

Benner's *Iliad* - Notes for 18.65-126

Assignment for 5/1/18

[75] For Achilles's prayer see A 409; Thetis carries it to Zeus, A 509, 510; Achilles mentions its fulfilment. **16.236**, 237.

[82] ἴσον ἐμῇ κεφαλῇ, 'equally with my own life.' A scholiast quotes the Pythagorean dictum: "“τί ἐστι φίλος; ἄλλος ἐγώ”."

[83] θαῦμα ἰδέσθαι, 'a marvel to see.'

[85] βροτοῦ ἀνέρος ἔμβalon εὐνῇ, 'forced you to share a mortal's couch.' The fact is alluded to again in this book, ll. 432-434. The story is (scholium, Venetus A, on A 519): Zeus became enamored of Thetis, daughter of Nereus, and passionately pursued her. But in the region of Caucasus he was restrained by Prometheus, who warned him that the son born of Thetis would be mightier than his own father; Zeus, fearing that his rule might be overthrown, heeded the warning; and he wedded Thetis to a mortal instead, Peleus, son of Aeacus. From this union sprang Achilles, who was in fact mightier than his father Peleus, as well as all the other warriors of his time.

[86] Ἀλῆσιν, here a substantive, 'goddesses of the sea.'

[88] There is an ellipsis after "νῦν δ'" ("ἔ") of a thought like 'the gods forced you to wed a mortal'; the verb of the implied thought is in a **secondary** tense, and so permits the optative "εἴη" after "ἵνα."
καὶ σοί, 'you too.'

[89] παιδός, objective genitive after "πένθος".

[93] ἔλωρα, the 'plundering,' i. e. 'despoiling.'

[95] 'Short-lived, then, you will be, my son, to judge by your words.'
οἷ' ἀγορεύεις = 'because you speak such words.'

[98] Thetis's words of remonstrance, with the warning of death, serve but to inflame Achilles the more.

ἐπεὶ οὐκ ἄρ' ἔμελλον, 'since I was not destined, it seems.'

[100] ἐμεῦ δὲ δέησεν κτλ., 'and he needed me to keep from him calamity.'
ἀρχὴς ἀλκτῆρα, literally 'a warder against calamity.'

[101] The conclusion is found in l. 114, as the punctuation indicates. Achilles's mood is seen in the passionate, disconnected utterance.

[103] [ἔκτορι](#), in Attic prose, “ὕφ’ ἔκτορος”.

[105] [οἶος](#), for quantity of penult see § 28.

[106] [δέ](#), ‘although.’

[107] [ὥς](#), in force like “εἴθε”, with “ἀπόλοιτο”, optative of wish.

[108] [ἐφέηκε](#), § 184.

[109] [καταλειβομένοιο](#), ‘trickling’ into the throat, or perhaps ‘dripping’ from the rocks or trees where wild bees have their hives.

[110] [ἤύτε καπνός](#), i. e. as smoke from a little fire increases to an immense volume. Cf. “Behold, how great a matter a little fire kindleth!” [St. James](#) iii. 5.

[112] Cf. [16.60](#).

[113] [θυμόν](#), ‘anger.’

[114] [κεφαλῆς](#), ‘soul,’ ‘comrade.’

[117] [οὐδὲ ... οὐδέ](#), ‘no, not even.’

[βῆ Ἡρακλῆος](#), cf. O 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?

[120] [εἰδή](#), ‘since in fact.’

122-124. ‘And may I bring many a deep-bosomed Trojan and Dardanian woman to wipe the tears from her tender cheeks with her two hands and to sob bitterly.’

[124] [ἀδινόν](#), cf. note on B 87.

[125] [γνοιῖεν](#), also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as “[ἵνα γνοιῖεν](#).”

[δηρόν](#), the sixteen days (as reckoned by Faesi) that have elapsed since Achilles retired from active warfare seem a long time, indeed, to the warrior.