

Benner's *Iliad* - Notes for 22.306-366

Assignment for 4/17/18

[307] How may one account for the quantity of [τό](#)? § 37.

[308] [ἀλείς](#), 'gathering himself together,' from "[εἴλω](#)".

[313] [πρόσθεν ... κάλυψεν](#), for meaning compare note on E 315.

[315] [τετραφάλω](#), see Introduction, 33.

[316] [ἄς ... ἴει ... θαμείας](#), 'which [plumes] Hephaestus let fall thick' etc.

[319] [ἀπέλαμπ](#) ([ε](#)), supply "[σέλας](#)", 'radiance,' as subject—unless the verb be used impersonally.

[321] [ὅπη εἴξειε μάλιστα](#), to find 'where it [["χρώς"](#)] would best give way' to his spear. Or the verb may be used impersonally (cf. [18.520](#)), 'where there was the best opportunity.'

[322] This difficult line seems to contain two expressions, parallel in meaning, either of which may be eliminated without affecting the sense:

(a) "[τοῦ δὲ καὶ ἄλλο μὲν ἔχε χροά χάλκεα τεύχη](#)", 'now bronze armor protected his body in other parts' [literally 'as for the rest'].

(b) "[τοῦ δὲ καὶ τόσον μὲν ἔχε χροά χάλκεα τεύχη](#)", 'now bronze armor protected nearly all [literally 'so far protected'] his body.'

Construction (b) has been explained in a note on [18.378](#); it occurs also in [4.130](#). The combination of the two is found again in [23.454](#).

[324] [φαίνετο δ'](#) ([ε](#)), subject, "[χρώς](#)": 'but his flesh was exposed'; we say, 'he was exposed.'—[ἧ κληῖδες κτλ.](#), 'where the collar-bones part the neck from the shoulders.'

[325] [λαυκανίην](#), 'at the gullet,' may be regarded as an appositive to "[αὐχέν'](#)" ("[α](#)") (l. 324). This construction has been from ancient times recognized as difficult.

[ἵνα τε κτλ.](#), Vergil's "[qua fata celerrima](#)" ([Aen. XII, 507](#)).

[329] [ὄφρα κτλ.](#), the purpose is not that of the spear ("[μελίη](#)", l. 328), but of the fate ("[μοῖρα](#)", l. 303) that directed it.

333, 334. [τοῖο δ' ἀνευθεν κτλ.](#), 'while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.'

[343] [με](#) (l. 342) ... “λελάχωσι” (“λαγχάνω”), ‘make me to share in,’ ‘may give me my portion’ of fire. For Homeric burial customs see note on [16.456](#).

[345] [γούνων](#), cf. l. 338.

346-348. ‘Would that anger and rage drove me—even me—to slice your flesh and eat it raw, for what you have done me, as surely as there is none that will ward the dogs from your head!’ For the construction compare [18.464](#)-466, with notes.

[350] [στήσω](#)’ ([ι](#)) (“[ἴστημι](#)”), ‘weigh.’

[352] [οὐδ’ ὥς κτλ.](#), ‘not even at this price’ shall your mother place **you** on a funeral bed.

[354] [πάντα](#), agreeing with “[σε](#)” understood.

[356] [προτι-όσσομαι](#), ‘I gaze upon’ you.

[358] [τοί τι θεῶν μήνιμα](#), ‘a cause of wrath against you on the part of the gods.’ [θεῶν](#), subjective genitive. The sense is, consider lest my death shall stir the gods to wrath against you.

[363] Cf. note on [16.857](#).