

Benner's *Iliad* - Notes on 6.237-304

Assignment for 3/13/18

[237] Hector, fulfilling the bidding of his brother Helenus, returns to the city to urge a public supplication of Athene and the other gods. The 'oak' seems to have been a conspicuous landmark on the plain, outside the Scaean gate; elsewhere (e. g. E 693) it is mentioned as sacred to Zeus.

[239] [εἰρόμεναι παίδας κτλ.](#), 'asking about their sons' etc.
[ἔτας](#), 'relatives,' more distant.

[243] [ξεστῆς αἰθούσῃσι](#), porticoes built about the courtyard with blocks of smoothly hewn stone.

[245] [δεδημημένοι](#), [δέμω](#).

[247] 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.'
[κουράων](#) limits "θάλαμοι" (l. 248).

[251] [ἐνθα](#) indicates the courtyard with its chambers, to which Hecabe was coming from the "μέγαρον".

[252] [Λαοδίκην ἐσάγουσα](#) probably means 'while she was leading [or 'accompanying'] Laodice to her apartment'; the old interpretation, 'while proceeding to Laodice's apartment,' suits the sense well enough; the objection to it is that it makes "[ἐσάγουσα](#)" intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

[253] Arrange for translation: [οἱ](#) (dative of interest) [ἐνέφν χειρί](#), 'she grasped [literally 'grew to'] his hand.'

[256] [μαρναμένους](#), agreeing with "Τρῶας" or some equivalent word understood, object of "[τείρουσι](#)" (l. 255).

[ἐνθάδε](#), to be translated with "[ἐλθόντα](#)" (l. 257).—[ἀνῆκεν](#), [ἀν-ίημι](#).

[257] [ἐξ ἄκρης πόλιος](#), with "[χεῖρας ἀνασχεῖν](#)". The temples of the gods were in the citadel; cf. E 446, Z 297.—On the form [πόλιος](#), § 103.

[258] [ὄφρα](#), 'until.'
[ἐνείκω](#), [φέρω](#).

[260] The sentence beginning [ἐπειτα δέ](#) is independent of the preceding construction. [καὐτός § 44](#)), ‘yourself too.’
[ὀνήσεται](#) is future indicative.
[πίησθα, § 136.3](#).

[261] [δέ](#), ‘for.’
[μένος μέγα οἶνος ἀέξει](#), ‘wine makes the strength wax mighty.’

[262] [τύνη, § 110](#).
[ἔτησιν](#), ‘compatriots,’ ‘fellows.’

[264] [ἄειρε](#), ‘offer.’

[267] [οὐδέ περ ἔστι](#), ‘for it is not at all possible,’ i. e. ‘permissible.’

[268] [πεπαλαγμένον](#), agreeing with “[τινά](#)” (‘anybody’) understood.
 On the sentiment cf.

“[Tu, genitor, cape sacra manu patriosque Penates;
 me, bello e tanto digressum et caede recenti,
 attrectare nefas, donec me flumine vivo abluero.](#)” Verg. *Aen.* II, 717-720: ‘Do you, father, take in your hand the sacred emblems and the household Penates; for me, freshly come out of the great battle and carnage, it is impious to handle them until I shall have washed in running water.’

[272] [ἐνί](#), with lengthened ultima, [§ 38](#).
[τοι... αὐτῇ, § 112](#).

[274] [ὑποσχέσθαι](#), infinitive for imperative.

[275] [ἦνις](#), ‘yearlings,’ [§ 81](#).
[αἶ κ' ἐλεήσῃ, § 198](#).

[278] [φόβοιο](#), almost always ‘flight’ in Homer, not ‘fear.’ So “[φοβέομαι](#)” means ‘flee,’ not as in later Greek, ‘fear.’

[281] ‘In the hope that he will listen to me as I speak.’ On the time denoted by [εἰπόντος](#), [§ 186](#).

[282] χάνοι, optative of wish, introduced by “ὥς κε. κε” is very unusual with the optative of wish; some editors therefore change it to “δέ”, but without MS. authority. μέγα, with “πῆμα”: ‘the Olympian raised him to be a great burden.’

[284] κατελθόντ’ (α), like “εἰπόντος” (l. 281), refers to a single act, and denotes time coincident with that of “ἴδοιμι.”
Ἄιδος εἶσω = “δόμον Ἄιδος εἶσω” (3.322).

[285] ‘I should think I had quite forgotten joyless woe in my heart,’ i. e. ‘I should think my heart quite free from joyless woe.’ φρένα is to be regarded as accusative of specification. An easier reading is that of Zenodotus, which has “φίλον ἦτορ” instead of “φρέν’ ἀτέρπον”.

[286] ποτί has ultima long, § 38.

[288] κατεβήσετο, tense, § 153.

[289] οί, dative of possession.

[290] τάς, the antecedent is “γυναικῶν” (l. 289).

[291] ἐπιπλώς, second aorist participle of which indicative forms “-έπλω, -έπω” exist; the Attic is “ἐπιπλεύσας” (first aorist).
εὐρέα, Attic “εὐρύν”.

[292] τὴν ὁδόν, accusative with “ἦγαγε” (l. 291); cf. A 496. The allusion to Sidon indicates that the poet was familiar with the story that Paris brought Helen to Troy by a roundabout way.

Herodotus (II, 113-116), who says he heard the story from Egyptian priests, narrates that Paris with Helen touched at Egypt too, to which land they were driven by adverse winds. Herodotus tells at length of their experience in Egypt: King Proteus on learning the story of Paris's wickedness decided to keep Helen and the treasures stolen from Sparta until Menelaus should call for them; he ordered Paris and his other companions to leave Egypt within three days. While Homer did not find this story suited to his purposes, he yet knew it, Herodotus thinks, as the reference to Sidon shows. Herodotus adds (ib. 117) that according to another account (the Cypria) Alexander and Helen came from Sparta to Troy in three days (“on the third day”), with a fair wind and smooth sea. As this is evidently contradictory to the allusion in ll. 290-292, he argues that Homer could not have written the Cypria.

[294] [ποικίλμασιν](#), ‘gay-colored patterns.’

[295] [ἄλλων](#), ablative genitive after the comparative idea involved in “[νείατος](#)”: ‘undermost of all.’ Compare the similar construction of “[ἄλλων](#)”, A 505.

[298] [ῶξε](#), [οἴγνυμι](#).

[299] The final syllables of both “[Κισσηίς](#)” and “[ἄλοχος](#)”, although naturally short, receive the ictus. § 32, § 33.

[300] [ἔθηκαν](#) = “[ἐποίησαν](#)”, as often in Homer.