

Benner's *Iliad* - Notes on 1.348-412

Assignment for 2/13/18

[348] [γυνή](#), in apposition to “ἤ”, § 118.3.[349] [ἐτάρων](#), with “νόσφι”.[350] [ἔφ’](#) (“ἔπι”), for the accent cf. § 166.[351] [πολλά](#), cf. l. 35.[χεῖρας ὀρεγνύς](#), toward his mother, who dwelt in the sea.

[352] ‘Mother, since you gave me birth once for all, though for a short life, honor at least ought the Olympian to have granted me.’

[γε](#), appended to the aorist “ἔτεκες”, gives emphasis to the single past act; with “μινυνθάδιον ἐόντα, περ” has its usual force, as noted in l. 131; with “τιμὴν, περ” has the force of “γε”, a meaning that will be noticed again (e. g. l. 508). —The form [ὄφελλεν](#) = Attic “ὤφειλεν”. But to express this thought in Attic Greek “χρῆν” or “ἔδει” with infinitive and subject accusative would be used (GG. 460).[354] [νῦν δ’](#) ([ἐ](#)), ‘but as it is.’[356] [αὐτός](#), of course not in person, but ‘by his own order.’[ἀπούρας](#), on the form see § 63.3.[358] [πατρί](#), Nereus.[359] [ἄλός](#), syntax, § 175.[ἦύτε](#) = Attic “ὥσπερ”.[360] [δάκρυ χέοντος](#) (with “αὐτοῖο”), ‘as he wept.’[362] [σε φρένας](#), construction, § 180.[363] [εἶδομεν](#), on the digamma, § 61.23; subjunctive, § 143.[365] It is better to translate [ταῦτα πάντ’](#) ([α](#)) with “ἀγορεύω” (deliberative subjunctive, in question of appeal) and to understand the words with “ἰδυίη.” [ἰδυίη](#) § 61.23) = Attic “εἰδυία”, and agrees with “τοι”.

[366] The home of Chryseis was Chryse; and to this she is restored (l. 430 ff.). Naturally the question arose in ancient times, “How was she taken, then, when Thebe fell?” And the answer had to be made that either (1) she was visiting in Thebe at the time when Achilles captured that town, or (2) on the same expedition on which Achilles took Thebe he stormed Chryse also. Thebe was the home of Andromache before her marriage to Hector; she was the daughter of King Eëtion. Achilles's own prize, Briseis, was taken in the spoil of the captured town Lyrnessus.

[367] [ἐνθάδε](#), suffix, § 155.5.

[368] [δάσσαντο](#), cf. “δέδασται”, l. 125; and for spelling, § 54.
[σφίσι](#), here a reflexive pronoun, and therefore accented § 111.4).

[370] [ἐκατηβόλου](#), cf. l. 75.
[Ἀπόλλωνος](#), long initial vowel here, § 30.

[381] [εὐξαμένον](#), on translation of the tense, § 186.
[ἦεν](#) = Attic “ἦν”.

[383] [ἐπασσύτεροι](#) betrays in the “υ” for “ο” its Aeolic origin.

[384] [ἄμμι](#), Attic “ἡμῖν”, § 110; this word with “ὔμμι, ὔμμες”, etc., is Aeolic.

[385] [ἐκάτοιο](#), cf. l. 75.

[386] [πρώτος](#), ‘I was first’ to urge.

[387] [Ἀτρεΐωνα](#), form, § 157.

[388] [ἠπεύλησεν μῦθον](#), ‘made a threat’; “μῦθος” is a word of varied connotations, which the Greeks felt the meaning of; our English translation must take its cue from the context.

[ὃ](#), relative use of the article, § 118.4.

[389] [τὴν μέν](#), ‘the one’ damsel; “τὴν δέ” (l. 391), ‘the other.’

[390] [Χούσην](#), here the town, not the priest.
[πέμπουσιν](#), ‘are escorting.’

[391] νέον κλισίηθεν κτλ., ‘only now, heralds led away [literally ‘went leading’] from my lodge.’

With ἔβαν § 136.7) the participle contains the leading idea, as with Attic “οἶχομαι”. Cf. “ῥχετο πλέων” (Xen. Anab. II, 6, 3), ‘went sailing off,’ ‘sailed away.’ κλισίηθεν, for suffix cf. “οὐρανόθεν”, l. 195.

[392] Βρισηῖος, from nominative “Βρισεύς”, declined like “βασιλεύς”, § 86.

[393] περίσχεο, περι-έχω.

ἔηρος, form, § 99.

394, 395. ‘Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.’

Δία has the ictus on “-α”, § 38.

[395] ῶνησας, όνίνημι.

[396] πολλάκι, Attic “πολλάκις.”

σεο, enclitic pronoun, § 110; limits “ἄκουσα.”

πατρός ἐνὶ μεγάροισιν, ‘in the halls of my father,’ Peleus.

ἐνὶ receives the ictus on “-ι”, § 38.

[397] εὐχομένης, ‘boasting,’ agrees with “σεο” (l. 396).

ἔφησθα, form, § 136.3.

Κρονίωνι, for syntax compare l. 67, “ἡμῖν”.

[398] οἷ ἔν ἄθανάτοισιν, you ‘alone among the immortals.’

[401] ὑπελύσαο, form, § 142.1. ὑπ- means ‘from under’ the weight of his bonds.

[402] ῶχ, i. e. “ῶκα.”

μακρόν, ‘high.’

[404] αὖτε, ‘again,’ ‘in turn.’

“οὔ” § 113 πατρός, Poseidon.

[405] ὅς, with force of demonstrative, § 123.4.

[406] ὑπέδδεισαν, for spelling cf. l. 33.

οὐδέ ἔ, account for hiatus; § 61.6.

ἔ refers to Zeus.

[407] [τῶν μιν μνήσασα](#), ‘remind him of this.’

[λαβέ γούνων](#) (§ 97, § 172); not a peculiar act here, but the regular custom of suppliants in Homer.

[408] ‘In the hope that he may perhaps be willing to give aid to the Trojans, and to hem in the others at their ships' sterns and about the sea— the Achaeans.’ Achilles disdainfully sets the Achaeans' name at the very end, simply mentioning them as “[τοὺς δέ](#)” at first (Cauer, *Die Kunst des Übersetzens*^{2}, p. 90).

[αἴ κε ν ἐθέλησιν § 136.6](#)), in syntax like “[αἴ κε πίθηαι](#)”, l. 207.

[ἐπὶ ... ἀρῆξαι](#), tmesis, § 163.

[409] [ἔλσαι](#), [εἴλω](#).

[410] [κτεινομένους](#), agreeing with “[Ἀχαιοῦς](#)”: letting them be ‘slain.’ — [ἵνα πάντες κτλ.](#), Pope gives the sense: “and bring The Greeks to know the curse of such a king.”

[ἐπαύρωνται](#), ‘get acquainted with’; literally ‘partake of’ (“[ἐπαυρίσκω](#)”).

[412] [ὅ τ' ἄριστον κτλ.](#), cf. l. 244.