

Benner's *Iliad* - Notes on 6.440-502

Assignment for 3/22/18

[443] [κακὸς ὥς](#), § 37; 123, 5.

[444] [οὐδέ με θυμὸς ἄνωγεν](#), supply “[μῖμνεν ἐπὶ πύργῳ](#)” (cf. l. 431).

[446] [ἀρνύμενος](#), ‘seeking to guard.’

[αὐτοῦ](#) agrees with an “[ἐμοῦ](#)” implied in “[ἐμὸν](#)” (“[κλέος](#)”).

447-449. This terrible foreboding of Hector is an indication of his present state of mind and possibly has no further significance. At any rate he seems to forget it later when he prays for his boy (ll. 476-481).

[449] [εὐμμελίῳ](#), § 69.

[450] ‘But no sorrow for Trojans hereafter wounds my heart so deeply nor for Hecabe herself nor for lord Priam nor for my brothers, who though many and brave will fall in the dust beneath their foes, as grief for you’ (supply “[ἐμοὶ μέλει](#)”).—The genitives [Τρώων](#), etc., including [σεῦ](#) (l. 454), are objective after “[ἄλγος](#)”.

[453] [κεν](#) (l. 452) ... “[πέσοιεν](#)”, § 206.

[454] [σεῦ](#), the MSS. have “[σεῖ](#)” (or “[σεῖο](#)”) here, which might be retained; but “[σεῦ](#)” is preferred by some editors to avoid elision before the following pause.

[455] [ἀπούρας](#), § 63.3.

[456] [Ἀργεῖ](#) seems to mean here ‘Greece,’ in a general sense.

[πρὸς ἄλλης](#) = “[ὑπὸ ἄλλης κελευομένη](#)”.

[457] [Μεσσηίδος](#), if understood of the spring in Laconia, suggests the realm of Menelaus; while [ὑπερείης](#) suggests the home of Achilles, in southern Thessaly. These two genitives are ablative.

[459] [εἴτησιν](#), § 136, § 6; 191.

[κατὰ ... χέουσιν](#), tmesis.

[460] [ἀριστεύεσκε](#), followed by infinitive, is equivalent to “[ἄριστος ἦν](#)”.

[463] [χήτει](#), dative of cause.

[ἀμύνειν](#) depends on “[τοιούδ’](#)” (“[ε](#)”), or rather on a “[οίου](#)” which it implies; translate ‘such as,’ ‘able.’

[464] [κατὰ ... καλύπτοι](#), a wish.

[465] [ἔτι](#), ‘besides,’ i. e. in addition to your other distresses. Many editors prefer “[γέ τι](#)” for “[γ’ ἔτι](#)”. Both readings are found in MSS.

With [βοῆς, πυθέσθαι](#) means ‘hear’; with [ἐλκηθμοῖο](#), ‘hear of.’ For the latter genitive cf. § 174 (1).

[470] ‘Seeing it nodding dreadfully from the peak of the helmet.’—[δεινόν](#) is cognate accusative with “[νεύοντα](#)”, which agrees with “[λόφον](#)” understood.

[472] [κρατός](#), § 100.

[474] “[κύσε, κυνέω](#).—[πῆλε, πάλλω](#)”.

[476] In this prayer (ll. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child:

“[ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,](#)
[τὰ δ’ ἄλλ’ ὅμοιος: καὶ γένοι’ ἂν οὐ κακός.](#)”
[Ajax, 550 f.](#)

‘My boy, I pray that you may be more fortunate than your father, but in all other respects like him; and you will not be base.’

[477] [παῖδ’ ἐμόν](#), appositive to “[τόνδε](#)” (l. 476), while “[ἀριπρεπέα](#)” is a predicate adjective in agreement, after “[γενέσθαι](#)”
[Τρώεσσιν](#), ‘among the Trojans’; cf. **2.483**, “[ἠρώεσσιν](#)”.

[478] Instead of [ἀνάσσειν](#) an adjective or participle might be expected, corresponding with “[ἀγαθόν](#)”. As the construction stands, “[ἀνάσσειν](#)” depends on “[δότε](#)” (l. 476).

[479] [τις](#), ‘men’ in general.
[εἴποι](#), a prayer § 201).

[480] [ἀνιόντα](#) agrees with “[μιν](#)”, or a similar word, understood, object of “[εἴποι](#)”: ‘may men say of him, as he returns from war.’

[482] [χερσίν](#), ‘arms,’ as **1.441**.

[484] [δακρύνειν](#), cognate accusative with “[γελάσασα](#).”
[ἐλέησε](#), ‘was moved to pity.’

[486] [δαιμονίη](#), ‘dear wife, I do not understand you.’

[487] [ὑπὲρ αἴσαν](#), ‘beyond my doom,’ ‘before my time.’

[488] [πεφυγμένον ἔμμεναι](#) = Attic “[πεφευγέναι](#)”.

[489] [κακὸν ... ἐσθλόν](#), in sense of ‘the coward’ and ‘the brave man.’
[ἐπὶ τὰ πρῶτα γένηται](#), ‘when once he is born.’

[490] [σ'](#) is for [σά](#).
[αὐτῆς](#) agrees with the implied genitive. Compare l. 446, “[αὐτοῦ](#)”.

[499] [γόνον](#), a noun.

[500] [γόνον](#), a verb, commonly called second aorist of “[γοάω](#)” (l. 373).

[501] [μιν](#), although short, receives the ictus.