

Benner's *Iliad* - Notes on 1.101-162

Assignment for 1/30/18

[103] [μένεος](#), form, § 91. 'With rage his gloomy heart was brimming' ('was greatly filled').—On [φρένες](#) cf. note, l. 55.

[104] [ὄσσε δέ οἱ](#) § 61.6), 'and his eyes'; syntax of "οἱ", § 176.
[ἔικτην](#), pluperfect dual from "[ἔουκα](#)" § 61.24), 'were like.'

[105] [κάκ' ὀσσοόμενος](#), 'with evil look,' a phrase contrasting with "[ἐν φρονέων](#)", l. 73. The penult of the adjective "[κακά](#)" (cf. 3.86, "[δολίχ](#)") receives an acute accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns ("[ἔμ](#)", l. 133), verbs ("[εἶσ](#)", l. 566), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b).
[προσ-έειπεν](#) § 61.16) = Attic "[προσειπεν](#)".

[107] 'Evils are always dear to your heart to prophesy.'
[μαντεύεσθαι](#) § 211) limits "[φίλα](#)", 'dear for prophesying'; the original dative force of the infinitive is here quite apparent (GG. 562).

[108] [ἔσθλόν](#) = Attic "[ἀγαθόν](#)", here in sense of 'pleasant,' 'gratifying.'—What is the metrical quantity of the ultima of [εἶπας](#) in its position before "[ἔπος](#)"? § 61.16.

[110] [ὥς δὲ τοῦδ' ἔνεκα](#), 'that doubtless for this reason,' defined in the following line.
[σφιν](#), see l. 73.

[111] [οὐνεκα](#), 'because,' as in l. 11.
[Χρυσηίδος](#), composition, § 158.—The 'ransom of the maid Chryseis' means the ransom offered for her.

[112] [βούλομαι](#), 'prefer.'

[113] [Κλυταμνήστρης](#), genitive after the comparative idea in "[προβέβουλα](#)". The correct ancient spelling of this name is "[Κλυταμνήστρη](#)" (Attic "[-α_](#)").

[114] [ἐπεὶ οὐ ἔθεν κτλ.](#), 'since she is not inferior to her,' literally 'since she [Chryseis] is not worse than she [Clytaemnestra].'
[οὐ ἔθεν](#), why not "[οὐχ](#)"? § 61, § 6; 110.
[χερσίων](#) = Attic "[χείρων](#)".

[115] [δέμας](#) [κτλ.](#), accusatives of specification. This line seems to summarize the excellent qualities of the Homeric woman: “[δέμας](#)”, ‘figure,’ “[φυήν](#)”, ‘growth,’ ‘stature,’ “[φρένας](#)”, ‘sense,’ “[ἔργα](#)”, ‘handiwork.’ The Homeric man should have “[φυή](#), [φρένες](#)”, and “[ἀγορητύς](#)”, ‘power of discourse’ (**Od. 8.168**).

[τι](#), ‘at all.’

[116] [καὶ ὥς](#), ‘even so,’ i. e. although all this is true.—With “[δόμηναι](#)” supply ‘her’ as object.—After [τό γε](#) supply “[ἔστι](#)”, the very common Homeric ellipsis.

[117] [βούλομ](#), elision, § 40.3.

[ἔμμεναι](#), form, § 137.6.

[ἢ](#), ‘rather than.’

[118] [οἷος](#), ‘alone,’ not to be confused with “[οἷος](#)”, ‘such as.’

[119] [ἔω](#) (Attic “[ῶ](#)”), subjunctive of “[εἰμί](#)”, in a purpose clause introduced by [ὄφρα](#), which is here a **final** conjunction (Attic “[ἵνα](#)”); compare l. 82, an example of the **temporal** use.

[οὐδὲ ἔουκεν](#), account for the hiatus; § 61.24. ‘It is not seemly at all’ for me to lack a prize.

[120] [τό γε](#), ‘this,’ demonstrative § 118.1), referring to the following clause.

[ὁ μοι § 176](#)) [γέρας](#) [κτλ.](#), ‘that my prize goes elsewhere.’

[ὅ](#) = “[ὅτι](#)”, § 123.7.

[121] [ἡμεῖβετο](#), cf. “[ἀπ-αμειβόμενος](#)” (l. 84).

[123] [γάρ](#), [your demand is unfair and impossible,] ‘for’ etc. It is perhaps as well, however, not to attempt to render “[γάρ](#)”, if the translation is likely to be cumbersome. ‘Why!’ often gives it (GG. 672).

[124] ‘For we do not longer [[ἔτι](#)] know of common goods treasured up anywhere in abundance.’ In translation, “[οὐδέ](#)” may be rendered as two words (‘and ... not,’ ‘for ... not’) if it seems better.

[ἶδμεν](#), form, § 57.

[ξυνήια](#) = Attic “[κοινά](#)”, here a substantive.

[κείμενα](#), the familiar passive, in meaning, of “[τίθημι](#)” = ‘deposit.’

[πολλά](#) is a predicate adjective.

[125] [τὰ ... τὰ](#), § 118.4 and 1: ‘what we plundered from the cities —that is distributed.

[πολίων](#) (Attic “[πόλεων](#)”) declined, § 103.

ἔξ, why accented? § 166.

[126] ‘And it is not right for the soldiers to gather these things again and make a common store of them’; literally ‘to bring together these things collected again.’

[127] τήνδε, Chryseis.

θεῶ, ‘in honor of the god.’

πρό-ες (“προ-ίημι”), ‘let go forth,’ ‘yield.’

Ἀχαιοί, ‘we Achaeans’; note the person of the verb of which “Ἀχαιοί” is subject.

[128] αἶ κε, Attic “ἐάν”.

[129] δῶσι, form, § 136.6; this is easily recognized as the protasis of the more vivid future—or “simple future”—condition (cf. GG. 650).—ἐξάλαπάξαι, ‘to sack,’ purpose.

[131] δὴ οὕτως, pronounced as if written “δ’ οὕτως”, § 43.

ἀγαθός περ ἐών, ‘even though you are brave.’ “περ” has the force of “καί” often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both “καί” and “περ” occur with the same participle (as ll. 217, 577). “καίπερ” (one word) with concessive participle is familiar in Attic Greek (GG. 593 b).

[132] μὴ ... κλέπτε νόω, ‘do not seek to deceive me in your heart’ (locative).

παρελύσομαι (from “παρ-έρχομαι”), ‘outstrip,’ ‘overreach,’ metaphor from racing.—Achilles has frankly demanded that Agamemnon give up Chryseis; and he offers, in return, an unsubstantial chance of payment when the city of Troy is taken—a somewhat remote possibility. So, Agamemnon thinks, Achilles is holding out to him an illusory hope, and is keeping some ulterior motive hidden.

[133] ἤ, Latin an, ‘or perhaps,’ ‘is it that,’ introduces the second part of a double question, the first being implied and more or less indefinite. Most editors prefer “ἦ” (‘truly’) here. Pope gives the idea of the line thus: “Shall I my prize resign
With tame content, and thou possess'd of thine?”

”

A more literal rendering is: ‘is it that you wish—so that you yourself may keep your prize—me on the contrary [“αὐτάρ”] to sit in “tame content” [“αὐτως”] bereft [“δευόμενον”] of mine?’

ἔχης, introduced by “ὄφρα” (= Attic “ἵνα”), expresses purpose.

ἔμ, accented; cf. note on “κάκ”, l. 105.

[134] [δευόμενον](#), said to be Aeolic; the Attic lacks the “υ”, which is the vocalized “F.” [κέλεαι](#), cf. l. 74.

[135] [ἀλλά](#), as usual, indicates that something is to be said quite different from the preceding context; it is derived from “ἄλλα”, i. e. ‘otherwise.’ Do not translate by ‘but,’ unless this word is clearly demanded by the sequence of ideas; here ‘yet’ will do. Compare note on ll. 81, 82.

[136] [ἄρσαντες](#), [ἀραρίσκω](#).
[ὅπως ἀντάξιον ἔσται](#), § 200 (a). As the conclusion of this condition understand “[εὖ ἔξει](#)”, ‘it will be well.’

[137] [εἰ...κε](#), Attic equivalent? Cf. l. 128.
[δώσιν](#), form, § 149 (5).
[ἐγὼ δέ](#) § 31; cf. l. 58), ‘then I.’
[κεν...ἔλωμαι](#), syntax, § 192.

[138] [τεόν](#), § 113.
[Αἴαντος](#), the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Oïleus.
[ἰών](#), ‘going’ to your hut, or Ajax’s, etc.
[Ὀδυσῆος](#), declined like “[Ἀχιλῆος](#)”, l. 1.

[139] [κεν κεχολώσεται](#), an instance of “[κεν](#)” with the future perfect indicative, a construction foreign to Attic Greek; see § 190.
[ὄν](#), syntax, § 179.
[κεν...ἴκωμαι](#), protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix is “[ἴκωμαι](#)” used in the equivalent Attic?

[140] [ἦτοι](#), ‘to be sure.’
[καί](#), ‘even’ or ‘also.’

[141] [νῆα](#) (Attic “[ναῦν](#)”), declension, § 101.
[ἐρούσομεν](#), ‘let us launch,’ form, § 144, II; double “ς”, § 53.

[142] [ἐν δὲ](#) ([ἐ](#)), ‘and there,’ in the ship; for accent see § 164.
[ἀγείρομεν](#), where found? § 144, II.
[ἔς](#), ‘within,’ ‘therein,’ § 164.

[143] [θείομεν](#), another hortatory subjunctive; on spelling, § 144, I.—[ἄν](#) (Attic “[ἀνά](#)”), ‘on board,’ form, § 46.

[144] [βήσομεν](#), § 144, II; this causative first aorist is not supplied in Attic Greek by “[βαίνω](#)”, but by “[βιβάζω](#)”. So the Attic equivalent is “[βιβάσωμεν](#)”. —The subject of [ἔστω](#) is [εἷς τις](#), to which [ἀνὴρ βουλευφόρος](#) is in apposition; [ἄρχος](#) is a predicate nominative. ‘Let somebody—a man of good counsel—be captain.’

[145] [Οδυσσεύς](#), here with two “[ς](#)”’s, with only one in l. 138; § 39.

[147] ‘That you may offer sacrifices and propitiate’ etc.
[ἱάσσεαι](#), mood and tense, § 144, II; double “[ς](#)”, § 53.

[148] [τόν](#), object of “[προσέφη](#).”
[ὑπόδρα ἰδών](#), why is the hiatus possible? § 61.23.

On translating the tense of [ἰδών](#) see § 186.

Agamemnon's threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.

[149] [ὦ μοι](#) (dative of interest), exclamatory, ‘ah me!’
[ἐπι-εμμένε](#), ‘clothed in,’ vocative of perfect participle of “[ἐπι-έννυμι](#)”. Why is “[ι](#)” of “[ἐπι-](#)” not elided? § 61.20.

[150] [τοί](#), § 176.
[πείθεται](#), syntax, § 194.

[151] [ὁδὸν ἐλθέμεναι](#), ‘so as to go on an expedition.’
[ὁδόν](#), accusative of the space or way over which an action extends; the construction is somewhat akin to that of the cognate accusative. Cf. l. 496, Z 292.—[ἐλθέμεναι](#), form, § 137.1, a; syntax like “[μάχεσθαι](#)”, l. 8. The expression may refer to going to ambush, one of the bravest feats of Homeric warfare (l. 227); others understand it of the journey just proposed.

[152] [ἦλυθον](#) = Attic “[ἦλθον](#).”
[αἰχμητῶν](#), declension, § 65.

[153] [μαχεσσόμενος](#), scansion, § 32; spelling, § 53; = Attic “[μαχούμενος](#)”. What is the force of the future here? Cf. “[λυσόμενος](#)”, l. 13.
[μοι](#), ‘in my sight.’

[154] ἤλασαν, ‘drove away.’
 μέν, same as “μήν”.

[155] ἐριβόλακι, prefix, § 160.

[156] ἦ, ‘truly.’
 With πολλά supply “ἐστί”.

[157] οἴρεα (from “οὔρος”) = Attic “ὄρη” (“ὄρος”).
 σκιόεντα, ἠχήεσσα, composition, § 159.—Why does not τε (before “ἠχήεσσα”) suffer elision? § 61.5.

[159] τιμὴν ἀρνύμενοι, ‘to win recompense’; the present participle here expresses purpose and attendant circumstance (**GMT. 840**).

[160] πρὸς Τρώων, ‘from the Trojans.’—τῶν οἷ τι κτλ., ‘all this you neither heed nor regard at all.’
 μετατρέπη, how else might the form have been written? § 142.1, a.

[161] ἀφαιρήσεσθαι, future in indirect discourse: ‘you threaten you will take away.’

[162] ἔπι, why accented on the penult? § 166.
 πόλλ’, for the accent cf. note on “κάκ’”, l. 105.
 υἷες, declension, § 107.