

Benner's *Iliad* - Notes on 1.544-611

Assignment for 3/1/18

[545] [ἐπι-έλπεο](#), why is the “-ι” of the prefix not elided? § 61.13.— [μύθους](#), ‘counsels.’

[546] [εἰδήσειν](#) (Attic “εἴσεσθαι”), from “οἶδα.”

[χαλεποί](#), supply “εἰδέναι”, ‘hard for you to know.’

[ἔσονται](#) ([αι](#)) has “μῦθοι” understood as subject.— On [ἀλόχῳ περ ἐούσῃ](#), see note on l. 131.

[547] [ἀλλ' ὃν μὲν](#) [[μῦθόν](#)] [κ' ἐπεικὲς](#) [[ἢ τινά](#)] [ἀκουέμεν](#), ‘but whatsoever counsel it is fitting for anybody to hear,’ etc.

[548] [πρότερος](#) [[σοῦ](#)], ‘sooner than you.’

[εἴσεται](#), see “εἰδήσειν”, l. 546.

[549] [ὃν](#) [[μῦθον](#)] may well be translated in the plural, to conform, in English, to “[ταῦτα](#)” (l. 550).

[ἐγών](#), § 110.

[ἐθέλωμι](#), formation, § 136.1.

[550] [ἕκαστα](#) § 61.11), ‘one by one.’

[552] [ποιῶν](#) (predicate adjective with reference to “[μῦθον](#)”), ‘what a charge is this that you have spoken!’ On “[μῦθον](#)”, see note on l. 388.

[553] [καὶ λίην](#), ‘assuredly.’

[πάρος](#) (here = Attic “[πάλαι](#)”) with the Greek present is to be translated by the perfect tense in English (cf. GG. 454 d); compare the Latin *iam dudum* with the present.

[554] [ἄσσ' \(α\)](#), form, § 124.

[ἐθέλησθα](#), formation, § 136.3.

[555] [δείδοικα](#), spelling, § 62.1.—[μή σε παρείπη κτλ.](#), ‘lest it prove that Thetis has talked you over’ (GMT. 93).

[559] [πολέας](#), form, § 106.

[561] [δαιμονίη](#) (masculine “[δαιμόνιε](#)”), a common term of address, means properly a person whose conduct is so unusual or unexpected that he (of she) seems to be

influenced by some untoward divinity. Sometimes a single word, sometimes a short clause, selected with reference to the context, will convey this meaning in English: 'Here, I do not understand you,' or 'my misguided wife!' Either the poet is unconscious in allowing god to address god in this inappropriate way, or he is displaying a kind of humor in letting gods mimic the speech of men.

[562] [πρῆξιαι](#), § 64.—[ἀλλ' ἀπὸ θυμοῦ κτλ.](#), 'but you will be the more removed from my heart,' i. e. out of favor with me.

[563] [ἔσει](#), Attic "[ἔσει](#)."
[τὸ δέ τοι κτλ.](#), cf. l. 325.

[564] [εἰ ... ἔστιν](#), simple present condition with nothing implied (GG. 647): 'suppose this is as you say [["οὔτω"](#)], 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use "[μέλλει](#)" = Attic "[ἔοικε](#)": "[μέλλει εἶναι](#)" = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

[566] [τοι](#), dative of advantage (interest), 'for you,' i. e. 'from you': cf. l. 67, "[ἡμῖν](#)."
[χραίσμωσιν](#), 'ward off,' an aorist which previously (ll. 28 and 242) has been met in the sense of 'help'; its subject is [ὅσοι θεοὶ εἴσ' κτλ.](#), 'all the gods that are on Olympus.' [εἴσ'](#) ("[εἰσὶ](#)"), cf. "[κάκ](#)" (l. 105), "[ἔμ](#)" (l. 133).

[567] [ἄσσον](#), see note on l. 335.
[ἰόνθ'](#) = "[ἰόντα](#)", agreeing with "[ἐμέ](#)" understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause "[ὅτε ... ἐφείω](#)."
[ἐφ-εἴω](#) ("[ἦμι](#)") is inflected like "[θείω](#)", § 149 (2).

[568] [ἔδδεισεν](#), account for double "[δ](#)." § 62. 1.

[569] [καθηστο](#), [κάθ-ημαι](#).
[φίλον](#), its force? § 114.

[572] [ἐπὶ ἤρα](#) (used by Homer in this formula only) [φέρων](#), 'bearing kindly service,' 'doing favor.'

[573] [ἦ δὲ λοίγια ἔργα](#), cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by "[τάδ' ἔσσεται κτλ.](#)"
[τάδ'](#) ([ε](#)), meaning, § 120.

[574] [σφῶ](#), § 110.

[575] [ἐλαόνετον](#), literally ‘drive,’ ‘run’ (transitive); here figuratively, ‘keep going,’ ‘keep up.’

[576] [δαιτὸς ἐσθλῆς ἡδός](#) (= “ἡδονή”), ‘enjoyment of a goodly feast.’— [ἐπεὶ τὰ χερεῖονα](#) (= “χείρωνα”, cf. l. 114) [νικᾷ](#), ‘since worse matters prevail.’ “τὰ χερεῖονα” means “τὰ κακά” (cf. l. 107), ‘rather’ than “τὰ ἀγαθά”.

[577] [καὶ αὐτῇ περ νοεούσῃ](#), ‘although she is herself discreet.’
[καὶ ... περ](#), see note on l. 131.

[579] [νευκεῖνσι](#), inflected like “ἐθέλησιν”, § 136.6; for “-ει-” see § 150.— [σὺν ... ταράξῃ](#), tmesis.

580 [εἴ περ](#), ‘just suppose.’

[581] [στυφελίξαι](#), supply “ἡμᾶς”. The conclusion—‘he can do it’—is understood. Cf. l. 136.

[582] [καθάπτεσθαι](#), syntax, § 213.

[583] [ἴλαος](#), § 77.

[586] [τέτλαθι](#), § 136.9.

[587] [ἐν](#) with “ὀφθαλμοῖσιν”, ‘before.’

[588] [θεινομένην](#), in agreement with “σε” (l. 587): ‘lest I see you being beaten.’

[589] [ἀντιφέρεσθαι](#) limits “ἀργαλέος”. Cf. “μαντεύεσθαι”, l. 107.

[590] [ἤδη γὰρ ... ἄλλοτε](#), cf. “ἤδη γὰρ ποτε”, l. 260.
[μεμαῶτα](#), ‘eager,’ agrees with “με”.

[593] [κάππεσον](#) = “κατέπεσον”. For “καπ-”, § 47.

[596] [μειδήσασα](#), translation of tense, § 186.

[παιδός](#), ‘from her son.’

[χειρί](#), ‘with [or ‘in’] her hand.’

[598] [οἶνοχόει](#) (“οἶνος, χέω”) ... “νέκταρ”, the poet seems unconscious of the original meaning and thinks only of the main idea, ‘poured.’ Compare Xen. *Anab.* II, 4, 12: “ἦν δέ” [“τὸ τεῖχος”] “ᾠκοδομημένον”, ‘the wall was built’; yet “οἰκοδομέω” is literally to ‘build a house’ (“οἶκος” and “δέμω”, ‘build’). Other examples are not uncommon. [ἄφύσσων](#), ‘drawing off,’ or ‘dipping’ with a ladle. The gods who are used to Hebe and Ganymedes as cupbearers make merry over the awkward Hephaestus.

[599] [ἐνῶρτο](#), [ἐν-όρνυμι](#).

[γέλος](#), second declension in Homer (= Attic “γέλως”, third declension); cf. similar nouns in this book: “μάρτυροι” (l. 338) and “ἔρον” (l. 469).

[602] Cf. l. 468.

[603] [φόρμιγγος](#) and [Μουσάων](#) (l. 604), like “δαίτης”, limit “ἐδεύετο”.

[606] [κακκεῖοντες](#) (“κατά” and “κεῖμαι”), cf. note on **16.852**.

[ἔβαν](#), cf. l. 391.

[ἦχι](#) = Attic “ἦ”, ‘where.’

[607] [ἀμφιγυήεις](#), ‘lame in both legs,’ ‘the halting god,’ according to the ancient interpretation: “both-foot-halting god,” Chapman renders it. Many prefer a modern interpretation: ‘strong in both arms.’

[608] [ιδυίησι](#) (Attic “εἰδυίαις”) [πρᾶπιδεσσιν](#), ‘with cunning mind.’ Other works of this god that are mentioned in the Iliad are: the aegis and scepter of Zeus (B 101, O 308 ff.); the arms of Achilles (**18.478** ff.); the wonderful golden maidens who supported the lame god's steps (**18.417**); the automatic tripods (**18.373** ff.); the breastplate of Diomedes (**8.195**) that formerly belonged to Glaucus (Z 235). Still other works are told of in the Odyssey.