

Benner's *Iliad* - Notes on 1.477-543

Assignment for 2/27/18

[477] [Ἡώς](#), declined, § 92.

[478] [ἀνάγοντο](#) (“[ἀν-ήγοντο](#)”), ‘they put to sea,’ the regular Attic prose word.

[480] [θ’](#) means what? Cf. l. 23.

[481] [πρῆσεν](#), see note on B 415.

481, 482. [ἀμφὶ δὲ κύμα κτλ.](#), ‘and around the stem of the ship the purple billow gurgled loud as she sped along.’

[483] [διαπρήσσουσα](#), spelling, § 56.

[484] [κατά](#), ‘over against,’ ‘opposite’; in nautical term, ‘off.’

[487] [ἔσκιδναντο](#) = Attic “[ἔσκεδάννυντο](#).”
[νέας](#), spelling, § 29.

[489] [διογενής](#), on quantity of initial syllable, § 34.
[ύός](#) (= “[υῖός](#)”), spelling, § § 29; 107, 1.

[490] [πωλέσκετο](#), meaning of suffix, § 154.1.

[491] [πόλεμον](#), by what principle is the ictus permitted to rest on the ultima? § 32.
[φθινύθεσκε](#), suffixes, § 154.2.

[492] [ποθέεσκε](#), § 154.1.
[ἀυτήν](#), ‘war-cry,’ not the same word as “[αὐτήν](#).”
[πτόλεμον](#) = Attic “[πόλεμον](#)”.

[493] [ἐκ τοῖο](#), ‘thereafter,’ with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).
[δωδεκάτη](#), cf. “[δωδεκάτη](#)” (l. 425); which is Attic?

[494] [καὶ τότε δή](#), ‘then it was that.’
[ῖσαν](#) = Attic “[ῆσαν](#)” or “[ῆσαν](#)”.

[495] [λήθετο](#) = Attic “[ἐπ-ελανθάνετο](#).”

[ἐφετμέων](#), declined like “[βουλέων](#)”, l. 273.

[496] [ἔοῦ](#), § 113; what in Attic? Cf. GG. 551 d, 554 a.

[ἀνεδύσετο](#), tense, § 153.

[κῦμα](#), accusative of the space or way over which an action extends; cf. A 151, Z 292, and the different construction in A 359. For the meaning, compare the merman's words to his mate: ““Go up, dear heart, through the waves; / Say thy prayer, and come back to the kind sea-caves!” / She smiled, she went up through the surf in the bay.” Matthew Arnold, *The Forsaken Merman*.

[497] [ἡερίη](#), construction like that of “[πανημέριοι](#)” (l. 472) and “[χθιζός](#)” (l. 424).

[οὐρανὸν Οὐλυμπόν τε](#), cf. note on l. 420.

[498] [εὐρύοπα](#), ‘far-thundering,’ third declension accusative (as if from “[εὐρύοψ](#)”) of a first declension noun, “[εὐρύοπα](#)” (nominative).

[500] [γούνων](#), cf. l. 407.

[503] [ὄνησα](#), cf. “[ὤνησας](#)”, l. 395.

[505] [τίμησόν μοι υἱόν](#), note the metrical scheme, --- - -u u -uu-uu --, with “[μοι](#)” remaining long in spite of the hiatus; so, too, “[Σμινθεῦ](#)” (l. 39).

[ἄλλων](#), a genitive of comparison (i. e. originally separation), as if “[ὠκυμορώτατος](#)” were a comparative adjective; the English point of view, however, requires ‘of all’ after the superlative.

[506] [ἔπλετ’](#) ([ο](#)), cf. “[ἔπλεο](#)”, l. 418.

[507] [ἀπούρας](#), cf. l. 356.

[508] [σύ περ](#) = “[σύ γε](#)”.

[509] [τόφρα ... ὄφρα](#), ‘so long’ ... ‘until.’

[510] [ὀφέλλωσιν](#), ‘magnify.’

[511] [νεφεληγερέτα](#), § 67.

[512] [ὥς ... ὥς](#) (l. 513), ‘as ... so.’

[513] ὥς ἔχει ἔμπεφυῖα, ‘so she clung, fast clasping.’ Cf. “genua amplexus ... haerebat,” Verg. *Aen.* III, 607, 608.

ἔμπεφυῖα is, literally, ‘grown on.’ a vigorous metaphor.

[514] νημεροτέας, composition, § 161.

[515] ἐπεὶ οὐ τοι κτλ., ‘since no fear rests upon you.’

ἐπι, accent, § 167; quantity of ultima, § 37.

[518] ‘Sorry doings, to be sure! in that you will compel me to fall out with Here, when she shall vex me with reproachful words.’ Why does not *λοῖγια* suffer elision? § 61.18. ὅ τε, § 123.7.—ἐφ-ήσεις, ἐφ-ήμι.

[519] ἐρέθησιν, in form like “ἐθέλησιν”, l. 408.

[520] καὶ αὐτως, ‘even as it is.’

[521] καί τε, the second of these words is not a conjunction here, nor has it any translatable meaning; it simply accompanies the general statement, as often in Homer. See on l. 81.

[523] μελήσεται = Attic “μελήσει”. For “κε” with the future indicative, cf. l. 139 and § 190.

ὄφρα τελέσω, ‘until I accomplish them.’ For omission of “κε”, § 197.

[524] εἰ δ’ ἄγε, see note on l. 302.

ὄφρα, ‘in order that.’

[525] τοῦτο, supply “ἐστί.”

ἐξ ἐμέθεν, § 155.2.

[526] ἐμόν, understand “τέκμωρ”, ‘pledge,’ and again supply “ἐστί”.

[528] ἦ, cf. l. 219.

ἐπ’ (ι), ‘thereto.’

Κρονίων, formation, § 157.

[530] κρατός, declension, § 100.

μέγαν δ’ ἐλέλιξεν κτλ., Vergil’s “annuit et totum nutu tremefecit Olympum” (*Aen.* IX, 106). These three lines (528-530) are said to have been quoted by the sculptor Phidias

when he was asked after what model he should fashion his great statue of Zeus at Olympia (Strabo VIII, p. 354).

[531] [διέτμαγεν](#), formation, § 136.8.

[532] [ἄλτο](#), where found? § 131.

[533] [Ζεὺς δέ](#), supply “ἔβη” from the context.

[έόν](#), cf. “έοῦ”, l. 496.

[ἀνέσταν](#), formation, § 136.7.

[534] [σφοῦ](#), § 113.

[πατρός](#), genitive limiting “ἐναντίον”, ‘before.’ Cf. note on the kindred verb “ἀντιάω”, l. 31.

[535] [ἐπερχόμενον](#), agrees with a pronoun (e. g. “ἐ”) understood, object of “μείναι”.

[536] [οὐδέ μιν κτλ.](#), ‘and Here, on seeing him, was not unaware’ etc.

[μιν](#) is object of “ἰδοῦσ” (“α”).

[537] [συμφράσσατο](#), spelling, § 54.

[οί](#) is dative after “σύν” in composition.

[540] [δὴ αὖ](#), synizesis, § 43.

[541] [τοί φίλον ἐστίν](#), ‘it is your pleasure.’

[έόντα](#) (as well as “φρονέοντα”, l. 542) is in agreement with the understood subject (“σε”) of the infinitive “δικαζέμεν” (l. 542).

[542] [κρυπτάδια](#) (accusative plural neuter) [φρονέοντα](#) (accusative singular masculine) [δικαζέμεν](#), ‘to consider and give judgment on secret matters.’

542, 543. [οὐδέ τί πώ μοι κτλ.](#), ‘and you never bring yourself with any heartiness to tell me a plan that you are considering.’

[ὅτι](#), cf. l. 294.