

Benner's *Iliad* - Notes on 1.413-476

Assignment for 2/22/18

[414] [αἰνᾶ](#), adverbial accusative with "[τεκοῦσα](#)", 'after bearing you unto trouble' (cf. [Job](#) v, 7).

[415] [ὄφελος παρὰ νηυσὶν ... ἦσθαι](#) once meant 'you ought to be sitting beside the ships'; cf. l. 353; and if "[αἶθε](#)" be translated 'ah!' we may keep the rest of the sentence in its literal meaning. A wish in present time, impossible of fulfilment, is implied; cf. [Xen. Anab.](#) II, 1, 4, "[ἀλλ' ὄφελε μὲν Κῦρος ζῆν](#)".—The force of "[ἦσθαι](#)" (l. 416) is 'to be staying' or 'to be passing the time' rather than 'to be sitting,' which is literal.

[416] [ἐπεὶ νύ τοι αἶσα κτλ.](#), supply "[ἔστι](#)", 'since your measure of life is [i. e. 'endures'] for but a brief space, not at all for very long.' For the adverbs in the predicate, adjectives might be expected; but this Homeric construction has several parallels. Cf. [4.466](#), "[μίνυνθα δέ οἱ γένεθ' ὀρμή](#)": 'his onset was [endured] for a brief space.'—For quantity of ultima of [μάλα](#), cf. § [37](#); 62, 2.—That Achilles had a choice between two destinies is told in I 410-415. He might have a long, inglorious life or a short, glorious one; as is well known, he chose the latter. There is no hint of the choice in the present context, however.

[417] [νῦν δ' \(ἐ\)](#), 'but as it is.'
[περὶ πάντων](#), 'above all.'

[418] [ἔπλεο](#), 'you were' and still are; or simply 'you are', form, § [142.1](#).
[τῷ](#), 'therefore,' § [117](#).
[κακῇ αἴσῃ](#), 'unto an evil doom.' Cf. § [178](#).

[419] [ἐρέουσα](#), 'in order to tell'; cf. "[λυσόμενος](#)", l. 13.
[τεροπικεράνῳ](#), form and meaning, § [59](#).

[420] [ἀγάννιφον](#), spelling, § [39](#); prefix, § [160](#). When Olympus is called snowy, the poet has in mind those parts only that do not extend above the level of the clouds. On the other hand, the region where the gods dwell is the ever bright summit, high above the clouds and remote from the sight of men; here there is neither rain nor snow, but only perpetual fair weather, as the poet of the *Odyssey* sings ([Od.](#) [6.42-45](#)). This summit reaches up into heaven ("[οὐρανός](#)").
[αἶ κε πίθηται](#), syntax, § [198](#).

[422] [μήνι](#) ([ἐ](#)), 'rage on.'

[423] [Αἰθιοπῆας](#), as if from nominative “[Αἰθιοπεύς](#)”. But elsewhere “[Αἰθίοπας](#)”, as if from “[Αἰθίοψ](#)”, is found.

[424] [χθιζός](#) agrees with subject of “[ἔβη](#)”. Homer commonly uses temporal adjectives where the English idiom employs adverbs.

[426] [ποτί](#), cf. l. 245.

[428] [ἀπεβήσετο](#), tense, [§ 153](#).

[429] [γυναικός](#), genitive of cause.

[430] [ἀέκοντος](#), with a pronoun (like “[αὐτοῦ](#)”) understood, is probably in the genitive absolute construction: ‘against his will.’ Others make it stand in an objective relation to “[βίη](#)” = ‘with violence done to him unwilling,’ ‘despite his unwillingness.’
[ἀπηύρων](#), [§ 63.4](#).

[433] [στείλαντο](#), ‘furled.’

[434] ‘The mast they let down into [literally ‘made approach’] its crutch, lowering it with the forestays quickly.’ The forestays were untied from the bow; and the mast thus released was bent back into its crutch.

[435] [τὴν δὲ](#) ([ἐ](#)), the ship.

[436] [ἐὺνάς](#), stones for ‘anchors,’ ‘mooring-stones’; these they let go (“[ἐκ](#) ... [ἔβαλον](#)”) from the bow, while they made the stern cables (“[πρυμνήσια](#)”) fast (“[κατὰ](#) ... [ἔδησαν](#)”) to the shore.

[438] [βῆσαν](#), cf. “[βήσομεν](#)”, l. 144.

[439] [νηός](#), declined, [§ 101](#).

[441] [χερσί](#), ‘arms.’

[444] [ῥέξαι](#), in same sense as “[ῥέξας](#)”, l. 147.

[ἰλασόμεσθα](#), ending, [§ 142.3](#); mood, [§ 144](#), II; cf. “[ἰλάσσει](#)”, l. 147.

[447] [τοί](#), form, [§ 115](#).

[449] [οὐλοχύτας](#), sacrificial barley, ‘barley for strewing’ (“[χέω](#)”, ‘pour’); cf. **Od. 3.441**, which has to do with the description of a sacrifice: “[ἑτέρῃ δ’ ἔχεν οὐλὰς](#)” “[ἐν κανέῳ](#)”, ‘and in his other hand he [Aretus] had barleycorns in a basket.’ This barley was sprinkled on the consecrated victims before they were sacrificed.

[453] [ἡμὲν](#) (i. e. “[ἦ μὲν](#)” [= “[μὴν](#)”]) [δή ποτε ... πάρος](#), ‘surely once before.’ [πάρος](#) = Attic “[πρόσθεν](#)”.

[454] [ἐμέ](#), with ietus on the ultima; this would be justified by the pause § 32), even if the next word did not begin with a liquid § 38).

[ἦψαο](#), in formation like “[ὑπελύσαο](#)”, l. 401.

[455] [ἦδ’ ἔτι καὶ νῦν](#), ‘and now too, again.’ “[ἦδ’](#)” (“[ἦ δέ](#)”) is correlative with “[ἡμὲν](#)” (l. 453). The clauses may be bound together in English by rendering (freely) “[ἡμὲν](#)”, ‘as,’ and “[ἦδ’](#)”, ‘so.’

[ἐπικρήνηνον](#), cf. note on l. 41.

[459] [αὐέρονσαν](#), formation, § 63.1; understand ‘the heads’ of the victims as object. With [ἔσφαξαν](#) and [ἔδειραν](#), understand ‘the victims’ as object.

[460] [κατὰ ... ἐκάλυψαν](#), tmesis, ‘covered up.’

[461] [δίπτυχα](#) (supply “[κνίσην](#)”) [ποιήσαντες](#), ‘making it [the fat] doublefolded’; i. e. ‘folding it about’ the thigh-pieces, on both top and bottom. — [ἐπ’ αὐτῶν κτλ.](#), ‘and on them they put raw pieces.’ They cut bits of meat as primal offerings from all the limbs; these were burnt along with the thigh-pieces as a sacrifice to the god (in this instance, Apollo), who was believed thus to become a partaker of the rite.

[462] [ἐπι](#) § 162), ‘thereon.’

[463] [πεντώβολα](#) § 108.5), ‘five-tined spits,’ for roasting several pieces of meat at once (Van Leeuwen). Cf. “[ὀβελοῖσιν](#)”, l. 465.

[464] [κατὰ ... ἐκάη](#), § 163.

[ἐπάσαντο](#), [πατέομαι](#).

[465] [τᾶλλα](#), § 44.

[ἀμφ’](#) (adverb) [ὀβελοῖσιν ἔπειραν](#), ‘they pierced them around with spits.’ Cf. **Verg. Aen. 1, 212**: “[viscera] pars in frusta secant veribusque trementia figunt.” ‘Some cut the flesh in bits and pierce it quivering with spits.’

[467] [τετύκοντο](#), [τεύχω](#), § 128.

[468] [τι... ἐδεύετο](#) (= Attic “ἐδεῖτο”, cf. “[δευόμενον](#)”, l. 134), ‘felt any lack,’ ‘went ungratified.’

[δαιτός](#), genitive of material.

[εἴσης](#), ‘adequate,’ ‘sufficient.’

[469] ‘But when they had satisfied [literally ‘dismissed’] their desire for drink and food.’ [πόσιος](#), declined like “[πόλις](#)”, § 103; cf. “[ὕβριος](#)”, l. 214.

[ἐξ... ἔντο](#), § 163.

[ἔντο](#) = Attic “[εἴντο](#)”, from “[ἴημι](#).”

[ἔρον](#), second declension = Attic “[ἔρωτα](#)”, third declension.—Cf. Vergil's imitation, “[Postquam exempta fames et amor compressus edendi](#).” [Aen.](#) VIII, 184: ‘When hunger had been satisfied and desire to eat had been appeased.’

[470] [κουῦροι](#) = Attic “[κόροι](#)”. Cf. “[κούρην](#)” and note, l. 98.

[ἐπεστέψαντο ποτοῖο](#), ‘filled up to the brim with wine.’

[ποτοῖο](#), genitive of material.

[471] ‘And then they passed it around to all, after they had first made libation with the cups.’ With a ladle they poured some wine into every man's cup, for him, in turn, to spill upon the ground, as an offering to the gods. The custom is said still to continue in Persia. (Cf. Fitzgerald's translation of the [Rubáiyát](#), quatrain xxxix of the fourth edition, and note on the same.)

[ἐπαρξάμενοι δεπάεσσιν](#) § 78), literally ‘after having begun with the cups’ (instrumental dative); the verb is limited to this ritualistic use.

[472] [πανημέριοι](#), agreeing with the subject, ‘all the rest of the day.’

[475] [ἥμος](#) = Attic “[ὅτε](#).”

[ἥλιος](#) = Attic “[ἥλιος](#).”

[ἐπὶ κνέφας ἦλθεν](#), ‘darkness came on’ § 163).