* 12.694–695) against Aeneas; Camilla (*A.* 11.503–504) against the Etruscans, and Aeneas (*A.* 12. 315–317) against Turnus.

Finally, on three occasions an individual is described as possessing special mental faculties, such as being able to look into the past and the future and interpret things and situations correctly, unlike all the others. These are Pulydamas (*Il.* 18.2490250), Teiresias (*Od.* 10.494–495), and Nestor (*Od.* 24.50–52).

	<i>Iliad</i>	<i>Odyssey</i>	<i>Aeneid</i>
1. Beginning of a book	4 times	0	twice
2. Awake at night	8 times	0	10 times
3. Lifting a heavy stone	twice	0	once
4. Challenge	3 times	0	8 times
5. Mental Faculties	once	Once	once

From the above one can see that, since the context of the *Aeneid* was often more akin to that of the *Iliad* than to the *Odyssey*, these last mentioned occurrences here generally appear in those two epics rather than in the *Odyssey*. Furthermore, possessing special mental qualities seems to be a Homeric characteristic rather than a Vergilian one.

We can next analyze each occasion where “he alone” appears in contrast to others, and discuss its frequency and who plays that role in each of the three epics.

The *Iliad*

Book I

22–24: Agamemnon alone wanted to chide Chryses (Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα· ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ. (neg.)

197–198: Achilles alone was aware of the presence of Athena (στῇ δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πελεΐωνα οἷῳ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.). (pos.)

357: Achilles wept (on his own) for the loss of Briseis (ὧς φάτο δάκρυ χέων...). (neutr.)

487–488: Achilles remained on his own in the ship, nursing his grief (ἀνγέρ' αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τέ. αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι διογενὴς Πηλῆος υἱός, ...). (neutr.)

498–499: Zeus was sitting away from the rest on Olympus when Thetis visited him (εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμπιο·). (neutr.)

Total: 5: Agamemnon (1), Achilles (3), Zeus (1)

Quality: Positive (1), Negative (1), Neutral (3)

Book II

1–2: Zeus alone was not asleep. He planned to trick the Achaeans (Ἄλλοι μὲν ῥά θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος). (neg.)

Total: 1: Zeus

Quality: Negative

Book IV

387–388: Tydeus alone defeated the Thebans (ἐνθ' οὐδὲ ξεινός περ ἑὼν ἱππηλάτα Τυδεὺς τάρβει, μῶνος ἑὼν πολέσιν μετὰ Καδμείοισιν. (pos.)

397: Tydeus killed 42, except for Maeon, obeying a warning from the gods (πάντας ἔπεφν', ἓνα δ' οἶον ἴει οἰκόνδε νέεσθαι). (neutr.)

Total: 2: Tydeus (1), Maeon (1)

Quality: Positive (1), Neutral (1)

Book V

257–258: Diomedes says he will defeat Pandarus and Aeneas, even if one will escape (τούτω δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποί ἄμφω ἅφ' ἡμείων, εἴ γ' οὖν ἔτερός γε φύγησιν). (neutr.)

302–304: Diomedes hurled at Aeneas a stone alone which two men were needed to raise from the ground (... ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν, οἷοι νῦν βροτοὶ εἶσ'· ὁ δὲ μιν ρέα πάλλε καὶ οἶος). (pos.) (= 20.285–287)

Total: 2: a Trojan (1), Diomedes (1)

Quality: Positive (1), Neutral (1)

Book VI

237: Hector alone returned to Troy to encourage the women to pray and to recall Paris

(Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν). (neutr.)

Total: 1: Hector

Quality: Neutral

Book VII

100–101: Menelaus alone took up the challenge of Hector (ἦμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεές αὐτῶς· τῶδε δ' ἐγὼν αὐτὸς θωρήξομαι·...). (pos.)

Total: 1: Menelaus

Quality: Positive

Book IX

195: Only Patroclus was attending Achilles when the embassy arrived (ὥς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη). (neutr.)

365–369: Achilles tells Odysseus he intended to return home the day after with all his prizes except for Briseis (ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν ἢ δὲ γυναῖκας ἐυζώνους πολίων τε σίδηρόν ἄζομαι, ἄσ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν, αὐτίς, ἐφυβρίζων ἔλετο κερίων Ἀγαμέμνων Ἀτρεΐδης·...). (neutr.)

555–556: Phoenix tells Achilles that Meleager had stood apart from fighting against the Curetes as he was angered by his mother, Althaea (ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χῳόμενος κῆρ κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ). (neutr.)

Total: 3: Patroclus, Briseis, Meleager

Quality: Neutral (3)

Book X

1–4: Everybody was asleep, except for Agamemnon, with fears in his heart (Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνω· ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν, ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα). (pos.)

25–26: Everybody was asleep, except Menelaus, with fears in his heart (Ἦς δ' αὐτῶς Μενέλαον ἔχε τρόμος – οὐδὲ γὰρ αὐτῷ ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε...). (pos.)

385–386: Everybody was asleep when Dolon penetrated into the Achaean camp πῇ δὲ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἷός νύ κτα δι' ὀρφναίην, ὅτε θ' εὔδουσι βροτοὶ ἄλλοι;). (pos.)

Total: 3: Agamemnon, Menelaus, Dolon

Quality: Positive (3)

Book XI

693: Heracles had killed eleven of Neleus' children, but only Nestor survived (τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο). (pos.)

Total: 1: Nestor

Quality: Positive

Book XII

108–111: All the Trojan generals adopted the tactics as suggested by Pulydamas, except for Asius who was foolish not to adopt them (Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροί βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο· ἀλλ' οὐχ' Ὑρτακίδης ἔθελ' Ἀσιος, ὄρχαμος ἀνδρῶν, αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα). (neg.)

Total: 1: Asius

Quality: Negative

Book XIII

481: Idomeneus alone withstood Aeneas' attack, but called for the help of his comrades (“δεῦτε, φίλοι, καὶ μ' οἷῳ ἀμύνετε...”). (neutr.)

Total: 1: Idomeneus

Quality: Neutral

Book XVIII

249–250: Polydamas was the only one from among the Trojans who could look into the future as into the past (τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν Πανθοίδης· ὁ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω). (pos.)

429–433: Thetis said to Hephaestus that she was the only one from among the gods and goddesses who suffered such persecution from Zeus (Ἥφαιστ', ἥ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν' Οὐλύμπῳ, τοσσάδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρὰ, ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν; ἐκ μὲν μ' ἀλλάων ἀλικάων ἀνδρὶ δάμασσεν, Αἰακὶ δὲ Πηληϊ...). (neutr.)

Total: 2: Polydamas, Thetis

Quality: Positive (1), Neutral (1)

Book XIX

387–389: Achilles alone could wield his father's spear (ἐκ δ' ἄρα σύ ριγγος πατρώιον ἐσπάσατ' ἔγχος, βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν πάλλιν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς). (pos.) This statement reminds us of Odysseus alone in the *Odyssey* who could wield his bow.

Total: 1: Achilles

Quality: Positive

Book XX

285–287: Aeneas alone lifted up a rock which two men could handle, to throw it at Achilles (... ὁ δὲ χερμάδιον λάβε χειρὶ Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιν, οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ρέα πάλλε καὶ οἶος). (pos.) (= 5.302–304)

356–357: Achilles alone could not fight against such a number of Trojans (ἀργαλέον δέ μοι ἐστὶ καὶ ἰφθίμῳ περ ἐόντί τόσσουσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι). (neg.)

Total: 2: Aeneas, Achilles

Quality: Positive (1), Negative (1)

Book XXII

38–39: Hector alone waited for Achilles' approach ("Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον οἷος ἀνευθ' ἄλλων..."). (pos.)

236–237: Athena in the guise of Deiphobus alone feigned to assist Hector (ὅς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσί, τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι."). (neutr.)

380: According to Achilles, Hector did more harm to the Achaeans than all the Trojans together (ὅς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι). (pos.)

416–417: Priam wanted to go out of the town alone to plead with Achilles, killer of his son ("σχέςθε, φίλοι, καὶ μ' οἷον ἐάσατε κηδόμενοί περ' ἐξελθόντα πόλης ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν). (pos.)

458–459: According to Andromache, Hector was unique in his bravery (... ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν, ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων."). (pos.)

Total: 5: Hector (3), Deiphobus (1), Priam (1)

Quality: Positive (4), Neutral (1)

Book XXIII

3–4: All the Achaeans were dismissed, except for the Myrmidons (οἱ μὲν ἄρ' ἐσκίδναντο ἐνὶ νῆα ἕκαστος, Μυρμιδόνας δ' οὐκ εἶα ἀποσκήδνασθαι Ἀχιλλεύς). (pos.)

58–60: All the Achaeans retired to their huts, but not Achilles (οἱ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος, Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης κεῖτο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν). (pos.)

Total: 2: Myrmidons, Achilles

Quality: Positive (2)

Book XXIV

2–5: All the Achaeans retired to their ships, but only Achilles remained to grieve over Patroclus' death (... τοὶ μὲν δόρποιο μέδοντό ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεύς κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος ἦρει πανδαμάτωρ,...). (pos.)

122–124: All Achilles' comrades were preparing the morning meal, but Achilles alone was grieving over Patroclus' death (... ἔνθ' ἄρα τόν γέ εἵρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἐταῖροί ἐσσυμένως ἐπένοντο καὶ ἐντύνοντ' ἄριστον·). (pos.)

362–363: Hermes asked Priam where he was driving the horses to when everybody was asleep ("πῇ, πάτερ, ὧδ' ἵππους τε καὶ ἡμιόνους ἰθὺ νεῖς νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;). (pos.)

519–521: Achilles asked Priam how he dared to go alone to the man who killed so many of his sons (πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἱ ὅς, ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς υἱέας ἐξενάριξας;...). (pos.)

540–541: Achilles told Priam that Peleus had only one child, himself, who could look after him in his old age (ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γέ γηράσκοντα κομίζω,...). (neutr.) This reminds us of what Telemachus told his father regarding the single issue which, in his case, reappeared for three generations.

677–681: Everybody was asleep, but Hermes alone was awake thinking of how he could bring back Priam to Troy (Ἄλλοι μὲν ῥά θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ εὐδὸν παννύχιοι, μαλακῶ δεδμημένοι ὕπνω· ἀλλ' οὐχ' Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν, ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆᾶ νηῶν ἐκπέμψει λαθὼν ἱερούς πυλαωρούς). (pos.)

767: Helen says that Hector alone of all the Trojans was nice to her (ἀλλ' οὐ πῶ σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·). (pos.)

Total: 7: Achilles (3), Priam (2), Hermes (1), Hector (1)

Quality: Positive (6), Neutral (1)

Total: 40, 20 in 1–12, and 20 in 13–24. This shows that this expression occurs equally in the two halves of the epic.

In the *Iliad*, this expression of “he alone” occurs in every book except for Books 3, 8, 14 to 17, and 21. This means that it appears in 79.17% of the *Iliad* as far as books are concerned. Book 3 is about the *teichoscopia* and the duel fought between Menelaus and Paris; Book 8 is about the advance of the Trojans, and Zeus’ forbidding the gods to fight; Books 14 to 17 are about the beguiling of Zeus, expressions of griefs, the death of Patroclus and the rescuing of Patroclus’ corpse, while Book 21 is about the near-death of Achilles at the Scamander river.

“He alone” occurs most often in book 24 (seven times), book 1 (five times) and book 22 (also five times). Book 24 is important because we see the greatness of Achilles here not when he fights, but when he shows sympathy for Priam who, in his old age, risked his life to get back the corpse of his son. Book 1 is important because it gives the key-note to the whole epic, explaining why Achilles has a dispute with Agamemnon, while book 22 is about the famous duel between Hector and Achilles.

The occurrence of this expression is attached not just to the hero of this epic, who is Achilles here, but to others as well. These are the following individuals, gods and others that Homer applies this expression to in the *Iliad*:

Heroes:

Achilles (*Il.* 1.197–198, 357, 487–488; 9.365–369; 19.387–389; 20.356–357; 23.58–60; 24.2–5, 122–123, 540–541): Total: 10

Hector (*Il.* 6.237; 22.38–39, 380, 458–459; 24.767): Total: 5

Priam (*Il.* 22. 416–417; 24.362–363, 519–521): Total: 3

Agamemnon (*Il.* 1.22–24; 10.1–4): Total: 2

Diomedes (*Il.* 5.257–258, 302–304): Total: 2

Menelaus (*Il.* 7.100–101; 10.25–26): Total: 2

Tydeus (*Il.* 4.387–388): Total: 1

Maeon (*Il.* 4.397): Total: 1

Patroclus (*Il.* 9.195): Total: 1

Meleager (*Il.* 9.555–556): Total: 1

Dolon (*Il.* 10.385–386): Total: 1

Nestor (*Il.* 11.693): Total: 1

Asius (*Il.* 12.108–111): Total: 1

Idomeneus (*Il.* 13.481): Total: 1

Pulydamas (*Il.* 18.249–250): Total: 1

Aeneas (*Il.* 20.285–287): Total: 1

Groups

Myrmidons (*Il.* 23.3–4): Total: 1

Gods

Zeus (*Il.* 1.498–499; 2.1–2): Total: 2

Hermes: *Il.* 24.677–681: Total: 1

Goddesses

Thetis (*Il.* 18.429–433): Total: 1

Athena (*Il.* 22.236–237): Total: 1

Total *Iliad*: 40

Of the heroes, only seven are Achaeans, but the expression “he alone” appears with them 19 times. Six other heroes were Trojans, and then the same expression occurs 12 times. In addition, Tydeus and Maeon are mentioned in Book 4 in the story of the past told by Agamemnon to Diomedes, while Meleager is mentioned in the story also of the past told by Phoenix to Achilles in Book 9.

Although this expression of “he alone” passes from the Achaeans to the Trojans and back generally in an alternating way, yet one can observe how Homer reserves the expression for the Achaeans in Books 1, 7, 9–11, 23 and part of 24, and for the Trojans in Books 22 and part of 24. In Book 22 Hector withstood Achilles in the duel fight, while in 24 Priam bravely visited Achilles in his hut. On the other hand, Book 1 is dedicated to Achilles as he suffered the insult he received from Agamemnon; Menelaus receives particular attention in Books 7 and 10, while Achilles receives attention in 23 and 24 while he mourned for Patroclus.

As indicated above, “he alone” is used for four times in a negative way, as for Agamemnon in Book 1, Zeus in 2, Asius in 12, and Achilles in 20. For 13 times it is used in a neutral way, referring neither to bravery nor to cowardice, but simply for the fact that the person referred to was on his own. For the rest, that is, 22 times, the majority of times, “he alone” is used to express bravery.

As already mentioned above, the first occurrence of the expression in Book 1 of the *Iliad* is a negative one, for Agamemnon is described as being the only person willing to chide Apollo's prophet, Chryses. The last occurrence in Book 24 of the *Iliad* is a positive one, and it describes Hector in the words of Helen saying that he alone respected her in Troy. The end of the epic, with its reconciliatory tone of Achilles giving back the corpse of Hector to Priam, and with the lamentations of

the three women over the corpse on its arrival in Troy, significantly involves both an Achaean and a Trojan, Helen and Hector, also in the use of the expression of “he alone”.

The *Odyssey*

Book I

11–15: Odysseus alone was prevented from reaching home (ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον, οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἢ δὲ θάλασσαν· τὸν δ' οἶον νόστου κεχρημένον ἢ δὲ γυναικὸς νύμφη πότνι ἔρυκε Καλυψὼ δῖα θεάων ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι). (neutr.)

19–20: Poseidon alone of all the gods was against Odysseus (... θεοὶ δ' ἔλεαιρον ἅπαντες νόσφι Ποσειδάωνος...). (neg.)

77–79: Zeus tells Athena that Poseidon cannot remain alone of all the gods against their united will (... Ποσειδάων δὲ μεθήσῃ ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.). (neg.)

113: Telemachus alone noticed the presence of Athena in the guise of Mentès from Taphos, even if he did not recognize her at his father's house (τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής). (pos.)

Total: 4: Odysseus (1), Poseidon (2), Telemachus (1)

Quality: Positive (1), Negative (2), Neutral (1).

Book II 412: Telemachus tells his friends that only one woman (Euryycleia) knew of his plot to sail away from Ithaca (οὐδ' ἄλλα ἴδμεν, μία δ' οἷα μῦθον ἄκουσεν). (neutr.)

Total: 1: Euryycleia

Quality: Neutral

Book III

423–424: Nestor invites Telemachus' crew to come to a banquet, except for two to remain in the boat (εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν πάντα ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους). (neutr.)

Total: 1: unnamed

Quality: Neutral

Book IV

104–107: Menelaus says that he lamented of only one man, Odysseus (τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ, ὥς ενός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἔδωδὴν μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν, ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο....). (neutr.)

280–288: Menelaus recounts how only Odysseus held his men back from answering to the calling of Helen from underneath the wooden horse (αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς ἤμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας. σῶι μὲν ἀμφοτέρῳ μενεήναμεν ὀρμηθέντ' ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἰψ' ὑπακοῦσαι· ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ. ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες Ἀχαιῶν, Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν ἤθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζεν νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς.). (pos.)

363–366: Menelaus recounts how goddess Eidothea alone, daughter of Proteus at Pharos near Egypt, took pity of his men (καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν, εἰ μή τις με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε, Πρωτέος ἱφθίμου θυγάτηρ ἀλίοιο γέροντος, Εἰδοθέη...). (pos.)

Total: 3: Odysseus (2), Eidothea (1)

Quality: Positive (2), Neutral (1)

Book V

133–134: Calypso recounts to Hermes how Odysseus alone of all his men survived when he came to her island (ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, / τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κύμα πέλασσε). (pos.)

Total: 1: Odysseus

Quality: Positive

Book VI

138–139: Nausicaa alone of all her friends did not run away at the sight of Odysseus (τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας / οἷη δ' Ἀλκινόου θυγάτηρ μένε· ...). (pos.)

Total: 1: Nausicaa

Quality: Positive

Book VII

246–249: Odysseus recounts to Arete how he alone made it to Ogygia (... οὐδέ τις αὐτῇ μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων· ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων οἶον,...). (pos.)

Total: 1: Odysseus

Quality: Positive

Book VIII

93–94: Alcinous alone realized that Odysseus was weeping when Demodocus was singing (ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων, Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἦδ' ἐνόησεν). (pos.) (= 8.532–533)

532–533: Alcinous alone realized that Odysseus was weeping when Demodocus was singing (ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων, Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν). (pos.) (= 8.93–94)

Total: 2: Alcinous

Quality: Positive (2).

Book IX

431–434: Odysseus alone clung to the belly of one ram, the rest clinging to three sheep per man (τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε –/ ἀρνειὸς γὰρ ἔην μήλων ὅχ' ἄριστος ἀπάντων, τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς κείμεν·...). (pos.)

Total: 1:

Quality: Positive

Book X

31–33: Odysseus recounts how he alone fell asleep when his boat approached Ithaca (ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτά, αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ δῶχ' ἐτάρων, ἵνα θάσσον ἱκοίμεθα πατρίδα γαῖαν). (neutr.)

91–96: Odysseus recounts how all the ships (eleven) entered in the harbour of the Laestrygonians, but his boat alone stayed apart outside the cove (ἐνθ' οἱ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας· αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντό πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ, οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη· αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δῆσας·). (neutr.)

131–132: Odysseus recounts how all the ships were destroyed by the Laestrygonians, except his own (ἀσπασίως δ' ἔς πόντον ἐπηρεφέας φύγε πέτρας νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο). (neutr.)

231–232: All of Odysseus' scouts entered Circe's house, except for Eurylochus (... οἱ δ' ἅμα πάντες ἀιδρεΐησιν ἔποντο· Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι· ποσ.).

428–429: All the comrades agreed with Odysseus to go to Circe's house, except for Eurylochus ("ὥς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο· Εὐρύλοχος δέ μοι οἷος ἐρύκανε πάντας ἐταίρους·"). (neg.)

494–495: Circe tells Odysseus that Teiresias alone, from among the dead, was given the faculty by Persephone to make use of his reason (τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια, οἷω πεπνῦσθαι, τοὶ δὲ σκιαὶ αἰσσοσιν·'). (pos.)

551–552: All the comrades departed from Circe's island, except for Elpenor, who fell off from the roof and died (οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους· Ἐλπήνωρ δέ τις ἔσκε νεώτατος,...). (neutr.)

Total: 7: Odysseus (1), ship (2), Eurylochus (2), Teiresias (1), Elpenor (1)
Quality: Positive (2), Negative (1), Neutral (4)

Book XII

47–52: Circe instructs Odysseus to apply wax to the ears of his comrades to avoid listening to the Sirens, except for himself if he got himself tied to the mast (ἀλλὰ παρεξελάαν, ἐπὶ δ' οὗατ' ἀλεῖψαι ἐταίρων κηρὸν δεψήσας μελιθεά, μή τις ἀκούσῃ τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκούμεν αἶ κ' ἐθέλησθαί, δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τέ ὀρθὸν ἐν ἴστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τερπόμενος ὅπ' ἀκούσῃς Σειρήνοιν). (pos.)

154–155: Odysseus alone knew what Circe had foretold of the rest of the journey (ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἴδμεναι οὐδὲ δύ' οἷους θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων·). (pos.)

158–160: Odysseus told them he alone might listen to the songs of the Sirens (Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιᾶν φθόγγον ἀλεύσθαι καὶ λειμῶν ἀνθεμόεντά· οἷον ἔμ' ἠνώγει ὅπ' ἀκούμεν·...). (pos.)

297: Odysseus alone was against Eurylochus' idea to stay overnight by the island of Thrinacia ("Εὐρύλοχ', ἧ μάλα δὴ με βιάζετε μῦνον ἐό ντα). (pos.)

Total: 4: Odysseus (4)

Quality: Positive (4).

Book XV

521–524: Telemachus tells Theoclymenus Zeus alone knows the time of vengeance (καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστά μῆτέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἔξειν. ἀλλὰ τά γε Ζεὺς οἶδεν' Ὀλύμπιος, αἰθέρι ναίων, εἴ κέ σφι πρὸ γάμοιο τελευτήσῃ κακὸν ἦμαρ."). (pos.)

Total: 1: Zeus

Quality:

Book XVI

118–120: Laertes alone was the son of Arceisius, Odysseus alone the son of Laertes, and Telemachus alone the son of Odysseus (Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε, μῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέ κεν· αὐτὰρ Ὀδυσσεὺς μῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν οὐδ' ἀπὸ νητο). (neutr.)

254–255: Telemachus tells his father that Odysseus alone could not withstand 118 suitors (τῶν εἴ κεν πάντων ἀντήσομεν ἔνδον ἑόντων, μὴ πολὺπικρα καὶ αἰνὰ βίᾳς ἀποτίσσαι ἐλθῶν). (neg.)

Total: 2: son (1), Odysseus (1)

Quality: Negative (1), Neutral (1).

Book XVII

364: Athena did not plan to save one from the group of the suitors (ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσιν κακότητος). (neutr.)

Total: 1: suitor

Quality: Neutral

Book XX

39–40: Odysseus asks Athena how can he alone conquer the suitors in their great number (ὅπως δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσω, μῦνος ἐών:...). (neg.) (= 23.37–38)

109–110: One maid alone out of twelve stayed behind grinding the barley and the wheat into meal at the mill (αἱ μὲν ἄλλαι εὖδον, ἐπεὶ κατὰ πυρὸν ἄλεσσαν, ἡ δὲ μί' οὐπω παύετ', ἀφαιροτάτη δ' ἐτέτυκτο:). (pos.)

Total: 2: Odysseus (1), maid (1)

Quality: Positive (1), Negative (1).

Book XXII

44: Of the suitors, Eurymachus alone was able to address Odysseus after he revealed his identity (Εὐρύμαχος δέ μιν οἶος ἀμειβόμενος προσέειπεν:). (pos.)

Total: 1: Eurymachus

Quality: Positive

Book XXIII

37–38: Penelope asks Eurycleia how was Odysseus alone able to defeat the suitors (ὅπως δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήκε, μῦνος ἐών:...). (pos.) = 20.39–40

124–126: Telemachus tells his father that he alone was held to be the best man in the world (... σὴν γὰρ ἀρίστην μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κέ τις τοῖ ἄλλος ἀνὴρ ἐρίσειε καταθηνητῶν ἀνθρώπων). (pos.)

189: Odysseus tells Penelope he alone knew of the secret of how he built their bed (... τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος). (pos.)

319–320: Odysseus recounts to Penelope how his ship alone out of the twelve escaped from the attack of the Laestrygonians (οἱ νῆας τ' ὄλεσαν καὶ ἑκνήμιδας ἐταίρους πάντας· Ὀδυσσεὺς δ' οἶος ὑπέκφυγε νηὶ μελαίνῃ). (neutr.)

331–332: Odysseus recounts to Penelope how he alone survived from the destruction of his ship after leaving Thrinacia (... ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἐταῖροί πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν:). (pos.)

Total: 5: Odysseus (4), ship (1)

Quality: Positive (4), Neutral (1)

Book XXIV

50–52: The soul of Agamemnon told that of Achilles how Nestor alone was able to interpret well the bewailing of Thetis and her sea-nymphs at his death (καὶ νύ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, εἰ μὴ ἀνὴρ κατέρυκε παλαιὰ τε πολλὰ τε εἰδώς, Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή). (pos.).

(1): Nestor (1). Positive (1).

Total: 39, 26 in 1–12, and 13 in 13–24.

Here we see that the expression “he alone” occurs twice more frequently in the first half (66.67%) than in the second half of the epic. The first half is about the travels of Telemachus and Odysseus, the second half being the feud between Odysseus and the suitors, the recognition scene between Odysseus and Penelope, and the battle between Odysseus and the relatives of the dead suitors.

In the *Odyssey*, this expression occurs in every book except for Books 11, 13, 14, 18, 19 and 21. This means that it appears in 75% of the *Odyssey* (79.17% of

the *Iliad*) as far as books are concerned. Book 11 is about Odysseus' visit to the Underworld; in 13 and 14 he comes to Ithaca and visits Eumaeus in his hut; in 18 and 19 he enters and stays in his palace disguised as a beggar, while in 21 he defeats the suitors at the bow contest.

It occurs most in Book 10 (seven times), 23 (five times) and 1 (four times). Book 10 is about the travels of Odysseus, 23 is the recognition scene of Odysseus with his wife, Penelope, while Book 1 gives the setting of the epic, the plot of the suitors and the plan of Telemachus to search for his lost father.

The expression "he alone" appears with the following heroes and others:

Heroes

Odysseus (Od. 1.11–15; 4.104–107, 280–288; 5.133–134; 7.246–249; 9.431–434; 10.31–33; 12.47–52, 154–155, 158–160, 297; 16.254–255; 20.39–40; 23.37–38, 124–126, 189, 331–332): Total: 17

Telemachus (Od. 1.113; 16.118–120): Total: 2

Alcinous (Od. 8.93–94, 532–533): Total: 2

Eurylochus (Od. 10. 231–232, 428–429): Total: 2

Teiresias (Od. 10.494–495): Total: 1

Elpenor (Od. 10.551–552): Total: 1

Unnamed suitor (Od. 17.364): Total: 1

Eurymachus (Od. 22.44): Total: 1

Nestor (Od. 24.50–52): Total: 1

Women

Eurycleia (Od. 2.412): Total: 1

Nausicaa (Od. 6.138–139): Total: 1

Unnamed maid (Od. 20.109–110): Total: 1

Groups

Two men (Od. 3.423–424): Total: 1

Gods

77–79): Total: 2

Zeus (Od. 15.521–524): Total: 1

Goddesses

Eidothea (Od. 4.363–366): Total: 1

Other

Boat (Od. 10.91–96, 131–132; 23.319–320): Total: 3

Total: 39

We notice here that unlike in the *Iliad*, the expression “he alone” is concentrated on the hero of the epic. Three different gods receive this description, and apart from two maids, the expression is here referred to Odysseus’ ship three times.

For 23 times (58.97%) in the *Odyssey* (22 times in the *Iliad*) out of 39, the expression “he alone” is used to express bravery, and here it is distributed as follows among different heroes and others: Odysseus (12), Alcinous (2), Telemachus (1), Eidothea (1), Nausicaa (1), Eurylochus (1), Teiresias (1), Zeus (1), unnamed maid (1), Eurymachus (1) and Nestor (1). Here Odysseus outstrips the rest in being described as the one different from all the rest in some act of bravery.

On five occurrences (12.82%) (four in the *Iliad*), “he alone” is used negatively. These are distributed among Poseidon (2) in Book 1, Eurylochus (1) who in Book 10 challenged Odysseus and the rest in going against the will of the gods and lingering on in the island of Thrinacia, Odysseus who, in the words of Telemachus in Book 16, could not challenge the suitors alone, and again Odysseus who confesses his doubts to Athena about his ability to defeat the 118 suitors.

For the other 11 occurrences (28.21%), “he alone” is used for acts of neither bravery nor cowardice.

For four times here in the *Odyssey*, this expression is applied to women: Eurycleia, Eidothea, Nausicaa and the unnamed maid (Briseis and Thetis in the *Iliad*), and as already said, it is applied to the ship of Odysseus three times.

On one occasion, two, instead of one, are suggested by Nestor to stay behind in the ship during the banquet organized by himself. No groups, like the Myrmidons in the *Iliad*, receive this expression.

The *Aeneid*

Book I

1–3: Aeneas, of all the Trojans, was the first to sail from Troy to Italy (... Troiae qui primus ab oris/ Italiam fato profugus Lavinaque venit/ litora...). (pos.)

15–16: Carthage, of the cities in the world, was the one best loved by Juno (quam Iuno fertur terris magis omnibus unam/ posthabita coluisse Samo...). (pos.)

39–41: Juno laments that Minerva had succeeded in bringing havoc on to the Achaeans on their return journey from Troy because of folly of one man, Ajax, son of Oileus (... Pallasne exurere classem/ Argivum atque ipsos potuit sommergere ponto/ unius ob noxam et furias Aiacis Oilei?). (neg.)

65–66: Juno tells god Aeolus he alone was given authority by Jupiter to lull or to rouse the waves ('Aeole, namque tibi divum pater atque hominum rex/ et mulcere dedit fluctus et tollere vento). (pos.)

72: Juno promises Aeolus Deiopea, who alone of all the fourteen sea-nymphs was the loveliest (quarum quae forma pulcherrima, Deiopea). (pos.)

180: While the Trojans were preparing food after shipwreck, Aeneas alone mounted a rock to look for other scattered ships (Aeneas scopulum interea conscendit,...). (pos.)

305–309: While the Trojans slept, Aeneas passed the night in thought, and alone early in the morning went reconnoitering the land around Carthage (at pius Aeneas per noctem plurima volvens,/ ut primum lux alma data est, exire locosque/ explorare novos, quas vento accesserit oras,/ qui teneant (nam inculta videt), hominesne feraene,/ quaerere constituit sociisque exacta referre). (pos.)

343–344: Venus in disguise tells Aeneas that of all the Phoenicians, Sychaeus had been the greatest landowner (huic coniunx Sychaeus erat, ditissimus agri/ Phoenicum,...). (pos.)

364: Of all the Phoenicians, it was a woman, Dido, who escaped from Pygmalion with all her gold and came to Carthage (dux femina facti). (pos.)

500–501: Dido is compared to Diana who, from among all the gods, was the tallest (... illa pharetram/ fert umero gradiensque deas supereminet omnis). (pos.)

544–545: Ilioneus tells Dido that of all mortals, Aeneas was the greatest in righteousness and prowess at war (rex erat Aeneas nobis, quo iustior alter/ nec pietate fuit, nec bello maior et armis). (pos.)

584–585: Achates tells Aeneas that all men and ships survived, except for one man (unus abest, medio in fluctu quem vidimus ipsi/ summersum...). (neg.)

664: Venus addresses Cupid and tells him that he alone was her strength and might (nate, meae vires, mea magna potentia, solus). (neutr.)

Total: 13: Aeneas (4), Carthage (1), Ajax (1), Aeolus (1), Diopea (1), Sychaeus (1), Dido (1), Diana (1), unnamed Trojan (1), Cupid (1)

Quality: Positive (10), Negative (2), Neutral (1).

Book II

334–335: Panthus tells Aeneas that of all the Trojans hardly the foremost sentinels at the gates attempted resistance to the Achaeans (... vix primi proelia temptant/ portarum vigiles et caeco Marte resistunt"). (neg.)

565: Aeneas recounts to Dido how of all the Trojans he alone survived (deseruere omnes defessi,...). (pos.)

743–744: Of all the group that followed Aeneas to the hillock consecrated to goddess Ceres, only Creusa, his wife, was lost (... hic demum collectis omnibus una/ defuit...). (neg.)

Total: 3: sentinels (1), Aeneas (1), Creusa (1)

Quality: Positive (1), Negative (2).

Book III

138–139: While the Trojans were settling in the new city of Pergamea in Crete, only death visited them because of the widespread pestilence

(... miserandaque venit/ arboribusque satisque lues et letifer annus).
(neg.)

147–151: While all the Trojans were asleep in Pergamea, the gods of Troy appeared to Aeneas (Nox erat et terris animalia somnus habebat:/ effigies sacrae divum Phrygiique penates,/ quos mecum ab Troia mediisque ex ignibus urbis/ extuleram, visi ante oculos astare iacentis/ in somnis multo manifesti lumine,...). (pos.)

183: Anchises tells his son, Aeneas, that Cassandra alone had prophesized correctly that their destination was to be Hesperia (sola mihi talis casus Cassandra canebat). (pos.)

456: Helenus advises Aeneas to consult the Sibyl when he will arrive at Cumae. He alone will resist the chiding of his comrades in so doing instead of sailing on from there (quin adeas vatem precibusque oracula poscas). (pos.)

511–514: While all the Trojans were asleep, Palinurus alone was studying the constellations to enquire on whether they were to sail on at that moment (... fessos sopor inrigat artus./ necdum orbem medium nox Horis acta subibat:/ haud segnis strato surgit Palinurus et omnis/ explorat ventos atque auribus aëra captat). (pos.)

616–618: Achaemenides tells Aeneas that of all Odysseus' men entrapped in the Cyclops' cave, he alone was left behind (hic me, dum trepidi crudelia limina linquunt,/ immemores socii vasto Cyclopi in antro// deseruerunt....). (neg.)

Total: 6: death (1), Aeneas (2), Cassandra (1), Palinurus (1), Achaemenides (1)
Quality: Positive (4), Negative (2)

Book IV

1–2: While all were asleep, Dido kept harbouring a desire for Aeneas (at regina gravi iamdudum saucia cura/ vulnus alit venis et caeco carpitur igni). (neutr.)

22–23: Dido tells Anna that ever since Sychaeus, her husband, was murdered by her brother, Pygmalion, only Aeneas of all men left

an impression on her and stirred her heart (*solus hic inflexit sensus animumque labantem/ impulit....*). (pos.)

82–83: While all were asleep, Dido alone remained in the banqueting-hall and threw herself on the couch which he had left (*sola domo maeret vacua stratisque relictis/ incubat....*). (neutr.)

136: While all the Carthaginian group was ready to embark on the hunting expedition, Dido alone lingered behind in her own room (*tandem progreditur magna stipante caterva*). (neg.)

165–166: While all the Carthaginians and Trojans who were on the expedition fled for shelter from the storm, Aeneas and Dido alone came to the same cave (*speluncam Dido dux et Troianus eandem/ deveniunt....*). (neutr.)

421–423: Dido tells Anna, her sister, that she alone knew best how and when to approach Aeneas (*... solam nam perfidus ille/ te colere, arcanos etiam tibi credere sensus;/ sola viri mollis aditus et tempora noras*). (pos.)

529–531: Everybody was asleep; Dido alone kept awake (*at non infelix animi Phoenissa neque umquam/ solvitur in somnos oculisve aut pectore noctem/ accipit*). (neutr.)

Total: 7: Dido (4), Aeneas (1), Aeneas and Dido (1), Anna (1)

Quality: Positive (2), Negative (1), Neutral (4)

Book V

370: Dares alone had the courage to face Paris in fight (*solus qui Paridem solitus contendere contra*). (pos.)

378–379: Dares alone took up the challenge of boxing imposed by Aeneas (*... nec quisquam ex agmine tanto/ audet adire virum manibusque inducere caestus*). (pos.)

606–607: While all the Trojans were paying respect to the dead Anchises through the games, Juno, of all the gods, sent Iris in the guise of Beroe to instil rebellion among the Trojan women (*Irim de caelo misit Saturnia Iuno/ Iliacam ad classem ventosque aspirat eunti*). (neg.)

651–652: Of all the Trojan women, only Beroe, who was sick, did not partake in the ceremonial in honour of the dead Anchises (... indignantem tali quod **sola** careret/ munere nec meritos Anchisae inferret honores'). (neutr.)

Total: 4: Dares (2), Juno (1), Beroe (1)

Quality: Positive (2), Negative (1), Neutral (1)

Book VI

9–11: While the Trojans were busy reconnoitering the land of Cumae, Aeneas was in search of the cavern of the Sibyl (at pius Aeneas arces quibus altus Apollo/ praesidet horrendaeque procul secreta Sibyllae,/ antrum immane, petit,...). (pos.)

129–131: The Sibyl tells Aeneas that only a few succeeded in retracing their steps from the Underworld (... pauci, quos aequus amavit/ Iuppiter aut ardens evexit ad aethera virtus,/ dis geniti potuere....). (pos.)

210–211: Aeneas alone snatched successfully the golden bough (corripit Aeneas extemplo avidusque refringit/ cunctantem,...). (pos.)

258–260: The Sibyl bade all to depart at the approach of Hecate, except for Aeneas ('... procul, o procul este, profani',/ conclamat vates, 'totoque absistite luco;/ tuque invade viam vaginaque eripe ferrum:'). (pos.)

Total: 4: Aeneas (3), few heroes (1)

Quality: Positive (4)

Book VII

157–158: While all the Trojans went in search of the inhabitants of Latium, Aeneas remained behind to dig a trench to mark a wall-circuit and work on the site for setting up a camp (... ipse humili designat moenia fossa/ moliturque locum,...). (pos.)

Total: 1: Aeneas

Quality: Positive

Book VIII

24–30: While all were asleep, Aeneas kept awake thinking of the horrors of war (nox erat et terras animalia fessa per omnis/ alituum pecudumque genus sopor altus habebat,/ cum pater in ripa gelidique sub aetheris axe/ Aeneas, tristi turbatus pectora bello,/ procubuit seramque dedit per membra quietem.). (Neutr.)

Total: 1: Aeneas

Quality: Neutral

Book IX

47–49: Of all the Rutulians waiting for the enemy in their towers, Turnus rode ahead to attack them (Turnus, ut ante volans tardum praecesserat agmen/ viginti lectis equitum comitatus et urbi/ improvisus adest...). (pos.)

217–218: Nisus tells Euryalus that of all mothers, Euryalus' alone followed her son through all their travels (quae te sola, puer, multis e matribus ausa/ persequitur,...). (pos.)

224–227: While all were asleep, the Trojan leaders were holding a council of war (Cetera per terras omnis animalia somno/ laxabant curas et corda oblita laborum:/ ductores Teucrum primi, delecta iuventus,/ consilium summis regni de rebus habebant). (neutr.)

544–545: While the Trojan tower fell in flames, Helenor and Lycus escaped. (... vix unus Helenor/ et Lycus elapsi...). (neutr.)

783–785: The Trojan Mnestheus chides the Trojans who were escaping and asks them not to allow one man alone (Turnus) to be the cause of their defeat and disaster (unus homo et vestris, o cives, undique saeptus/ aggeribus tantas strages impune per urbem/ ediderit?). (neutr.)

Total: 5: Turnus (2), mother of Euryalus (1), Trojan leaders (1), Helenor and Lycus (1) Quality: Positive (2), Neutral (3)

Book X

146–147: While the Trojans and the Rutulians were fighting, Aeneas approached the Etruscan king (*Illi inter sese duri certamina belli/ contulerant: media Aeneas freta nocte secabat.*). (neutr.)

215–218: While all were asleep, Aeneas stayed awake at the helm of his ship (*lamque dies caelo concesserat almaque curru/ noctivago Phoebe medium pulsabat Olympum:/ Aeneas (neque enim membris dat cura quietem)/ ipse sedens clavumque regit velisque ministrat.*). (pos.)

379: While the Arcadians were escaping, Pallas alone stayed behind to repel the attack of the enemy (*haec ait, et medius densos prorumpit in hostis.*). (pos.)

442–443: Turnus tells his comrades that he alone was to challenge Pallas (*solus ego in Pallanta feror, soli mihi Pallas/ debetur.*). (pos.)

691–692: The Etruscans concentrated their attack on Mezentius alone (*concurrent Tyrrhenae acies atque omnibus uni,/ uni odiisque viro telisque frequentibus instant.*). (neutr.)

Total: 5: Aeneas (2), Pallas (1), Turnus (1), Mezentius (1)

Quality: Positive (3), Neutral (2)

Book XI

434: Turnus accepts the challenge to fight alone in a single combat (*quod si me solum Teucri in certamina poscunt.*). (pos.)

503–504: Camilla tells Turnus that she offered to advance alone against the Etruscan horsemen (*audeo et Aeneadum promitto occurrere turmae/ solaque Tyrrhenos equites ire obvia contra.*). (pos.)

Total: 2: Turnus (1), Camilla (1)

Quality: Positive (2).

Book XII

315–317: Aeneas insists with his comrades that the right of combat was his alone (... mihi ius concurrere soli,/ me sinite atque auferte metus; ego foedera faxo/ firma manu, Turnum debent haec iam mihi sacra). (pos.)

466–467: Aeneas did not pursue his enemies, but Turnus alone and for a single combat (... solum densa in caligine Turnum/ vestigat lustrans, solum in certamina poscit). (neutr.)

661–662: Saces tells Turnus that Messapus and Atinas alone were upholding their line of battle before the gates (soli pro portis Messapus et acer Atinas/ sustentant acies....). (pos.)

694–695: Turnus tells the Rutulians that right required him alone to make truce on their behalf (... me verius unum/ pro vobis foedus luere et decernere ferro). (pos.)

899–902: Turnus hurled a rock at Aeneas which only twelve men together could raise (vix illud lecti bis sex cervice subirent,/ qualia nunc hominum producit corpora tellus;/ ille manu raptum trepida torquebat in hostem/ altior insurgens et cursu concitus heros.). (pos.)

Total: 5: Aeneas (1), Turnus (3), Atinas (1)

Quality: Positive (4), Neutral (1)

Total: 56, 37 in 1–6, and 19 in 7–12. Vergil uses this expression, unlike Homer in the *Iliad* and the *Odyssey*, in every book of his epic (100%). Like Homer in the *Odyssey*, he uses it more frequently in the first half of the epic (66.07%) than in the second, the first half consisting of the siege of Troy, the travels of Aeneas, the encounter of Aeneas with Dido, and Aeneas' coming to Sicily and to the Underworld, while the second half consisting of the war between Aeneas and Turnus. It appears most in Book 1 (13 times), Book 4 (seven times) and Book 3 (six times), least in Books 7 and 8.

Book I gives the key-note to the epic, and it is about the coming of Aeneas' fleet to Carthage. Book 4 is the encounter of Aeneas with Dido, and Book 3 is about the travels of Aeneas. On the other hand, book 7 is about Turnus and the Rutulians, while Book 8 is about the encounter of Aeneas with Evander.

The expression "he alone" appears with the following heroes and other personages:

Heroes

Aeneas (1.1–3, 180. 305–309, 544–545; 2.565; 3.456; 4.22–23; 6.9–11, 210–211, 258–260; 7.157–158; 8.24–30; 10.146–147, 215–218; 12.315–317): Total: 15

Turnus (9.47–49, 783–785; 10.442–443; 11.434; 12.466–467, 694–695, 899–902): total: 7

Dares (5.370, 378–379): Total: 2

Ajax (1.39–41): Total: 1

Sychaeus (1.343–344): Total: 1

Unnamed (1.584–585): Total: 1

Palinurus (3.511–514): Total: 1

Achaemenides (3.616–618): Total: 1

Pallas (10.379): Total: 1

Mezentius (10.691–692): Total: 1

Groups

Sentinels (2.334–335): Total: 1

Gods (3.147–151): total: 1

Aeneas and Dido (4.165–166): total: 1

Few (6.129–131): Total: 1

Trojan Leaders (9.224–227): total: 1

Helenor and Lycus (9.544–545): total: 1

Messapus and Atinas (12.661–662): total: 1

Women

Dido (1.364; 4.1–2, 82–83, 136, 529–531): Total: 5

Creusa (2.743–744): Total: 1

Cassandra (3.183): Total: 1

Anna (4.421–423): Total: 1

Beroe (5.651–652): Total: 1

Euryalus' mother (9.217–218): Total: 1

Camilla (11.503–504): Total: 1

Gods

Aeolus (1.65–66): Total: 1

Cupid (1.664): Total: 1

Goddesses

Deiopea (1.72): Total: 1

Diana (1.500–501): Total: 1

Juno (5.606–607): Total: 1

Other

Carthage (1.15–16): Total: 1

Death (3.138–139): Total: 1

Like Odysseus in the *Odyssey*, Aeneas receives the expression “he alone” for most of the occasions (17 times) (Achilles: 10 times; Odysseus: 17 times); then come Turnus (six times) and Dido (five times), the other two chief protagonists of the epic. It is used with 12 different heroes, five gods and goddesses and seven other individuals. Also in the *Aeneid*, five groups are mentioned with this expression, while a city and death are also included in this list.

When “he alone” is used to describe an act of bravery or a supreme quality, it is applied to Aeneas (14), Turnus (6), Dares (2), Dido (1), Aeolus (1), Deiopea (1), Sychaeus (1), Diana (1), Cupid (1), sentinels (1), Cassandra (1), Palinurus (1), Anna (1), Pallas (1), Camilla (1), Atinas (1). These amount to 35 times out of 56 (62.5%).

The negative aspect of “he alone” in the *Aeneid* occurs 7 times (12.5%). These refer to Ajax mentioned by Juno and the drowning of one Trojan in Book 1, the loss of Creusa in 2, death and Achaemenides abandoned by Odysseus in 3, the unpunctuality of Dido in 4, and the plot of Juno in 5.

When used in the neutral way, “he alone” appears in the *Aeneid* thirteen times (23.32%): four times in Book 4, three times in Book 9, twice in Book 10, and once each in Books 1, 5, 8 and 12. The personages involved are Cupid, Dido (three times), Aeneas and Dido together, Beroe, Aeneas (three times), Trojan leaders, Helenor and Lycus together, Turnus, and the Etruscans.

Here in the *Aeneid*, ten individuals, heroines, goddesses and others, all being women, receive this epithet (15.39%): Dido and Camilla as heroines; Deiopea, Diana and Juno as goddesses; and Creusa, Cassandra, Anna, Beroe, and Euryalus' mother as other women. In this application of “she alone, Vergil surpasses Homer in both the *Iliad* and *Odyssey*.

Conclusion

A comparison of the three epics in the use of the epithet “he alone” will show that Homer uses it evenly in the *Iliad* and the *Odyssey* (about 39 times in each of them), while Vergil uses it more often (56 times) than Homer. Homer uses it evenly in both halves of the *Iliad*, but, like Vergil, more often in the first half of the *Odyssey* than in the second by 50%. While Homer does not use it in about a quarter of the two epics, Vergil, on the other hand, uses it throughout the epic. Both authors give importance to Book One of each epic in the application of this epithet. Both of them use it generally in a positive way (average: 59.29%), but much less often in a negative way (average: 12.46%). While Homer increases the use of this epithet both in a positive and a negative way from the *Iliad* to the *Odyssey*, Vergil surpasses him in both the positive and negative application of the epithet. The opposite, however, holds for the neutral way of its application, the *Aeneid* using it in this way less often than the *Odyssey*, the latter less often than the *Iliad* (average: 28.25%). This may show a developing consciousness in the use of “he alone”, applying it to some act of bravery rather than for just being alone.

While the use of heroes to whom the epithet is applied is used progressively less frequently from the *Iliad* to the *Aeneid*, the opposite applies to heroines. This is explained by the role of Nausicaa in the *Odyssey*, and especially by that of Dido in the *Aeneid*. The chief heroes in the three epics receive this epithet in an equal measure (17 times), but in the *Iliad* Achilles shares it with Hector and Priam. As just noted, the use of women, heroines, goddesses and others, appears with a progressively more frequent application of this epithet from the *Iliad* to the *Aeneid*.

	<i>Iliad</i>	<i>Odyssey</i>	<i>Aeneid</i>
“he alone”	40	39	56
“he alone” in the first half of the epic	20 (50%)	27 (69.23%)	37 (66.07%)
“he alone” in the second half of the epic	20 (50%)	13 (33.33%)	19 (33.93%)
“he alone” used in books	19/24 books (79.17%)	18/24 (75%)	12/12 (100%)
“he alone” used most frequently in	Book 24: 7 times	Book 10: 7 times	Book 1: 13 times
“he alone” used most frequently in	Book 1: 5 times	Book 23: 5 times	Book 4: 7 times
“he alone” used most frequently in	Book 22: 5 times	Book 1: 4 times	Book 3: 6 times
“he alone” positively used	23 times (57.5%)	23 times (58.94%)	35 times (62.5%)

"he alone" negatively used	4 times (10%)	5 times (12.82%)	8 times (14.29%)
"he alone" neutrally used	13 times (32.5%)	11 times (28.21)	13 times (23.21%)
"he alone" used for heroes	34 times (85%) Achaean (19 times) Trojans (12 times) Tydeus (once) Maeon (once) Meleager (once)	28 times (71.8%) Achaean (25 times) Phaeacians (twice) Ghost (once)	31 times (55.36%) Trojans (29 times) Rutulians (7 times) Achaean (twice) Others (twice)
"he alone" used for heroines	0	1: Nausicaa: once	2: Dido: 5 times Camilla: once
"he alone" used for chief heroes	Achilles: 9 times	Odysseus: 17 times	Aeneas: 17 times
"he alone" used for chief heroes	Hector: 5 times	Alcinous: twice	Turnus: 6 times
"he alone" used for chief heroes	Priam: 3 times	Eurylochus: twice	Dido: 5 times
"he alone" used for ordinary male individuals	0	1: unnamed suitor	1: unnamed Trojan
"he alone" used for ordinary female individuals	1: Briseis	2: Eurycleia unnamed maid	5: Creusa Cassandra Anna Beroe Euryalus' mother
"he alone" used of gods	3: Zeus (twice) Hermes (once)	3: Poseidon (twice) Zeus (once)	2: Aeolus Cupid
"he alone" used for goddesses	1: Thetis	1: Eidothea	3: Deiopea Diana Juno
"he alone" used for groups	1: Myrmidons	1: Two of Telemachus' Men	5: sentinels Aeneas and Dido Few heroes Trojan leaders Helenor and Lycus
"he alone" used for others	0	3: ship	2: Carthage death

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