

Benner's *Iliad* - Notes for 22.437-515

Assignment for 4/24/18

[438] [Ἑκτορος](#) limits "[πέπυστο](#)" § 174.1).

[441] [δίπλακα πορφυρέην](#), cf. 3.126.

[448] So when Euryalus's mother heard of his death ([Verg. Aen. IX, 476](#)), "[excussi manibus radii](#)," 'the shuttle fell from her hands.'

[450] [ἴδωμ'](#) ([αι](#)), for subjunctive see § 193.

[ὄτιν'](#) ([α](#)) = Attic "[ἄτινα](#)" § 124).

451, 452. [ἐν δέ μοι κτλ.](#), 'and in my own breast my heart bounds up to my mouth.'

[454] [αἰ γὰρ ἀπ' οὔατος κτλ.](#), cf. note on 18.272.

[457] [μιν καταπαύσῃ ἀγνηνορίας ἀλεγεινῆς](#), lest he 'have checked him from his woful valor.' Andromache uses "[ἀλεγεινῆς](#)" with reference to herself, meaning "[τῆς ἐμοὶ λυπηρᾶς](#)" (scholium), 'that causes me distress,' because it carries Hector into danger.

[459] [τὸ ὄν μένος κτλ.](#), 'yielding in that mighty spirit of his to none.'—[μένος](#) is accusative of specification.

[468] [δέσματα](#) is a general word, to which "[ἄμπυκα](#)" (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.

[469] [ἄμπυκα](#) seems to indicate the same as "[στεφάνη](#)" (cf. 18.597), a metal diadem, especially of gold. Helbig, explaining differently from Studniczka, illustrates "[κεκρύφαλον](#)" and "[πλεκτὴν ἀναδέσμη](#)" from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band ("[πλεκτὴ ἀναδέσμη](#)"), both useful and decorative ([Das homerische Epos](#)², pp. 219-226).

[470] [κρήδεμνον](#), see Introduction, 21.

[472] [Ἡετίωνος](#), see Z 395.

[ἔδνα](#), gifts of cattle, etc., originally paid by the suitor to the bride's father, to win his bride. In the course of the Homeric age—centuries long—the practice of buying the bride, which is here distinctly referred to, underwent a change, as did many other ancient Homeric customs. It is certainly true that the Homeric poetry continued into a

time when the old custom was abandoned and that of historic Greece the rule; that is, into a period when, so far from having to purchase his bride, the suitor received a dowry along with her at the time of marriage. To the older period belongs the adjective “ἀλφεσίβοιαι” (18.593). But to the new custom there are distinct references in X 51, “πολλὰ γὰρ ὥπασε παιδὶ γέρον ὀνομάκλυτος Ἄλτης”, and I 147 f., “ἐγὼ δ’ ἔπι μείλια δώσω πολλὰ μάλ’, ὅςζ’ οὐ πώ τις ἐῖ ἐπέδωκε θυγατρὶ”.
(Cf. Cauer, *Homerkritik*, pp. 187-195.)

[474] ἀτυζομένην ἀπολέσθαι § 212) ‘dazed unto death,’ i. e. so that she was like one dead.

[477] ἡ ... αἴση, ‘for one and the same portion,’ or ‘doom.’

[484] νήπιος αὐτως, cf. Z 400.

[487] φύγη, ‘survives’; subject, the child Astyanax.

[488] τοι, remote dative of the person interested, ‘you know he will always have toil and distress hereafter.’

[489] ἀπουρήσουσιν, § 63.3.

[491] πάντα, ‘completely,’ adverbial.

[493] ‘Pulling one by the cloak, and another by the tunic.’

494, 495. ‘And among them, when they are touched with pity, one puts a cup to his [i. e. the boy’s] lips for a little time, and moistens his lips, to be sure, but does not moisten his palate.’ For meaning of “ἐπέσχευ” cf. l. 83 of this book and I 489; for the tense see § 184.

[498] οὕτως, for meaning cf. 18.392, “ὦδε”.

[500] With this line the description of the orphaned boy returns to Astyanax. From l. 487 to l. 499 the description has been of a general character, and is certainly inapplicable to any probable situation of Priam’s grandson Astyanax, even if he should lose his father. Aristarchus was for removing these lines altogether.

[505] ἂν ... πάθῃσι, ‘he shall suffer,’ § 192.

506, 507. See note on Z 402, 403.

[513] [ὄφελος](#), for construction cf. “[πῆμα](#), Γ” 50.

[514] [εἶναι](#), ‘that they may be.’