

Benner's *Iliad* - Notes on 1.43-100  
Assignment for 1/25/18

[43] [τοῦ](#), personal pronoun, § 118.2.

[44] [κατ' Οὐλύμποιο καρήνων](#), 'down from the summits of Olympus.'— [Οὐλύμποιο](#) = Attic "Ὀλύμπου."  
[καρήνων](#), declined, § 100.  
[κῆρ](#), accusative, 'at heart.'

[45] [τόξα](#), a single bow; plural because made of parts fitted together.  
[ῥμοισιν](#), declension, § 76; syntax, § 177.  
[φαρέτρην](#), spelling, § 64.

[46] [χωομένοιο](#), of him 'in his anger.'

[47] [αὐτοῦ κινηθέντος](#), 'as the god started up.'  
[ἦμε](#), Attic "ἦει", from "εἶμι."  
[εοικώς](#), for the original spelling cf. § 61.24.

[48] [νεῶν](#), declension, § 101.  
[μέτα](#), adverb, § 162, § 164.  
[ἔηκεν](#), see note on l. 8.

[49] 'And a dreadful clang arose from the silver bow.' With the imitative words "[ἔκλαγξαν](#)" (l. 46) and "[κλαγγή](#)" compare "[λίγξε βιός](#)" (4.125), which expresses a similar idea.  
[ἀργυρέοιο](#), uncontracted, § 41.

[50] [οὐρῆας](#), declined like "[βασιλεύς](#)", § 86.  
[ἐπ-ώχετο](#), 'he assailed.'

[51] 'But next he sped his keen shaft at the men themselves [["αὐτοῖσι"](#)] and kept shooting.'—Either [βέλος](#) (note the long ultima) [ἔχεπευκές](#) illustrates ictus lengthening § 33) or the force of the original sigma of [["ς"](#)]["εχεπευκές"](#) is still felt.

[52] [βάλλ'](#), elision, § 40.1.  
[αἰεί](#) = Attic "[αεί](#)."  
[νεκύων](#), genitive of material with "[πυράι](#)" (cf. GG. 506).

θαμναίαι, to be translated in the predicate, after the Greek order: ‘thickly,’ one after another.

[53] κῆλα = “βέλεα” (cf. l. 51).

[54] τῇ δεκάτῃ, ‘on the tenth day,’ like the Attic construction.

ἀγορήνδε, spelling, § 64; suffix, § 155.5.

καλέσσατο, double sigma, § 53.

[55] τῷ, personal pronoun, § 118.2; syntax, § 176.

φρεσί, φρένες, diaphragm of the body; used by the Greeks for the seat of thought and emotion; cf. English ‘heart.’—Here (Attic ‘Hera’) and Athene (Attic ‘Athena’) were hostile to the Trojans. Why?

[56] ῥα, § 49.1.

όρᾶτο, § 125. Homer uses the middle of this verb in active sense.

[57] ἤγερεθεν, form, § 136.8.

[58] τοῖσι, dative of interest § 176), ‘rising up before them.’

δέ here has the force of a weakened “δή”, ‘then,’ § 31. It can not be translated in this place by ‘but’ or ‘and’; yet by some it is believed to have once had that force, even here, surviving as a relic of the time when, in primitive language, all clauses were coördinated—when there was no “hypotaxis,” but only “parataxis.”

[59] ἄμμε, pronoun of first person, § 110.

πλαγχθέντας, from “πλάζω”, —‘Now I think that we, driven back, shall return home again, if possibly we should escape death—if, in fact, both war and pestilence are at the same time to destroy the Achaeans.’

[60] εἴ κεν ... φύγομεν § 208) expresses a possibility more remote than “εἰ ... δαμᾶ” (l. 61).

[61] εἰ δὴ, ‘if in fact’ is nearly equivalent to ‘since in fact.’

δαμᾶ (future indicative, § 151) agrees with one subject only, like “χραίσμη”, l. 28.

[62] ἐρείομεν, form, § 148; hortatory.

[63] τε, observe that this word helps out the meter and also accompanies a general statement; it is often not to be translated.

[64] ‘Who may say [potential—or “hypothetical”—optative, § 206] why Phoebus Apollo has become so much angered.’

[τόσσον](#), spelling, § 51.1.

[65] [ὄ γ’](#) (ε), ‘he,’ with very slight emphasis.

[εὐχολῆς](#), [ἐκατόμβης](#), genitives of cause; the vow may have been unfulfilled, the hecatomb neglected.

[66] ‘In the hope that when he has shared in the savor of unblemished lambs and goats, he may be willing to avert destruction from us’; cf. § 198.

[αἰ](#) = Attic “εἰ.”

[κνίσσης](#), partitive genitive with “[ἀντιάσας](#)”.

[67] [βούλεται](#), subjunctive? § 147.

[ἡμῖν](#), dative of advantage (interest), ‘from us’; literally ‘for us.’

[ἀπὸ ... ἀμύναι](#), tmesis, § 163.

[68] [ἦτοι](#), often ‘to be sure,’ here little more than ‘well.’

[κατ’ ... ἔζετο](#) = Attic “[ἐκαθέζετο](#).”

[τοῖσι](#), cf. l. 58.

[69] [Θεστορίδης](#), composition, § 157.

[70] [ἦδε](#), § 61, § 23; [136, 10](#).

What makes [ὅς](#) a long syllable? § 37.— [τὰ ἐόντα](#) = Attic “[τὰ ὄντα](#)”, ‘the present’: [τὰ ἐσόμενα](#) = “[τὰ ἐσόμενα](#)”, ‘the future’; [τὰ πρὸ ἐόντα](#), ‘the past.’

[τε ... τε ... τε](#), ‘both ... and ... and.’

[71] [νήεσσι](#), form, § 101.

[εἴσω](#), adverb, to be translated before [Ἰλιον](#), which is an accusative of limit of motion.

[72] ‘By means of his seer's art, which Phoebus Apollo had given to him.’

[ἦν](#), possessive adjective, § 113; not an Attic **prose** word.

[τήν](#), relative, § 118.4.

[οἱ](#), enclitic pronoun, § 110. Homer uses this word commonly as a **personal** pronoun, while in Attic Greek it is normally an indirect reflexive only.

[73] [οφιν](#), enclitic pronoun, § 110.

[74] [κέλεαι](#), form, § 142.1. Calchas felt himself bidden to speak on account of his preëminence among the seers; cf. l. 62.

[μυθήσασθαι](#), ‘to interpret,’ ‘to explain.’

[75] Note that the ultima of [Απόλλωνος](#) is long before [έκατηβελέταο](#) § 37). For declension of the latter word see § 65.

[76] [έρέω](#), form, § 41.

[σύνθεο](#), form, § 142.2, a.

[όμοσσον](#), spelling, § 53.

[77] [ή μέν](#) § 31) = Attic “ή μήν”, used in asseverations: ‘yea verily’ or ‘in very truth.’ [πρόφρων](#), ‘with all your heart,’ agreeing with subject of “όμοσσον” (GG. 571), but belonging in sense with the understood subject (‘you’) of “αρήξειν.”

[έπεσιν](#) ( § 91, § 50) [καί χερσίν](#), ‘in word and in deed.’

[78] [ή γάρ κτλ.](#), ‘for truly I think I shall enrage a man.’

[χολωσέμεν](#), infinitive, § 137.2.

[79] [Αργεΐων](#), ‘Argives,’ a third name for the Greeks, the other two being [Ααναοί](#) (l. 42) and “[Αχαιοί](#).”

[Αργεΐοι](#) meant originally the people dwelling in “[Αργος](#)”, which at first seems to have indicated the plain of central Thessaly, neighboring to “[Ελλάς](#)”. But the name “[Αργος](#)” (or “[Αργος Αχαικόν](#)”, as it is four times called) was early extended to the whole Peloponnesus. The Thessalian district is once called ‘Pelasgic Argos,’ in distinction (B 681).—The [Αχαιοί](#) once dwelt in southern Thessaly—in “[Ελλάς](#)” and “[Φθίη](#)”, apparently adjacent but distinct districts. The important fact is that the poets use these names (“[Αργεΐοι](#)” and “[Αχαιοί](#)”) freely to indicate all the Greeks; while the name so used later—“[Ελληνες](#)”—stands in Homer for a single tribe only, that dwelt in “[Ελλάς](#)” (of southern Thessaly). Even of the Homeric Hellas the boundaries are indefinite, and traces of an application of the name more extended than its original use appear in late parts of the Homeric poems (**I 447, 478, Od. 1.344, Od. 4.726**, 816, **Od. 15.80**).

[οί](#) is dative singular, as is shown by the fact that it is enclitic: ‘him [in English, ‘whom’] the Achaeans obey.’

[80] [κρείσσων](#), spelling, § 56.

[βασιλεύς](#), supply “[έστι](#)”, as very often. —On omission of “[ών](#)” or “[κε](#)” with the present general protasis, see § 197.

[χώσεται](#), subjunctive, § 144, II.

[81] 'For even if he swallows his anger for that day, indeed, yet ["ἀλλά"] he keeps a grudge afterward in his heart, until he satisfies it.'

εἰ ...καταπέψη, in same construction as "χώσεται" (l. 80).

τε ... τε, not translatable, accompanying the general statement, as often in Homer.

[82] ὄφρα τελέσῃ (spelling, § 52), present general protasis § 197).— ὄφρα is poetic only; the Attic equivalent here is "ἕως, μέχρι", or a similar word.

[83] στήθεσσιν, declension, § 91, § 52.

εἰοῖσι, § § 113; 61, 6. Cf. "ἦν", l. 72.

φράσαι εἰ, 'consider whether.'

[85] θαρσήσας, 'pluck up courage'; as the present of this verb indicates a state or condition, 'to be courageous,' the aorist may denote the entrance into that condition (GG. 464); this principle is frequently illustrated in the text of Homer.

μάλα, 'surely,' 'without fail,' strengthens εἰπέ. Account for the hiatus; § 61.16.

θεοπρόπιον, note that the last syllable, though short, receives the ictus; § 33.

οἶσθα, § 61.23.

[86] οὐ, translate the negative later with "τις" (l. 88), before which in fact it is repeated.

ῶ τε, the "τε" is not translatable, § 123.3: 'by prayer to whom, Calchas, you reveal oracles to the Danaans.'

[88] ἐμεῦ § 110) ζώντος ... δερκομένοιο, genitive absolute.

[89] σοί, after "ἐπί" in composition.

ἐποίσει, future of "ἐπι-φέρω."

κοίλης, cf. l. 26.

[90] Δαναῶν, partitive genitive with "οὐ τις" (l. 88).

Ἀγαμέμνονα εἵπης, account for the hiatus; § 61.16.

[91] πολλόν, 'by far,' declension, § 105.

[92] θάρσησε, cf. note on l. 85.

ἠὔδαε, αὐδάω.

[95] οὐδ' (ἐ), 'for ... not'; cf. notes on ll. 5 and 124.

[96] [τοὔνεκα](#), form, § 45.

[97] [πρὶν ... πρίν](#) (l. 98) = Attic “[πρότερον](#)” (or “[πρόσθεν](#)”) ... “[πρίν](#)”: in translation omit the former “[πρίν](#)”. What construction follows “[πρίν](#)” in Attic Greek after a negative clause? See note on B 414 and cf. GG. 644 b and d.

[Δαναοῖσι](#), for dative cf. l. 67, “[ἡμῖν](#).”

[ἀπώσσει](#), future of “[ἀπ-ωθέω](#)”.

[98] [ἀπὸ ... δόμεναι](#), tmesis, § 163.

[δόμεναι](#), form, § 137.1, b. The subject ‘they’ (supply “[τινά](#)”) is purposely indefinite.

[κούρην](#) = Attic “[κόρην](#)”. Cf. the accusative plural “[κόρας](#)” ([Xen. Anab. IV, 5, 9](#)).

[99] Explain [θ’](#), comparing l. 23.

[100] [Χρύσην](#), here the name of the **place**, not of the person.

[ἱλασσάμενοι](#), spelling, § 53.

[πεπιθοίμεν](#), form, § 128. ‘Then may we propitiate and persuade him.’

[μιν](#) = “[αὐτόν](#)”.