

Benner's *Iliad* - Notes on 6.503-529, 22.1-45
Assignment for 3/27/18

[503] Paris was evidently stung by Hector's reproof (ll. 326-331), and wished to make amends by his readiness to enter the battle again.

[506] 'And as happens when' etc., the protasis of a present general condition, § 197. The simile (ll. 506-511) is imitated by Vergil, who applies the comparison to Turnus:

"qualis ubi abruptis fugit praesepia vinclis
tandem liber equus, campoque potitus aperto
aut ille in pastus armentaque tendit equarum,
aut assuetus aquae perfundi flumine noto
emicat, arrectisque fremit cervicibus alte
luxurians, luduntque iubae per colla, per armos."
Aen. XI, 492-497.

As when, his halter snapped, the steed Darts forth, rejoicing to be freed, And ranges o'er the open mead, Keen life in every limb: Now hies he to the pastured mares, Now to the well-known river fares, Where oft he wont to swim: He tosses high his head, and neighs: His mane o'er neck and shoulder plays.—Conington.
So luxurious Paris, proud of his fair looks and waving hair, prances off heedlessly to battle.

[507] θεῖν, Attic "θέη", § 150.
πεδίοιο, § 171.

[508] εἰωθώς, ἔθων.
ἐυρρεῖος, contracted genitive from "ἐυρρεέος". The nominative is "ἐυρρεής", and the word is declined like "ἀληθής."
ποταμοῖο, a kind of partitive genitive, in construction like "πεδίοιο" (l. 507); or it may be compared with "πυρός", B 415.

[510] ἀγλαῖηφι, equivalent to dative § 155.1). The nominative ὁ δ' (έ) has no predicate; έ (l. 511), which repeats "ὁ δ'" ("έ"), is object of "φέρει", while γούνα is subject.

[511] Note the galloping effect of the abundant dactyls.

[513] ὥς τ' (ε), § 123.6.

[515] ἀδελφεόν, Attic "ἀδελφόν."
ἔμελλεν, 'he was about,' followed by future infinitive, as in Attic.

[518] [ἡθεῖ](#) (ε), ‘my dear [brother].’

[519] [ἐναίσιμον](#), ‘in good time.’

[521] [δαιμόνιε](#), cf. A 561, **3.399**, Z 326, 407, 486.

[ὅς ἐναίσιμος εἴη](#), either the protasis of a less vivid future condition, or “εἴη” is assimilated from the indicative to the mood of “[ἀτιμήσειε](#)” (l. 522).

[523] [ἀλλὰ ἐκὼν κτλ.](#), ‘but you are willingly remiss and irresolute.’—[μεθειῖς](#), on form, § 132; for meaning cf. “[μεθήμων](#)”, B 241.

[οὐκ ἐθέλεις](#), literally ‘you have not the **will** to do.’

[τό](#), ‘therefore,’ is probably a cognate object of “[ἄχνυται](#)”. Cf. **3.176**.

[524] [ὅθ’](#) = “[ὅτε](#).”

[ὑπέρ](#), used in sense of “[περί](#)”, ‘about.’

[ἀκούω](#) is subjunctive, § 197.

[525] [πρὸς Τρώων](#), ‘on the part of’ or ‘from the Trojans.’

[526] [τὰ δ’ ὀπισθεν ἀρεσσόμεθ’](#) (α), ‘we will adjust these things hereafter.’

[527] [δῶη](#), § 149 (5).

[528] [κητήρα ... ἐλεύθερον](#), ‘a mixing-bowl in honor of freedom.’

[529] [ἐλάσαντας](#) agrees with “[ἡμᾶς](#)”, the understood subject of “[στήσασθαι](#)” (l. 528). Translate the whole: ‘if ever Zeus shall allow us, in honor of the heavenly gods that live for ever, to set forth a mixing-bowl in the name of freedom in our halls, when we have driven from Troy the well-greaved Achaeans.’

Book 22

See note on T 1.

[πεφυζότες](#), ‘panic-stricken’; cf. “[φύζα](#)”, I 2.

[7] [Φοῖβος Απόλλων](#), who had assumed the likeness of Trojan Agenor (as related **21.600**).

[9] [αὐτὸς θνητὸς ἐὼν](#) agrees with the subject of “[διώκεις](#)” (l. 8); [θεὸν ἄμβροτον](#), with the object “[με](#)” (l. 8). ‘And have you not even yet discovered [me = “[με](#)”, an instance of prolepsis] that I am a god?’ asks Apollo in derision.

[11] Another taunting question: ‘really now, are you not at all interested in the battle with the Trojans, whom you have routed?’

[Τρώων πόνος](#) = “[τὸ κατὰ τῶν Τρώων ἔργον](#)” (scholium). “[Τρώων](#)” seems to be objective genitive.

[12] [ἄλεν](#), [εἴλω](#).

[13] [τοιμόρσιμος](#), ‘at your hand doomed to die.’

[16] [ἦ κτλ.](#), ‘else surely’ etc.

[19] [τίσιν](#), accusative of “[τίσις](#)”.

[20] [τισαίμην](#) ... [παρεῖη](#), probably both verbs would be imperfect indicatives in Attic Greek § 207.1), as protasis and apodosis of a present contrary to fact condition.

[21] [μέγα φρονέων](#), ‘in high spirits.’

[22] Note quantity of ultima of [σενάμενος](#).—Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.

[23] [τιταινόμενος πεδίῳ](#), ‘stretching over the plain’ § 171), i. e. galloping at full speed.

[24] [λαίψηρά](#), for “[λαίψηρῶς](#)”.

[26] [πεδίῳ](#), as in l. 23.

[27] [ὥς τ' ἀστέρῳ](#) (l. 26), ... [ὅς ῥα κτλ.](#), ‘like the star that rises in the late summer-time.’ [ὀπώρας](#), genitive of “time within which.”

[30] [τέτυκται](#) = “[ἔστι](#)”.

[31] Imitated by Vergil,

“[Sirius ardor](#),

[Ille sitim morbosque ferens mortalibus aegris.](#)”

[Aen. X, 273 f.:](#)

‘The heat of Sirius—that brings thirst and plagues to wretched men.’

[34] [ἀνασχόμενος](#), object understood, “[χεῖρας](#).”
[ἐγεγώνει](#) (from “[γέγωνα](#)”), ‘he called out.’

[38] [μοι](#), dative of person interested: ‘I pray you.’
[ἀνέρα τοῦτον](#), ‘the man yonder,’ your foe.

[41] [σχέτιος](#), an exclamation: ‘implacable’ (Achilles)! Cf. I 639.—[αἶθε θεοῖσι κτλ.](#), a grim wish, the sting lying in “[ὅσσον ἐμοί](#)” (l. 42). It amounts to “[εἴθε ἐχθρὸς τοῖς θεοῖς γένοιτο](#)” (scholium).