Benner's *Iliad* - Notes on 1.1-42
Assignment for 1/23/18

[1] ἄειδε, for the form see § 41. The Attic present is "ᾄδω". Like Latin cano, it admits an object ("μῆνιν") in the accusative. Cf. "ᾠδάς τινας ᾄδοντες" **(Xen. Anab. IV, 3, 27).** θεά, § 66; elsewhere called 'Muse,' but Homer applies no more definite name than this to the goddess of epic song.— Πηληιάδεω, for ending, § 65, § 68; scansion, § 43; composition, § 157.
Ἀχιλῆος, declension, § 86, § 87.

[2] οὐλομένην, 'the baneful wrath'; for spelling, § 35. Translate as closely as possible in the Greek order, so as to retain the original emphasis; here 'wrath' may be repeated.
μυρί᾽, elided vowel, § 40.1; meaning, § 109.
Ἀχαιοῖς, originally a tribal name, then used for 'Greeks' in general.
ἄλγε᾽, elision, § 40.1; declension, § 78, § 91.
ἔθηκεν, 'made,' a common Homeric meaning of "τίθημι".

[3] ἰφθίμους agrees with "ψυχάς", the masculine doing duty as feminine.
Ἄιδι (Attic "Ἄιδη", i. e. "ᾅδη"), declension, § 96; as used by Homer, almost always indicates the god himself, 'Hades.'

[4] αὐτούς, 'the men themselves,' "τὰ σώματα", in contrast with the "ψυχάς."
τεῦχε, not augmented, § 125.
κύνεσσιν (Attic "κυσί" for "κυν" + "σι"), declension. § 78, § 82.

[5] οἰωνοῖσι, declension, § 73, § 76.
Διός, declension, § 98.
δ᾽ (έ), 'while'; it will be observed that "δέ" must often be rendered not by this word only, but also by 'for' and even 'although.'
ἐτελείετο, spelling, § 150.
βουλή, the 'purpose' to defeat the Achaeans and to confer honor on the injured Achilles, in answer to Thetis's prayer; all this will be developed later.

[6] ἐξ οὗ κτλ. ("καὶ τὰ λοιπά" = et cetera), 'from the time when once they quarreled and parted'; to be joined in thought with l. 1: 'sing of the wrath from the time when' etc.
διαστήτην, not augmented, § 125.

[7] Ἀτρεΐδης, formation, § 157. Agamemnon is meant, as is suggested by the appositive "ἄναξ ἀνδρῶν". In another context the word might indicate his brother Menelaus as well (cf. **3.347**, 350, 361).

ἄναξ, on the hiatus, § 25, § 27, 60.
Ἀχιλλεύς, spelled with two "λ"'s (compare "Ἀχιλῆος", l. 1), § 39.

[8] With an art that has formed a model for succeeding epic poets, Homer takes up the story in the very middle with an exciting incident. What has gone before he allows to come to light gradually. The incidents of the Iliad occupy about seven weeks (forty-nine days) of the tenth year of the siege of Troy (cf. **B 134**, **295, 296**); the first book occupies twenty-one days of this time.
ἄρ, on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49.1.
σφωε, enclitic pronoun, third person, accusative dual, § 110.
θεῶν, partitive genitive with "τίς."
ξυν-έηκε, the syllabic augment points to the fact that "ἵημι" originally began with a consonant; on the spelling, § 41.
μάχεσθαι, syntax, § 212.

[9] Λητοῦς, form, § 94.
υἱός, named in l. 14.
ὅ, personal pronoun, § 118.2.
βασιλῆι (Attic "βασιλεῖ"), declension, § 86.

[10] ἀνὰ στρατόν, 'through the camp.'
ὀλέκοντο, poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125.
λαοί, declension and Attic equivalent, § 77.

[11] οὕνεκα, 'because'; form, § 45.
τόν, probably demonstrative, § 118.1: 'that' Chryses, celebrated in epic song.
ἀρητῆρα, composition, § 156.1.

[12] νῆας, declension, § 101; Attic "ναῦς" (GG. 136).

[13] λυσόμενος expresses purpose.— "θύγατρα" (Attic "θυγατέρα"), § 85.— ἄποινα, probably in the form of gold, bronze, and raiment.

[14] 'With the fillet of far-darting Apollo in his hands, upon a golden staff.' In classical times suppliants regularly carried boughs entwined with wool, when urging their petitions, as is shown by various passages in later literature. Here the priest brings the sacred woolen fillet of his god on his own priestly staff. If "στέμματ᾽" ("α") —and not "στέμμα τ᾽" ("ε") —is the true reading, the plural is probably used with reference to

the parts of wool that composed the fillet; cf. notes on **3.29**, 55. Below (l. 28) the singular occurs.

ἐκηβόλου, short ultima in scansion, § 25.1.

Ἀπόλλωνος, quantity of initial vowel, § 30.

[15] χρυσέῳ (Attic "χρυσῷ"), lack of contraction. § 41; synizesis, § 43; the resulting syllable scanned short, § 25, 1. As to the meaning of 'golden' staff, see note on l. 246.

[16] Ἀτρεΐδα, accusative dual, § 65.

δύω, Attic "δύο."

κοσμήτορε, composition, § 156.1.

[17] ἐυκνήμιδες, 'well-greaved'; see Introduction on Homeric armor. 30.

[18] θεοί, scanned as one syllable, § 43.

δοῖεν, why optative? § 201.

[19] Πριάμοιο, declension, § 73.

πόλιν, the ultima, though short, receives the ictus, § 32.

ἐύ = Attic "εὖ". In the text this adverb is printed as two syllables in the fourth foot before the bucolic diaeresis (§ 11, § 19) and in the second half of the fifth foot. In other places in the verse both the contracted and the resolved forms occur.

[20] λῦσαι ... δέχεσθαι, infinitives for imperatives, § 213.

τά, probably demonstrative, § 118.1.

[21] ἁζόμενοι agrees with "ὑμεῖς" understood.

[22] ἐπ-ευ-φήμησαν, 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be "ἐπ-ηυ-φήμησαν".

[23] αἰδεῖσθαι, complementary to "ἐπευφήμησαν", which amounts to a verb of commanding: 'to reverence the priest.'

θ᾽ = "τε."

ἱερῆα, like "βασιλῆα" (Attic "βασιλέα_"), § 86.

δέχθαι, spelling, § 131.

[24] οὐκ ... ἥνδανε, 'it [i. e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.'

ἥνδανε, on the hiatus, § § 27; 61, 1.

θυμῷ, syntax, § 177 (a).

[25] ἐπὶ ... ἔτελλεν, tmesis, § 163, § 165.
μῦθον, 'threat.'

[26] μή σε ... κιχείω, 'let me not find you' § 193).
κοίλησιν, declension, § 65, § 71; Attic "κοίλαις."
νηυσί, declined, § 101.
κιχείω, where found? § 149.

[28] νυ, § 49.2.
τοι, enclitic pronoun, § 110.

[29] τήν, personal pronoun, § 118.2.
πρίν κτλ., 'ere then shall old age overtake her.'
μιν, enclitic pronoun, here = Attic "αὐτήν", § 110. It may be used for masculine and neuter also.

[30] For the hiatus between ἡμετέρῳ and ἐνί (Attic "ἐν") see § 25.4.
οἴκῳ originally began with a consonant, § 61.28.
ἐν Ἄργεϊ (declined like "ἔπος", § § 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79.
πάτρης (Attic "πατρίδος"), syntax, § 175.

[31] 'Moving to and fro before the loom and sharing my bed.' The construction of λέχος is remarkable; it may be considered a "limit of motion" accusative § 179); but elsewhere "ἀντιάω" takes a partitive genitive.

[32] σαώτερος, in emphatic position, to be translated after "ὡς."
κε, enclitic particle, § 49.3.
νέηαι, form, § 142.1; syntax, § 196.

[33] ὡς ἔφατ᾽ (ο) = Attic "οὕτως ἔφη."
ἔδδεισεν, for double "δ", § 62.1; "ν" movable in spite of the following "δ᾽" ("ε᾽"), § 50.
ὁ γέρων, § 119 (a).

[34] βῆ, accent, § 126.
παρὰ θῖνα, 'along the strand.'
πολυφλοίσβοιο, imitative of the sound of the wind-swept sea.

[35] <u>πολλά</u>, object of "ἠρᾶθ᾽" (= "ἠρᾶτο", from "ἀράομαι"): 'earnestly prayed.'
<u>ὁ γεραιός</u>, use of article, § 119 (a).

[36] <u>τόν</u>, relative pronoun, § 118.4; cf. 'that' in English.

[37] <u>μευ</u>, enclitic pronoun, § 110; contraction, § 42.
<u>ἀμφιβέβηκας</u>, to be translated by present tense, 'guardest,' § 187. The metaphor
involved is illustrated by the line:

"ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ βαῖν ὥς τις περὶ πόρτακι μήτηρ" (Ρ 4), 'Menelaus strode before him
[the slain Patroclus] like a cow before her calf,' to give protection. Compare also Ε 299.

[38] <u>ζαθέην</u>, composition, § 160.
<u>τε ἶφι</u>, hiatus, § 61.21.

[39] <u>εἰ ποτε</u> κτλ., 'if ever I roofed overhead a temple pleasing in thy sight.' The temple
plays no further part in the story of Chryses; but the **altar** does appear later. In the
earlier times the gods were worshiped at altars in the open air; but some distinct
references to temples will be noticed later in the poem (**Ε 446-448**; **Ζ 274, 279**, **297**).
<u>ἔπι</u>, adverb, § 162, § 164.
<u>νηόν</u>, declension, § 77.

[40] <u>κατὰ ... ἔκηα</u> (Attic "κατέκαυσα"), § 163, § 165.

[41] <u>ἠδ᾽</u> (ἐ), common Homeric equivalent of "καί."
<u>κρήηνον</u> (Attic "κρᾶνον"), from "κραιαίνω" (Attic "κραίνω").
<u>ἐέλδωρ</u>, spelling, § 61.13.

[42] 'May the Danaans pay for my tears by thy shafts.' <u>τίσειαν</u>, syntax, § 201.
<u>Δαναοί</u>, another name for the 'Greeks' in general, regarded as the 'people of Danaus,'
the mythical Argive king.
<u>σοῖσι</u>, meaning, § 113; declension, § 76.
<u>βέλεσσιν</u>, declined like "ἔπος", § 91, § 83.