

Benner's *Iliad* - Notes for 22.107-167

Assignment for 4/5/18

[109] ἄντην, with an understood “ἐλθόντα”, agreeing (as does “κατακτείναντα”) with “ἐμέ”, the understood subject of “νέεσθαι”: it would be far better for me to meet Achilles ‘face to face’ and then to slay him and return, or to be slain by him in a glorious struggle.

[110] αὐτῷ may be dative of agent with “ὀλέσθαι” (cf. “Ἀχιλλῆϊ δαμασθεῖς”, l. 55); or it may be taken with “ἐμοί” (l. 108) in the sense, ‘or myself to be slain.’—The force of κεν is not obvious, for the infinitive does not stand in indirect discourse. The reading may be wrong.

[111] A long protasis begins here and continues through l. 121; there the construction abruptly ends. The poet neglects to supply the apodosis.

[113] ἀντίος ἔλθω, like “ἀντίος ἐλθών”, B 185, with genitive.

[114] Ἑλένην καὶ κτήμαθ’ (= “κτήματα”), objects of “δωσέμεν” (l. 117), which is an infinitive in indirect discourse after “ὑπόσχωμαι”.

[116] ἧ τ’ ἐπλετο νείκεος ἀρχή, ‘which [i. e. the carrying off of Helen and the treasures] was the beginning of the strife.’ The relative agrees with the predicate noun; its antecedent is the general idea that has preceded, rather than any particular word or words.

117, 118. Ἀτρεΐδῃσιν, indirect object of “δωσέμεν.”

ἄγειν expresses purpose.—Before ἅμα δ’ ἀμφίς understand “εἰ δέ κεν ὑπόσχωμαι”, ‘and if I promise that at the same time we will divide the other treasures equally with the Achaeans.’

ἀμφίς means here (as 18.502, B 13) ‘into two [op posed] parts.’ The same sort of proposition for raising a siege was alluded to in 18.511; and perhaps, as a scholiast suggests, the half of the wealth of Troy is the “ποινή” which Agamemnon announced that he would fight for (3.290).

[119] Τρῳσίν, ‘from the Trojans.’

μετόπισθε, ‘afterward.’

γερούσιον ὄρκον, ‘an oath sworn by the elders’ in behalf of the people.—With “ἔλωμαι” understand “εἰ δέ κεν”.

[121] This verse, wanting in the best MS., Venetus A, and others, may have crept in from [18.512](#).

[123] 'I fear I shall come and supplicate him, while he will not pity me,' Hector's hurried way of saying, 'I fear that when I come' etc., 'he will not pity me.' With this use of the independent subjunctive with "[μή](#)", implying fear, compare B 195, [16.128](#), [18.8](#), and [GMT. 261](#). But according to Kühner-Gerth § 394.4, b), "[μή](#) ... [ἴκωμαι](#)" is a hortatory subjunctive, like "[δύω](#)". Z 340, "[ἴδωμί](#)" ("[αι](#)"), X 450; the meaning then would be: 'let me not' or 'I **will** not come and supplicate him, for he will not pity me.'

[125] [αὐτῶς](#), 'just as I am,' i. e. unarmed.

[126] 'By no means may I now chat with him, "beginning at the oak or rock," as a maid and a lad gossip.'

[ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ὁαριζέμεναι](#) is a gnomic expression ("[παροιμία](#)") which seems to allude to old folk-stories (e. g. how the first men grew out of trees and rocks). A scholiast interprets it, "[ληρώδες ἀρχαιολογίας διηγείσθαι](#)", which amounts pretty nearly to 'make silly gossip over ancient stories.' Some prefer to interpret the words literally of a maid and a young shepherd talking 'from an oak or rock' where they are sitting.

[130] [εἶδομεν](#) (i. e. "[εἰδῶμεν](#)"), cf. Z 340 and § 193.

[133] [Πηλιάδα μελίην](#), cf. [16.143](#) f.

[137] [φοβηθείς](#), 'in flight.'

[139] Cf.

["quam facile accipiter saxo sacer ales ab alto
consequitur pennis sublimem in nube columbam,
comprehensamque tenet pedibusque eviscerat uncis."](#)

Verg. Aen. XI, 721 ff.:

'As easily as the falcon, bird of augury, from his high cliff overtakes in flight a dove soaring in the clouds, and seizes and holds her, and rends her with his crooked talons.'

[141] [ὄξυ λεληκώς](#) ("[λάσκω](#)"), 'with shrill cry.'

[142] [ταρφέ](#) ([α](#)), 'again and again.'

[145] [ἐρινεόν](#), mentioned Z 433.

[146] They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.

[148] For quantity of ultima of [ἀναΐσσοι](#) see note on B 465.

[151] [θέρεϊ](#), 'in the summer.'

[153] [ἐπ' αὐτάων ... ἐγγύς](#), 'near by them.'
156 = I 403.

[157] With [φεύγων](#) supply "[ὁ μὲν](#)", i. e. Hector

[160] [ποσσίν](#), 'in the foot-race.' Cf.

"[neque enim levia aut ludicra petuntur
praemia, sed Turni de vita et sanguine certant](#)," Verg. [Aen.](#) XII, 764 f.: said of the
struggle between Aeneas and Turnus. "No trivial prize is play'd, for on the life
Or death of Turnus, now depends the strife."
—Dryden.

[163] [τό](#) is demonstrative, agreeing with "[ἄεθλον](#)". A free rendering is 'there.'

[164] [ἀνδρός](#) limits "[ἄεθλον](#)", a prize "in grateful honour of the mighty dead" (Pope).
The allusion is to funeral games.