

DE GRUYTER

John A. MacPhail Jr.

**PORPHYRY'S
›HOMERIC
QUESTIONS‹
ON THE ›ILIAD‹**

TEXT, TRANSLATION, COMMENTARY

John A. MacPhail Jr.
Porphyry's *Homeric Questions* on the *Iliad*

TEXTE UND KOMMENTARE

Eine altertumswissenschaftliche Reihe

Herausgegeben von

Siegmar Döpp, Adolf Köhnken, Ruth Scodel

Band 36

De Gruyter

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ISBN 978-3-11-019543-9
e-ISBN 978-3-11-021680-6
ISSN 0563-3087

Library of Congress Cataloging-in-Publication Data

Porphyry, ca. 234-ca. 305.
[Questiones Homericæ. English & Greek]
Porphyry's Homeric questions on the Iliad : text, translation, commentary /
by John A. MacPhail Jr.
p. cm. -- (Texte und kommentare. Eine altertumswissenschaftliche reihe ; bd. 36)
Text in ancient Greek with facing English translation, and commentaries in English.
Includes bibliographical references and index.
ISBN 978-3-11-019543-9 (hardcover : alk. paper)
1. Homer. Iliad. 2. Homer--Criticism, Textual. 3. Porphyry, ca. 234-ca. 305.
Questiones Homericæ. I. MacPhail, John A., 1970- II. Title.
PA4035.P7Q4713 2010
883'.01--dc22

2010042568

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available in the Internet
at <http://dnb.d-nb.de>.

© 2011 Walter de Gruyter GmbH & Co. KG, Berlin/New York

Typesetting: Michael Peschke, Berlin
Printing: Hubert & Co. GmbH & Co. KG, Göttingen
∞ Printed on acid-free paper

Printed in Germany

www.degruyter.com

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Introduction

The Life of Porphyry

What little we know about the life of Porphyry is what he says about himself.¹ Porphyry was born in Tyre in 234 CE.² He spent his early adulthood in Athens, where he studied with the grammarian Apollonius,³ the mathematician Demetrius,⁴ the rhetorician Minucianus,⁵ and the preeminent critic of his age, Cassius Longinus.⁶ Eunapius records the story that Longinus named the young man Porphyry, adjusting his Syrian name, which meant “King,” to the color of royal attire.⁷ In the summer of 263 CE Porphyry left Athens and went to the Neoplatonist school of Plotinus in Rome.⁸ After five and half years⁹ he became severely depressed and went to Sicily at the urging of Plotinus.¹⁰ Eunapius insinuates that his depression

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- 1 See Eunapius *Vitae Sophistarum* 4.1.4, Bidez 1913, and Smith 1987, 719-23. Eunapius says that so far as he knew, no one had written a biography of Porphyry before him. He gathered information “reckoning from signs given in his reading”, ἀναλεγόμενῳ δὲ ἐκ τῶν δοθέντων κατὰ τὴν ἀνάγνωσιν σημείων (3.1.5). Smith notes that much of Bidez’ biography is based on probable assumptions rather than certain facts.
 - 2 τῷ δεκάτῳ δὲ ἔτει τῆς Γαλιήνου βασιλείας [i.e. 264 CE] ἐγὼ Πορφύριος ... αὐτὸς ὢν τοτὲ ἐτῶν τριάκοντα (*Vita Plotini* 4.1-9). Πορφύριον Τύριον ὄντα (*Plot.* 7.49-50).
 - 3 Απολλώνιος ... ὁ διδάσκαλος ἡμῶν (*HQ* I 111.9-10).
 - 4 Δημήτριος ὁ γεωμέτρης μὲν, Πορφυρίου δὲ διδάσκαλος (*Proclus in Rep.* II 23, 14-15).
 - 5 See Heath 1996, 69-70 and 2003, 143.
 - 6 τοῦ καθ’ ἡμᾶς κριτικωτάτου γενομένου (*Plot.* 20.1-2). Heath 1999 argues that Cassius Longinus is the author of *De sublimitate*.
 - 7 Eunap. *Vit. Soph.* 4.1.4: Πορφύριον δὲ αὐτὸν ὀνόμασε Λογγίνος, ἐς τὸ βασιλικὸν τῆς ἐσθῆτος παράσημον τὴν προσηγορίαν ἀποτρέψας.
 - 8 See Goulet 1982a, 210f and Smith 1987, 719 n.3.
 - 9 συγγεγονῶς δὲ αὐτῷ τοῦτο τε ἔτος καὶ ἐφεξῆς ἄλλα ἔτη πέντε (*Plot.* 5.1).
 - 10 καὶ ποτε ἐμοῦ Πορφυρίου ἦσθετο ἐξάγειν ἐμαυτὸν διανοουμένου τοῦ βίου· καὶ ἐξάφνης ἐπιστάς μοι ἐν τῷ οἴκῳ διατρίβοντι καὶ εἰπὼν μὴ εἶναι ταύτην τὴν προθυμίαν ἐκ νοεῶς καταστάσεως, ἀλλ’ ἐκ μελαγχολικῆς τινος νόσου,

was caused by the corporeal state of his soul:¹¹ “overcome by his discourses he hated his own body and the fact that he was human”.¹² Late in his life Porphyry married the widow of a friend.¹³ The last date that he mentions is 301 CE, when he wrote the biography of Plotinus.¹⁴

Most scholars assume that Porphyry wrote the *Homeric Questions* before he joined the school of Plotinus because it does not have any Neoplatonic allegorizing. In the dedicatory letter of Book One, Porphyry says that he is “deferring greater studies on Homer to the appropriate time” and presenting the *Homeric Questions* “as though it were a preliminary exercise”.¹⁵ Besides the *Homeric Questions*, the only Homeric studies of Porphyry that remain are *On the Cave of the Nymphs* and *On the Styx*. In these two essays Porphyry reads the *Odyssey* as an allegory of the soul’s struggle to be liberated from the body. Lamberton rightly stresses that the assumed dating is based solely on probability and that other chronologies are theoretically possible.¹⁶

The *Homeric Questions* belongs to a genre that defends Homer against the criticism of detractors. The questions (ζητήματα, προβλήματα, ἀπορίαι) are focused on inconsistencies, contradictions, illogicalities, improbabilities, and violations of propriety, ranging from the moral objections of Xenophanes and Plato to the pettifoggery of Zoilus of Amphipolis, the “so-called scourge of Homer”.¹⁷ In chapter 25 of the *Poetics*¹⁸ Aristotle outlines five types of criticism and twelve types of solution (λύσις) that formed the theoretical basis of his six lost books of *Homeric Problems*.¹⁹ Although Aristotle does not mention allegory per se, Porphyry says this type of defense originated “from Theagenes of Rhegium, who first wrote

ἀποδημηῆσαι ἐκέλευσε. πεισθεὶς δὲ αὐτῷ ἐγὼ εἰς τὴν Σικελίαν ἀφικόμην (*Plot.* 11.11-16).

- 11 In the first sentence of Porphyry’s biography of Plotinus, he says “he looked like was ashamed that he was in a body”, ἔφκει μὲν αἰσχynomένῳ ὅτι ἐν σώματι εἶη (*Plot.* 1.1-2).
- 12 ὑπὸ τοῦ μεγέθους τῶν λόγων νικώμενος, τό τε σῶμα καὶ τὸ ἄνθρωπος εἶνα ἐμίσησεν (*Eunap. Vit. Soph.* 4.7).
- 13 See the *Letter to Marcella* 4.
- 14 ἔτος ἄγων ἐξηκοστὸν τε καὶ ὄγδοον (*Plot.* 23.13).
- 15 τὰς μὲν μείζους εἰς Ὅμηρον πραγματείας ὑπερτιθέμενος εἰς καιρὸν σκέψεως τὸν προσήκοντα, ταυτὶ δὲ οἷον προγύμνασμα τῶν εἰς αὐτὸν ἀγώνων (*HQ* I 1.24-7).
- 16 Lamberton 1986, 110.
- 17 See Friedländer 1895. Porphyry says that Zoilus “wrote against Homer for training, as rhetoricians were accustomed to practice on poets” (*HQ* K 274.1).
- 18 See Carroll 1895 and Rosenmeyer 1973, 231-52.
- 19 Diogenes Laertius 5.26.7.

about Homer” and categorizes it in Aristotelian terms as a “solution from diction”.²⁰

Book One of the *Homeric Questions*

Book One is preserved on a continuous manuscript.²¹ Extracts of the *Homeric Questions*, copied on the margins of the manuscripts of Homer, supply the remainder of the text. The style of Book One is uniform; that of the extracts, varied.

The *Homeric Questions* is often labeled “philological”, and that is true of Book One. In the dedicatory letter to Anatolius,²² Porphyry cites the Aristarchan maxim that “Homer explains himself”,²³ adding that “many [subtleties] of speech are not recognized and escape the notice of the majority”.²⁴ Book One concerns the meaning of Homeric words and phrases and the poet’s artistry in using them. In two questions Porphyry gives a close philological reading of an image in the text on which ancient scholars disagreed: one is the siege depicted on the shield of Achilles (*Il.* 18.509-34);²⁵ the other is the movement of the fish that Achilles says will eat the

20 οὗτος μὲν οὖν τρόπος ἀπολογίας ἀρχαῖος ὄν πάνυ καὶ ἀπὸ Θεαγένου τοῦ Ῥηγίνου, ὃς πρῶτα ἐγραψε περὶ Ὀμήρου, τοιοῦτός ἐστιν ἀπὸ τῆς λέξεως (*HQ* Y 67.7). The *Homeric Problems* of Heraclitus Rhetor, the only other example of the genre that survives from antiquity, also defends the poet by means of allegory.

21 *Vaticanus* 305 (14th BCE). The *Homeric Questions* are written on ff. 171^r-184^v with the heading “Book One of the *Homeric Questions* of the Philosopher Porphyry”. The codex also contains Nicanor’s *Theriaca* (ff. 139^r-170^v), roughly half of Heraclitus Rhetor’s allegorical *Homeric Questions* (ff. 184^v to 190^r), and Porphyry’s *On the Cave of the Nymphs* (ff. 190^r-208^v).

22 For Anatolius, see Eunapius (*Vit. Soph* 5.1.2).

23 αὐτὸς μὲν ἑαυτὸν τὰ πολλὰ Ὅμηρος ἐξηγεῖται (*HQ* I 1.12-13). Although there is no proof that Aristarchus said this dictum, the idea is uncontestedly Aristarchan: ὁ Ἀρίσταρχος ἡξίου ... μηδὲν τι τῶν παρὰ τῆ ποιήσει μυθικῶν περιεργάζεσθαι ἀλληγορικῶς ἔξω τῶν φραζομένων (Eust. *Il.* 2.101.14-15). Ἀρίσταρχος ἀξιοῖ τὰ φραζόμενα ὑπὸ τοῦ ποιητοῦ μυθικώτερον ἐκδέχεσθαι κατὰ τὴν ποιητικὴν ἐξουσίαν, μηδὲν ἔξω τῶν φραζομένων ὑπὸ τοῦ ποιητοῦ περιεργαζομένους (Σ^D ad *Il.* 5. 385). In this connection it is interesting to note that Porphyry says Aristarchus “excuses his interpretation from Homer”, παραμυθεῖται δὲ ἐξ Ὀμήρου (*HQ* M 258.2).

For intimations of this idea in Aristotle’s *Poetics*, see J. Porter 1992, 115-33. For similar expressions in other writers, see Schäublin 1977, 221-27. Also see Pfeiffer 1968, 225-27; Wilson, 1971, 172 and 1976, 123; Lee 1975, 63-64.

24 ἀγνοεῖται μὲν πολλὰ τῶν κατὰ τὴν φράσιν, λανθάνει δὲ τοὺς πολλοὺς (*HQ* I 1.28-30).

25 *HQ* I 25.25-35.6.

corpse of Lycaon (*Il.* 21.122-27).²⁶ The dictum that “Homer explains himself” recurs through the book.²⁷ Porphyry notes in particular that “sometimes Homer explains himself immediately (παρακειμένως), but at other times elsewhere (ἐν ἄλλοις)”.²⁸ When showing that Homer has supplied an explanation, his verb of choice is ἐπάγειν.²⁹ The preposition ἐπί and the genitive, “with reference to x”, is the usual way that Porphyry indicates the person or thing to which he refers.³⁰ Often the participle “saying” (λέγων or εἰπών) precedes quotations.³¹

The first sentence of each *zētēma* in Book One is a statement or indirect question but never a direct question. E.g.:

- Q. 3: I don’t know on what basis some of the grammarians deem fit to understand *aiolos* in Homer as referring to “variegated” (*HQ* 12.10-12).³²
- Q. 4: One shouldn’t get annoyed if some of the Homeric [subtleties] escape the notice of the majority of students nowadays, seeing that the difference that *harmatrochia* has with *hamatrochia* even escaped the notice of Callimachus who’s reputed to be very precise and learned (*HQ* 15.7-14).³³

26 *HQ* I 39.17-46.10.

27 αὐτὸς μὲν ἑαυτὸν τὰ πολλὰ Ὅμηρος ἐξηγεῖται (*HQ* I 1.12-14); ὡς αὐτὸς ἐξηγήσατο εἰπών (*HQ* I 12.18-19); τοῦ ποιητοῦ ἐξηγουμένου (*HQ* I 15.20); ἀξιῶν δὲ ἐγὼ Ὅμηρον ἐξ Ὁμήρου σαφηνίζειν (*HQ* I 63.3-4); ἑαυτὸν ἐξηγεῖται (*HQ* I 63.14-15); αὐτὸς ἐδήλωσε (*HQ* I 98.8); αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει (*HQ* I 132.8-9).

28 αὐτὸν ἐξηγουμένον ἑαυτὸν ὑπεδείκνυον ποτὲ μὲν παρακειμένως, ἄλλοτε δ’ ἐν ἄλλοις (*HQ* I 56.4-6). The latter phrase is common in Book One: 3.7, 9.20, 10.5, 16.7, 18.7, 19.9, 22.24, 37.6, 59.18, 64.8, 92.23, 94.5, 94.15, 97.13, 126.4.

29 *HQ* I 18.17, 23.5, 23.8, 23.20, 24.22, 25.13, 33.15, 40.22, 44.6, 52.17, 59.15, 61.4, 61.12, 70.17, 74.19, 75.19, 77.10, 77.16, 78.22, 80.16, 86.10, 88.8, 89.3, 92.19, 93.9, 94.3, 113.21, 115.20, 118.7, 120.9, 133.14.

30 *HQ* I 3.4, 4.6, 13.3, 14.10, 15.22, 16.8, 20.15, 21.7, 21.13, 21.23, 22.15, 23.11, 23.17, 24.14, 24.24, 25.11, 27.18, 27.21, 28.19, 30.19, 32.3, 33.3, 33.21, 34.15, 40.15, 42.11, 46.5, 47.15, 48.10, 48.14, 49.9, 52.15, 52.23, 57.10, 59.18, 62.8, 64.15, 65.11, 66.22, 66.25, 70.16, 72.17, 73.10, 76.4, 77.17, 85.3, 85.7, 85.8, 89.6, 90.10, 92.14, 95.5, 98.8, 100.10, 100.11, 116.10, 116.12, 117.13, 117.17, 118.8, 118.15, 121.14, 123.4, 123.6, 123.8, 123.9, 123.23, 125.6, 125.7, 125.11, 125.20, 125.23, 130.10.

31 λέγων: *HQ* I: 3.5, 4.7, 15.22, 16.22, 70.16, 70.21, 75.14, 98.9, 98.13, 132.14, 132.22. εἰπών: *HQ* I: 12.19, 13.17, 21.13, 22.15, 23.14, 25.13, 30.17, 33.15, 49.5, 52.16, 62.9, 62.11, 74.17, 77.18, 80.15, 81.18, 93.22, 98.11, 126.4, 132.10.

32 τὸ “αἰόλον” οὐκ οἶδ’ ὅθεν τῶν γραμματικῶν τινες ἐπὶ τοῦ “ποικίλου” παρ’ Ὁμήρῳ ἀκούειν ἀξιοῦσιν (*HQ* 12.10-12).

33 οὐ δεῖ δυσχεραίνειν, εἰ τοὺς πολλοὺς τῶν νῦν παιδευτῶν λανθάνει τινὰ τῶν Ὀμηρικῶν, ὅπου καὶ τὸν δοκοῦντα εἶναι ἀκριβέστατον καὶ πολυμαθέστατον.

- Q. 14: Ridiculously Apion explained *hippokorystas* as those who have helmets adorned with horsehair.³⁴
- Q. 20: Against those who accuse Homer of lacking ability on the ground that he depicts both those sending [messengers and heralds] and the messengers and heralds who are sent saying the same speeches or setting out in detail actions or words said before, it is fit to point out that by varying [his words] he expresses himself in different ways masterfully (*HQ* 131.14-132.10).³⁵

The beginning of a question sometimes alludes to the conversations with Anatolius from which the book developed.³⁶ E.g.:

- Q. 1: We were inquiring into the sense of this.³⁷
- Q. 5: Reading this you were puzzled.³⁸
- Q. 9: As we were closely observing the subtlety of the poet in all matters, I was thinking fit that we also trace his consistency in names.³⁹
- Q. 11: Seeing fit to elucidate Homer from Homer, I was pointing out.⁴⁰

Twice Porphyry returns to the topic of a previous question and expands his point:

- Q. 6: Since we mentioned a comparison, consider the poet's practice here.⁴¹
- Q. 17: We were saying about comparisons that he often applies the proper name for the matter at hand to the resemblance in the

Καλλίμαχον ἔλαθεν ἡ διαφορὰ τῆς ἀρματροχίας, ἣν ἔχει πρὸς τὴν ἡ διαφορὰ τῆς ἀρματροχίας, ἣν ἔχει πρὸς τὴν χωρὶς τοῦ ρ λεγομένην ἀματροχίαν.

34 γελοίως ὁ Ἀπίων ἱππορυστὰς ἀποδέδωκε τοὺς κόρυθας ἔχοντας ἰππείαις θριξὶ κεκοσμημένας (*HQ* I 83.16-84.3).

35 πρὸς τοὺς ἀδυναμίαν Ὅμηρον κατηγόντας ἐκ τοῦ πολλάκις τὰς αὐτὰς ῥήσεις ποιεῖν λέγοντας τοὺς τε ἐκπέμποντας καὶ τοὺς πεμπομένους ἀγγέλους καὶ κήρυκας ἢ διηγουμένους πράξεις ἢ λόγους ῥηθέντας πρότερον, ἄξιον σημῆνασθαι ὅπως ποικίλων αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει διὰ δύναμιν.

36 πολλάκις μὲν ἐν ταῖς πρὸς ἀλλήλους συνουσίαις Ὀμηρικῶν ζητημάτων γινομένων (*HQ* I 9-11).

37 ἐζητοῦμεν τὸν νοῦν τὸν τούτων (*HQ* I 2.16-17).

38 ταῦτ' οὖν ἀναγινώσκων ... ἠπόρεις (*HQ* I 17.31-32).

39 ἠξίου ἡμᾶς, παρατηροῦντας τὴν ἐν πᾶσι τοῦ ποιητοῦ λεπτοσύνην, ἰχνεύειν καὶ τὴν ἐν τοῖς ὀνόμασιν αὐτοῦ πρὸς αὐτὸν ὁμολογίαν (*HQ* I 46.11-13).

40 ἀξίων δὲ ἐγὼ Ὅμηρον ἐξ Ὀμήρου σαφηνίζειν αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυον, ποτὲ μὲν παρακειμένως, ἄλλοτε δ' ἐν ἄλλοις (*HQ* I 56.3-6).

41 ἐπεὶ δὲ παραβολῆς ἐμνήσαμεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρῆσιν (*HQ* I 20.13-15).

comparison, but in many [he does] the reverse. For proof of this let these [examples] be cited.⁴²

Whenever possible, Porphyry mentions additional problems that can be solved with the solution he just applied. E.g.:

- Q. 1: From that you will also solve “pressed on by the wind of Zeus it hit upon Pherae” (*Od.* 15.297).⁴³
- Q. 2: From this you will also solve what is said about the Phaeacians.⁴⁴
- Q. 3: From “helmet-shaking” you will also solve “hair-waving Dorians” (*Il.* 2.11).⁴⁵
- Q. 15: From this it is possible to solve much of what has been overlooked by the grammarians.⁴⁶

The text ends after the twentieth question with a scribal note: “here end Porphyry’s *zetemata*” (*hic desinunt Porphyrii ζητήματα*).⁴⁷

The Extracts of the *Homeric Questions* on the *Iliad*

After the original was published, the questions were copied on the margins of the manuscripts of Homer. Occasionally the same question was copied onto the margins of both the *Iliad* and the *Odyssey*, or repeated it at different points in the same poem. The scribes also copied epitomes of the *Homeric Questions* on the margins of the manuscripts of Homer.⁴⁸

Fifty questions on the *Iliad* are written in the same style as Book One, save its allusions to Porphyry’s conversations with Anatolius.⁴⁹ The rest diverge from Book One in the following ways:

42 ἐλέγομεν περὶ τῶν παραβολῶν ὅτι πολλάκις τὰ οἰκεῖα τοῖς πράγμασιν ὀνόματα παρατίθησι τοῖς ἐν ταῖς παραβολαῖς ὁμοιώμασιν, ἐν πολλοῖς δὲ καὶ ἔμπαλιν. εἰς δὲ πίστιν τούτου παρακείσθω καὶ ταῦτα (*HQ* I 122.7-12).

43 λύσεις ἐντεῦθεν καὶ τὸ “ἢ δὲ Φεράς ἐπέβαλεν ἐπειγομένη Διὸς οὐρῶν” (*HQ* I 5.13-6.4).

44 ἐκ τούτων λύσεις καὶ τὸ περὶ τῶν Φαιάκων εἰρημένον (*HQ* I 11.15-16).

45 ἐκ δὲ τοῦ “κορυθαῖκι” λύσεις τὸ “Δωριέες τε τριχάϊκες” (*HQ* I 14.17-18).

46 ἐκ τούτων δὲ πολλὰ ἔνεστι λύειν τῶν παρεωραμένων τοῖς γραμματικοῖς (*HQ* I 90.7-9).

47 Sodano notes that the manuscript might not contain all of Book One since the sign that usually indicates the end of a question is missing (1965, 97-98).

48 Sixteen extracts on the *Iliad* have a corresponding epitome: A 138-9, B 8-12, B 305-29, B 827, Γ 65-6, Γ 306, Δ 297-9, Z 113, Z 129-34, Θ 1, I 186, K 561, M 10, M 25, O 189, Y 259-72.

49 A 104, A 169, A 225b, A 340, A 486, B 423, B 447, B 467-8, B 423, Γ 197, Δ 1, Δ 434, E 137-8, E 453, E 695, E 770, Z 15, Z 488-9, Z 491, Θ 1, Θ 2, Θ 39-40, Θ 53-

- i. The focus is not narrowly philological but encompasses any type of question.⁵⁰
- ii. The first sentence of the extract is a direct question, usually beginning with διὰ τί.⁵¹
- iii. The problem is phrased “it is illogical” (ἄλογον),⁵² “impossible” (ἀδύνατον),⁵³ unfitting (ἀπρεπές),⁵⁴ “contrary” (ἐναντίον),⁵⁵ or “it conflicts” (μάχεται).⁵⁶
- iv. The solution begins “one must say that” (ῥητέον δὲ ὅτι).⁵⁷
- v. The question is solved from diction (λύεται δ’ ἐκ τῆς λέξεως), from custom (ἐκ τοῦ ἔθους), from time (ἐκ τοῦ καιροῦ), or from character (ἐκ τοῦ προσώπου)⁵⁸ ...
- vi. Porphyry cites anonymous sources: some say x, others y, others z etc. (οἱ μὲν φασιν ... οἱ δὲ ... οἱ δὲ *vel sim.*)⁵⁹
- vii. After rehearsing the solutions in his sources, Porphyry suggests his own by saying “perhaps ...” (μήποτε).⁶⁰

4, Θ 58, Θ 70, I 90, I 378, K 67-9, K 167, K 413, Λ 354, Λ 786, M 122, M 258, 358-603, N 443, N 824, O 128, Π 67-8, Π 161-2, P 143, P 608, T 108, T 389, Φ 563, X 431, Ω 22, Ω 117, Ω 221, Ω 221b.

50 In a *zēitēma* suspected to have begun another book (see Dindorf 1875, xii-xiii and Van der Valk 1964, 104 n. 75), Porphyry says “The gathering of questions is already in the works of others. But we, taking the problems from those who have inquired, consider the solutions that they proposed for the questions. Some of them we approve, some we deny, others we invent ourselves, and others we attempt to revise and elaborate, as will be clear to the reader” (*HQ* K 252-3.1-3).

51 E.g. A 225.1, A 524.1, B 73.1, B 257-77.1, B 370-74.1, B 478.1, B 649.1, Γ 281.1, Γ 306.1, Γ 441.1 etc.

52 Ept. A 138.1; ept. A 420.1; ept. B 73.1; ept. Γ 369.2; ept. K 194.1; M 25.2; ept. M 25.1 etc.

53 Ept. Γ 144; Γ 379.2; ept. Δ 491.2; ept. H 8-10.1; E 7.1; ept. N 3.1; ept. K 11.1; ept. K 447.1; ept. N 3.1.

54 Ept. A 211.1; ept. B 1-2.1; ept. B 12.1; B 183.1; ept. B 480.1; ept. Z 433.1; ept. I 187.1; ept. I 203.1; ept. I 452.1; ept. I 591.1.

55 A 3.1; ept. Ξ 434.1.

56 E 576.1; ept. Y 329.

57 A 524.2, B 370.3, B 478.3, Θ 322-29.3, I 382.4, M 25.3, Ξ 238, X 71.2.

58 λύσις ἐκ τῆς λέξεως (Combella 1987, 202-19): ept. A 211.2; ept. B 12.2; ept. Γ 121.3; ept. Γ 144.3; ept. E 576.2 λύσις ἐκ τοῦ ἔθους: B 12.4; Γ 379.3; Δ 297.3; ept. I 203.3; ept. K 447.2. λύσις ἐκ τοῦ καιροῦ: ept. A 420.2; ept. Γ 315.2; ept. Γ 144.3; ept. Γ 365.2; ept. E 576.2. λύσις ἐκ τοῦ προσώπου (Dachs 1913): ept. Γ 121.3; ept. M 25.4; ept. Ψ 71.4. Several can be applied to the same question: ept. B 12.2-4; ept. Δ 297.3-4; E 7.3-4; ept. I 203.2-3; Y 232-5.2-5.

59 Ept. Γ 121.3; Δ 297.6-7; Z 113.2-4; ept. M 25.2-4; Y 67-75.8-9.

60 μήποτε: B 649.7; Z 200.3; M 127.9; Ξ 200.37; Ξ 304.10; T 221.17. Cf. E 576.5 (τάχα) and ept. I 203.4 (ἴσως).

Six extracts on the *Iliad* Book are identical in style to Book One but for one exception in each.⁶¹ The epitomes have the highest concentration of stylistic divergences with Book One. The remaining extracts commingle the divergences with traits of Book One in varying degrees.

If Book One is complete, the extracts on the *Iliad* that cohere with it stylistically would fill at least two more books. The less stylistically consistent extracts, roughly three books.

The Manuscripts

The two principal manuscripts of the *Iliad* with extracts of the *Homeric Questions* are *Venetus Graecus* 821 and *Escorialensis* 509,⁶² followed by *Leidensis Graecus* 64 and *Lipsiensis Graecus* 32.⁶³

The Venetian manuscript (B) (11th CE), formerly called *Marcianus Graecus* 453, contains 338 folios, each 40.5 × 31.5 cm.⁶⁴ Folios 68-9 (*Il.* 5.259-355) and 145 (*Il.* 11.167-217) fell out and were replaced by a more recent hand.⁶⁵ Each folio has twelve, twenty, or twenty-four lines of the *Iliad*, surrounded by marginalia on the top, outer and lower margins. Each scholium is assigned a number from 1 (α'), 2 (β'), 3 (γ') etc. indicating the verse to which it refers. The first line of poetry on every *verso* is counted 1 (α'), the second 2 (β'), the third 3 (γ'), and so on until the last line of verse on the *recto*, which is 24 (κδ'), 40 (μ'), or 48 (μθ'). A more recent hand (*B), assigned to the 12th/13th CE, filled up empty marginal space with *scholia minora* (= Σ^D), glosses from lexica and the *Epimerismi Homerici*, and excerpts from Porphyry's *Homeric Questions* and Heraclitus Rhetor's *Homeric Allegories*. At the top left hand corner of the first leaf, *B inscribed a thin cylinder pointing to one o'clock (one of several symbols used interchangeably) and "of Porph[ry]", giving the source.⁶⁶ The subsequent extracts are preceded only by a symbol. Nevertheless, *B wrote "of Aristotle" in the margins whenever Porphyry cited him. Some time after the initial excerption, the same hand added more extracts preceded by symbol in red ink (**B).

61 In Ξ 200.1 the first sentence is a direct question. In M 10-12.13, M 127-32.9, and in T 221-4 μήποτε precedes Porphyry's suggestion. At Y 259-72 Porphyry cites anonymous sources. At X 71.2 he says ῥητέον.

62 West (1998, xi, lix) changed the siglum of this manuscript from E⁴ to F.

63 Seen on microfilm.

64 See Dindorf 1877, i-xvi; Schrader 1880, iii-vi; Allen 1931, 11-12; Erbse 1969, xvii-xviii; West 1998, xi.

65 See Erbse 1960, 26-28.

66 Cf. Schrader 1880, 357.

Escorialensis 509 (Ω I 12, F) is an 11th CE manuscript of 216 folios, each 35.3 × 31.5 cm.⁶⁷ The manuscript has two central columns. The left contains the text of the *Iliad*, usually 39 lines apiece; the right, a prose paraphrase. In the margins around the two columns, a second hand (*F) copied *scholia minora* (Σ^D), signalled by asterisks, circles, and diplai. A contemporaneous hand copied exegetical scholia (Σ^{bT}) and excerpts from the *Homeric Questions* in the margins. I have renamed the second hand *F to be analogous with *B, who copied excerpts of the *HQ* in B's margins. Unlike the Venetian manuscript, *F indicates the source "of Porphyry" (Πορφύριου = Π.) before every fragment, along with an asterisk or other symbol, which is usually followed by the prepositional phrase εἰς τό and the lines which are under discussion. Colons mark the end of both scholia and extracts, and separate individual entries in the same margin. This hand routinely misaccentuates enclitics. Since it is unlikely that this type of mistake would be repeated wholesale, one has grounds to suppose that *F was copied from an unaccented uncial exemplar.

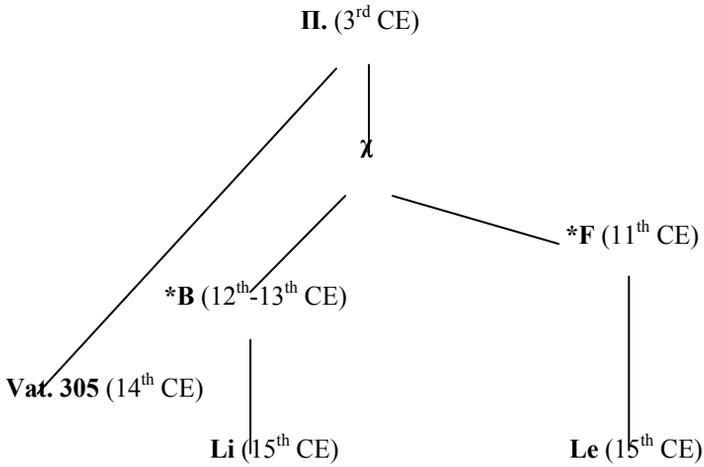
Leidensis Vossianus Graecus 64 (Le) is a 15th century manuscript with 492 folios, each 28 x 21 cm. Folio 1 *recto* contains an argumentum of *Iliad* A; its *verso*, a life of Homer and metrical explanations. Folios 2 *recto* to 493 preserve the *Iliad* up to Ω 17 with scholia. Each page has up to 20 lines of verse with a supralinear paraphrase in dark red ink. Le often agrees with *F against *BLi but corrects diacritical errors in the earlier manuscript.

Lipsiensis Graecus 32 (Li) contains 339 folios, each measuring 33.5 x 23 cm.⁶⁸ On folios 1-50 a hand assigned to the 15th century copied two lives of Homer, some epigrams falsely attributed to Homer, an aetiology of the Trojan war, John Tzetzes' exegesis of *Iliad* A, and a Herodotean life of Homer. A 14th century hand copied *Iliad* A 1 to P 89 on folios 52 *recto* to 268 *verso*. With the exception of the first page of each book, each folio has 25-27 lines of verse along with exegetical scholia. On the remaining leaves a 15th century copyist filled in the rest of the *Iliad* and the *Batrachomyomachia*. Li usually agrees with *B against the other manuscripts, but rarely offers an independent reading of any value. In addition to the extracts from Porphyry, Li also preserves excerpts from a scholar named Σενάχηρ(ε)ίμ.⁶⁹

67 See Erbse 1969, xx-xxi; Severyns, 1953, 41-43; Allen 1931, 16-17; Bethe 1893, 355-79; Ludwich 1889, 130.

68 See Valkenaer 1807-09, 1-151.

69 For extracts in *Venetus Graecus* 822 (see Erbse 1977-83, xiii-xvi), *Victorianus* (ibid. xvi, xxix-xxx), or *Etonensis* 139 (see Noehden 1797, 1-2; 30ff.), I rely on the readings of previous editors.



Scholarship on the *Homeric Questions*

Scholarship on the *Homeric Questions* begins with Valckenaer's work on the Leiden codex of the *Iliad* (**Le**).⁷⁰ He divided the extracts in two general categories, [i] problems and solutions (*ἀπορίαι τε καὶ λύσεις*) and [ii] explanations (*ἐξηγήσεις*) of words and passages.⁷¹ Concerning the transmission of the text, Valckenaer postulated that one continuous manuscript preserved Porphyry's allegorical works on Homer and *HQ I*, which he thought someone had reconstituted from the extracts.⁷² According to his theory the same person forged the preface of *HQ I*.⁷³

Basil Gildersleeve established the internal consistency between the text and the preface, adducing the subsequent references to the addressee Anatolius and the principle that "Homer interprets Homer". Gildersleeve rejected Valckenaer's hypothesis that one MS contained Porphyry's *Homeric Questions* because, as he argued, the combination of different genres (i.e.

70 See Valckenaer 1807-09, 95-152. Also see Noehden's dissertation *De Porphyrii scholiis in Homerum* (Göttingen 1797).

71 *ibid.* 142-45.

72 *ibid.* 145-46: *credere malui serie continua codicem ista [sc. Homericam] subministrasse.*

73 *ibid.* 146: *has [i.e. HQ I] si quis nunc iudicaverit e scholiis Homericis a quopiam descriptas, qui de more Porphyrii libellum suis verbis Anatolio inscripserit, poterit ... sententiam roborare.*

allegory and philology) would not have been possible.⁷⁴ Gildersleeve collated the text of *HQ* I with the extracts.⁷⁵ He reassigned certain excerpts to other titles ascribed to Porphyry, namely *On the Names Omitted by the Poet*,⁷⁶ *On Divine Names*,⁷⁷ *On the Benefit for Kings from Homer*,⁷⁸ and *On Images of Gods*.⁷⁹ Gildersleeve's last chapter turns to the allegorical *Homeric Questions* by Heraclitus Rhetor⁸⁰ and the Plutarchean *Life of Homer*, which Rudolph Schmidt had assigned to Porphyry.⁸¹

Like Valckenaer, Kammer also distinguished two types of Porphyrian scholia. One type, he said, was meant to show off vain knowledge. The other type was long, serious, and necessary. Kammer noted that these longer investigations usually had their own preface. He assigned all the extracts of the second category to *HQ* I.

In 1880 Schrader published his edition of Porphyry's *Homeric Questions* on the *Iliad*, followed ten years later by the questions on the *Odyssey*. Following Römer, Schrader took *Venetus* 453 B as his principal manuscript, *inter eos codices, quod ad Iliadem attinet, locum ... primum Venetus 453 (B) tenet, quem in Porphyrianis summae auctoritatis esse ipse Roemerus, censor eius paullo severior, concessit*.⁸² Schrader assigned to Porphyry all marginal notes in the manuscripts of Homer written in the form of a question: *omnia, quaecumque quaerendi forma utantur vel certas ob rationes e zetemate aliquo repetenda sint ... Porphyrio vindicemus*.⁸³ Since the original order was unrecoverable, he chose to place Book I in *Vaticanus* 305 after the text of the extracts: *nobis, quoniam quemnam ordinem secutus sit non constat, quaestiones illae secundum textum homericum edendae errant*.⁸⁴ Following Gildersleeve, Schrader argued that Porphyry originally composed a separate work, entitled *On the Names Omitted by the Poet*, which was excerpted into the marginal commentary on Book Two of the *Iliad*.⁸⁵

74 *ibid.* 7-8. His point is refuted by *HQ* T 221-4. Also see N. Richardson 1975, 67-68 and R. Lamberton 1986, 109-10.

75 *ibid.* 10-13.

76 Περὶ τῶν παραλειμμένων τῷ ποιητῇ ὀνομάτων ...; see Σ^D *ad Il.* 3.250.

77 Περὶ θεῶν ὀνομάτων, see Suda s.v. Πορφύριος.

78 Περὶ τῆς ἐξ Ὀμήρου ὠφελείας τῶν βασιλέων (*ibid.*).

79 Περὶ ἀγαλμάτων, ed. Bidez 1913.

80 See Buffière 1956 and Russell 2003.

81 On the Plutarchean *Life of Homer*, see Hillgruber 1994; Keaney and Lamberton 1996.

82 Schrader 1880,

83 See Schrader 1890, 139.

84 *ibid.* iv.

85 See Schrader 1879, 231-52.

Erbse showed that Schrader had overestimated the debt of the bT scholia to Porphyry.⁸⁶ Following Gildersleeve, Erbse argued that *Vaticanus* 305 preserved *HQ* I in its original form as a monograph. He assumed economically that there was only one excerpt of the original, from which the transmitted extracts descend in varying degrees of completion and fidelity. With regard to the alleged title *On the Names Omitted by the Poet*, Erbse suggested that the phrase ἐν τῷ περὶ τῶν παραλελειμμένων τῷ ποιητῷ ὀνομάτων referred to a single *zetema* (i.e. ἐν τῷ περὶ ... [sc. ζητήματι]).⁸⁷ Erbse excluded the extracts of the *Homeric Questions* from his landmark edition of the *Iliad* scholia.

Van der Valk investigated Eustathius' use of the *Homeric Questions*. He argued that Eustathius did not have the work in its original sequence but rather a redaction of *Porphyriana* that had been resequenced into a running commentary.⁸⁸ Commenting on the difference between an ancient *hypomnema* and a running medieval commentary, Van der Valk cited Plutarch's *Quaestiones Convivales*, in which different topics are treated in random order.

Before publishing his important edition of Book One, Sodano wrote articles on the *Vaticanus* 305,⁸⁹ Porphyry's sources,⁹⁰ and the Aristotelian concepts of "the impossible" (τὸ ἀδύνατον) and "the illogical" (τὸ ἄλογον).⁹¹ Sodano prints facing recensions of the Vatican manuscript and the extracts. The English translation of Book One by Robin Schlunk follows the text of Sodano.⁹²

It remains to thank the following people: Sabine Vogt, Robert Renehan, Benjamin Acosta-Hughes, Ruth Scodel, Richard Janko, Mira Seo, Netta Berlin, Laura Russello, and Todd Marcus.

86 See Erbse 1960, 17-77.

87 See Erbse 1960, 73-76.

88 See Van der Valk 1963 (pt.1), 104.

89 See Sodano 1965, 7-122 and 1967, 1-38.

90 See Sodano 1964, 1-90.

91 See Sodano 1966a, 1-43; 1966b, 1-60.

92 See Schlunk 1993.

Abbreviations and Sigla

*B	Venetus Graecus 821	Schr.	Schrader
*F	Escorialensis 509	Dind.	Dindorf
Le	Leidensis Graecus 64	*	scripsi
Li	Lipsiensis Graecus 32	D-K	Die Fragmenta der Vorsokratiker, ed. H. Diels, revised by W. Kranz 6 th edn. (Berlin 1961)
A	Venetus Graecus 822		
Et	Etonensis 139		
Vict.	Victorianus		
f.	folio	FGrH	Fragmenteder griechischen Historiker, ed. F. Jacoby (Berlin 1923-).
R	recto		
v	verso		
Π.	Πορφυρίου	GP	J. D. Denniston, The Greek Particles, 2 nd edn. (Oxford 1954)
Σ	scholia		
<>	addenda videntur		
{}	interpolata videntur	K-A	Poetae Comici Graeci, ed. R. Kassel and C. Austin (Berlin 1983-).
††	corrupta videntur		
<***>	lacuna	LSJ	H. G Liddell, R. Scott, H. S. Jones, and R. McKenzie, A Greek English Lexicon, 9 th edn. (Oxford 1940)
[***]	textus perit		
evan.	evanuit		
coll.	collocavit		
om.	omisit		
ras.	in rasura		
marg.	in margine	TrGF	Tragicorum Graecorum fragmenta, ed. B. Snell, R. Kannicht, S. Radt (Berlin 1975-85)
Eust.	Eustathius		
Vill.	Villoison		
Bekk.	Bekker		
Kamm.	Kammer		

Text and Translation

- A 3** [1] τὸ “πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν” (*Il.* 1.3) ἐναντίον ἀποφαίνεται τῷ “μοῖραν δ’ οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν” (*Il.* 6.488), ἔτι δὲ καὶ “ἡύ[τ’ ὄνει]ρος ἀποπταμένη πεπότηται” (*Od.* 11.222) <τῷ> Ἄϊδος εἰσιῆλθεν· [2] εἰ γὰρ “προΐαψεν” ἐστὶ “προδιέφθειρεν”, οὔτε ἡ μοῖρα [***] οὔτε ἡ ψυχὴ μένει· [***] γὰρ [***]. [3] λύεται δὲ κατ’ αὐτὴν τὴν λέξιν· τὸ “προΐαψεν” ἀποδιδόασί τινες ἀντι <τοῦ “ἐπέμψε”>. [4] τὸ γὰρ “Ἄϊδι προΐαψεν” (*Il.* 1.3) <***>

Cf. Σ *Il.* 1.3c (Erbse)

fons: *B f. 1^R (Π.)

[1] Πορ[φυρ]ίου praemittitur post ἐναντίον usque ad ἔμμεναι om. *B <τῷ> Schr. ἡύ[.....]ρος legit Schr.: <ψυχὴ δ’ ἡύτ’ ὄνειρος> Dind. πεπότηται Dind.: πεπότηται *B [3] <τοῦ ἐπέμψε> Schr. [4] detritissimus fit textus. legit autem Schr.: ο τερα μεν (?) | λογίσσασθαι | ἐβαλ ... ὅτι δὲ | ἐβαλετο τινες (?) | 5 lineae prorsus desperandae | αποτροπ | πάθος ὥστε | νῆες ... γὰρ | παντελες | λεγε

- A 104** [1] προεβλήθη ποίου γένους τὸ “ὄσσε” (*Il.* 1.104, 200 etc.) καὶ τίς ἡ ἐνικὴ εὐθεΐα. [2] οἱ μὲν οὖν ἔφασαν, ὥσπερ ἀπὸ τοῦ “θήρε” τοῦ δυϊκοῦ κατ’ ἀποβολὴν τοῦ ε̄ τὸ ἐνικὸν γίνεται θήρ, οὕτως καὶ τοῦ “ὄσσε” τὸ ἐνικὸν ἐστὶν ὄσσ̄ διὰ δύο c̄c̄. [3] ἐλέγχονται δέ· οὐ γὰρ ἐπὶ πάντων ταῦτ’ ἔγινετο. [4] ἰδοὺ γὰρ ἀπὸ τοῦ “δμῶε” οὐ γίνεται τὸ ἐνικὸν “δμῶ” οὐδὲ ἀπὸ τοῦ “φῶτε” “φῶ<τ>”, οὕτως οὐδὲ ἀπὸ τοῦ “ὄσσε” “ὄσσ̄”. [5] ἡ δὲ αἰτία· ἐπεὶ τὸ ρ̄ καὶ τὸ ν̄ τῶν ἀμεταπτώτων κατὰ γε τὸ πλεῖστον, προσεβλήθη καὶ τῷ “θήρ” καὶ τῷ “χῆν” τὸ ε̄ καὶ δυϊκὰ γέγονεν. [6] οὐδέποτε δ’ ἂν εὔροις τοῦτο συμβαῖνον ἐφ’ ὧν ἔσχατον ἦν τὸ c̄. [7] τῷ γὰρ “Κρής” εἰ προστεθεῖ τὸ ε̄ δυϊκὸν οὐκ ἂν γένοιτο Κρήσε, οὐδὲ τῷ “χρῶς” καὶ “παῖς” οὕτως οὐδὲ τῷ “ὄσσ̄”. [8] ἔτι καὶ ἀδύνατόν ἐστι συλλαβὴν μίαν εἰς δύο c̄c̄ λήγειν. [9] οὐδὲ μὴν δύναται “ὄσσ̄” εἶναι δι’ ἑτέρου c̄ τῶν γὰρ εἰς ὄc̄ ληγόντων ὀνομάτων τὰ δυϊκὰ εἰς ὦ λήγει. [10] ῥητέον οὖν ὅτι τὸ “ὄσσε” οὐκ ἐστὶν ἀρσενικὸν δυϊκόν. [11] φησὶ γὰρ ὁ ποιητὴς “τῶ δὲ οἱ ὄσσε | πᾶρ ποσὶν αἱματόεντα χαμαὶ πέσον” (*Il.* 13.616-7), οὐχ αἱματόεντες. [12] οὐδετέραν οὖν ληπτέον εὐθεΐαν καὶ ἔσται τὸ “ὄσσος”, ὡς ἔρκος βέλως τεῖχος, τὸ δὲ πληθυντικὸν κατὰ Ἀθηναίους μὲν ἔρκη βέλη τεῖχη, κατὰ δὲ τοὺς Ἴωνας ἔρκεα βέλα τεῖχα καὶ δῆλον ὅτι ὄσσεα.

fontes: *B f. 148^V, 5^R (inc. a [10]= *B^A), *F f. 97^V (Π.), Le f. 235^V (Π.)

[1] εἰς τὸ “ὄσσε” inc. *FLe ποίου *B*F: τίνος Le τὸ Schr.: τῶ codd. [2] τοῦ⁴ Vill.: τὸ *B*FLe ὄσσ̄ *FLe: ὄσσ̄ *B δύο *B*F: τὰ δύο Le [4] φῶ<τ> Bekk.: φῶ codd. [5] προσεβλήθη Vill.: ἐπροσεβλήθη codd. [6] εὔροις *FLe: εὔρης *B [7] εἰ προστεθεῖ Schr.: προσθεῖη *B*F: εἰ μὴ προσθεῖη Le [8] δύο Schr.: β’ codd. [9] ἑτέρου c̄ Le: ἑτέρουcc *B*F [10] τὸ ὄσσε Bekk.: τὸ ὄσσε codd. αἱματόεντα *B*FLe: αἱματόεντε *B^A [12] οὐδετέραν *B*F: οὐδετέρας *B^A: οὐ δευτέραν Le

[1] “He sent forth (*proiapsen*) many mighty souls of men to Hades” (*Il.* 1.3) **A 3** seems contradictory to “I say that no one has escaped his destiny” (*Il.* 6.488), and “like a dream [sc. the soul] flutters as it flies away” (*Od.* 11.222) <to> “it entered the house of Hades. [2] For if *proiapsen* means “he had destroyed”, neither does destiny [***] nor does the soul remain, [***] for [***]. [3] It is solved in accord with the word itself. Some explain *proiapsen* as the equivalent [of “he sent”]. [4] For “he sent to Hades” (*Il.* 1.3).

[1] Of which gender is “[a pair of] eyes” (*osse*) and what is its nominative singular were [the questions] put forward. [2] Now then, some claimed, just as singular “beast” (*thēr*) comes from a dropping of the epsilon from the dual “[a pair of] beasts” (*thēre*), so too the singular of “[a pair of] eyes” (*osse*) is eye (*oss*) with two sigmas. [3] But they are proved wrong, for the same thing does not take place in the case of all duals. [4] Look, the singular “slave” (*dmō*) does not come from “[a pair of] slaves” (*dmōe*), nor “light” (*phōt*) from “[a pair of] lights” (*phōte*), nor in this way is “eye” (*oss*) from “[a pair of] eyes” (*osse*). [5] And the reason: since for the most part rho and nu are among the unchanging [letters], the epsilon was added to “beast” (*thēr*) and to “goose” (*chēn*), and they became duals. [6] But you would never find this happening among those in which a sigma is last. [7] For if epsilon were added to Cretan (*Krēs*), *Krēse* would not be dual, nor [if it were added] to “skin” (*chrōs*) and “child” (*pais*), nor thus to “eye” *oss*. [8] In addition, it is impossible that a single syllable ends in two sigmas. [9] “Eye” (*os*) certainly not can be spelled with another sigma. For among the words ending in *-os* the duals end in omega. [10] Now one must say that “[a pair of] eyes” (*osse*) is not a masculine dual. [11] For the poet says: “his [two] eyes (*osse*) fell bloody (*haimatoenta*) to the ground by his feet” (*Il.* 13.616-7), not *haimatoentes*. [12] So one must understand a neuter nominative, and the [singular] will be *ossos*, just as fence (*herkos*), missile, (*belos*), city-wall *teichos*, and the plurals, according to Athenians, [are] *herkē belē teichē*, but according to Ionians, *herkea belea teichea* and clearly *ossea*.

[13] τῶν δὲ εἰς ἄπληθυντικὸν τὰ δυϊκὰ οὐδέτερα εἰς Ἐ τελευτᾷ, οἷον ὄμματα ὄμματε, γράμματα γράμματε, καὶ Εὐριπίδης “οὐκ ἂν δύ’ ἦσθιν ταῦτ’ ἔχοντε γράμματα” (Hipp. 386), καὶ Ἀριστοφάνης ἐν Πλούτῳ (454) “γρύζειν δὲ καὶ τολμᾶτον, ὧ καθάρματα”. [14] σαφὲς οὖν ὅτι καὶ τείχεε λέξουσι δυϊκὰ καὶ ὄσσεε, εἶτα κατὰ ἀφαίρεσιν ὄσσε ἐγένετο.

[12] τοὺς Ἴωνας *FLe δὲ om. *B^A δυϊκὰ *FLe*B^A: δυϊκὰ καὶ *B [13] καὶ usque ad γράμματα om. *B*FLe δὲ καὶ B*FLe et codd. Aristophanis: δὲ *B^A [14] ἐγένετο om. *B^A

A 138-39 [1] διὰ τί δὲ συνεχῶς ὁ Ἀγαμέμνων ἐν ταῖς πρὸς Ἀχιλλεῖα διαπληκτίσειεν Αἴαντος καὶ Ὀδυσσεῶς μνημονεύει καὶ ἐν τῇ ἀφαιρέσει τῶν τιμῶν·

ἢ τεδὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος

ἄξω ἐλών (*Il.* 1.138-39),

καὶ μετ’ ὀλίγον ἐφεξῆς, ὅτε δεῖ πέμψαι τὴν Χρυσηίδα, φησὶν·

[2] εἷς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,

ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς

ἢ ἐ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ’ ἀνδρῶν (*Il.* 1.144-146);

[3] καὶ γὰρ ἀτιμάσειεν ἀπειλῶν συγκαταλέγει Αἴαντα καὶ Ὀδυσσεῖα τῷ Ἀχιλλεῖ, καὶ ἀποστελεῖν πρὸς τὸν θεὸν ἐπαγγελλόμενος ἐξ Αἴαντος καὶ Ὀδυσσεῶς καὶ Ἀχιλλέως φησὶν ἕνα ἀποστελεῖν, [4] ὅτε μὲν ἀτιμάσειεν ἀπειλεῖ, προθεῖς τὸν Ἀχιλλεῖα μετὰ ὑβρεως: “ἢ τεδὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος” (*Il.* 1.138)· ὅτε δὲ ὑπὲρ τῶν Ἑλλήνων θύειν ἔδει ἀπελθόντα:

ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς

ἢ ἐ σύ, Πηλεΐδη” (*Il.* 1.145-46).

[5] (ἢ δὲ) λύσις ὅτι οὗτοι ἐδόκουν μάλιστα φίλοι εἶναι Ἀχιλλέως. [6] διὸ καὶ ὁ Νέστωρ αὐτὸς καταλέγων πρεσβευτὰς πρὸς Ἀχιλλεῖα τούτους αἰρεῖται, καὶ Ἀχιλλεὺς εὐμενέστατα ὀρᾷ ἐλθόντας τούτους καὶ δεξιούται αἰ ὁμολογεῖ τὸ προϋπάρχον φίλτρον· “οἱ μοι σκυζομένῳ παρ’ Ἀχαιῶν φίλτατοί ἐστων” (*Il.* 9.198) καὶ “χαίρετον, ἢ φίλοι ἄνδρες ἰκάνετον” (*Il.* 9.197). [7] συνατιμάζει οὖν τούτους καὶ συγκαταλέγει ὡς φίλους ὄντας τῷ Ἀχιλλεῖ τὰ μάλιστα.

Cf. *HQ* ept. ad *Il.* 1.138

fons: *B f. 6^V

[1] praemittit ἄπ’ *B Ὀδυσῆος ω: Ὀδυσσῆος *B [3] Ἀχιλλεῖ ω: ἀχιλλεῖ *B ἀποστελεῖν¹ *: ἀποστέλλειν¹ *B ἀποστελεῖν² *: ἀποστέλλειν² *B [4] ἀτιμάσειεν *: ἀτιμάσαι *B Ὀδυσῆος ω: ὀδυσσῆος *B [5] (ἢ δὲ) *

[13] The neuter duals of the plurals ending in \bar{a} end in \bar{e} , for example, *ommata ommate*, *grammata grammate*, and Euripides: “there would not be two having (*dy<o>... echonte*) the same letters”, (*Hipp.* 386), and Aristophanes in *Wealth*, “you even have the nerve to grumble, you scum (*katharmate*)?” (454). [14] So it is clear that they will say *teichee* and *ossee* as duals, then it became *osse* by the removal [of a letter].

[1] Why, in his sparring with Achilles and his depriving him of honors, does Agamemnon consistently mention Ajax and Odysseus too? **A 138-39**

either going to your prize of honor or [the one] of Ajax or Odysseus,

I shall take and lead her off (*Il.* 1.138-39),

and a bit further on, when he must send Chryseis, he says:

[2] may there be one council-bearing man to lead,

either Ajax, Idomeneus, godly Odysseus,

or you, Peliades, most terrible of men (*Il.* 1.144-46)?

[3] For indeed, threatening that he would dishonor them, he names Ajax and Odysseus with Achilles, and promising to send an embassy to the god, he says that he is sending one of Ajax, Odysseus, and Achilles: when he threatens [4] to dishonor them, placing Achilles first in an insulting way: “either going to your prize of honor or [the one] of Ajax or Odysseus” (*Il.* 1.138); but when they had to go off and sacrifice on behalf of the Hellenes:

either Ajax, Idomeneus, godly Odysseus,

or you, Peliades (*Il.* 1.145-46).

[5] The solution is since these men seemed to be friends of Achilles most of all. [6] On this account, Nestor himself chooses them when he lists the ambassadors to Achilles, and Achilles sees them coming in a very kindly way, offers his right hand, and acknowledges their preexisting bond of affection: “you who are dearest of the Achaeans to me when I sulk” (*Il.* 9.198) and “Hail! Indeed, you are friends who arrive” (*Il.* 9.197). [7] So he names and dishonors them with Achilles since they are his friends most of all.

A 169 [1] “φέρτερον” (*Il.* 1.169, 186, 281 etc.) τὸν κρείττω λέγει, “τὸν φέρειν ἰσχύοντα”, ποιήσας τοῦνομα ἀπὸ τοῦ “φέρειν δύνασθαι μᾶλλον” τὰ προσπίπτοντα. [2] τούτου οὖν ἐν εἶδει ὁ ὀπλότερος ὁ “φέρειν μᾶλλον ὄπλον δυνάμενος”. [3] ἀντιφερίζει δὲ ὁ ἐξ ἐναντίας τῷ φέροντι ἀντιφέρων τὸ ἴσον (*Il.* 21.357, 488). [4] τὸ δ’ αὐτὸ καὶ ἰσοφαρίζει (*Il.* 21.194) λέγει, ἦτοι ἀπὸ τῶν φερόντων ἐναντία ὄπλα ἢ καὶ ἀπὸ τῶν ὑποζυγίων· “ἦλικες ἰσοφόροι” (*Od.* 18.373). [5] ἀπὸ τοῦ φέρειν δὲ καὶ τὸ “ἀλλ’ ἄγε δὴ πρόφερε κρατερὸν μένος” (*Il.* 10.479), ὡς εἰ ἔλεγε τὸ “ὄπλον”, καὶ “μὴ μοι δῶρ’ ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης” (*Il.* 3.64).

fontes: *B f. 139^R, *F f. 91^R 9 (Π.), Le f. 219^V (Π.)

[1] εἰς τὸ “ἀλλ’ ἄγε δὴ πρόφερε κρατερὸν μένος” (*Il.* 10.479) inc. *FLe post λέγει ins. *FLe ἦτοι [3] ἐναντία *B: ἐναντ’ *F: ἐναντίον [5] ἀλλ’ ἄγε δὴ *B *F: ἀλλά σε δὴ Le

A 225 [1] διὰ τί ὁ Ἀχιλλεὺς λοιδορησάμενος Ἀγαμέμνονι τρία ταῦτα, “οἰνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο” (*Il.* 1.225), οὔτε τῷ οἰνοβαρεῖ ἐπιμένει οὔτε τῷ “κραδίην δ’ ἐλάφοιο”, ἀλλὰ μάλιστα τῷ “κυνὸς ὄμματ’ ἔχων”, ποτὲ μὲν ἐπιφέρων “ἀναιδείην ἐπιεμμένε” (*Il.* 1.149), ποτὲ δὲ “ἀλλὰ σοί, ᾧ μέγ’ ἀναιδές, ἐσπόμεθα, ὄφρα σὺ χαίρης” (*Il.* 1.158), αὖθις δὲ “τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα” (*Il.* 1.159);

[2] ἢ δὲ λύσις ἐκ τῶν προειρημένων ἐν τῇ ἐκκλησίᾳ πρὸς τὸν Κάλχαντα, ἐνδειχθεισῶν τῶν τῆς ὀράσεως φλογώσεων· ἔφη γὰρ “ὅσσε δὲ οἱ πυρὶ λαμπετόωντι εἴκτην” (*Il.* 1.104). [3] τῆς γὰρ ἐμφανῶς πᾶσι γενομένης τῶν ὀφθαλμῶν μαρμαρυγῆς ἀναιδοῦς ἐχόμενον τὸ τοῦ Ἀχιλλέως πάθος συνεχῶς ἐπιφέρεται, εἰς ὄνειδισμόν τούτου πρὸς τοὺς τὰ ὅμοια ὀρῶντας ὡς πρὸς μάρτυρας.

[4] Ἰσοκράτης μὲν οὖν τρία περὶ τὸν στρατηγὸν ὑπάρχειν ἀγαθὰ μαρτυρεῖ κοινὰ λέγων· “ὅς ἦν ἐπιμελέστατος μὲν τῶν στρατηγῶν, πιστότατος δὲ τοῖς Ἑλλησιν, ἐμπειρότατος δὲ τῶν πρὸς τὸν πόλεμον κινδύνων” (*Panegyricus* 142). [5] Ὅμηρος δὲ κατηγορῶν τὰς ἐναντίας ταῖς ἀρεταῖς ταύταις κακίας τοῦ Ἀγαμέμνονος ἐνθεάζει. [6] ἐν μὲν γὰρ τῷ λέγειν “οἰνοβαρῆ” πολλὴν ὀλιγωρίαν ὀνειδίζει—τί γὰρ ἐν μέθῃ ἐπιμελές;—ἐν δὲ τῷ “πάντων ἀναιδέστατον” τὴν ἀπιστίαν· [7] ἢ δὲ ἀνανδρία πάντων μέγιστον ἐμπόδιον εἰς ἡγεμονίαν.

Cf. Σ *Il.* 1.225b (Erbse)

fontes: *B f. 9^V

[1] ἄμ’ ante ἐσπόμεθα ω [5] ἐνθεάζει Janko: ἐκθειάζει *B

[1] He calls the stronger “more capable” (*pherteron*) (*Il.* 1.169, 186, 281 etc.), **A 169** “one who has the strength to bear”, having created the name from being more (-*teron*) able to bear (*pher-*) what befalls. [2] So by a type of this [formation] “younger” (*hoploteros*) [is] “one who is more [-*teros*] able to carry a weapon [*hoplon*]”. [3] One who equally matches his opponent measures himself against (*antipherizei*) him, (*Il.* 21.357, 488). [4] To be equal to (*isopharizei*) means the same (*Il.* 21.194), i.e. from them bearing opposing weapons or from beasts of burden: “of the same age bearing equal weights” (*helikes isophoroi*) (*Od.* 18.373). [5] From “to bear” (*pherein*) is also “but come, bring forth (*prophere*) mighty force”, as if he were saying “[bring forth] a weapon” and “please do not bring forward [i.e. cite] (*prophere*) the lovely gifts of Aphrodite [sc. as a reproach]” (*Il.* 3.64).

[1] Why does Achilles, after using these three reproaches, “heavy with wine, **A 225** with the eyes of a dog and a heart of a deer” (*Il.* 1.225), dwell on neither “heavy with wine” nor “heart of a deer”, but very much on “with the eyes of a dog”, at one time adding “clothed in shamelessness” (*Il.* 1.149), at another “we attend you, exceedingly shameless one, so that you may take delight” (*Il.* 1.158), and again “winning honor for Menelaus and you, dog-faced one” (*Il.* 1.158)?

[2] The solution is from what had previously been said [by Agamemnon] to Calchas in the assembly, when the glare of his vision was pointed out: he said “his eyes looked like a shining fire” (*Il.* 1.104). [3] For Achilles’ passion bursts forth continuously sticking to the gleam of his eyes, which had been plainly shameless to all, to reproach him to those who had seen the same kind of glares, as though to witnesses.

[4] Now then Isocrates attests that there are three general virtues concerning a general, when he says: “[sc. Conon] who was the most careful of the generals, most loyal to the Hellenes, and most experienced in the dangers of war” (*Panegyricus* 142). [5] Condemning Agamemnon for the vices opposite to these virtues,² Homer is divinely inspired.³ [6] For in saying “heavy with wine”, he rebukes him for much neglect—for what is cared for in a state of drunkenness?—and in saying “most shameful of all”, for his unreliability. [7] But cowardice is the greatest impediment with regard to leadership.

1 Cf. HQ I 46.11-53.19.

2 Cf. HQ I 73.5: κατηγορεῖ δὲ [sc. ὁ ποιητὴς] τοῦ πάθους καὶ ἀγριότητος [sc. χόλος].

3 The MS reading, ἐκθειάζω, i.e. “worship”, does not fit in the context. The sense is restored by the simplex θειάζω or the complex ἐνθεάζω, “to be inspired”.

A 225b [1] ζητοῦσι {δὲ} πότερον διὰ ὕβρεως ἐξηνέχθη ὁ Ἀχιλλεὺς ὀργιζόμενος εἰς τοιαῦτα λοιδορίας· “οἴνοβαρές, κυνὸς ὄμματ’ ἔχων κραδίην δ’ ἐλάφοιο” (*Il.* 1.225), ἢ ἀπὸ τίνος αἰτίας προαχθεὶς ὑπὸ τῆς ὀργῆς εἰς τοιαῦτα ἐμπέπτωκεν. [2] οἴνοβαρῆ μὲν οὖν αὐτὸν προήχθη εἰπεῖν, ἐπειδὴ φαίνεται σπουδάζων περὶ πολλὴν οἴνου κτῆσιν. [3] μόνῳ γὰρ αὐτῷ καὶ Μενελάῳ χίλια μέτρα οἴνου Εὐνεως πέμπει (*Il.* 7.470-71)· [4] ὁ τε Νέστωρ, ἐκ τῶν πραττομένων ὑπ’ αὐτοῦ τὸ πλῆθος εἰδὼς τῆς τοῦ οἴνου συναγωγῆς, φησί·

πλεῖται τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν

ἡμάτια Θρηκήθεν ἐπ’ εὐρέα πόντον ἄγουσιν (*Il.* 9.71-72)·

[5] αὐτὸς τε ὁ Ἀγαμέμνων προτρεπόμενος ἐπὶ πόλεμον προφέρει ἢν φέρει τιμὴν διὰ τοῦ “σὸν δὲ πλεῖον δέπας αἰεὶ | ἔστηχ’ ὥσπερ ἐμοὶ πῆειν” (*Il.* 4.262-63). [6] ὄθεν καὶ ἐπιστρεφέστερον ὄνειδίζων εἰς τὰ τοιαῦτα πῆ μὲν λέγει “πῆ ἔβαν εὐχολαί” (*Il.* 8.229) καὶ ἐπάγει “πίνοντες κρατῆρας ἐπιστεφείας οἴνοιο” (*Il.* 8.232), καὶ πάλιν εἰκόνα λαμβάνων τὴν ἐκ τῶν συμποσιῶν “εἴπερ γάρ κ’ ἐθέλομεν Ἀχαιοὶ τε Τρῶές τε” (*Il.* 2.123) ὀρκωμόσια ποιησάμενοι. [7] εἶτα ἐπάγει·

Τρώων δ’ αὐτε ἕκαστον ἐλοίμεθα οἴνοχοεῦιν,

πολλαὶ κεν δεκάδες δευοῖατο οἴνοχόοιο (*Il.* 2.127-28).

[8] καὶ τὸ τελευταῖον καὶ τὸν θάνατον ἐν Ἄιδου ἀφηγεῖται ὡς “ἀμφὶ κρατῆρα τραπέζας τε πληθούσας” (*Od.* 11.419) ἀπώλετο. [9] τὸ δὲ “κυνὸς ὄμματ’ ἔχων” ἐλέγομεν ὅτι, ἐξ ὧν εἶδεν, αὐτὸν ὀργιζόμενον·

ὄσσε δὲ οἱ πυρὶ λαμπετόντι εἴκτην

καὶ Κάλχαντα πρῶτιστα κακ’ ὀσσομένοσ προσέειπεν (*Il.* 1.104-5),

“κραδίην δ’ ἐλάφοιο” ἀπὸ τοῦ ἐπίφορον εἶναι εἰς τὸ λέγειν

“φεύγωμεν”. [10] καὶ τρεῖς ἐν τῇ Ἰλιάδι (*Il.* 2.140, 9.27, 14.75-76) φαίνεσθαι τοῦτο εἰρηκότα.

fontes: *B f. 10^R, Li f. 57^R

[1] ἀπορία praemittit codd. {δὲ} * ὕβρεως *B: ὕβριν Li [2] λύσις ante οἴνοβαρῆ codd. [6] κρατῆρας *BLi: κρητῆρας ω [7] αὐτε *BLi: ἄνδρα ω οἴνοχοεῦιν *B: οἴνοχορεῦιν Li [8] ἐν *BLi: ἐξ ab alia, ut videtur, manu inter lineas postea addita Li

[1] They inquire whether Achilles became angry and burst into insults like these,⁴ “heavy with wine, with the eyes of a dog and the heart of a deer” (*Il.* 1.225), because of insolence, or from what cause, provoked by anger, he fell into such [insults]. [2] Now, he was drawn to call him “heavy with wine” since [Agamemnon] was obviously zealous about a massive acquisition of wine: [3] Euneos sends 1,000 measures of wine to himself and Menelaus alone (*Il.* 7.470-71); [4] and knowing the size of his wine-collection from those who were taxed by him, Nestor says

your huts are full of wine, which the ships of the Achaeans
bring daily from Thrace over the wide sea (*Il.* 9.71- 72);

[5] and Agamemnon himself, giving an exhortation to war, brings up the privilege which he provides with the verse “your cup is always full just like mine to drink” (*Il.* 5.262-63). [6] Hence, reproaching in a more modulated way for such [vices], he says somewhere “where have the boasts gone” (*Il.* 8.229) and adds “when you were drinking mixing bowls filled to the brim with wine” (*Il.* 8.232), and again taking an image from the symposium: “Were we, Achaeans and Trojans, to consent” (*Il.* 2.123) to perform an oath-swearing ceremony. [7] Then he supplies:

and we each should choose a man from the Trojans to pour wine,
many companies of ten would lack a libation pourer (*Il.* 2.127-28).

[8] And lastly, he explains in Hades about his death, that he perished “around a mixing bowl and full tables” (*Od.* 11.419). [9] But “having the eyes of a dog” (*Il.* 1.225), we were saying that [it was] from what [Achilles] saw,⁵ <namely> that he was angry:

his eyes looked like a shining fire
first looking he addressed Calchas with an evil look (*Il.* 1.104),⁶

“having the heart of a deer” is from his propensity to say “let us flee”. [10] He clearly says this three times in the *Iliad* (*Il.* 2.140, 9.27, 14.75-76).⁷

4 For the omission of the article after a preposition, see Goulet-Cazé 1992, 90.

5 τῆς γὰρ ἐμφανῶς πᾶσι γενομένης τῶν ὀφθαλμῶν μαρμαρυγῆς ἀναιδοῦς ἐχόμενον τὸ τοῦ Ἀχιλλέως πάθος συνεχῶς ἐπιφέρεται, εἰς ὄνειδισμὸν τούτου πρὸς τοὺς τὰ ὅμοια ὀρῶντας ὡς πρὸς μάρτυρας. For P.’s tendency to renew earlier topics of his discussion, cf. HQ I 9.15,122.7.

6 Cf. HQ I 95.19-98.6, where -οσσ- in κακοσσομένοσ means divine voice.

7 In the last example, Agamemnon says “let us drag [the ships] ... to sea”.

A 287-9 [1] “ἀλλ’ ὄδ’ ἀνήρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων” καὶ τὰ ἐξῆς μέχρι τοῦ “πᾶσι δὲ σημαίνειν” (*Il.* 1.287-9). [2] τί τὸ πολλακίς τὴν αὐτὴν κυκλοῦν διάνοιαν; [3] χαρακτηριστικόν ἐστὶν ὀργῆς. διὸ καὶ ἐπὶ τοῦ Ἀχιλλέως ὀργιζομένου τὸ αὐτὸ πεποιήκεν·

[4] ἄλλοισι(ν) δὴ ταῦτ’ ἐπιτέλλεο· μὴ γὰρ ἔμοιγε

σήμαιν’· οὐ γὰρ ἔγωγε τί σοι πείσεσθαι δίοω (*Il.* 1.295-6).

[5] οἱ γὰρ ἐν ὀργῇ, κἂν πολλακίς εἴπωσί τι, οὐπω δοκοῦσιν ἱκανῶς εἰρηκέναι.

Cf. Σ*Il.* 1.287-89a (Erbse)

fontes: *F f. 10^V (Π.), Le f. 11^V (Π.)

[1] εἰς τὸ ante ἀλλ’ ὄδ’ *F [2] τὴν αὐτὴν κυκλοῦν Le: τὸ αὐτὸ διακυκλοῦν *F [3] χαρακτηριστικόν *F: χαρακτηριστικόν Le

A 340 [1] οἱ Πυθαγόρειοι, καθὰ θεῖον καὶ ἀνθρώπειον γένος, ὄλον τρίτον ἐτίθεντο, σεβάσιμον {τὸν} βασιλέα ἢ σοφὸν ἄνδρα, Ὅμηρου πρώτου μεταξὺ θεῶν τε καὶ ἀνθρώπων θέντος τὸν βασιλέα, καὶ πάλιν τὸν βασιλέα προτιμῶντα ποιήσαντος αὐτοῦ τὸν σοφὸν ἄνδρα. [2] καὶ περὶ μὲν τοῦ βασιλέως τοιαῦτα λέγει·

τὸ δ’ αὐτὸ μάρτυροι ἔστων

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων

καὶ πρὸς τοῦ βασιλῆος (*Il.* 1.338-40).

Cf. Σ*Il.* 1.339-40a (Erbse)

fontes: *B f. 12^R, *F f. 11^R (Π.), Le f. 14^R (Π.), Li f. 59^V (Π.)

[1] οἱ Πυθαγόρειοι *B*F: οἱ Πυθαγόριοι Le: Πυθαγόρειοι Li καθὰ θεῖον *: κατὰ θεὸν *B*FLiLe καὶ ἀνθρώπειον *: κατὰ ἀνθρώπειον *B*FLi: κατὰ τὸ ἀνθρώπιον Le: {καὶ} κατὰ ἀνθρώπειον Vill. {τὸν} del. Janko Ὅμηρου πρώτου *B*FLi: Ὅμηρου δὲ πρώτου Le θεῶν τε καὶ *B*FLi: θεῶν καὶ Le αὐτοῦ Le: αὐτοῦ *B*F: αὐτοῦς Li [2] καὶ περὶ *BLi: περὶ *FLi

[1] “But this man wishes to surpass all others” (*Il.* 1.287) and the rest up to “and to give orders to all” (*Il.* 1.289). [2] Why does he repeat the same thought many times? [3] It is characteristic of anger.⁸ Therefore he has also represented the same symptom applied to Achilles’ anger: **A 287-89**

[4] give these commands to others; do not order me. For I do not think I shall obey you in any way (*Il.* 1.295-6).

[5] For the enraged, even if they say something many times, still believe they have not said enough.⁹

[1] Just as [they posited] the divine and the human, the Pythagoreans posited a whole third stock, the venerable king or wise man, though Homer first placed the king in between gods and men and, moreover, represented the king as preferring the wise man to himself.¹⁰ [2] Concerning the king, he says such things as: **A 340**

May these two themselves be witnesses
in the name of the gods, in the name of mortal men
and in the name of the king (*Il.* 1.338-40).

8 The Greek in the first two sentences after the quote is awkward. It would be explained if a scribe had tacked on the interrogative τί to change a declarative statement, the standard opening in the zetemata of HQ I, into a question. This alteration would have necessitated that the predicate of the original sentence, “is a characteristic of the angered”, be shifted back to become the solution to the makeshift question.

9 Cf. Ps. Longin. De subl. 22, 1: ὡς γὰρ οἱ τῷ ὄντι ὀργιζόμενοι ἢ φοβούμενοι ἢ ἀγανακτοῦντες ἢ ὑπὸ ζηλοτυπίας ἢ ὑπὸ ἄλλου τινός ... ἐκάστοτε παραπίπτοντες ἄλλα προθέμενοι πολλάκις ἐπ’ ἄλλα μεταπηδῶσι, μέσα τινὰ παρεμβάλλοντες ἀλόγως, εἴτ’ αὖθις ἐπὶ τὰ πρῶτα ἀνακυκλοῦντες καὶ πάντη πρὸς τῆς ἀγωνίας, ὡς ὑπ’ ἀστάτου πνεύματος, τῆδε κάκεισε ἀγχιστρόφως ἀντισπώμενοι τὰς λέξεις τὰς νοήσεις τὴν ἐκ τοῦ κατὰ φύσιν εἰρμῶ παντοίως πρὸς μυρίας τροπὰς ἐναλλάττουσι τάξιν, οὕτως παρὰ τοῖς ἀρίστοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἢ μίμησις ἐπὶ τὰ τῆς φύσεως ἔργα φέρεται.

10 On Homer as a proto-philosopher, see HQ I 53.7-10: καὶ οὐχὶ φιλόσοφοι πρῶτοι τὸ λευκὸν ἀφώρισαντο τὸ διακριτικὸν ὄψεως, ἀλλὰ πρὸ αὐτῶν Ὅμηρος and HQ I 69.8-12: πρῶτος δοκεῖ Πλάτων λύπας ἡδοναῖς μινυμένας δεικνύναι ἐπ’ ὀργαῖς καὶ πένθεσιν, Ὅμηρου πρότερον τουτὶ συνεωρακότος καὶ τὸν Πλάτωνα διδάξαντος.

[3] τὸ δὲ “ἀπηνέος” (*Il.* 1.340) προσέθηκε διὰ τὴν ὀργήν. [4] αὐτὸς δὲ ὁ βασιλεὺς οὐ μεταπέμπεται Νέστορα σκοπούμενος περὶ τῶν συμφερόντων, ἀλλ’ αὐτὸς ἄπεισιν·

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,

Νέστορ’ ἐπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν (*Il.* 10.17-18).

[5] παρ’ Ἰνδοῖς δὲ τοὺς Βραχμᾶνας, οἵπερ εἰσὶ παρ’ αὐτοῖς οἱ φιλόσοφοι, λόγος τοὺς βασιλέας ἀπαντῶντας προσκυνεῖν.

[3] τὸ δὲ ἀπηνέος προσέθηκε διὰ τὴν ὀργήν *BLi: προσέθηκε δὲ διὰ τὴν ὀργήν τὸ ἀπηνέος *FLe [4] μεταπέμπεται *B*FLe: μεταπέμπει Li σκοπούμενος *FLe: σκοπούμενον *BLi ἦδε *B*FLi: ἦδη Le [5] Ἰνδοῖς δὲ Janko: Ἰνδοῖς τε codd.

A 486 [1] “ὑπὸ δ’ ἔρματα μακρὰ τάνυσσαν” (*Il.* 1.486) ἐξηγοῦνται τὰ “ὑπερείσματα”. [2] οὐκέτι δὲ πόθεν γέγονεν λέγουσιν. [3] ἀπὸ γὰρ τοῦ “ἐνεῖρθαι καὶ ἐρηρεῖσθαι” τῆ γῆ γέγονεν. [4] οὕτως οὖν καὶ τὰ ἐλλόβια “ἔρματα” εἴρηται παρὰ τὸ ἐνεῖρθαι. “ἐν δ’ ἄρα ἔρματα ἦκεν ἐντρήτοισι λοβοῖσι” (*Il.* 14.182). [5] καὶ “ἐρμῖς” ὁ κλινόπους, {τὸ} οἶον “ἔρμα” καὶ ἐρηρεισμένον κατὰ τῆς γῆς.

[6] καὶ “ἡμεῖς δ’ ἔρμα πόληος ἀπέκταμεν” (*Od.* 23.121), τὸ “ἔρεισμα καὶ θεμέλιον”, ἐκ τοῦ ἐρηρεῖσθαι ἐν τῆ ἔρα. [7] καὶ ὄρμος δὲ ὁ περιδέριος κόσμος. “χρύσειον ὄρμον ἔχων” (*Od.* 15.460). [8] εἴτ’ ἐτυμολογεῖ. “μετὰ δ’ ἠλέκτροισιν ἔερτο” (*Od.* 15.460).

fontes: *B f. 16^R, *F f. 13^R (Π.), Le f. 19^R (Π.), Li f. 62^V

[2] οὐκέτι δὲ πόθεν γέγονεν λέγουσιν *F: om. cett. [3] ἀπὸ γὰρ τοῦ ἐν. καὶ ἐρ. τῆ γῆ γέγ. *FLe: γέγ. γὰρ ἀπὸ τοῦ ἐν. καὶ ἐρ. τῆ γῆ *BLi [4] τὰ ἐλλόβια *B*FLi: ἐλλόβια Le ἔρματα *BLiLe: ἔρματα *F ἄρα *BLe*F: ἄρα δ’ Li ἔρματα *BLiLe: ἔρματα *F [5] ἐρμῖς *BLe: ἐρμῖς *F: ἔρμα Li τὸ del. Janko ἔρμα *BLiLe: ἔρμα *F τῆς γῆς *BLi: γῆς *FLe [6] ἔρμα *BLiLe: ἔρμα *F πόληος *B*FLi: πόλιος Le post ἀπέκταμεν *abid.* Kamm. [7] ὄρμος *BLi: ὄρμος *F: ἔρμα Le περιδέριος *B*FLi: περιδόριος Le ὄρμον *B*FLi: ἔρμα Le [8] δ’ ἠλέκτροισιν *BLe: δὴ λέκτροισι *FLi ἔερτο *B*FLi: ἔορτο Le

[3] He added “cruel” on account of his anger. [4] Considering what is expedient the king does not send for Nestor but goes off himself,

And the following plan seemed best to him in his heart,
to go to Nelean Nestor first among men (*Il.* 10.17-18).

[5] Among the Indians it is said that when kings meet Brahmans, who are the philosophers among them, they make obeisance.¹¹

[1] “And underneath they extended long props (*hermata*)” (*Il.* 1.486) they explain as “supports”. [2] But they do not say from what it has come. [3] For it is from “to have been inserted [*eneirthai*] and to have been supported [*erēreisthai*]” on the land. [4] So in this way earrings are called “insertions” (*hermata*) from having being inserted: “And then she put earrings (*hermata*) in her well-pierced earlobes” (*Il.* 14.182). [5] And the foot of a bed [is] a “foundation” (*hermis*), a “support”, as it were, propped on the ground. [6] And “we killed a support (*herma*) of the city” (*Od.* 23.121), that is to say “the bulwark and foundation”, resulting from the fact that it [sc. the city] is supported (*erēreisthai*) on the ground (*era*). [7] Also, an adornment around the neck is a *hormos*: “holding a golden necklace” (*Od.* 15.460). [8] Then he alludes to the etymology: “it had been strung (*eerto*) with pieces of amber at intervals” (*Od.* 15.460). **A 486**

11 Cf. De abst. 4.17.

A 524 [1] “εἰ δ’ ἄγε τοι κεφάλῃ κατανέυσομαι ὄφρα πεποιθήσῃ” (II 1.524). διὰ τί ὑποσχόμενος ὁ Ζεὺς τῇ Θέτιδι ἐπικρατεστέρους ποιῆσαι τοὺς Τρῶας οὐκ εὐθὺς τοῦτο τελεῖ, πολὺν δὲ φόνον πρότερον ἐπιτρέψας τῶν Τρώων γενέσθαι, ὡς εἰπεῖν τὸν ποιητὴν·

ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ’ Ἀχαιῶν
 ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες” (II. 6.73-4),

τότε τῇ ὑποσχέσει προστίθεται;

[2] ῥητέον δὲ ὅτι τῶν ὄρκων παρὰ τῶν Τρώων συγχυθέντων τιμωρίαν δοῦναι πρότερον τοὺς παραβάντας ἤξιώσεν. [3] καὶ πολλῶν διὰ τοῦτο ἀνηρημένων, ὡς εἰς ἀπόγνωσιν τῶν πραγμάτων ἀφικέσθαι καὶ βουλὰς τοῦ δεῖν ἀποδοῦναι τὴν Ἑλένην, τότε λυσάντων τῶν Ἑλλήνων τὴν παράβασιν ἐκ τοῦ μὴ δεῦρασθαι τὰ πεμφθέντα ἐκ τῆς Ἰλίου ἐπαγγέλματα διὰ τοῦ Ἰδαίου ἔχοντα οὕτως·

[4] ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαοὶ
 εἰπέμεν, αἶ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο,
 μῦθον Ἀλεξάνδρου, τοῦ εἵνεκα νεῖκος ὄρωρε·
 κτήματα μὲν ὄσ’ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ’, ὡς πρὶν ὄφελλ’ ἀπολέσθαι,
 πάντ’ ἐθέλει δόμεναι καὶ ἔτ’ οἴκοθεν ἄλλ’ ἐπιθεῖναι·

κουριδίην δ’ ἄλοχον Μενελάου κυδαλίμοιο
 οὐ φησὶν δώσειν, ἧ μὴν Τρῶές γε κέλονται (II. 7.386-93).

[5] τοιαύτης γὰρ (τῆς) πρεσβείας ἀφιγμένης προστίθησιν ὁ Διομήδης·
 μήτ’ ἄρ τις νῦν κτήματ’ Ἀλεξάνδροιο δεχέσθω
 μήθ’ Ἑλένην· γνωτὸν δέ, καὶ ὅς μάλα νήπιός ἐστιν,
 ὡς ἦδη Τρῶεσσιν ὀλέθρου πείρατ’ ἐφῆπται (II. 7.400-2).

[6] ἔπειτα τῶν Ἑλλήνων συμψηφῶν γενομένων,
 ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπίαχον υἴες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο (II. 7.403-4),

[7] καὶ τότε Ἀγαμέμνωνος εἰπόντος·

Ἰδαῖ’, ἦτοι μῦθον αὐτὸς ἀκούεις, ὦ
 ὧς τοι ὑποκρίνονται, ἐμοὶ δ’ ἐπιανδάνει οὕτως (II. 7.406-7),

fontes: *B f. 16^V, *F f. 13^V (Π.), Le f. 20^V (Π.)

[1] εἰς τὸ “ante εἰ δ’ ἄγε *FLe τὸν om. *F ἔνθα *F: ἔνθα *BLe ἀναλκείησι *B*F: ἀναλκείοισι Le [3] ἀποδοῦναι Cobet: ἀπογνῶναι codd. ἐπαγγέλματα *B*F: ἐπαγγέλματος Le διὰ τοῦ Ἰδαίου post Ἰλίου *FLe [4] ἀγαοὶ *B*F: ἀγαβοὶ Le εἰπέμεν *B: εἰπέμεν^a Le: εἰπέμεναι *F αἶ κέ περ *B: εἰέπερ *FLe ὄφελλ’ *BLe: ὄφελλεν *F ἄλλ’ *B: ἄλλα *FLe δ’ ἄλοχον *B: ἄλοχον *FLe οὐ *B: ἦν *FLe φησὶν Le: φησι *B*F ἧ μὴν *BLe: ἦ μὴν *F [5] (τῆς) * ἄρ τις *BLe: ἄρ τις *F γνωτὸν δέ *BLe: γνωτὸν δέ *F ἐστὶν *BLe: ἐστίν *F ἦδη Τρῶεσσιν *B*F: δη Τρῶεσσιν Le [6] ἀγασσάμενοι *B: ἀγασσάμενοι Le: om. *F [7] Ἰδαῖ’ *B*F: Ἰδαῖων Le Ἀχαιῶν post μῦθον ο

[1] “But come, I shall nod with my head so you are convinced” (*Il.* 1.524). **A 524**
 Why, although Zeus gave a promise to Thetis to make the Trojans more victorious,¹² does he not fulfill it straightaway but after he first permits much blood of the Trojans to fall, so that the poet says:

“there, under the pressure of Ares” beloved Achaeans, the Trojans / would have gone back up into Ilium as they were subdued by fits of cowardice” (*Il.* 6.73-4),

then he applies himself to the promise?

[2] One must say that, with the oath violated by the Trojans, he saw fit to punish the transgressors first. [3] When many had been killed on this account, so as to reach a state of despair about their situation and to deliberate about the need to give back Helen,¹³ at that time, since the Hellenes nullified the transgression by refusing the offers sent from Ilium by Idaeus, being as follows:

[4] Priam and the other illustrious Trojans bade me to say, in the hope that it be dear and pleasant to you, a word of Alexander on whose account the quarrel has arisen: possessions, as many as Alexander led in hollow ships to Troy—would that he had perished before!— he consents to give all and to add yet others from his own stock. But the lawfully wedded wife of glorious Menelaus he says he will not give. He swears that the Trojans command it (*Il.* 7.386-93).

[5] for, when such an embassy had arrived, Diomedes adds:

Neither let anyone now accept Alexander’s gifts nor Helen; but [be it] observed, even he who is quite naive, how destruction’s boundaries have already fastened on the Trojans (*Il.* 7.400-2).

[6] then, when the Hellenes had come to an agreement,

thus he spoke, then all the sons of the Achaeans were shouting in approval, having taken delight in the word of Diomedes breaker of horses (*Il.* 7.403-4),

[7] and then, when Agamemnon says:¹⁴

Idaeus, truly you yourself hear the word of the Achaeans how they respond to you, and it thus pleases me (*Il.* 7.406-7),

12 For the aorist infinitive with a verb of promising, instead of the expected future infinitive, see GMT p. 31, 100.

13 For the infinitive of consequence with ὅς, see Goulet-Cazé 1992, 97 (5).

14 For the accumulation of genitive absolutes, cf. Plot. 13.10-15; 2.23-31; 3.30-32; 5.2-5; 6.1-3; 7.24-28.

[8] καὶ διὰ πάντων, τῶν τε ἀρίστων καὶ τοῦ βασιλέως τοῦ τε ὄχλου, διελθόντος, ὅτι μὴδ' ἐμμένουσι τοῖς ὅρκοις καὶ ἀποδιδούσι τὴν Ἑλένην καὶ τὰ κτήματα καὶ ὅσα ὠμολογήθη γρὴ πείθεσθαι, ἀλλὰ μόνον πολεμεῖν, συνέβη λύσιν γενέσθαι τῶν ὄρκων καὶ τὴν ἐπιορκίας δυνάμει ἄφεσιν. [9] οὗτοι γὰρ οὐκ εἰς ἀπαίτησιν τῆς Ἑλένης κατὰ τοὺς ὄρκους ἐτράποντο, εἰς δὲ παραίτησιν μὲν ταύτης, πολέμου δὲ παρασκευήν· [10] ὅθεν καὶ τεῖχος ταῖς ναυσὶ περιβάλλοντες φαίνονται τοὺς μὲν ὄρκους ἐάσαντες, πρὸς ἄλλα δὲ τραπόμενοι. [11] διὸ καὶ ἐπιλέγει ὁ Ἀγαμέμνων· “ὄρκα δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης” (*Il.* 7 411), ἀνελὼν τὸ δεῖν τοῦτοις ἐμμένειν καὶ ἐπιτρέψας αὐτοὺς τῷ Δίῳ.

[12] ἀνηρημένου τοῖνυν Πανδάρου τοῦ τοὺς ὄρκους παραβάντος, καὶ θυσιῶν καὶ λιτανειῶν γεγονυῖων καὶ ἐπιστροφῆς πρὸς τοὺς ὄρκους διὰ τοῦ ὁμολογεῖν καὶ λέγειν·

δεῦτ' ἄγετ', Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 δώομεν Ἀτρεΐδῃσιν ἄγειν, νῦν δ' ὄρκα πιστὰ
 ψευσάμενοι μαχόμεσθα, τῷ οὐ νύ τι κέρδιον ἡμῖν
 ἔλομαι ἐκτελέεσθαι, ἵνα μὴ ῥέζομεν ὧδε (*Il.* 7.350-3),

εἰκότως καὶ ἦττα γίνεται ὑπὲρ τοῦ μὴ ἐκτελεσεθῆναι τὰ εἰρημένα, καὶ παύεται ἢ ἐκ τῆς παραβάσεως μῆνις τῶν Ἑλλήνων ἀρνησαμένων τὴν κατὰ τοὺς ὄρκους γινομένην ἀπόδοσιν καὶ εἰς πόλεμον παρεσκευασμένων.

[8] τοῦ τε ὄχλου *B*F: καὶ τοῦ ὄχλου Le ἀποδιδούσι Schr.: ἀποδιδόασι codd. ὄρκων *FLe: ὄρκων *B [9] ἐτράποντο *FLe: ἐτράπησαν *B [10] δὲ τραπόμενοι *B*F: διατραπόμενοι Le [11] Ἥρης *B*F: Ἥρας Le [12] δώομεν *B: δώομεν *FLe μαχόμεσθα *B: μαχόμεθα *FLe νύ τι *B: νύ τοι *FLe ἡμῖν *B*F: ὑμῖν Le ῥέζομεν *B*F: ῥέζωμεν Le εἰκότως *FLe: καὶ εἰκότως *B

A 526-27

[1] <οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν,
 οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανεύσω> (*Il.* 1.526-26).

ταῦτα παιδευτικὰ πρὸς πίστιν· τὰς δὲ αἰτίας εἶπε, δι' ἃς οὐ τελοῦμεν τὰς ὑποσχέσεις· [2] ἢ μετανοήσαντες, ὅπερ δηλοῖ τὸ “παλινάγρετον”, [3] ἦτοι τὸ εὐμετάτρεπτον παραλογιζόμενοι τοὺς δεηθέντας, ὅπερ ἐν τῷ “ἀπατηλῷ” νοεῖται, [4] ἢ οὐ δυνηθέντες ἐκτελεῖν τὰς ὑποσχέσεις, ὅπερ εἶχε τὸ “ἀτελεύτητον”.

fontes: *B f. 17^R, Li f. 63^R, Le f. 19^V (Π.)

[1] <οὐ γὰρ usque ad κατανεύσω > * [2] ὅπερ *BLi: ὃ Le [3] ἦτοι τὸ εὐμετάτρεπτον om. Li [4] ἐκτελεῖν *BLe: ἐπιτελεῖν Li ἐκ δὲ τοῦ μέγαν δ' ἐλέλιξεν Ὀλυμπον ἐδήλωσεν coll Le post ἀτελεύτητον

[8] and after [sc. Diomedes] had gone through all—the champions, the king and the crowd—[saying] that [they] must not comply with them even if they abide by the oath and give back Helen and the possessions and all the conditions that had been agreed,¹⁵ but only make war, it happened that there was a release from the oath and a letting go of their ability [sc. to charge them] for perjury. [9] For these men [sc. the Achaeans] turned, not to a demand for Helen in accordance with the oath, but to a refusal of her and preparation for war. [10] Hence, when they put a wall around the ships, they obviously disregarded the oath and turned elsewhere. [11] Therefore Agamemnon adds: “Let Zeus, loud thundering husband of Hera, witness the oath” (*Il.* 7.411), removing the need to abide by them and entrusting them to Zeus.

[12] Now then, after Pandarus had been killed, the one who had violated the oath, and there had been burnt offerings and entreaties and attention to the oath by agreeing and saying:

Come now, Argive Helen and the possessions along with her
let us give to the Atreids to lead, but as it is we are fighting having
made fake the trusty oath. Thus I do not expect that anything more
profitable will come to fulfillment for us so long as we do not do thus
(*Il.* 7.350-3),

defeat plausibly comes on account of their failure to fulfill their promise, and the wrath from the violation ceases once the Hellenes have refused the payment in accord with their oaths and have prepared themselves for war.

[1] <my word, whatever I promise with a nod of my head,
is not revocable, deceptive, or unfulfilled> (*Il.* 1.526-27).

A 526-27

This is instructive with regard to a pledge. He stated the reasons why we do not fulfill our promises: [2] either because we changed our minds, which the word “taken back” shows, [3] or because we cheated those who have requested what can be easily turned aside, which is understood in the word “deceptive”, [4] or because we cannot fulfill our promises, which the word “unaccomplished” conveyed.

15 The scribe took ἀποδιδούσι as a present indicative verb instead of the dative participle and wrote ἀποδιδάσι.

B 1-2

[1] ἐναντία δοκεῖ ταῦτα

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἱποκορυσταὶ

εἶδον παννύχιοι· Δία δ' οὐκ εἶχε νήδυμος ὕπνος (*Il.* 2.1-2)

τῷ “ἐνθα καθεῦδ’ ἀναβάς πάρα δὲ χρυσόθρονος Ἥρη” (*Il.* 1.611). [2] λυοίτο δ’ ἂν κατὰ λέξιν· καὶ γὰρ τὸ “καθεύδειν” ἐνίοτε δηλοῖ τὴν ψιλὴν κατάκλισιν ἐπὶ τῆς εὐνῆς, εἶπερ καὶ τὸ κοιμηθῆναι καὶ τὸ ἰαυεῖν. [3] οὐ γὰρ ἂν ἔλεγεν· “ὥς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἴαυον” (*Il.* 9.325), καὶ πάλιν·

Εὐρυνόμη δ’ ἄρα οἱ χλαῖναν βάλε κοιμηθέντι.

(ἐνθ’ Ὀδυσσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ

κεῖτ’ ἐγρηγορόων) (*Od.* 20.4-6).

[4] τὸ δὲ “παννύχιοι” ἐστὶ δι’ ὅλης νυκτός, ὥστ’ ἐγχωρεῖ τὸν μὲν διὰ μέρους ὑπνῶσαι, τοὺς δὲ δι’ ὅλης. [5] τὸ δὲ “νήδυμος ὕπνος” ἐστὶ βαθύς ὥστε δύναται ἂν ὑπνῶσαι μὲν μὴ βαθεῖ δὲ ὕπνω.

Cf. Σ *Il.* 2. 2a

fontes: *B 19^R, *F f. 15^R (Π.), Le f. 24^V (Π.)

[1] ἐναντία *FLe: ἐναντίον *B δοκεῖ ταῦτα *FLe: δὲ δοκεῖ τὸ *B ἄλλοι usque ad παννύχιοι om. *B μὲν ῥα Le: μὲν ῥα *F πάρα usque ad Ἥρη om. *B [3] ἀύπνους om. *F <ἐνθ’ usque ad ἐγρηγορόων> add. Schr.

B 8-12

[1] ἀποροῦσι πῶς καὶ ὁ Ζεὺς οὐκ ἀληθεύει, ὑπισχνούμενος “νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν” (*Il.* 2.12), καὶ ὁ Ἀγαμέμνων ἀπατᾶται καὶ ὁ ὄνειρος ὀλοός (*Il.* 2.8).

[2] “ὀλοός” (*Il.* 2.8) μὲν οὖν ὁ ὄνειρος, ὅτι οὐ σαφής, Ἀγαμέμνων δὲ “νήπιος” (*Il.* 2.38), ὅτι ἀφροσύνης ἢ ἀπάτη γίνεται. [3] τὸ γὰρ “νῦν κεν ἔλοι” Πριάμοιο πόλιν εἰς μίαν περιέστησε ἡμέραν.

[4] καὶ ὅτι οὕτως ὑπέλαβε καὶ ἤκουε τὸ “νῦν”, δηλοῖ τὸ ἐπιρρηθὲν αὐτῷ· “φῆ γὰρ ὄγ’ αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ | νήπιος” (*Il.* 2.37-38).

[5] Ζη νόδοτος δὲ παριστὰς τὴν τοῦ Διὸς ἀλήθειαν φησὶ κατ’ ἐκείνην ἐαλωκέναι τὴν ἡμέραν τὴν Ἰλιον· [6] ὅτε γὰρ οἱ ὅρκοι συνεχύθησαν, ἢ πόλις ἀπώλετο· ἐν γὰρ τῷ παρασπονδήσαι τὸ μηκέτι σωθῆναι κατεψηφίσθη.

Cf. *HQ* ept. ad *Il.* 2.12

fons: *B f. 19^V

[4] post νῦν interpunxit Janko

[1] Others both gods and horse-plumed men

slept all night; but enveloping sleep did not contain Zeus (*Il.* 2.1-2).

B 1-2

This seems contradictory to “there he ascended and went to bed, and Hera lay beside him” (*Il.* 1.611). [2] But it could be solved by diction; for indeed to sleep (*katheudein*) sometimes means merely lying down on the bed, though also “sleep” and “slumber”. [3] For he would not have said: “thus, I too was lying down (*iauon*) many sleepless nights” (*Il.* 9.325), and again:

then Eurynome threw a cloak on him as he lay;

there devising ills on the suitors in his mind

Odysseus lay awake (*Od.* 20.4-6).

[4] *Pannychioi* means “through a whole night”, so that it is possible that the one slept through a part, but the others through the whole. [5] “Enveloping” sleep is deep, so that he might sleep, but not in deep sleep.

[1] They question why Zeus does not tell the truth when he promises that “for now he could take the city of wide streets” (*Il.* 2.12), Agamemnon is deceived, and the dream is destructive (*Il.* 2.8).

B 8-12

[2] Well, the dream is “destructive” since it is not clear, and Agamemnon is “silly”, since deceit is born from foolishness. [3] For he took the “now he could take” Priam’s city” (*Il.* 2.12) as being valid for one day.

[4] What was said by him afterwards makes clear that he was interpreting and understanding the word “now” in this way: “For he thought that he would capture the city of Priam on that day / foolish man” (*Il.* 2.37-38).

[5] Showing Zeus is truthful Zenodotus says that Ilium was captured in the course of that day. [6] For when the oaths were violated, the city was lost. For in the violation of the treaty, it was decreed that it could no longer be saved.

[7] Ἀπίων δέ φησιν ὅτι πρότερον ἐνδοιάζων ὁ Ζεὺς κατ' ἐκείνην τὴν ἡμέραν ἐπέτρεψε τῇ Ἥρᾳ τὸν τῆς Τροίας ὄλεθρον. [8] διὸ καὶ κατῆλθεν ἡ Ἀθηνᾶ, τῇ τῶν ὄρκων ἀνατροπῇ συναναστρέφουσα τοὺς Τρῶας (*Il.* 4.73). [9] ἔπειτα ἐρρήθη πανσυδὴ ἐξάγειν τοὺς Ἑλληνας, ὁ δὲ παρῆκεν οὐ μικρὰν μερίδα τὴν τοῦ Ἀχιλλέως. [10] πῶς οὖν ἀληθεύει καὶ ἐν τῷ “ἐπέγναμψε γὰρ ἅπαντας | Ἥρη λισσομένη” (*Il.* 2.14); καὶ τοῦτο ἀληθές· [11] πέπεικε γὰρ ἡ Ἥρα· φησὶ γάρ· “ὄς τὸτ' ἔμοιγε καὶ Ἥρη στεῦτ' ἀγορευῶν | Τρωσὶ μαχήσεσθαι” (*Il.* 5.832-33). [12] τὸ οὖν νέφος τοῦ Ἄρεως ἔταξε κατὰ πλήθους.

[11] τὸτ' *B: πρῶην ω ἔμοιγε *B: ἐμοί τε ω

B 73 [1] διὰ τί ὁ Ἀγαμέμνων ἀπεπειρᾶτο τῶν Ἀχαιῶν (*Il.* 2.109-40), καὶ οὕτως ἔπραξεν ὥστε ὀλίγου τὰ ἐναντία συμβῆναι ἢ ἐβουλεύετο (*Il.* 2.141-53); [2] καὶ τὸ κώλυμα ἀπὸ μηχανῆς· ἡ γὰρ Ἀθηνᾶ ἐκόλυσεν (*Il.* 2.54-80). [3] ἔστι δὲ ἀποίητον τὸ μηχανήμα λύειν ἄλλως {μ}ῆ ἐξ αὐτοῦ τοῦ μύθου. [4] φησὶ δὲ ὁ Ἀριστοτέλης ποιητικὸν μὲν εἶναι τὸ μιμῆσθαι τὰ εἰωθότα γίνεσθαι καὶ ποιητῶν <δὲ> μᾶλλον τὸ κινδύνους παρειαῖσαι. [5] εἰκὸς δὲ καὶ ἐκ λοιμοῦ πεπονημένους καὶ τῷ μῆκει τοῦ χρόνου ἀπαυδῆσαντας--καὶ τοῦ Ἀχιλλέως μετὰ τῆς οἰκειᾶς δυνάμεως ἀποστάντος καὶ αὐτοῦ ἀφαιρεῖσθαι ἐν τῇ ἐκκλησίᾳ τὴν Βρισηΐδα λέγοντος εἰς φόβον τῶν ἄλλων,

στυγέει δὲ καὶ ἄλλος

ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἅντα (*Il.* 1.186-87),

καὶ θορύβου τε ἐκ τῆς ἐξαναστάσεως τοῦ Ἀχιλλέως γεγονότος--μὴ εὐθὺς παρακαλεῖν ἐπὶ τὴν ἐξοδὸν, ἀλλὰ πειραθῆναι ἠγήσασθαι δεῖν, εἰ οὕτως ἔχουσιν.

[6] εἰ γὰρ ἄνευ πείρας πολεμεῖν ἐκέλευε τοὺς οὕτω διακειμένους, συνέβη δὲ ἀντειπεῖν τινὰς, ἀνάστατον (ἄν) ἐγίνετο τὸ πᾶν ἔργον καὶ ἐπανάστασις πάντων· (καὶ) λοιπὸν ἡ δέησις τοῦ βασιλέως ἢ κόλασις τῶν ἀπειθούντων.

cod.: *B f. 20^v

[1] Ἀριστοτε^λ praemittit *B ἀποπειρᾶται ci. Rose ἐβουλεύετο Bekk.: συμβουλεύειν *B [2] μηχανῆς *B [3] κάποιητον Bywater: καὶ ποιητικὸν Römer Hom. Zit. 299 {μ}ῆ *: μῆ *B: μῆ <ει> Vill. [4] <δὲ> * (post Diels <ἐπικῶν δὲ>) ἅντα *B: ἄντην ω [6] <ἄν> * <καὶ> *

[7] Apion says that Zeus, previously being in doubt, gave over the destruction of Troy to Hera in the course of that day. [8] On this account Athena descended, overturning the Trojans at the same time as they overturned the treaty. [9] Then he was told to lead out the Hellenes with all force, but he disregarded the contribution of Achilles, which was not slight.

[10] How, then, does he tell the truth also in the line “for Hera bent all to her purpose / by supplicating them” (*Il.* 2.14)? This too is true. [11] For Hera had persuaded them. For [Athena] says: “[Ares], who then spoke to me and Hera, promised that he would fight against the Trojans” (*Il.* 5.832-33). [12] So he set the cloud of warfare over the multitude.

[1] Why did Agamemnon test the Achaeans, and thus bring it about that the opposite of what he was planning nearly happened (*Il.* 2.109-40)? [2] The prevention is from a contrivance,¹⁶ for Athena prevented it. [3] But it is unpoetical for a contrivance to solve [the problem] otherwise than from the plot itself. [4] Aristotle says that the representation of what is accustomed to happen is poetic,¹⁷ but the introduction of dangers is even more [characteristic] of poets.¹⁸

[5] But it was reasonable, since they were suffering from the plague and protesting because of the length of time, with Achilles having mutinied with his personal manpower and him [sc. Agamemnon] saying in the assembly that Briseis was taken from him to frighten the others,

another [man] too will detest to call himself
equal to me and liken himself to me (*Il.* 1.186-87),

and since a tumult ensued from Achilles’ mutiny, not to summon [them] immediately to departure, but to believe it necessary to test whether they were so inclined.

[6] For if he were to order men so disposed to fight without a test, and it happened that some protested, the whole effort would have been ruined and [there would have been] a mutiny of all the men; what remained [would have been] the entreaty of the king [and] the punishment of the disobedient.

16 Cf. Aristotle *Poetics* 1460a 37-1454b 1: φανερόν οὖν ὅτι καὶ τὰς λύσεις τῶν μύθων ἐξ αὐτοῦ δεῖ τοῦ μύθου συμβαίνειν, καὶ μὴ ... ἀπὸ μηχανῆς ... ἐν τῇ Ἰλιάδι τὰ περὶ τὸν ἀπόπλουν.

17 Cf. Aristotle *Poetics* 1454b 8-11: ἐπεὶ γὰρ ἐστὶ μιμητῆς ὁ ποιητῆς ..., ἀνάγκη μιμεῖσθαι ... οἷα ἦν ἢ ἔστιν.

18 κινδύνους παρεισάγειν refers to the narrowly averted disaster that ensues from the test. Contrary to Aristotle, P. argues that both Agamemnon’s test and the soldiers’ flight are plausible (5-22).

[7] ἀναγκαία οὖν ἡ πείρα μετὰ τοῦ ἐναντιοῦσθαι παραγγεῖλαι τοὺς ἡγεμόνας, ἐν ᾧ αὐτοὺς φθάσας ἐναντίους παρακαλεῖ γενέσθαι τῆς αὐτοῦ εἰς ἀπόστασιν τοῦ πολέμου πείρας. [8] προληφθέντες γὰρ ταῖς πρὸς αὐτὸν ὁμολογίαις, ἄτοποι εὐρίσκονται μὴ κωλυταὶ γινόμενοι, ὥσπερ συνέθεντο, συμπράκτορες δὲ τῶν φευγόντων. [9] ὅθεν καὶ τῷ Ὀδυσσεῖ εὐλόγως λείπεται ἡ πρὸς τοὺς τοιούτους ἐπίπληξις, ἐπὰν λέγῃ· “ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἔειπε” (II. 2.194). [10] τὸ μὲν οὖν αὐτὸν παρακαλεῖν οὕτως ἔχοντας πολεμεῖν ἐπίφθονον <ἄν> ἦν, ἐκέλευσε δ’, αὐτοῦ λέγοντος, ὡς δεῖ ἀπιέναι, τοὺς ἄλλους κωλύειν· “ὕμεις δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν” (II. 2.75).

[11] συνέβη δὲ ἃ εἰκὸς ἦν διὰ τε τὸ ὄργᾶν καὶ τὸ μὴ εἰδέναι εἰ ἀπεπειρᾶτο ἀσμένως ἀκοῦσαι, καὶ φθάσαι ἀναστάντας πρὶν τινα τῷ Ἀγαμέμνονι ἀντειπεῖν. [12] ὁ οὖν Ἀγαμέμνων ὀρθῶς ἐβουλεύσατο. οὐ γὰρ δεῖ ἐκ τῶν ἀποβαινόντων κρίνειν τὸ ὀρθῶς, ἀλλ’ ἐκ τοῦ πῶς κατὰ λόγον ἦν ἀποβῆναι.

[13] πολλὰ γὰρ παραλόγως ἐπιτυγχάνει, εἴπερ γε καὶ κατορθοῦται, καὶ οἱ Ἀχαιοὶ ἀνέστησαν πρὶν τινα ἀντειπεῖν. [14] τί γὰρ ἔφη; “ἐγὼ μὲν ἐρῶ ὅτι δεῖ φεύγειν, “ὕμεις δ’ ἄλλοθεν ἄλλος” (II. 2.75) “ἀντιλέγετέ μοι πρὸς τοῦτο”, οὐ προσδοκῆσας ὅτι, πρὶν ἀντειπεῖν αὐτῷ, ἔσται τι τῶν ἀτόπων, οὐδ’ ὅτι τὸ πλῆθος ἅμα τῷ φάναι αὐτὸν αἴξει ἐπὶ τὸ ῥηθέν; [15] ἅμα δὲ καὶ ὁ ποιητὴς ἀγωνιᾶσθαι πεποίηκε τὸν ἀκροατὴν· τὸ τε γὰρ ἀποβῆναι καὶ τὸ πάλιν εἰς ὀρθὸν ἐλθεῖν τραγικόν, καὶ τοῦ ποιητοῦ ἐπιβολὴ ἔνογκος.

[16] ἡ δὲ λύσις οὐκ ἀπὸ μηχανῆς. ὅταν γὰρ διὰ τῶν εἰκότων γίγνηται, οὐ μηχανὴ τοῦτ’ ἔστιν ἅμ’ ὅτε πρόσκειται θεός. [17] ἀλλὰ τοῦτ’ εἰπὼν ὁ εἰκὸς ἦν αὐτοῖς γίνεσθαι, εἰς θεὸν ἀνέθηκε τὸν Ὀδυσσεῖα διανοηθῆναι ταῦτα δρᾶν ἃ πράξαι ἂν εἰκὸς ἔστιν, ὡς τὸ

καὶ φεύγειν ἐν νηυσὶ πολυκλήϊσι κελεύσω·

ὕμεις δ’ ἄλλοθεν ἄλλος ἐρητύειν” (II. 2.74-75).

[18] ἦ οὐ τοὺς φεύγοντας ἐρητύειν κελεύει (οὐδὲ γὰρ ἤλπιζε τοῦτ’ ἔσεσθαι), ἀλλ’ ἐμοὶ ἀντιλέγειν, ἐπέχειν καὶ μένειν συμβουλευόντας, καὶ τοῦτο ποιοῦντας πρὸς ἐμὲ διδάσκειν ὡς χρὴ μένειν καὶ μὴ τοῖς ὑπ’ ἐμοῦ ῥηθεῖσι περὶ φυγῆς πείθεσθαι.

[10] <ἄν> * [14] οὐδ’ Dind.: οὐθ’ *B [16] ἅμ’ *B: ἀλλ’ Janko [17] ἀνέθηκε Schr.: ἀντέθηκε *B [17] πολυκλήϊσι ω: πολυκλήϊσι *B [18] ἦ *: ἦ *B

[7] Therefore the test, with the order for the leaders to oppose [the withdrawal], was necessary, in which [Agamemnon] first calls on them to oppose his own test for an abandonment from the war. [8] For bound in advance by their agreement with him, they are found out of place if they become, not agents of prevention, as they had agreed, but conspirators with those who are fleeing. [9] Hence, [is it] also reasonable [that] the rebuke against men of such ilk is left to Odysseus, when he says, “but have we not all heard what manner of thing he said in council?” (*Il.* 2.194). [10] Now his summoning to war of men so disposed would have been resented, but when [Agamemnon] says that they must leave, he had ordered the others to prevent [this]: “You, every man from every side, restrain them with words” (*Il.* 2.75).

[11] What was probable happened on account of [the rank and file] being eager [to go home] and not knowing whether he was trying to win a pleasant reputation, and having mutinied first before anyone could speak against Agamemnon. [12] Therefore Agamemnon planned rightly. For one must not judge the right [plan] on the basis of what happens, but on the basis of how reasonable it was [for it] to happen. [13] For many things succeed contrary to reason, if in fact they are corrected, and the Achaeans revolted before anyone could speak against it. [14] For what had [Agamemnon] said? “I shall say that we must flee, but you, every man from every side, argue against me in this”, not expecting that there would be any surprises before [the leaders] could speak against him, nor that the multitude would rush off to the stated [order] at the same moment as he was speaking. [15] Simultaneously, the poet has also made the listener agonize; for to go off course and come back into line is tragic, and a weighty undertaking¹⁹ is characteristic of the poet.

[16] The solution is not from a contrivance.²⁰ For whenever it happens by means of what is probable, this is not a contrivance when a god is involved at the same time. [17] But after [the poet] has said what was reasonable to happen to them, he attributed it to a god that Odysseus be reminded to do what it was likely that he would have done,²¹ just as

and I shall order [them] to flee on the ships with many oarlocks;
but you, every man from every side, restrain them (*Il.* 2.74-75).

[shows]. [18] Surely he does not order [them literally] to “restrain those who are fleeing” (for he did not even expect that this would happen), but [he means] “oppose me by advising them to hold on and remain, and doing this in accord with me, teach [them] that one must stay the course and not obey what was said by me about flight”.

19 For ἐπιβολή applied to a work of literature, cf. Polybius I 4, 2: τὴν ἐπιβολὴν τῆς ἱστορίας.

20 P. refutes Aristotle (*Poetics* 1454b): φανερόν οὖν ὅτι καὶ τὰς λύσεις τῶν μύθων ἐξ αὐτοῦ δεῖ τοῦ μύθου συμβαίνειν, καὶ μὴ ἐν τῇ Μηδεΐᾳ ἀπὸ μηχανῆς καίεν τῇ Ἰλιάδι τὰ περὶ τὸν ἀπόπλου.

21 The defense of Athena’s intervention is a precursor to Lesky’s concept of “double motivation”.

B 145 [1] τὸ Ἰκάριον πέλαγος (*Il.* 2.145) πολύκυμὸν ἔστι καὶ ταραχῶδες, [2] τῇ μὲν ἀνασπωμένῳ τοῦ ῥόθου περὶ Ἄμπελον ἀκρωτήριον τῆς Σάμου καὶ ἀνακοπτομένῳ ταῖς Κορσεαῖς, [3] ἐπεγειρομένων δὲ καὶ <διά> τὰς τῶν ἀνέμων ἐκβολὰς ἐπαλλήλων κυμάτων, [4] περιβεβλημένων πανταχόθεν ὧδε τῷ πελάγει νήσων ἀπλέτων· [5] τῇ μὲν Νάξου τε καὶ Πάρου, τῇ δὲ ἀντιπέρας Ὠλίου τε καὶ Μελάντου σκοπέλων καὶ Δήλου καὶ Μυκόνου, [6] καὶ ἀναθλιβόντος τὰς νήσους τοῖς ἑαυτοῦ τόνοις τοῦ Αἰγαίου πελάγους, τῆς τε ἐπικειμένης Ἰκαρίας νήσου καὶ πανταχόθεν κυμαινομένης. [7] ἀγριαίνει δὲ ὄλον τὸ πέλαγος ὁ ἐπικείμενος κρημνὸς σκοπελώδης τε ὢν καὶ ἀγχιβαθῆς. [8] ταῦτα δὲ καὶ Ὅμηρον ἀκριβῶς ἐπιστάμενον τὸν τῶν Ἑλλήνων τάραχον ἀποπλεῖν διεγνωκότων εἰς τὰς πατρίδας παρεικάσαι εἰπόντα·

[9] κινήθη δ' ἀγορὴ ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρώς τε Νότος τε
ῶρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν (*Il.* 2.144-6).

[10] καὶ οἱ ἄνεμοι δέ, φησί, χειμέριοι καὶ ἀντίπαλοι “Εὐρώς τε Νότος τε”
ταῖς τοῦ Ἑλλησπόντου ἐκβολαῖς· ἔνθα δὲ ἀναθλιβόμενον τὸ Ἰκάριον
ἀνοιδαίνει πέλαγος.

fontes: *F f. 16^V (Π.), Le f. 29^R (Π.)

[1] πολύκυμον *F: πολύκυκόν Le ἔστι Le: ἐστί *F [2] Σάμου *F: σάμης Le
Κορσεαῖς Schr.: κόρσαις *F: κύρσαις Le [3] δὲ Schr.: τε *FLe <διά> Schr. [5]
Νάξου τε Le: Νάξου τὲ *F Πάρου *F: ἐπάρου Le Δήλου *F: δήλων Le [6]
ἑαυτοῦ *: ἑαυτοῖς *FLe Ἰκαρίας Schr.: καρίδος *FLe [7] κρημνός Le: κρημνός *F
ἀγχιβαθῆς *F: ἀγχιβαθος Le [8] παρεικάσθαι e corr. Le τὸν Ἀγαμέμνονα coll. Le
post εἰπόντα ῶρορ' ω: ῶρορεν *FLe [9] διὸς πατρὸς ἐκ νεφελῶν *F: ἐκ διὸς
πατρὸς νεφελῶν Le [10] δέ, φησί Le: δέ φησι *F

[1] The Icarian sea (*Il.* 2.145) is wavy and turbulent.²² [2] In one direction the surf is drawn up around Ampelus, the promontory of Samos, and knocked back at Corseae. [3] Waves are roused in close succession on account of the exposure of the winds. [4] Innumerable islands are arranged round about on every side of the sea as follows: [5] Naxos and Paros in one direction, and Oliaros, the cliffs of Melantos, Delos and Myconos on the other side. [6] The Aegean sea presses the islands with its own forces and the island Icaria lies at its edge²³ wave-beaten from every side. [7] The cliff thereon, being rocky and deep inshore, provokes the whole sea. [8] Homer understanding this precisely²⁴ compares the disorder of the Hellenes in their decision to sail off to their homelands, when he saying:

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[9] The assembly was stirred as tall waves of the sea
 within the Icarian sea, which both Euros and Notos
 incite, darting down from the clouds of father Zeus (*Il.* 2.144-6).

[10] The winds, “both Euros and Notos”, he says, are stormy and adversarial to the currents from the Hellespont. Pressed from that direction, the Icarian sea swells up.

22 Le’s vox nihili, πολύκυκλον, betrays the confusion of minuscule kappa and mu.

23 See LSJ s.v. ἐπίκειμαι I, 3: “of islands . . . abs. αἱ νῆσοι αἱ ἐπικείμενα the islands off the coast”.

24 For Homer’s precision in similes, cf. HQ I 17.31-18.5: ταῦτ’ [i.e. *Il.* 9.1-8] οὖν ἀναγινώσκων ἠπόρεις, πῶς ἀκριβῆς ὄν περι τὰς εἰκόνας Ὅμηρος νῦν δοκεῖ πρὸς μηδεμίαν χρεῖαν δυοῖν ἀνέμοιν εἰκόνα παραλαμβάνειν

B 183 [1] ἀπρεπὲς εἶναι δοκεῖ τὴν χλαῖναν ἀποβαλόντα μονοχίτωνα θεῖν τὸν Ὀδυσσεά διὰ τοῦ στρατοπέδου, καὶ μάλιστα οἷος Ὀδυσσεὺς εἶναι ὑπέληπται. [2] φησὶ δ' Ἀριστοτέλης (368 Gigon = 143 Rose) ἵνα διὰ τὸ τοῦτο θαυμάζειν ὁ ὄχλος ἐπιστρέφεται καὶ ἐξικνῆται ἢ φωνῆ ὡς ἐπιμίζον, ἄλλου ἄλλοθεν συνιόντος, οἷον καὶ Σόλων λέγεται πεποιηκέναι, ὅτε συνῆγε τὸν ὄχλον περὶ Σαλαμῖνος. [3] ἄλλοι δέ, ὅτι ἐμπόδιον ἦν αὐτῷ πρὸς τὸν δρόμον ἢ χλαῖνα. [4] οἱ δέ, ὅτι ταπεινὸν αὐτὸν καὶ ὑπηρετήν τῶν Ἀγαμέμνονος πραγμάτων δεῖξαι βούλεται.

[5] οἱ δέ, ὅτι τὸ σκῆπτρον λαμβάνει μειῶν τὸ τοῦ Ἀγαμέμνονος, ὥστε τὴν ἐξουσίαν ἔχων τὴν βασιλικὴν τὸ οἰκεῖον σχῆμα τῆς ἀξίας περιεῖλεν. [6] οἱ δέ, ὅτι τρέχοντος αὐτοῦ πεσεῖν αὐτομάτως συνέβη

βῆ δὲ θέειν. ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης (*Il.* 2.183-4).

[7] οἱ δέ ὅτι τὴν σπουδὴν ἐπιδείξει θέλων διὰ τῆς πτώσεως τῆς χλαμύδος ἥτις ἐγεγόνει. [8] οἱ δὲ μᾶλλον συντίθενται, ὅπως ἐπιστρέφη τὸ πλῆθος πρὸς ἑαυτὸν ἀπὸ τῆς περὶ τοῦ φεύγειν ταραχῆς ἐπέχων διὰ τοῦ ξενισμοῦ, ὡς καὶ τὸν Ἀγαμέμνονα ἐτέρωθί φησι, “πορφύρεον μέγα φᾶρος ἔχοντα” (*Il.* 8.221), παρακελεύεσθαι τοῖς Ἕλλησιν. [9] τὸ δὲ σκῆπτρον λαμβάνειν ἔοικε παρὰ τοῦ Ἀγαμέμνονος, ἥτοι ἵνα τὰ τῷ βασιλεῖ δοκοῦντα φαίνηται πράττων καὶ παρὰ τοῦ βασιλέως λαβεῖν τὴν ἐξουσίαν, ἢ ἵνα ἀντι βασιλέως φαίνηται ποιεῖν καὶ τὴν τοῦ αὐτοκράτορος εἰς τοὺς πλημμελοῦντας εἰληφέναι ἐξουσίαν, ἢ ὅτι ἄλλως οὐκ ἐξῆν δημηγορεῖν ἢ τὸ σκῆπτρον ἔχοντα.

Cf. *Il.* 2.183b, 2.186b (Erbse)

fontes: *B f. 23^V, *F f. 17^R (Π.), Le f. 30^V (Π.), Li f. 68^R

[1] Ἀριστο^α *BLi in marg. χλαῖναν *BLiLe: χλαῖναν *F [2] τὸ om. Li τοῦτο *B*FLi: τοῦτον Le περὶ Σαλαμῖνος *B*FLi: ἐπὶ Σαλαμῖνι Le [4] αὐτὸν *FLe: αὐτὸν *BLi [5] τὸ τοῦ *B*FLe: τοῦ τοῦ Li [6] (ὅταν φῆ) add. Janko βῆ usque ad Εὐρυβάτης del. Schr. χλαῖναν *BLiLe: χλαῖναν *F τὴν *BLiLe: τὴν *F ἐκόμισσε Li: ἐκόμισε *B*FLe [7] ἐγεγόνει *BLiLe: ἐγγόνει *F [8] συντίθενται *BLiLe: συντίθενται *F ἑαυτὸν *BLiLe: ἑαυτόν *F ὡς *BLiLe: ὡς *F [9] τὰ τῷ *BLiLe: τὸ τὰ *F

[1] It seems to be unfitting that after discarding his cloak Odysseus runs through the camp in only a tunic, and especially such a person as Odysseus is understood to be. [2] Aristotle says so that the crowd may turn around on account their amazement at this and his voice may reach to²⁵ a greater [distance] as people come together from every side, just as Solon too is said to have done when he gathered the crowd concerning Salamis.²⁶ [3] Others [say] the cloak was impeding him from running. [4] Others [say] he wishes to show himself as lowly and a servant of the plans of Agamemnon.

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[5] Others [say] he takes the scepter in pursuit of Agamemnon's [status] so that, since he has the regal power, he took away the proper trappings of the dignity. [6] Others [say] it happened to fall spontaneously as he ran:

He started to run. He threw off his cloak; his herald

Eurybates attended to it (*Il.* 2.183-4).

[7] Others, that [he does this] wishing to show his zeal by dropping his cloak, which²⁷ had happened. [8] Others instead suggest [that he does this] to turn the multitude towards himself, stopping it from the disorder around the flight by the novelty, as he says in another place that Agamemnon too "holding a large purple cloak" (*Il.* 20.271) exhorts the Hellenes.²⁸ [9] It is reasonable that he takes the scepter from Agamemnon either in order that he clearly does what the king resolved and [appear] to take his authority from the king, or in order that he appear to act in place of a king and [appear] to have taken the authority of the absolute ruler against those acting out of line, or because he would not have been able to make a public speech without holding the scepter.²⁹

25 For ὡς reinforcing a preposition, see Goulet-Gazé 1992, 107.

26 Cf. Plutarch Solon 8.1-2: ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίδιον περιθέμενος. ὄχλου δὲ πολλοῦ συνδραμόντος, ἀναβάς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧ διεξῆλθε τὴν ἐλεγείαν ἧς ἐστὶν ἀρχὴ "αὐτὸς κήρυξ ἦλθον ἄφ' ἡμερτῆς Σαλαμῖνος, / κόσμον ἐπέων ᾠδὴν ἀντ' ἀγορῆς θέμενος". (fr. 1 West).

27 For the indefinite relative referring to a definite object, see LSJ s.v. ὅστις II, 1.

28 For ἐξήγησις ἐν ἄλλοις, see HQ I 56.1-6.

29 For alternative explanations linked with disjunctive ἢ, cf. HQ I 55.18-23: ἢ γοῦν τῆ κνίσση τοῦ εὐτραφοῦς χοίρου ὁ λέβης λιπαινόμενος, ἢ τῆ κνίσση ζεούση αὐξάνων τὰ μέλη, ἢ τῆς κνίσσης τὰ μέλη ἀλδόμενος, δοτικὴν λαβῶν ἀντὶ γενικῆς. Also see HQ I 57.10-23: ἐπὶ δὲ τῆς Πηλιάδος μελίσς καὶ φιλοτιμουμένῳ ἔοικε πολλαχόθεν τὴν κλησιν προσοῦσαν δεικνύναι· ἢ γὰρ ἀπὸ τοῦ μόνον ἐπίστασθαι αὐτὴν πῆλαι Ἀχιλλέα: "ἀλλὰ μιν οἷος ἐπίσταται πῆλαι Ἀχιλλεύς", ἢ ἀπὸ τοῦ Πηλέως τοῦ πατρός: "τὴν πατρὶ φίλῳ τάμε Χείρων", ἢ ἀπὸ τοῦ ὄρους ἐξ οὗ ἐτμήθη· "Πηλίου ἐκ κορυφῆς".

B 257-77 [1] διὰ τί {ἐπι τῷ Θερσίτῃ πληγὰς λαβόντι καὶ γελοίως δακρύσαντι καὶ} τοὺς Ἕλληνας, καίπερ ἔφ' οἷς ἐπεπόνθεισαν ὑπὸ τοῦ Ἀγαμέμνονος λελυπημένους, γελάσαι {ποιήσας} ἐπι τῷ Θερσίτῃ αἰσχροῦς δακρύνοντι οὐκ ἠρκέσθη ὁ ποιητὴς εἰπών·

οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασαν (II. 2.270),
ἀλλὰ καὶ προστίθησι {καὶ} λόγους {δὲ} λεγομένους τοιούτους·

ἢ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργε,

βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων (II. 2.272-73)
καὶ τὰ ἐξῆς; [2] οὐ γὰρ ἀκόλουθον τῷ γέλωτι γνωμολογεῖν, ἀλλὰ μᾶλλον ἐπισκώπτειν ἢ τι τοιοῦτον διασύροντας καὶ ἐπιτωθάζοντας λέγειν.

[3] φαίνεται δὲ ὁ ποιητὴς ἐνδείκνυσθαι διὰ τοῦ λόγου τούτου ἀνακειμένου τῷ πλήθει ὅτι πᾶν τὸ ἄκοσμον τῶν πολλῶν ἤδη κατέσταλται καὶ τὸ στασιῶδες αὐτῶν ἐξήρηται καὶ ὅλως τὸ κατεξανίστασθαι τοὺς φαύλους τῶν κρειττόνων καὶ νομίζειν αὐτοῖς ἐξουσίαν εἶναι τοῦ καὶ λέγειν ὃ βούλονται καὶ ποιεῖν, πεπαισμένοι ἤδη ὑβριστοῦ καὶ ἐπεσβόλου τοῦ ἐκ τοῦ τολμᾶν ἐκκλησιάζειν, ἅμα δὴ καὶ ἄλλο τι προσοικονομεῖσθαι.

[4] ἐπεὶ γὰρ οὐκέτι μνησθήσεσθαι Θερσίτου ἐμελλεν ἀλλὰ πρὸς ὀλίγον χρησάμενος ἐξαίρησιν πᾶσαν αὐτοῦ μνήμην ἐκ τῆς ποιήσεως, πιθανῶς τὴν μηκέτι μέλλουσαν αὐτοῦ πάροδον ἀνατέθεικε τῇ τότε παιδεύσει καὶ προεῖπεν ἡμῖν τοῦτο, τῷ παντὶ πλήθει χρησάμενος κήρυκι {τὲ} τοῦ μέλλοντος, δι' ὧν ἔφη·

οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ

νικεῖειν βασιλῆας ὀνειδείους ἐπέεσσιν (II. 2.276-77).

[5] “εἰ γὰρ προσῆν μὲν αὐτῷ τὸ μὴ κατὰ κόσμον ἐριζέμεναι βασιλεῦσιν” (II. 2.214), οὐκέτι δὲ φαίνεται τοῦτο δρῶν, ἀναγκαῖα ἢ τῆς αἰτίας ἀπόδοσις ὅτι σωφρονισθεὶς ἐπαύσατο, ὡς μὴδ' ἂν ἐπιθυμῆσαι πάλιν ἄκοσμεῖν. [6] τοῦτο γὰρ ἠπειλεῖτο αὐτῷ ὑπὸ τοῦ Ὀδυσσεῶς, “εἰ κέ τι σ' ἀφραίνοντα κινήσομαι ὡς νῦ περ ὧδε” (II. 2.258), μεθ' ὄρκου τὴν κόλασιν ἐπανατειναμένου εἰς κώλυσιν πάσης τοιαύτης μελλούσης ἄκοσμίας. [7] ὁ μὲν οὖν εὐφυῆς λόγῳ ἀμαρτάνων νουθετεῖται, ὁ δὲ κακοφυῆς πλουτῶν μὲν χρημάτων ζημία, ῥώμη δὲ σώματος θαρρῶν δεσμοῖς καὶ ταῖς τοῦ σώματος βασάνοις. [8] ὁ δὲ οἷος ἦν ὁ Θερσίτης, ἀσθενῆς τε καὶ λελωβημένος πάντοθεν τὸ σῶμα, πληγαῖς τε καὶ μεθ' ὄρκων ἀπειλαῖς αἰκισμοῦ μέλλοντος μετὰ γυμνώσεως καὶ πάσης ἐνδείξεως τῆς τοῦ σώματος αἰσχύνης· ταῦτα γὰρ γενόμενα ὑπὸ τοῦ πολιτικοῦ ἀνδρὸς τὰ μέτρα τῶν κολάσεων καὶ τοὺς τρόπους καὶ τὸ κατ' ἀξίαν ἐκάστου ἀμαρτήματος ὑπέδειξεν.

fons: *B f. 25^V

[1] {ἐπι τῷ usque ad καὶ} * {ποιήσας} add. Vill. {καὶ} * {δὲ} * [4] {τὲ} Vill. [6] ἠπειλεῖτο : ἠπλιετο cod. acc. evan. εἰ κέ τι *B: εἰ κ' ἔτι ω [7] post ὁ μὲν duae litt. eras. [8] {μεθ' } Vill.

[1] Why was the poet not content to depict the Hellenes, although vexed at what they had suffered because of Agamemnon, laughing at Thersites as he cried shamefully, saying: **B 257-77**

although distressed they laughed at him delightedly (*Il.* 2.270), but also adds words being said like this:

Truly Odysseus has done countless goods,
both beginning good plans and marshalling war (*Il.* 2.272-73)
and the following? [2] For to speak in maxims is not consistent with ridicule but rather to mock or say something like this by disparaging or jesting him. [3] The poet appears to indicate by means of this speech which is ascribed to the commons that all the disorder of the multitude has already been repressed, their sedition has been and generally inferiors revolting from their betters and believing that they have power both to say and do what they want removed, since an insolent, scurrilous man already stopped from daring to address and simultaneously from managing anything else.

[4] For since he was no longer going to mention Thersites but, after using him briefly, to remove every memory of him from the poetry, he has plausibly set up his no longer future entrance for a lesson at that time and said this to us beforehand, treating the whole crowd as a herald of the future, through whom he said:

surely not again will the manly spirit impel him
to upbraid kings with shameful words (*Il.* 2.276-77).

[5] For if “quarrel with kings not duly” (*Il.* 2.214) had been applied to him but he was clearly no longer doing this, an explanation of the cause is necessary since he was made prudent and ceased, so that he would not even desire to be out of order again. [6] For this was threatened to him by Odysseus, “if in any way I overtake you gasping just as here now” (*Il.* 2.258), with an oath extending the punishment for a prevention all such future disorderliness. [7] So erring naturally endowed with speech is admonished, ill endowed being rich with a penalty of money, confident in strength of body with binds and the tortures of the body. [8] Thersites was the one like this, weak and deformed in body from every side, by blows and threats with oaths of future maltreatment with nakedness and every indication of the shame of the body; for these coming into being under a political man intimated the measures and the modes of the punishments, and the just desserts for each mistake.

B 305-29 [1] “ἡμεῖς δ’ ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς” (*Il.* 2.305) μέχρι τοῦ “τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν” (*Il.* 2.329). [2] περὶ τούτων τῶν ἐπῶν ἠπόρησεν ὁ Ἀριστοτέλης (fr. 369 Gigon = fr. 145 Rose) τοιαῦτα:

[3] διὰ τί ὁ Κάλχας, εἰ μὲν οὐδὲν ἦν τέρας τὸ γινόμενον, ἐξηγεῖται ὡς τέρας; τί γὰρ ἄτοπον ὑπὸ ὄφραος στρουθοῦς κατέδεσθαι ἢ τούτους ὀκτῶ εἶναι; περὶ δὲ τοῦ λίθου γενέσθαι οὐδὲν λέγει, ὃ ἦν μέγα. [4] εἰ μὴ ἄρα εἰς τὸν ἀπόπλου ἐσήμαινεν, ὡς τινές φασιν—οὐκ ἔδει δὲ ἀναμνησῆσαι· εἰκὸς γὰρ ἦν ὑπολαβεῖν, καὶ εἰ μὴ τις ἔλεγε—καὶ τότε ἀξίως ἔλεξε τοῦτο, ὅτι οὐδὲ ἀπέδωκεν ἄν, εἰ ἦν τὸ τέρας. [5] ἐνάτη γὰρ ἦν ἡ μήτηρ, δεκάτῳ δὲ τὸ Ἴλιον ἦλω. [6] φησὶν οὖν μὴ εἰς τὸν νόστον εἰρηῆσθαι τὰ περὶ τῆς ἀπολιθώσεως τοῦ δράκοντος. [7] διὸ οὐδ’ ἐποίησε λέγοντα· οὔτε γὰρ πάντες ἄνοστοι ἐγένοντο·

[8] γελοῖός τ’ ἂν ἦν, οὐκ ἀποτρέπων τοῦ πλοῦ ἀλλὰ πλεῖν προτρεπόμενος οὓς ἐδήλου τὰ σημεῖα μὴ ἐπανήξειν.

[9] μήποτ’ οὖν, φησί, τὸ σημεῖον, τὸ λίθου γενέσθαι, βραδυτῆτος σημεῖον ἦν, ὅπερ ἤδη ἐγεγόνει καὶ οὐκέτ’ ἦν φοβερὸν. [10] ἐλήφθη δὲ ἐν ἔτεσιν ἐννέα (τοῦ δεκάτου γὰρ ἔτους ἀρχομένου ἐγένετο). [11] ἀριθμεῖ δὲ τὰ ὀλόκληρα ἔτη, ὥστε συνάδει ὀρθῶς ὁ ἀριθμὸς τῶν ἀπολωλότων καὶ τῶν ἐτῶν.

[12] οἱ δὲ τὰ περὶ οἰωνιστικῆς τῆς καθ’ Ὀμηρον γράψαντες τὴν μὲν νεοττιάν, ὡς ἂν ἐπ’ ἄκρας τῆς πλατάνου κειμένην τῶν κλάδων οὔσαν ἐναέρ(ι)ον, εἰλήφθαι φασὶ πρὸς τὴν ἀνεμόεσσαν πόλιν, τοὺς τ’ ἐνοικοῦντας ἐν αὐτῇ στρουθοῦς στρατὸν εἶναι ἀλλοεθνή. [13] πολλοὶ γὰρ “ἐπίκουροι | πολλέων ἐκ πολίων” (*Il.* 2.130-31) κατῳκούν τὴν πόλιν· πτηνοὶ γὰρ ἀέρι μᾶλλον ἢ χώρᾳ οἰκειότεροι. [14] τὸ δὲ ξύλον τῆς πλατάνου, νεαρᾶς {ξύλου} <οὔσης> καὶ ὑδρηλῆς, δι’ οὗ ὁ δράκων ἐπίγειον ἀνύει πορείαν ἐπὶ τοὺς στρουθοῦς, ἐδήλου οὖν, διότι πολὺς στρατὸς πορείαν ποιησάμενος διαπόντιον νηίτης, περάσας διὰ τῆς χώρας, ἐπιπεσεῖσθαι τοῖς Τρωσὶν ἔμελλεν. [15] ἐπίγειος γὰρ ὁ ὄφις· διὰ ξύλου οὖν ἔρπων ὑδρηλοῦ τὴν διὰ νεῶν πορείαν ἐδήλου, εἴτ’ ἀπόβασιν καὶ διὰ τῆς χώρας ἔφοδον τοῖς τὴν “ἠνεμόεσσαν” κατοικοῦσι “πόλιν”. [16] τὸ δὲ “πετάλοις ὑποπεπηῶτας” (*Il.* 2.312) εἶναι τοὺς στρουθοῦς ἐδήλου τὸ ἀβέβαιον τῆς εὐθαλείας τῶν κατοικούντων τὴν πόλιν· φυλλορ(ρ)οεὶ γὰρ τὰ δένδρα.

Cf. *HQ* ept. ad *Il.* 2.329; Σ *Il.* 2.308 (Erbse)

fons: *B f. 26^v

[1] Ἀριστο^{τέλης} in marg. *B [3] εἰ *B: ὁ Römer 1881 p. 14 τὸ γινόμενον *B: τῶν γιγνομένων Römer [4] καὶ (εἰ) τότε add. Rose ἔλεξε Cobet ap. Dind: ἔλ^ε *B εἰ ἦν Schr.: εἶη *B: τὰ ἔτη Rose [8] οὓς Bekk.: ὡς *B [12] νεοττιάν Bekk.: νεοττιάν *B ἐναέρ(ι)ον * [14] νεαρᾶς *: νεαροῦ *B ξύλου * οὔσης * ὑδρηλῆς *: ὑδρηλοῦ *B [15] νεῶν *: νηῶν *B [16] ἐδήλου *: δηλοῦν *B φυλλορ(ρ)οεὶ ins. Schr.

[1] “We [were sacrificing] at the holy altars around the fountain” (*Il.* 2.306) up to “in the tenth year we shall capture the city of wide lanes” (*Il.* 2.329).³⁰ [2] Concerning these verses Aristotle was at a loss in this way:

[3] Now if what had happened was no portent, why does Calchas explain it as a portent? For why is it extraordinary that sparrows were devoured by a serpent or that there were eight? Yet concerning the fact that it became stone, which was important, he says nothing. [4] Unless it had significance for the voyage home, as some say—but there would have been no need to mention it. For it was plausible to assume even if someone had not spoken—even in that case he said this worthily, since he would not even have given an interpretation, if it had been the portent. [5] For the mother was ninth and in the tenth [year] Ilium was captured. [6] Therefore he does not say that the petrification of the snake was meant in regard to the homecoming. [7] On this account he did not depict him as saying [that it did], since not all [the Achaeans] were deprived of a homecoming.

[8] And he would have been subject to derision, because he did not deter from the voyage [those] for whom the signs portended no return, but encouraged them to sail.

[9] Perhaps then, he says, the sign [i.e.] that it became stone was a sign of sluggishness, which had already happened and was no longer to be feared.

[10] It was taken in nine years (for it happened at the beginning of the tenth year). [11] But he counts the years inclusively, so that the number of dead is rightly consistent with the number of years.

[12] But those who wrote about augury according to Homer say that, since the nest would be in the air as it lay on top of the branches of the plane tree, it was understood with regard to the windy city, and the sparrows dwelling in it are an army of different nations. [13] For many “allies from many cities” (*Il.* 2.130-31) were inhabiting the city; for winged creatures befit air more than land. [14] The wood of the plane tree, <being> young and moist, along which the serpent makes a terrestrial passage to the sparrows was therefore showing that a mighty naval force, after it had made a voyage through the sea and crossed through the land, would attack the Trojans. [15] For the serpent is terrestrial. Therefore by moving slowly along moist wood, [the serpent] was indicating journey by ship, then a disembarkation and attack by land against the inhabitants of the “windy city”. [16] The fact that the sparrows were “cowering under the leaves” (*Il.* 2.312) revealed the insecurity of the prosperity of the city dwellers; for trees shed their foliage.

30 In keeping with *B’s practice of inserting Aristotle’s name at the head of the extract if P. cites him anywhere within, there is a asterisk and the name Ἀριστοτέλης at the top right corner of the folio.

[17] στρουθοῦς δὲ καὶ οὐκ ἄλλα ὄρνεα παρείληφεν, ὅτι ἱερὰ μὲν Ἀφροδίτης ἢ στρουθός, κατωφερέστατον δὲ ζῶον καὶ λαγνίσ(τα)τον. [18] οἰκεῖοι δὲ τῆ Ἀφροδίτῃ οἱ Τρῶες καὶ λαγνείας ἔνεκα τὸν πόλεμον ἐνστησάμενοι, ὡσπερ τῆς Ἀθηνᾶς ἱερός ὁ δράκων, φίλοι δὲ Ἀθηνᾶς οἱ Ἕλληνες, οὗς τῷ σημείῳ ὁ δράκων ἐσήμανεν. [19] ὁ δὲ τῶν στρουθῶν ἀριθμὸς τῶν ἐτῶν ἐδήλωσε τὸν ἀριθμὸν. [20] ἐτήσιος γὰρ ἡ γένεσις ὄρνισι, καὶ ὀκτῶ μὲν ἔτη, ἐν οἷς ἦσαν ἀπόρθητοι, μικρὰ ταῦτα, τὸ δὲ ἕνατον, ἐν ᾧ τὸ τέλος, τὸ κεφάλαιον ἂν εἴη τοῦ χρόνου, ὥστε οἰκεία ἢ μήτηρ τῷ χρόνῳ τούτῳ. [21] ἑννέα δὲ καὶ οὐ δέκα ὁ ἀριθμὸς, ὅτι τοῦ πολέμου ὁ χρόνος ἀριθμεῖται, οὐ τῆς ἀλώσεως. [22] τί γὰρ φησιν “ὡς ἡμεῖς τοσσαῦτ’ ἔτεα πολεμίζομεν αὐθι” (Il. 2.328). ἑννέα ἔτεα, ὧν τὸ ἕνατον τὸ κεφάλαιον περιεῖχε τῶν κακῶν καὶ περιοχῆν τῶν παρελθόντων ὀκτῶ, “τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν” (Il. 2.329). [23] μετὰ γὰρ τὴν μητέρα τῶν στρουθῶν καὶ τὸ ἕνατον ἔτος ἐτοίμη ἦν ληφθῆναι ἢ νεοττιὰ καὶ ἢ πόλις ἢ τῶν Τρῶων. [24] ἢ <δὲ> ἰαχὴ τε τῆς μητρὸς καὶ τῶν τριζόντων νεοττῶν τὴν οἰμογῆν ἐδήλου τῶν ἀλισκομένων. [25] ἢ δὲ τοῦ δράκοντος ἀπολίθωσις κατὰ μὲν Ἀριστοτέλην τὴν βραδυτῆτα ἐδήλου καὶ τὸ σκληρὸν τοῦ πολέμου, κατὰ δὲ ἄλλους τὴν τῆς πόλεως ἐρήμωσιν καὶ τοῦ μὲν ζωτικῆς παντός κένωσιν, τῶν δὲ λίθων καὶ οἰκοδομημάτων κατάλυσιν, τῶν Τρῶων ἀλόντων <καὶ τῶν> Ἑλλήνων ἀποπλευσάντων. [26] τὸ δὲ δέκατον ἔτος, ὅπερ διὰ τοῦ δράκοντος δεκάτου ὄντος ἐν τοῖς σημείοις ἀριθμεῖται, λαμβανόμενον τὸ αὐτὸ εἰς {μὲν} τοὺς Ἕλληνας, γίνεται λίθος μένων καὶ ἀρίζηλος, πᾶσιν μνήμα ὧν (καὶ λίθους μεμενηκέναι τοῦ πολέμου καταλυθέντος), ὥστε τὸν δράκοντα ἐπιόντα μὲν δηλοῦν τὴν ἔφοδον τῶν Ἑλλήνων. [27] διὰ δὲ τῆς πλατάνου τὴν διὰ τῶν νεῶν γινομένην, κατεσθίοντα δὲ τοὺς ἑννέα στρουθοῦς μετὰ τῆς μητρὸς σημαίνει τὸν ἑνναετῆ πόλεμον, ἀπολιθούμενον δὲ δέκατον ἐν τοῖς σημείοις αὐτὸν ἐρημίαν δηλοῦν τὴν ἐν τῷ δεκάτῳ ἔτει, τῶν Ἑλλήνων ἀποστάντων καὶ τῆς πόλεως ἐν λίθοις μόνοις καταλειφθείσης, παντός τε τοῦ ἐμψύχου ἐκ τε αὐτῆς καὶ τῶν περὶ αὐτὴν καθημένων κενωθέντος. [28] ἐμήνυε δὲ ἢ εἰς παράδοξον καὶ θαυμαστὸν μεταβολὴ τὴν τῶν κατειργασμένων ἐπὶ πλεῖστον μνήμην. [29] ἢ δὲ ἔδρα τῶν ὀρνίθων καὶ ἢ ἐν τῇ νεοττιᾷ τῶν στρουθῶν καθέδρα ἐδήλου τοὺς ἐνδομυχοῦντας καὶ ἐν τῇ πόλει κατακλείστους Τρῶας.

[17] λαγνίσ(τα)τον proposuit Dind. [18] ἔνεκα *: εἵνεκα *B [22] τοσσαῦτ’ ω: τοσαῦτ’ *B [23] νεοττιᾶν Bekk.: νεοττιᾶν *B [24] <δὲ> * [25] <καὶ τῶν> * [26] {μὲν} del. Janko μνήμα Schr.: διακένωμα *B

[17] He used sparrows and not other birds since the sparrow is sacred to Aphrodite and is quite a lewd and lusty creature. [18] The Trojans are appropriate to Aphrodite, and they began the war on account of lust, just as the serpent is sacred to Athena, and the Hellenes, whom the serpent indicated in the portent, are dear to Athena. [19] The number of sparrows indicated the number of years. [20] For birds give birth every year, and these [i.e. the nestlings] were the eight years, in which they were not ravaged, but the ninth, in which the end came, would be the climax of the time, so that the mother was suitable for this time. [21] The number is nine and not ten since the time of the war is counted, not [that of] the capture. [22] For why does [Calchas] say “thus for this many years we shall fight there” (*Il.* 2.328), nine years, the ninth of which contained the culmination of ills and a boundary of the past eight: “in the tenth we will take the city” (*Il.* 2.329). [23] For after the mother of the sparrows and the ninth year, the nest and the city of the Trojans were ready to be captured. [24] The cry of the mother and chirping brood indicated the crying of the captured. [25] According to Aristotle, the petrification of the serpent indicated the sluggishness and toughness of the war, but according to others, the desolation of the city, an emptying of every living thing and destruction of the stones and structures, when the Trojans had been captured and the Hellenes had sailed away. [26] The tenth year, which is counted from the serpent being tenth in the signs, taken with regard to the Hellenes as the same one, becomes a lasting and conspicuous stone, a memorial for all (and that stones remain when the war ends), so that the attacking serpent indicates the advance by the Hellenes: [27] [coming] through the plane tree it indicates that the [advance] happens by ship, by devouring the nine sparrows along with the mother, the nine-year war, but [the serpent] being petrified tenth among the signs, indicates the desolation in the tenth year, with the Hellenes having withdrawn and the city left behind in stones only, as everything animate was stripped bare from it and its surroundings.³¹ [28] The change to an unexpected and extraordinary thing indicated a memory over a very long time of what had been accomplished. [29] The abode of the birds and the fact that the sparrows sat in the nest indicated the Trojans, who were hidden and shut up in the city.

31 Cf. LSJ s.v. *κάθημαι* 7: “of districts and countries, lie, χωρία ὁμοίως καθήμενα Thphr. HP 8.8.7. etc”.

[30] οἱ δὲ βεβαιότερόν φασι εἶναι τὰ διὰ τῶν καθεδρῶν ἢ ὅσα πετόμενοι σημαίνουσιν ὄρνιθες. [31] ὥσπερ γὰρ πετόμενοι μηνύουσι ταχύτερον {οὔτω} πάντα ἔσσεσθαι, οὔτω καθεζόμενοι ποιοῦσι χρόνια καὶ παράμονα. [32] τὸ δὲ καὶ περιπέτεσθαι τὴν νεοττιὰν τὴν μητέρα αἰεὶ καὶ μὴ πόρρω ἀποχωρεῖν ἐδήλου, ὅτι καὶ οἱ ἐκ τῆς πόλεως ἐξιόντες αὐτόθι περὶ τὴν πόλιν καὶ οὐ πόρρω χωρεῖν ἔμελλον, ἀλλὰ ζῆν περὶ αὐτὴν “χρειοῖ ἀναγκαίη, πρὸ τε παίδων καὶ πρὸ γυναικῶν” (II. 8.57). [33] τὴν δὲ νεοττιὰν οὐ διέφθειρεν ὁ δράκων, ὅτι οὐκ ἐξηλίφη τέλος ἢ πόλις, ἀλλὰ μόνοι οἱ ἐνοικοῦντες, αὐτῆς μὲν μενούσης, τῶν δ’ ἐπελθόντων μετὰ τὴν ἀναχώρησιν καὶ πόρθησιν ἐρημίαν φοβερὰν καταλειποτάων καὶ πάντα εἰς λίθους περιστησάντων διὰ τὸ ἄ(σ)πορον καὶ ἄψυχον τῆς χώρας, ἐγκατα(λε)λειμμένης καὶ τῆς πόλεως. [34] ἅμα δὲ καὶ ὅτι ἡ ἀποστροφή τοῖς Ἕλλησιν ἀντιτυπῆς ἐστὶ καὶ σκληρά, ἐδήλου ὁ ἀπολιθούμενος δράκων. [35] ἀπαλλάττεσθαι γὰρ μέλλον ἤδη τῆς νεοττιᾶς ἐγένετο λίθος καὶ ἐπὶ τῆς ὁδοῦ ἔτι ὦν. [36] τὸ δὲ δένδρον οὖν ἡ ὁδός, ἀλλὰ καὶ ἡ πορεία τοῦ δράκοντος οὐκ οὔσα ὀρθὴ φύσει οὐδὲ εὐθειᾶν τὴν ὁδὸν τοῖς Ἕλλησιν ἐσήμαινε, ὅποια ἐγένετο καὶ αὐτοῖς ἀπιούσι τε καὶ ὑποστρέφουσιν. [37] οὐδὲ τὸ “ἐλελιξάμενος πτέρυγος λάβεν” (II. 2.316) ἐστὶν ὡς πρὸς μαντεῖαν ἄχρηστον. [38] ἐδήλου δὲ τὸν τρόπον καθ’ ὃν τὴν Ἴλιον ἔμελλον ἐκπορθήσιν οἱ Ἕλληνες. [39] οὐ γὰρ ἐκ τοῦ εὐθέος ἐκράτησαν καὶ εἶλον, ἀλλ’ ἀναχθέντες ἀπὸ τῆς Τρωάδος εἶθ’ ὑποστρέψαντες, ὃ ἐστὶν εἰπεῖν ἐλελιξάμενοι. [40] ἡ δὲ πλάτανος διὰ μὲν τὸ ὑδρῆλὸν καὶ εὐμηκες ἐδήλου τὴν διὰ νεῶν καὶ ὕδατος μακρὰν πορείαν, διὰ δὲ τὸ ἄκαρπον φύσει καὶ ὅτι ἄκαρπος ἡ πορεία καὶ τοῖς ἐπελθοῦσιν Ἕλλησι καὶ τοῖς ἐνοικοῦσι τὴν πόλιν τῶν Τρώων. [41] τὰ τε γὰρ ληφθέντα λάφυρα ἐξ Ἰλίου ἄλλα ἄλλως ἀπώλετο, καὶ οἱ Τρῶες οὐδένα καρπὸν ἔσχον, μεινάσης αὐτοῖς τῆς νεοττιᾶς ἐν ἀκάρπῳ μὲν δένδρῳ φύλλοις δὲ πρὸς καιρὸν θάλλουσιν, αὐτοὶ ἄρδην ἀπολόμενοι.

[30] πε[.]τόμενοι ante τ litteram eras. *B [31] {οὔτω} * [33] ἐξηλίφη Schr.: ἐξειλίφη *B ἄ(σ)πορον Janko ἐγκατα(λε)λειμμένης Schr.: ἐγκαταλειμμένης *B [35] ἀπαλλάττεσθαι *: ἀπαλλάσσεσθαι *B

[30] Others say that what birds signify by their perches is something more steadfast than what they signify by flying. [31] For just as they indicate that all will come true more speedily when they fly, so they make lasting, permanent results when they perch. [32] The fact that the mother both kept on flying around the nest and going away no further indicated that those who were going out of the city also would go around the city right there and no further out, but live around it “by dire necessity, for the sake of their children and wives” (*Il.* 8.57). [33] The serpent did not destroy the nest, since the city was not obliterated in the end, but only its inhabitants; it remained, but the assailants after the sack and withdrawal left frightening desolation and turned everything into stones because of the lack of cultivation and lifelessness of the land, since the city was left abandoned. [34] At the same time, the petrified serpent also indicated that turning back was repugnant and hard for the Hellenes. [35] For when it is already about to leave the nest, it became stone, although it was still on its expedition. [36] Therefore the tree is the expedition, but the passage of the serpent, not being straight by nature, signified that the Hellenes’ expedition [would be] indirect too, which indeed happened when they both went out and returned. [37] Nor is the verse “spiraling around [the serpent] took hold of a wing” (*Il.* 2.316) useless as regards prophecy. [38] It indicated how the Hellenes would sack Ilium. [39] For they overpowered and captured Ilium not directly, but after they had put to sea away from the Troad and then returned, which one could call “spiraling”. [40] Now on account of its moisture and height, the plane tree indicated the long voyage in ships over the water, but on account of its natural barrenness in fruit also that the voyage [would be] fruitless for both the attacking Hellenes and those who inhabited the city of the Trojans. [41] For the various spoils seized from Ilium were lost in various ways, and the Trojans, who themselves perished to a man, had no harvest, as their nest stood in a tree without fruit, but in leaves that flourish seasonally.

B 370-4 [1] διὰ τί, Ὀδυσσεύς καὶ κρατήσαντος τοὺς Ἕλληνας φεύγειν μέλλοντας καὶ τοὺς οἴος ὁ Θερσίτης, καταστασιάζοντας ἐπισχόντος καὶ ἀπειλαῖς καὶ πληγαῖς (ὁμοίως γὰρ τῷ Θερσίτη

ὄν δ' αὖ δῆμου τ' ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι·

τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ (*Il.* 2.198-99),

ὅθεν καὶ τὸν Θερσίτην προήχθη τύψαι, χεῖρονα ὄντα τῶν πληγᾶς εἰληφότων), πρὸς δὲ τούτοις δημηγορήσαντος οὕτως (ὡς) ἐπιβοῆσαι αὐτῷ ἅπαντας ἐπαινοῦντας·

[2] ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες

σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν—

μῦθον ἐπαινίσαντες Ὀδυσσεῖος θεῖοιο (*Il.* 2.333-35),

Ἀγαμέμνων μόνῳ Νέστορι τὰ πρωτεῖα δίδωσι καὶ τῆς νίκης παραχωρεῖ, λέγων “ἦ μὰν αὐτ' ἀγορῆ νικᾶς, γέρον, υἴας Ἀχαιῶν” (*Il.* 2.370), καὶ τοιούτους δέκα εὐχεται “συμφράδμονας” γενέσθαι (*Il.* 2.371-72); οὕτω γὰρ τάχα πορθηθῆναι τὴν Ἴλιον, “χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσαν” (*Il.* 2.374).

[3] ρητέον οὖν ὅτι οὐχ ἀπλῶς νικᾶν ἔφη καὶ ἐν πᾶσι τὸν Νέστορα, ἀλλὰ μόνον ἐν τῇ “ἀγορῆ νικᾶς, γέρον” (*Il.* 2.370), τὰ πρωτεῖα διδοῦς κατὰ τὴν δημηγορίαν καὶ αὐτὸς τῷ Νέστορι, καθάπερ οἱ Ἕλληνες τῷ Ὀδυσσεῖ.

[4] Ὀδυσσεὺς μὲν γὰρ ἐδημαγωγῆσεν ὡς πρὸς δημοκρατίαν ἀρμόσας τὸν λόγον καὶ ὡς ἐπ' αὐτοῖς ὄν μένειν ἢ ἀποπλεῖν. [5] τί γὰρ φησιν, ὑποτάξας τὸν Ἀγαμέμνονα τῇ τῶν Ἑλλήνων ἐξουσίᾳ,

Ἀτρεΐδῃ, νῦν (δὴ) σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσι (*Il.* 2.284-85)

καὶ τὰ ἐξῆς; [6] ὁ δὲ Νέστωρ τὸν Ἀγαμέμνονα αὐτὸς ἄρχειν παρακαλεῖ καὶ μὴ φροντίζειν τῶν ἀποστατούντων. [7] συμφέρειν γὰρ πᾶσι τὴν τούτου ἀρχὴν, διὰ τὸ πάντα, οὐχ ὑποσχέσεσιν ἀπλῶς, ὡς Ὀδυσσεὺς ἔφη (*Il.* 2.286), ὄρκοις δὲ καὶ συνθήκαις καὶ δεξιαῖς πιστώσασθαι τὴν τούτου ἡγεμονίαν, ἀπειθοῦσι δὲ αὐτοῖς, καθὼς ἐξώμοσαν πάντες, γενέσθαι τὴν παράβασιν·

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν

ἄρχε' Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας (*Il.* 2.344-45).

[8] διὰ τί;

πῆ γὰρ αἱ συνθήκαι καὶ ὄρκια βήσεται ἡμῖν (*Il.* 2.339)

σπονδαί τ' ἄκρητοι καὶ δεξιαὶ ἧς ἐπέπιθμεν (*Il.* 2.341);

cod.: *B f. 28^R

[1] (ὡς) ins. Schr. [5] δὴ ω: om. *B [7] δ' ἔθ' ω: δέ θ' *B

[1] Why, although Odysseus both controlled the Hellenes who were going to flee and checked with threats and blows those, like Thersites, who were instigating insurrection (for in the same way as Thersites **B 370-74**

but any man of the people whom he saw and discovered yelling,
him he kept on striking with his staff and upbraiding by word
(*Il.* 2.198-99),

for which reason he was also provoked to strike Thersites, being the worst of those who received blows), and in addition to this, although he addressed the people in such a way <that> they all shouted together at him in applause:

[2] thus he spoke, and the Argives were shouting loudly—and all around the ships resounded terribly from the shouting Achaeans—
approving the speech of godlike Odysseus (*Il.* 2.333-35),

does Agamemnon give first prize to Nestor alone and yield the victory to him,³² when he says: “truly, old man, again you defeat the sons of the Achaeans in the assembly” (*Il.* 2.370), and he prays that he had ten such “counselors” (*Il.* 2. 371-72)? For thus Ilium is soon sacked “captured by our hands” (*Il.* 2.374).

[3] It must be said that he did not simply say that Nestor [took first prize] among all, but only “you win in the assembly, old man” (*Il.* 2. 370), himself giving first prize in public speaking to Nestor, just as the Hellenes [gave it] to Odysseus.

[4] For Odysseus addressed the public as if he was adapting his speech to a democracy, as if it was in their power to stay or sail away. [5] For why does he say, subordinating Agamemnon to the power of the Hellenes:

Atreid, now, lord, the Achaeans want

to make you most disgraced in the sight of all mortal men (*Il.* 2.284-85)

and the following verses? [6] But Nestor himself calls on Agamemnon to rule and not to be concerned with those who were mutinying. [7] For his rule was beneficial for all, on account of the fact that his leadership secured the good faith of everyone, not simply by promises, as Odysseus said (*Il.* 2.289), but by oaths, agreements, and pledges by one’s right hand, and the transgression comes to those who were disobedient, just as they had all sworn:

Atreid, still having an unshaken plan just as before

be the commander to the Argives in mighty struggles (*Il.* 2.344-45).

[8] Why?

For to what end will our agreements and oaths go (*Il.* 2.339)

un-mixed libations and pledges with the right hand on which we had relied
(*Il.* 2.341)?

32 For the accumulation of genitive absolutes, cf. Plot. 13.10-15: ... Θαυμασίου ... ἐπεισελθόντος ... πράπτοντος καὶ ... λέγοντος θέλειν, Πορφυρίου δὲ ἀποκρινομένου καὶ ἐρωτῶντος μὴ ἀνασχεῖσθαι, ὃ δὲ ἔφη. For P.’s use of parenthetical explanations, see Goulet-Cazé 1992, 113.

[9] δίοπερ Ὀδυσσεὺς μὲν τοὺς Ἑλληνας εἰπών·
 ὧς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι (II. 2.289-90),
 εὐθὺς ἐπιλαμβάνεται αὐτῶν ἀνακαλούμενος τὸν λόγον διὰ τοῦ φάνα “ἢ
 μὴν καὶ πόνος ἐστὶν ἀνιθθέντα νέεσθαι” (II. 2.291), καὶ ἐκ τοῦ ἤττονος
 παραβάλλει{ν} τὸ μέγεθος τῆς Ἑλληνικῆς <στρατείας>: [10] εἰ γὰρ καὶ ὁ
 “ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο” (II. 2.291) ἀσχάλλει ὑπὸ ἀνέμων
 ἐναντίων ἐμποδιζόμενος, “ἡμῖν δ’ εἵνατός ἐστι περιτροπέων ἐνιαυτὸς |
 ἐνθάδε μιμνόντεσσι” (II. 2.295-96). [11] τίς (γὰρ) <ἂν νε>μεσήσαι
 ἀσχάλλουσι τοῖς Ἑλλησιν; [12] ὁ δὲ Νέστωρ οὐχ Ἑλληνάς φησιν ἀξίους
 εἶναι ὧς παῖδας διασύρεσθαι, ἀλλ’ αὐτοὺς τοὺς δημηγόρους τὰ τοῦ
 πολέμου ἔργα μὴ σκοπομένους, ἃ μάλιστα ἥρτηται ἐκ τῆς πρὸς θεοὺς
 εὐσεβείας·

ἢ δὴ παισὶν εὐοικότες ἡγοράσθε

νηπιάχοις, οἷς οὔτι μέλει πολεμήια ἔργα (II. 2.337-38).

[13] πῶς οὖν οὐ μέλλει διὰ ἀφροσύνην τὰ τῶν πολέμων φρονεῖν, ὅτι δὴ
 φησιν “ἐν πυρὶ δὴ βουλαί τε γενοίατο” (II. 2.340), συνθεσῖαι καὶ τὰ ὄρκια
 (II. 2.339), “σπονδαί τ’ ἄκριτοι καὶ δεξιαὶ ἧς ἐπέπιθμεν” (II. 2.341). [14]
 τὸ θαρρεῖν γὰρ εὐορκοῦσι καὶ τηροῦσι τὰς διὰ θεῶν πίστεις ἀνδρῶν ἂν εἴη
 ἐμφρόνων καὶ εἰδῶτων τὰ κοινὰ τῶν πολέμων εὐλαβεῖσθαι.

[15] καὶ τούτων ἀναμιμνήσκειν δεῖ, φησί, τοὺς συμβουλευόντας ῥήτορας.
 [16] ἀκολούθως δὲ τούτοις ἐπάγει καὶ τὸ “ἕα φθινύθειν ἕνα καὶ δύο” (II.
 2.346) τῶν ἀπειθούτων, οἱ οὐκ ἀνύ(σ)ουσι πρότερον τὸ εἰς οἶκον
 ἀπελθεῖν, “πρὶν καὶ Διὸς αἰγιόχοιο | γνώμεναι εἴτε ψεῦδος ὑπόσχεσις εἴτε
 καὶ οὐχί” (II. 2.348-49). [17] εἰ γὰρ ἐπὶ ὄρκοις καὶ σπονδαῖς καὶ τοῦ
 πολέμου παρασκευαῖς καὶ δεξιαῖς καὶ Διὸς ἐγένετο ἡ ὑπόσχεσις, κίνδυνος
 τοῖς ταῦτα παραβαίνουσι, καὶ οὐ χρῆ θωπεύειν δημαγωγούντας,
 ἐπιπλήττειν δὲ μᾶλλον ἀμαρτάνουσι καὶ ἐπάγειν τὸν βασιλέα εἰς τὸ τῆς
 ἐξουσίας ἡγεμονικόν, ἀλλ’ οὐκ ἀπέχεσθαι τῶν ἀρχομένων, ἐπισταμένων,
 οἷς ἔκριναν μετὰ πίστεως ὡς χρεῶν ἐν πᾶσιν ὑπακούειν. [18] διὸ Ὀδυσσεῖ
 μὲν ἀκόλουθον δημαγωγοῦντι καὶ Κάλχαντος χρῆσασθαι μαντείας. [19]
 ὕβριστο μὲν γὰρ ὑπὸ Ἀγαμέμνονος, αἴτιος δὲ ἐδόκει ἔναγχος αὐτοῖς
 γεγενῆσθαι τοῦ λοιμοῦ τῆς θεραπείας, καὶ διὰ τοῦτο πρὸς αὐτῶν ἡγαπᾶτο
 καὶ ἐπιστεῦετο.

[9] αὐτῶν Schr.: αὐτοῦ *B παραβάλλει{ν} * <στρατείας> *: <ἀθυμίας> Schr.
 [11] <γὰρ> ins. Janko τίς <ἂν νε>μεσήσαι Schr.: τῆς[....]μεσήσαι *B [12]
 σκοπομένους> Schr. ἃ Janko: ὧν *B [13] ὅτε Schr.: ὅτι *B [14] ἐμφρόνων *:
 ἐμφρόνων *B [16] ἀνύ(σ)ουσι *

[9] On which account after Odysseus says of the Hellenes:

for just like either young children and bereft wives
they lament to each other to return home (*Il.* 2.289-90),

he immediately cites their rationale and captures them by saying that “it is truly a hardship to return when one is distressed” (*Il.* 2.291), and [starting] from a lesser [length] he compares the magnitude of the Hellenic <campaign>:

[10] For if the man “who stays away from his wife for one month” even gets distressed when impeded by opposing winds, “but for us it is the ninth revolving year that we stay here” (*Il.* 2.295-96). [11] Who would get angry if the Hellenes are distressed? [12] But Nestor does not say that the Hellenes deserve to be disparaged as children, but the demagogues themselves, if they do not look to the deeds of the war, which depend above all on piety towards the gods:

you were speaking like infantile children,
for whom the deeds of war are no concern at all (*Il.* 2.337-38).

[13] Well, how would he not be minded thoughtlessly on war, when he says “let our plans go in the fire”, (*Il.* 2.340) our agreements and oaths (*Il.* 2.339), and our “unmixed libations and the pledges by our right hands, on which we relied” (*Il.* 2.341). [14] For if they keep their oaths to be bold and observe their pledges by the gods, they would have [the mark] of sensible men who know how to beware of the common [occurrences] in wars.

[15] It is necessary, he says, for advising speakers to remember this. [16] Accordingly, he adds to this “let perish one or two” (*Il.* 2.346) of the disobediant, who will not accomplish the departure homeward “before we come to know whether the promise of aegis-holding Zeus is false or not” (*Il.* 2.348-49). [17] For if the promise came from Zeus amidst oaths, truces, preparations for war, and pledges with the right hand, there is a danger for those who transgress these, and they must not flatter the demagogues, but rather give harsh criticism to offending parties and bring the king back to the authority of his power, but not spare his subjects, who know that it is necessary in all circumstances to obey what they decided with a pledge. [18] Therefore it is consistent for Odysseus to plead with the crowd and to use the prophecies of Calchas. [19] For he had been maltreated by Agamemnon, and he seemed to them to have been responsible recently for taking care of the plague, and on this account he was regarded affectionately and trusted by them.

[20] Νέστορι δὲ τούτου μὲν ἀμελεῖν, εἰς δὲ τὰς Διὸς ἀνάγειν ὑποσχέσεις, αἷς μετὰ τῆς τοῦ πολέμου κατορθώσεως καὶ τὸ ἡγεῖσθαι τοῦ πολέμου τὸν Ἀγαμέμνονα ἐκύρωσεν· “φημί” γὰρ “κατανεῦσαι ὑπερμενέα Κρονίωνα” (*Il.* 2.350) καὶ τὰ ἐξῆς. [21] γράφει δὲ περὶ τῶν δεξιῶν ἀστραπῶν Ἑρμῶν ὁ Δήλιος· “καὶ ὅταν κατὰ δεξιά χειρὸς | ἀστράπτῃ, νίκην καὶ ὑπέρτερον εὖχος ὀπάξει” (fr. 2 Powell). [22] καὶ ὅλως οἱ περὶ τούτων σκευάμενοί φασιν· “ἀστραπαὶ καὶ βρονταὶ δεξιαὶ τοῖς ἐπιχειροῦσιν ἀγαθαί. φόβους γὰρ τοῖς πολεμίοις σημαίνουσιν ἐν δεξιτοῖς γινόμεναι”.

[23] διαφόρων τοῖνυν οὐσῶν τῶν δημηγοριῶν, καὶ τῆς μὲν Ὀδυσσέως δημοτικωτέρας, τῆς δὲ Νέστορος βασιλικωτέρας καὶ ἀρχικῆς, εἰκότως ὁ μὲν θωπεύει “οὐ νεμεσίζομαι Ἀχαιοὺς”, λέγων, “ἀσχάλλειν παρὰ νηυσί” (*Il.* 2.296-97), καὶ ὅμως ἀξίῶν “τλῆτε φίλοι καὶ μείνατ’ ἐπὶ χρόνον” (*Il.* 2.299), “αἰσχρὸν γὰρ δηρὸν τε μένειν κενεὸν τε νέεσθαι” (*Il.* 2.298), ὁ δὲ ὀλίγον ἐνδοῦς καὶ τοσοῦτον θεραπεύσας ἐν τῷ φάναι·

[24] τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τινα παρ Τρώων ἀλόφω κατακοιμηθῆναι (*Il.* 2.354-55),

εὐ(θὺς) μὲν ἐπάγει τὸν λόγον εἰς τὴν ὑπὲρ τοῦ βασιλικῆς ὄρκου μνήμην· “τ(ε)ῖσασθαι” γὰρ “Ἑλένης ὀρμήματά τε στοναχάς τε” (*Il.* 2.356), εἰς ἀπειλὰς δὲ χωρεῖ οἰκειὰς βασιλικῶ φρονήματι·

[25] εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτέσθω ἧς νηὸς ἐυσσέλμοιο μελαίνης,

ὄφρα πρόσθ’ ἄλλων θάνατον καὶ μοῖραν ἐπίσπῃ (*Il.* 2.357-59).

[26] λοιπὸν δὲ οὐκ “ᾧ Ἀτρεΐδῃ” λέγει οὐδ’ “ᾧ Ἀγάμεμνον” ἀλλὰ “ἄναξ” (*Il.* 2.360), (καὶ) “ᾧ βασιλεῦ” λέγων ἀξιοῖ μὲν αὐτὸν κατάρχειν σκευμάτων καλῶν, πείθεσθαι δὲ καὶ ἄλλω καὶ διατάττειν ὡς χρὴ κατακοσμηθῆναι κατ’ αὐτοῦς. [27] εἰκότως οὖν, τοῦ μὲν πρὸς τὸ ἀρχόμενον καὶ δημοτικὸν ἀρμόζοντος λόγον, τοῦ δὲ πρὸς τὸν ἄρχοντα καὶ βασιλέα τῶν ἄλλων, τὸν μὲν τὸ πλῆθος ἐπαινεῖ, τῷ δὲ τὸ νικᾶν ὁ βασιλεὺς ἀποδίδωσιν.

[21] Ἑρμῶν ὁ Δήλιος Meineke: Ἑρμόδημος *B [22] ἀγαθαί Janko: ἄγεσθαι *B

[23] νεμεσίζομαι *B: νεμεσίζομι ὦ ἀσχάλλειν *B: ἀσχαλάαν ὦ γὰρ *B: τοι ὦ

[24] εὐ(θὺς) Dind. ἐπάγει *: ἐγείρει *B τ(ε)ῖσασθαι Janko ὀρμήματά τε ὦ:

ὀρμήματα *B [25] μοῖραν *B: πότμον ὦ [26] (καὶ) * λέγων legit Dind. [27]

ἀρμόζοντος legerunt editores ante Schr.: ἀρμό[.....] *B λόγον *B: λόγου Schr.

[20] But [it is consistent] for Nestor to disregard this, and bring them back to the promises from Zeus, by which he ordained that, along with success in the war, Agamemnon would be the leader of the war: “for I say that over-powerful son of Cronus assented” (*Il.* 2.350) and the following lines. [21] Hermo of Delos writes about lightning on the right hand side “whenever there be lightning from the hand on the right, he bestows victory and a mighty boast” (fr. 2 Powell). [22] Generally those who have investigated this say “lightning and thunder on the right are good for those who attack. For they indicate fears for the enemy when they occur on the right hand”.

[23] Therefore, as their styles of public speaking were different, that of Odysseus being democratic, that of Nestor being more regal and authoritarian, it is reasonable that the one flatters [the crowd] by saying “I am not angry that the Achaeans are distressed by the ships” (*Il.* 2.296-97), although he nevertheless thinks fit [to say] “endure friends and remain for a time” (*Il.* 2.299), “for it is a shame to remain for a long time and return empty-handed” (*Il.* 2.298), but the other one, giving in a little and courting [them] so much in saying:

[24] therefore let no one hasten to return homeward
before everyone sleeps beside a Trojan wife (*Il.* 2.354-55),

immediately he brings³³ his speech into memory concerning the regal oath: for [he says] “avenge [our] cares and groans about Helen” (*Il.* 2.356), and he moves to their threats befitting regal presumption:

[25] If anyone terribly wishes to return homeward
let him lay hand on his dark, well-benched ship,
to face death and destiny before others (*Il.* 2.357-59).

[26] As regards the rest, [Nestor] does not say “Atreid” nor “Agamemnon” but “lord”, and by saying “King”, he thinks fit for him to begin good schemes,³⁴ but obey another and set them in order as they must be arranged according to group.³⁵ [27] Therefore as the one adapts his speech to the ruled and demotic [class] and the other to the commander and king of the others, it is reasonable that the crowd praises the one, but the king grants the victory to the other.

33 The verb *ἐγείρειν* is used metaphorically with *μῦθον* at Pl. Plt. 272d, where it refers to the reason why the interlocutors began the discussion: οὗ δ’ ἔνεκα τὸν μῦθον ἠγείραμεν, τοῦτο λεκτέον (Pl. Plt. 272d), but the word does not fit in the passage above. The paleographically easy alternative *ἐπάγει*, one of the most frequent words in the HQ, satisfies the requirements of the context. Uncial pi is easily mistaken for a gamma. Uncial alpha looks similar to the cursive form of the epsilon-iota diphthong. Uncial gamma with a downward curling serif under the upper horizontal looks like a rho. For the construction, cf. *ἐπάγειν τὸν βασιλέα εἰς τὸ τῆς ἐξουσίας ἡγεμονικόν* (HQ B 370-4.17).

34 Cf. *Il.* 2.360.

35 Cf. *Il.* 2.362.

B 423 [1] Ἀρίσταρχος τὰ “κνίσση” (*Il.* 2.423) οὐδετέρως ἀκούει, καίτοι εἰπὼν οὐδὲν ἀδιαίρετον εἶναι τῶν εἰς ὄ̄̄ ληγόντων οὐδετέρως πάρ’ Ὀμήρῳ κατὰ τὸ πληθυντικόν. [2] “τεῖχεα” γὰρ καὶ “μέλεα” λέγει, ἀλλ’ ὥσπερ τὰ “τεμένη” ἀδιαίρετως εἴρηκε· “Τηλέμαχος τεμένη νέμεται” (*Od.* 11.185), οὕτως καὶ τὰ “κνίσση”. [3] καὶ ἔστιν ἐν τῇ κομφωδία τὸ ἐνικόν· “τὸ κνίσος ὀπτῶν ὀλλύεις τοὺς γείτονας” (Anon., *PCG* VIII 866). [4] πλεονάζει δὲ Ὀμηρος τῇ θηλυκῇ προσηγορία. [5] σημαίνει δὲ καὶ τὴν ἀναθυμίασιν τὴν ἐκ τῶν κρεῶν ὅταν λέγῃ· “καὶ τότε με κνίσσης ἀμφήλυθεν ἡδὺς ἀυτμῆ” (*Od.* 12.369) καὶ “κνίσση δ’ οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ” (*Il.* 1.317). [6] σημαίνει καὶ τὸ λίπος, ὡς ἐπὶ τῶν γαστέρων ἔφη· “ἐμπλείην κνίσσης τε καὶ αἵματος” (*Od.* 18.118). [7] σημαίνει δὲ καὶ τὸν ἐπίπλου, ὡς ὧδε· “κατὰ τε κνίσση ἐκάλυψαν | δίπτυχα ποιήσαντες” (*Il.* 1.460-1). [8] διπλᾶ γὰρ ποιήσαντες τὰ <μηρία> κνίσση {τοὺς μηρούς} ἐπεκάλυψαν “δίπτυχα ποιήσαντες” (*Il.* 1.461). [9] ἐπεὶ γὰρ δύο οἱ μηροί, τὸν ἐπίπλου εἰς καὶ δύο διελόντες, ἐκάτερον αὐτῶν θατέρῳ μέρει τοῦ ἐπίπλου ἐκάλυπτον.

Cf. Σ *Il.* 1.317b, 21.363c

fontes: *B f. 29^V, *F f. 20^R, Li f. 73^R, Le f. 39^R

[1] κνίσση *B*FLe: κνίσση Li πληθυντικόν *BLiLe: πλητικόν *F [2] τεμένη *B*FLiLe: τεμένεα Von der Mühl: τέμενος Fick [3] κνίσος Kassel et Austin: κνίσσος *B*FLi: κνίσσος Le ὀπτῶν *BLE: ὀπτων *FLi [4] δὲ Ὀμηρος *B*FLi: γὰρ Ὀμηρος Le θηλυκῇ *BLiLe: θηλικῇ *F [5] σημαίνει δὲ καὶ *BLi: σημαίνει καὶ *F: καὶ σημαίνει καὶ Le κρεῶν *BLi: κριῶν *FLe ἀμφήλυθεν *B*FLe: ἀφήλυθεν Li ἵκεν *BLi: ἵκεν *FLe ἐλισσομένη *B*FLe: λισσομένη Li τε καὶ *BLiLe: τὲ καὶ *F [7] δὲ καὶ τὸν Li: καὶ τὸν *B*FLe ὡς ὧδε *BLiLe: ὡς ὧδε *F δίπτυχα ποιήσαντες Σ novum incipit Li [8] διπλᾶ et seqq. abiud. Schr. <μηρία> Erbse κνίσση codd.: κνίσση Erbse {τοὺς μηρούς} Erbse [9] ἐπεὶ *BLi: ἐπάγει *FLe εἰς καὶ δύο *F: εἰς δύο *BLE τοῦ ἐπίπλου *B*FLi: τῆς ἐπίπλου Le

[1] Aristarchus understands “fat” (*knissē*) (*Il.* 2.423) as a neuter,³⁶ although he had said that in Homer none of the neuters ending in omicron-sigma is contracted in the plural. [2] For he says “walls” (*teichea*) and “limbs” (*melea*), but just as he has said “precincts” (*temenē*) with vowel contraction, so too “[pieces of] fat” (*knissē*). [3] And the [neuter] singular is in comedy: “roasting the fat [*knissos*] you destroy the neighbors” (*PCG* VIII 866). [4] But Homer often uses the feminine noun. [5] It means both the fumes rising from [sc. roasting] meat, when he says: “and then a pleasant breeze of a savour came around me” (*Od.* 12.369) and “savour spiraling around smoke reached heaven” (*Il.* 1.317). [6] It also means fat, as he says in the case of stomachs: “full of fat and blood” (*Od.* 18.118). [7] And it also means caul fat, as follows: “they concealed [the thighbones] with caul fat folding it double” (*Il.* 1.460-1). [8] For having doubled over the thighbones with caul fat they covered them “after folding it double”.³⁷ [9] Since there are two thighbones, after they also divided the caul fat in two, they concealed each of them with the other part of the caul fat.

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36 By contrast, Σ^{AbT} ad *Il.* 21.363 say that Aristarchus read κνίσσην. See Ludwich 1884, i. 468 -9, ii. 165-6; Van der Valk 1963, I 443-5; Erbse 1960, 40-2; M. Schmidt, 1987, 65-9. See Erbse’s comments (op. cit. p. 40 n. 1): Ob man bei der Behauptung des Berichterstatters ... κνίσση οὐδετέρως sei die von Aristarchs befürwortete Lesart, an ein Versehen des Porph. oder an Unachtsamkeit des Exzerptors denken soll, wird sich kaum entscheiden lassen, da die Zitate in der besseren Fassung der 10 Vat. Quaestio anonym gegeben werden. See HQ I 54-5: οἱ μὲν διορθοῦντες ἤξιον μετὰ τοῦ ν γράφειν “κνίσσην μελδόμενος” (*Il.* 21.363) ἀντὶ τοῦ τήκων ἀκούοντες, ἴν’ ἢ τὴν κνίσσαν τήκων. σημαίνει γὰρ κυρίως τὸ μέλδειν τὸ τὰ μέλη εἶδεν κτλ.

37 Schrader excised the last two sentences since they use κνίσση as a neuter plural. Comparing Σ^D ad 461 (διπλώσαντες τὴν κνίσαν. νῦν δὲ λέγει τὸν ἐπιπλοῦν), Erbse emends: διπλᾶ γὰρ ποιήσαντες τὰ (μηρία) κνίσση {τοὺς μηρούς} ἐπεκάλυψαν.

B 447 [1] τῶν μεθ' Ὅμηρον ποιητῶν πολλοί τινες τὴν αἰγίδα παραδιδόασιν ὡς ἴδιον Ἀθηνᾶς ὄπλον, διὸ καὶ πλέονα τῶν ἐπιθέτων ἀπ' αὐτῆς τίθεται τῇ θεῷ. [2] ὁ δὲ χρωμένην μὲν οὐδενὸς ἦσσαν παρεισάγει ταύτη τὴν Ἀθηνᾶν, τῷ δὲ Δίῳ φησιν αὐτὴν δοθῆναι παρὰ Ἡφαιστοῦ, σαφῶς οὕτω διὰ τῶν ἐπῶν συνιστάς·

[3] πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ', ἦν ἄρα χαλκεὺς
Ἡφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν (*Il.* 15.307-10).

[4] καθὼς δὴ καὶ πυκνῶς αὐτὸν “αἰγίοχον” καλεῖ. ταύτην δὲ τὴν αἰγίδα παρασκευαστικὴν ὑποτίθεται τῶν λεγομένων κατὰ τοὺς ἀνέμους αἰγίδων, ἃς καταιγίδας εἰώθαμεν προσαγορεύειν. [5] Ὅμηρος μὲν γὰρ οὕτω λέγει·
ἦν τε κινήση Ζέφυρος βαθὺ λήϊον ἐλθῶν
λάβρος ἐπαιγίζων (*Il.* 2.147-8).

[6] νῦν γοῦν οὐκ ἄλλο τι, τὸ αὐτὸ δὲ τὸ “λάβρος ἐπαιγίζων” βούλεται δηλοῦν. [7] ἔλεγον δὲ “αἰγίδας” τὰς νῦν “καταιγίδας” τῶν σφοδρῶν καὶ συνεστραμμένων πνευμάτων καὶ ἅμα καταρασσόντων, οἷον τι καὶ ἐν) τούτοις θεωρεῖται λέγων ὁ ποιητής·

[8] ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλη,
ἦτε καθαλλομένη ἰοειδέα πόντον ὀρίνει (*Il.* 11.297-8).

[9] Ἄ λ κ α ἰ ο ς (fr. 412 Voigt) δέ που καὶ Σ α π φ ῶ (fr. 183 Voigt) τὸν τοιοῦτον ἄνεμον “κατῶρη” λέγουσιν ἀπὸ τοῦ κατωφερῆ τὴν ὄρμην ἔχειν.

[10] τὴν δὲ τοῦ Διὸς αἰγίδα συμβέβηκεν ὠνομάσθαι διὰ τῆς Ὀμήρου ποιήσεως ὡσαύτως τῇ περὶ τοὺς ἀνέμους λεγομένη κατὰ μὲν αὐτὸν ἐκεῖνον αἰγίδι, καθ' ἡμᾶς δὲ καταιγίδι, παρασκευαστικὴν δὲ αὐτὴν τῶν ὁμωνύμων εἰσάγεσθαι πνευμάτων ὅτε ἐπίσεισθειῇ κατεναντίον. [11] ἐπίσεισθείσης γὰρ αὐτῆς καὶ καταρρηγνυμένης ἐπὶ τὴν γῆν, οὐ μόνον ἀπὸ τοῦ ψιλοῦ πνεύματος τοὺς ἐναντίους βλάπτεσθαι συμβαίνει, κονιορτοῦ δὲ πρὸς τὰς ὄψεις φερομένου παντελῶς ἐμποδίζεσθαι, οἷον·

[12] καὶ τότε δὴ Κρονίδης ἔλετ' αἰγίδα θυσανόεσσα,
σμερδαλέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυπεν·
ἀστράπας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξε,
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοῦς (*Il.* 17.593-6).

[13] οἰκεῖα γοῦν τοῖς ἀπὸ ταύτης φερομένοις πνεύμασι καὶ τὰ παρακείμενα αὐτῷ συνεκπεφώνηται ἐν οἷς φησιν, ὅτε ἔλαβε τὴν αἰγίδα, τὴν μὲν Ἴδην αὐτὸν καλύψαι τοῖς νέφεσιν, ἀστράπαντα δὲ μέγα μὲν ἐπιβροντήσῃα τινάξαι δὲ ἐκεῖνην.

Cf. Eustathius *Il.* 2.193.14-194.7

fons: *B f. 38^v

[6] lacunam posuit Schr. ante νῦν [9] Σαπφῶ Schr.: σαμφῶ *B [10] κατεναντίον
*: κατ' ἐναντίαν *B [13] συνεκπεφώνηται Schr.: συνεκφάνηται *B

[1] Many of the post-Homeric poets hand down the aegis as an implement particular to Athena, and on account of this a number of the epithets from it are assigned to the goddess.³⁸ [2] He represents Athena using this no less than anyone, but says that it was given to Zeus by Hephaestus, clearly establishing so by the verses:

[3] Phoebus Apollo went before him clothed
in a cloud on his shoulders, and he was holding the furious
aegis—fearsome, fringed all around, very bright—which
black smith Hephaestus gave to Zeus to carry for the routing of men
(*Il.* 15.307-10).

[4] Hence he frequently calls him “aegis-holder”. He assumes that this aegis causes the so-called hurricanes (*aigides*) with the winds that we are accustomed to call squalls descending from above (*kataigides*). [5] For Homer thus says:

just as Zephyr comes and stirs a high standing crop
furiously rushing upon (*Il.* 2.147-8).

[6] Now “furiously rushing upon” (*labros epaigizōn*) does not mean anything else but the same. [7] They would call “hurricanes” (*aigides*) what we now call “squalls descending from above” (*kataigides*) from violent blasts that are both twisted up and simultaneously smash down, such as the poet contemplates in this when he says:

[8] he cast himself into battle like a gust blowing hard
which leaping down stirs the violet colored sea (*Il.* 11.297-8).

[9] Somewhere Alcaeus (fr. 412 Voigt) and Sappho (fr. 183 Voigt)³⁹ call such a wind “inclining down” (*katōrē*) from the fact that its onrush has a downward tendency. [10] But the shield of Zeus happens to have been named throughout the poetry of Homer in the same way as the “hurricane” (*aegis*) around the winds according to that man himself, but “a squall descending from above” (*kataigis*) according to us and to be represented as providing the blasts of the same name whenever it is shaken against [someone]. [11] For when it is shaken and rushes down on the earth, it happens that enemies are harmed not only by the mere blast but are utterly impaired as a cloud of dust is borne into their faces, e.g.:

[12] and then took the son of Cronus took the tasseled aegis,
terrible to look on, and concealed Ida with clouds;
he resounded very loudly with a bolt of lightning; he brandished this,
gave victory to the Trojans and routed the Achaeans (*Il.* 17.593-6).

[13] At any rate, what is peculiar to the blasts borne from this and what follows next have been expressed at the same time by him in the lines where he says that, when he took the aegis, he concealed Ida with clouds, and with a flash of lightning he thundered loudly and brandished the aegis.

38 Cf Σ^A *Il.* 4.167b: ἐρεμνὴν αἰγίδα ὅτι τοῦ Διὸς ὄπλον ἢ αἰγίς, πρὸς τοὺς νεωτέρους ποιητὰς· καὶ ὅτι καταγίδων καὶ ζοφώδους καταστάσεως παρασκευαστική ἐστίν.

39 Cf. Sappho fr. 47 (Voigt): “Ἐρος δ’ ἐτίναξέ μοι φρένας, ὡς ἄνεμος κὰτ ὄρος.

[14] ὅτι δὲ κατεναντίον τοῦτο γίνεται τῶν ταπεινοῦσθαι μελλόντων σαφές ἐκ τούτων·

ὄφρα μὲν ἀσπίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέροις βέλε' ἤπτετο·

αὐτὰρ ἐπεὶ κατένωπα ἰδὼν Δαναῶν ταχυπόλων (*Il.* 15.318-20)·

[15] εἶτα ἐπιφέρει·

τοῖσι δὲ θυμὸν

ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς (*Il.* 15.321-2).

[16] ποτὲ δὲ διότι μὲν ἐπέσεισε τὴν αἰγίδα τοῖς Ἀχαιοῖς ἀπὸ τῆς Ἰδης ὁ Ζεὺς οὐ παρέδωκε ῥητῶ λόγῳ, τὸ δὲ γενόμενον ἐπ' αὐτοῖς ἐσήμαινε διὰ τοῦ συμβάντος συνιστὰς τὸ προηγούμενον. [17] λέγει γὰρ·

ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἄμ' ἔποντο
ἠχῆ θεσπεσίῃ, ἐπὶ δὲ Ζεὺς τερπικέρανος
ῶρσεν ἀπ' Ἰδαίων ὄρεων ἀνέμοιο θύελλαν,
ἦ ῥ' ἰθὺς νηῶν κοκίην φέρεν (*Il.* 12.251-4).

[18] ἦ γὰρ εἰς εὐθὺ τῶν νεῶν τὸν κονιορτὸν φέρουσα θύελλα δῆλον ὡς ἐξ ἐναντίου προσφέρεται τοῖς Ἀχαιοῖς. [19] διὸ δὴ καὶ ἐπέξευξεν ἄλλως·

αὐτὰρ Ἀχαιῶν

θέλγε νόον, Τρωσὶ δὲ καὶ Ἔκτορι κῦδος ὄπαζε (*Il.* 12.254-5).

τοῦτο δὲ δεῖ νοεῖν τῆς αἰγίδος ἐπισεισθείσης.

[20] καὶ ἐπ' ἄλλων δὲ πλειόνων ὁ παραπλήσιος ὑπάρχει τρόπος, ὥστε τοῖς πάθεσι καὶ τοῖς πράγμασιν ὁμωνύμους τινὰς ποιεῖν δαίμονας εἰδωλοποιουμένους εἰς κατασκευὰς μυθώδεις· ἐφ' ὧν οὐκ αὐτὸ τὸ ἀποτελούμενον δεῖ νοεῖν, τὸ δὲ παρασκευαστικὸν τοῦ καθ' ἡμᾶς ἐνεργουμένου συμπτώματος· οἷον ἔρωσ ἐπὶ τοῦ πάθους αὐτοῦ λέγεται καὶ ἐπὶ τοῦ κατὰ τὸ παρασκευαστικὸν εἶδος λεγομένου, καὶ πάντα τὰ τοιαῦτα, πλοῦτος, ἔρις, ὕβρις καὶ ὅσα ἂν τις ἀριθμήσειε ῥαδίως. [21] δεῖ γὰρ παραθεωρεῖν τὴν τῶν τοιούτων διαφορὰν, ὡς ὁπότεν εἴπωμεν “ὁ Ἔρωσ ἐνέβαλεν ἔρωτα τῷ δεῖνι” καὶ πάλιν “ἦ Ἔρις ἔριν”. [22] ποτὲ γὰρ ὡς θεὸν ἢ δαίμονά τινα δεῖ νοεῖν παρασκευαστικὸν τοῦ ὁμωνύμου συμπτώματος ἢ πάθους, καὶ <ποτὲ> τὸ συμβαῖνον ἐξ ἐκείνου πάλιν ἀνάλογον πάθος ἢ σύμπτωμα, καθάπερ ὁ ποιητὴς ἐν τούτοις δεικνύει·

οἱ δ' ἴσαν, ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνωῶ,

ἦ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος (*Il.* 5.592-3).

[14] ὅτι Schr.: ὅτε *B κατένωπα ω: κατενώπα *B [15] ἐν ω: ἐνὶ *B [18] νεῶν *: νηῶν *B [20] ἐπ' ἄλλων Schr.: ἀπ' ἀλλήλων *B ἂν τις *: ἄν τις *B [22] ποτὲ Janko: τότε *B <ποτὲ> Janko post Schr.

[14] That this happens against those who are about to be laid low is clear from these verses:

So long as Phoebus Apollo held the shield motionless in his hands, for this long indeed the missiles reached their mark on both sides; but when he looked over against the Danaans with swift horses (*Il.* 15.318-20);

[15] then he adds:

He bewitched the

spirit in their chests, and they forgot their furious strength (*Il.* 15.321-2).

[16] But sometimes he did not transmit by means of the spoken word that Zeus shook the aegis at the Achaeans from Ida, but he indicated what happens to them and establishes the foregoing by the outcome. [17] For he says:

Then, having spoke thus, he took the lead,
and they followed along with a supernatural noise,
and Zeus delighting in thunder roused a gust of wind
from Idaean mountains which brought dust straight to the ships (*Il.* 12.251-4).

[18] For clearly the gale sweeping the cloud of dust straight at the ships is brought against the Achaeans. [19] Therefore he tacked on in another way:

Moreover he bewitched the mind of the Achaeans,
and bestowed glory on the Trojans and Hector (*Il.* 12.254-5).

We must bring this to mind when the aegis has been shaken.

[20] In the case of even more others, a suchlike trope exists, so as to depict some deities, which have the same names as emotions and acts, formed as images for mythic constructions; in reference to which we must bring to mind, not the thing itself that is brought about, but the cause of the attribute that is actualized at the human level; for example desire is said in the case of the actual emotion and in the case of the term that concerns its cause and all such things—wealth, strife, insolence and all those which anyone could easily reckon up.⁴⁰ [21] For we must keep in mind the difference among such things, as when we say “Eros has injected love in so-and-so” and again “Strife [has injected] strife”. [22] For sometimes one must consider as a sort of god or deity that which causes the correspondingly named attribute or emotion, and contrariwise, [one must think of] the resulting, corresponding emotion or attribute, as the poet shows in this:

They went, and Ares and revered Enyo led them,
she who bears the shameless uproar of battle-strife (*Il.* 5.592-93).

40 Cf. Eustathius (*Il.*) 2.193.14-194.7: ὁ δὲ γραμματικὸς Ἀριστοφάνης ἰδίον τι σύγγραμμα περὶ αἰγίδος προενεγκὸν ἄλλα τέ τινα λέγει οὐ πᾶν γλαφυρὰ καὶ ὅτι Ὅμηρος τοῖς πάθει καὶ τοῖς δι’ αὐτῶν ἀποτελουμένοις πράγμασιν ὁμωνύμως τινὰς ἐφιστᾶ δαίμονας, εἰδωλοποιουμένους μυθικῶς, ἐφ’ ὧν καὶ τὸ ἀποτελοῦν, ἦγουν παρασκευαστικόν, νοεῖται καὶ τὸ ἀποτελούμενον κακὸν ἐναργῶς, ἔρωσ γούν καὶ πλοῦτος καὶ ἔρις καὶ ὕβρις καὶ δεῖμος καὶ φόβος καὶ κυδοιμὸς καὶ βροντὴ καὶ ἀστραπή καὶ ἄλλα μυρία ὁμωνύμως δηλοῦσι τὴν εἰδωλοποιίαν τε δαιμονιώδη καὶ τὸ ἐκεῖθεν σύμπτωμα. ἐν δὲ τοῖς τοιούτοις λέγει ὁ αὐτὸς καὶ ὅτι τὸ συνεστραμμένον πνεῦμα καὶ καταράσσον ἄνεμον κατάρη λέγουσιν ὁ Ἀλκαῖος καὶ ἡ Σαπφὼ διὰ τὸ κατωφερῆ ὄρμην ἔχειν.

[23] νῦν γὰρ οὐχὶ τὸν ἐνεργῶς θεωρούμενον ἀλλὰ τὸ παρασκευαστικὸν τοῦ ὁμωνύμου συμπτώματος μυθικῶς εἰδωλοποιούμενον. [24] τὸ δ' αὐτὸ καπὶ τούτων νοητέον·

Ζεὺς δ' Ἐρίδα προίαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν (*Il.* 11.3-4).

[25] οὐδὲ γὰρ νῦν ἄλλο τι πάλιν ἀλλὰ τὸν πόλεμον ἔχουσα παραγίνεται τὸν παρασκευαστικὸν τοῦ κατὰ πρᾶγμα φαινομένου πολέμου. [26] καὶ γὰρ ἐστὶν ἐκεῖνος ὁ κατὰ τὸ μυθικὸν εἰδωλοποιούμενος τοῦ κατὰ τὸ ἐνεργῆς θεωρουμένου πολέμου σημεῖον, ὃ δὴ νῦν προσαγορεύει “τέρας”. [27] εἶη δ' ἂν κυδοιμὸς μάχης, ὡς θεὸς οἶον ἔμπροσθεν θεωρούμενος, ὅποτε ἐλέγομεν “ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηιοτήτος” (*Il.* 5.593), [28] ὡσαύτως ἐπὶ τούτου πάλιν, ὃ δὴ “πολέμοιο τέρας” φησὶν εἶναι, τὸ ἀπαράλλακτον ὑπάρχει. [29] κατὰ τὸν αὐτὸν δὲ τρόπον ἐπὶ τῆς βροντῆς καὶ ἀστραπῆς καὶ τῶν παραπλησιῶν, ὥστε δεῖ νοεῖν ἕτερα μὲν τινα κατασκευάσματα παρασκευαστικά τῶν ἐν ἡμῖν ἐναργῶς ἀκουομένων, ἕτερα δὲ τὰ διὰ τούτων μὲν ἀποτελούμενα, καθ' ὁμωνυμίαν δὲ λλεγόμενα ἐνεργήματα, καθάπερ ὅταν εἴπη·

[30] βῆ δ' ἴμεν ἀστεροπῆ ἑναλίγκιος, ἦν τε Κρονίων
χειρὶ λαβῶν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
δεικνὺς σῆμα βροτοῖσιν, ἀρίζηλοι δὲ οἱ αὐγαί (13.242-4).

[31] οὕτω γὰρ δεῖ τὸν νοῦν ἐκδέχεσθαι, οἶον τὴν μὲν ἀστραπὴν λαβῶν ὁ Ζεὺς “ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου”, οἶονεὶ κατασκευασμὰ τι θεῖον, καὶ τοῦτο εἰκότως ἡμεῖς θεῖον ἐνοήσαμεν. [32] ἀλλ' ὅποτε τῇ χειρὶ τινάξειεν, διασεισθέντος ἀπέλαμψε τὸ τοιοῦτον φέγγος, οὐ κατὰ τὴν αὐτὴν ἔννοιαν ἔτι τὴν ἀστραπὴν παραλαμβάνομεν, ἀλλὰ τὴν μὲν ἀποτελοῦσαν, τὸ δὲ ἀποτελούμενον. [33] οὕτως ἐπὶ τῆς αἰγίδος ταῦτο δεῖ νοεῖν· ἦν μὲν ὁ Ζεὺς ἐπισειῶν κατασκευασμὰ τι θεῖον, ἕτεραν δὲ τὴν ἀποτελουμένην διὰ τῆς κατ' ἐνέργειαν ὁμωνυμίας, ἣ τότε μὲν ὁμωνύμως “αἰγίς” λέγεται, νῦν δὲ ἐπὶ τῆς ἡμετέρας συνηθείας “καταιγίς”. [34] διὸ καὶ τὸ τοιοῦτον ἐπίφθεγμα τέταχεν ὁ ποιητὴς ἐπ' αὐτῆς κατὰ τὸν τοῦ Ἀγαμέμνονος·

λόγον ἔσσεται ἤμαρ ὅταν ποτ' ὀλώλη Ἴλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς ἐυμελίω Πριάμοιο·
Ζεὺς δὲ σφιν Κρονίδης ὑψίζυγος
αὐτὸς ἐπισσειήσιν ἐρεμνὴν αἰγίδα πᾶσιν (*Il.* 4.164-7).

[27] ἐλέγομεν Schr.: λέγομεν *B [28] ὑπάρχει Schr.: ὑπάρχειν *B [29] καὶ ante κατὰ velit Janko λλεγόμενα add. Diels [31] οἶονεὶ κατασκευασμὰ Diels: οἶον ἐγκατασκευασμὰ *B

[23] For now not what is observed in action but the cause of the homonymous event is represented mythically by an image. [24] And one must imagine the same thing in the case of this too:

Zeus sent Strife forth to the swift ships of the Achaeans,

a vexatious [goddess], bearing a sign of war between her hands (*Il.* 11.3-4).

[25] For now she arrives again bearing nothing else but the war causing the battle that appears in reality. [26] Or that one represented by an image in accord with the myth is a sign of the war that is observed in actuality, which he now calls a “portent”. [27] It could be the din of battle, observed as a god as it was previously, when we were saying “the one who bears the shameless uproar of battle-strife” (*Il.* 5.593). [28] Likewise with reference to what [Homer] calls “a portent of war”, there is a precise similarity. [29] [It is] in the same way in the case of thunder, lightning and the like, so that we must consider some instances as constructions that cause what is clearly heard among us, but others as the actual results brought to pass by means of them, but <called> by the same name, as when he says:

[30] He [Idomeneus] started to go like a flash of lightning
which Kronius’ son takes in hand and brandishes from radiant Olympus,
showing a sign to mortals, and its beams are intensely bright
(*Il.* 13.242-4).

[31] For in this way one must understand the sense, as though after taking the lightning, Zeus “brandished it from radiant Olympus”, as if some divine construction, and we reasonably considered this divine. [32] But whenever he brandished it in his hand, and such a light shone after it had been shaken, we no longer understand the flash of lightning according to the same notion but the one as that which brings to pass, and the other as that which is brought to pass. [33] So we must understand the same thing in the case of the aegis; the one, when Zeus shakes it, [we consider] a sort of divine construction, but the other, the one brought to pass in actuality through the equivocal word, which in Homer’s day was called by the same name, an aegis, but now in our usage a “tornado” (*kataigis*). [34] Hence, in the speech of Agamemnon, the poet has applied to it such an epithet as this:

There will be a day when holy Ilium perishes
both Priam and the people of Priam armed with ashen spear;
high-throned Zeus son of Cronus
will himself shake the *dark* aegis at them all (*Il.* 4.164-7).

[35] ὄν τρόπον γάρ ἐπ' ἄλλων μερῶν τῆς ποιήσεως τὴν λαίλαπα προσαγορεύων φανερός ἐστίν· “ἐρεμνὴν” γὰρ αὐτὴν φησι διὰ τὸ τοῦ πνεύματος ἀθροῦν καὶ ζοφῶδες, οἷον ὁπότεν λέγει·

ἕε δ' Ἄρης ἐτέρωθεν ἐρεμνῆ λαίλαπι ἴσος,

ξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων (*Il.* 20.51-2).

[36] τὸν αὐτὸν τρόπον, οὐ παρ' ἄλλο τι, δεῖ νοεῖν “ἐρεμνὴν” τὴν αἰγίδα, κατὰ δὴ τὸ τῆς λαίλαπος οἰκεῖον οἰοεὶ λαίλαπῶδη λεγομένην. [37] τοῦτον δὴ τὸν τρόπον ἢ τῆς εἰσηγημένης καθ' Ὅμηρον αἰγίδος διάθεσις καὶ δύναμις οὕτως ἂν ἄριστα δειχθεῖη.

B 467-8 [1] τὸ “ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι | μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίνεται ὄρη” (*Il.* 2.467-68). [2] ἐν μὲν τῷ “λίαν φύλλοισιν ἐοικότες ἢ ψαμάθοισιν” (*Il.* 2.800) ἐπίτασις ἐστὶ κατὰ τὸ ἐπενηνεγμένον τοῖς φύλλοις τοῦ πλήθους τῶν ψαμάθων, ἐν δὲ τῷ περὶ Κικόνων ρηθέντι “ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίνεται ὄρη” (*Od.* 9.51) δόξειεν ἂν ἐλάττωσις εἶναι ἐκ τοῦ ἐπαγομένου· ἐλάττω γὰρ τὰ ἄνθη τῶν φύλλων. [3] οὐκ ἔστι δέ· οὐ γὰρ τοῦ πλήθους παραστατικὰ παρῆληπται ἄμφω, ὥσπερ ὡς ἐπὶ τῶν φύλλων καὶ τῆς ψάμμου, “ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι | μυρίοι” (*Il.* 2.467-8), ἀλλὰ τὰ μὲν φύλλα παρίστησι τὸ πλήθος, τὰ δὲ ἄνθη τὴν τοῦ πλήθους ποικιλίαν ἐν τε τῇ καθοπλίσει καὶ τῇ ἄλλῃ ἀμφιέσει τῶν Θρακῶν.

fontes: *B f. 30^V, Li f. 74^R, Et (Noehden p. 30) (Π.)

[1] εἰς ante τὸ Et [3] παραστατικὰ *BLi: παραστατικὸν Et ὡς om. Et ψάμμου
LiEt: ψάμμου *B ποικιλίαν *BLi: ποικίλην Et ἐν τε τῇ *BLi: ἄτε Et ἀμφιέσει
*BLi: ἀμφιέμεν Et

[35] For he clearly names the hurricane in this way in other parts of his poetry. For he calls it “dark” on account of the density and opacity of the blast, as when he says:

Equal to a dark hurricane, Ares was shouting from the other side
piercingly urging the Trojans from the topmost part of the city
(*Il.* 20.51-2).

[36] In the same way, not according to anything else, we must think of the aegis as “dark”, according to the particular characteristics of the hurricane, as if it were being called hurricane-like. [37] Indeed in this way the character and power of the aegis represented in Homer thus could best be shown.

[1] “On the flowery meadow of Scamander stood | countless [men], as many as the leaves and flowers are in season” (*Il.* 2.467-68). [2] In “exceedingly resembling leaves or sands” (*Il.* 2.800) there is an intensifying by the addition to the leaves of the multitude of the sands, but in what was said about the Cicones, “thereupon they came as many as the leaves and flowers are in season” (*Od.* 9.51) one might think to be a lessening from what is applied; for the flowers are fewer than the leaves. [3] But it is not; for both have not been used as indicative of the multitude, just as in the case of the leaves and sand, “On the flowery meadow of Scamander stood | countless [men]” (*Il.* 2.467-8), but rather the leaves set before the mind the multitude, the flowers [set before the mind] the variety of the multitude in the armor and the other clothing of the Thracians.

B 467-68

B 478 [1] διὰ τί “ὄμματα καὶ κεφαλὴν” τοῦ Ἀγαμέμνονος τῷ Διὶ ὁμοίωσε, “στέρνον δὲ Ποσειδάωνι” (*Il.* 2.479), τὸ δ’ ἐν τῷ καθοπλισμῷ φοβερὸν τῷ περὶ τὸν Ἄρην δεινῷ τε καὶ λαμπρῷ, καὶ ἀπὸ τῶν θεῶν ὑπέβη, ταύρω μετὰ θεοῦς αὐτὸν ἐξομοίω· [2] τί δὲ καὶ βούλεται τὸ “στέρνον δὲ Ποσειδάωνι” (*Il.* 2.479);

[3] ῥητέον οὖν ὅτι τὸ μὲν σεμνὸν αὐτοῦ καὶ βασιλικὸν διὰ τῆς βασιλικῆς τοῦ Διὸς προλήψεως παρέστησεν, ὡς ἂν βασιλικά καὶ φρονούντος καὶ αἰσθημένου, τῆς μὲν φρονήσεως ἐκ τῆς ἡγεμονευούσης κεφαλῆς παρισταμένης, τῆς δὲ αἰσθήσεως ἐκ τῶν ὀμμάτων. [4] ὑπερβολὴ δὲ τὸ μὴ Διὸς ἀλλὰ τῷ Διὶ ὄλω.

[5] οὐ τῷ σωματοειδεῖ οὖν ἀπέικασε θεῷ, ἀλλὰ τῇ δυνάμει τοῦ Διὸς τῇ βασιλικῇ τε καὶ ἀρχικῇ. [6] ὀφθεῖς γὰρ μόνον ἐκ τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν διέφηνε τὸ βασιλικὸν κράτος. [7] τὸ δ’ εὐρ(ρ)ωστον καὶ δυναμικὸν αὐτοῦ, ὅπερ περὶ τὸν θώρακα καὶ τὸ στέρνον καθιδρῦσθαι λέγεται, Ποσειδῶνι ἀπέικασε τῷ ἐνοσίχθονι, οὗ καὶ ἐρχομένου, φησί, “τρέμε δ’ οὐρεα μακρὰ καὶ ὕλη” (*Il.* 13.18), τὸ δὲ φοβερὸν τῆς καθοπλίσεως τῷ Ἄρει. [8] ἦν οὖν τὴν μὲν κρίσιν καὶ τὴν φρόνησιν τὴν βασιλικὴν ἔχων τοῦ Διὸς, τὴν δὲ δύναμιν καὶ τὴν ῥώμην τοῦ Ποσειδῶνος, τὴν δὲ πανοπλίαν καὶ τὴν {δι’} ὄπλων χρῆσιν ὡς ὁ Ἄρης.

[9] λοιπὸν δὲ τὸ ἡγεμονικὸν καὶ ἐξάρχον τῶν ἄλλων ταύρω ἀπέικασεν, οὐ μειώσας. [10] οὐ γὰρ τὸ αὐτὸ εἶδος καὶ πρᾶγμα ἀπὸ τῶν θεῶν ἐπὶ τὸν ταῦρον κατήγαγεν, ἀλλὰ (ῥητέον) ὅτι τὰ περὶ τὸν Ἀγαμέμνονα ἀπέικασε τῷ ἀγελάρχῳ ταύρω. [11] ὥσπερ οὖν ἀπὸ τοῦ Διὸς εἰς τὸν Ἄρεα μεταβάς οὐκ ἐμείωσε διὰ τὸ ἀπ’ ἄλλου εἰς ἄλλο τῶν περὶ τὸν Ἀγαμέμνονα μεταβῆναι, οὕτως οὐδὲ τὸν ταῦρον παρειληφώς εἰς παράστασιν τῆς ἐξοχῆς τῶν ὁμογενῶν ἐμείωσε τὸν ἔπαινον. [12] καὶ τὰ μὲν ἦν τὰ καθ’ αὐτὸν προσόντα ἐπαίροντα, τὸ δὲ συγκριτικὸν τὴν ὁμοίωσιν ἀπὸ ὁμογενῶν λαμβάνει εἰς ὁμογενεῖς. [13] ταῦρος δὲ διαπρέπει ἐν ὁμογενεσί βουσί τῆς ἀγέλης ἐξάρχων.

fontes: *B f. 31^R, Le f. 41^R (Π.), Et (Noehden p. 31) (Π.)

[1] εἰς τὸ ὄμματα καὶ κεφαλὴν inc. LeEt δὲ post τί *B θεῶν *B*F: θεῶν Le [2] στέρνον δὲ *B*F: στέρνον Le [3] προλήψεως *B: προσλήψεως *FLe παρέστησεν *B*F: παρίστησιν [4] ἀλλὰ τῷ *B*FLe: ἀλλὰ καὶ τῷ [5] οὐ τῷ *B*F: οὐ τὸ Le ἀπέικασε *B: ἀπεικάζε *F: ἀπεικάζεσθαι Le βασιλικῇ τε *B*F: βασιλικῇ Le [6] διέφηνε *B: διέφανε *FLe [7] εὐρ(ρ)ωστον Janko [8] {δι’} * [10] (ῥητέον) * [11] ἀπ’ ἄλλου *FLe: ἀπὸ ἄλλου *B [12] τὰ καθ’ *B*F: τὰ[πρὸς] ^{καθ’} Le ἐπαίροντα *B*F: ἐπαίροντος Le.

[1] Why did he liken the eyes and head of Agamemnon to Zeus, his chest to Poseidon, the frightening [look] in his armor to the fearsome and dazzling [armor] around Ares, and he plummets from the divine by likening him to a bull after the gods? [2] And what does “and his chest to Poseidon” (*Il.* 2.479) mean? **B 478**

[3] One must say that he showed his august and regal [bearing] through the preconception of Zeus as a king, as if he were thinking and perceiving matters pertaining to a king, the understanding being shown from the head, which takes the lead, and the perception from the eyes. [4] It is an exaggeration that he says the head and eyes of him resemble, not [the head and eyes of Zeus], but Zeus as a whole.

[5] So he compared him with the god, not in bodily form, but with the regal and sovereign power of Zeus. [6] For seen only from the head and the eyes, he conveyed his kingly power. [7] He compared his robustness and force, which is said to be seated around his breast or chest, with Poseidon the earth-shaker, at whose approach, he says, “tall mountains and woods were trembling” (*Il.* 13.18), and [he compared] the terrifying [look] of his armor with Ares. [8] So he had the judgment and kingly sagacity of Zeus, the force and strength of Poseidon and the panoply and use of armor like Ares.

[9] For the rest he compared his authority and leadership over the others with a bull, not belittling him. [10] For he did not lower the same idea and reality from the gods to the bull, but rather <one must say> that he compares Agamemnon’s situation with the herd-leading bull. [11] So just as he did not belittle him in passing from Zeus to Ares on account of the change from one of Agamemnon’s characteristics to another, so too he did not lessen his praise by adopting the bull for a representation of his prominence over those of the same species. [12] The attributes were exalting for its own kind, but the comparison takes the resemblance from homogenous types to homogenous types. [13] The bull, a leader of the herd, is preeminent among fellow oxen.

B 649 [1] διὰ τί ἐνταῦθα μὲν πεποίηκεν “ἄλλοι θ’ οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο” (*Il.* 2.649), ἐν δὲ Ὀδυσσεΐα εἰπὼν ὅτι ἔστιν ἡ Κρήτη καλὴ καὶ πείρα καὶ περίρρυτος ἐπάγει· “ἐν δ’ ἄνθρωποι | πολλοὶ ἀπειρέσιοι καὶ ἐνήκοντα πόλεις” (*Od.* 19.173-74); [2] τὸ γὰρ ποτὲ μὲν ἐνενήκοντα ποτὲ δὲ ἑκατὸν λέγειν δοκεῖ ἐναντίον εἶναι.

[3] Ἡ ρ α κ λ ε ἰ δ ῆ ς μὲν οὖν καὶ ἄλλοι λύειν ἐπεχειροῦν οὕτως ἐπεὶ γὰρ μυθεύεται τοὺς μετ’ Ἰδομενέως ἀπὸ Τροίας ἀποπλευσαντας πορθῆσαι Λύκτον καὶ τὰς ἐγγὺς πόλεις, ἃς ἔχων Λεύκων ὁ Τάλω πόλεμον ἐξήνεγκε τοῖς ἐκ Τροίας ἐλθοῦσιν, εἰκότως ἂν φαίνοιτο μᾶλλον τοῦ ποιητοῦ ἢ ἀκρίβεια ἢ ἐναντιολογία τις.

[4] οἱ μὲν γὰρ εἰς Τροίαν ἐλθόντες ἐξ ἑκατὸν ἦσαν πόλεων, τοῦ δὲ Ὀδυσσεὺς εἰς οἶκον ἦκοντος ἔτει δεκάτῳ μετὰ Τροίας ἄλωσιν καὶ φήμης διηκούσης, ὅτι πεπόρθηται δέκα πόλεις ἐν Κρήτῃ καὶ οὐκ εἰσὶ πως συνφικισμένα, μετὰ λόγου φαίνοιτ’ ἂν Ὀδυσσεὺς λέγων ἐνενηκοντάπολιν τὴν Κρήτην. [5] ὥστε, εἰ καὶ μὴ τὰ αὐτὰ περὶ τῶν αὐτῶν λέγει, οὐ μέντοι διατοῦτο καὶ ψεύδεται.

[6] Ἀ ρ ι σ τ ο τ ἔ λ ῆ ς (fr. 370 Gigon = fr.146 Rose) δὲ οὐκ ἄτοπὸν φησιν, εἰ μὴ πάντες τὰ αὐτὰ λέγοντες πεποίηνται αὐτῷ. [7] οὕτως γὰρ καὶ ἀλλήλοις τὰ αὐτὰ παντελῶς λέγειν ὄφειλον.

[8] μήποτε δὲ καὶ μεταφορὰ ἐστὶ τὰ ἑκατόν· πολὺ γὰρ τί ἐστὶ τὰ ἑκατόν, ὡς ἐκ “τῆς ἑκατὸν θύσανοι” (*Il.* 2.448). [9] οὐ γὰρ ἑκατόν ἦσαν ἀριθμῶ· καὶ “ἑκατόν δέ τε δούρατ’ ἀμάξης” (*Hesiod Op.* 456). [10] ἔπειτα οὐδαμοῦ λέγει ὡς ἐνενήκοντα μόναι εἰσίν· ἐν δὲ τοῖς ἑκατόν καὶ ἐνενήκοντα.

fontes: *B f. 35^R, *F f. 24^R (Π.), Li f. 78^R, Le f. 47^R (Π.)

[1] ἀμφενέμοντο *B*FLi: ἀμφινέμονται Le Ὀδυσσεΐα *B*FLe: τῆ Ὀδυσσεΐα Li πείρα *B*FLi: ἐπίπειρα Le περίρρυτος *B*FLi: ἐπίρρυτος Le πόλεις *B*FLi: πόλιες Le [2] ἐναντίον *B*FLe: ἐναντία Li [3] Λύκτον Hoesck: Λέκτον codd. Τάλω Dind.: τάλας codd. ἐκ Τροίας *B*FLe: ἀπὸ Τροίας Li μᾶλλον τοῦ *B*FLe: μᾶλλον δὲ τοῦ Li ἢ ἀκρίβεια *BLiLe: ἀκρίβεια *F [4] ἔτει Bekk.: ἔτι codd. δεκάτῳ Bekk.: δὲ καὶ τῶν *B*FLi: δὲ καὶ Le φαίνοιτ’ *B*FLi: φαίνονται Le [5] καὶ ψεύδεται *B*FLi: ψεύδετα Le [8] μεταφορὰ *BLiLe: μεταφορὰ *F ἐστὶ *BLiLe: ἐστὶ *F πολὺ usque ad ἑκατόν om. *B γὰρ τί ἐστὶ *: γὰρ τι ἐστὶ *F: γὰρ ἐστὶ Le [9] δέ τε *B*FLi: δὲ Le [10] μόναι *BLi: μόναι *FLe

[1] Why has he written here “and others who were dwelling around Crete of a hundred cities” (*Il.* 2.649), but in the *Odyssey*, after saying that Crete is beautiful, rich and surrounded with water, he adds “in it are many countless men and ninety cities” (*Od.* 19.174)? [2] For the fact that he at one time says ninety but at another one hundred seems to be contradictory. **B 649**

[3] Now then, Heraclides and others attempted to resolve it in this way: since it is said that, after sailing away from Troy, Idomeneus and his men sacked Lyctus and the nearby cities which had been in the possession of Leucon, the son of Talos, who brought war on them as they came from Troy, [this] would reasonably appear [to be] the accuracy of the poet rather than a contradictory statement.

[4] For those who had gone to Troy had come from a hundred cities, but while Odysseus was coming home in the tenth year after the capture of Troy and a rumor was circulating that ten cities in Crete had been sacked and were not inhabited in any way, Odysseus could obviously call Crete “of ninety cities” with reason. [5] Consequently, although [the poet] does not say the same thing about the same thing, he is certainly not making a false statement on this account.

[6] Aristotle says it is not odd unless he depicts them all saying the same things. [7] For in this way they ought to have said the same things as one another altogether.

[8] But perhaps a hundred is a metaphor. A hundred means something multitudinous, as in “a hundred tassels [were suspended] from it [i.e. the aegis]” (*Il.* 2.448). [9] For they were not a hundred in number and “a hundred are the beams of a wagon” (Hesiod *Op.* 456). [10] Next, he nowhere says that there are only ninety; among a hundred there are also ninety.

B 827 [1] “Πάνδαρος, ᾧ και τόξον Ἀπόλλων αὐτὸς ἔδωκεν” (*Il.* 2.827). [2] τοῦτο μάχεσθαι δοκεῖ τῷ

αὐτίκ’ ἐσύλα τόξον εὐξοον ἰξάλου αἰγὸς

ἀγρίου, ὃν ῥά ποτ’ αὐτὸς ὑπὸ στέρνῳ τυχήσας (*Il.* 4.105-6).

[3] δηλοῖ γὰρ ἐκεῖ Πάνδαρον εαυτῷ πεποιηκέναι τὸ τόξον. [4] λύοιτο δ’ ἂν και λέξει και ἔθει, λέξει μὲν οὕτως· τὸ γὰρ “ᾧ και τόξον αὐτὸς ἔδωκεν” (*Il.* 2.827) δύναται ἐπὶ τὴν τοξικὴν μεταφέρεσθαι· ἔθει δέ. [5] ὅτι εἰθίσμεθα οὐχ ἔν ἔχειν ὄπλον, και μάλιστα οἱ περί τινα τέχνην ἐσπουδακότες.

Cf. *HQ* ept. ad *Il.* 4.105-11

fontes: *B f. 39^V, *F f. 26^R (Π.), Li f. 81^R, Le f. 53^R (Π.)

[1] εἰς τὸ ante Πάνδαρος *FLe ἔδωκεν *BLiLe: ἔδωκε *F [2] στέρνῳ *B*F: στέρνοις Le: στέρνοις Li [4] και λέξει *BLi: ἢ τῇ λέξει *FLe και ἔθει, λέξει μὲν οὕτως om. *FLe ᾧ *BLi: τῷ *FLe ἔδωκεν *BLiLe: ἔδωκε *F ἔθει δέ *BLi: ἢ τῷ ἔθει *FLe [5] οὐχ *B Li: γὰρ οὐχ *FLe ἔχειν ὄπλον *B*FLe: ὄπλον ἔχειν Li

B 844 [1] μάχεσθαι δοκεῖ τὸ “αὐτὰρ Θρήκας ἦγ’ Ἀκάμας και Πείροος ἦρωσ” (*Il.* 2.844) τῷ “Ἰφιδάμας Ἀτηνηορίδης ἠύς τε μέγας τέ, | ὃς τράφη ἐν Θρήκῃ” (*Il.* 11.221-22). [2] ἐκεῖ γὰρ ὑποτίθεται τὸν Ἰφιδάμαντα βασιλέα τῶν Θρακῶν.

[3] ἡ δὲ λύσις ἐκ τῆς λέξεως· οὐ γὰρ πάντας οἱ περί τὸν Ἀκάμαντα τοὺς Θρακῆς ἄγουσιν, [4] ἄλλως τε ἐπεὶ εἶρηκεν “ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει” (*Il.* 2.845), [5] ὥστε τῶν ἐκτὸς Θρακῶν και τὸν Ῥῆσον και τὸν Ἰφιδάμαντα δύνασθαι βασιλεύοντας ὕστερον εἶναι βοηθοὺς. [6] πάλιν δὲ {τὸ αὐτὸ} τὸ “αὐτὰρ Πυραΐχμης ἄγε Παίονας ἀγκυλοτόξους” (*Il.* 2. 848) ἐναντίον τῷ τὸν Ἀστεροπαῖον αὐθις ὑποτίθεσθαι τῶν Παιόνων βασιλέα (*Il.* 21.140-70). [7] λύοιτο δ’ ἂν τῷ καιρῷ. [8] τὸν γὰρ Ἀστεροπαῖον οὐκ ἀπεικὸς χρονίζοντος τοῦ πολέμου ἐλθεῖν ἄγοντα πάλιν τινὰς τῶν Παιόνων. [9] τάχα δὲ και τῇ λέξει διττὸν ἀποφαίνει γένος Παιόνων· τοὺς μὲν γὰρ εἶρηκεν “ἀγκυλοτόξους” (*Il.* 2.848), τοὺς δὲ “δολιγεγχεάς” (*Il.* 21.155).

Cf. Eust. *Il.* 1.564.25- 565.2

fontes: *B f. 40^R, *F f. 26^V (Π.), Li f. 81^V, Le f. 53^V (Π.)

[3] ἡ δὲ λύσις ἐκ τῆς λέξεως *BLi: ἐκ δὲ τῆς λέξεως λύσεις *FLe πάντας post Ἀκάμαντα transp. *BLi ἄγουσιν *BLiLe: ἄγουσι *F [4] ὄσσοις Le: ὄσοις *B*FLi ἐντὸς codd.: ἐκτὸς ω [5] Ῥῆσον *BLi: Ῥῆσον *FLe [6] δὲ om. *FLi {τὸ αὐτὸ} Bekk. τὸ om. *FLe

[1] “Pandarus, to whom Apollo himself gave the bow” (*Il.* 2.827). [2] This **B 827** seems to conflict with

straightaway he took out the well polished bow from [the horn of] a wild, bounding goat, which at one time [Pandarus] himself having hit under the breast (*Il.* 4.105-06).

[3] For there it means that Pandarus has made the bow for himself. [4] One could solve it both by diction and custom; by diction as follows: for “to whom [Apollo] himself gave the bow” (*Il.* 2.827) can be transferred metaphorically to the art of archery. [5] But by custom, since we are accustomed to have not one weapon [only], especially those who are serious about a skill.

[1] “Moreover Acamas and Peiroos the hero led the Thracians” (*Il.* 2.844) **B 844** seems to conflict with “Iphidamas, son of Antenor, brave and big, who was reared in Thrace” (*Il.* 11.221). [2] For there it is assumed that Iphidamas is king of the Thracians.

[3] The solution is by diction. Acamas and his men are not leading all the Thracians, [4] especially since he has said “as many as the strong flowing Hellespont encloses” (*Il.* 2.845), [5] so that both Rhesus and Iphidamas can be his assistants later though being kings. [6] Again, “moreover Pyraichmes was leading the Paeonians with their crooked bows” (*Il.* 2.848) is contrary to the fact that Asteropaeus is assumed to be king of the Paeonians (*Il.* 21.140-70). [7] It could be solved by the time. [8] It is not unreasonable that, as the war dragged on, Asteropaeus came bringing in turn some of the Paeonians. [9] Perhaps too he gives evidence that there was a double lineage of Paeonians with his diction; for he has called some “with crooked bows” (*Il.* 2.848) and others “with tall spears” (*Il.* 21.155).

Γ 65-66

[1] οὗτοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκῶν δ' οὐκ ἄν τις ἔλοιτο (*Il.* 3.65-66)
 ἐναντιολογίαν δοκεῖ περιέχειν. [2] τὰ γὰρ μὴ “ἀπόβλητα” δῶρα καὶ μάλα
 παρὰ θεοῦ δωρούμενα καὶ “ἐρικυδέα” (*Il.* 3.65) πῶς ἄν τις “ἐκῶν” οὐχ
 ἔλοιτο; [3] {λύσις “ἐκῶν οὐκ ἄν τις ἔλοιτο” (*Il.* 3.65-66) μαχόμενόν ἐστι
 ταῖς κατὰ τὸ κοινὸν ἐννοίαις.} ἡ δὲ λύσις· θεῶν δῶρα οὐ μόνον ἂ διδόασιν
 ἀγαθὰ ἀλλὰ καὶ ἂ παρέχουσι κακά·

δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει

δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων (*Il.* 24.527-8)

[4] ὥστε δῶρα (εἶναι) καὶ κακά, ἅπερ οὐκ ἄν τις ἐκῶν ἔλοιτο, δοθέντων δὲ
 στέργειν αὐτὰ ὀφείλει. [5] ἢ ἀπλῶς τὰ δῶρα, ὅποια ἂν ᾗ, παρὰ θεῶν,
 φησιν, οὐδὲ ἀπόβλητὰ ἐστί διὰ τὸ μὴ ὑπὸ τὴν ἡμετέραν κείσθαι ἐξουσίαν
 εἰς τὸ ἀποβαλεῖν. [6] τὸ οὖν μὴ εἶναι ἀπόβλητα μηδὲ ὑφ' ἐκόντων ληπτέα
 εἴρηται ὅτι οὐκ ἐν τῇ ἡμετέρα ἐξουσίᾳ κείται εἰς τὸ ἀποβαλεῖν ἢ λαβεῖν.

Cf. *HQ* ept. ad *Il.* 3.66

fontes: *B f. 42^V, *F f. 27^V (Π.), Li f. 84^R, Le f. 58^R (Π.)

[1] ἀπορία ante οὗτοι ad *F οὗτοι ad usque τις ἔλοιτο om. Le οὗτοι *BLi: οὗτι
 *F ἐρικυδέα *B*FLi: ἐρικερδέα Le [2] θεοῦ *B*FLi: θεῶν Le ἐρικυδέα
 *B*FLi: ἐρικερδέα Le πῶς οὐκ ἄν *BLiLe: πῶς ἄν οὐχ ἔλοιτο *F [3] λύσις usque
 ad ἐννοίαις ergo scribae ut videtur (cf. *HQ* ept. ad *Il.* 3.66) κατακείαται *BLi: -
 κείατο *FLe: -κηαται P. Derveni col. 26, 6 ἑάων *BLi: ἑάαν *FLe [4] (εἶναι) *
 καὶ κακά *B*FLi: καὶ τὰ κακά Le δοθέντων *FLe: δοθέντα *BLi [5] θεῶν
 *B*FLe: θεοῦ Li κείσθαι ἐξουσίαν *B*F: ἐξουσίαν κείσθαι LiLe [6] μηδὲ Schr.:
 μητε codd. ἐκόντων Vill.: ἐχόντων codd. ὅτι οὐκ Bekk.: οὐχ' ὅτι codd.

[1] The glorious gifts of the gods, however many they give,
are not to be rejected, and no one could purposely choose them
(*Il.* 3.65-66)

Γ 65-66

seem to contain a contradiction. [2] How could anyone not⁴¹ willingly choose gifts that are not to be thrown away, conferred by a god, and glorious? [3] The solution: gifts of the gods [are] not only the good that they give but also the bad that they cause:

two jars of gifts lie stored up in Zeus' threshold,
one with the bad, the other with the good which he gives (*Il.* 24.527-8).⁴²

[4] Consequently, gifts [can] also [be] bad, which no one would purposely choose, but once they have been given, [one] is better off to be content with them. [5] Or simply gifts from gods, he says, whatever kind they are, are not to be rejected because it does not lie in our power to reject [them]. [6] So it has been said that they are not to be rejected nor to be taken deliberately since they do not lie in our control to reject or take.

41 The reading of *F, where the negative is delayed, is more likely to have been altered to πῶς οὐκ ἄν than vice versa.

42 Pindar interprets the verses as implying two jars of bad and one of good: μανθάνων οἶσθα προτέρων | ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς | ἀθάνατοι (*Pythian* 3. 80-2). Plato objects strongly to Homer's portrayal of the gods in this passage (*Resp.* 379d). Cf. Plutarch *De poetis audiendis* 24a and *Consolatio ad Apollo-nium* 105c.

[7] ἀναιρεῖ δὲ καὶ ἐκάτερον τὸ ἐφ' ἡμῖν, ὡς μήτε ἐνὸν ἡμῖν αὐτὰ ἀποβαλεῖν ἐθελήσασι μήτε λαβεῖν προθυμηθεῖσιν, ἄν τε ἀγαθὰ ᾗ ἄν τε ἐναντία. [8] καὶ ἔστιν ὁ λόγος· ἂ θεοὶ διδώσι δῶρα, κἄν ἐρικυδέα ἦ κἄν φαῦλα, οὔτε ἀποβαλεῖν ἐφ' ἡμῖν ἔστιν οὔτε λαβεῖν ἐφ' ἡμῖν ἄν εἴη. [9] τὸ γὰρ “ἐκῶν” ἐκ κοινοῦ δεῖ καὶ πρὸς τὸ ἀποβαλεῖν ἀκοῦσαι καὶ πρὸς τὸ ἐλεῖν. [10] οὐ γὰρ ἐκῶν ἄν τις καὶ θέλων ἀποβάλοι οὐδ' ἐκῶν ἄν τις καὶ θέλων λάβοι ἂ ἐν τῇ τῶν κρειττόνων καὶ ὑπὲρ ἡμᾶς ὄντων ἐξουσία κεῖται.

[7] ᾗ) * [8] κἄν ἐρικυδέα ἦ κἄν φαῦλα *BLi: κἄν ἦ ἐρικυδέα κἄν ἦ φαῦλα *FLe
[10] ἀποβάλοι *B: ἀποβάλ(οι) *FLi: ἀποβαλῶν Le

Γ 197 [1] <“ἀρνεῖῷ μιν ἐγὼ γε εἴσκω πηγεσιμάλλω”> (*Il.* 3.197). “πηγεσιμάλλω” ἐκ τοῦ “πηγόν”, τὸ “μέλαν”, “κύματι πηγῶ” (*Od.* 5.388, 23.235). [2] ἐξ ἀντικειμένου δὲ φησιν ἐπ' αὐτοῦ· “ὅς τ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων” (*Il.* 3.198). ἐν λευκοῖς δὲ ὁ μέλας διαφορώτερος. [3] καὶ τοὺς ἵππους τοὺς “πηγοὺς ἀθλοφόρους” (*Il.* 9.124) λέγει, παρ' ὅσον οἱ περὶ ἵπτικῆς γράψαντες φασι πρὸς ἀρετὴν ἵππων ἀρίστους εἶναι τοὺς μελάνας.

fontes: *B f. 45^V, *F f. 29^V (Π.), Li f. 86^V, Le f. 62^V

[1] ἀρνεῖῷ κτλ.) * πηγεσιμάλλω *BLi: πηγεσιμάλω *FLe πηγόν *BLe: πηγόν *F: πηγόν Li κύματι *B*FLi: κύματα Le πηγῶ *B*FLe: πηγῶ Li [2] ὅς *B*FLe: ὡς Li οἴων LiLe: οἴων *B*F ἀργεννάων *B*FLe: ἀργεννάων Li [3] τοὺς πηγοὺς *BLi: πηγοὺς *FLe περὶ *B*FLe: παρὰ Li φασι *B*FLe: φησι Li

[7] Each one, whether it is good or the opposite, annuls our power of discretion, as we can neither reject them when we wish, nor take them when we desire.⁴³ [8] The reasoning is: gifts that gods give, whether glorious or bad, are neither in our power to reject nor could they be in our power to take. [9] For one must understand the word “purposely” as shared in common with both rejecting and taking. [10] No one could purposely and willingly reject, nor could anyone purposely and willingly take what lies in the control of those who are more powerful and above us.

[1] <“I liken him to a black-fleeced ram” (*Il.* 3.197).> “Black-fleeced” *pēgesimallōi* is from “black” (*pēgon*), [e.g.] “with a black (*pēgōi*) wave” (*Od.* 5.388, 23.235). [2] He speaks in reference to it from what is opposed: “who goes through a big flock of white sheep” (*Il.* 3.198).⁴⁴ The black one is more distinguished among white ones. [3] He also speaks of the “black prize winning” (*Il.* 9.124) horses, in accord with what the writers on horsemanship say [i.e.] that the black ones are the best horses with regard to excellence.

Γ 197

43 Cf. P.’s treatise *περὶ τοῦ ἐφ’ ἡμῖν* (=268-271 Smith [1993, 295-308]). See especially pp. 307-8: *ἐπεὶ δὲ καὶ Ὀμήρου τυγχάνεις ὧν ἐραστής τε καὶ ἐπαινέτης, ὄρα μοι μὴ καὶ αὐτὸς πρὸ τοῦ Πλάτωνος τὸ διττὸν οἶδε τῶν βίων, τὸν μὲν τινα ἀκίνητον, ὃν ἐλέσθαι ἢ ψυχὴ ἢ μὴ ἐλέσθαι δύναται, ὅταν δὲ ἔλθῃ ἀφύκτως ἔχουσα (***) μεταβάλλειν, ἢ δι’ ἀρετῆς αὐτὸν διοικεῖ ἢ κακίας· τούτου γὰρ μεμνημένος φησὶ “μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν | οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὶ τὰ πρῶτα γένηται” (II. 6.488-489). τοῦτο μὲν οὖν περὶ τοῦ πρώτου καὶ ἀπαραβάτου εἶη ἂν λέγων βίου· περὶ δὲ τοῦ δευτέρου, ὅτι ἐστὶν ἐφ’ ἡμῖν. τί οὖν φησὶν Ὀμηρος; “οἷον δὴ νυ θεοὺς βροτοὶ αἰτιόωνται. | ἐξ ἡμέων γὰρ φασὶ κακ’ ἔμμεναι· οἱ δὲ καὶ αὐτοὶ | σφῆσιν διὰ τί οὖν “οἱ δὲ καὶ αὐτοί”; δηλοῖ γὰρ ὅτι καὶ ἀπὸ θεῶν τι ἔρχεται εἰς αὐτούς, εἰ καὶ τὸ πλεόν δι’ αὐτούς· ἢ ὅτι τὰ παραδείγματα τῶν βίων παρὰ θεῶν, οὐδὲ αὐτούς ἐξω τῆς αἰτίας τοῦ εἰς κακὰ ἐπίπτειν; ἀλλ’ ἀπολύεται αὐτούς, τῷ αὐτεξουσίους ποιῆσαι τὰς ψυχὰς καὶ αὐταῖς ἐπιτρέψαι ἐλέσθαι βίους, οἱ δὲ ἐξ ἐπιδρομῆς καὶ ἀμαθίας “σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε’ ἔχουσιν” (*Od.* 1.34).*

44 For other explanations ἐξ ἀντικειμένου, cf. *ἐπεὶ τὸ μέλαν σκυθρωπὸν, τὸ δὲ λευκὸν ἀντίκειται τῷ μέλανι, ἰλαρὸν ἂν εἶη* (HQ I 50.16-8); τὸ δὲ “κρήγυον” (II. 1.100) οὐκ οἶδ’ ὅπως τὸ ἀληθὲς δηλοῦν ἀποδεδώκασιν, αὐτοῦ ἀντιτιθέντος οὐ τῷ ψευδεὶ ἀλλὰ τῷ κακῷ τὸ “κρήγυον”. ἀντίκειται δὲ τῷ κακῷ οὐ τὸ ἀληθὲς ἀλλὰ τὸ ἀγαθόν (HQ I 101.3-7).

[4] καὶ τὸ κῦμα ἀντιφράζων ὅτε μὲν “κύματι πηγῶ” (*Od.* 5.388, 23.235) λέγει, ὅτε δὲ “μέλαν τέ ἐ κῦμα κάλυψεν” (*Il.* 23.693). [5] καὶ Ἀντίμαχος (fr. 185 Matthews) δὲ τὸ λευκὸν ὡς ἀντικείμενον τῷ πηγῶ λαμβάνει.

[4] καὶ *BLe: κατὰ Li*F

Γ 276-300

[1] “εὐ πάτερ Ἴδηθεν μεδέων κύδιστε” (*Il.* 3.276) καὶ μέχρι τοῦ στίχου “ὦδέ σφ’ ἐγκέφαλος χαμάδις ρέει ὡς ὄδε οἶνος” (*Il.* 3.300). [2] διὰ τί, βουλόμενος ἐπιορκῆσαι τοὺς Τρῶας ὁ ποιητῆς ἵνα εὐλόγως ἀπόλωνται, οὐδαμῆ πεποίηκεν ἐπιορκοῦντας ἀλλ’ οἶεται. [3] ὁ γὰρ ὄρκος ἦν, εἰ Ἄλέξανδρον ἀποκτείνειεν ὁ Μενέλαος, ἀποδοθῆναι τὴν Ἑλένην· οὐκ ἀναιρεθέντος δὲ οὐδαμῆ ἠδίκουν μὴ ἀποδιδόντες οὐδ’ ἐπιώρκησαν.

[4] φησὶ δ’ ὁ Ἀριστοτέλης ὅτι οὐδ’ ὁ ποιητῆς λέγει ὡς ἐπιώρκησαν, καθάπερ ἐπ’ ἄλλων· “ὡς φάτο καὶ ῥ’ ἐπιόρκον ὤμοσεν” (*Il.* 10.332), ἀλλ’ ὅτι κατάρτοι ἦσαν. [5] αὐτοὶ γὰρ ἑαυτοῖς κατηράσαντο εἰπόντες·

Ζεῦ κύδιστε μέγιστε καὶ ἀθανατοὶ θεοὶ ἄλλοι,
ὀπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὦδέ σφ’ ἐγκέφαλος χαμάδις ρέει ὡς ὄδε οἶνος (*Il.* 3.298-300).

[6] οὐκ ἐπιώρκησαν μὲν οὖν, ἐκακούργησαν δὲ καὶ ἔβλαψαν τοὺς ὄρκους. ἐπάρτοι οὖν ἦσαν. [7] ταῦτά τοι καὶ Ἦρα πειράται, ἐξ αὐτῶν ὧν κατηράσαντο γενέσθαι αὐτοῖς τὴν βλάβην. [8] εὐξαμένων γὰρ ἐκείνων·

ὀπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια
ὦδέ σφ’ ἐγκέφαλος χαμάδις ρέει ὡς ὄδε οἶνος (*Il.* 3.299-300),

[9] ἢ Ἦρα αὐτὸ τοῦτο παρακελεύεται τῇ Ἀθηνᾷ·
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν·
πειρᾶν δὴ εἰ κεν Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπερόρκια δηλήσασθαι (*Il.* 4.65-7).

[10] τὸ δὲ βλάψαι οὐκ ἔστιν ἐπιορκῆσαι.

fontes: *B f. 47^R, *F f. 30^V (Π.), Le f. 65^V (Π.)

[1] εἰς τὸ ante εὐ πάτερ *FLe εὐ πάτερ usque ad οἶνος om. *B Ἀριστοτέλους adscript. in marg. *B καὶ μέχρι τοῦ στίχου om. Le ὦδε Le: ὦδε *F [2] ἀπορία ante διὰ τί *FLe ἀπόλωνται *B: ἀπόλλωνται *FLe οὐδαμῆ *F: οὐδαμοῦ *B: οὐδαμῶς Le οὐδαμη (sic) *F: οὐδαμοῦ *B: οὐδαμῶς Le [4] ῥ’ *B: ῥ’ *F [4-5] ὡς usque ad εἰπόντες om. Le ἐπιόρκον *B: ἐπιόρκον *F ὤμοσεν *B*F: ἐπώμοσεν ω [5] ὑπὲρ ὄρκια Le: ὑπερόρκια *B*F [8] ὑπὲρ ὄρκια Le: ὑπερόρκια *B*F ὡς ὄδε οἶνος om. Le [9] ἐλθεῖν *B: ἐλθὼν *FLe δὴ εἰ *B*F: δ’ ὡς ω et Le Τρῶες *B: Τρῶας *FLe ὑπερόρκια *B*F: ὑπὲρ ὄρκια ω et Le

[4] Expressing the word “wave” by opposition, at one time he says “with a dark (*pēgōi*) wave” (*Od.* 5.388, 23.235), at another “a dark (*melan*) wave concealed him” (*Il.* 23.693). [5] Antimachus⁴⁵ (fr. 185 Matthews) also takes “white” as opposed to “dark” (*pēgōi*).

[1] “Father Zeus from Ida, most glorious ruler” (*Il.* 3.276) and up to the line Γ 276-300 “thus may their brains flow to the ground as this wine” (*Il.* 3.300) [there is] a problem. [2] Why, although he wants the Trojans to swear falsely so that they may perish with good reason, does the poet nowhere depict them swearing falsely but supposes [this]? [3] For the oath was that, if Menelaus were to kill Alexander, Helen would be given back; but as he was not killed, in no way were they in the wrong for not giving her back, nor did they swear falsely.

[4] Aristotle says that not even the poet says that they swore falsely, as [he does] in the case of others, [e.g.] “thus he spoke and swore a false oath” (*Il.* 10.332), but that they were accursed. [5] For they called down curses on themselves saying:

Zeus, most glorious, greatest and other immortal gods,
whichever side first does harm in transgression of the oaths
thus may their brains flow to the ground as this wine (*Il.* 3.298-300).

[6] So they did not swear falsely, but they did act in bad faith and damaged the oaths. Therefore they were laid under a curse. [7] Hera too attempts this, namely that harm come to them for the very things that they cursed. [8] For after they vowed:

whichever side first does harm in transgression of the oaths
in this way may their brains flow to the ground as this wine
(*Il.* 3.299-300),

[9] Hera exhorts just this to Athena:
to go into the dreadful conflict of Trojans and Achaeans,
and to test if the Trojans are indeed first to harm
the exceedingly renowned Achaeans in violation of the oaths (*Il.* 4.65-7).

[10] “To damage” is not to swear falsely.

45 Cf. Matthews 1996, 400: “Later commentators like P. ... wrongly assumed, since Antimachus had said that λευκόν was opposite of πηγόν, that the latter word must mean black”.

Γ 281 [1] διὰ τί ἀβελτέρως τῆς μονομάχης Ἄγαμέμνων ἐπεμελήθη; [2] οὐδὲν γὰρ ἔλαβε βέβαιον οὐδ' ἔμεσεγγυήσατο τὴν Ἑλένην περὶ ἧς ὁ ἀγὼν, ἀλλ' ἐπ' ἐκείνοις ἐγένετο τὸ μὴ ἀποδοῦναι. [3] λύεται δὲ ἐκ τοῦ ἔθους, οὐ γὰρ ἦν τὸ ἀρχαῖον τὰ πρὸς ἀλλήλους διὰ πολλῆς φυλακῆς, ἀλλ' ἀπλῶς συνέβαλλον, καὶ ἐπιβουλαὶ καὶ ἀπάται οὐκ ἦσαν, πρὸς ἃς αἰ τοιαῦται εὐλάβειαι εὐρέθησαν. [4] ἐπεὶ διὰ τί Ἄγαμέμνων καὶ Μενέλαος ἀδορυφόρητοι ἦσαν, ὧν ἀναιρεθέντων ἐλέλυτο ἂν ἡ στρατεία; [5] ἀλλ' οὕτω τότε ἦσαν αἱ πολιτικαὶ ἐπιβουλαί. [6] ὁ δὲ ποιητῆς, μιμητῆς ὧν, τὰ ὑπάρχοντα ἐποίει ἀλλ' οὐ τὰ μέλλοντα.

fontes: *B f. 48^V, *F f. 32^R (Π.), Li f. 89^R, Le f. 67^V

[1] διὰ *FLe: καὶ διὰ *BLi Ἄγαμέμνων *BLiLe: Ἀγάμέμνων *F [2] οὐδ' *B*FLi: οὐδὲ Le [3] συνέβαλλον *B*FLe: συνέβαλον Li [4] στρατεία *FLe: στρατιά *BLi [6] μιμητῆς *B*FLi: καὶ μιμητῆς Le ἀλλ' *B*FLi: ἄλλως Le

Γ 306 [1] διὰ τί ὁ Πρίαμος τὸν μὲν Ἀλέξανδρον καὶ τὸν Μενέλαον οὐκ ἂν ἔφη δύνασθαι ἰδεῖν μαχομένους, ἀλλ' ὄχγετο ἀπιών, τὸν δ' Ἀχιλλέα καὶ Ἔκτορα θεωρεῖ ὄν μᾶλλον ἐφίλει; [2] ἢ ὅτι ὁ μὲν αἴτιος τῶν κακῶν ὧν μονομαχήσειν ἔμελλεν· ὁ δούς οὖν τὸ χρῆναι αὐτὸν μονομαχεῖν τῇ τύχῃ ἐπέτρεψε τὸ τέλος, αὐτὸς ἀπιστάμενος τοῦ θορύβου. [3] φησὶ γὰρ Ζεὺς μὲν που τό γε οἶδεν, ὅποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν (*Il.* 3.308-9). [4] ὅπου δὲ οὐ συγκατατίθεται τῇ μάχῃ, πείθεσθαι δὲ παρακαλεῖ τὸν υἱὸν ἀναχωρεῖν, ἐλπίδι τῆς ἀναχωρήσεως ἐπιμένει, ἰκέτης ἀλλ' οὐ θεατῆς γινόμενος. [5] ἄχρι γὰρ τέλους ἢ ἐλπίς τοῦ πεισθῆναι δεόμενον κατεῖχεν. [6] οὕτως γὰρ καὶ ἡ μήτηρ πάρεστιν, οὐχ ἵνα θεάσῃται μαχομένον, ἀλλ' ἵνα μὴ θεάσῃται, εἰσελθόντος αὐτοῦ, δεομένη. [7] καὶ ἅμα τῷ ποιητῇ ἡ τραγωδία ἀνύεται δι' οἴκτου ψυχαγωγούσα τὸν ἀκροατὴν, τούτων παρόντων. [8] ἔπειτα ἐπὶ μὲν τοῦ Ἀλεξάνδρου ἐπὶ τῷ πεδίῳ ἢ μάχῃ ἦν, ἐπὶ δὲ τοῦ Ἔκτορος παρὰ τὸ τῆς πόλεως τεῖχος. [9] συνεωσμένων δὲ τῶν μὲν Τρώων εἰς τὴν πόλιν, τῶν δ' Ἀχαιῶν ἐφεστηκότων καὶ τοῦ Ἀχιλλέως θέοντος περὶ τὸ τεῖχος, ἀναγκαῖον ἦν οὐ τὸν Πρίαμον μόνον ἀλλὰ καὶ τὴν ἄλλην ἅπασαν ἄχρηστον ἠλικίαν παρῆναι διὰ τὸ μέγεθος τοῦ κινδύνου.

Cf. *HQ* ept. ad *Il.* 3.306

fons *B f. 47^V

[1] Why did Agamemnon manage the duel ineptly? [2] For he received no security nor did he have Helen, concerning whom the contest [was fought], deposited in the hands of a third party, but rather it was in their power not to give her back. [3] It is solved by custom. For in antiquity business deals were not [secured] by much safeguard, but they simply used to make an agreement, and there were not schemes and acts of deception, against which such precautions were devised. [4] For otherwise, why were Agamemnon and Menelaus without bodyguards, [seeing that] if they had been killed, the expedition would have been undone? [5] But not yet at that time were there political schemes. [6] The poet, being one who represents, depicted the existing circumstances but not the future. Γ 281

[1] Why did Priam say that he would not be able to see Alexander and Menelaus fight but departed and went away, yet he watches Achilles and Hector whom he loved more. [2] Either since the one the one who was responsible for the ills was about to fight in single combat; so the one who granted that he must fight in single combat entrusted the outcome to chance, while he himself kept away from the tumult. Γ 306
 [3] For he says: “doubtless Zeus knows this, for which of the two the fulfillment of death has been fated” (*Il.* 3.308-9). [4] But the place for the battle is not established, and he exhorts his son to obey his request to withdraw, <and> he stays put, becoming a suppliant more than a spectator. [5] For the hope of obedience held him making the request. [6] For so his mother is also present requesting, not to see him fight, but not to see him when he entered. [7] And simultaneously for the poet the tragedy succeeds in moving the soul of the listener with pity, since they are present. [8] Therefore with reference to Alexander the battle was on the plain, but with reference to Hector, along the wall of the city. [9] With the Trojans pushed together in the city, the Achaeans standing near, and Achilles running around the wall, it would be necessary not only for Priam but also all the rest of the unwarlike age to be there because of the magnitude of the danger.

Γ 330 [1] “κνημίδας μὲν πρῶτα” (*Il.* 3.330). διὰ τί πάντας (τούς) μονομαχεῖν μέλλοντας, καὶ εἰ τύχοιεν ὀπλισμένοι, αὐθις ποιεῖ καθωπλισμένους ἐπιλέγων· “κνημίδας μὲν πρῶτα” (*Il.* 3.330) καὶ τὰ ἐξῆς; [2] ἢ ὅτι τῶν προκλήσεων γενομένων ἀναγκαῖον ἦν τοὺς μέλλοντας μονομαχεῖν προδιαναπαύεσθαι καὶ πρότερον ἀναψύξαντας καὶ νεαλεῖς γενομένους οὕτως ἐπὶ τὸν ἀγῶνα καθίεναι. [3] εἰκὸς δὲ μέλλοντας ἰδίᾳ κινδυνεύειν ἵνα βέλτιον ὧσιν ὀπλισμένοι ἐξ ἀρχῆς κατασκευάζεσθαι.

fontes: *B f. 48^R, *F f. 31^R (Π.), Li f. 88^V, Le f. 67^R (Π.)

[1] εἰς τὸ ante κνημίδας *FLe κνημίδας μὲν πρῶτα om. *B Li τὰ ἐξῆς evan. *F πρῶτα *FLe: πρῶτον *B Li τοὺς ins. Janko πρῶτα *B *F Li: πρῶτον Le [2] ἀναγκαῖον ἦν Le: ἀναγκαιον ἦν *F: ἦν ἀναγκαῖον *B Li μέλλοντας om. Le μονομαχεῖν om. *B προδιαναπαύεσθαι *FLe: διαναπαύεσθαι *B Li νεαλεῖς *B Li Le: νεαλεῖς *F οὕτως *B *F Li: εἶτα Le κατιέναι ci. Ribbeck

Γ 379-80 [1] “ἀτὰρ ὃ ἂν ἐπόρουσε κατακτάμεναι μενεαίνων | ἔγχεϊ χάλκῳ” (*Il.* 3.379-80). [2] ἀδύνατόν φασιν εἶναι κατὰ τὸ ἐγχείρημα. ἐρρίφη γάρ, φησίν, ἦδη τὸ ἔγχος· “ἠίχθη παλάμηφιν ἐτώσιον” (*Il.* 3.368). [3] λύεται δ’ ἀπὸ τοῦ ἔθους· δύο γὰρ δόρατα φέρειν νενομισμένον ἦν, ὡς πολλαχοῦ λέγει· “πάλλων δ’ ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη” (*Il.* 5.494, 6.104, 11.212). [4] ἢ ἀπὸ τοῦ καιροῦ· οὐ γὰρ ἔτυχε τότε ἀπολλόμενον τὸ ἔγχος ἀλλ’ ἐπὶ τῷ Ἀλεξάνδρῳ ὑπάρχον οὐ κατεκυριεύθη.

fontes: *B f. 48^R, *F f. 31^V (Π.), Le f. 69^V (Π.)

[1] εἰς τὸ ante ἀτὰρ *FLe ἀτὰρ *B *FLe: αὐτὰρ ω ἔγχεϊ χάλκῳ om. Le [2] ἀδύνατόν *B: ἀδύνατον *F: δυνατόν Le φασιν *BLe: φασὶ *F ἔγχος *B: ἔγχος καὶ *FLe [4] ἀπολλόμενον Schr.: ἀπολλόμενον *B *F: ἀπολλύμενον Le οὐ (= ubi) Vill.: οὐ codd.

[1] “Greaves first” (*Il.* 3.330). Even though all who were about to duel would have been armed, why does he represent them arming themselves again by adding⁴⁶ “greaves first” (*Il.* 3.330) and the rest? [2] Either since, with the challenges taken, it was necessary for those who were about to duel to take an interval of rest beforehand and, once they had first recovered and become fresh, thus enter the contest.⁴⁷ [3] It is reasonable that those who are about to take a risk on their own equip themselves anew so that they are better armed. **Γ 330**

[1] “But again he sprang up, eager to kill [him] with his bronze spear” (*Il.* 3.379-80). [2] They say it is impossible with respect to the attempt. For the spear, he says, has already been cast: “it darted from my hand in vain” (*Il.* 3.368). [3] But it is solved from custom: for it had been customary to carry two spears, as he says in many places: “brandishing sharp spears, he had gone everywhere through the army” (*Il.* 5.494, 6.104, 11.212). [5] Or [it is solved] from the moment; for just then the spear not was lost but was by Alexander, where it had been taken back under his control. **Γ 379-80**

46 Cf. *Il.* 11.17, 16.131, 19.369.

47 Ribbeck’s *κατέναι* is a banalization. For the idiom *καθέναι εἰς/ἐπὶ τὸν ἀγῶνα* (descendere in arenam), see Plutarch *Antony* 2.616d and Lucian *Alexander* 6..

- Γ 441** [1] διὰ τί τὸν Ἀλέξανδρον πεποίηκεν οὕτως ἄθλιον ὥστε μὴ μόνον ἡττηθῆναι μονομαχοῦντα, ἀλλὰ καὶ φυγεῖν, καὶ ἀφροδισίων μεμνημένον εὐθὺς καὶ ἐρᾶν μάλιστα τότε φάσκοντα καὶ οὕτως ἀσώτως διακεῖσθαι;
 [2] Ἄριστοτέλης μὲν φησὶν εἰκότως. [3] ἐρωτικῶς μὲν γὰρ καὶ πρότερον διέκειτο, ἐπέτεινε δὲ τότε. [4] πάντες γάρ, ὅταν μὴ ἐξῆ ἢ φοβῶνται μὴ <οὐχ> ἔξουσι, τότε ἐρῶσι μάλιστα. [5] διὸ καὶ νοουθετούμενοι ἐπιτείνουσι μᾶλλον. ἐκείνῳ δὲ ἡ μάχη τοῦτο ἐποίηκεν. [6] οἱ δέ, ὅτι ἡ προσδοκία τῆς ἀποδόσεως ἤγειρε σφοδρότερον τὴν ἐπιθυμίαν διὰ τὴν μέλλουσαν ἀφαίρεσιν. [7] οἱ δέ, ὅτι ἡ Ἄφροδίτη παροῦσα οὐ μόνον ἐκ τῆς μάχης αὐτὸν ἐρύσατο ἀλλὰ καὶ λελυπημένον διὰ τὴν ἡτταν εἰς παρηγορίαν ἦγε, μεταβάλλουσα τὴν ψυχῆς κατῆφειαν εἰς τὸ ἡδὺ τῆς ἐπιθυμίας. [8] ἄλλοι δέ, ὅτι τῆς Ἑλένης ἀνακτώμενος τὴν εὐνοίαν σφοδρότερον τὸν ἔρον ἐπιτετάσθαι λέγει. [9] ἐνόμισε γὰρ αὐτὴν χαλεπῶς φέρειν δι' ἃ συνέθετο, ὥσπερ ἐκδοτὸν τοῖς Ἀχαιοῖς γενησομένην. [10] ἵνα δὲ ἐπιδείξῃ οἶος ἦν ὁ Ἀλέξανδρος, ἐν τε τῷ πολέμῳ ἐποίησε θρασὺν ἅμα καὶ δειλόν, ἐπὶ τε τῆς οἰκίας ἀσελγῆ καὶ καταφρονητὴν δόξης. [11] χαρακτηρίζει γὰρ διὰ τούτων τὸ ἦθος τοῦ αἰτίου τῶν κακῶν τοῖς παῖσι διὰ τὴν ἀσελγειαν γενομένου.

fontes: *B f. 50^V, *F f. 31^V (Π.), Li f. 91^R, Le f. 71^V (Π.)

[1] Ἄριστοτέλ. adscrypt. in marg. *B [4] ὅταν *: ὅτε codd. ἐξῆ BLi*F: ἐξῆν Le φοβῶνται *FLe: φοβοῦνται *BLi <οὐχ> ins. Kamm. τοτ' *F: τότε *BLi: δὲ τοτ' Le [6] οἱ δὲ¹ usque ad ἀφαίρεσιν abiud. Kamm. μεταβάλλουσα *FLiLe: μεταβάλλουσα *B [8] ἔρον *B*FLi: ἔρωτα Le ἐπιτετάσθαι *B*FLi: ἐπιτάττεσθαι Le [9] αὐτὴν LiLe: τὴν αὐτὴν *B*F ὥσπερ codd.: ὥσπερ <ἄν> ins. Lehms γενησομένην Janko: γενομένην *BLi: γινομένην *FLe [10] ἵνα usque ad γενομένου del. Kamm ὁ Ἀλέξανδρος *FLe: Ἀλέξανδρος *BLi [11] γὰρ διὰ *B*FLi: δὲ διὰ Le

- Δ 1** [1] ὁ μὲν Ἀρίσταρχος τὸ “ἡγορόωντο” (*Il.* 4.1) ἀποδέδωκεν ἀντὶ τοῦ “ἡθροίζοντο”. [2] βέλτιον δὲ λέγειν τὸ “διελέγοντο”, ὥσπερ καὶ τὸ “ὡς ὀπότε ἐν Λήμνῳ κενεαυχέες ἡγοράασθε” (*Il.* 8.230). [3] εἰ γὰρ εἰπεῖν ἐβούλετο “ἡθροίζοντο”, ἔφη ἄν· “οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγερέοντο”. [4] τοῦτο μὲν γὰρ ἐκ τοῦ “ἀγείρεσθαι”, “λαὸν ἀγείροντες” (*Il.* 11.770), καὶ “αὐτὰρ ἐπεὶ ῥ' ἡγερθεν” (*Il.* 24.790, *Od.* 2.9, 8.24, 24.421) γεγένηται, τὸ δ' “ἡγορόωντο” ἀπὸ τοῦ “ἀγοράασθαι”.

fontes: *F f. 33^R (Π.), Le f. 73^R (Π.), Et (Noehden p. 38) (Π.)

[2] ὀπότε *FEt: ὀπότε' Le [3] ἡγερέοντο *FEt: ἡγερέθεντο Le [4] ἡγοράασθαι Le: ἡγοράασθε *FEt

[1] Why has he made Alexander so wretched that not only is he defeated fighting in single combat but also flees, and [why has he depicted him] giving heed immediately to sexual pleasures, claiming that he desires her at that time more than ever and being disposed so profligately? Γ 441

[2] Aristotle says that [Homer does this] reasonably. [3] For even before he was disposed amorously, but at that time he was increasingly [so]. [4] For all [people], whenever is not possible [to get something] or they fear that they will not keep [what they have],⁴⁸ desire [it] most of all. [5] Therefore, though admonished, they are the more intent. The battle did this to him. [6] Some [say] that the expectation of giving [her] back was arousing his desire more robustly on account of the future separation. [7] Some [say] that Aphrodite, who was present, not only drew him out of the battle but also was bringing him, distressed because of the defeat, to consolation by changing his dejection of spirit to the pleasure of the desire. [8] Others [say] that to recover the goodwill of Helen he says that his desire has intensified more robustly. [9] For he believed that she was angry because of the terms he agreed on, as though she was about to become able to be delivered to the Achaeans. [10] To show what sort of man Alexander was, he depicted him simultaneously as bold and cowardly in war and wanton and a despiser of reputation at home. [11] For by this means he depicts the character of the one who was responsible for evils on his children on account of his wantonness.

[1] Aristarchus explained *ēgoroōnto* (*Il.* I4.1) as an equivalent of “they were gathered together”. [2] But to say “they were conversing” is better, just as “as when in Lemnos you spoke vain-gloriously” (*Il.* 8.230). [3] For if he wanted to say “they were gathered together”, he would have said “the gods were gathered together (*ēgerethonto*) seated beside Zeus” [4] For this is from “to be gathered”, “gathering the people” (*Il.* 11.770) and “however when they were gathered” *Il.* 24.790, *Od.* 2.9, 8.24, 24.421), but *ēgoroōnto* is from “to speak” (*agoraasthai*). Δ 1

48 For μή with a future indicative after a verb of fearing, cf. Plato *Phil.* 13a, Xenophon *Cyr.* 2. 3, 6 and *ibid.* 3. 1, 27.

Δ 43 [1] πῶς ὁ Ζεὺς “δῶκά σοί”, φησιν, “ἐκὼν ἀέκοντί γε θυμῷ” (*Il.* 4.43). [2] τὸ γὰρ “ἐκὼν” τῷ “ἄκων” ἀντίκειται. [3] Τρύφων μὲν οὖν συναλείψας ἐν τῷ α ε συνάπτει τὸ α πρὸς τὸ “ἐκὼν” ἵν’ ἧ “ἀέκων ἀέκοντί γε θυμῷ”. [4] τοιαύτη τις ἡ διάνοια: [5] πολλὰ ποιῶμεν τῶν πραγμάτων ἢ ἐξ ὅλης τῆς διανοίας ἢ μηδὲν βουλόμενοι. [6] διεΐλεν οὖν τὸ “ἐγὼ” τῷ “θυμῷ” καὶ φησίν: “ἐγὼ ἐκὼν δέδωκα ἀκούσης μου τῆς διανοίας καὶ μὴ θελούσης”. [7] εἰ μὲν οὖν “ἐγὼ σοι δέδωκα” ἔφη “ἀέκων”, ἐναντιολογία ἦν: καὶ εἰ ἐκόντι θυμῷ, καὶ οὕτως ἂν ἦν ἐναντιολογία. [8] ἐπεὶ δ’ “ἐγὼ μὲν ἐκὼν” ἔφη “ἀέκοντί γε θυμῷ”, οὐκέτ’ ἐστὶ μάχη διὰ τὸ πολλὰ μὲν ποιεῖν ἡμᾶς, μὴ συντιθεμένης δὲ τῆς διανοίας. [9] πᾶσα γὰρ πρᾶξις, διὰ τὸ καθ’ ὄρμην γίνεσθαι, ἐφ’ ἡμῖν οὐσα ἐκούσιος ἂν εἴη. [10] οὐ πᾶσα δὲ πρᾶξις καὶ τὸ εὐάρεστον τῆς διανοίας ἔχει.

fontes: *B f. 52^R, *F f. 33^V (Π.), Li f. 92^R (Π.), Le f. 74^R (Π.)

[1] δῶκά σοί *BLiLe: δῶκα σοι *F: σοὶ δῶκα ω [3] ἐν τῷ α̅ε̅*: ἐν τῷ κ̅ codd. [5] μηδὲν codd.: μηδὲ Schr. [6] ἐκὼν Noehden: ἀέκων codd. μου *B*FLe: μοι Li [7] δέδωκα om. Le [8] ἐκὼν om. Le οὐκέτ’ *B*FLe: οὐκ Li δὲ om. Le [10] εὐάρεστον *B*FLi: ἐνάρετον Le

Δ 297-99 [1] διὰ τί τὴν τάξιν ταύτην ἐποίησεν, “ἰπῆας μὲν πρῶτον| πεζοὺς δ’ ἐξόπισθεν |κακοὺς δ’ ἐς μέσον” (*Il.* 4.297-99); [2] ἄτοπον γὰρ τὸ τοὺς ἰππέας πρὸ τοῦ φάλαγγος ποιῆσαι καὶ τούτων μεταξύ τοὺς φαύλους. [3] λύει δ’ Ἄριστοτέλης· ἢ οὐ πρὸ τοῦ φάλαγγος λέγειν τοὺς ἰππεῖς φησὶν ἀλλ’ ἐπὶ τοῖς κέρασι, καὶ οὗτοι πρῶτοι εἶεν ἂν. [4] τοὺς δὲ κακοὺς οὐ τόπω διορίζει, ἀλλ’ ἐναλλάξ μεταξύ ἀνδρείου τὸν ἀσθενέστερον, πεζοὺς δ’ ἐξόπισθε τῶν ἰππέων. [5] ὥστε τὰ μὲν κέρατα κρατεῖν τοὺς ἰππέας, μετὰ τούτους τοὺς πεζοὺς, πανταχοῦ δὲ μεταξύ τῶν ἀνδρείων, ἰππέων τε καὶ πεζῶν, τετάχθαι τοὺς κακοὺς, ἦτοι καὶ ἰππέας τε καὶ πεζοὺς. [6] ἄλλοι δέ, οὐδὲν ὅλως τῷ τόπῳ διορίζουν ἀλλὰ τῷ χρόνῳ λέγειν πρῶτους καὶ μέσους καὶ τὸ ὀπισθεν, ὑστέρους, ἵνα πρῶτοι μὲν συμβάλλωσιν οἱ ἰππεῖς οἱ ἀνδρεῖοι, μεθ’ οὓς ἐπιφέρονται οἱ χεῖρους τῶν ἰππέων τε καὶ πεζῶν οἱ ἀνδρειότατοι. [7] οἱ δέ, ὅτι οὐχ (οὕτως ἀτόπως) ὡς ἐπιτιμᾶται, ἔταξε. καὶ γὰρ Βοιωτοὺς οὕτω τάττειν δοκεῖ.

HQ ept. ad *Il.* 4.297

codd.: *B f. 57^R, *F f. 36^V (Π.), Le f. 83^R (Π.)

[1] Ἄριστοτέλ. adscr. in marg. *B ἰπῆας *B*F: ἰππεῖς Le πρῶτον *B*FLe: πρῶτα ω πεζοὺς *BLe: πεζοὺς *F μέσον *B: μέσον *FLe [2] ποιῆσαι *B*FLe: στήσαι Kamm. [5] τε *BLe: τὲ *F [6] μέσους *FLe: μέσους *B τε *BLe: τὲ *F (ἡγουν) * [7] (οὕτως ἀτόπως) * lac. post ἔταξε stat. Schr. Βοιωτοὺς *FLe: Βοιωτοῖς *B

[1] How does Zeus mean “I granted [it] to you willingly, though with an unwilling heart” (*Il.* 4.43)? [2] For the word “willing” is the opposite of the word “unwilling”. [3] Well Trypho, having conjectured a vowel glide on the alpha-epsilon, joins an alpha to the word “willingly” in order that [the phrase] be “unwilling with a unwilling heart”. [4] The thought is something like this: [5] we do many of our actions either with all our heart⁴⁹ or not wanting [to do them] at all. [6] So he distinguished the “I” from the “heart” and says: “willingly I granted [this] though my spirit was unwilling and did not give its consent”. [7] Now then, if he had said “unwillingly I gave this to you”, there would have been⁵⁰ a contradiction; and if [he had said] “with a willing heart”, so too there would have been a contradiction. [8] But since he said “willingly I gave this to you with an unwilling heart”, there is no longer a contradiction on account of the fact that we do many things though our spirit does not agree. [9] For every action, because it comes into being according to an impulse, could be voluntary, if it is up to us.⁵¹ [10] But not every action also has that which is agreeable to the spirit Δ 43

[1] Why did he make this arrangement: “cavalry first | infantry in back | and cowards in the middle” (*Il.* 4.297-99)? [2] For it is odd that he depicts the cavalry in front of the phalanx and the inferior [fighters] in the middle. [3] Aristotle solves: he says that either he means that the cavalry [are], not in front of the phalanx, but on the wings, and these men should be first. [4] He does not separate the cowardly by location, but [arranges] the weaker alternately between a courageous man and [posts] the infantry behind the cavalry. [5] Consequently the cavalry holds⁵² the wings, infantry [is] behind it and the cowards, whether cavalry or infantry,⁵³ are posted everywhere in the midst of the courageous cavalry and infantry. [6] Others [say that] he defines them not at all by place, but he means first in time, middle and behind, <i.e.> later, so that first the courageous cavalry may engage [the enemy], after whom the inferior cavalry and the most courageous infantry attack. [7] Others [say] that he did not arrange <them so oddly> as he is censured. For it seems that Boeotians also draw up for battle in this way. Δ 297-99

49 For ἐξ ὅλης τῆς διανοίας, “with all one’s heart”, see Arrian Epicteti Dissertationes 2. 2.13.

50 For the apodosis of a contrary-to-fact condition without ἄν, see GMT 431 (p. 159).

51 For τὸ ἐφ’ ἡμῶν εἶναι, HQ Γ 65-6.

52 For κρατέω used of maintaining a military post, see Xenophon Anabasis 5. 6. 7.

53 For τε καί used of alternatives, see LSJ s.v. τε A, II, 1.

Δ 434 [1] αἰτιῶνται τινες τὰς τοιαύτας προσθήκας ὡς περιττάς· “γάλα λευκόν” (Il. 4.434, 5.902)· ποῖον γὰρ γάλα μέλαν; “τάφρον ὀρυκτὴν” (Il. 8.179, 9.67, 20.49)· πῶς γὰρ ἂν γένοιτο τάφρος; “ὕγρον ἔλαιον” (Il. 23.281, Od. 6.79, 215, 7.107)· σκληρὸν γὰρ ποτ’ ἂν γένοιτο; “ὀφθαλμοῖσιν ἰδῶν” (Il. 3.28 etc.)· πῶς γὰρ τις ἂν ἴδοι; “οἳ δ’ οὔασιν πάντες ἄκουον” (Il. 12.442)· οὐ γὰρ πως ἄλλη αἰσθήσει ἀκούομεν. “ἀλλ’ ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα” (Il. 14.172)· ποῖος γὰρ ἄλλος ποταμὸς οὐ ρεῖ;
 [2] ἔστι δὲ ἡ μὲν ὀρυκτὴ τάφρος πρὸς τὰς οὐκ ἐξ ὀρύγματος συνισταμένας τάφρους ἢτοι ἀντιδιαουμένη, ἐκ χάσματος δὲ γῆς ἢ ἐξ ὕδατος παρόδου ἢ ἐξ ἄλλης αἰτίας· ἡ ὀρυκτὴ τάφρος ἢ βαθὺ τὸ ὄρυγμα διαφαίνουσα. [3] ὅταν γὰρ βαθὺ γένηται σκάμμα καὶ ἐπικίνδυνον εἰς διάβασιν, τότε ἀπείληφε τοῦ ὀρύγματος τὴν δύναμιν. [4] τὸ δὲ “γάλα λευκόν” ὅτι σκιὰν οὐκ ἐπιδέχεται. [5] “ὕγρον” δὲ τὸ “ἔλαιον” ὅτι τὰ μὲν ἄλλα ὑγρὰ ἐκχυθέντα, εἰ καὶ παρανίκα δευθέντα μαλακύνει, ἀλλ’ οὖν ταχέως ξηραίνεται, καὶ ἐκβληθέντα κραῦρα καὶ περιζήρα καταλείπεται τὰ δεδευμένα. [6] τὸ ἔλαιον δὲ ἐπὶ πολὺ διαμένει καὶ ἀνυγραίνει τὸ δεξάμενον μαλακώτερόν τε ποιεῖ πρὸς ἀφήν τὸ φύσει ἀπαλόν. [7] τὸ δὲ ἰδεῖν ὀφθαλμοῖσιν ἀντιδιαίρεσιν ἔχει πρὸς τὸν διὰ φαντασίας βλέποντά τι, ὥσπερ καὶ κατὰ τοὺς ὕπνους δοκοῦμεν ὄρᾶν τι καὶ διηγουμένων ἄλλων ἀναπλάσσομεν τὰ διηγήματα. [8] τὸ δὲ θεάσασθαι δι’ ὀφθαλμῶν σημαίνει τὴν ἐναργῆ θέαν καὶ τὴν δι’ αὐτοῦ κατάληψιν καὶ διὰ τῆς οἰκείας πρὸς τὸ ὀρώμενον αἰσθήσεως. [9] ὡσαύτως δ’ ἔχει τὸ οὔασιν ἀκοῦσαι, τὸ τὸν παρόντα αὐτοῦ ἀκοῦσαι τοῦ λέγοντος καὶ μὴ ἄλλου ἀγγέλλοντος ἀκοῦσαι λόγον, ὡς καὶ ἐν συνηθείᾳ εἰώθασι λέγειν παρὰ ζώσης φωνῆς ἀκηκοέναι καὶ μήτε διὰ γραπτῶν λόγων ἀκοῦσαι μήτε τὰ παρ’ ἄλλου ἄλλου διηγουμένου. [10] “Ξάνθον τε ρέοντα”· ἦτοι ἐπεὶ Ξάνθος ἐστὶν καὶ πόλις τῆς Λυκίας, διέκρινε τὸν ποταμὸν τῷ ρεύματι·

fontes: *B f. 60^R, *F f. 38^V (Π.), Li f. 99^V, Le f. 88^R (Π.)

[1] οὐκ ὀρυκτὴ ante τάφρος Le [2] παρόδου codd.: προσόδου ci. Kamm. ἡ ὀρυκτὴ *BLiLe: ὀρυκτὴ *F [5] κραῦρα *B*FLe: κραύρα Li περιζήρα *BLi: παράζηρα *FLe [7] ὥσπερ καὶ *B*FLe: ὥσπερ Li [8] ἐναργῆ Li*FLe; ἐναγῆ *B δι’ αὐτοῦ *B*FLi: δι’ αὐτῶν Le [9] τὸ τὸν παρόντα αὐτοῦ ἀκοῦσαι om. Le αὐτοῦ *B*F: αὐτὸν Li ἀγγέλλοντος *FLeLi: ἀγγέλοντος *B συνηθείᾳ *BLi: συνηθεί(α) *F: συνήθει Le [10] Ξάνθον τε *BLe: Ξάνθον τὲ *F: Ξάνθον δὲ Li τῆς Λυκίας *F: Λυκίας *BLiLe

[1] Some censure epithets like these as superfluous: “white milk” (*Il.* 4.434, 5.902);⁵⁴ for what milk is black? “a dug trench” (*Il.* 8.179, 9.67, 20.49); for how would a trench result [if not from digging]? “wet olive oil” (*Il.* 23.281, *Od.* 6.79, 215, 7.107); for could it ever be hard? “seeing with eyes”; for how would anyone see? [4] “they all heard with [their] ears” (*Il.* 12.442); for we do not hear with any other sense perception. “But when he reached flowing Xanthus” (*Il.* 14.172); for what other river does not flow? Δ 434

[2] The dug trench is indeed distinguished from those trenches that are not produced from excavation, but from an opening in the earth or from the passage of water or from another cause. Or a dug trench [is] that which stands out with respect to deep excavation. [3] For when a trench becomes deep and perilous to cross, then it derives its power from the digging. [4] Milk [is] white because it does not admit a shadow.⁵⁵ [5] Olive oil [is] wet because, although other wet things, after they have been poured out, immediately soften that which was moistened, they still dry quickly, and that which was moistened, after it has been exposed, is left brittle and quite dry.⁵⁶ [6] But olive oil remains [wet] for a long time, moistens that which has received it and makes softer to [the] touch that which is delicate by nature. [7] To see with the eyes has a distinct opposition with one who sees something through one’s imagination, just as in dreams too we think we see something and we refashion the narratives of others who have told them. [8] But seeing with [the] eyes indicates a sight that is clear, and direct apprehension through it and with one’s own faculty of perception of that which is seen. [9] To hear with the ears is the same, [namely] that one who is present hears a speech from the speaker himself and not from another’s report, as too in ordinary language [people] are accustomed to say that they have heard “from a living voice” and that they heard neither through written words nor from one man telling things that [he heard] from another. [10] “Flowing Xanthus”: either, since Xanthus is also a city of Lycia, he was distinguishing the river by its flow;

54 Cf. Aristotle’s *Rhetoric* 3.1406a: ἐν μὲν γὰρ ποιήσει πρέπει “γάλα λευκὸν” εἰπεῖν, ἐν δὲ λόγῳ τὰ μὲν ἀπρεπέστερα. Cf. Plutarch’s *Quaestiones Convivales* VI, 9: διὰ τὶ ὁ ποιητὴς ἐπὶ μὲν τῶν ἄλλων ὑγρῶν τοῖς ἰδίοις ἐπιθέτοις χρῆται κτλ.

55 Cf. γλαυκῶπις ἀπὸ τοῦ γάλακτος, ὃ ἐστὶν ἄσκιον καὶ διὰ τοῦτο λευκόν (HQ I 49.15); ἀπὸ δὲ τοῦ γάλακτος καὶ τῆς στιλβηδόνης “γλαυκὴ” καὶ ἡ θάλασσα εἰρηται καὶ ἡ τοῦ ὀφθαλμοῦ κόρη “γλήνη” καὶ “τρίγληνα” ἐλλόβια ἀπὸ τοῦ ἐν λευκότητι ἀποστύλβειν, καὶ “ὅς γλήνεα πολλὰ κεχάνδει” τὰ μὴ ἐρρωπώμενα ἰμάτια ἀλλὰ στιλπνὰ διὰ καθαρότητα (HQ I 50.3-11); καὶ γὰρ ἡ γαλήνη ἀπὸ τοῦ γάλακτος εἴρηται (HQ I 50.14-15).

56 The Byzantine abbreviations for *περί* and *παρά* are nearly identical. Hence the variant *παράζηρα* (*FLe) for *περίζηρα* (*BLi).

[11] ἢ τὸν σφόδρα ῥέοντα βούλεται λέγειν ὡς τὸν δινήεντα· ἢ Ξάνθου ῥέοντα, ὡς εἰ ἔλεγε Ξάνθου ῥοάς· ἢ τὸν καλῶς ῥέοντα, ὡς “ποιητὰς ἐσέχυντο πύλας” (*Il.* 12.470), τὰς εὖ πεποιημένας, ἢ ποιηταὶ πύλαι <αἰ> τέλος ἤδη λαβοῦσαι καὶ ἀποτετελεσμένα. [12] καὶ ὅλως ἐπὶ πάντων τῶν τοιούτων ζητῶν τις εὐρήσει εὐλογον τὸν τῆς προσθήκης αἰτίαν.

[11] <αἰ> add. Janko

E 7 [1] ἀδύνατον τοῦτο· πῶς γὰρ ἂν ἔζησεν ὁ οὕτω καίόμενος ἀπὸ τῆς κεφαλῆς καὶ τῶν ὤμων; [2] ἐγγχειρεῖ μὲν οὖν <***> τῷ ἔθει λύειν ὅτι συγκεχώρηται τὸ δοκεῖν τοὺς θεοὺς δύνασθαι τοιαῦτα δρᾶν τινὰς ἃ τοῖς πάσχουσιν ἀκίνδυνά εἰσι κατὰ τὴν ἐκείνων προαίρεσιν. [3] λύεται δὲ καὶ ἐκ τῆς λέξεως διχῶς, ἢ ὅτι τὸ πῦρ οὐ κυριολογεῖ ἀλλ’ ἐπὶ τῆς λαμπηδόνης τίθησιν, ἢ ὅτι μετωνυμικῶς ἀπὸ κρατός τε καὶ ὤμων λέγει, ἀπὸ τῶν περιεχομένων ἐπὶ τὰ περιέχοντα· προεῖρηται γὰρ δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ (*Il.* 5.4). [4] ἢ καὶ ἐκ τοῦ ἔθους· εἶωθε ἐπὶ τῶν μαχομένων τὸ πῦρ λαμβάνειν εἰς παράστασιν τῆς συντόνου καὶ ἐνθέρμου ὀρμῆς· “ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο” (*Il.* 11.596, 13.673, 17.366, 18.1) καὶ “μάχης καυστειρῆς ἀντιβολῆσαι” (*Il.* 4.342, 12.316). [5] καὶ τὰ περὶ τὸν Διομήδη οὖν παραστατικὰ τῆς κατὰ τοὺς ὤμους καὶ τὰς χεῖρας ἐνθέρμου ὀρμῆς καὶ τῆς κατὰ τὴν κεφαλὴν πυκνοτέρας ἐπιστροφῆς· οὕτω γὰρ καὶ κορυθαίολος εἴρηται.

fontes: *B f. 62^V, *B² f. 153^V, Le f. 243^R

[2] <***> * [4] γὰρ om. *B²Le παράστασιν: π in ras. *B² συντόνου *B*B²: συντόμου Le μάρναντο *B*B²: μάρνανται Le ἀντιβολῆσαι *B*B²: ἀντιβολήσας Le [5] γὰρ om. B² ὁ Ἐκτωρ ante εἴρηται B²

E 7b [1] Ζωῖλος ὁ Ἐφέσιος κατηγορεῖ τοῦ τόπου τούτου καὶ μέμφεται τῷ ποιητῇ ὅτι λίαν γελοῖως πεποίηκεν ἐκ τῶν ὤμων τοῦ Διομήδους καίόμενον πῦρ· ἐκινδύνευσε γὰρ ἂν καταφλεχθῆναι ὁ ἦρωας. [2] ἐνιοὶ μὲν οὖν παρελῆφθαι τὸ “ὡς” κατὰ συνήθειαν τῷ ποιητῇ, ὡς καὶ ἐν ἑτέροις “ὡς οἱ μὲν μάρναντο δέμας πυρὸς”, καὶ ἐνθάδε τὸ “δαῖε οἱ ἀκάματον πῦρ” (*Il.* 5.4), ἵν’ ἢ ὡς πυρὸς φαντασία, οὐκ εἰδικῶς πῦρ.

fontes: A f. 62^R, Le f. 92^R

[1] Ζωῖλος Le: Ζωῖλος A τῷ ποιητῇ A: τὸν ποιητὴν Le καταφλεχθῆναι Le: καταφλεχθεῖς A [2] εἰδικῶς Le: ἰδικῶς A post πῦρ coll. Le: “δέμας πυρὸς αἰθομένοιο”. ὡς πυρὸς φαντασίαν καὶ οὐκ εἰδικὸν πῦρ λέγει ὁ ποιητής, ὁ βέλτιον ἂν εἶεν.

[11] or he means to say that which flows greatly as [he says] that which eddies [sc. greatly]; or flowing Xanthus, as if he were saying streams of Xanthus,⁵⁷ or the beautifully flowing [river], just as “they streamed into the made gates” (*Il.* 12.470), the ones that have been well made, or “made gates” [means] those that have already received their final form and been completed. [12] Generally, any one inquiring on all such [words] will find a reasonable cause for the epithet.

[1] This is impossible; for how would he have lived burning from the head and the shoulders? [2] <***> attempts to solve by custom since it has been agreed that some gods seem to be able to do things like this that are not dangerous for those affected according to their choosing. [3] It is also solved from diction in two ways, either since he does not use “fire” in the literal sense but rather applies it to “luster”, or since he says “from the head and shoulders” metonymically, from the contained to the containing, for “untiring fire was burning from his helmet and shield” has been said before (*Il.* 5.4). [4] Or from custom, for he is accustomed to use “fire” applied to combatants for a representation intense, fervid effort “thus they fought in the likeness of a blazing fire” (*Il.* 11.596, 13.673, 17.366, 18.1) and “to partake of raging battle” (*Il.* 4.342, 12.316). [5] So what surrounds Diomedes is indicative of passionate effort in his shoulders and hands and the frequent turning about in his head, for in this way Hector is called “glancing-helmed”. E 7

[1] Zoilus of Ephesus denounces this passage and censures the poet since very absurdly he has depicted a fire burning from the shoulders of Diomedes; for the hero would have likely been burnt. [2] Some [say] that “as” has been omitted in accordance with the poet’s usual practice, just as in “thus they fought [sc. as] a body of fire” (*Il.* 11.596, 13.673, 17.366, 18.1), and here “untiring fire was burning on him” (*Il.* 5.4), so that it is as though an image of fire, not specifically a body of fire. E 7b

57 For paraphrases introduced by ὥς εἰ ἔλεγε, see HQ I 68.13, 93.16, 97.6, 117.6.

E 20 [1] κατηγορεῖ καὶ τούτου Ζωῖλος, ὅτι λίαν, φησί, γελοίως πεποίηκε τὸν Ἰδαῖον ἀπολιπόντα τοὺς ἵππους καὶ τὸ ἄρμα φεύγειν. [2] ῥητέον οὖν ὅτι κατέθορε μὲν τοῦ ἄρματος ὡς ὑπερασπίσων τῷ ἀδελφῷ, εὐλαβηθεὶς δὲ τὸν πολέμιον εἰς φυγὴν ὥρμησεν.

[3] οἱ δὲ λέγουσιν ὅτι εἰδὼς τὸ Διομήδους φίλιπον διὰ τοῦτο ἐᾷ τοὺς ἵππους, ὅπως περὶ αὐτοὺς γένηται, ἢ ὅτι οὐκ ἐπέστησε τῷ συμφέροντι· αἱ γὰρ φρένες ταραχθεῖσαι παρέπλავξαν καὶ τὸν σοφόν. [4] τοιοῦτος εὐρίσκεται παρ' αὐτῷ καὶ Ἀλέξανδρος ἐλκόμενος ὑπὸ τοῦ ἐχθροῦ καὶ ἀγρόμενος ὑπὸ τῆς κόρυθος καὶ ἀγνοῶν χρήσασθαι τῷ ξίφει κατὰ τοῦ πολεμίου (*Il.* 3.369 ff.).

fontes: *B f. 63^R, Le f. 92^V, Li f. 102^V, A f. 62^V

[1] τοῦ τόπου ὁ ante Ζωῖλος A πεποίηκε *BLeLi: πεποίηκεν ὁ ποιητῆς A post φεύγειν: ἠδύνατο γὰρ μᾶλλον ἐπὶ τοῖς ἵπποις ἀλλὰ A: δυνατόν γὰρ μᾶλλον ἐπὶ τοῖς ἵπποις φυγεῖν ἀλλὰ Le [2] οὖν om. ALe τῷ ἀδελφῷ *BLeLi: τὸν ἀδελφόν A ὥρμησεν *BLeLi: ἐτάραξε A [3] τὸ *BALe: τὸν Li ἐπέστησε Bekk.: ἐπέσεισε *B: ἐπέσεισε Li: ἐπέσπασε Le: ἐσπείσε (?) A ταραχθεῖσαι *BLeLi: ταραχθῆσαι A τὸν *BLeLi: τὸ A [4] ἀγρόμενος A: ἀγόμενος *BLeLi post κόρυθος habent ALe καὶ τῆς συμφορᾶς τῷ παρόντι ante ξίφει ALe

E 137-8 [1] ἐν μὲν τοῖς ἀγροῖς τὰς οἰκοδομὰς οὕτω καταλέγουσιν· “αὐλῆ” καὶ ἐν ταύτῃ “σταθμοὶ” ἔνθα ἔστηκε τὰ ζῶα, καὶ “κλισίαί” ἔνθα καθεῦδουσιν οἱ ἄνθρωποι, καὶ “σηκοί” ἔνθα ἐγκλείουσι τὰ νεογνά, ὅταν τὰς μητέρας ἀμέλγωσιν ἢ εἰς νομὴν ἐκπέμψωσι. [2] καὶ ἐπὶ μὲν τῆς αὐλῆς·

ὄν ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄϊεσσι

χραύση μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσση (*Il.* 5.137-8).

[3] λέγει δὲ καὶ “μέσαυλον”, ὅτι ὁ τῆς αὐλῆς τόπος ἐν μέσῳ ἐστὶ “βοῶν ἀπὸ μεσσαύλοιο” (*Il.* 11.548, 551). [4] “αὐλῆς ἐν χόρτῳ” (*Il.* 11.774) δὲ φησι τῷ περιορισμένῳ τόπῳ καὶ περιέχοντι τὸ χάρισμα τῆς αὐλῆς. [5] περὶ δὲ τῶν σταθμῶν, “ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται” (*Il.* 5.140), δηλονότι εἰς τόπον ἐνδοτέρῳ τῆς αὐλῆς ὄν σταθμὸν προσηγόρευεν ἀπὸ τῶν ἐστώτων ἐν αὐτῷ ζῶων. [6] διὸ καὶ Ἥφαιστος ποιεῖ “σταθμοὺς τε κατηρεφέας ἰδὲ σηκοὺς” (*Il.* 18.589). [7] κατηρεφεῖς γὰρ καὶ ἐστεγασμέναί αἱ κλισίαὶ διὰ τὸ τὴν αὐλὴν μὴ εἶναι τοιαύτην. [8] τὸ γὰρ κατηρεφέας ἐκ κοινοῦ τῶν τε κλισιῶν καὶ τῶν σταθμῶν ἀκούουσι.

fontes: *B f. 65^R, *F f. 42^R (Π.), Le f. 97^V (Π.)

[1] εἰς τὸ “ὄν ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄϊεσσι” (*Il.* 4. 137) inc. *F [2] εἰροπόκοις *B*F: εἰροκόποισ Le μέσαυλοιο ω: μεσαύλοιο codd. [5] ἐρήμα Le: ἔρημα *B*F [6] κλισίας τε ante κατηρεφέας ω ἰδὲ ω: ἰδὲ codd

[1] Zoilus also denounces this passage since, he says, he has depicted *Idaeus* abandoning the horses and chariot to flee too ridiculously. [2] So one must say that he leapt down from the chariot to cover his brother with a shield, but beware of his enemy he set out for flight. **E 20**

[3] Some say that knowing *Diomedes'* love of horses on account of this he let the horses be, so that he is around them, or since he did not attend to what was expedient; for shaken wits lead astray even the wise man.⁵⁸ [4] Alexander is also found in him like this being dragged by the enemy, choked by the helmet, and not knowing how to use his sword against the enemy (*Il.* 3.369 ff.).

[1] In the country they enumerate built structures as follows: courtyard and in it “stalls” where animals stand, “sheds” where people sleep, and “pens” where they confine the young when they milk their mothers or escort them out to pasture. [2] With regard to the courtyard: **E 137-38**

after woolly sheep which a shepherd in the country
barely wounds but does not subdue as it leaps over the courtyard
(*Il.* 5.137-8).

[3] He also says “inner court”, since it is the place in the middle of the courtyard: “away from the inner court of oxen” (*Il.* 11.548, 551). [4] He says “in an enclosed space of the courtyard” (*Il.* 11.774), [i.e.] the space that has been marked by a boundary and contains the separated place of the courtyard. [5] Concerning the stalls, [he says] “but [the lion] enters the stalls and the abandoned [sheep] flee” (*Il.* 5.140), namely into a place, which he called a “stall” from the animals that “stand” in it, further within the courtyard. [6] Therefore *Hephaestus* depicts “stalls and pens” (*Il.* 18.589). [7] For the sheds are roofed and covered on account of the fact that a courtyard is not such as this. [8] For they understand the word “covered” in common with the sheds and the stalls.

58 Cf. αἱ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν (Pi. O.7.31).

[9] σηκοὶ δέ, ἔνθα συνέκλειον τὰ νεογνά·
ὡς δ' ὅταν ἀγραυλοὶ πόριες περὶ βοῦς ἀγελαίας
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ' ἔτι σηκοὶ
ἴσχουσι· ἀλλ' ἀδινὸν μυχῶμεναι ἀμφιθέουσι
μητέρας (*Od.* 10.410-14).

[10] “ἔρσας” καλεῖ ὁ ποιητὴς τὰς ἀπαλὰς καὶ νεογνάς καὶ “νεηγενέας
γαλαθνοῦς” (*Od.* 4.336)· συμβέβηκε ταύτας τοῖς μυχοῖς καθεῖρχθαι. [11]
καὶ πάλιν·

Τρῶες δ', ὡς τ' οἷες πολυπάμμονος ἀνδρὸς ἐν αὐλῇ
μυρία ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν,
ἀζήχες μεμακυῖαι, ἀκούουσαι ὅσα ἀρνῶν (*Il.* 4.433-35).

[12] αὐταὶ γὰρ ἐν τῇ αὐλῇ ἀμέλγονται. τὰ γὰρ ἀρνία ἐν τῇ σηκῷ
κατακέκλεισται. [13] λέγει δὲ πάλιν· “στείνοντο δὲ σηκοὶ | ἀρνῶν ἢ δ'
ἐρίφων” (*Od.* 9.219-20). [14] ἐκ τούτων τοίνυν μεταφέρων ἐπὶ τῶν Τρώων
φευγόντων φησὶν·

ἐνθά κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο,
καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἠῦτε ἄρνες (*Il.* 8.130-31).

[15] ἠλάθησαν γὰρ τῆς Ἰλίου εἰς τὸν ἐνδότατον τόπον, ὡς εἰς σηκὸν ἄρνες.
ταῦτα μὲν οὖν ἐν ἀγροικίᾳ. [16] ἐν δὲ τῇ πόλει, ἀνάλογον τῷ “σταθμούς τε
κλισίας κατηρεφῆας ἰδὲ σηκοῦς” (*Il.* 18.589) λέγειν “πλήντο δ' ἄρ' αἰθουσαί
τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν” (*Od.* 8.57). [17] αἰθουσαὶ δὲ αἰ ὑψηλαὶ
στοαὶ ἀνθήλιοι παρὰ τὸ καταίθεσθαι ὑπὸ τοῦ ἡλίου. [18] εἶτα αὐλή· κατὰ
γὰρ παράλειψιν τῆς αὐλῆς ἔφη τὰ ἔρκεα. [19] ἐν γὰρ ἄλλοις τὸ πλήρες ἔφη·
καὶ τότε ἔγῳ θαλάμοιο θύρας πυκινῶς ἀραρυίας
ρήξας ἐξῆλθον καὶ ὑπέρθρον ἔρκιον αὐλῆς (*Il.* 9.475-76).

[20] καὶ πάλιν ἄλλως ἔφη· “παρὲκ μέγα τεῖχιον” (*Od.* 16.165). [21] ἄλλοι
δὲ ἀκριβέστερον “αἰθούσας” λέγουσι τῆς αὐλῆς τὰς στοάς, ἵνα μὴ ἐξω ᾧσι
τῆς αὐλῆς. [22] ἀλλὰ τὸ μὲν ἄστεγον καὶ ὑπαίθριον “αὐλή”, αἰ δὲ περιεῖς
τοῦ ὑπαίθριου στοαὶ αἰθουσαί. [23] αὐτὸς γὰρ ἔφη

οὐδέ ποτ' ἔσβη
πῦρ· ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
ἄλλο δ' ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων (*Il.* 9.471-73).

[24] ἦσαν γὰρ μετὰ τὰς αἰθούσας οἱ πρόδομοι, ὧν πάλιν ἐνδότεροι
“θάλαμοι” οὗς καὶ “μυχοῦς” καλεῖ διὰ τούτου· “κέκλετο δ' Ἀρήτη
λευκώλενος ἀμφιπόλοισι | δέμνι' ὑπ' αἰθούσῃ θέμεναι” (*Od.* 7.335-36).

[9] πόριες *B*F: πόνιες Le σκαίρουσιν ω: σπαίρουσιν codd. οὐδέ τι *B*F: οὐδέ τοι
Le: οὐδ' ἔτι ω [10] ἔρσας codd.: ἔρσας ω γαλαθνοῦς *FLe: γαλθνῶς *B [14] νύ
κε *B: νύ κεν *FLe [15] ἠλάθησαν usque ad ἄρνες om. Le [16] ἰδὲ ω: ἠδὲ codd.
πλήντο ω: πλήν τό codd. [19] πυκινῶς *B*F: ποικινῶς Le [22] ὑπαίθριου *FLe:
ὑπαίθρου *B [23] ὑπ' αἰθούσῃ *BLe: ὑπαιθούσῃ *F [24] διὰ τοῦτο codd.: διὰ
τούτου Janko κέκλετο *B*F: κέκλατο Le Ἀρήτη *B*F: ἄρ' ἠδη Le δέμνι'
*B*F: δάμνι' Le

[9] And pens where they confine the young:

As when field-dwelling calves around cows of the herd
that go to a dunghill, after they are sated with fodder,
all frisk together opposite them; the pens no longer
restrain them, but bleating loudly they run around their mothers
(*Od.* 10.410-14).

[10] The poet calls the tender and newly born [calves] “dew drops” (*Od.* 9.222) and “milk-sucking newborns” (*Od.* 4.336); it follows that they are confined in the inmost recesses. [11] Again:

The Trojans, as countless sheep stand in the courtyard
of a wealthy man to be milked of white milk,
bleating endlessly as they hear the voice of lambs...(*Il.* 4.433-35).

[12] For these ones are milked in the courtyard. For the lambs are confined in the pen. [13] Again he says: “the pens are thronged | with lambs and kids” (*Od.* 9.219-20). [14] Furthermore making a metaphor from this, he says of the fleeing Trojans:

There ruin and unmanageable deeds would have resulted,
and they would have been penned up through Troy like lambs
(*Il.* 8.130-31).

[15] For they would have been driven into the innermost place of Ilium, like lambs into a pen. Well then, these are in the country. [16] But in the city, “porticoes, enclosures and houses were filled with men” (*Od.* 8.57) is analogous to saying “stables, roofed sheds and pens” (*Il.* 18.589). [17] Porticoes (*aithousai*) are the high-roofed colonnades against the sun, derived from the fact that they are blazed down on (*kataithesthai*) by the sun. [18] Next a courtyard; for he said “enclosures” with the omission of the courtyard. [19] For elsewhere he said the full [phrase]:

Then, once I broke the solidly constructed doors of the chamber,
I went out and leapt over the enclosure of the courtyard (*Il.* 9.471-73).

[20] Again he said alternatively: “out beyond the large wall of the courtyard” (*Od.* 16.165). [21] Others more precisely call the colonnades within the courtyard porticoes, so that they are not outside the courtyard. [22] But a courtyard is what is uncovered and in the open air. The colonnades around the space open to the air are porticoes. [23] For he himself says:

nor did the fire ever go out;
one under the portico of the well-fenced courtyard,
another in the *prodomos* in front of the gates of the chamber (*Il.* 9.471-73).

[24] For behind the porticoes were the forecourts (*prodomoi*), and further inside there were bedrooms which he also calls inner recesses for this reason: “white-armed Arete gave orders to the attendants | to put a bed under the portico” (*Od.* 7.335-36).

[25] εἶτα ἐπιφέρει·

ὧς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεύς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ·

Ἄλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο (*Od.* 7.344-46).

[26] ὅτι γὰρ τῆς αὐλῆς {τῆς} αὐτῆς ἔνδον εἰσὶν οἱ δόμοι σαφῶς παρίστησι
διὰ τούτων· “αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος” (*Od.*
4.674)· [27] εἶτα ἐπάγει·

κῆρυξ γὰρ οἱ ἔειπε Μέδων ὃς ἐπεύθετο βουλὰς

αὐλῆς ἐκτὸς ἐόν, οἱ δ' ἔνδοθι μῆτιν ὕφαινον (*Od.* 4.677-78).

[28] καὶ πρόδομος οὖν ὁ μεταξὺ τόπος τοῦ τε δόμου καὶ τοῦ θαλάμου·
“ἄλλο δ' ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων” (*Il.* 9.473). [29] καὶ
ὅταν οὖν λέγῃ· “ἀλλ' ἐξελθόντες μεγάρων ἔξεσθε θύραζε | ἐκ φόνου εἰς
αὐλήν” (*Od.* 22.375-76), ἐκ τῶν δόμων λέγει.

[25] Ὀδυσσεύς *F: Ὀδυσῆος *BLe [26] {τῆς}del. Kamm. [27] κῆρυξ *B: κῆρυξ
*FLe ὃς *BLe: ἄς *F ἐπεύθετο *B*F: ἐπέκθετο Le ἔνδοθι *B: ἐνδοθεν *FLe
[28] δ' ἐνὶ *B*F: δ' ἐπὶ *B [29] μεγάρων *B*F: μέγαρον Le

E 290-91 [1] “βέλος δ' ἴθυνεν Ἀθήνη | ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν
ὀδόντας” (*Il.* 5.290-91). [2] ζητοῦσί τινες πῶς, τοῦ Πανδάρου τῷ δόρατι
πεπληγότες κατὰ τὸν ὀφθαλμόν, τὸ δόρυ ἐξῆλθε διὰ τοῦ γενείου. [3]
ῥητέον οὖν ὅτι ἡ Ἀθηνᾶ, μείζων οὔσα καὶ ὑψηλοτέρα, ἄνωθεν
κατενεχθῆναι ἐποίησε τὸ δόρυ “ῥίνα παρ' ὀφθαλμόν” (*Il.* 5.290), [4] καὶ
οὔτως “λευκοὺς δ' ἐπέρησεν ὀδόντας” (*Il.* 5.291).

fontes: *B f. 68^R, *F f. 43^V (Π.), Le 102^R

[2] τινες om. *B διὰ τοῦ *B*F: κατὰ τοῦ Le [4] δ' ἐπέρησεν *F: διεπέρησεν *BLe

[25] Then he adds:

Thus much enduring, illustrious Odysseus slept there
on a pierced bedstead under the loud resounding portico;
But Alcinous laid down in the inner recess of his lofty house
(*Od.* 7.344-46).

[26] For he shows clearly by this that the house is within the courtyard itself: “then standing up immediately, they went into the house of Odysseus” (*Od.* 4.674); [27] then he adds:

For Medon, a herald⁵⁹ who learned [their] plots while he was
outside the courtyard, spoke to her, and inside they wove a scheme
(*Od.* 4.677-78).

[28] A forecourt, then, is the place between the house and the bedroom: “another in the forecourt in front of the doors of the bedroom” (*Il.* 9.473). [29] So when he says: “but go from the halls out of doors into the courtyard | and sit out of the bloodshed” (*Od.* 22.375-76), he means “out of the house”.

[1] “Athena sped the missile | straight to his nose past his eye, and it drove it right through his white teeth” (*Il.* 5.290-91). [2] Some inquire how, although Pandarus is struck by the spear in his eye, the spear came out through his chin. [3] Well it must be said that Athena, being bigger and taller, caused the spear to be brought down from above “to his nose past his eye” (*Il.* 5.290), [4] and thus “it drove right through his white teeth.” **E 290-91**

59 On the accentuation κήρυξ (*B), see West’s editions of the *Iliad* p. XXI and Aeschylus p. XLVIII.

E 453 [1] τὸ “λαιοσίγιά τε περόνεντα” (*Il.* 5.453, 12.426). ἄλλοι ἄλλως ἀποδεδώκασιν. [2] ἐγὼ δέ φημι σάκη λέγειν κοῦφα, ἤγουν ἐλαφρά (τοῦτο γὰρ δηλοῖ τὸ “περόνεντα”), [3] λαιοσίγια δὲ εἰρηῆσθαι τὰ ἐν τῇ λαιᾷ βασταζόμενα μικρὰ ἀσπιδίσκια, [4] ὥς ποτε ἔφη” ὃ δ’ ἀριστερόν ὦμον ἔκαμνεν, | ἔμπεδον αἰὲν ἔχων σάκος αἰόλον” (*Il.* 16.106-7). [5] “περόνεντα” δὲ ὅτι κοῦφα ἦν ὡς κοῦφα· “τῷ δ’ εὔτε περὰ γίνεται” (*Il.* 19.386).

fontes: *B f. 72^R, *F f. 45^V (Π.), Le 108^R (Π.)

[1] τε περόνεντα om. *B εἰ και ante ἄλλοι *FLe τοῦτο usque ad περόνεντα om. *FLe [3] μικρὰ ἀσπιδίσκια om. *FLe [5] ὅτι κοῦφα ἦν ὡς περὰ *FLe: ὡς κοῦφα

E 576 [1] τὸ “ἔνθα Πυλαιμμένα ἐλέτην” (*Il.* 5.576) μάχεται τῷ ἐν τῇ παρὰ νηυσὶ μάχη ζῶντι και ἐπομένῳ τῷ παιδί Ἀρπαλίῳνι· “παρὰ δὲ σφι πατήρ κίε δάκρυα λείβων” (*Il.* 13.658). [2] ἡ δὲ λύσις ἀπὸ τῆς λέξεως· και γὰρ ὁ Πυλαιμένης ὁμώνυμος εἶναι δύναται και τὸ “μετὰ δὲ σφι πατήρ κίε δάκρυα λείβων” (*Il.* 13.658) μετωνυμικῶς ἐνδέχεται ἡ τοῦ πατρὸς μνήμη. [3] και τὸ “ἔνθα Πυλαιμμένα ἐλέτην” (*Il.* 5.576) οὐ πάντως ἐστὶν ἀνεῖλον, ἀλλὰ κατέλαβον, ὡς ἐπὶ τοῦ “ζῶν ἔλ’ ἵππω γὰρ οἱ ἀτυζόμενω πεδίοιο” (*Il.* 6.38). [4] οὐδὲ γὰρ ἀγῶνα αὐτοῦ εἴρηκεν, οἷα εἶθε λέγειν τοῖς ἀποθανοῦσι. [5] τάχα οὖν αὐτὸς μόνον τέτρῳται.

fontes: *B f. 74^V, Le f. 113^R (Π.)

[1] εἰς ante τὸ Le Πυλαιμμένα Le: -μμένα *B παρὰ *BLe: μετὰ ω [2] Πυλαιμμένα Le: -μμένα *B ἐνδέχεται *: ἐκδέχεται *BLe [3] Πυλαιμμένα Le: -μμένα *B ἔλ’ ω: ἔλον *BLe [5] αὐτὸς *B: αὐτὸ Le

E 695 [1] “ὅς οἱ φίλος ἦεν ἑταῖρος” (*Il.* 5.695)· τοὺς ἑταίρους ἀπὸ τῶν φίλων διαιρεῖ. [2] οἱ μὲν γὰρ ἑταῖροὶ οἱ προσοικειωθέντες κατὰ φιλίαν, οἱ δὲ φίλοι οἰκειοὶ και κατὰ γένος προσήκοντες, ὥσπερ και ὁ ἑτῆς και ὁ γείτων. [3] ἔται μὲν γὰρ οἱ συνέστιοι, γείτονες δὲ οἱ πλησίον μένοντες· “γείτονες ἡδὲ ἔται” (*Od.* 4.16).

fontes: *B f. 77^R, *F f. 48^V (Π.), Le f. 116^R (Π.)

[1] εἰς τὸ ante ὅς *FLe ὅς οἱ *B*F: ὅσ’ σοι Le

[1] Different people have explained the phrase “winged shaggy skins” (*Il.* 5.453, 12.426) in different ways. [2] I say that it means light shields, that is to say easy to carry (for the word “winged” indicates this), [3] and that “shaggy” (*laisēia*) are meant [as] the small shields held in the “left” hand (*laia*), [4] as he once said:

[Ajax] grew weary in his left shoulder,
always holding the glittering⁶⁰ shield without rest (*Il.* 16.106-7).

[5] [They are] “winged” since [they are] light: “his [limbs] became like wings” (*Il.* 19.386).

[1] “Then the [two] killed Pylaemenes” (*Il.* 5.576) conflicts with him being alive in the battle by the ships and following his son Harpalion, “beside them his father went shedding tears” (*Il.* 13.658). **E 576**

[2] The solution is from diction. For indeed Pylaemenes is able to be a homonym, and “after him his father went shedding tears” (*Il.* 13.658) metonymically admits [of being] the memory of his father. [3] “Then the [two] killed Pylaemenes” (*Il.* 5.576) is not they completely killed, but they captured, just as in the case of “they took him alive; for the [two] horses [went] bewildered through the plain” (*Il.* 6.38). [4] For he has not even said his struggle as he is accustomed to say for the dying. [5] So perhaps he has only been wounded.

[1] “Who was a dear companion to him” (*Il.* 5.695); he distinguishes companions from near-and-dear (*philo*). **E 695**
[2] For companions are one’s close relations by friendship, but near-and-dear are kin and related by birth, just as the kinsman and the neighbor. [3] For those who share one’s hearth are kinsmen, but those who stay nearby are neighbors: “neighbors and kinsmen” (*Od.* 4.16).

60 See HQ I 12.10-16: τὸ “αἰόλον” οὐκ οἶδ’ ὅθεν τῶν γραμματικῶν τινες ἐπὶ τοῦ ποικίλου παρ’ Ὀμήρω ἀκούειν ἀξιοῦσιν ... οὐκ ἔστι δέ, ἀλλὰ σημαίνει τὸν ταχύν.

[4] καὶ ἔτι ἐταῖρους συνδαίτας οἶδεν· “ἐπεὶ οἱ ἐταῖρος ἔην φίλος εἰλαπιναστής” (*Il.* 17.577), καὶ “ἐρήρηας ἐταῖρους” (*Od.* 9.100) τοὺς διὰ τῆς χρείας φίλους, καὶ “Ἔκτορι δ’ ἦεν ἐταῖρος” (*Il.* 18.251), παραλιπῶν ἐνταῦθα τὸ εἶδος. [5] ὁμοίως δ’ αὖ·

σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σὺ μενοινᾷς·

τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρῷός εἰμι,

ὅς τοι νῆα θοῆν στελέω καὶ ἄμ’ ἔψομαι αὐτός (*Od.* 2.285-87),

[6] καὶ “ἐγὼ δ’ ἀνὰ δῆμον ἐταῖρους | αἶψ’ ἔθελοντῆρας συλλέξομαι (*Od.* 2.291-92).

[7] καὶ μεταφέρων ἐκ τοῦ “ἐυκνήμιδας Ἀχαιοὺς” (*Il.* 3.156 etc.) λέγει “Τηλέμαχ’, ἦδη μὲν τοι ἐυκνήμιδες ἐταῖροι” (*Od.* 2.402), καὶ ἐκ τοῦ “κομῶντες Ἀχαιοὶ” (*Il.* 2.323) “εὖρεν ἔπειτ’ ἐπὶ θινὶ κάρη κομῶντας ἐταῖρους” (*Od.* 2.408). [8] φίλος δὲ υἱὸς καὶ φίλη μήτηρ καὶ φίλα γυῖα καὶ φίλαι χεῖρες. καὶ διακρίνων,

εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ

ἢ ἐ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν (*Od.* 1.237-38),

οὐκ ἄν, φησίν, ἐλυπήθη, εἰ ἐν τῇ Τροίᾳ μετὰ τῶν αὐτοῦ ἐταῖρων ἀπόλετο πολεμῶν, ἢ εἰ κατεργασάμενος τὸν πόλεμον καὶ ἐπανελθὼν ἐν ταῖς χερσὶ τῶν οἰκείων ἐτελεύτησεν.

[9] καταχρώμενος δὲ καὶ τὴν φύξιν ἐταῖραν τοῦ φόβου λέγει, “φύζα φόβου κρυδέντος ἐταῖρη” (*Il.* 9.2), καὶ ἄνεμον· “ἴκμενον οὔρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον” (*Od.* 11.7). [10] καὶ πάλιν ὄλην τὴν οἰκειότητά φησι δηλῶν· “ὄφρα ἴδη πρότερόν τε πόσιν πηοὺς τε φίλους τε” (*Il.* 3.163)· τὸν ἄνδρα, τοὺς συγγενεῖς, τοὺς οἰκείους. [11] διὸ ἐπιζητεῖ ἡ Ἑλένη τοὺς ἀδελφούς (*Il.* 3.236-42).

fontes: *B f. 77^R, *F f. 48^V (Π.), Le f. 116^R (Π.)

[4] καὶ ἔτι Le: καὶ ὅτι *B*F συνδαίτας Dind.: συνδιαίτ. *F: συνδιαίτας *BLe: συνδιαιτητάς Schr. εἰλαπιναστής Schr.: εἰλαπινιστής *B*F: εἰλαπινιστής Le δ’ ἦεν *B*F: δι’ ἐν Le [5] ἦν *B*F: ἦν Le τοῖος ω: καὶ τοῖος codd. [6] ἐγὼ om. *B ἐθελοντῆρας *B*F: ἐθελοντήτας Le [8] εἰ μετὰ *F: ἢ μετὰ *BLe ἐλυπήθη *B*F: ἐλυπήθη Le εἰ ἐν τῇ *B*F: ἐν τῇ Le αὐτοῦ *: αὐτοῦ codd. ἀπόλετο *B*F: ἢ ἀπόλετο Le

E 738 [1] διὰ τί ποτὲ μὲν φησι τὴν κεφαλὴν τῆς Γοργόνας ἐν Ἄϊδου εἶναι, λέγων·
μή μοι Γοργεῖν κεφαλὴν δεινοῖο πελώρου
ἐξ Αἴδου πέμψειε (*Od.* 11.634-35),

[4] And furthermore he sees messmates as companions, “since he was his companion, a beloved feaster” (*Il.* 17.577), and those who are beloved by their service as “trustworthy companions” (*Od.* 9.100), “he was a companion to Hector” (*Il.* 18.251), here omitting the type. [5] Similarly again:

the journey which you desire will not be wanting for long;
for I am the sort of a fatherly companion for you
who shall rig you a swift ship and follow along myself (*Od.* 2.285-87),

[6] and

through the people I shall

immediately gather companions, those who are willing (*Od.* 2.291-92).

[7] Making a change from “well-greaved Achaeans” (*Il.* 3.156 etc.), he says: “Telemachus, well-greaved companions already [sc. sit at the oars] for you” (*Od.* 2.402), and from the phrase “long-haired Achaeans” (*Il.* 2.323): “then he found companions long-haired on their heads” (*Od.* 2.408). [8] But a son, a mother, limbs and hands are “dear.” Distinguishing [sc. these]

if amidst his companions he was subdued in the land of the Trojans
or in the hands of his near-and-dear, after he wound off the war
(*Od.* 1.237-38),

he would not have been distressed, he says, if he perished while fighting in Troy with his companions, or if he died in the hands of his relatives after he finished the war and returned.

[9] Applying [it] analogically,⁶¹ he calls flight a companion of fear: “flight, companion of chilling fear” (*Il.* 9.2),⁶² and wind: “[Circe] was sending a sail-filling wind, a noble companion” (*Od.* 11.7). [10] Again, signifying the whole network of kindred relations, he says: “that you may see [your] former husband, kinsmen, and near-and-dear” (*Il.* 3.163), the husband, the relatives and the family. [16] Therefore Helen looks for her brothers (*Il.* 3.236-42).

[1] Why at one time does he say that the Gorgon’s head is in Hades, saying:
may he not send a Gorgon’s head to me from
dreadful, monstrous Hades (*Od.* 11.634-35),

E 738

61 Cf. HQ I 121.5-22; 130.10-14.

62 Cf. HQ I 17.19-20.

ποτέ δὲ τὴν Ἀθηνᾶν ἔχειν ἐν τῇ αἰγίδι, λέγων “βάλετ’ αἰγίδα
 θυσανόεσσαν” (*Il.* 5.738) καὶ ἐπάγει·

ἐν δ’ Ἔρις, ἐν δ’ Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκή,

ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου (*Il.* 5.740-41).

[2] φησὶ δ’ Ἀριστοτέλης, ὅτι μήποτε ἐν τῇ ἀσπίδι οὐκ αὐτὴν εἶχε τὴν
 κεφαλὴν τῆς Γοργόνης, ὥσπερ οὐδὲ τὴν Ἔριν οὐδὲ τὴν κρυόεσσαν Ἴωκὴν,
 ἀλλὰ τὸ ἐκ τῆς Γοργόνης γιγνόμενον τοῖς ἐνορῶσι πάθος καταπληκτικόν.

[3] καὶ μήποτε πάλιν ῥητέον, ὅτι οὐκ αὐτὴν εἶχεν, ἀλλὰ τι γεγραμμένον
 (ἐν) τῇ ἀσπίδι ὥσπερ σημειόν τι. [4] ῥητέον δὲ ὅτι οὐδὲ Ὀδυσσεὺς λέγει,
 ὡς ἦν ἐν Ἄιδου ἢ Γοργόνης κεφαλῇ, ἀλλ’ ὅτι αὐτὸς ἐφοβήθη μὴ τοιοῦτος
 δαίμων ἐκπεμφθῆ (*Od.* 11.633-35). [5] φοβηθῆναι οὖν οὐκ ἰδεῖν. [6] ἢ ὅτι
 ἢ μὲν ψυχὴ ἐν Ἄιδου, τὸ δὲ σῶμα ἐν τῇ ἀσπίδι. [7] καὶ “Γοργεῖην
 κεφαλὴν” (*Od.* 11.633) οὐ πάντως τὴν τῆς Γοργόνης, ἀλλὰ τινα φοβερὸν
 δαίμονα, ὡς “τοῖν γὰρ κεφαλὴν” (*Od.* 11.549) πόθεον υἱὲς Ἀχαιῶν (Cf. *Il.*
 1.240).

fontes: *B f. 78^R, *F f. 49^V(Π.), Le f. 118^V(Π.)

[1] ἐν Ἄιδου *BLe: ἐν ἄδου *F Ἀθηνᾶν *BLe: Ἀθηνᾶν *F βάλετ’ *B: βάλε δ’ Le:
 λάβε^{βῶλε} δ’ *F δεινοῖο² *B*F: οἴα Le [2] δ’ Ἀριστοτέλης *B: δι’ Ἀριστοτέλης *F:
 δι’ ὁ Ἀριστοτέλης Le γιγνόμενον *B*F: γινόμενον Le [3] ἀλλὰ τι *: ἀλλ’ ὅτι
 codd. γεγραμμένον *B: γεγραμμένη *FLe (ἐν) * [4] ἐν Ἄιδου *BLe: ἐν ἄδου *F
 [6] ἐν Ἄιδου *BLe: ἐν ἄδου *F

E 770 [1] ἀέρα λέγει τὸ “ὀμιχλῶδες καὶ ἀόρατον”· “ἄηρ γὰρ παρὰ νηυσὶ βαθεῖ
 ἦν” (*Od.* 9.144). [2] ὅθεν καὶ “ἡεροφοῖτις Ἐρινύς” (*Il.* 9.571, 19.74), “ἢ
 σκοτεινῶς καὶ ὀμιχλωδῶς φοιτῶσα”. [3] τὸ οὖν “ἡεροειδές” (*Il.* 5.770)
 “ὅσον εἶδε μέχρι τοῦ ἀεροειδοῦς”, τουτέστι “τοῦ ἀφανοῦς καὶ ἀχλωδούς”.
 [4] “ἡερόφωνοι” οὖν “κῆρυκες” (*Il.* 18.505), “ῶν ἢ φωνὴ καὶ μέχρι τοῦ
 ἀφανοῦς καὶ ἀχλωδούς δικνεῖται”, ὅπερ ἐν ἄλλοις: “φωνὴ δὲ οἱ αἰθέρ’
 ἴκανεν” (*Il.* 15.686). ἀφανῆς δὲ οὗτος ἀνθρώποις.

fontes: *B f. 78^R, *F f. 49^V(Π.), Le f. 119^R(Π.)

[1] ὀμιχλῶδες *F: ὀμιχλωδῶδες *BLe βαθεῖ Le: βαθεῖα *B*F [2] ὀμιχλωδῶς *F:
 ὀμιχλωδῶς *BLe [4] ἡερόφωνοι Le: ἡεροφῶνοι *B*F δέ οἱ ω: δ’ οἱ codd. αἰθέρ’
 *BLe: αἰθέρη *F

but at another time, [he says] that Athena has it on the aegis, when he says: “she threw on the tasseled aegis” (*Il* 5.738) and adds:

on it was strife, strength and chilling rout,

and on it was the Gorgonian head of a dreadful monster (*Il* 5.739-40).

[2] Aristotle says that perhaps she did not have the [actual] head of the Gorgon on her shield, just as she did not have Strife nor chilling Rout on it, but the terrifying experience produced by the Gorgon for those who look at it. [3] Again,⁶³ perhaps one must say that she did not have it, but something drawn on the shield like a sort of device.⁶⁴ [4] But one must say that not even Odysseus says that the head of the Gorgon was in Hades but that he himself was afraid that such a deity be sent out (*Od.* 11.633-35). [5] Indeed, fearing is not seeing. [6] Or [one must say] that her soul was in Hades but her body was on the shield. [7] A Gorgonian head is by no means the head of the Gorgon, but some fearsome deity, just as the sons of the Achaeans were longing “for such a head” (*Od.* 11.549). (Cf. *Il.* 1.240).⁶⁵

[1] “Upper air” (*aēr*) [Homer] means “misty and invisible”: “for a thick mist was beside the ships” (*Od.* 9.144). [2] Hence “Erinyes stalking in mist” (*ēerophoitis*) (*Il.* 9.571, 19.74), “she who stalks in a dark and hazy manner”. [3] So “misty” (*ēeroeides*) (*Il.* 5.770) is “as far as he sees up to what looks misty,⁶⁶ i.e. “obscure and hazy”. [4] Therefore “loud-voiced heralds” (*ēerophōnoi*)⁶⁷ are “those whose voice reaches even so far as that which is obscure and hazy”, which [is shown] in another [passage]: “his voice was reaching the heavens” (*Il.* 15.686). The latter is obscure to humans. E 770

63 See for example HQ B 447.

64 For σημεῖον as a technical term for a “device” on a shield, see Herodotus I 171, 4: καὶ σφι [sc. τοῖσι Καρσί] τριζῶ ἐξευρήματα ἐγένετο τοῖσι οἱ Ἕλληνες ἐχρήσαντο· καὶ γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κάρεις εἰσι οἱ καταδέξαντες καὶ ἐπὶ τὰς ἀσπίδας τὰ σημίαι ποιεέσθαι, καὶ ὄχανα ἀσπίσι οὗτοί εἰσι οἱ ποιησάμενοι πρῶτοι.

65 Two lines are confused: ἦ ποτ’ Ἀχιλλῆος ποθῆ ἔξεται νῆας Ἀχαιῶν (*Il.* 1.240) and τοῖην γὰρ κεφαλὴν ἔνεκ’ αὐτῶν γαῖα κατέσχευ (*Od.* 11.549).

66 See *Il.* 5.770-73: ὄσσον δ’ ἠεροειδὲς ἀνήρ ἶδεν ὀφθαλμοῖσιν | ἦμιμος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον, | τόσσον ἐπιθρόσκουσι θεῶν ὑψηχέες ἵπποι.

67 See *Il.* 18.505: σκῆπτρα δὲ κηρύκων ἐν χέρσ’ ἔχον ἠεροφῶνων.

Z 15 [1] τὸ “ὄδῳ ἐπι οἰκία ναίων” (*Il.* 6.15) οὐκ ἔστι τὸ παρὰ τὴν ὁδὸν οἰκῶν, ἀλλ’ ἢ “ἐπι” δηλοῖ ἐν τούτοις τὸ ὑψηλὸν ἀπὸ τῆς γῆς. [2] ἐπεὶ τοίνυν ἐστὶν ἡ οἰκία ὑψηλοτέρα τῆς γῆς, καὶ ὁ οἰκῶν ἐν αὐτῇ ἐπάνω γῆς οἰκεῖ. [3] οὗτως ἔφη καὶ τὸ “τὴν μὲν ἔπειτ’ ἐπι βωμόν ἄγων πολύμητις Ὀδυσσεύς” (*Il.* 1.440), οὐ “παρὰ” τὸν βωμόν, ἀλλ’ “ἐπι” τὸν βωμόν, ὅτι κυρίως βωμὸς κατασκευάσμα ἐλέγετο ἀναβαθμοὺς καὶ βήματα ἔχον, ὑψηλὸν ἀπὸ τῆς γῆς. [4] διὰ τοῦτο οὖν “ἐπι βωμόν” Ὀδυσσεὺς αὐτὴν ἄγει. καὶ οὗτος μὲν ὁ βωμὸς θυίεις, εἰς ὃν ἀναβαίνειν ἔστιν. [5] ἔστι δὲ καὶ ἄλλος, ὅπου τὰ ἄρματα ἐτίθετο “ἄρματα δ’ ἄμ βωμοῖσι τίθει” (*Il.* 8.441), καὶ ἐπὶ τούτου οἰκειῶς χρῆσάμενος τῇ “ἀνά” προθέσει. [6] καὶ τὸ “ἢ δ’ ἦσαι ἐπ’ ἐσχάρῃ” (*Od.* 6.305) σημαίνει ἐπὶ τοῦ θρόνου ὑψηλοτέρου ὄντος τῆς ἐσχάρας. [7] καὶ τὸ “γενεὴ δέ τοι ἔστ’ ἐπι λίμνη | Γυγαίῃ” (*Il.* 20.390-91) ἢ γένεσις καὶ ἡ γονὴ καὶ ὁ τόπος ἐν ὕψει τῆς λίμνης.

fontes: *B f. 81^V, *F f. 52^R (Π.), Le f. 125^V (Π.)

[1] ἐπι ω: ἐπι codd. [3] οὐ *FLe: ἦ (in ras.) οὐ *B [4] αὐτὴν om. *B [5] δ’ ἄμ *B*F: δ’ ἄν Le χρῆσάμενος *B: χρῆσάμενοι *FLe [6] ἦσαι *B*F: ἦσθαι Le ἐπι *: ὡς codd. ὑψηλοτέρου *B*F: ὑψηλοτέρας Le ὄντος *B*F: οὔσης Le

Z 77-9 [1] τί βούλεται τὸ

Αἰνεῖα τε καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα

Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ’ ἄριστοι

πᾶσαν ἐπ’ ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε (*Il.* 6.77-79);

[2] τὸ μὲν οὖν ἐγκεκλίσθαι τὸν πόνον αὐτοῖς ἔχει τὴν μεταφορὰν ἥτοι ἀπὸ τῶν χειραγωγουμένων δι’ ἀσθένειαν καὶ ἐπικλινόντων αὐτοὺς πρὸς τοὺς κουρίζοντας, ἢ ἀπὸ τῶν ζυγοστατουμένων καὶ ρεπόντων εἰς μέρος--ἢ ῥοπή οὖν τῶν πραγμάτων πρὸς ὑμᾶς ἐστὶν ἐγκεκλιμένη: τὸ ἀσθενὲς καὶ ἑαυτὸ φέρειν μὴ δυνάμενον ὑμεῖς διακρατεῖτε ὀρθοῦντες--ἢ ἀπὸ τῶν ἐγκεκλιμένων τινὶ ζῶων. [3] “ἐγκέκλιται” (*Il.* 6.78) οὖν ἐν τῇ ὑμετέρᾳ φροντίδι παράκειται ἢ σωτηρία τῶν πραγμάτων. [4] καὶ ἡ αἰτία: “οὐνεκ’ ἄριστοι | πᾶσαν ἐπ’ ἰθὺν ἔστε” (*Il.* 6.78-79).

fontes: *B f. 83^R, *F f. 53^R (Π.), Le f. 128^R (Π.)

[1] οὐνεκ’ *BLe: οὐνεκ’ *F [2] αὐτοὺς *BLe: αὐτοὺς *F ζυγοστατουμένων *: ζυγοστατούντων codd. ἐστὶν ἐγκεκλιμένη Vill.: ἐστὶ κεκλιμένη codd. δυνάμενον *BLe: δινάμενον *F τινὶ *BLe: τινὶ *F [3] παράκειται *: παρακέκλιται codd.: παρακέκλεισται Bekk. [4] οὐνεκ’ *BLe: οὐνεκ’ *F ἰθὺν *BLe: ἰθὺν *F

[1] “Dwelling in a house upon [the] road” (*Il.* 6.15) is not “dwelling alongside the road”, but “upon” (*epi*) indicates an elevation away from the ground among them. [2] Furthermore, since the house is higher than the ground, the one dwelling in it also dwells above ground. [3] Thus he also says “then Odysseus of many counsels leading her upon the altar” (*Il.* 1.440), not “beside” the altar, but “upon” the altar, since ordinarily structure having flights of stairs and steps elevated from the ground was called an altar. [4] On this account, then, Odysseus leads her onto an altar. This altar, onto which it is possible to mount, is smoking with incense. [5] But there is also another on which chariots were placed: “He put the chariot upon the stand” (*Il.* 8.441), in this case properly using the preposition upon (*ana*). [6] “She sits upon the hearth” (*Od.* 6.305) means on⁶⁸ a chair that was higher than the hearth. [7] “Your birthplace is upon the Gygaean marsh” (*Il.* 20.390-91) [means] the source, the birth and the place [is] on the top of the marsh. **Z 15**

[1] What does [this] mean: **Z 77-9**

Aeneas and Hector, since labor leans on you most
of Trojans and Lycians, because in every endeavor
you are best both in fighting and in counseling (*Il.* 6.77-79)?

[2] Now then “labor leans on them” has a metaphor either from those who are led by the hand on account of weakness and lean themselves upon the relievers or from what is weighed and leans to a share—therefore the weight of the affairs is inclined towards you: you have complete control in rectifying that which is weak and unable to support itself—or from living beings leaning on someone. [3] Therefore “leans on” [means] the salvation of the affairs is staked on your care.⁶⁹ [4] The reason: “since in every enterprise you are best” (*Il.* 6.78-79).

68 The confusion of minuscule epsilon-pi (ἐπ) for omega-sigma (ὤς codd.) is easier than may seem possible at first. Generally the two circles of the epsilon are horizontal rather than vertical and look almost identical to an omega. Minuscule pi looks like two sigma’s conjoined. The short vertical stroke of the iota was probably mistaken as a serif.

69 The reading of the MSS παρακέκλιται is a perseveration of ἐγκέκλιται. Deleting -κλ- gives the required sense, “our salvation is in your power”. For παράκειται as the passive of παρατίθει, see LSJ s.v. παρατίθημι B, 2, a: “commit [into another’s hands]”. Cf. Ev. Luc. 23. 46: καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθειαι τὸ πνεῦμά μου. Cf. *Od.* 22.65-6: νῦν ὑμῖν παράκειται ἐναντίον ἢ ἐ μάχεσθαι | ἢ φεύγειν.

[5] ἡ ἰθὺς οὖν ὀρμή, ἀπὸ τοῦ πρόσω φέρεσθαι. ἐπὶ πᾶσαν οὖν ὀρμὴν καὶ τοῦ φρονεῖν καὶ τοῦ μάχεσθαι ἔστε ἄριστοι. <ἦ> ἡ ἰθὺς ὀρθότης. [6] ἄριστοι οὖν ἔστε ἐν πάσῃ ὀρθότητι τοῦ τε μάχεσθαι καὶ τοῦ φρονεῖν.

[5] ἡ ἰθὺς *B*F: ἰθὺς Le ὀρμή Le: ἡ ὀρμή *B*F [6] <ἦ> * τοῦ τε μάχεσθαι καὶ τοῦ φρονεῖν *F: τοῦ μάχεσθαι καὶ τοῦ φρονεῖν Le: τοῦ τε φρονεῖν καὶ μάχεσθαι *B

Z 80-1 [1] <στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντη ἐποικόμενοι> (*Il.* 6.80-1.)

[2] ὁ τρόπος σύλληψις· ὁ μὲν στήτω, φησί(ν), ὁ δὲ πάντη περιελθὼν ἐπισχέτω τὸ πλῆθος. [3] καὶ τῷ μὲν ἐνὶ στήναι κελεύει πρὸ τῶν πυλῶν, μὴ συγχωροῦντι φυγεῖν, τῷ δὲ ἐτέρῳ περιῦεναὶ ὀτρύνοντι. [4] ἦ τὸ “στῆτε” “τῆς φυγῆς παύεσθε”. [5] οἱ δὲ ἀντιστρέφουσι ὡς τὸ “εἴματα τ' ἀμφιέσασα θυώδεα καὶ λούσασα” (*Od.* 5.264).

fontes: *B f. 83^R, *F f. 53^R (Π.), Li f. 121^V

[1] <στῆτ' usque ad ἐποικόμενοι> * [2] φησί(ν) * <δηλοῖ τὸ> * [4] εἴματα τ' *BLi: εἴματ' *F ἀμφιέσασα ω: ἀμφιέσασθαι *BLi: ἀμφιάσασθαι *F λούσασα ω: λούσασθαι codd.

Z 113 [1] ἀποροῦσιν ἐπὶ τῇ ἀποστάσει Ἴκτορός τινες τῆ εἰς τὴν πόλιν γεγυυία (*Il.* 6.113)· πάσης οὕτως τῆς ῥοπῆς τῶν πραγμάτων παρὰ τοῖς Ἑλλησιν οὕσης, δυνάμενος ὁ Ἴκτωρ καὶ ἄλλον ἀποστέλλειν πρὸς τὴν μητέρα, ἵνα εὗξηται καὶ τὰς ἄλλας εἰς τοῦτο παρακαλέσῃ, οὐ ποιεῖ τοῦτο, ἀλλ' αὐτὸς ἄπεισιν. [2] οἱ μὲν φασιν, ὅπως τῆ γυναικὶ διαλεχθῆ τοῦτο τὸν ποιητὴν οἰκονομησαι. [3] οἱ δὲ τοῦτο μὲν ἄλλως φασὶν ἐπακολουθησαι, προηγούμενον δὲ ἰδεῖν ὡς εὐλογον εἶναι ἀπαίτησιν. [4] οἱ δὲ φασιν ὅτι παρῶν τε οὐδὲν ὠφέλει καὶ ἀπελθῶν ἐξ ὧν ὁ μάντις ἔλεγεν ἀπαλλαγὴν τῶν παρόντων εὐρίσκε, παρασκευάσας τὸ θεῖον εὐμενές. [5] καὶ οὐ μικρὰν δὲ ἔφασαν ἐπιστροφὴν τοῦ θεοῦ εἶναι τὸ ἦ διὰ τοῦ τυχόντος ἢ διὰ τοῦ προεστῶτος τῶν πραγμάτων γίνεσθαι τὴν θεραπείαν, ἐπεὶ οὐδὲ τὸ ὑπὸ οἰκέτου τυχεῖν διακονίας ὁμοιον τῷ ὑπὸ τοῦ υἱοῦ ἢ ἀδελφοῦ ἢ γυναικός. [6] ὑπὸ τῶν ἀρίστων γὰρ τιμωμένους τοὺς θεοὺς εἰκὸς μᾶλλον χαίρειν ἢ ὑπὸ τῶν τυχόντων.

Cf. *HQ* ept. ad *Il.* 6.113

fontes: *B f. 84^R

[2] μὲν φασιν *: μὲν φασίν *B [4] δὲ φασιν *: δὲ φασίν *B [5] μικρὰν Vill.: μικροῖς *B

[5] An enterprise (*ithus*) then is an initiative, from the fact that [it] is brought forward: therefore in regard to every effort both of thinking and fighting you are best. [6] Or enterprise (*ithus*) is correctness. Therefore you are best in every correct model of fighting and thinking.

[1] <Stand here and restrain the men in front of the gates
as you go around everywhere> (*Il.* 6.80-1).

Z 80-1

[2] The trope is combination: let the one stand, he says, but let the other go around everywhere and hold back the crowd. [3] He orders the one to stand in front of the gates, not to give way and flee, but the other to go around and give encouragement. [4] Or “stand” <means> “cease from flight.” [5] But others invert them like “after she put fragrant clothes [on him] and bathed [him]” (*Od.* 5.264).

[1] Some are puzzled at the desertion of Hector into the city (*Il.* 6.113); with all the weight of circumstances being so much on the side of the Hellenes, although Hector could have sent someone else to his mother, so that she pray and summon the others for this, he does not do this but goes away himself. [2] Some say that the poet arranged this in order that [Hector] speak with his wife. [3] Others say that this follows in another way and that by taking the lead he sees that it is a sensible demand. [4] They say that being present Hector was of no service at all, but departing after what the seer said, he found a release for the present circumstances by making the deity well disposed. [5] They also claimed that for the deity it is of no small concern whether the worship is performed by any chance person or the leader of the affairs, since obtaining worship from a household slave is not the same as from a son, brother or wife. [6] For when the gods are honored by the best people, it is likely that they rejoice more than [when they are honored] by commoners.

Z 113

[7] ἔπειτ' οὐ περὶ τοῦ Ἑκτορος ζητεῖν δεῖ, διὰ τί χωρίζεται πεισθεὶς τῷ μάντει καὶ τούτου ἀκούσας ἐκτελεῖ τὴν πρόσταξιν, συντελεῖν τὰ κελεύόμενα πρὸς τοὺς θεοὺς καθήκειν κρίνας. [8] πρὸς δὲ τὸν μάντιν, εἰ ἄρα ζητεῖν ἔδει δι' ἣν αἰτίαν καὶ τοῦτον ἀπάγει. [9] εἶπε δ' ἂν ὅτι οὐ πρὸς τὰς δόξας τῶν πολλῶν ἅπαντα πέφυκεν (τὰ) εἰς τοὺς θεοὺς καθήκοντα, ἀλλ' ὥσπερ ἐφάνη δεῖν εὐξασθαι (καὶ θεῶν οὐκ ἄλλω ἀλλὰ τῇ Ἀθηνᾷ), πέπλον τε ἀναθεῖναι τὸν “χαριέστατον ἠδὲ μέγιστον” (II. 6.90), καὶ βουθυσίας ὑποσχέσθαι καὶ διὰ πρεσβυτίδων γυναικῶν καὶ ἐντίμων καὶ τῶν ἱερείων γενέσθαι τὰς εὐχάς, οὕτως δὲ καὶ ὅτι διὰ πρεσβευτοῦ καὶ ἀξιόχρεω Ἑκτορος παντὶ λῶν ἐφάνη τὴν πραγματείαν γενέσθαι, μείζονα ἔχοντος τὴν τοῦ συμφέροντος κατάληψιν ἢ οἱ ἄλλοι ἰδιῶται.

[10] καὶ μῆνις θεῶν πολλάκις ἰδίως διὰ τινος λύεται προσώπου καὶ διὰ τοῦδε μᾶλλον τοῦ ἱερείου ἢ τοῦδε καὶ τῶνδε παρόντων ἢ τῶνδε. [11] χωρὶς δὲ τούτων οὐκ ἔρημον ἄρχοντος κατέλιπε τὸ στρατόπεδον, ἀλλ' οἱ τε ἀδελφοὶ παρήσαν πολλοὶ καὶ ὁ Αἰνεΐας καὶ οἱ Ἀντηγορίδαί καὶ Πουλυδάμας, ἀξίωμα ἐπὶ τῷ μάχεσθαι καὶ φρόνημα οὐ μικρὸν ἔχοντες. [12] δεῖ οὖν μᾶλλον λογίζεσθαι {διὰ} τὴν εἰρημένην χρεΐαν, καὶ ἄλλα παρευρίσκειν ὠφελεῖν μέλλοντα τοὺς οἰκείους, ὧν καὶ τὸ ἐξαγαγεῖν κρυπτόμενον τὸν Ἀλέξανδρον καὶ οἴκοι διατρίβοντα, πρὸς ὃν εἰκὸς ἀγανακτοῦντας τοὺς Τρῶας ἐθελοκακεῖν ἐν τῷ πολέμῳ. [13] ῥαδίως δὲ οὐκ ἂν ἐξήγγελλε πέμπσας ἄλλους πρὸς αὐτόν.

[9] (τὰ) * ἱερείων Bekk.: ἱερείων *B ἀξιόχρεω Vill.: ἀξιόχρεων *B [12] {διὰ} *

Z 129-34 [1] πῶς, φασί, λέγει Διομήδης
οὐκ ἂν ἐγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην·
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόβοργος
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σευε κατ' ἠγάθειον Νυσηῖον, αἰ δ' ἅμα πᾶσαι
θυσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου (II. 6.129-34)
καὶ τὰ ἐξῆς; [2] πῶς γὰρ παραιτεῖσθαι λέγων τὸ θεομαχεῖν αὐτὸς μὲν δύο
τέτρωκε θεοὺς ἦδη, τὸν Διόνυσον δὲ ἐν αὐτοῖς τούτοις μαινόμενον λέγει
καὶ πεφευγέναι εἰς θάλασσαν φοβηθέντα; [3] ἄτοπον γὰρ καὶ ψεύστην
ὁμοῦ καὶ βλάσφημον τὸν Διομήδη κατελέγοντα.

Cf. *HQ* ept. ad II. 6.129

fontes: *B f. 84^R, *F f. 52^V (Π.), Le f. 126^V (Π.)

[1] λέγει *B: λέγων *FLe Διωνύσοιο *B*F: διονύσοιο Le Νυσηῖον *B*F: νησηῖον
Le δ' *B: δὲ *FLe [2] ἀπορία ante πῶς Le

[7] Therefore one must not question why Hector departs obeying the seer and fulfills the order after he hears from him, as he decided that it is proper to complete things that are ordered with regard to the gods. [8] But with regard to the seer, if at all, one ought to question for what reason he diverts this man. [9] He would have said that quite all that is proper for the gods does not accord with the opinions of the multitude, but just as it appeared necessary to pray (and as regards gods, not to another but to Athena), to dedicate the “most attractive and largest robe” (*Il.* 6.90), to promise a sacrifice of oxen and that the prayers be given by elderly, esteemed women and the priestesses, thus he also [would have said] that it appeared preferable in every respect that the business be handled by Hector, a man of the first rank and noteworthy, since he had a greater comprehension of what was advantageous than the others without his stature.

[10] The wrath of the gods is often dissolved in a peculiar way by a certain character, by this victim rather than that one, and with these persons present rather than those. [11] Apart from these [considerations] he did not leave the army deprived of a leader, but his many brothers, Aeneas, the Antenoridae and Poulydamas were present, who had a reputation for fighting and great thought.

[12] So he must take more account of the need that has been said, and discover other things likely to help his own people, [one] of which is the leading out of Alexander who is hiding and passing time at home; as the Trojans are vexed at this man, it is reasonable that they are playing the coward in the war. [13] He would not have readily have made this public by sending others to him.

[1] How, they say, does Diomedes say

I would not fight with heavenly gods;

For indeed not even Lycurgus, mighty son of Dryas,

who quarreled with heavenly gods, lived for long,

who once chased the nurses of raging Dionysus

through divine Nysaeum, and simultaneously they all

shed stalks on the ground under man-slaying Lycurgus (*Il.* 6.129-34)

and the following? [2] For how, saying that he rejects fighting with gods, does he say that he himself has wounded two gods already, and that Dionysus raging among them was frightened and fled into the sea? [3] For it is out of place that in disproving [that he fights with gods], Diomedes is both a liar and blasphemous.

Z 129-34

[4] τὸ μὲν οὖν τρῶσαι θεοὺς οὐ κατὰ προαίρεσιν αὐτοῦ γέγονε, καθ' ὑπηρεσίαν δὲ ἄλλης θεοῦ κατὰ θεῶν ἔπεσθαι καὶ αὐτῆς κελευσάσης, τοῖς δύο δ' εἰρηκίας Ἀθηνᾶς μόνοις δεῖν ἐναντιωθῆναι καὶ διὰ τούτους το τὴν ὀμίχλην ἀφελούσης καὶ τὴν ἀπὸ τούτων μόνων ἀγνωσίαν ἀφηρημένης, προσθείσης δὲ “μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι | τοῖς ἄλλοις” (*Il.* 5.130-31) καὶ τοῦ Διομήδους εἰπόντος
 ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτελλες·
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις (*Il.* 5.818-20),

Γλαύκου δὲ θρασύτερον ἐπιόντος, εὐλαβεῖται, μή τις εἴη θεός, καὶ τὰς παραγγελίας εἰς μνήμην ἀγείρει, λέγων· “οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην”. [5] μαινόμενος δὲ ὁ Διόνυσος οὐ κατὰ βλασφημίαν εἴρηται, ἀλλὰ παραστατικῶς τῆς τοῦ θεοῦ κατὰ βακχείαν ὀρμῆς, φλέγοντος ἰσχυρῶς καὶ ἀκμάζοντος ἔρρωμένως ἐν τῇ τῆς χορείας καταστάσει, ὁμοίως τῷ “μαίνεται δ' ὡς ὄτ' Ἄρης ἐγγέσπαλος ἢ ὀλοὸν πῦρ” (*Il.* 15.605). [6] καὶ ἐν τῇ συνηθείᾳ δὲ ἐπὶ τῶν ὑπερβαλλόντων τοῖς ἔργοις κατ' ἀνδρείαν “μαίνεται” φαμέν, μανίαν τὴν ἐνθουσιαστικὴν πρᾶξις λέγοντες. [7] καὶ Π λ ἄ τ ω ν δὲ διαιρῶν τὰς μανίας δείκνυσι τὰς ἀγαθὰς τε καὶ θείας, αἱ τινὲς εἰσι (*Phaedr.* 244a-245c4). [8] φυγὴν δὲ Διονύσου οὐχ ὁ Διομήδης κατέγνωκε, τοῖς δὲ λεγομένοις καὶ κεκρατηκόσι μύθοις Ὅμηρος κρίνων αὐτοὺς εἰς χρῆσιν κατὰ καιρὸν τοῖς ἥρωσιν ἀνατέθεικε. [9] τὰ δὲ κατὰ τὴν Λυκουργίαν οἰκεῖον ἦν εἰδέναι τῷ Διομήδει· Οἰνεὺς γὰρ ὁ πάππος αὐτῷ ὁμόλεκτρος λέγεται Διονύσῳ γενέσθαι. [10] οἶδεν οὖν εἰκότως τὰ κατὰ τὸν Διόνυσον καὶ ὁποῖου τέλους ἔτυχεν ὁ πρὸς τοῦτον μαχεσάμενος Λυκοῦργος. [11] ἐναργῶς δὲ καὶ ἐν ὀλίγοις καὶ κυρία τῇ λέξει χρώμενος χορείαν ἀπήγγειλε Βακχῶν. [12] ὁ μὲν γὰρ Λυκοῦργος τὸν πέλεκυν ἀνατετακῶς ὁρᾶται—οὗτος γάρ ἐστιν ὁ βουπλήξ—, αἱ δὲ φεύγουσαι κατὰ τὸ ὄρος, οἱ δὲ θύρσοι κείμενοι χαμαί, ὁ δὲ Διόνυσος διὰ δέος καταδυόμενος εἰς τὴν θάλασσαν ὡς ἂν ἔτι παῖς, καὶ Θέτις ὑποδεχομένη τοῖς κόλποις ὡς νήπιον ἔτι καὶ παῖδα. [13] τὸ δὲ δεδιότα διὰ τὴν ἀπειλήν τοῦ ἐπανατειναμένου τὸν πέλεκυν ἀνδροφόνου Λυκοῦργου καὶ τὸ τὰ θύσθλα δὲ καταχέαι φάναί, ἀλλὰ μὴ ρῖψαι, τὸ ἄβρον τῶν περὶ τὸν Διόνυσον Βακχῶν παραστήσει.

[4] λύσις ante τὸ μὲν οὖν *BLE: λύσις in marg. *FLe οὐ κατὰ προαίρεσιν αὐτοῦ *B: οὐκ αὐτοῦ κατὰ προαίρεσιν *FLe ἀφελούσης *B*F: ἀφαρούσης superscriptis ε et λ σῶν *B: τῶν Le ἀντικρὺ *B*F: ἀντικρὺς Le τὰς *FLe: τῆς *B

[4] To the contrary, the fact that he wounded gods was not by his choosing but in the service of another goddess and at her bidding [it is said] that he chased down gods, after she said that he must set himself against two gods only, and on account of them she removed the mist and took away the obscurity from them only and added “don’t you fight opposite the other immortal gods” (*Il.* 5.130), and with Diomedes having said:

but I still remember your orders, which you ordered.

You forbade me to fight opposite the other

blessed gods (*Il.* 5.818-20)

and with Glaucus having spoken more boldly, he is beware that it is some god, and he gathers the commands into memory, saying “I would not fight with heavenly gods”.

[5] Dionysus has been called “raging” not blasphemously but in a way indicative of the onrush of the god in a frenzy, blazing mightily and thriving vigorously in a state of dancing, in the same way as “he raged as when Ares with a long spear or destructive fire” (*Il.* 15.605). [6] Even in customary speech we say “he rages” for those who overshoot the mark in their deeds with manly spirit, calling the inspired action madness. [7] Plato separating instances of madness also shows that some are good and divine (*Phaedr.* 244a-245c4). [8] Diomedes did not condemn Dionysus for fleeing, and Homer interpreting [the characters] by means of the stories that were told and had been current, has entrusted them to the heroes for use at the right moment. [9] The myth of Lycurgus was appropriate for Diomedes to know; for Oeneus his grandfather is said to have been a bedfellow with Dionysus. [10] So plausibly he knows the folklore of Dionysus and what sort of end Lycurgus met, the one who fought against him. [11] Vividly, in few [words],⁷⁰ and using ordinary speech, he relates a dance of Bacchants. [12] For Lycurgus is seen having lifted up the axe—for this is the ox-goad, and the [Bacchants are seen] fleeing down the mountain, the thyrsos lying on the ground, Dionysus entering the wave on account of fear as if he were still a child, and Thetis receiving him in her folds as though he were still an infant child. [13] The fact that he says that frightened on account of the threat of manslayer Lycurgus brandishing the axe and the fact that they shed down but do not cast down the stalks will put in one’s mind the softness of Dionysus and his Bacchants.

70 LSJ s.v. ὀλίγος IV, 3.b.

Z 164 [1] «τεθναίης, ὧ Προῖτ', ἥ κάκτανε Βελλεροφόντην» (*Il.* 6.164). οὐ γάρ, ὡς τινες ἐξεδέξαντο, «τεθνήξῃ ἀναιρεθεῖς ὑπὸ τοῦ ἐπιβούλου, εἰ μὴ φθάσας σὺ τοῦτον ἀποκτενεῖς». [2] ἔστι δὲ ἠθικὴ ἢ φράσις λεγούσης ὅτι «καλὸν σοὶ ἀποθανεῖν, Προῖτε, εἰ μὴ τιμωρήσεις τὸν ὑβρίσαντά σε διὰ τὸ θελήσαι μοι μιγῆναι οὐκ ἐθελούση», (ἢ) «ἀποθάνοις, ὧ Προῖτε, εἰ μὴ με ἐκδικήσεις», κατὰ ἄρὰν λεγούσης. [3] συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε, «μιγῆναι οὐκ ἐθελούση» (*Il.* 6.165), ἀλλ' οὐχ ὡσπερ Ἡσίοδος τὰ περὶ τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μικρῶν ἐπεξεληθῶν (fr. 208 Merkelbach-West).

[4] τρεῖς δὲ τρόποι μίξεως· ἢ γὰρ βούλεται τις μὴ βουλομένης τῆς γυναικὸς, ὡς ἡ Ἄντεια τὸν Βελλεροφόντην διέβαλεν, ἢ μὴ βουλόμενος βουλομένη σύνεστιν, ὡσπερ Ὀδυσσεὺς «παρ' οὐκ ἐθέλων ἐθελούση» (*Od.* 5.155) τῇ Καλυψοῖ, ἢ βουλομένη βουλόμενος, ὡσπερ Αἴγισθος τῇ Κλυταιμνήστρᾳ. [5] καὶ γὰρ «ἐθέλων ἐθέλουσιν ἀνήγαγεν ὄνδε δόμονδε» (*Od.* 3.272). [6] τέταρτος γὰρ τρόπος οὐκ ἔστιν· οὐδὲ γὰρ ἄκων ἀκούση σύνεστιν.

Cf. Eust. *Il.* 2, 270.19-24

fontes: *B f. 85^R, *F f. 54^R (Π.), Le f. 131^R (Π.), Li f. 123^R ab [6] δὲ τρεῖς (Π.)

[1] γάρ om. *B ἀποκτενεῖς Janko: ἀποκτείνεις *B: ἀποκτείνης *FLe [2] λεγούσης *B*F: λέγουσα Le (ἢ) * ἀποθάνοις *BLe: ἀποθάνης *F [3] αἰσχρὰ Schr. proposuit exempli gratia: ἀρχαῖα codd. Ἀκάστου Dind.: Ἀκάτου codd. [4] τρεῖς κτλ. incipit scholium novum *B δὲ om. *Bli οὗτοι del. Janko βουλομένης *FLe: βουλομένη μιγῆναι *Bli ὡς ἡ Ἄντεια τὸν Βελλεροφόντην διέβαλεν *FLe: ὡς νῦν οὗτος λοιδορεῖται *Bli Βελλεροφόντην Le: Βελεροφόντην *F διέβαλεν *F: διέβαλλεν Le σύνεστιν om. *Bli ἐθέλων om. Le ἐθελούση Le: θελούση *F βουλομένη *F: βουλομένην Le ὡσπερ *FLe: ὡς [5] ἐθέλων ἐθελούση *Bli [6] οὐδὲ *FLe: οὐδεῖς *Bli σύνεστιν *FLe: πώποτε μίγνυται *B: ποτὲ μίγνυται Li

Z 200-1 [1] τίς ἢ αἰτία, φασὶ, τοῦ τὸν Βελλεροφόντην ἀπεχθῆ (πᾶσι) θεοῖς γενέσθαι καὶ τὴν τῶν ἀνθρώπων συναναστροφὴν ἐκκλίνειν, καὶ πρὸς τίνα ἔχει τὴν ἀναφορὰν τὸ

ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἦτοι ὁ καππεδῖον τὸ ἀλήιον οἶος ἀλᾶτο (*Il.* 6.200-1),

fons: *B f. 85^V

[1] (πᾶσι) Schr.

[1] <“May you die, Proetus, or kill Bellerophon”> (*Il.* 6.164): for it is not, as some have taken it, “you will be dead killed by the treacherous man unless you kill him sooner”. [2] The phrase is expressive of character, as she means “it is noble for you to die, Proetus, unless you take vengeance on the one who insulted you because of his desire to have sex with me against my will”, <or> “may you die, Proetus, unless you were to avenge me”, as she says in the manner of a curse. [3] He has disclosed the shameful acts briefly, “to have sex with me against my will” (*Il.* 6.165), but not like Hesiod who fully went over the story of Peleus and the wife of Acastus in minute detail (fr. 208 Merkelbach et West)

[4] These three are the modes of intercourse:⁷¹ for either some man desires an unwilling woman, as Anteia slandered Bellerophon, or an unwilling man is with a willing woman, like Odysseus unwilling with willing Calypso, or a willing man with a willing woman, like Aegisthus and Clytemnestra. [5] For indeed “willing he led her willing to his home” (*Od.* 3.272). [6] For a fourth type does not exist: for in deed an unwilling man does not have intercourse with an unwilling woman.

[1] What is the cause, they say, of Bellerophon having become hated by the gods and shunning the intercourse of men, to what does he wander alone over the Aleion plain (*Il.* 6.200-1)

71 Cf. Eust. *Il.* 2, 270.19-24: ἐνταῦθα δὲ ἐνθυμητέον τὸ τοῦ Πορφυρίου, ὡς ἢ ἐθέλων ἐθέλουσάν τις εὕρισκε, καθὰ ἢ Ὀδύσεια περὶ Αἰγίσθου καὶ Κλυταιμνήστρας φησίν, ἢ ἐθέλων μὴ ἐθέλουσαν, ὅποιαί εἰσιν αἱ ἀπαναινόμεναι ἀεικὲς ἔργον, καθὰ ποτε καὶ ἢ Κλυταιμνήστρα, ἢ οὐκ ἐθέλων ἐθέλουσαν, ὡς ἐνταῦθα Βελλεροφόντης τὴν Ἄντειαν. ἐνθα δὲ οὐκ ἐθέλων καὶ οὐκ ἐθέλουσα, ἐκεῖ πάντη ἄσχετος ἢ διάθεσις, εἰ μὴ ποθεν ἄμφο βιάζοντο.

τόν θ' ἑαυτοῦ πρόγονον πῶς οὐκ ἀφρόνως ὁ Γλαῦκος ἀπεχθῆ γενέσθαι θεοῖς καταγγέλλει ἀφ' οὗ τὴν τῆς ξενίας φιλίαν καταβάλλεσθαι ἔμελλε; [2] ῥητέον δὲ ὅτι οὐδέπω γνωρισθεὶς ὁ Γλαῦκος Διομήδει, ὡς προγονικῆν ἔχων πρὸς αὐτὸν φιλίαν, ὑπεύθυνός ἐστιν ἀπλοϊκώτερον διηγούμενος τὰ κατὰ τὸν πάππον καὶ ἀληθέστερον μᾶλλον ἢ κεχαρισμένως, ὥσπερ δ' ἐν ἀρχῇ διέσυρε τὰ ἀνθρώπινα τὸ φρύαγμα τοῦ Διομήδους καθαιροῦντα·

Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις;

οἴη περ φύλλων γενεὴ τοιήδε καὶ ἀνδρῶν·

φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει,

ὡς ἀνδρὸς γενεὴ ἡμὲν φύει ἡδ' ἀπολήγει (II. 6.145-49),

οὕτω καθαιρεῖ δι' οἰκειῶν παραδειγμάτων. [3] ἢ μήποτε, τῶν καθόλου ῥηθέντων ἐν τοῖς πρόσθεν, πίστις ἢ περὶ τὸν πρόγονον μεταβολὴ ἐκ τοσαύτης ἀρετῆς καὶ εὐδαιμονίας γενομένη. ἐκεῖνο δὲ πάλιν, ὅπερ ἔπρεπε τῷ ἀπογόνῳ, <***> γεγενῆσθαι τὴν συμφορὰν, οὐκ ἀπεκάλυψε.

[4] μήποτ' οὖν, ὡς φαμεν “ἀλλ' ὅτε δὴ καὶ κείνος” ἀναφορὰν εἰς τὰ καθόλου περὶ τῶν ἀνθρώπων ῥηθέντα, ὡς θάλλει τε ὁμοῦ καὶ πάλιν μαραίνεται—κάκεινος οὖν, ὅτε τὰ ἀνθρώπινα πάσχειν ἔμελλε καὶ ταῖς τύχαις ἐνίσχεσθαι ταῖς ἀνθρωπίναις, μεταβέβληκεν—, ἐπειδὴ τὰς μὲν εὐτυχίας εἰώθασιν ἀναφέρειν εἰς τὸ θεοφιλέες, τὰς δὲ δυστυχίας <εἰς> ἀπέχθειαν θεοῦ, τὴν μεταβολὴν ἐπὶ τὸ χεῖρον τοῦ Βελλεροφόντου εἰκότως εἰς ἀπέχθειαν θεῶν ἀνατέθεικεν. [5] ὅτι δὲ πολλὴ τις ἢ κατ' αὐτὸν μεταβολὴ γέγονε, δηλοῖ ἃ καταλέγει δυστυχήματα αὐτοῦ· [6] Ἰσανδρον μὲν γὰρ τὸν υἱὸν αὐτοῦ Ἄρης μαρνάμενον Σολύμοισι κατέκτανε, Λαοδάμειαν δὲ τὴν θυγατέρα χωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. [7] οὐκ ἀπεικὸς οὖν ὑπερπαθήσαντα αὐτὸν ἐπὶ τῇ τῶν τέκνων ἀπωλείᾳ φιλήρημον γενέσθαι καὶ πενθοῦντα ἀνακαλεῖσθαι τοὺς θεοὺς ὡς θεομισῆ γενόμενον. [8] ἄπερ οὖν ἐκεῖνος δυστυχῆ περὶ ἑαυτοῦ κατακέκρικε, ταῦτ' εἰς τὰ γένη ὡς διαδοθέντα εἰκὸς ἦν μὴ ἀγνοῆσαι τὸν ἔκγονον. [9] ἄμεινον γὰρ διὰ τὰ τέκνα φάναι τὸ τῆς λύπης μέγεθος γενέσθαι ἢ νόσῳ ἀνενέγκαι τὴν αἰτίαν τῇ τῶν μελαγχολώντων, οἳ φιλήρημοι γίνονται καὶ τὰς λεωφόρους ἐκτρέπονται λυπούμενοι ἐπὶ μηδενὶ λύπης ἀξίῳ. [10] Ἀντίμαχος δὲ ἐν τῇ Λύδη, ὅτι τοὺς Σολύμους ἀνεῖλε θεοῖς ὄντας προσφιλεῖς, διὰ τοῦτο μισηθῆναι αὐτὸν φησὶν ὑπὸ τῶν θεῶν. [11] Λέων δέ, ἐν τοῖς Χρυσαιορικοῖς γεγράφθαι φησὶν, ὡς ἀπήχθετο πᾶσι θεοῖς <***> Προΐτω μὲν διαβεβλημένος ὑπὸ τῆς γυναικὸς ἀδίκως, Ἰοβάτη δὲ ἢ Ἀμφιάνακτι ἐκ τῶν γραμμάτων· τούτῳ δ' ἀκόλουθον καὶ τὸ πάτον ἀνθρώπων ἀλεεῖνων. [12] φασὶ δὲ τοὺς ὕστερον Πισίδας κληθέντας Σολύμους πρότερον κεκλήσθαι.

[2] καθαιροῦντα *: καθαιρῶν *B τοιήδε ω: τοιή δε *B [3] <***> Schr. [4] <εἰς> Vill. [11] <***> Schr.

refer, and how does Glaucus not foolishly denounce the ancestor of himself, from whom he was going to establish a friendship of hospitality?

[2] One must say that not yet having become acquainted with Diomedes, Glaucus is liable to explain the story of his grandfather simply and truthfully rather than charmingly, since he had an ancestral friendship with him, as though in the beginning human vicissitudes broke up the insolence of Diomedes and destroyed it:

Greathearted son of Tydeus, why do ask of my lineage?

As the race of leaves [is] so too [the race] of men;

wind sheds the leaves to the ground,

as the race of a man grows and ends (*Il.* 6.145-49),

thus he destroys it by means of suitable models. [3] Or perhaps, with the general musings said before, the change concerning his ancestor, having come after so much excellence and prosperity, [was] proof, and again, that which was fitting for the descendant <***> he did not conceal that the misfortune had happened.

[4] So perhaps, as we say, “but when that man” [has] a reference to what is generally said about mankind, how it both flourishes and reversely withers—so that one too, when he was about to experience human suffering and to be subject to the fortunes of mankind, has undergone a change—, since they are accustomed to refer instances of good fortune to divine affection, and instances of ill-fortune to divine hatred, he has plausibly attributed the change for the worse of Bellerophon to the enmity of gods. [5] The misfortunes he lists make clear that the change was something of great consequence for him. [6] For Ares killed his son Isander fighting against the Solymoi, and angered golden-reined Artemis killed Laodameia his daughter. [7] So having suffered greatly at the death of his children it is not improbable that he became a recluse and that while he grieved he invoked the gods again and again since he had become god-hated. [8] It would be likely for his descendant to know that the misfortunes that man sentenced against himself were passed on to his progeny. [9] For it is better to say that the greatness of his grief was on account of his children than to attribute the cause to the sickness of the melancholy, who become recluse and avoid the highways grieving at nothing worthy of grief. [10] Antimachus in the *Lyde* [says] that he killed the Solymoi, being dear gods. On this account they say that he was hated by the gods. [11] Leo in the *Chrysaorics* says it written that he was hated by all gods <***> unjustly slandered to Proetus by his wife, and from letters to Iobates or Amphianax; “avoiding the path of men” is consistent with this. [12] They say that those who were later called Pisians had been called Solymoi before.

Z 234 [1] “ἔνθ’ αὐτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς” (*Il.* 6.234). [2] διὰ τί ὁ μὲν Γλαῦκος προήχθη εἰς φιλοτιμίαν τοῦ ἀλλάξαι τὰ ὄπλα χρυσᾶ ὄντα πρὸς Διομήδην, ὁ ποιητὴς δὲ ἐπιτιμᾷ ὡς οὐ δέον, οὐδ’ εἰ φίλος εἶη, προίεσθαι τὸ πλείονος ἄξιον;

[3] προγόνων ὁ Γλαῦκος φιλοτιμίαν ἐξηγησαμένου Διομήδους ἀκούσας οὐκ ᾤήθη δεῖν ἐλαττοῦσθαι ταύτης·

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην

ξείνισ’ ἐνὶ μεγάροισιν ἑίκοσιν ἤματ’ ἐρύζας.

οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·

Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον (*Il.* 6.216-20).

[4] ταῦτ’ οὖν ἀκούσας ὁ Γλαῦκος προήχθη εἰς φιλοτιμίαν προγονικὴν. [5] ὡς γὰρ Βελλεροφόντης ζωστήρος οὐκ ἀπηξίωσε χρυσοῦν ἔκπωμα δοῦναι καὶ ὅλως “χρῦσειον” δεδώρηται τῷ ξένῳ, οὕτω καὶ αὐτὸς χρυσοῦν ὃν εἶχε περικείμενον δοῦναι προήχθη, ἀκούσας παρὰ τοῦ φοβερωτάτου {Διομήδους} τῶν τότε·

τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω

εἰμί, σὺ δ’ ἐν Λυκίῃ ὅτε κεν τῶν δῆμον ἴκωμαι (*Il.* 6.224-25),

καὶ προσέτι εἰπόντος τοῦ Διομήδους·

τεύχεα δ’ ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε

γῶσιν ὅτι ξεῖνοι πατράιοι εὐχόμεθ’ εἶναι (*Il.* 6.230-31).

[6] μικρολογίας γὰρ ἦν αἰτηθέντα τοῖς μὲν ἄλλοις ὑπακοῦσαι, ἀντειπεῖν δὲ πρὸς τὰ δῶρα.

[7] “ὁ ποιητὴς δέ”, φησὶν Ἀριστοτέλης, “οὐχ ὅτι τὰ πλείονος ἄξια ὄντα προήκατο ἐπιτιμᾷ, ἀλλ’ ὅτι ἐν πολέμῳ καὶ χρώμενος προίετο. [8] οὐδὲν γὰρ ἀλλοιότερον ὥσπερ ἂν εἰ ἀπέβαλε τὰ ὄπλα. [9] ἐπιτιμᾷ οὖν ὅτι κρείττω προίετο οὐκ εἰς τιμὴν ἀλλ’ εἰς χρῆσιν. [10] ἀναγκαῖον δὲ τοῦτο δηλῶσαι εἰπόντα τὴν ἄξιαν.”

[11] τινὲς δ’ οὐ καταμέμφεσθαι φασὶν ἐν τῷ φάναι “Κρονίδης {δὲ} φρένας ἐξέλετο Ζεύς” (*Il.* 6.234).

Cf. Eust. *Il.* 2, 297.24-27

fontes: *B f. 86^V, *F f. 54^R (Π.), Le f. 132^V (Π.)

[1] εἰς τὸ ante ἔνθ *FLe ἔνθ usque ad Ζεύς om. *B ἐξέλετο *B*F: ἐξέλετο Le

[2] ἀλλάξαι *FLe: ἀλλάσσειν *B Διομήδην *B: Διομήδ(ην) *F: Διομήδη Le ὁ ποιητὴς δὲ *FLe: ὁ δὲ ποιητὴς *B τὸ πλείονος *FLe: πλείονος *B [3] ἀκούσας *B*F: ἀκούσαντος Le οἱ *BLE: οἱ *F Βελλεροφόντης *BLE: Βελλεροφόντης *F

[5] περικείμενον Cobet: παρακείμενον codd. παρὰ Le: περὶ *B*F {Διομήδους} del. Janko τεύχεα δ’ *B*F: τεύχε’ Le ἀλλήλοισι *BLE: ἐπαλλήλοισι *F ὄφρα *BLE: ὄφρα *F εὐχόμεθ’ *B*F: εὐχόμεθα Le [7] φησὶν *B: φησιν *F: ὡς φησὶν Le Ἀριστοτέλης *B*F: ὁ Ἀριστοτέλης Le καὶ χρώμενος *B*F: χρώμενος Le προίετο *B*F: προήκατο Le [11] φάναι *BLE: φᾶναι *F {δὲ} *

[1] “Then, however, Zeus son of Cronus robbed Glaucus of his wits” (*Il.* Z 234 6.234).⁷² [2] Why was Glaucus led to the munificence⁷³ of exchanging his weapons made of gold with Diomedes, but the poet censures [him] on the ground that it is not right, even if he should be a friend, to give away what is worth more?

[3] After he heard Diomedes explain the munificence of their forefathers, Glaucus thought he ought not to fall short of this:

For once upon a time godly Oineus hosted blameless Bellerophon
detaining him in his halls for twenty days.

They also provided beautiful gifts of guest-friendship to one another:

Oineus gave a warrior’s belt bright with purple,
but Bellerophon gave a golden double-handled cup (*Il.* 6.216-20).

[4] So after he heard this, Glaucus was led to ancestral munificence. [5] For just as Bellerophon deemed it not unworthy to give a golden cup in exchange for a warrior’s belt, and generally speaking, a golden object has been given by the guest, thus, he too was induced to give the gold which he had about himself, and having heard from the most frightening of the men of that time:

Thus now I am your dear guest-friend in the middle of Argos
and you [are mine] in Lycia whenever I reach the land of them
(*Il.* 6.224-25),

and furthermore with Diomedes saying:

let us exchange weapons with one another, that these men here
also perceive that we profess to be ancestral guest-friends (*Il.* 6.230-31).

[6] For it would have been a sign of pettiness for him to be responsive to the other [questions] which he was asked, but voiced opposition with regard to the gifts.

[7] “But the poet”, says Aristotle, “censures him, not because he gave up what was worth more, but because he gave up [the armor] even though he was using it in combat. [8] For nothing is worse, just as if he had thrown away his armor. [9] Therefore he censures him because he gave up what was superior, not in regard to price, but in regard to usefulness. [10] One must make this clear when one speaks of its value.”

[11] Some say that he does not censure [Glaucus] in the assertion, “Zeus, son of Cronus, removed (*exeleto*) his wits from him” (*Il.* 6.234).

72 Cf. Eust. (*Il.*) II 297.24-27: ἀσφαλείας γὰρ ὁ Γλαῦκος μόνης ἐδεῖτο τῆς ἐκ τῶν ὀπλων, οὐ μὴν ὕλης τιμίας. πάντως δὲ οὐχ’ ἥττόν τι τῶν χρυσέων ἀσφαλῆ καὶ τὰ χάλκεα. διὸ καὶ φησιν ὁ ποιητῆς “ἔνθ’ αὐτε Γλαῦκῳ φρένας ἐξείλετο Ζεὺς” (*Il.* 6.234), ὃ ἐστὶν ἐξαιρέτους ἐποίησεν, ὡς τῷ Πορφυρίῳ δοκεῖ.

73 See LSJ s.v. φιλοτιμία A.4.

[12] τὸ γὰρ “ἐξελεῖν” δηλοῖ καὶ τὸ “εἰς μέγα ἄραι καὶ αὐξῆσαι”, ὡς ἐν τῷ “κούρην ἦν ἄρά μοι γέρας ἔξελον υἷες Ἀχαιῶν” (*Il.* 16.56). [13] δηλοῖ γὰρ “ἦν εἰς τιμὴν γεραίροντες μεταδεδώκασι καὶ τὸ γέρας μου αὐξοντες”. [14] γέρας γὰρ “ἔξελον”, ἐξαίρετον ποιοῦντες. [15] τὰ δὲ γι{γ}νόμενα ὡς ἐπὶ τὸ πολὺ θεοῖς εἰώθασιν ἀνάπτειν.

[16] τὸ μέντοι “ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου” (*Il.* 6.226), ἀντὶ τοῦ “ἐν ὄψει πάντων ὡς εἰδέναι αὐτοὺς ὅτι ξένοι ἀλλήλων ἐσμέν”, ἢ “μὴ μόνον ἀλλήλων φειδώμεθα ἀλλὰ καὶ οἱ ὄμιλοι ἡμῶν”. [17] ἀλλ’ οὗτοι μὲν διὰ προγονικὴν φιλίαν τὸν πρὸς ἀλλήλους ἐσπέισαντο πόλεμον. [18] Σαρπηδῶν δὲ καὶ Τληπόλεμος συγγενεῖς ὄντες καὶ τοῦτο γινώσκοντες συνελθόντες διὰ θανάτου ἐκρίθησαν, τοῦ μὲν ἀποθανόντος τοῦ δὲ τρωθέντος (*Il.* 15.628-62). [19] οὕτως ἡ λεγομένη codd. συγγένεια πρὸς φιλίαν οὐδὲν συνεργεῖ.

[13] ἦν εἰς in ras. Le μεταδεδώκασι codd.: με δεδώκασι Schr. [14] ἔξελον *FLe: ἐξέλον *B [15] γι{γ}νόμενα *: γεραιρόμενα Janko exempli gratia [16] ὀμίλου *B*F: ὀμήλου Le

Z 265 [1] ζητεῖται πῶς ποτε ἐναντία ἐαυτῷ ὁ ποιητὴς λέγει· προειπὼν γὰρ “ἀνδρὶ κεκημῶτι μένος μέγα. οἶνος ἀέξει” (*Il.* 6.261) νῦν ἐπάγει “μὴ μ’ ἀπογυιώσης μένεος ἀλκῆς τε λάθωμαι” (*Il.* 6.265). [2] ἢ μὲν οὖν ὑπὸ πολλῶν γενομένη λύσις τοῦ ζητήματος τοιαύτη, ὅτι ἕτερόν ἐστι πρόσωπον Ἐκάβης τὸ λέγον ὠφέλιμον εἶναι τὸν οἶνον, ἕτερον δὲ τὸ τοῦ Ἐκτορος τὸ ἀρνούμενον· οὐδὲν δὲ θαυμαστὸν εἶ παρὰ τῷ ποιητῇ ἐναντία λέγεται ὑπὸ διαφόρων φωνῶν. [3] ὅσα μὲν γὰρ ἔφη αὐτὸς ἀφ’ ἐαυτοῦ ἐξ ἰδίου προσώπου, ταῦτα δεῖ ἀκόλουθα εἶναι καὶ μὴ ἐναντία ἀλλήλοις· ὅσα δὲ προσώποις περιτίθησιν, οὐκ αὐτοῦ εἰσιν ἀλλὰ τῶν λεγόντων νοεῖται, ὅθεν καὶ ἐπιδέχεται πολλάκις διαφωνίαν, ὥσπερ καὶ ἐν τούτοις. [4] ἢ μὲν γὰρ Ἐκάβη οὐκ εἰδύια τὸν κάματον τῶν ἀνδρῶν ταύτης ἐστὶ τῆς γνώμης, ὁ δὲ Ἐκτωρ μάλιστα ἐπιστάμενος ἀντιλέγει. [5] ἔπειτα καὶ ἡ μὲν πρεσβῦτις ἦν, χαίρει δὲ τῷ οἴνῳ ἢ ἡλικία αὐτῆ—ἐπωφελῆς γὰρ ταύτη ἐστὶν ὁ οἶνος θερμὸς ὢν καὶ ὑγρὸς ψυχρᾷ οὔσῃ καὶ ξηρᾷ καὶ ἀναρρώννυσιν αὐτήν—, ὁ δὲ Ἐκτωρ νέος ἦν καὶ ἀκμαῖος.

Cf. Σ^A *Il.* 6.265

fontes: *B f. 87^R, Le f. 134^R

[1] κεκημῶτι *B: κεκημῶτι Le [2] λέγεται *B: λέγει Le [3] καὶ ante ἐξ ἰδίου Le δεῖ *B: δὴ Le ἀλλὰ ante καὶ μὴ Le εἰσιν *B: ἐστίν Le [4] Ἐκάβη om. Le Ἐκτωρ om. Le [5] ταύτη *B: αὐτῇ Le ὁ οἶνος om. Le ἀναρρώννυσιν Le: ἀναρώννυσιν *B

[12] For “to remove” (*exelein*) also means “to extol greatly and magnify”, as in the line “the maiden whom, as it happens, the sons of the Achaeans selected (*exelon*) for me as a gift of honor” (*Il.* 16.56). [13] For he means “the one whom they distributed giving [her] as a reward to honor me and increasing my privilege”. [14] For “they reserved” (*exelon*) a prize, making it given as a special honor (*exaireton*). [15] But for the most part they are accustomed to offer up the yield to the gods.

[16] However the line “let us avoid the spears of one another through the crowd too” (*Il.* 6.226), is an equivalent of “in the sight of all so that they know that we are guest-friends of one another”, or “let not only us but also our crowds spare one another”. [17] Well these men made peace with one another on account of ancestral friendship. [18] But Sarpedon and Tlepolemos, on the other hand, though related and recognizing this when they met in battle, were separated by death, the one dead, the other wounded (*Il.* 6.628-62). [19] Thus their spoken kinship in no way contributed to friendship.

[1] It is inquired how in the world the poet says self-contradictions. For before having said, “for a weary man wine increases strength greatly” (*Il.* 2.261), now he supplies “that you not deprive me of strength and I forget valor” (*Il.* 2.265). [2] So the solution to the question adduced by many is like this, that the character of Hecabe saying that wine is useful and that of Hector refusing it are different, and it is no wonder if in the poet contrary things are said by different voices. [3] For all that he said himself from his own persona, this must be consistent and not mutually contradictory; but all that he assigns to characters is not perceived to be his but of those who are speaking it, from which he admits inconsistency frequently, just as in this. [4] For Hecabe not knowing the weariness of the men is of this opinion, but Hector knowing [this] above all speaks in opposition. [5] And then she was an old woman, and her age itself delights in wine—for being warm and wet wine is beneficial for her being cold and dry and invigorates her—, but Hector was young and at his prime. **Z 265**

[6] ἄμεινον δέ ἐστιν ἐκεῖνο λέγειν καὶ δεικνύειν, ἐκάτερον τῶν εἰρημένων ἔχσθαι λόγου καὶ μὴ εἶναι ἐναντία τὰ περὶ τοῦ οἴνου λεγόμενα, ἐὰν σκοπῆ τις, ὅτι ἐπὶ παντὸς πράγματος ὁ καιρὸς καὶ τὸ μέτρον πολὺ διαλλάττει. [7] οὕτως οὖν καὶ ἐπὶ τούτου· τῷ μὲν γὰρ μέτρια πεπονηκότι πρὸς ἰσχὺν ὁ οἶνος συμφέρει, τὸν δὲ πάνυ κεκμηκότα σφάλλει· ὅπερ συμβέβηκε τῷ Ἑκτορι, οὐ μόνον δὲ ὑπὸ τοῦ πολέμου ἀλλὰ καὶ ὑπὸ τοῦ ἐπὶ τὴν πόλιν δρόμου.

[8] ἄλλως τε καὶ οὐδὲ σιτίου οὐδενὸς ἐγένευστο· ἡ γὰρ τροφή σὺν τῷ οἴνῳ τὸ πλεῖστον συμβάλλεται εἰς δύναμιν, ὥσπερ καὶ ἀλλαγῆ εἶπεν ὁ ποιητής· “σίτου καὶ οἴνιοιο, τὸ γὰρ μένος ἐστὶ καὶ ἀλκή” (II. 9.706), καὶ πάλιν·

ὄς δέ κ' ἀνήρ οἴνιοιο κορεσσάμενος καὶ ἐδωδῆς

ἀνδράσι δυσμενέσσι πανημέριον πολεμίζῃ (II. 19.167-68)

καὶ τὰ λοιπά.

[9] ἔστι δὲ καὶ ἕτερα λύσις τοῦ ζητήματος, καθ' ὑπερβατὸν ἐξηγουμένων τινῶν οὕτως· μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ, χερσὶ δ' ἀνίπτουσι Διὶ λείβειν αἶθοπα οἶνον ἄζομαι, οὐδέ πη ἔστι κελαινεφεὶ Κρονίῳ αἶματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι, “μὴ μ' ἀπογυιώσης μένεος ἀλκῆς τε λάθωμαι” (II. 6.265), ἵνα ὡς μὴ καθαρὸς τὰς χεῖρας τὸν οἶνον σπένδειν θεοῖς παραιτῆται καὶ μὴ ὀργὴν τινα παρὰ θεῶν λάβῃ διὰ τοῦτο. [10] λύεται δὲ τὸ προκείμενον καὶ οὕτως, ὅτι τὸ μένος διχῶς κείται, καὶ ἐπὶ θυμοῦ καὶ ὀργῆς καὶ ἐπὶ δυνάμεως. [11] ἡ μὲν οὖν Ἑκάβη φύσει τοῦ πίνοντος οἶνον τὴν δύναμιν αὐξίνει λέγει, ὁ δὲ μαραίνεσθαι τὸν θυμὸν καὶ τὴν ὀργὴν τοῦ πίνοντος λέγει ὑπὸ τοῦ οἴνου, ὥστε μὴ κείσθαι ἐναντία.

[7] τούτου *B: τούτω Le δὲ ὑπὸ *B: ἐπὶ Le ὑπὸ τοῦ ἐπὶ τὴν πόλιν δρόμου *B: ὑπὸ τοῦ δρόμου τοῦ ἐπὶ τὴν πόλιν Le [8] ἐγένευστο *B: πόποτε ἐγένετο Le συμβάλλεται εἰς δύναμιν *B: εἰς δύναμιν συμβάλλεται Le οἴνιοιο Le: οἶνου *B πολεμίζῃ Le: πολεμίζει *B [9] extant in uno Le [10] ἐπὶ *

Z 273 [1] πῶς ὀρθοῦ ὄντος τοῦ Παλλαδίου τὸν πέπλον ἐπὶ γούνασι θεῖνα παρακελεύεται “τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο” (II. 6.273); [2] τινὲς μὲν οὖν φασιν ὅτι πολλὰ τῶν Παλλαδίων κάθηται. [3] οἱ δέ, ἀπὸ μέρους τὸ ὄλον σῶμα, ὡς ἐπὶ τοῦ “εὐκνήμιδες Ἀχαιοί” (II. 1.17 etc.).

fontes: *B f. 83^R, *B¹ f. 87^R, *F f. 55^V (II.), Le f. 134^V (II.)

[1] πῶς usque ad ἠϋκόμοιο om. Le πῶς *B¹*FLe: πῶς δὲ *B Παλλαδίου *B¹*FLe: Παλαδίου *B τὸν usque ad ἠϋκόμοιο om. *B [2] τινὲς *FLe: καὶ τινες *B *B Παλλαδίων *B¹*FLe: Παλαδίων *B

[6] But it is better to say and point out that each of the statements sticks to a reason, and what is said about wine is not contradictory, if one investigates, since for every matter the time and the measure vary greatly. [7] So too in this case: for one having labored moderately, wine is fitting with regard to strength, but for the weary it trips him up, which happened to Hector, not only from the war but also from the run to the city.

[8] In another way too he had not tasted any food; for nourishment with wine contributes the most to power, just as the poet says somewhere else “of food and wine, for this is strength and valor (*Il.* 9.706), and again,

a man who is satisfied with wine and food
fights with enemy men all day long (*Il.* 19.167-68)

and the rest.

[9] But there is also another solution to the question, with some explaining it by hyperbaton in this way: “Please do not raise sweet wine, Lady mother, but I shrink from making a libation of dark wine to Zeus with unwashed hands, nor is it in any way possible for me splattered with blood and filth to pray to the dark-clouded son of Cronus “that you not deprive me of strength and I forget valor” (*Il.* 2.265), so that he refuses to make a libation to the gods as though impure with respect to his hands, and he does not receive any anger from the gods on account of this. [10] The question under discussion is also solved in this way, since strength is found in two senses, with reference to passion and anger and with reference to power. [11] So Hecuba says that by nature wine increases the power of the drinker, but he says that the heart and anger of the drinker are withered the wine, with the result that they do not lie in contradiction.

[1] How, although the statue of Pallas is standing, does [Hector] exhort [his mother] to place the robe on its knees? “Place this on the kness of fair-haired Athena” (*Il.* 6.273). [2] Now then, some say that many of the statues of Pallas are seated. [3] Others [say that] from a part [he means] the whole body, as in “well-greaved Achaeans” (*Il.* 1.17 etc.). **Z 273**

[4] οἱ δέ, ὅτι “γούνατα” καὶ τὰς ἱκετείας λέγει. [5] φησὶ γὰρ “ἀλλ’ ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται” (*Il.* 17.514 etc.), τουτέστιν ἐν τῇ τῶν θεῶν ἱκετεία καὶ δεήσει. [6] θεῖναι οὖν “Ἀθηναίης ἐπὶ γούνασι” (*Il.* 6.273) ἐστὶν “ἐπὶ τῇ λιτανείᾳ καὶ δεήσει θεῖναι τὸν πέπλον”.

[7] οἱ δέ, ὅτι τῇ “ἐπὶ” ἀντὶ τῆς “παρά” εἴωθε χρῆσθαι, ὡς ἐν τῷ “ποιμαίων δ’ ἐπ’ ὄεσσι μίγη φιλόττη” (*Il.* 6.25) ἀντὶ τοῦ “παρὰ τοῖς ὄεσσι”, καὶ “ἡ μὲν ἐπ’ ἐσχάρῃ ἦστο” (*Od.* 6.52) ἀντὶ τοῦ “παρὰ τῇ ἐσχάρῃ”. [8] οὕτω γοῦν καὶ “ἐπὶ γούνασιν” ἀντὶ τοῦ παρὰ γούνασιν Ἀθηναίης.

[4-5] λέγει· φησὶ *B¹*FLe: φησὶ· λέγει *B [5] τῶν θεῶν *B*B¹*F: θεῶν Le ἱκετεία καὶ δεήσει *B¹*F: δεήσει καὶ ἱκετεία Le: λιτανεία καὶ δεήσει *B [6] οὖν om. *B Ἀθηναίης ἐπὶ γούνασι *B¹*FLe: τὸν πέπλον ἐπὶ γούνασι Ἀθηναίης *B ἐστὶν *: τουτέστιν *B¹*FLe: ἀντὶ τοῦ *B τῇ λιτανείᾳ *B¹*FLe: λιτανεία *B [7] οἱ δέ, ὅτι om. *B τῇ *B¹*FLe: τὸ *B ἐπὶ *B*B¹*F: ἐπεὶ Le ἐν τῷ *FLe*B: τὸ *B¹ ὄεσσι μίγη *B¹*FLe: ὄεσσι ἐμίγη *B ὄεσι² *B*B¹Le: ὄεσι *F καὶ ἡ usque ad τῇ ἐσχάρῃ om. *B [8] γούνασιν ἀντὶ τοῦ *B*B¹: γούνασιν τὸ *FLe

Z 488-9 [1] ἐζήτησάν τινες πῶς ἐνταῦθα “ἀπαράβατον” (*Il.* 6.488-89) λέγει τὴν μοῖραν ὁ ποιητής, ἐν δὲ τῇ Ὀδυσσεΐα παραβατὸν ὑφίσταται ὅταν λέγη:
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἄτρείδαο
γῆμ’ ἄλοχον (*Od.* 1.35-36).

[2] λύεται δὲ τοῦτο ἐκ τοῦ δεῖκνυσθαι ὅτι τριχῶς ἡ μοῖρα παρὰ τῷ ποιητῇ λέγεται, ἡ εἰμαρμένη, ἡ μερίς καὶ τὸ καθῆκον. [3] ὅταν (μὲν) γὰρ λέγη “μοῖρας δασσάμενοι δαίνυντ’ ἐρικυδέα δαῖτα” (*Od.* 3.66), τὰς μερίδας λέγει. [4] ὅταν δὲ λέγη “ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή” (*Il.* 5.83), τὴν εἰμαρμένην σημαίνει. [5] ὅταν δὲ ἐπὶ τῶν φευγόντων λέγη “οὐ κατὰ μοῖραν τάφρον διεπέρων” (*Il.* 16.367), οὐ κατὰ τὸ καθῆκον διεπέρων τὴν τάφρον λέγει ἀλλ’ αἰσχυρῶς. [6] καὶ ἐπὶ τῶν οὖν προκειμένων, ἐν μὲν τῷ “μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν” (*Il.* 6.488), τὴν εἰμαρμένην λέγει, ὅταν δὲ “ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον” (*Od.* 1.35), οὐ τὸ σημαῖνον τὴν εἰμαρμένην λέγει, ἀλλὰ τὸ ὑπὲρ τὸ καθῆκον.

fontes: *B f. 91^R, *F f. 57^V (Π.), Le f. 140^V (Π.) (usque ad ἐξανάλυσαι).

[1] ἐζήτησάν τινες *BLe: ἐζήτησαν τινὲς *F [2] ἐκ τοῦ δεῖκνυσθαι om. *FLe ἡ εἰμαρμένη *B: σημαίνει γὰρ τὴν μερίδα *FLe ἡ μερίς *B: τὸ καθῆκον *FLe τὸ καθῆκον *B: τὴν εἰμαρμένην Le: τὴν εἰμαρμένην *F [3] (μὲν) ins. Janko γὰρ λέγη *FLe: οὖν λέγη *B δασσάμενοι *BLe: δασάμενοι *F [4] ἔλλαβε *BLe: ἔλαβε *F εἰμαρμένην *BLe: εἰμαρμένην *F σημαίνει *B: λέγει *FLe [5] ἐπὶ τῶν φευγόντων om. *FLe ὅτι ante οὐ κατὰ add. Janko τὴν ante τάφρον¹ ω τάφρον διεπέρων codd.: πέραρον πάλιν ω διεπέρων τὴν τάφρον *: om. *FLe λέγει *B: δηλοῖ *FLe [6] καὶ ἐπὶ usque ad καθῆκον *B: οὕτω κάκεισε *FLe

[4] Others [say] that “knees” also means supplications. [5] For he says “but truly this lies on the knees of the gods” (*Il.* 17.514 etc.), i.e. in the supplication and entreaty of the gods. [6] So to place [it] “on the knees of Athena” (*Il.* 6.273) means “to dedicate the robe in addition to the supplication and entreaty”.

[7] Others [say] that [Homer] is accustomed to use “upon” (*epi*) instead of “beside” (*para*), as in “acting as a shepherd beside (*epi*) the sheep she mingled in love” (*Il.* 6.25), as an equivalent of “beside (*para*) the sheep”, and “she sat beside (*epi*) the hearth” (*Od.* 6.52) as an equivalent of “beside (*para*) the hearth”. [8] In this way “upon (*epi*) the knees” is an equivalent of “beside (*para*) the knees”.

[1] Some have inquired how the poet here calls fate (*moira*) “unalterable” (*Il.* 6.488-89), but in the *Odyssey* it can be overcome when he says:

just as even now Aegisthus in violation of fate
married the wife of the son of Atreus (*Od.* 1.35-6).

[2] This is solved from showing that fate (*moira*) is said in three ways in Homer: “destiny”, “portion”, “propriety”. [3] For when he says “after dividing destinies (*moiras*) they had a splendid feast” (*Od.* 3.66), he means “portions”. [4] But when he says “onrushing death and mighty *moira* took [him]” (*Il.* 5.83), he means “destiny”. [5] When he says with reference to the fleeing Trojans, “they were crossing back over the ditch not in accordance with fate *moira*” (*Il.* 16.367), he means not according to propriety, but shamefully. [6] So with reference to the instances mentioned above, in the line “I affirm that no man has escaped fate (*moira*)” (*Il.* 6.488), he means “destiny”, and when [he says] “just as even now Aegisthus in violation of *moros*” (*Il.* 1.35), the signifier means, not “destiny”, but “in violation of propriety”.

[7] οὐ γάρ ἐστι νῦν πρέπον οὐδὲ καθῆκον τὰς ἄλλοις νόμῳ συνωκισμένας φθεῖρην γυναῖκας, ἄλλως τε οὐκ ἐκ τοῦ ποιητοῦ οἱ λόγοι, ἐκ δὲ προσώπων διαφόρων, εἰς μίμησιν παραληφθέντων. [8] ὅτε μὲν γὰρ λέγει πρὸς Ἄνδρομάχην ὁ Ἔκτωρ, ὅτε δὲ ὁ Ζεύς. [9] διαφωνεῖν δὲ πρὸς ἄλληλα οὐδὲν ἀπεικὸς τὰ διάφορα πρόσωπα. [10] ὡσαύτως δὲ καὶ ἐπὶ τῶν Ἑλλήνων, ὅταν λέγῃ “ἔνθά κεν Ἄργείοισιν ὑπέρμορα νόστος ἐτύχθη” (*Il.* 2.155), παρὰ τὸ καθῆκον ἀκουσόμεθα. [11] Ὅμηρος μέντοι ἀπαράβατον τὴν μοῖραν τὴν κατὰ τὴν εἰμαρμένην οἶδεν ἐν οἷς φησί:

καὶ δὲ σοὶ αὐτῶν μοῖρα θεοῖς ἐπιείκειλ' Ἀχιλλεῦ
τείχει ὑπὸ Τρώων εὐηγενέων ἀπολέσθαι (*Il.* 23.80-81).

[12] καὶ πάλιν “ἀλλὰ ἐ μοῖρα | ἦγ' ἐπικουρήσαντα μετὰ Πριάμόν τε καὶ υἱάς” (*Il.* 5.613-14). [13] κρατεῖν δὲ οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θεῶν ἀποφαίνεται, ὡς πού καὶ ὁ Ἄρης φησί:

εἴπερ μοι καὶ μοῖρα Διὸς πληγέντι κεραινεῶ
κεῖσθαι ὁμοῦ νεκύεσσιν (*Il.* 15.117-18),

[14] ὁ δὲ Ποσειδῶν πρὸς τὴν Ἴριν
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει
ὀπτόταν ἰσόμορον καὶ ὁμῆ πεπρωμένον αἴσῃ
νείκειν ἐθέλησι χολωτοῖσιν ἐπέεσσιν (*Il.* 15.208-10),

ἀφ' ὧν δηλοῖ ὡς τὴν πεπρωμένην καὶ αὐτῶν τῶν θεῶν ἐπικρατεῖν γινώσκει. [15] διὸ καὶ ὑπέικειν αὐτῇ καὶ τὸν ὑπέρτατον τῶν θεῶν Δία καὶ “ἄνδρα θνητὸν ἕντα, πάλαι πεπρωμένον αἴσῃ” (*Il.* 16.441) αὐτοῦ τε υἱὸν νομισμένον μὴ θελήσει “θανάτου δυσσηγέος ἐξανάλυσαι” (*Il.* 16.442), ἀλλὰ μάλλον:

αἵματοέσσας ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν (*Il.* 16.459-60).

[16] διὸ καὶ Πάτροκλος: “ἀλλὰ με Μοῖρ' ὀλοή καὶ Λητοῦς ἔκτανεν υἱός” (*Il.* 16.849). [17] οὕτω καὶ περὶ Ἡρακλέους λέγει:

οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε Διὶ Κρονίῳνι ἄνακτι,
ἀλλὰ ἐ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης (*Il.* 18.117-19).

[7] ἐστι νῦν πρέπον οὐδὲ om. *FLe φθεῖρην γυναῖκας *B: γυναῖκας φθεῖρην *FLe ἄλλως τε οὐκ *B: ἄλλως τε καὶ *FLe [8] ὅτε μὲν *FLe: ποτὲ μὲν *B ὅτε δὲ: ποτὲ δὲ *B [9] διαφωνεῖν δὲ *B*FLi: διαφωνεῖν γὰρ Le τὰ *B*F: κατὰ Le [10] ὡσαύτως δὲ *FLe: οὕτως *FLe ἐπὶ τῶν Ἑλλήνων om. *FLe [11] εἰμαρμένην *BLe: εἰμαρμένην *F Ἀχιλλεῦ *BLe: Ἀχιλλεῦ *F τείχει *B*F: τάχα Le εὐηγενέων *B*F: εὐηγενέτων Le [12] om. *FLe ἐπικουρήσαντα codd.: ἐπικουρήσαντα ω [13] ὁ Ἄρης *B: Ἄρης ὅτε *FLe φησί(ν) * ὁ δὲ *FLe: καὶ ὁ *B [14] ὀπτόταν *BLiLe: ὀπτόταν *F ἀφ' ὧν *B: δι' ὧν *FLe αὐτῶν τῶν θεῶν *B: τῶν θεῶν αὐτῶν *FLe [15] ὑπέρτατον *BLe: ὀπέρτατον *F αὐτοῦ τε υἱὸν νομισμένον om. *FLe ἀλλὰ μάλλον κτλ. om. *FLe

[7] For it is not fitting or proper to seduce women who have lawfully been given in marriage to others, and besides, the speeches are not from the poet, but from different characters that have been used for a representation. [8] For at the one time Hector speaks to Andromache, but at the other [it is] Zeus [who speaks]. [9] It is not at all unreasonable that different characters are inconsistent with one another [sc. in their use of the word]. [10] Similarly, in the case of the Hellenes, when he says “then a return home in violation of *mos* would have occurred” (*Il.* 2.155), we shall understand “contrary to propriety”. [11] However Homer conceives of *moira* in accordance with destiny as unalterable where he says:

It is destined for you too, godlike Achilles,
to die under the wall of the well-born Trojans (*Il.* 23.80-81).

[12] Again: “but destiny led him to act as an ally among Priam and his sons” (*Il.* 5.613-14). [13] It is shown not only to control humans but also gods, just as somewhere even Ares says:

if indeed it is destined for me, struck by Zeus’ lightning bolt,
to lie together with the corpses (*Il.* 15.117-18),

[14] and Poseidon [says] to Iris:

but this dread grief reaches my heart and soul
when he wishes to upbraid [me] with angry words though
I have equal share and am fated to a common destiny (*Il.* 15.208-10),

from which it is clear that he perceives that destiny even prevails over the gods themselves. [15] Therefore [he says] that even Zeus, the highest of the gods, also yields to it, and did not consent “to set free from death bringer of woe” (*Il.* 18.442) “a man being mortal, long ago fated by a destiny” (*Il.* 16.441) and believed [to be] his son, but rather:

he shed bloody drops to the ground
honoring his dear son (*Il.* 16.459-60).

[16] Therefore Patroclus too: “but deadly Destiny (*Moira*) and the son of Leto killed me” (*Il.* 16.849). [17] Thus he also says concerning Heracles:

For nor even the strength of Heracles escaped death,
who was dearest to lord Zeus, son of Cronus,
but *moira* overcame him and the vexatious anger of Hera (*Il.* 16.328-29).

[18] καὶ ἀλλαχοῦ·

ἀλλ' οὐ Ζεὺς ἀνδρεςσι νοήματα πάντα τελευτᾷ·

ἄμφο γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι (II. 18. 328-29).

[19] ἀλλὰ καὶ Ἥφαιστος τὰ μὲν ὄπλα δοῦναι ὑπισχνεῖται, τὴν δὲ μοῖραν παρατρέψαι ἀρνεῖται·

αἶ γάρ μιν θανάτιοι δυσηγέος ὧδε δυναίμην

νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι (II. 18.464-65).

[20] ἔστι δὲ {γὰρ} καὶ ἄλλα μυρία, ἀφ' ὧν δείκνυται Ὅμηρος ἀπαράβατον λέγων τὴν τοῦ θανάτου μοῖραν.

[20]{γὰρ} *

Z 491 [1] διαφέρει τὰ ἠλάκατα τῆς ἠλακάτης. [2] καὶ ἡ διαφορὰ ἦδε· ἡ μὲν γὰρ ἠλακάτη δηλοῖ τὸ ξύλον εἰς ὅπερ εἰλοῦσι τὸ ἔριον αἰ νήθουσαι, ἠλάκατα δὲ αὐτὰ τὰ ἔρια τὰ περιειλούμενα τῇ ἠλακάτῃ.

[3] τὴν μὲν οὖν ἠλακάτην διὰ τούτων δεδήλωκε ὡς ἐν τῇ Ὀδυσσεΐα “ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα” (Od. 4.135). [4] τετανύσθαι δὲ αὐτὴν εἶπε διὰ τὸ εἶναι ἐπιμήκη τε καὶ λειάν. [5] <ἠλάκα>τα δὲ <τὰ> ἐπὶ τῆς ἠλακάτης ἔρια· “ἠλάκατα στρωφῶσ' ἀλιπόρφυρα θαῦμα ιδέσθαι” (Od. 6.306), καὶ ἔτι δὲ “παρ' ἠλάκατα στροφαλίζετε” (Od. 18.315). [6] λέγει δὲ καὶ χρυσὴν τὴν ἠλακάτην·

χωρὶς δ' αὐθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα·

χρυσὴν τ' ἠλακάτην τάλαρον θ' ὑπόκυκλον ὄπασσε,

τὸν ρά οἱ ἀμφιπολος Φυλῶ παρέθηκε φέρουσα

νήματος ἀσκητοῖο βεβυσμένον (Od. 4.130-31, 133-34).

[7] καὶ ἡ “χρυσηλάκατος” δὲ Ἄρτεμις ἀπὸ τῆς ὁμοιότητος καὶ τῆ κατασκευῆ τῆς ἠλακάτης εἴρηται χρυσοῦν τόξον ἔχουσα·

Ἦρη δ' ἀντέστη χρυσηλάκατος κελαδεινὴ

Ἄρτεμις ἰοχέαιρα (II. 20.70-71).

*B f. 91^V, *F f. 58^R (II.), Le f. 142^V (II.)

[3] τετάνυστο ω: τετάνυτο codd. [5] <ἠλάκα>τα δὲ <τὰ> Janko στροφαλίζετε ω: στροφαλίζετο codd. [6] ὑπόκυκλον ω: ὑπέγκυκλον codd. ὄπασσε ω: ὄπασσε *B: ὄπασσε *FLe [7] χρυσηλάκατος *B*F: χρυσηλέκατος Le τῆ κατασκευῆ *: τῆς κατασκευῆς codd. ἀντέστη *B*F: ἀνέστη Le

[18] Elsewhere [he says]:

but Zeus does not fulfill all the intentions of men;
for it is fated that we both stain the same land (*Il.* 18.328-29).

[19] Further Hephaestus too promises to give the weapons,⁷⁴ but refuses to avert *moira*:

Would that I could thus conceal him away from
death bringer of woe, when dread destiny (*moros*) reaches him
(*Il.* 18.464-65).

[20] There are also countless others from which Homer is proven to call the destiny of death unalterable.

[1] Wool on the distaff (*ēlakata*) differs from distaff (*ēlakatē*). [2] Here's the **Z 491**
difference: for distaff means the piece of wood onto which spinners wind
wool, but *ēlakata* is the wool itself that is rolled around the distaff.

[3] Now then, he has shown the meaning of distaff by this, just as in the *Odyssey*: “the distaff laid stretched out holding dark purple wool” (*Od.* 4.135). [4] He said that it “laid stretched out” because it is long and smooth. [5] But wool on the distaff: “spinning the sea-purple wool (*elakata*), a marvel to behold” (*Od.* 6.306), and furthermore “beside [her] spin the wool (*elakata*)” (*Od.* 18.315). [6] [Homer] also speaks of a distaff that is golden:

Separately, in turn, his wife gave beautiful gifts to Helen:
she bestowed a golden distaff and a basket running on wheels
which a handmaiden Phylo brought and set beside her
stuffed full of spun work (*Od.* 4.130-311, 4.133-34).

[7] Artemis, who has a golden bow, is called “with the golden distaff” because of its likeness to the form of the distaff (*ēlakatē*):

against Hera stood she with the golden distaff, noisy
Artemis, pourer of arrows (*Il.* 20.70-71).

74 For the progressive use of ἀλλά, see Denniston GP p. 21 (9).

H 229-30 [1] διὰ τί ὁ Αἴας τῷ Ἑκτορι δεδήλωκε τὴν τοῦ Ἀχιλλέως μῆνιν (*Il.* 7.229-30); [2] οὐδεμία γὰρ ἀνάγκη ἦν οὐδὲ φρονίμου ἀνδρὸς τὰ παρ' αὐτοῦ κακὰ τοῖς πολεμίοις ἐξαγγέλλειν. [3] ἢ ὅτι ἐγίνωσκον οἱ Τρῶες τὴν μῆνιν Ἀχιλλέως ὑποδειξάμενοι πάντως. [4] ὁ γὰρ Ἀπόλλων ἐδήλωσεν αὐτοῖς ἐν οἷς φησὶν·

οὐ μὲν οὐδ' Ἀχιλεὺς, Θέτιδος ἠϊκόμοιο,

μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει (*Il.* 4.512-13).

[5] εἰ δ' ἀγνοοῦσι τὴν ὀργὴν οἱ Τρῶες, καὶ οὕτως τὸ τῆς δηλώσεως ἀναγκαῖον μὴ ἐν τῷ λοιμῷ τεθνηκέναι νομίσωσιν αὐτόν.

[6] Ἀριστοτέλης δέ, ἵνα οἴηται τὸν Ἀχιλλεὺς ἀποδεδεικμένον, ἀλλὰ κακῆϊνον καὶ ἄλλους αὐτοῦ εἶναι κρείττους. [7] εἶτα εἰπὼν·

νῦν ἄρα δὴ σάφα εἴσεται οἴοθεν οἶος,

οἷοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,

καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα (*Il.* 7.226-228),

ἵνα καταπλήξῃ τῆς Ἀχιλλέως ἀρετῆς ἀναμνήσας, ὃν ἐδόκει πεφοβῆσθαι, εἰκότως (ἐδήλωσε τὸ πέπονθεν Ἀχιλλεὺς).

[8] τὸ γὰρ “μετ' Ἀχιλλῆα” ἀμφίβολον πότερον “μετὰ τὴν ἐκείνου τελευτήν” ἢ “μετὰ τὴν ἐκείνου ἀρετήν” ἢ “καθάπερ ἐκεῖνος ἦν καὶ ἄλλοι εἰσίν”. [9] ἀναγκαῖον οὖν δηλῶσαι τί πέπονθεν Ἀχιλλεὺς καὶ ὅτι μνηῖον οὐ πάρεστιν, ἀλλ' οὐχὶ τεθνηκῶς ἢ ἀποπλεύσας, ἀλλ' ὅτι “ἐν νηυσὶ κορωνῖσι” μνηῖον (*Il.* 7.229-30). [10] ὀργή δ' ἐν ἀγαθοῖς ἀνδράσιν εὐδιάλυτον.

fontes: *B f. 97^V, *F f. 61^V (Π.), Le f. 142^V (Π.)

[2] αὐτοῦ Le: αὐτοῦ *B*F: αὐτῷ Kamm. [3] Ἀχιλεὺς ω: Ἀχιλλεὺς codd.contra metrum [4] ἠϊός ins. Vill. [7] ἄρα ins. Kamm. ἐδήλωσε τὸ *: λέγει τὸ Kamm.

Θ 1 [1] καὶ ποσαχῶς μὲν “ἠῶς” (*Il.* 8.1) παρ' αὐτῷ λέγεται εἴρηται· [2] ὅτι δὲ ἡ “κροκόπεπλος” καὶ ἡ “ῥοδοδάκτυλος” ἐπὶ τῆς δαίμονος λέγεται δῆλον. [3] ἐπεὶ δὲ τὰ ἐπίθετα ἐκ τοῦ περὶ τὸ ὀρώμενον τῆς ἡμέρας καταστήματος εἴληπται, ἐξηγεῖται {τὸ} ἐκ ποίας μὲν καταλήψεως ἢ “κροκόπεπλος”, ἐκ ποίας δὲ ἢ “ῥοδοδάκτυλος”.

Cf. *HQ* ept ad *Il.* 8.1

fontes: *B f. 102^V, *F f. 65^R, Le f. 160^V

[1] καὶ ποσαχῶς *B: ποσαχῶς *FLe [3] {τὸ} *

[1] Why has Ajax disclosed Achilles' wrath to Hector (*Il.* 7.229-30)?⁷⁵ [2] For there was no need, nor is it characteristic of a prudent man to betray the ills in his camp to the enemy. [3] Either because the Trojans perceived that the wrath of Achilles secretly showed in all ways. [4] For Apollo disclosed this to them where he says:

Indeed, Achilles is not even fighting, [son] of fair-haired Thetis,
but by the ships he broods over his heart-grieving anger (*Il.* 4.512-13).

[5] If, on the other hand, the Trojans are ignorant of the wrath, so too there is need for the explanation, in order that they not suppose that he died in the plague.

[6] Aristotle [says] so that [Hector] supposes that Achilles has taken to playing the coward, and further⁷⁶ that both he [i.e. Hector] and others are stronger than him [i.e. Achilles]. [7] Then when [A]jax says:

now you will clearly know man to man
what sort of champions are also among the Danaans,

even after Achilles, breaker of armed ranks, lion-hearted (*Il.* 4.512-13),
in order to terrify [Hector] by reminding him of the excellence of Achilles, whom [Hector] believed had become afraid, reasonably <he revealed⁷⁷ what> Achilles felt.

[8] For it is ambiguous whether “after Achilles” is “after the death of him”, or “after him in excellence” or “just as that man was others also are”. [9] Therefore it is necessary to disclose what Achilles felt and that he is absent nursing his wrath, but not dead or having sailed away, but rather nursing his wrath “on the curved seafaring ships” (*Il.* 7.229-30). [10] But anger is easily resolved among good men.

[1] And it has been said in how many ways “dawn” (*ēōs*) (*Il.* 8.1) is said in him [i.e. Homer].⁷⁸ [2] It is clear that “saffron-robed” and “rosy-fingered” are said in the case of the deity. [3] Since the epithets have been taken from the condition of the day with respect to what is seen, it is explained from what kind of perception “saffron-robed” and “rosy-fingered” [stem]. Θ 1

75 See *Il.* 8.229-30: ὁ ... ἐν νήεσσι ... | κεῖτ' ἀπομηνίσας Ἀγαμέμνονι.

76 For progressive ἀλλά, see Denniston GP p. 21-22.

77 For the supplement, cf. above ὁ Αἴας τῷ Ἴκτορι δεδήλωκε τὴν τοῦ Ἀχιλλέως μῆνιν and below δηλώσασα τί πέπονθεν Ἀχιλλεύς.

78 See HQ I 61.15-63.14. It is characteristic of HQ I to refer to earlier zētēmata, e.g. 9.15, 20.13, 122.7.

[4] φημι τοίνυν, ὡς διὰ μὲν τῆς τοῦ κρόκου χρώας δηλοῖ ὀλίγον τῆς ἡμέρας φῶς πολλῶ τῷ τῆς νυκτὸς μέλανι κινώμενον. [5] ὅταν δὲ λέγη “ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως” (Il. 1.477 etc.), διὰ τῆς τοῦ ῥόδου χροιάς δηλοῦν αὐτὸν ὀλίγον τὸ τῆς νυκτὸς μέλαν πολλῶ τῷ τῆς ἡμέρας φωτὶ κεχρωσμένον. [6] καὶ ὅτι τοῦτο νοεῖ δῆλον ἔστω ἐκείθεν. μνησθεῖς γὰρ Ἐωσφόρου, ὡς νυκτὸς ἔτ’ οὔσης ἀνατέλλει, ἐπάγει αὐτῷ τὴν κροκόπεπλον ἤῶ.

ἦμος δ’ Ἐωσφόρος εἶσι φῶς ἐρέων ἐπὶ γαῖαν

ὄν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἠῶς (Il. 23.226-27).

[7] γεννήσας δὲ ἐκ τῆς “κροκόπεπλου” (Il. 24.695) τὸν ὄρθρον ἐπάγει τὴν ῥοδοδάκτυλον “ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος ἠῶς” (Il. 24.788).

[8] ἐν δὲ τῷ “Ἥως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν” (Il. 8.1)-- τοῦ “κίδνασθαι” δηλοῦντος τὸ “σκορπίζεσθαι”, ὡς ἐν τῷ “ἐσκίδναντο κατὰ στρατόν” (Il. 1.487)--δύο ταῦτα τηρήσεως ἄξια ὑπεδείκνυνεν· [9] ἐν μὲν ὅτι “ἐκίδνατο” ἔφη ὅπερ παρατάσιν ἔχει, οὐ συντέλειαν, οἶαν τὸ “ἐσκεδάσθη”. [10] ἐπεὶ δέ, σφαιροειδοῦς ὄντος τοῦ κόσμου καὶ τῆς γῆς, οὐχ ἅμα παρὰ πᾶσι κατὰ τὸ αὐτὸ ὁ ἥλιος ἀνατέλλει, οὐδὲ κατὰ τὴν αὐτὴν ὥραν ἢ ἡμέρα ἀνίσταται, εἰκότως “ἐσκίδνατο” ἔφη, τὴν ἐν παρατάσει ἄλλοτε πρὸς ἄλλους ἐπιβολὴν παριστὰς τῆς ἡμέρας καὶ πορείαν. [11] ἕτερον δὲ πάλιν ἐσημειούμην, ὅτι σὺν τῷ ἀποτελέσματι καὶ τὸν κύριον τοῦ ἀποτελουμένου εἶναι βούλεται.

[12] ἢ μὲν γὰρ θεὸς “κροκόπεπλος” ὡς ἂν οὐσία ἔννοους τε καὶ ἔμψυχος καὶ ἐνσώματος, τὸ δὲ ἀπ’ αὐτῆς σκεδάννυται περὶ τὴν γῆν. [13] ὁ δὲ λαβὼν τὴν σωματοειδῆ θεὸν ἐν τῷ “κροκόπεπλος” συνήρτησεν αὐτὴν τῷ σκεδαννυμένῳ ἀπ’ αὐτῆς φωτὶ, εἰπὼν αὐτὴν ἀλλὰ οὐχὶ τὸ ἀπ’ αὐτῆς φῶς σκεδάννυσθαι· “ἠῶς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν” (Il. 8.1).

[14] οὐ γὰρ δήποτε ἢ σωματοειδῆς ἐπεπόρευτο, ἀλλὰ τὸ ἀπ’ αὐτῆς ἡμερινὸν φῶς. [15] ἀλλ’ οἶδεν, ὅπου τὸ ἀποτελεσμα, ἐκεῖ καὶ τὸ ἀποτελοῦν. [16] ὅτι δὲ καὶ ἐπὶ τῶν ἄλλων οἶδε τὸ ποιοῦν καὶ τὸ ἀποτελούμενον, λάμβανε πρῶτον ἐπὶ τῆς νυκτὸς τὸ μὲν ἀποτελεσμα· “νῦξ δ’ ἦδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι” (Il. 7.282, 293), “αἰ δέ τε νύκτες ἀθέσφατοι” (Od. 15.392), “ἐκ νυκτὸς δ’ ἄνεμοι χαλεποὶ” (Od. 12.286)· τὴν δὲ δεσπότην· “εἰ μὴ Νῦξ δμητέρα θεῶν ἐσάωσε καὶ ἀνδρῶν, | τὴν ἰκόμην φεύγων” (Il. 14.259-60), καὶ “ἄζετο γὰρ μὴ Νυκτὶ θοῆ | ἀποθύμια ἔρδοι” (Il. 14.261).

[4] ὡς *B*F: τοῦτο ὡς Le [5] κεχρωσμένον Schr.: χρώμενον codd.: κινώμενον Kamm. [6] ὑπεῖρ *B*F: ἠπειρον Le κίδναται *B*F: κίδνατο Le [7] γεννήσας Le: γενήσας *B*F [8] τὸ σκορπίζεσθαι *B*F: τοῦ σκορπίζεσθαι Le ἐσκίδναντο *: σκίδνατο *FLe: σκίδναται *B στρατόν codd.: κλισίας ω [9] ἐκίδνατο *B: ἐσκίδνατο *FLe οὐ συντέλειαν *B*F: καὶ συντέλειαν Le [10] ἐσκίδνατο *B: ἐσκίδνατο *FLe [12] ἐνσώματος *B*F: ἐν σώματι Le [15] ἀποτελοῦν Schr.: ἀποτελούμενον codd. [16] ὅτι δὲ *B*F: ἔτι δὲ αἰ δέ τε *FLe: αἶδε δὲ ω: αἰ δέ τοι *B ἐκ νυκτὸς codd.: ἐκ νυκτῶν ω δμητέρα ω: δμητέρα *B*F: δμητέρα τε Le

[4] Now then, I say that by the color of saffron he means a little light of day mixed with much darkness of night. [5] But when he says “while early-born, rosy-fingered Dawn appeared” (*Il.* 1.477 etc.), by the color of the rose, he means a little darkness of night tinged with much light of day. [6] That he means this shall be clear from that passage [i.e. *Il.* 23.226]: for after [Homer] mentions the Morning-star, he adds “saffron-robed” Dawn on the ground that it rises while it is still night:

while the Morning-star goes searching over the earth

after which saffron-robed Dawn spreads over the sea (*Il.* 23.226-27).

[7] But after he produced the morning from the “saffron-robed” [dawn] (*Il.* 24.695), he adds “rosy-fingered”: “while early-born, rosy-fingered Dawn appeared” (*Il.* 24.788). [8] In “saffron-robed Dawn spread over every land” (*Il.* 8.1)—with “to spread” meaning “to disperse”, as in the phrase “they dispersed through” the army (*Il.* 1.487)—he was intimating two points worthy of observation. [9] One is that he said “was spreading over every land”, which has continuation, not completion, like “it spread”. [10] Since, as the universe and the earth are spherical, the sun does not rise simultaneously in all places at the same time, nor does the day rise up at the same hour, he said “was spreading” with good reason, presenting the onset and course of the day as a continuum at different times with regard to different places. [11] Second, I noticed again that he wants the guardian of what is being produced to be with the product too.⁷⁹

[12] For the goddess is saffron-robed like a sensible, animate and corporeal entity, but the light from her keeps on spreading around the earth. [13] Having taken the corporeal goddess in the [epithet] “saffron-robed”, he connects her with the light spreading from her, saying that she, but not the light from her, keeps spreading: “saffron-robed Dawn spread over every land” (*Il.* 8.1). [14] For surely not the corporeal one had traveled, but the light of day from her. [15] But he knows that where there is a product, there too is the producer. [16] That he is also aware of the maker and what is being produced with regard to other things, understand⁸⁰ first as referring to the night: the product: “already night comes into being, and it is good to obey night” (*Il.* 7.282, 293); “here is awful night” (*Od.* 15.392); “winds from night are difficult” (*Od.* 12.286); the governess:

unless Night tamer of gods and men had saved [me],

whom I reached as I fled (*Il.* 14.259-60),

and “for he would shrink from doing swift Night a disfavor” (*Il.* 14. 261).

79 See H QB 447.20.

80 For the imperative, cf. ἐπει δὲ παραβολῆς ἐμνήσαμεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρῆσιν (HQ I 20.13-15); πρόσσχες δὴ μοι καὶ τούτοις, εἰ προσήκουσαν παρ’ ἡμῶν λαμβάνει τὴν λύσιν (HQ I 103.13).

[17] οὕτω καὶ ἦβη ἀποτέλεσμα καὶ θεὸς ταύτης προστάτις·

οἱ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντες

ἦβης ταρφθῆναι καὶ γήραος οὐδὸν ἰκέσθαι (*Od.* 23.211),

τῆς νεότητος καὶ ἀκμῆς τῆς ἐν νεότητι σφριγώσης· “ὄφρ' ἦβη τε πεποιθεα χερσὶ τ' ἐμῆσιν” (*Od.* 8.181), “οὐδὲ τι ἦβης | δεύεται” (*Od.* 8.136-37). [18] ἐπὶ γὰρ πάντων τὰ ἀποτελέσματα λέγεται. [19] ἐπὶ δὲ τῆς θεοῦ· “μετὰ δέ σφισι πότνια Ἥβη | νέκταρ ἐφονοχόει” (*Il.* 4.2-3), “τὸν δ' Ἥβη λοῦσεν” (*Il.* 5.905). [20] ἐν γὰρ τοῖς ἀγηράτοις θεοῖς καὶ ἀεὶ ἠβῶσιν οἰνοχόον τὴν Ἥβην καὶ ὑπηρετὴν ἐποίησεν.

[21] ἐκ τούτων λύσεις πῶς “ἀγαστονόν” τε λέγει τὴν Ἀμφιτρίτην ὅταν εἴπη·

καὶ εἴ ποθι μεῖζον ἔλῃσι

κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη (*Od.* 12.96-97).

[22] καὶ πάλιν “κλυτὸν” ἐν οἷς φησιν·

ἠέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων

ἐξ ἁλὸς, οἷά τε πολλὰ τρέφει (*Od.* 5.421-22).

[23] “κλυτὸς” μὲν γὰρ ἡ θεὸς, ἡ μεγάλη δαίμων, “ἀγαστονος” δὲ ἡ θάλασσα. [24] ἡ δὲ θεὸς· “ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθεν” (*Il.* 15.36), καὶ “Γῆ τε καὶ Ἥλιος καὶ Ἑρινύες” (*Il.* 19.259). [25] οὕτω καὶ “Στυγὸς ὕδωρ” λέγει, τῆς δαίμονος, τὸ “Στύγιον” ἀπ' αὐτῆς καλούμενον καὶ “τὸ κατειβόμενον Στυγὸς ὕδωρ” (*Il.* 15.37), ὡς περ καὶ ποταμὸν λέγει δαίμονα, Ἀλφειὸν καὶ Ἀξιὸν καὶ Σπερχειόν, ὧν εἶναι καὶ γένος, καὶ Ξανθὸν δινήεντα. [26] καὶ ὅταν μὴ εἴπη τὸ ὄνομα τοῦ θεοῦ, τὸν εὐχόμενον ποιεῖ λέγοντα· “κλυθὶ ἄναξ, ὅτις ἐσσί” (*Od.* 5.445). [27] εὐχεται δὲ τῷ ποταμῷ, ὡς ἂν ἐκάστου ἔχοντος δαίμονα. [28] ὁ δὲ καὶ ἐν ταῖς κρήναις οἶδε θεὰς ἅς “Νύμφας” καλεῖ· “Νύμφαι κρηναῖαι, κοῦραι Διὸς” (*Od.* 17.240), καὶ ἄλλαι “Νύμφαι ὄρεστιάδες, κοῦραι Διὸς” (*Il.* 6.420). [29] οὕτω πεπληρῶσθαι θειῶν δυνάμεων Ὅμηρος ἠγεῖτο ἅπαντα.

[17] ταύτης *B: τούτου *FLe ὄφρ' *BLe: ὄφρ' *F οὐδὲ τι *BLe: οὐδὲ τι *F [19] τὸν δ' Ἥβη *BLe: τόνδ' Ἥβη *F [21] ἔλῃσι Le: Ἐλλῃσι *F: ἐνεστι *B in ras. [22] κλυτὸν *B: κλυτὸς *FLe οἷς φησιν *BLe: οἷς φησίν *F ἠέ τί ω: ἠέ τι codd. οἷά τε: οἷά τε *F [24] Ἥλιος ω: Ἥλιος codd. Ἑρινύες *B*F: Ἑρινύες Le [25] Ἀξιὸν Schr.: Ἀξιὸν *B: Ἀξιὸν *FLe [26] μὴ εἴπη *B*F: μὴ εἶποι ὅτις Le: ὅστις *B*F

[17] So too youth is a result and a patron goddess of this:

[gods] who bear a grudge at us staying beside one another
to enjoy youth and to reach the threshold of old age (*Od.* 23.211),

[i.e.] youth and the vigor that swells in youth: “while I trust in youth and my hands” (*Od.* 8.181), “nor is he lacking at all in youth” (*Od.* 8.136-37). [18] For with regard to all [the above], the products [of youth] are meant. [19] But with regard to the goddess: “among them Lady Hebe was pouring nectar” (*Il.* 4.2-3), “Hebe bathed him” (*Il.* 5.905). [20] For among gods who are ageless and forever in the prime of youth, he made Hebe a cupbearer and servant.

[21] From these you will solve⁸¹ how he calls Amphitrite “much groaning” when he says:

and in the hope that somewhere she may catch a greater sea-monster,
which much groaning Amphitrite feeds in countless numbers
(*Od.* 12.96-97).

[22] Contrarily, she is “famed” where he says:

or a deity sets upon me some great monster
from the sea such as <famed Amphitrite> often rears (*Od.* 5.421-22).

[23] For the goddess, the great deity, is “famed”, but the sea is “much groaning”. [24] The goddess: “let them know this, Gaia and wide Uranus above” (*Il.* 15.36) and “Earth, Sun, and Erinyes” (*Il.* 19.259). [25] So too he says “water of Styx”, the deity, called “Stygian” from her, and “water of Styx flowing down” (*Il.* 15.37), just as he also calls a river a deity, <e.g.> Alpheius, Axius, Spercheius, from whom he says that there is a lineage,⁸² and eddying Xanthus. [26] When [Homer] does not say the name of the god, he depicts the praying [character] as saying: “hear me, lord, whoever you are” (*Od.* 5.445). [27] [Odysseus] prays to the river, as though each one should have a deity. [28] He is also aware of goddesses in the fountains, whom he calls “Nymphs”: “Nymphs of the fountain, daughters of Zeus” (*Od.* 17.240), and others are “Nymphs of the mountain, daughters of Zeus” (*Il.* 6.420). [29] Thus Homer believed that everything was filled with divine powers.⁸³

81 Cf. HQ I 5.13, 11.15-16, 14.17-18, 64.12-17, 90.7-9.

82 See *Il.* 16.174-76, 21.141-42, 23.141-42, 23.157; *Od.* 3.489, 15.187.

83 Cf. Plato *Leges* X 899b: ἐστὶ ὅστις ταῦτα ὁμολογῶν ὑπομενεῖ μὴ θεῶν εἶναι πλήρη πάντα. For Aristotle’s objections, see *De anima* A 5, 411a: ἐν τῷ ὄλῳ δὴ τινες αὐτὴν [i.e. ψυχὴν] μεμῖχθαί φασι, ὅθεν ἴσως καὶ Θαλῆς ὠύθη πάντα πλήρη θεῶν εἶναι. τοῦτο δ’ ἔχει τινὰς ἀπορίας. Following Aristotle, the doxographical tradition ascribed this notion to Thales. See Diogenes Laertius 1.27: ἀρχὴν δὲ τῶν πάντων ὕδωρ ὑπεστήσατο, καὶ τὸν κόσμον ἔμψυχον καὶ δαιμόνων πλήρη; Cicero *De legibus* II 11, 25-26: Thales...homines [sc. dicit] existimare oportere omnia, quae cernerent, deorum esse plena; Aëtius *De placitis reliquiae* 301, 3: Θαλῆς νοῦν τοῦ κόσμου τὸν θεόν, τὸ δὲ πᾶν ἔμψυχον ἅμα καὶ δαιμόνων πλήρες.

Θ 2 [1] “Ζεὺς δὲ θεῶν ἀγορῆν ποιήσατο τερπικέραυτος” (*Il.* 8.2). [2] ἀγορῆ καὶ ὁ τόπος ἔνθα ἀγορεύουσι, ὡς τὸ “ἴζον δ’ εἰν ἀγορῇ τετιηότες” (*Il.* 9.13), ἀγορῆ καὶ ἡ δημηγορία καὶ ὁ λόγος, ὡς τὸ “ἀγορῇ δὲ ἐ παῦροι Ἀχαιῶν | νίκων” (*Il.* 15.283-84), καὶ ἡ ἐκκλησία, “τῇ δεκάτῃ δ’ ἀγορήνδε καλέσσατο” (*Il.* 1.54). [3] νῦν δὲ “θεῶν ἀγορῆ” (*Il.* 8.2), θεῶν ἄγυρις, ἡ συναγωγή καὶ τὸ ἄθροισμα, ὡς ἐν τῷ “κινήθη δ’ ἀγορῆ ὡς κύματα μακρὰ θαλάσσης” (*Il.* 2.144). [4] τὸ δὲ ἄθροισμα ἐνίοτε ἀγῶνα καλεῖ, ὡς τὸ “νεῶν ἐν ἀγῶνι” (*Il.* 15.428 etc.), τῇ ἀθροίσει. [5] πεποιῆται δὲ οὐ παρὰ τὸ “ἀγορεύειν” ἢ τὸ ἄθροισμα δηλοῦσα ἀγορά, παρὰ δὲ τὸ “ἀγείρεσθαι”, “λαὸν ἀγείροντες” (*Il.* 11.770) καὶ “οἱ μὲν ἐκήρυσσον, τοῖ δ’ ἠγείροντο μάλ’ ὄκα” (*Il.* 2.52). [6] καὶ ἀθροιζόμενοι μὲν “ἤγερθεν” (*Il.* 1.57 etc.), ὁμοῦ δὲ γενόμενοι “ὄμηγερέες τ’ ἐγένοντο” (*Il.* 1.57 etc.). [7] ἀλλὰ τὸ μὲν “ἠγέρεθοντο” δηλοῖ τὸ καθ’ ἓνα συνιέντες, τὸ δὲ “ὄμηγερέες” μετὰ τὸ ἀθροισθῆναι τοὺς καθ’ ἓνα ὁμοῦ πάντας γενέσθαι. [8] ὅτε οὖν ὁμοῦ συναθροισμένοι ἐγένοντο οἱ καθ’ ἓνα ἀθροισθέντες “τοῖσι δ’ ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς” (*Il.* 1.58). [9] οὐκ ἀπιθάνως δὲ (ἔχουσιν) οἱ “τερπικέραυτον” οὐ “τὸν τερπόμενον τῷ κεραυνῷ” ἀποδόντες, ἀλλὰ κατὰ μετὰθεσιν τοῦ ρ “τερπικέραυτον”, “τὸν τρέποντα τοὺς ἐναντίους τῷ κεραυνῷ”, ὡς “δρατὰ σώματα” (*Il.* 23.169) ἔφη τὰ “δαρτά” καὶ τὴν “καρδίαν” (*Il.* 11.12, 14.152) “κραδίην” (*Il.* 1.395 etc.) κατὰ μετὰθεσιν τοῦ ρ. [10] τὸ μέντοι “ἀγορεύειν” σημαίνει τὸ δημηγορεῖν “τοῖσι δ’ ἔπειθ’ ἦρος Αἰγύπτιος ἦρχ’ ἀγορεύειν” (*Od.* 2.15), καὶ τὸ διαλέγεσθαι, ὡς “οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγορεύον” (*Il.* 5.274). [11] “ἀγείρειν” δὲ καὶ “ἠγειρα” ἐπὶ τε τοῦ ἀθροίζειν, ὡς “λαὸν ἠγειρα” (*Od.* 2.41), καὶ ἐπὶ τοῦ παροξύνειν, ὡς “Τρωσὶ θυμὸν ἀγεῖραι” (*Il.* 5.510), καὶ τὸ κατ’ ἔλλειψιν “ἦδη γάρ οἱ ἐφῆκα βέλος” (*Il.* 5.188), “ἠγειρα δὲ μᾶλλον” (*Il.* 5.208) ἀντὶ τοῦ παρώξυνα.

fontes: *B f. 255^R, *F f. 66^R (II.)

[1] ὡς τὸ om. *F [2] ἴζον *B: ἴζον *F ἀγορήνδε *: ἀγορῆν δὲ *B*F [4] ἐνίοτε: ἐνίοτε *F [6] ἠγερθεν om. *F [8] δ’ ω: δὲ *B*F [9] (ἔχουσιν) * [11] ἀγεῖραι *F: ἐγεῖραι ω

[1] “Zeus delighting in thunder made an assembly (*agorē*) of gods” (*Il.* 8.2). Θ 2
 [2] An assembly is the place where they speak, just as “being sorrowful they sat in the assembly” (*Il.* 9.13), and *agorē* is also public speaking and speech, just as “in public speaking (*agorēi*) few of the Achaeans surpassed him” (*Il.* 15.283-84), and “assembling”: “on the tenth day he summoned [the men] to an assembly” (*Il.* 1.54). [3] But now “an assembling of gods” (*Il.* 8.22), a crowd of gods, an “assembling” and “gathering”, as in the verse “the crowd moved like the tall waves of the sea” (*Il.* 2.144). [4] He sometimes calls a gathering an assembly (*agōn*), “in an assembly (*agōn*) of ships” (*Il.* 15.428 etc.), in the gathering. [5] “Assembly” (*agorē*) meaning a “gathering” has been made, not from “to speak” (*agoreuein*), but from “to assemble” (*ageiresthai*): “gathering together (*ageirontes*) the men” (*Il.* 11.770) and “they were making an announcement, and they assembled (*ēgeironto*) quite quickly” (*Il.* 2.52). [6] Being crowded together, “they assembled” (*ēgerthen*) (*Il.* 1.57), and when they are in the same place, “they became assembled” (*homēgerees t’ egenonto*) (*Il.* 1.57). [7] But “they were assembling” (*ēgerethonto*) (*Il.* 2.304 etc.) means coming together one by one, but “assembled” (*homēgerees*) that after they have been gathered, they are all individually in the same place. [8] Therefore, when those who were gathered one by one have become crowded together in the same place “standing up swift-footed Achilles spoke among them” (*Il.* 1.58). [9] Not unconvincing <are> those who explained *terpikeraunon*, not “he who delights in thunder”, but changing the position of the rho *trepikeraunon*, “he who turns the enemy with thunder”, on the ground that [Homer] called skinned (*darta*) [ani-mals] “*drata* bodies” (*Il.* 23.169) and heart (*kardian*) (*Il.* 11.12, 14.152) *kradiēn* (*Il.* 1.395 etc.) changing the position of the rho. [10] And yet, *agoreuein* signifies “to make a public speech”: “then hero Aegyptius began to make a public speech (*agoreuein*) to them” (*Od.* 2.15) and “to converse”, just as “they were saying things like this with one another” (*Il.* 5.274). [11] But “to gather together” (*ageirein*) and “I gathered together” (*ēgeira*) refer to “crowding together”, just as “I gathered (*ēgeira*) the men” (*Od.* 2.41), and “to incite”,⁸⁴ as “to incite (*ageirai*) the Trojans” spirit” (*Il.* 5.510), and by an omission “for already I discharged a missile at him” (*Il.* 5.188), “but I roused [them] more” (*Il.* 5.208), as an equivalent of “I incited”.

84 By contrast at HQ I 75.14 P. cites the same verse with ἐγείραι, “to rouse”.

Θ 5 [1] ἐν τῇ Διὸς δημηγορία τῇ οὕτως ἐχούσῃ· “κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι” (*Il.* 8.5), πῶς ἄξιον διὰ τὴν τῶν Ἀχαιῶν ἀρετὴν ἐκκλησίας δεῖσαι ὑπελήφθη τῷ Δίῃ, ἐν δὲ τοῖς ἐξῆς (*Il.* 8.133) <***> καὶ ὄμβρων καὶ κεραυνῶν ἵνα ἠττηθῶσι, καλῶς εἴρηται, καὶ ἐν ἄλλοις καὶ ὅτι βούλεται μὲν εἶργειν τῆς συμμαχίας τὴν Ἥραν καὶ τὴν Ἀθηναίαν, ὡς οἶδε μάλιστα τῇ γνώμῃ αὐτοῦ ἐναντιωθησομένης, κοινὸν <δὲ> ποιεῖται περὶ πάντων τῶν θεῶν τὸν λόγον καὶ τῶν Τρωσῶν ἐπαμυνόντων ἵνα μὴ ταῦται ἀντιπράττειν μόναις δοκῆ. [2] διὸ καὶ μάλιστ’ ἀποτεινεται τὸν λόγον πρὸς τὰς θηλείας· “κέκλυτέ μευ πάντες τε θεοὶ πᾶσαι τε θέαιναι”, καὶ ἀπὸ τῶν θηλειῶν ἄρχεται· “μῆτε τις οὖν θήλεια θεὸς τόγε μῆτε τις ἄρσῃν”. καὶ μὴν κάκεῖνο λυεταί καλῶς. [3] πῶς δὲ ὑπεσχημένος ὁ Ζεὺς τῶν Τρώων ἐπικουρίαν οὐκ εὐθὺς ἐποίησε νικῶντας αὐτοὺς κατὰ τὴν {πρώτην} τῆς Ἰλιάδος ἀρχὴν, ἀλλὰ νῦν μετὰ ἧτταν καὶ τοσοῦτον τῶν Τρώων φόνον; [4] ἔδει γὰρ αὐτοὺς πρότερον, φασίν, ἀντὶ τῆς τῶν ὄρκων παραβάσεως δοῦναι δίκην.

[5] ἂ γὰρ ὁ ποιητὴς ἐφρόνει, ταῦτα ποιεῖ τινα λέγοντα· [6] λέγει γὰρ ὁ Ἀγαμέμνων·

Ζεὺς δέ σφιν Κρονίδης ὑψίζυγος αἰθέρι ναίων
αὐτὸς ἐπισσειήσιν ἐρεμνὴν αἰγίδα πᾶσιν,
τῆσδ’ ἀπάτης κοτέων (*Il.* 4.166-8).

ἅμα δὲ καὶ ἠθέλησεν ἀλκιμωτέρους Ἑλληνας ἐπιδείξας τότε τοῖς Τρωσὶ τὴν παρὰ τοῦ Διὸς βοήθειαν ἐπαγαγεῖν. [7] καὶ τὸ ὁμοειδὲς δὲ ἐφυλάξατο· ἦν γὰρ ὁμοειδὲς Τρωσὶ μάχῃ παράγειν τοὺς Ἑλληνας ἠττωμένους· ποικίλλειν γὰρ θέλει. [8] ὅθεν ἐν μὲν τῇ προτέρᾳ μάχῃ ἀμφοτέροις βοηθοῦντας ἐποίησε τοὺς θεοὺς, ἐν αὐτῇ δὲ μόνον τὸν Δία τοῖς βαρβάρους (*Il.* 8.130 ff.), εἶτα πάλιν ἐρεῖ “ἀμφοτέροισι δ’ ἀρήγεθ’, ὅπη νόος ἐστὶν ἐκάστου” (*Il.* 21.25). [9] οὕτως ἐθηρᾶτο τὸ ποικίλον. ταῦτα μὲν οὖν εἴρηται.

[10] τί δὲ δηλοῦν ἐθέλει

ἀλλ’ ἅμα πάντες αἰνεῖτ’,

ὄφρα τάχιστα τελευτήσω τάδε ἔργα (*Il.* 8.8-9)

οὐ πάντως παρέστησε, [11] ποῖα γὰρ ἔργα τελευτήσει, οὐ παρέστησεν ὁ Ζεὺς, ἀλλ’ ἐν ἀσαφεῖ εἶπασεν. [12] λέγει δέ· ἂ ἐγὼ ἐργάζεσθαι μόνος βούλομαι, πρὸς ἂ καὶ παρακελεύεται μηδένα ἀντιπράξει τῶν θεῶν. ἐργάζεσθαι δὲ ἠβούλετο εἰς τέλος “ὡς Ἀχιλλῆα | τιμῆσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν” (*Il.* 2.3-4).

fons: *B f. 103^R

[1] post θέαιναι paucae litterae detritae πῶς ci. Schr. εἶργειν Vill.: εἶργειν *B <δὲ> Bekk. [3] δὲ *: γὰρ *B {πρώτην}* ἀρχὴν *B: μάχην ci. Roemer [6] ἐπισσειήσιν ω: ἐπισείησιν *B Τρωσὶ *B: πρώτη Kamm.

[1] In the public speech of Zeus which is thus, “hear me, all gods and all goddesses” (*Il.* 8.5), how was it assumed fit for Zeus to need an assembly on account of the excellence of the Achaeans, but in the following (*Il.* 8.133-34) <***> of rains and thunder bolts so that they are defeated have been well said, and elsewhere he wants to bar Hera and Athena from their alliance, whom he knew to oppose his judgment the most, but he makes his speech general concerning all the gods, even those defending Trojans so that he does not seem to act only against them. [2] On this account he mostly aims the speech to the females “hear me, all gods and all goddesses” (*Il.* 8.5), and he begins from the females “let neither any female god, nor any male” (*Il.* 8.7). Surely that is well solved. [3] But how did Zeus, having promised support for the Trojans, not immediately make them winners in accordance with the beginning of the *Iliad*, but now after defeat and so much murdering of the Trojans? [4] For, they say, he ought to have punished them first in return for the violation of the oath. [5] For what the poet intended, he depicts someone saying. [6] For Agamemnon says

Zeus, son of Cronus, high-yoked, dwelling in aether,
himself will shake the dark aegis at them all,
bitter at this deceit (*Il.* 4.166-8).

As soon as he showed the Hellenes more stalwart, then he wanted to bring on the help from Zeus to the Trojans. [7] He was on guard against uniformity; for it would be uniform to bring defeated Hellenes in battle against Trojans; for he wants to employ variation. [8] Hence in the first battle he depicted the gods helping both sides, but here only Zeus [helping] the barbarians (*Il.* 8.130 ff.), and then to the contrary he will say “help both sides, to whichever each one’s mind is [favorable] (*Il.* 21.25). [9] Thus he sought after variety. So this has been said.

[10] But what

but approve all together,

so that I accomplish these deeds with all speed (*Il.* 8.8-9)

is supposed to mean, he by no means showed. [11] For what deeds will he accomplish, Zeus did not show, but he left in obscurity. [12] He says: what I alone want to do, against which he exhorts none of the gods to act, and he wanted to do it to completion, “so that he honors Achilles, | and destroys many of the Achaeans by the ships” (*Il.* 2.3-4).

[13] ἔφη (γὰρ) “οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν | οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω” (*Il.* 1.526-27). [14] ταῦτα οὖν ἔφη· “ὄφρα τάχιστα τελευτήσω τάδε ἔργα” (*Il.* 8.9), εἰς τέλος ἀγάγω. καὶ ἡ παροιμία· “μήπω μέγ’ εἴπης, πρὶν τελευτήσαντ’ ἴδης” (*Soph.* fr. Tyr., 583^b Dind.), ἡγοῦν “μὴ θαυμάσης τὸν μέγα ἐπαγγελλούμενον”. [15] ἀσαφῆ δὲ ἑάσας ὅσα ἐξεπίτηδες ἔφη τάχιστα ἐκτελέσειν, ὡς σαφῶς εἰπὼν ἐπάγει “ὄν δ’ ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω” (*Il.* 8.10) καὶ τὰ ἐξῆς. [16] ὅθεν οὐκ ἔστι περισσὸν τὸ “ὄν δ’ ἂν ἐγὼν” (*Il.* 8.10), οὐδ’ ἐντεῦθεν ἄρχεται τοῦ λόγου, ἀλλ’ ἐκ τοῦ “αἰνεῖτ’, ὄφρα τάχιστα τελευτήσω τάδε ἔργα” (*Il.* 8.9), ᾧ ἀκόλουθον ὡς δηλώσαντος τὸ βούλημα τὸ “ὄν δ’ ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω” (*Il.* 8.10). [17] λέγουσι δὲ κὰν τούτῳ περιττεύειν τὸ “ἐθέλοντα”. ἔδει γὰρ “ὄν δ’ ἂν ἐγὼ νοήσω ἐλθόντα Τρώεσσι ἀρηγέμεν”. [18] οὐκ ἔστι δὲ περισσόν, ἀλλ’ ἔστιν ἡ διάνοια “ὄν δ’ ἂν ἐγὼ νοήσω ἢ Τρώεσσι θέλοντα ἀρηγέμεν ἢ Δαναοῖσιν ἐλθόντα”.

[13] (γὰρ) Bekk.

⊕ 39-40

[1] θάρσει Τριτογένεια φίλον τέκος· οὐ νύ τι θυμῷ

πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι (*Il.* 8.39-40, 22.183-4).

ὁ νοῦς ἀσαφής, ὄντινα ἀγνοήσαντες ἠθέτησαν τὰ ἔπη. [2] ἡ δὲ ἀσάφεια ἐκ τοῦ “πρόφρονι”, ἀπέδοσαν γὰρ ὡς δηλοῦντος τοῦ ποιητοῦ διὰ τοῦ “πρόφρονι”. “οὐ κατὰ σπουδὴν ταῦτα ἀγορεύω”. [3] ἔστι δὲ οὐ τοῦτο, ἀλλὰ τῆ “πρό” κέχρηται ἀντὶ τῆς “ὑπέρ” συνήθως, ὡς ἐν τῷ “ἀεθλεύων πρὸ ἄνακτος ἀμειλίκτου” (*Il.* 24.734) ἀντὶ τοῦ “ὑπὲρ ἄνακτος”, καὶ ἐν τῷ “χρεῖη ἀναγκαίη πρὸ τε παίδων καὶ γυναικῶν” (*Il.* 8.57) ἀντὶ τοῦ “ὑπὲρ παίδων καὶ γυναικῶν” βούλεται λέγειν. [4] φησὶν οὖν καὶ ἐνταῦθα· “οὐ καθ’ ὑπερφροσύνην οὐδ’ ὡς τύραννος λέγω ταῦτα· βούλομαι γὰρ ἥπιος εἶναι καὶ πρᾶος”. [5] καὶ ὁ “τοί” οὖν παραπληρωματικὸς καὶ οὐκ ἀντὶ τοῦ “σοί” παρείληπται.

[6] πρέπουσα τοίνυν ἡ διάνοια ἄρχοντι βουλομένῳ ἐνδείκνυσθαι βασιλικὴν ἠπιότητα καὶ οὐ τυραννικὴν ἀγριότητα· οἱ γὰρ ῥηθέντες μετ’ ἀπειλῆς λόγοι ὑπερφρονα θυμόν, καὶ ὄν ἐν ἄλλοις ἀγήγορα ἔφη, ἐνεδείκνυντο.

fontes: *B f. 296^R, *F f. 190^R (Π.), Le f. 457^V (Π.)

[1] ὁποῖον ante ὁ νοῦς Le [3] γυναικῶν¹ usque ad γυναικῶν² om. Le πρὸ ante γυναικῶν¹ *F ὑπὲρ ante γυναικῶν² [4] καὶ post οὖν om. Le

[6] ἠπιότητα *F Le: ἠπιότητα *B

[13] <For> he said “for my [word] is not reversible, nor deceptive, nor unfulfilled, whatever I assent to with my head (*Il.* 1.526-27). [14] So he said this: “so that I accomplish these deeds very quickly, bring them to conclusion” (*Il.* 8.9). And the proverb “do not speak greatly yet, before you see him dying” (*Soph.* fr. 583^b Dind.), i.e. “do not marvel at the one professing loudly”. [15] But purposely leaving unclear what he said he would accomplish with all speed, speaking clearly he supplies “whomever of the gods I see apart wanting” (*Il.* 8.10) and the following. [16] Hence “whomever I” (*Il.* 8.10) is not superfluous, nor does he begin the speech from there, but from “approve, so that with all speed I may accomplish these deeds” (*Il.* 8.9); following this, as though clarifying his intention, is “whomever of the gods I see apart wanting” (*Il.* 8.10). [17] They say that here “wanting” is superfluous; for he ought [to have said] “whomever I see coming to help the Trojans”. [18] It is not superfluous, but rather the thought is “whomever I see either wishing to help the Trojans or going to help the Danaans”.

[1] Take heart Tritogeneia dear child; in no way with an eager

heart do I speak, but I want to be gentle to you (*Il.* 8.39-40, 22.183-4).

The sense is vague, misunderstanding which they reject the lines as spurious.

[2] The vagueness is from “eager”, for they explained it as if the poet clarifies [it] by means of “eager”: “not hastily do I say this”. [3] But this is not [the case], but rather he uses “for” as a substitute for “on behalf of” according to common usage, as in “contending for an implacable lord” (*Il.* 24.734) he intends to say [sc. “for”] as a substitute for “on behalf of a lord”, and in “by needy necessity for their children and their wives” (*Il.* 8.57) as a substitute for “on behalf of his children and women”. [4] So here too he says “not arrogantly nor as a tyrant I say this; for I wish to be mild and gentle”. [5] So “I’ll have you know” is an expletive and has not been used as a substitute for “for you”.

[6] Therefore the thought is fitting for a ruler who wants to show kingly gentleness and not tyrannical savagery; for the speeches spoken threateningly showed a haughty spirit, which elsewhere he also called headstrong.

Θ 39-40

Θ 53-54

[1] οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο (*Il.* 8.53-54).

[2] “δεῖπνον” λέγεται καὶ τὸ ἐξ ἐωθινοῦ ἀκράτισμα, καὶ τὸ ὑφ' ἡμῶν λεγόμενον ἄριστον, ὡς νῦν ἐν τοῖς προκειμένοις, καὶ (τὸ δόρπον) ὡς ἐν τῷ “ἦμος δὲ δρυτόμος περ ἀνήρ ὀπλίσσατο δεῖπνον” (*Il.* 11.86), καὶ πάλιν “ἄριστον” ἀκράτισμα: “ἐντύνοντο ἄριστον ἄμ' ἠοί, κειαμένω πῦρ” (*Od.* 16.2). [3] τὸ δὲ ἐν τοῖς προκειμένοις “ἀπὸ δ' αὐτοῦ θωρήσσοντο” (*Il.* 8.54), οὐκ ἔστιν ὑπερβατόν, ὡς τινες “ἀπεθωρήσσοντο δὲ αὐτοῦ”, ἀλλὰ φησιν: “ἀπὸ τοῦ δεῖπνου ἐθωρήσσοντο”. [4] καὶ ἔστιν πεζοτέρα ἢ φράσις, καὶ διὰ τοῦτο λανθάνει τὸ νόημα.

fontes: *B f. 104^R, *F f. 68^R (Π.), Le f. 163^R (Π.)

[1] εἰς τὸ ante οἱ δ' ἄρα *FLe ἀπὸ δ' αὐτοῦ Le: ἀπ' αὐτοῦ δὲ *F [2] ὅτι ante “δεῖπνον” λέγεται *B: λέγει *FLe καὶ τὸ om. Le ἐξ *B*F: κατὰ Le [2-4] τὸ ὑφ' usque ad ἀκράτισμα om. Le <τὸ δόρπον> * ὀπλίσσατο ω: ὀπλίσσατο codd. κειαμένω ω: κειμένω codd. [3] ἀλλὰ φησιν *BLE: ἀλλὰ φησὶν *F

Θ 58

[1] “πᾶσαι δ' ὄϊγγυντο πύλαι, ἐκ δ' ἔσσυτο λαός” (*Il.* 8.58). [2] οὐ λέγει περὶ τῶν ἐν Ἰλίου πυλῶν μόνων, ἀλλὰ καὶ περὶ τῶν ἐν τῷ ναυστάθμῳ τῶν Ἑλλήνων, οὐδὲ λαὸν τὸν Τρωϊκὸν μόνον ἀλλὰ καὶ τὸν Ἑλληνικόν. [3] τοῦτω γὰρ ἀκόλουθον καὶ τὸ “οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο” (*Il.* 8.60). [4] εἶτα ἐπάγει ὅτι συνέβαλλον παντάπασι τὰς ἀσπίδας <ταῖς> ἀσπίσι, τὰ ἔγχη τοῖς ἔγχεσι, τὰς δυνάμεις ταῖς δυνάμεσι. [5] καὶ ἀναλαμβάνει αὐτά: “ἀσπίδες ὀμφαλόεσσαι | ἔπληντ' ἀλλήλησι” (*Il.* 8.62-63). [6] ἔψαυον γὰρ ἀλλήλων, τουτέστιν αἱ μὲν τῶν Τρώων ταῖς τῶν Ἑλλήνων, <αἱ δὲ τῶν Ἑλλήνων ταῖς τῶν Τρώων.>

fontes: *B f. 104^R, *F f. 68^R (Π.), Le f. 164^R (Π.)

[1] εἰς τὸ ante πᾶσαι κτλ. *FLe [3] οἱ *BLE: οἱ *F ῥ' *BLE: ῥ' *F [4] <ταῖς> * [6] <αἱ δὲ τῶν Ἑλλήνων ταῖς τῶν Τρώων> add. Janko

[1] Then the longhaired Achaeans took a meal (*deipnon*) speedily throughout the huts, and thence they armed themselves (*Il.* 8.53-54). Θ 53-54

[2] Both the breakfast at earliest dawn, just as now in the preceding [quotation], although called *ariston* by us, and <dinner> just as in “when a woodcutter prepares an evening meal” (*Il.* 11.86) are called *deipnon*, and contrariwise breakfast [is called] *ariston* “they were preparing breakfast at dawn, kindling a fire” (*Od.* 16.2). [3] In the [quotation] set forth, “and thence they armed themselves” (*Il.* 8.54), there is no transposition, as some [read] “and there they took off their armor”, but he says: “following the meal they armed themselves”. [4] The phrase is more prosaic, and on this account the sense escapes notice.⁸⁵

[1] “All gates were being opened, and the host rushed out” (*Il.* 8.58). [2] He is speaking not only about the gates in Ilium but also those in the naval camp of the Hellenes, and not only about the Trojan but also the Hellenic army. Θ 58

[3] For “when they arrived coming together into one place” (*Il.* 8.60) is consistent with this. [4] Then he adds that they were altogether joining shields with shields, spears with spears, forces with forces. [5] And he resumes it: “embossed shields | came into contact with one another” (*Il.* 8.62-63). [6] For they touched one another, i.e. those of the Trojans [touched] those of the Hellenes <and those of the Hellenes [touched] those of the Trojans> .

85 Cf. the preface of HQ I: ἀγνοεῖται μὲν πολλὰ τῶν κατὰ τὴν φράσιν, λαθάνει δὲ τοὺς πολλοὺς (1.28-30).

- Θ 70 [1] “ἐν δ’ ἐτίθει δύο κῆρε τανηλεγέος θανάτιο” (*Il.* 8.70) καὶ τὰ ἐξῆς. [2] πρὸς Αἰσχύλον Ψυχοστασίαν γράψαντα (TGrF 3, 374-76) καὶ τὸ “κῆρ” ἀκούσαντα οὐκ ἐπὶ τῆς μοίρας λεγόμενον ἀλλ’ ἐπὶ τῆς ψυχῆς, ὅτι θηλυκῶς μὲν ἡ κῆρ τὴν μοῖραν δηλοῖ, οὐδετέρως δὲ τὸ κῆρ καὶ περισπωμένως τὴν ψυχὴν, ὃ διαιρεῖται εἰς “κέαρ”. [3] εἰ δὲ ἔλεγε τὴν ψυχὴν, οὐκ ἂν ἔφησε “δύο κῆρε” διὰ τοῦ ε ἀλλὰ δύο κῆρα διὰ τοῦ α.
- [4] καὶ αὐτὸς δὲ ἐξηγήσατο τίς ἡ κῆρ εἰπών· “ρέπε δ’ αἴσιμον ἦμαρ Ἀχαιῶν” (*Il.* 8.72). [5] ἀντὶ γὰρ τοῦ φάναι “ρέπε δὲ ἡ κῆρ τῶν Ἀχαιῶν” μεταλαβὼν ἔφη “ρέπε δ’ αἴσιμον ἦμαρ Ἀχαιῶν” (*Il.* 8.72).
- [6] ἡ κῆρ δὲ εἰληπται οὐχ ἑνὸς τῶν Ἑλλήνων μία ἀλλὰ πάντων, οὐδὲ Τρώων ἑνὸς μία ἀλλὰ πάντων. [7] διὸ καὶ ἐπάγει· “αἱ μὲν Ἀχαιῶν κῆρες” (*Il.* 8.73), ὡς (δὲ) ἡ “ἵππος” τῶν πολεμίων σημαίνει πλῆθος, οὕτως ἡ κῆρ τῶν Ἑλλήνων αἱ κῆρες ἦσαν. [8] καὶ τὸ “ἐπὶ χθονὶ” ἔξεσθαι τὸ πρὸς γῆν ῥέψαι δηλοῖ, τὸ δ’ ἐς οὐρανὸν ἀρθῆναι τὸ ὑπερτέραν γενέσθαι. [9] συμβολικῶς δὲ λαμβάνει τὰ μὲν ῥέποντα πρὸς τὰ χθόνια θανατικά, τὰ δὲ πρὸς τὸν οὐρανὸν ζωτικά. [10] ζωφόρα γὰρ τὰ οὐρανια, θανατηφόρα δὲ τὰ χθόνια. [11] ὅπερ ἀγνόησαντές τινες ἠθέτησαν τὰ ἔπη ἐν οἷς φησὶν αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πολυβοτείρῃ ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν (*Il.* 8.73-74), νομίσαντες ὅτι “ἐξέσθην” δυϊκὸν ἐστὶν ὡς ἀποδεξαμένων τινῶν ὅτι ἀνα δύο τίθησι κῆρας εἰς τὸν ζύγον. [12] οὐ σημαίνει δὲ τὸ ἐξέσθην, ἀλλ’ ἀντὶ τοῦ “ἔζοντο”, ὡς “μιάνθην αἵματι μηροῖ” (*Il.* 4.146) ἀντὶ γὰρ τοῦ ἐμιάνθησαν ἐπὶ πληθυντικοῦ κεῖται. [13] εἰ γὰρ ἦν ἐπὶ δυϊκοῦ, ἔφη ἂν “μιανθήτην” ὡς “κλινθήτην” καὶ “ἠσθήτην”. [14] “ἐξέσθην” οὖν ἀντὶ τοῦ ἐξέσθησαν, ὡς τὸ “κόσμηθεν” (*Il.* 2.1) ἀντὶ τοῦ ἐκοσμήθησαν.

fontes: *B f. 104^R, *F f. 67^V (Π.), Le f. 164^R (Π.)

[4] τίς ἡ om. Le [9] τὸν om. Le [11-12] Τρώων usque ad ἐξέσθην om. Le [13] ἔφη *B*F: ἔφην Le [14] ὅπερ ἀντὶ τοῦ ἐξέσθησαν *F post ἐξέσθησαν

[1] “Thereon he placed two fates (*kēre*) of death that brings long woe” (*Il.* 8.70) and the following. [2] Against Aeschylus, who wrote the *Psychostasia* (*TGrF* 3.374-76) and understood *kēr* as being meant not for “fate” but “heart”, since *kēr* means “fate” when it is feminine but “heart” when it is neuter and has a circumflex accent (*kēr*), which divides into *kear*. [3] If he had meant “heart”, he would not have said “two *kēre*” with an epsilon but “two *kēra*” with an alpha.

[4] He himself explained⁸⁶ what *kēr* is by saying: “the destined day of the Achaeans was turning the scale” (*Il.* 8.72). [5] For as an equivalent of saying “the fate of the Achaeans”, making a substitution he said: “the destined day of the Achaeans was turning the scale” (*Il.* 8.72).

[6] Fate has been understood as one, not of each, but of all of the Hellenes, nor as one of each but of all the Trojans. [7] Therefore he supplies: “the fates of the Achaeans” (*Il.* 8.73), just as the “horse” of the enemy signifies a multitude thus the fates of the Hellenes were the “fate”. [8] The fact that the one sat on the ground⁸⁷ indicates that it sank towards the earth, but the fact that the other was lifted,⁸⁸ that it was higher. [9] Symbolically he takes what sinks towards the nether world as deadly, but what [rises] towards heaven as full of life. [10] For what is heavenly brings life, but what is nether-worldly brings death. [11] Not understanding this, some rejected the verses where he says

The fates of the Achaeans sat upon the very fertile earth,

But [those] of the Trojans were lifted towards wide heaven (*Il.* 8.73-74), believing that “they sat” (*ezesthēn*) is dual, since some agree that he places fates on the scale in two’s. [12] But “they sat” (*ezesthēn*) does not signify [the dual]; for it is a substitute for “they were sitting” (*ezonto*), just as “his thighs were stained (*mianthēn*) with blood” (*Il.* 4.146) is used for the plural as a substitute of *mianthēsanan*. [13] For if it were for a dual [subject], he would have said “the two were stained” (*mianthēn*), just as “the two reclined” (*klinthētēn*) (*Il.* 10.350) and “the two enjoyed themselves” (*hēsthētēn*). [14] So “the two sat” (*ezesthēn*) is an equivalent of “they sat” (*ezesthēsanan*), just as “the two were marshaled (*kosmēthen*) *Il.* 3.1) is an equivalent of “they were marshaled” (*kosmēthēsanan*).

86 Cf. HQ I 1.12-14, 12.18-19, 15.20, 56.4-5, 63.14-15, 98.8, 132.8-9.

87 See *Il.* 8.73-74: αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ | ἐζέσθην.

88 See *Il.* 8.74: Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄεθθεν.

- Θ 75-76 [1] “δαιόμενον δὲ | ἦκε σέλας” (*Il.* 8.75-76). [2] πῶς ἔφη τὸν κεραυνὸν σέλας δαιόμενον, ἦγουν καιόμενον; [3] σέλας μὲν γὰρ ἢ φωτὸς ἔκλαμψις, καυθεῖσα δὲ καὶ ἐκπυρωθεῖσα κεραυνὸς γίνεται καὶ οὐκ ἀστραπή μόνον. [4] προειπὼν δ’ “αὐτὸς δ’ ἐξ Ἴδης μεγάλ’ ἔκτυπε” (*Il.* 8.75), καὶ ἐπάγων τὸ “τοῦ κεραυνοῦ”, ἐσήμανεν ὡς προηγεῖται ἡ βροντὴ τῆς ἀστραπῆς δι’ ἧς καὶ τὸ σέλας ἐκλάμπει.

Cf. Σ *Il.* Θ 75-6

fontes: *B f. 104^V, *F f. 68^R (Π.),

[1] εἰς τὸ ante δαιόμενον *F [3] ἔκλαμψις *F: ἔλλαμψις *B [4] προειπὼν Schr.: προειπὼν *F [4] προειπὼν usque ad ἐκλάμπει om. *B

- Θ 322-29 [1] <βῆ δ’ ἰθὺς Τεύκρου, βαλέειν δὲ ἐ θυμὸς ἀνώγει. ἦτοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστον, θῆκε δ’ ἐπὶ νευρῆ· τὸν δ’ αὖ κορυθαιόλος Ἔκτωρ ἀερεύοντα παρ’ ὤμον, ὅθι κληῖς ἀποέργει αὐχένα τε στήθος τε, μάλιστα δὲ καιρίον ἐστίν, τῆ ρ’ ἐπὶ οἷ μεμαῶτα βάλεν λίθω ὀκριοέντι, ρῆξε δὲ οἷ νευρῆν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ, στή δὲ γνῦξ ἐριπὼν, τόξον δὲ οἷ ἔκπεσε χειρός> (*Il.* 8.322-29).

ἐν τούτοις τοῖς ἔπεισι περὶ τοῦ Τεύκρου εἰρημένοις, ζητοῦσι ποίαν χεῖρα τέτρωται ὁ Τεύκρος καὶ πότερον τὴν νευρὰν ἐπὶ τὸν ὤμον ἔλκει καθάπερ οἱ Σκυῖθαι. [2] τοῦτο γὰρ ᾤετο Νεοτέλῆς ὅλην βίβλον γράψας περὶ τῆς κατὰ τοὺς ἥρωας τοξείας, καὶ τοὺς μὲν Κρήτας φάμενος τὴν νευρὰν ἔλκειν ἐπὶ τὸν μαστόν, τὴν δὲ τάσιν κυκλοτερῆ ποιεῖσθαι, τῶν <δὲ> Σκυθῶν οὐκ ἐπὶ τὸν μαστόν, ἀλλ’ ἐπὶ τὸν ὤμον ἐλκόντων, <ὥς> μὴ προέχειν τὰ εὐώνυμα μέρη τοῦ τοξεύοντος τὰ δεξιά.

[3] ῥητέον δὲ τὸ “ἀερεύοντα” οὐ δεῖ(ν) συνάπτειν τῷ “παρ’ ὤμον”, ἀλλὰ στίξαντα ἐν τῷ “ἀερεύοντα” τὸ ἐξῆς λέγειν “παρ’ ὤμον, ὅθι κληῖς ἀποέργει | αὐχένα τε στήθος τε” (*Il.* 8.325-26). [4] τοῦτο γὰρ τῷ μὲν τὴν νευρὰν ἐπὶ τὸν ὤμον ἔλκειν οὐ συνάδειν, τῷ δ’ ἐμφῆναι βουλομένῳ τὴν παρ’ ὤμον πληγὴν ὅπως καὶ ποῦ μάλιστα συνάδειν. [5] παρὰ γὰρ τὸν ὤμον

fontes: *B f. 255^R, *F f. 66^R (Π.), Le f. 171^R (Π.)

[1] <βῆ usque ad χειρός> * περι *B: παρὰ *FLe [2] μαστόν *B*F: μασθόν Le <δὲ> * ante <ὥς> lac. pos. Schr. <ὥς> *: <ὥστε> Erbse τοῦ τοξεύοντος Le: τοξεύοντα *B*F [3] τὸ om. Le ἀερεύοντα *BLe: αὐ ἐρύοντα *F δεῖ(ν) * ἀερεύοντα *BLe: αὐ ἐρύοντα *F [4] ὅπως *FLe: ὅπος *B ποῦ *: ποσὶ codd.: πόσε Schr.

[1] “[Zeus] sent a burning flame” (*Il.* 8.75-76). [2] How did he call the thunderbolt a blazing (*daiomenon*) flame, i.e. burning? [3] For the shining forth of a light is a flame, but when it is set on fire and burnt to ashes, it becomes a thunderbolt and not only a flash of lightning. [4] Saying beforehand “he himself was thundering loudly from Ida” (*Il.* 8.75) and adding “of the thunderbolt”, he indicated that the thunder precedes the flash of lightning through which the flame shines forth.

Θ 75-76

[1]<He went straight for Teucer, and his heart bids him to strike.
Verily he removed a bitter arrow from his quiver,
and put it on the bowstring. However, as he drew it back to his shoulder,
where the clavicle divides the neck and breast, and it is especially fatal,
there Hector of the bronze helmet struck him with the rough stone
as he hurried against him, and he broke his bowstring; his hand went numb
at the wrist, he stood falling to his knees, and the bow fell out of his hand>
(*Il.* 8.322-29).

Θ 322-29

In these lines spoken about Teucer, they inquire in which⁸⁹ hand Teucer has been wounded and whether he draws the string toward his shoulder like the Scythians. [2] For Neoteles, who wrote a whole book about archery among the heroes, supposed this, claiming that Cretans draw the bowstring to the breast but make the extension [of the bow] round, whereas the Scythians draw [the bowstring] not to the breast, but to the shoulder, <so that>⁹⁰ the right side of the archer does not project beyond the left side.

[3] But one must say that “drawing back” must not construe with “beside his shoulder”, but if one punctuates⁹¹ at “drawing back”, the grammatical sequence means “beside his shoulder where the collar-bone divides the neck and chest” (*Il.* 8.325-26). [4] For this does not accord with the claim that he draws the string to the shoulder but very much accords with one who wants to indicate how and where [Hector struck] the blow. [5] For alongside the shoulder is

89 For ποῖος = πότερος, see LSJ s.v. ποῖος V.

90 For the infinitive of consequence with ὥς, see Goulet-Cazé 1992, 97 (5): Alors qu’en langue classique et même encore à l’ époque des Ptolémée, cet infinitif est introduit par ὥστε, les infinitifs de conséquence dans notre texte suivent le plus souvent un ὥς.

91 Cf. οἱ περὶ Παρμενίσκον ἐπὶ τοῦ “τεῖχος μὲν ῥ’ ἄλοχοι τε φίλα καὶ νήπια τέκνα | ῥύατ’ ἐφρεσταότες μετὰ δ’ ἄνδρες οὐς ἔχε γῆρας” (*Il.* 18.514-15) στίζειν ἠξίουν μετὰ τὸ “ῥύατο”, εἶτα συνῆπτον τὸ ἐξῆς κτλ. (HQ I 31.25-32.7)

ἡ κλειῖς ἐστὶν ἀποδιαιρουῖσα τὸ στήθος ἀπὸ τοῦ ἀυχένος. [6] τοῦτο μὲν, οἶμαι, οὕτως λύεται.

[7] φαμὲν δὲ ὅτι παρὰ τὸν ἀριστερὸν ὦμον ὁ λίθος κατηνέχθη. [8] οὐκ ἐκ τῶν προκειμένων δὲ ἐπῶν <ἀλλ'> ἐξ ὧν ἐπάγει ἔδειξε·

ῥῆξε δὲ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,

στῆ δὲ γνῦξ ἐριπὼν, τόξον δὲ οἱ ἔκπεσε χειρὸς (*Il.* 8.328-29),

οὐ μὰ Δία τῆς δεξιᾶς ἀλλὰ τῆς εὐωνύμου. [9] καὶ συνέβη ταύτην ναρκῆσαι κατὰ τὴν πρὸς τὸν ὦμον συνάφειαν, ὄνπερ καὶ πεπληγέναι συνέβαινε. [10] προσεχῆ γὰρ τῇ μὲν δεξιᾷ χεὶρὶ τὰ δεξιὰ τῶν ὑπὲρ αὐτήν, τῇ δ' ἀριστερᾷ συναφῆ τὰ ἐναντία. [11] καὶ οὐκ <ἄν> ἠδύνατο, τῆς κρατούσης τὸ τόξον ἀριστερᾶς χειρὸς ναρκησάσης καὶ διὰ τοῦτο ἀποβαλοῦσης τὸ τόξον, μᾶλλον ὁ δεξιὸς ὦμος βεβλήσθαι ἢ ὁ τῆς πεπονθυίας ἀριστερᾶς, ἐπεὶ καὶ προσβάλλοντες μὲν τὸν ἀριστερὸν ὦμον, συστέλλοντες δὲ εἰς ἑαυτοὺς τὸν δεξιὸν τοξεύουσιν. [12] ἐτοιμότερον δὲ εἰς βολὴν τὸ προβεβλημένον τοῦ κρυπτομένου.

[8] δὲ om. Le <ἀλλ'> ins. Bekk. ἐπάγει *B*F: ἐπάγη Le [9] τὴν om. *B [10] συναφῆ *: ἐν συναφῇ *B*F: ἡ συναφῆ Le [11] <ἄν> add. Janko ἢ *: ἀλλ' οὐχ *B*F

⊕ 555-56

[1] ὡς δ' ὄτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην φαίνετ' ἀριπρεπέα (*Il.* 8.555-56).

[2] ἐκ τοῦ ἀδυνάτου καὶ τοῦτο. [3] πῶς γὰρ δυνατὸν περὶ τὴν “φαεινὴν” σελήνην ἀριπρεπῆ εἶναι τὰ ἄστρα; [4] ἐκ δὲ τῆς λέξεως ἢ λύσις· τὸ “φαεινὴν” <λέγεται> οὐκ ἐπὶ τῆς τότε, ἀλλ' ἐπὶ τῆς φύσει, ὡς ἐπὶ τούτου· “κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινὴν” (*Od.* 6.74), καὶ “πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα” (*Il.* 21.218), <ὡς> τὸ ἀμφὶ σελήνην “φαεινὴν” φύσει οὕτω συντακτέον. [5] ὅτε γὰρ ἐκείνη φαεινὴ, οὐ πάντως ἀριπρεπῆ τὰ ἄστρα, ἀλλ' ὅταν μὴ φαίνηται ἢ φαίνοιτο μὲν, οὐ μὴν φαεινὴ, ἀλλὰ πῶς ἀμαυρὰ καὶ ἀλαμπῆς τινὶ αἰτία ἐπιλυγαζομένη.

fontes: *B f. 114^R, *F f. 73^R (Π.), Le f. 178^V (Π.)

[1] ἀριπρεπῆ *FLe: ἀριπρεπέα *B ἀπορία post ἀριπρεπέα *B [2] ἐκ Le: ἔτι *B*F περὶ *B*F: παρὰ Le [4] λύσις ante ἐκ Le λύσις *B*F: λῆξις Le <λέγεται> add. Janko τούτου *B*F: τούτων Le τὸ usque ad συντακτέον del. Kamm. <ὡς> Janko τὸ om. *FLe ἀμφὶ σελήνην φαεινὴν codd.: φαεινὴν ἀμφὶ σελήνην ω [5] φαίνηται *B*F: φαίνητε Le ἐπιλυγαζομένη *B: ἐπιλυγαζομένη Le: ἐπιλυγαζομένη *F

the collarbone which divides the chest from the neck. [6] This, I believe, is solved in this way.

[7] We say that the stone landed by his left shoulder. [8] He shows [this], not from the aforementioned verses, but from what he adds:

He broke his bowstring; the hand upon his wrist grew numb, and he stood falling on his knee, and the bow fell from his hand (*Il.* 8.328-29), not, by Zeus, from his right hand, but from the left. [9] It happened that this grew numb in accord with to its connection with the shoulder, which [Hector] happened to have struck. [10] For what is on the right side of the region above the right hand is connected with it, but what is on the opposite side is linked with the left hand. [11] As his left hand which was controlling the bow grew numb and on this account dropped the bow, the right shoulder could not have been struck more than the [shoulder] of the left hand which was affected, since they shoot the bow by jutting forward the left shoulder but drawing the right shoulder towards themselves. [12] What has been made to project is more liable to receive a blow than what is being concealed.

[1] “As when a star in heaven appears conspicuous around the bright moon” (*Il.* 8.555-56). ⊕ 555-56

[2] This is based on impossibility. [3] For how is it possible that the stars are conspicuous around the bright moon? [4] The solution is on the basis of the diction: “bright” <is said> not in regard to the [moon] at that time but to the [moon] by nature, as in this example: “the maiden was bringing the bright garment from the chamber” (*Od.* 6.74), and “for my lovely streams are full of corpses” (*Il.* 21.218), <so> one must construe “around the bright moon” by its nature. [5] For when that is bright, the stars are by no means conspicuous, but [they are] when [the moon] does not appear, or appears, but is not truly bright but somehow dim and without a glow, overshadowed for some reason.

I 90 [1] ὅλου βιβλίου ἐδέησε Δωροθέω τῷ Ἀσκαλωνίτη εἰς ἐξήγησιν τοῦ παρ' Ὀμήρω “κλισίου”. [2] τρία δέ φησι ζητεῖσθαι περὶ {τοῦ} αὐτοῦ· περὶ τοῦ σημαينوμένου, εἰ ταῦτὸ δηλοῦται τῷ παρὰ Ἀττικοῖς, καὶ δεῦτερον διὰ τὴν ὀρθογραφίαν, πότερον διὰ διφθόγγου ἢ πρώτη ἢ διὰ τοῦ ι, καὶ τρίτον περὶ τῆς προσωδίας, πότερον παροξύτονον ἢ προπαροξύτονον.

[3] τὸ μὲν οὖν δηλούμενόν φησιν οὐ πολλῆς σκέψεως δεῖσθαι οὔτε παρὰ τῷ ποιητῇ οὔτε παρὰ τοῖς Ἀττικοῖς. [4] οἶκον γάρ τινά φησι μέγαν Ὀμηρος {τῶν} ἐν ταῖς ἐπαύλεσι κατασκευαζόμενον· πῦρ δὲ ἐν αὐτῷ καίειν καὶ κοιμᾶσθαι τοὺς ἐργάτας σὺν γυναιξὶ καὶ τέκνοις.

[5] “κλισιον” δὲ αὐτὸ προσηγόρευσε ἀναλόγως τῇ “κλισία”, ἣτις στρατιωτικὴ σκηνὴ ἐστὶν αὐτοσχέδιος. [6] ἀπὸ γὰρ τοῦ “κλίνω”, ἐξ οὗ καὶ “κλιντήρ” καὶ “κλισμός”. [7] καὶ οἱ μὲν ἔχοντες ἀπέρισειν τοῖς ὅμοις “κλισμοί”, οἱ δ' ἄλλοι “θρόνοι”, Ἀττικῶς δὲ “κλιντήριον” τὸ μικρὸν κλινίδιον λέγεται. [8] τὸ μὲν οὖν χωροῦν κλίνας πολλὰς καὶ θρόνους “κλισιον” ἐκάλουν, ᾧ τρόπῳ καὶ τὸν “κοιτῶνα” ἐκαλέσαμεν. [9] “δωμάτιον” δὲ οἱ Ἀττικοὶ τὸν ὑφ' ἡμῶν “κοιτῶνα” ἔλεγον, Ὀμηρος δὲ “θάλαμον”.

[10] “ἐμοὶ δὲ δοκεῖ”, φησὶ Δωρόθεος, “ἀπὸ τοῦ κέκλ(ε)ισθαι κατ'ωνομάσθαι, τοῦ σημαίνοντος τὸ “περιελιφέναι καὶ περιέχειν”. [11] Ἀρίσταρχος δὲ ἐτέρως ἐξηγεῖται· τὸ γὰρ “περὶ κλισιον θέε πάντη” (*Od.* 24.208) δηλοῦν ὡς κύκλῳ τοῦ οἴκου στιβάδων ὠκοδομημένων, πρὸς αἷς οἱ θρόνοι ἔκειντο ὥστε ἐπ' αὐτῶν καθεζομένους δειπνεῖν, ἐπὶ δὲ τῶν στιβάδων κοιμᾶσθαι, ἵνα μὴ ἄλλος οἶκος ἢ τοῦ Λαέρτου. [12] ἄλλο δὲ τὸ κλισιον. {ἀλλ' } ἐν <γάρ> τῷ οἴκῳ τοῦ Λαέρτου εἰρησθαι τὴν ἐν κύκλῳ οἰκοδομίαν τῶν στιβάδων καὶ θέσιν τῶν θρόνων. [13] ἐμφαίνει δὲ ὅτι ὁ μὲν οἶκος Λαέρτου ἐν τῷ ἐντὸς καὶ περιεχομένῳ ὑπὸ τοῦ κλισίου, τῶν δὲ ἄλλων ἐν τῷ ἔξωθεν περιέχοντι κλισίῳ. [14] κατὰ τὸν αὐτὸν δὲ τρόπον καὶ ἐν τῇ Ὀδυσσεῶς οἰκίᾳ ὁ θάλαμος τοῦ Τηλεμάχου μέσος ὑψηλὸς ὠκοδόμητο, ὑπὸ τῆς αὐλῆς περιεχόμενος·

Τηλέμαχος δὲ ὄθι οἱ θάλαμος <περικαλλέος αὐλῆς>

ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ (*Od.* α 425-26).

fontes: *B f. 116^R, *F f. 76^R (Π), Le 183^V (Π).

[2] {τοῦ} del. Janko περὶ *F: παρὰ *BLe δεῦτερον *BLe: β' *F διὰ τὴν ὀρθογραφίαν codd.: περὶ τῆς ὀρθογραφίας Bekk. [3] δηλούμενόν *BLe: δηλούμενον *F φησιν *BLe: φησὶν *F [4] γάρ τινά φησι *B: γάρ τινα φησι *F: γάρ φησὶ τινα Le {τῶν} * -σκευαζόμενον Kamm.: -σκευαζόμενων *B: -σκευαζόμενων *F: -σκιαζόμενον Le [7] ἀπέρισειν *B: ἀπερείσειν *FLe κλινίδιον *FLe: κλισίδιον *B ἐκάλουν *FLe: ἐκάλεσαν *B [9] ὑφ' Valckenaer: ἄφ' codd.: ἐφ' Kamm. [11] ἐξηγεῖται *FLe: ἐξηγησατο *B ὠκοδομημένον *FLe: ὠκονομημένον *B ἐπ' αὐτῶν *FLe: ἐπ' αὐτοῦς *B [12] {ἀλλ' } ἐν <γάρ> scr. Janko

[1] Dorotheus of Ascalon⁹² needed a whole book for an explanation of “servants’ quarters” (*klision*) in Homer. [2] He says that three things are question concerning it: concerning the meaning, if the same thing is meant as in Attic;⁹³ second, on account of the orthography, whether the first [syllable is spelled] with a diphthong [i.e. *kleis-*] or with an iota [i.e. *klis-*]; third, concerning the prosody, whether it is paroxytone or proparoxytone.

[3] Now, as to the meaning, [he says] that there is not need of much investigation either in the poet or in Attic. [4] For Homer says that it is a large house constructed among the outbuildings; in it a fire burns, and the workers sleep with their wives and children.

[5] He named it a “servants’ quarters” analogously to “hut” (*klisia*), which is an impromptu military tent. [6] For it is from “I lean” (*klinō*), from which come “couch” *klintēr* (“couch”) and *klismos* (“couch”). [7] Those with a support for the shoulders are couches; the others are seats, and in Attic a small couch is called a “mini-couch” (*klintērion*). [8] Now they would call what holds many couches and seats a “place for leaning” (*klision*), just as we call [it] a “place for lying [i.e. bedroom]” (*koitōn*). [9] Attic writers used to call a “mini-house” (*dōmation*) [what is called] a “bedroom” (*koitōn*) by us, but Homer [calls it] a “chamber” (*thalamos*).

[10] “But it seems to me”, says Dorotheus, “that it has been named from “being in a state of being enclosed”, as this signifies “to have encompassed and contain”.⁹⁴ [11] Aristarchus explains it differently. For [he says] that “servants’ quarters ran around on every side” (*Od.* 24.208) means that, with beds of straw built in a circle around the house, against which seats were placed so that they dine sitting on them, they sleep on the beds of straw, so that it is not a different house of Laertes.

[12] But “servants’ quarters” is different. For he says that the building of the mattresses and positioning of seats in a circle has been said [to be] in the house of Laertes. [13] He indicates that the room of Laertes [is] on the interior surrounded by the place for leaning, but of the others, in the outer place for leaning that surrounds it. [14] Likewise, in the house of Odysseus, the bedroom of Telemachus was also built high up in the middle, surrounded by the courtyard:

Telemachus where his bedroom had been built high up in a place seen all around <within the exceedingly beautiful courtyard> (*Od.* 1.425).

92 Cf. Deipnosophistae 7.138.20-21: Δωρόθεος δ' ὁ Ἀσκαλωνίτης ἐν τῷ ὀγδόῳ πρὸς τοῖς ἑκατὸν τῆς λέξεον συναγωγῆς “θέτταν” γράφει. See also *ibid.* 14.76.29 and ΣΑ ad II. 10.252a: Δωρόθεος ἐν τριακοστῷ πρώτῳ τῆς Ἀττικῆς λέξεως.

93 I.e. κλεισίον, “outhouse, shed”.

94 Cf. Pollux 9.50.

[15] καὶ γὰρ τοῦτον τὸν θάλαμον κατὰ τὸ μέσον τῆς αὐλῆς κείσθαι φησι· διὸ καὶ “ὑπερὶσκεπτον” ὠνόμασεν, οἷον “περιφανῆ”, διὰ τὸ πανταχόθεν περιέχεσθαι. [16] τὸν αὐτὸν τρόπον καὶ τὸν Λαέρτου οἶκον περιέχεσθαι πανταχόθεν ὑπὸ τοῦ κλισίου, κατὰ μέσον ὠκοδομημένον. [17] τὸ γὰρ περιθεῖν τοῦτο δηλοῖ, οἷον καὶ Ἀρχίλοχος δηλοῖ ποιήσας “τοῖον γὰρ αὐλῆν ἔρκος ἀμφιδέδρομεν” (fr. 37 West).

[18] ἔχει γὰρ τὸ κλισιον ἀναλογίαν τινὰ πρὸς τὰ τοιαῦτα· πρὸς τὰς παστάς, πρόδομος, ἐξέδρα. [19] προφοκοδόμητο γὰρ οἰκίσεώς τινος ἢ παστάς καὶ ἢ προπαστάς καὶ ὁ πρόδομος, καθάπερ καὶ τοῦνομα δηλοῖ: “ἄλλο δ’ ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων” (Il. 9.473). [20] τοιοῦτο δέ τι καὶ ἐξέδρα, τῆς οἰκίας ἐξω πάσης πρὸς αὐτῇ τῇ εἰσόδῳ κατεσκευασμένη. [21] οἷς δὴ παραπλησίως καὶ τὸ κλισιον ἐξω τοῦ οἴκου.

fontes: *B f. 116^R, *F f. 76^R (Π.), Le 183^V (Π.)

[2] {τοῦ} del. Janko περι *F: παρὰ *BLe δεύτερον *BLe: β’ *F διὰ τὴν ὀρθογραφίαν codd.: περι τῆς ὀρθογραφίας Bekk. [3] δηλούμενον *BLe: δηλούμενον *F φησιν *BLe: φησιν *F [4] γὰρ τινὰ φησι *B: γὰρ τινὰ φησι *F: γὰρ φησι τινὰ Le {τῶν} * -σκευαζόμενον Kamm.: -σκευαζομένων *B: -σκευαζομένων *F: -σκιαζόμενον Le [7] ἀπερείσειν *B: ἀπερείσειν *FLe κλινίδιον *FLe: κλισίδιον *B ἐκάλουν *FLe: ἐκάλεσαν *B [9] ὑφ’ Valckenaer: ἀφ’ codd.: ἐφ’ Kamm. [11] ἐξηγεῖται *FLe: ἐξηγήσατο *B ὠκοδομημένον *FLe: ὠκονομημένον *B ἐπ’ αὐτῶν *FLe: ἐπ’ αὐτοὺς *B [12] {ἀλλ’} ἐν (γὰρ) scr. Janko [15] κείσθαι φησι *BLe: κείσθαι φησι *F <περὶ>σκεπτον Vill.: σκεπτόν codd. [19] οἰκίσεώς τινος *BLe: οἰκίσεως τινός *F παστάς *: παστάδας *F

I 186 [1] οἰκεῖον τῷ ἡρωϊ νυκτὸς οὔσης γυμνάζεσθαι μᾶλλον τὰ μουσικά, ἀλλὰ μὴ διαπαννυχίζειν. [2] παραμυθία γὰρ τοῦτο θυμοῦ καὶ λύπης. [3] ἔστι δὲ νέος καὶ φιλόμουσος καὶ λάφυρον ἔχων τὴν κιθάραν. καὶ οὐ θηλυδριώδη μέλη, ἀλλὰ “κλέα ἀνδρῶν” (Il. 9.186) ἄδει.

[4] ἢ οἰόμενος ἤξειν αὐτοὺς σοβαρεύεται. [5] καλῶς δὲ ἀπούσης τῆς ἐρωμένης ἄδει, ὅπως μὴ δοκοίη κομάζειν. [6] ἢ ὅτι πεφρόντικε μὲν τῆς τῶν Ἑλλήνων ἀσφαλείας, προσποιεῖται δὲ καταφρονεῖν· [7] φησὶ γοῦν· “διε Μενoitιάδη, | νῦν οἶω περὶ γούνατ’ ἐμὰ στήσεσθαι Ἀχαιοῦς” (Il. 11.608-9). [8] καὶ ἅλιν·

ὄρσοο, διογενὲς Πατρόκλεις, ἱπποκέλευθε.

λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηΐοιο ἐρωήν (Il. 16.126-7).

Cf. *HQ* ept. ad Il. 9.186:

fontes: *B f. 118^R, *F f. 77^R (Π.), Li f. 157^R, Le f. 187^R (Π.), Σ^{bT} Il. 9.186

[1] οἰκεῖον *B*FLiLe: οὐκ ἀνοικεῖον Σ^{bT} [2] γὰρ *BLeΣ^{bT}: γὰρ καὶ Li [3] νέος καὶ *BLiΣ^{bT}: καὶ νέος Le καὶ οὐ *BLiΣ^{bT}: οὐ Le ἀλλὰ *B*FLiLe: καὶ Σ^{bT} [7] Μενoitιάδη *BLiΣ^{bT}: Μενoitιάδους Le [8] Πατρόκλεις *BLiΣ^{bT}: Πατρόκλης Le

[15] For he says that this bedroom lay in the middle of the courtyard. Therefore he also named it <peri>*skepton*, “seen all around”, as it were, on account of being enclosed on every side. [16] Likewise, [he says] that the house of Laertes is surrounded from every side by the place for leaning, since it is built in the middle [of it]. [17] For “to run around” indicates this, just as Archilochus shows too, who wrote the verse: “such a hedge runs around the courtyard” (fr. 37 West).

[18] For the place for leaning has an analogy with [words] such as these: porch, reception area, seated arcade. [19] For the porch, the vestibule and the reception area were built in front of any dwelling, as the name also indicates: “another in the reception area, in front of the doors of the chamber” (*Il.* 9.473). [20] Also somewhat like this is the seated arcade, which is constructed outside the whole house beside the entrance itself. [21] In like fashion the place for leaning is also outside the dwelling place.

[1] When it is night, it befits the hero [Achilles] to practice music rather than to stay up all night celebrating. [2] For this assuages his anger and grief. [3] He is young and fond of music, he has the cithara as war booty, and he does not sing effeminate songs, but the “glories of men” (*Il.* 9.186). **I 186**

[4] Or suspecting that they would come, he gives himself airs. [5] It is right that he sings in the absence of his beloved, so that he might not appear to be having a party. [6] Or, <he sings> since he is concerned for the safety of the Hellenes, but pretends to despise them. [7] At any rate he says: “noble son of Menoetius, | now I think the Achaeans will stand around my knees” (*Il.* 11.608-9). [8] And again:

rise up, Patroclus, sprung from Zeus, driver of horses,
I see an onrush of hostile fire by the ships (*Il.* 16.126-7).

[9] οὐκ ἤθελε δὲ ἀργῶν σώματι καὶ ψυχῇ ἀργεῖν, ἀλλ' ἠτοίμαζεν αὐτὴν πρὸς τὰς πράξεις, καὶ ἐπ' εἰρήνης τὰ τοῦ πολέμου μελετᾷ, ὡς καὶ οἱ Μυρμιδόνες (Cf. *Il.* 2.773-9).

[9] ψυχῇ *BLeΣ^{bT}: ψυχὴν Li ἀργεῖν om. Li Μυρμιδόνες *BLiΣ^{bT}: Μυρμηδόνες Le

I 265 [1] τί βούλεται τὸ “αἴθωνας δὲ λέβητας ἐείκοσι” (*Il.* 9.265), καὶ εἰ οἱ αὐτοὶ τοῖς ἀπύροισ ὅταν εἴπῃ· “ἄπυρον λέβητα” (*Il.* 23.267, 885, *Od.* 3.440); [2] φημί οὖν ὅτι τῶν τριπόδων καὶ τῶν λεβήτων οἱ μὲν ἦσαν εἰς ὑπηρεσίαν τοῦ πυρὸς ἐπιτήδευοι, οἱ δὲ ἀργοὶ καὶ εἰς θέαν καὶ τὴν διὰ τῆς ὄψεως τέρπιν εἰργασμένοι. [3] διακρίνει δὲ τοῖς ἐπιθέτοις ἀπ' ἀλλήλων, τοὺς μὲν λέγων “αἴθωνας” (*Il.* 9.265) καὶ “ἐμπυριβῆτας” (*Il.* 23.702), τοὺς δὲ “ἀπύρους” (*Il.* 23.267, 885) καὶ “ἀνθεμόεντας”, τοὺς ἔνεκα κόσμου μόνον εἰργασμένους.

fontes: *B f. 120^R, *F f. 78^R (Π.), Le f. 189^R (Π.)

[1] οἱ αὐτοὶ *B: εἰ αὐτοὶ *FLe [2] οὖν om. *FLe τὴν διὰ *B*F: διὰ τὴν Le [3] ἀνθεμόεντας *B*F: ἀνθυμόεντας Le

I 378 [1] “ἐν καρὸς αἴση” (*Il.* 9.378) ἀπὸ τῶν Καρῶν, οὓς ἀεὶ λοιδορεῖ ὁ ποιητής, οἷον ἐν μοίρα Καρὸς, οἷονεὶ δούλου. [2] τὸ “ἐγκαρὸς” Ἰακκᾶος μὲν ὁ ἐπιγραμματοποιὸς “ἐγκέφαλον” ἤκουσεν (*Anth. Gr.* 9.519.3), ἀπὸ τοῦ ἐν τῷ κάρᾳ εἶναι. [3] τὰ γὰρ παλαιὰ <τινα> τῶν γραιδίων ἀπορρίπτει τὸν ἐγκέφαλον. λέγει οὖν τὸ “τίω δέ μιν ἐν καρὸς αἴση” (*Il.* 9.378), τουτέστι “τιμῶμαι αὐτὸν ἐν μοίρα ἐν ἧ αἰ γυναῖκες τὸν ἐγκέφαλον”.

Cf. Σ^A *Il.* 9.378a (Erbse)

fontes: *B f. 122^R, *F f. 80^R (Π.), Le f. 193^V (Π.)

[2] ἔγκαρος *Gr. Anth.*: καρὸς codd. [3] <τινα> add. Janko

[9] Though idle in body, he was unwilling to be idle also in spirit, but rather was getting it ready for actions. In time of peace, he practices warfare, just like the Myrmidons.⁹⁵

[1] What does “twenty gleaming cauldrons” mean (*Il.* 9.265), and are they the same as ones “not placed on fire” when he says a “fireless cauldron” (*Il.* 23.267, 885)? [2] Well, I say that some of the tripods and cauldrons were suitable for service on the fire, but others were non-functional and made for viewing and the enjoyment of their appearance. [3] He distinguishes [them] from one another by their epithets, by calling some “gleaming” (*Il.* 9.265) and “made for standing in fire” (*Il.* 23.702), but others, which were made solely for decoration, “fireless” (*Il.* 23.267, 885) and “adorned with flowers” (*Il.* 23.885, *Od.* 3.440).⁹⁶ **I 265**

[1] “In the lot of a Carian” (*Il.* 9.378) from the Carians, whom the poet always subjects to verbal abuse,⁹⁷ e.g. in the lot of Carian, as if a slave. [2] Alcaeus, the epigrammatist, understood “brain”,⁹⁸ from the fact that it is in the head (*Anth. Gr.* 9. 519.3). [3] For long ago some old women used to throw away the brain. Therefore he says “I value him as having the worth of a brain”, i.e. “I value him as much as women [value] the brain”. **I 378**

95 Cf. *Il.* 2.773-9: λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης | δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες | τόξοισίν θ' ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος | λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον | ἔστασαν ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων | ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες | φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.

96 Cf. *HQ* I 47.19: ἐπίθετα χαλκοῦ ἐφιλοτέχνησε.

97 E.g. *Il.* 2.867: Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων.

98 See ὡς ὄφελόν γε καὶ ἔγκαρον ἐχθροῦ ἀράξας | βρέγμα Φιλιπείης ἐξέπιον κεφαλῆς (*Anthologia Graeca* 9. 519.3). Cf. Plutarch *Quaestiones Convivales* 733e8.

[4] Ἀρχίλοχος δέ (fr. 216 West), “τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρᾳ”.

[5] Λυσανίας δέ ὁ Κυρηναῖος καὶ Ἀριστοφάνης καὶ Ἀρίσταρχος “ἐν κηρὸς μοίρᾳ” (Il. 9.378) φασι λέγειν τὸν ποιητὴν Δωρικῶς μεταβαλόντα τὸ ἦ εἰς ᾱ. [6] Νέσ(σ)ος δέ ὁ Χῖος καὶ τὸ ᾱ μηκύνει, οὐδὲν φροντίσας τοῦ μέτρου. [7] Ἡρακλείδης δέ φησιν ὅτι τὰ ἐκ τοῦ ἦ εἰς βραχὺ ᾱ μεταγόμενα Ἴωνικά ἐστίν, ἀλλ’ οὐ Δωριέων συστολαί.

[8] ἀντιφράζει μέντοι ὁ ποιητὴς τῷ “ἐν καρὸς αἴσῃ” (Il. 9.378) τὸ “εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον” (Il. 9.300) καὶ “ἴσον γάρ σφιν (πᾶσιν) ἀπήχθετο κηρὶ μελαίνῃ” (Il. 3.454). [9] καὶ ὡσαύτως Ἀχιλλεύς: “ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν” (Il. 9.312). [10] ὅμοιον δέ ἐστὶν τῷ “ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ” (Il. 3.454).

[5] Λυσανίας Le: Λυσσανίας *B*F [6] Νέσ(σ)ος Janko: Νέσος codd. [7] δέ φησιν *BLe: δὲ φησιν *F [9] ὁ αὐτὸς

I 382-3

[1] αἶθ’ ἑκατόμυλοὶ εἰσι, διηκόσιοι δ’ ἄν’ ἐκάστας
ἀνέρες ἐξοιγεύσει σὺν ἵπποισιν καὶ ὄχεσφιν) (Il. 9.382-3).

[2] ζητεῖται πότερον τὸ μέγεθος τῆς πόλεως δηλῶσαι βούλεται, ὡς ἂν ἐχούσης πύλας ἑκατόν, ἢ τῶν πυλῶν τὸ μέγεθος, ὡς {ἐκ} διακοσίαν ἀρμάτων καθ’ ἐκάστην εἰσιέναι δυναμένων, ἢ τὸ μέγεθος τῆς δυνάμεως, ὅπερ καὶ βούλεται. [3] εἰ γὰρ διακόσιοι ἄνδρες καθ’ ἐκάστην εἰσίασιν, οἱ διακόσιοι ἐπὶ τὰ ἑκατόν πολλαπλασιασθέντες δισμύριοι ἂν εἶεν, καὶ οὐδὲν μέγα εἰ δισμύριοι ἄνδρες οἰκοῦσι τὴν πόλιν.

[4] ῥητέον δὲ ὅτι μέγεθος πόλεως δηλοῖ καὶ δυνάμεως μέγεθος, οὐκέτι δὲ πυλῶν. [5] οὐ γὰρ καὶ τὸ ἅμα τοὺς διακοσίους εἰσιέναι δεδήλωκεν, ἀλλὰ μόνον ὅτι καθ’ ἐκάστην εἰσίασι διακόσιοι, οἱ κἂν ἔπεσθαι ἀλλήλοις ἠδύναντο. [6] μέγεθος δὲ τῆς πόλεως δηλοῖ τὸ “ἑκατόμυλον”, τῆς δὲ δυνάμεως τῶν ἀρμάτων καὶ ἠνιόχων τοσοῦτον εἶναι πλῆθος. [7] οὐ γὰρ δὴ ἀπλῶς τῶν κατοικούντων τοσοῦτον τίθεται τὸ πλῆθος ἀλλὰ τῶν ἄρματοφορούντων.

fontes: *B f. 122^V, *F f. 79^V (Π.), Le f. 193^R (Π.)

[1] αἶθ’ usque ad ὄχεσφιν * [2] {ἐκ} del. Janko [3] ἐπὶ τὰ ἑκατόν *B*F: ἐπὶ τοῖς ἑκατόν Le [4] λύσις ante ῥητέον Le [5] οὐ γὰρ *FLe: οὐδὲ γὰρ *B διακοσίους *: σ’ codd. διακόσιοι *: σ’ codd. κἂν *: καὶ codd. [7] ἄρματοτροφούντων Kamm.: ἄρματοφορούντων codd.

[4] But Archilochus (fr. 216 West),⁹⁹ [i.e.] “I estimate him as having the worth of a mercenary or any random soldier”.

[5] Lysanias of Cyrene,¹⁰⁰ Aristophanes, and Aristarchus say that Dorically changing the eta to alpha the poet means “in the destiny of death” (*Il.* 9.378).

[6] Nessus of Chios even lengthens the alpha, in no way thinking of the meter.

[7] Heraclides says that the transfer from eta to short alpha is Ionic, not a Dorian contraction.

[8] However, in contrast to “in the lot of a Carian” (*Il.* 9.378), the poet says “if Atrides is hated more in your heart (*kērothi*)” (*Il.* 9.300) and “by them he was hated like black death (*kēri*)” (*Il.* 3.454).

[9] So Achilles: “that man is detestable to me like the gates of Hades” (*Il.* 9.312).

[10] It is like “by all he was hated like black death (*kēri*)” (*Il.* 3.454).

[1] This is hundred-gated, and through each 200 men go forth with horses and chariots> (*Il.* 9.382-83).

I 382-3

[2] It is questioned whether he means to indicate the size of the city as if it could contain 100 gates, or the size of the gates, as if from the ability of 200 chariots to enter through each, or the size of forces, which in fact he means. [3] For if 200 men enter through each, the 200 multiplied by 100 would be 20,000, and it is nothing big if 20,000 men inhabit the city.

[4] It must be said that he indicates the size of the city and the size of its power but not of the gates. [5] For he has not shown that 200 men enter simultaneously, but only 200, who could have followed one another, enter through each.

[6] “Hundred-gated” indicates the size of the city, and that the size of their power of chariots and charioteers was so much. [7] For he does not simply posit that the number of inhabitants was this large but of those who kept chariot horses.

99 See Σ ad Plato Laches 187b (p. 117 Greene): “ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος” παροιμία, ἐπὶ τῶν ἐπισηφάλεστρον καὶ ἐν ἀλλοτρίοις κινδυνευόντων. Κἄρες γὰρ δοκοῦσι πρῶτοι μισθοφορῆσαι, ὅθεν καὶ εἰς πόλεμον αὐτοὺς προέταπτον ... μέμνηται δ’ αὐτῆς Ἀρχίλοχος λέγων· “καὶ δὴ ἴπικουρος ὥστε Κἄρ κεκλήσομαι”.

100 Q.v. Schrader 1880, 440.

[8] ἀμφίβολον δὲ πότερον ἄνδρες διακόσιοι σὺν διακοσίαις ἄρμασιν ἢ ἄνδρες ἑκατὸν σὺν ἑκατὸν ἄρμασιν, ὡς τὸ συναμφοτέρους εἶναι τοὺς διακοσίους τοὺς ἀνθρώπους καὶ τὰ ἄρματα. [9] κἂν διακόσιοι δὲ ὦσιν ἄνθρωποι, ἀμφίβολον πότερον ἐν ἑκάστος ἔχει ἄρμα, καὶ οὕτως ἔσονται, διακοσίων ὄντων, τετρακόσιοι ἵπποι, ἢ διακόσιοι ἄνδρες ἔχουσιν ἄρματα, ἐν ἑκάστῳ ἄρματι ἠνίοχου καὶ παραβάτου ὄντος, ὡς ἑκατὸν μὲν εἶναι τὰ ἄρματα, ἵππους δὲ διακοσίους καὶ ἀνθρώπους διακοσίους, καὶ ἄρματα μὲν τὰ πάντα μύρια, ἵππους δὲ δισμυρίους. [10] ἐκείνως γὰρ ἄρματα μὲν εἰσι διακόσια, ἵπποι δὲ τετρακισμύριοι, ἠνίοχοι δὲ δισμύριοι σύμπαντες. [11] ἑκατέρως δὲ ἡ δύναμις μεγάλη φαίνεται, ἢ τετρακισμυρίων ἵππων τρεφομένων ἢ καὶ δισμυρίων.

[12] ἦν δὲ τὸ παλαιὸν Αἰγύπτου βασιλεία, καὶ πολλοὺς εἰς αὐτὴν ἀνῆγον φόρους Αἰγύπτιοι Λίβυες Αἰθίοπες καὶ ἄλλα ἔθνη. [13] νῦν δὲ Διόσπολις καλοῦνται αἱ τὸ παλαιὸν Θῆβαι, καὶ φασὶ δείκνυσθαι περὶ τὴν Διόσπολιν πολλῶν πυλῶν ἴχνη. [14] ὡς δὲ Κάστῳ ἱστορεῖ (FGrH 250, 20), ἢ Διόπολις ἢ μεγάλη, πρὸ τοῦ ὑπὸ Περσῶν ἀφανισθῆναι, κώμας μὲν εἶχε τρισμυρίας τρισχιλίας τριάκοντα, ἀνθρώπων δὲ μυριάδας ἑπτακοσίας, ἑκατὸν δὲ πύλαις διεκοσμεῖτο. [15] ταύτην <δὲ> ἐτείχισε βασιλεὺς Ὅσιρις. τινὲς δὲ φασὶ τῶν ἱερέων, ὅτι ἑκατὸν εἶχε πύλας, ἐξ ἑκάστης δὲ ὀπλῖται <μὲν> μύριοι, χίλιοι δὲ ἱππεῖς ἐξεστράτευον. [16] Θῆβαι δὲ ὀνομάζονται ὑπὸ Ἑλλήνων ἀπὸ Θήβης τῆς Νείλου θυγατρὸς. [17] οἱ δὲ Ἐπάφου εἶπον αὐτὴν, οἱ δὲ Πρωτέως τοῦ Ποσειδῶνος, οἱ δὲ Λίβυος τοῦ Ἡπείρου.

fontes: *B f. 122^V, *F f. 79^V (Π.), Le f. 193^R (Π.)

[8] ὡς *B: ὥστε *FLe [9] ἔσονται *B*F: ἔζονται Le διακοσίων *: σ' Le: διακόσ
*F: διακόσιοι *B ὡς ἑκατὸν *FLe: ὥστε ἑκατὸν *B ἵππους δὲ *B*F: ἵππους Le
μύρια Le: μυρία *B*F ἐκείνως *F: ἐκείνων *BLe διακόσια *: σ' codd. [11]
ἑκατέρως Janko [12] βασιλεία *: βασιλεια *B: βασιλειον *FLe [13] Διόσπ- Schr.:
Διὸς π-codd. καὶ φασὶ *BLe: καὶ φασὶ *F περὶ *B: παρὰ *FLe πολλῶν *BLe:
πολλῶν *F [14] Κάστῳ Wyttenbach: Κάτων codd. [15] <δὲ> * δὲ φασὶ *BLe: δὲ
φασὶ *F ἑκατὸν *: ρ' codd. <μὲν> * χίλιοι δὲ *FLe: ὠ' *B [16] ὀνομάζονται
*B*F: ὠνομάζοντο Le

[8] But it is ambiguous whether [there are] 200 men with 200 chariots or 100 men with 100 chariots, so that¹⁰¹ the 200 is the men and the chariots combined.

[9] But even if there are 200 men, it is ambiguous whether each man has one chariot, and thus, since there are 200, there will be 400 horses, or 200 men have chariots, with a charioteer and a combatant being on each chariot,¹⁰² so that there are 100 chariots, and there are 200 horses and 200 men, and in all there are 10,000 chariots and 20,000 horses. [10] For with the former there are 200 chariots, but there are 40,000 horses and 20,000 charioteers all together. [11] Either way the power seems large, whether 40,000 horses are reared or 20,000.

[12] There was in antiquity a kingdom of Egypt, and Egyptians, Libyans, Ethiopians and other peoples used to bring many tributes. [13] What was Thebes in ancient times is now called Diospolis, and they say that traces of many gates are shown around Diospolis. [14] As Castor records,¹⁰³ the great Diospolis, before it was obliterated by the Persians, contained 33,300 villages, 7,000,000 men and was adorned at intervals with 100 gates. [15] King Osiris fortified this [city]. Some of the priests [say] that it had 100 gates, and 10,000 hoplites and 1,000 cavalry used to march out of each one. [16] Thebes is named by Hellenes from Thebe, the daughter of Nile. [17] Some called her [daughter] of Epaphus, others [daughter] of Proteus, the son of Poseidon, and others [daughter] of Libys son of Epirus [i.e. “mainland”].

101 P. prefers the simple ὥς with the infinitive instead of the normal Attic construction with ὥστε. See Goulet-Cazé 1992, 97 (5).

102 Cf. HQ I 3.3-18.

103 According to the Suda, Castor of Rhodes wrote a *Περὶ τοῦ Νεῖλου*, a source for Plutarch's *De Iside et Osisde* (ch. 31 p. 363 B).

- I 446** [1] διὰ τί ὁ Πηλεὺς τὸν Φοῖνικα, τοιαῦτα ἡμαρτηκότα ὥστε τῇ παλλακίδι τοῦ πατρὸς συγγενέσθαι καὶ τῷ πατρὶ ἐπιβουλεῦσαι, ὅμως διδάσκαλον τῷ υἱῷ συνέπεμψεν (*Il.* 9.446); [2] ὅτι, ὡσπερ ἰατροὶ ἄριστοι ἐγίνοντο, οὐχ οἱ μὴ ἠρρωσθηκότες, οὐδὲ ἠρρωσθηκότες μὲν, μὴ εἰδότες δὲ τὰ ἁμαρτήματα καὶ τὰς αἰτίας, ἀλλ' οἱ ἄμφω ἔχοντες, οὕτω καὶ σύμβουλοι ἄριστοι, οὐχ οἱ ἄπειροι τῶν ἁμαρτημάτων, ἀλλ' οἱ ἔμπειροι, οὐδὲ οἱ ἐν ἐμπειρίᾳ μὲν γενόμενοι μὴ οἰόμενοι δὲ ἡμαρτηκῆναι, ὃ παρῆν τῷ Φοῖνικι.
[3] καὶ γὰρ ἡμαρτε, καὶ ἁμαρτῶν ἔγνω ὅτι ἡμαρτε, καὶ προσεπιγνοὺς ὅτι ἡμαρτε, ἑαυτὸν τετιμώρηκε διὰ τῆς ἐκούσης φυγῆς. [4] ὁ τοιοῦτος οὖν ἄριστος ἂν εἶη διδάσκαλος τῶν παιδείας δεομένων.
[5] ἡ δὲ μνήμη τῆς περὶ τὴν παλλακὴν ἁμαρτίας πρὸς τὸν Ἀχιλλεῖα οὐκ ἄκαιρος, διὰ παλλακίδος αἰτίαν ἐξαμαρτάνοντα πρὸς τοὺς Ἑλληνας, καὶ (τοῦ Φοῖνικοϋ) παράδειγμα φέροντος πρὸς τὸν Ἀχιλλεῖα πατρικῆς πράξεως. [6] ὡς γὰρ ὁ Πηλεὺς τὸν εἰς παλλακὴν πλημμελήσαντα καὶ πρὸς πατέρα ὁμολογήσαντα τὸ ἀδίκημα καὶ ἰκετεύσαντα καὶ διὰ φυγῆς ἐξίλασκόμενον τὴν τοῦ πατρὸς μῆνιν οὐ παρητήσατο δέξασθαι, οὕτω τὸν ἰκετεύσαντα Ἀγαμέμνονα, ἀνθ' ὧν εἰς τὴν παλλακίδα πλημμελεῖν, ἐδόκει μὴ ἄτοπον εἶναι προ(σ)ήσεσθαι. [7] μήτ' οὖν τῷ Ἀχιλλεῖ μήτε τῷ Φοῖνικι ὑπὲρ αὐτοῦ πρεσβεύειν.

Cf. Σ^{bT} *Il.* 9.446b (Erbse)

fontes: *B f. 124^R, *F f. 80^V (Π.), Le f. 194^R (Π.)

[1] υἱῷ *BLe: υἱεῖ *F [2] αἰτίας Scodel: αὐτὰς codd. ὃ παρῆν Bekk.: ὅπερ ἦν codd. [3] ἐκούσης *B: ἀκούσης *FLe [4] διδάσκαλος *BLe: ἰατρὸς *F [5] παλλακίδος *B: παλακίδος *FLe (τοῦ Φοῖνικοϋ) add. Janko πατρικῆς *BLe: πρακτικῆς *F [6] παλλακίδα *B: παλακίδα *FLe προ(σ)ήσεσθαι Bekk.: προήσεσθαι *B: προήσεσθαι *FLe [7] οὖν *B: ἐν *FLe

- I 682-83** [1] ἐν τῷ μουσείῳ τῷ κατὰ τὴν Ἀλεξάνδρειαν, νόμος ἦν προβάλλεσθαι ζητήματα καὶ τὰς λύσεις τὰς γινομένας ἀναγράφεσθαι. [2] προεβλήθη οὖν πῶς τοῦ Ἀχιλλεῶς τοῖς πρὸς αὐτὸν ἐλθοῦσι πρέσβεσι ταύτην δεδωκότος ἀπόφασιν,

Cf. Σ *Il.* 9.688b

fontes: *B f. 121^V, *F f. 84^R (Π.), Le f. 192^R (Π.)

[1] τὴν Ἀλεξάνδρειαν *FLe: Ἀλεξάνδρειαν *B τὰς λύσεις τὰς γινομένας *FLe: τὰς γινομένας λύσεις *B [2] αὐτὸς *B: αὐτός *F: δ' αὐτὸς Le φαινομένηφι *B*F: φαινομένη φη Le ἐυσσέλμους *B*F: ἐυσέλμους Le

[1] Why did Peleus send Phoenix, who had so erred as to sleep with his father's concubine and plot against his father, nevertheless send him with his son as an instructor (*Il.* 9.446)? [2] Since just as the best doctors were not those who had not been unwell, nor those who had been unwell but were ignorant of their mistakes and their causes, but rather those who had both, so too the best advisers were not those inexperienced in mistakes, nor those who had become experienced but did not think they had erred, but rather the experienced, which was [true] for Phoenix. **I 446**

[3] For he had erred in judgement, and upon erring he recognized that he erred, and after recognizing that he erred, he punished himself with voluntary exile.

[4] Therefore a person like this would be the best teacher for those who need education.

[5] The mention of an offense concerning a concubine was not ill-timed in regard to Achilles, who wronged the Hellenes because of a concubine, and <with Phoenix> bringing Achilles a model of a paternal action. [6] For just as Peleus did not refuse to take in [Phoenix], who had committed an offense against his father in regard to a concubine, confessed the wrong, supplicated, and kept atoning for his father's wrath with exile, so it did not seem to be out of place to accept Agamemnon, who supplicated in return for his offense in regard to the concubine. [7] Therefore to act as an ambassador on his behalf would [seem to be out of place] neither to Achilles nor to Phoenix.

[1] In the Museum at Alexandria, it was a custom to propound questions and record the solutions that were being given. [2] So it was put forth [for consideration] how, after Achilles has given this refusal to the ambassadors who came to him, **I 682-3**

οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
 πρὶν γ' υἷον Πριάμοιο δαΐφρονος, Ἴκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι (*Il.* 9.650-52),
 ἀμφὶ δέ τοι τῆ 'μῆ κλισίῃ καὶ νηϊ μελαίνῃ
 Ἴκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὄϊω (*Il.* 9.654-55),
 Ὀδυσσεύς, ἐρωτώμενος τὰ περὶ τῆς πρεσβείας, τοῦτο μὲν οὐ φησιν, ἀλλὰ
 τὸ

αὐτὸς δ' ἠπειλήσεν ἅμ' ἠοῖ φαινομένηφι
 νῆας εὐσσέλμους ἄλαδ' ἑλκόμεν ἀμφιελίσσας (*Il.* 9.682-83).

[3] παραπρεσβείας γὰρ εἶναι τὸ μὴ τάληθῆ ἀπαγγέλλειν.

[4] πρὸς τοῦτο ὁ λύων ἔφασκε, τάληθῆ μὲν ἀπαγγέλλαι τὸν Ὀδυσσεά, οὐχ ἂ
 πρὸς ἄλλους εἶρηκεν εἰπόντα, ἀλλ' ἂ πρὸς αὐτὸν καὶ ἂ ἤκουσε παρ'
 Ἀχιλλέως. [5] ἦν δὲ πρὸς αὐτὸν ῥηθέντα·

νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμίζειν Ἴκτορι δῖῳ,
 αὔριον, ἰρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηῆσας εὖ νῆας, ἐπὶν ἄλαδε προερύσσω,
 ὄψαι ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας (*Il.* 9.356-61).

[6] ὅταν μὲν οὖν εἶπῃ ὁ μὲν “αὔριον” πορευ(σ)εσθαι, ὁ δ' Ὀδυσσεύς “ἅμ'
 ἠοῖ φαινομένηφι”, τάληθές ἂν εἶῃ ἀπηγγελκώς. [7] οὐ μέντοι ἀπλῶς ἔφη
 ὅτι ταῦτα εἶρηκεν Ἀχιλλεύς, ἀλλ' ὅτι “ἠπειλήσεν” (*Il.* 9.682), ἀπειλήν τὸ
 πρᾶγμα καὶ οὐκ ἔργον ἀποφαίνων, δι' ἂ ἤκουσε πρὸς τοὺς ἄλλους ὑπ'
 αὐτοῦ λεγόμενα, ὧν πρὸς μὲν τὸν Φοῖνικα, “φρασσόμεθ' ἢ κε νεώμεθ' ἐφ'
 ἡμέτερ' ἢ κε μένωμεν” (*Il.* 9.619), πρὸς δὲ τὸν Αἴαντα, “πρὶν γ' υἷον
 Πριάμοιο” ἔλθειν ἐπὶ τὴν σκηνήν, οὐ πρότερον ἐξίεσθαι εἰς τὸν πόλεμον
 (*Il.* 9.650-54).

[8] τί οὖν ἔδει τὰ πρὸς τοὺς ἄλλους λέγειν, ἀλλ' οὐχὶ μόνον ἐπικρίνειν τὰ
 πρὸς αὐτὸν ῥηθέντα; [9] ἀπειλαὶ δὲ ἦσαν ἐξ ὧν πρὸς τοὺς ἄλλους μετὰ
 ταῦτα ἔφη. [10] εἰ δ' αὐτῶς καὶ τὰ πρὸς Αἴαντα φθάσας εἶπε ῥηθέντα,
 ὕβρις ἂν ἦν τοῦ Αἴαντος, μὴ δυναμένου λέγειν ἂ ἀκήκοε. [11] διὸ
 ἐπήγαγεν “εἰσὶ καὶ οἶδε” (*Il.* 9.688) ἀπαγγέλλειν οἷοί τε τὰ ῥηθέντα πρὸς
 αὐτούς.

[3] παραπρεσβείας *BF: παραπρεσβείαν Le τάληθῆ *B*F: ἀληθῆ Le [4] ἄλλους
 *B*F: ἀλλήλους Le ἀλλ' ἂ πρὸς Le: ἀλλὰ πρὸς *B*F αὐτὸν Janko: αὐτὸν codd.
 [5] Ἑλλήσποντον *B*F: Ἑλλήσποντον Le [6] εἶπῃ ὁ μὲν *B: ὁ μὲν εἶπῃ FLe
 πορευ(σ)εσθαι *: πορευεσθαι codd. ἀπηγγελκώς *B: ἀπαγγελκώς *FLe [7] τοὺς
 ἄλλους ὑπ' om. Le κε νεώμεθ' *B*F: κεν νεώμεθ' Le εἰς τὸν πόλεμον Vill.: τοῦ
 πολέμου codd. [8] αὐτὸν Janko: αὐτὸν codd. [10] αὐτῶς *B*F: αὐτῶς Le

For I shall not think of bloody war before
 the son of fiery-minded Priam, godlike Hector,
 reaches the huts and ships of the Myrmidons (*Il.* 9.650-52),
 Know well, around my hut and black ship,

I suspect that Hector, though eager for battle, will hold back (*Il.* 9.654-55),
 Odysseus, asked about the embassy, does not say this but:
 he himself threatened when dawn appears
 to drag the well-benched curved ships to the sea (*Il.* 9.682-83).

[3] For not to report the truth is a mark of a false embassy.

[4] In reply to this, the solver claimed that Odysseus reports the truth not saying what he has said to others, but what he said to himself and he heard from Achilles. [5] [This] was said to him:

Tomorrow, once I have performed sacrifices to Zeus and all the gods,
 after I have thoroughly loaded up the ships, when I draw [them] down to
 the sea, you will see, if you are willing and this is an object of you care,
 my ships sailing quite early in the morning over the fishy Hellespont,
 and in them [you will see] men eager to row (*Il.* 9.356-61).

[6] When he says that he will make the voyage “tomorrow” (*Il.* 9.357), but Odysseus says “at dawn” (*Il.* 9.682), he could be [read as] having reported the truth. [7] However, he did not simply say that Achilles said this but that he “threatened” it (*Il.* 9.682), rendering the matter as a threat and not a deed, on account of what he heard him say to others: to Phoenix: “we consider whether we shall return to our homeland or stay” (*Il.* 9.619), and to Ajax, that he will not go out to battle “before the son of Priam comes to his hut (*Il.* 9.650-54).

[8] So why ought he to have said what was said to the others, but not select only what was said to himself? [9] Threats were [based] on what he said afterward to the others. [10] But if he had preempted what was said to Ajax in the same way, it would have been an insult to Ajax, since he would not be able to say what he heard. [11] Therefore he added “these men too” (*Il.* 9.688) can report what was said to them.

K 67-9

[1] φθέγγεο δ' ἦ κεν ἴησθα καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον
πάντας κυδαίνων, μηδὲ μεγαλίζεο θυμῷ (*Il.* 10.67-9).

[2] ταῦτα σημειωτέον ὡς ἐπιτήδεια εἰς αἰτίας ἀπόδοσιν δι' ἣν εἰώθασιν οὕτω πρὸς ἀλλήλους διαλέγεσθαι οἱ ἥρωες· “διογενὲς Λαερτιάδη πολυμήχαν' Ὀδυσσεῦ” (*Il.* 10.144). [3] εἶναι γὰρ φιλοφρονουμένων τὸν τοιοῦτον τρόπον τῆς προσαγορεύσεως. [4] τὸ μὲν οὖν πατρόθεν ὀνομάζειν ἐστὶν ἐν τῷ “Λαερτιάδη”, τὸ δὲ ἐκ γενεῆς τὸ ἐκ γενάρχου, οἷον τὸ “διογενές”. [5] ἐκ γὰρ τοῦ Διὸς τοῦ ἀρχηγέτου τοῦ γένους εἴληπται τὸ “διογενές”. [6] τὸ δὲ οὕτως ὀνομάζειν κυδαίνοντός ἐστι τοὺς καλουμένους. [7] τί οὖν τὸ “μηδὲ μεγαλίζεο θυμῷ” (*Il.* 10.69); οὐ γὰρ ὡσπερ οἱ γραμματικοί, τὸ “μὴ μέγα ἦγοῦ τὸ τοιοῦτον καὶ τὸ οὕτω προσφωνεῖν”, ἀλλὰ σημαίνει “μὴ μέγα λυνε σεαυτοῦ τὴν ψυχὴν”, ἐξ οὗ σημαίνεται “μὴ ὑπερόπτης γίνου μηδ' ἀνάξιον σαυτοῦ τὸ ἄλλον κυδαίνειν ἦγοῦ”. [8] ταῦτόν γὰρ τοῦτο καὶ ἐν ἄλλοις ἔφη· “σὺ δὲ μεγαλήτορα θυμὸν | ἴσχειν ἐν στήθεσ(σ)ιν” (*Il.* 9.255-56). [9] ὅμοιον γὰρ τῷ “μὴ μεγαλίζεο θυμῷ” (*Il.* 10.69) τὸ “ἴσχειν ἐν στήθεσ(σ)ι θυμὸν μεγαλήτορα” (*Il.* 9.255-56), ᾧ ἐπάγει “φιλοφροσύνη γὰρ ἀμείνων” (*Il.* 9.256). [10] ταῦτόν οὖν τῷ “πάντας κυδαίνων” (*Il.* 10.69). [11] καὶ ἡ Πηνελόπη δὲ λέγει· “οὐ γὰρ τι μεγαλίζομαι οὐδ' ἀθερίζω” (*Od.* 23.174), “οὐχ ὑπερηφανῶ ὥς τις μεγάλη, οὐδὲ σ' ὡς μικρὸν καὶ ἀνάξιον ἀτιμάζω”. [12] ἀθερίζειν γὰρ, ἀπὸ τῶν ἀποκρινομένων ἀθέρων, τὸ ἀτιμάζοντα ἀποκρίνεται ὡς τοῦ μηδενὸς ἄξιον, ὡς ἀθέρως ἀπὸ τοῦ καρποῦ ἀποκρίνοντα. [13] “καὶ οὐ ποτέ μ' οἶ γ' ἀθερίζον” (*Il.* 1.261), <ἦγουν> “οὐ ποτέ με ἐν ἀθέρων μοίρᾳ εἶχον”. [14] ταῦτό δὲ τὸ ἀθερίζειν ἐστὶ τῷ ἀπόβλητόν τι ποιεῖσθαι· “οὐ τοι ἀπόβλητον ἔπος ἔσσεται” (*Il.* 2.361), ᾧ ἀντικείμεται τὸ

ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους
κρινάμενος κατὰ λαὸν Ἀχαιῶν (*Il.* 9.520-21)

καὶ “αἰσυμνήται δ' ἔκκριτοι ἐννέα πάντες ἀνέστην” (*Od.* 8.258). [15] ἐξηγούμενος δὲ τὸ ἀθερίζειν ἔφη· “τῶν δ' ἄλλων οὐ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω” (*Od.* 8.212). [16] ἐστὶ δὲ τὸ “ἀναίνομαι” οὐχὶ ἐπαινῶ, διὸ ἴσον ἂν εἴη τῷ “πάντας κυδαίνειν”. [17] καὶ τὸ “οὐχ ἄλιον” (*Il.* 4.498 etc.) δὲ ἴσον τῷ “οὐκ ἀθερίζειν, οὐκ ἀποβολῆς ἄξιον <εἰς> τὴν θαλάττην”.

fons: *B f. 130^V

[8] στήθεσ(σ)ιν ω: στήθεσιν *B [9] ἴσχειν ω: ἔχειν *B: ἴσχεις Vill. στήθεσ(σ)ιν ω: στήθεσιν *B [14] ἐπιπροέηκεν ω: ἐπεὶ προέηκεν *B κρινάμενος ω: κρινάμενοι *B [17] <εἰς> * τὴν θαλάττην *: τῆς θαλάττης *B

[1] Make an utterance wherever you go and bid [them] stay awake, naming each man from his father on the basis of his lineage glorifying [them] all, nor grudge this in your heart (*Il.* 10.67-69).

K 67-9

[2] One must notice how suitable this is to explain a reason why heroes talk with each another in this way: “Sprung from Zeus, son of Laertes, much-devising Odysseus” (*Il.* 10.144). [3] For [one must say] that such a mode of address is [characteristic] of those who show graciousness. [4] So the naming by his father is at “son of Laertes” (*Il.* 10.144) and by lineage from the beginning, e.g. “sprung from Zeus” (*Il.* 10.144). [5] for “sprung from Zeus” is taken from the founder of the lineage. [6] To name the summoned in this way is [characteristic] of one who glorifies.

[7] Why then “nor be too proud in spirit” (*Il.* 10.69)? For it does not signify as the grammarians [say], “do not regard such a matter and such an address of great importance”, but rather “do not magnify your spirit”, from which “do not become haughty nor deem the glorification of another unworthy of yourself” is signified. [8] For he deems this same thing elsewhere too: “but you, check the proud spirit in your chest” (*Il.* 9.255-56). [9] For “check the proud spirit in your chest” (*Il.* 9.255-56) is equal in force to “nor be too proud in spirit” (*Il.* 10.69), to which he adds: “for kindness is better” (*Il.* 9.256). [10] So it is the same as “glorifying all” (*Il.* 10.69). [11] Penelope too says: “for not at all I am too proud nor do I make light of you” (*Od.* 23.174), “I am not arrogant like some proud [woman], nor do I dishonor you like an insignificant and unworthy [person]”. [12] For to make light of, from chaff that is being separated, [is] “to separate and dishonor as if being worth nothing”, just as one who separates chaff from the harvest: [13] “never were those men making light of me” (*Il.* 1.261), [i.e.] “never were they deeming me as if chaff”. [14] “To make light of” is the same as “to regard something as to be rejected” [e.g.]: “your word will not be rejected” (*Il.* 2.361), to which he will oppose¹⁰⁴

he sent forth the best men to supplicate [you]

after he selected [us] through the Achaean host (*Il.* 9.520-21)

and “all nine selected umpires stood up” (*Od.* 8.258). [15] Explaining “to make light of”, he says: “I do not spurn nor make light of any of the others” (*Od.* 8.212). [16] “I spurn” means “I do not praise”, wherefore it would be equivalent to “to glorify all”. [17] “Not fruitless” (*Il.* 4.498 etc.) is also equivalent to “to not make light of, not worthy of throwing away <into> the sea”.

104 For the explanation of a word by opposition, cf. HQ I 50.17, 101.7; Γ 197.4.

[18] τὸ μὲν γὰρ “ἀθερίζειν” ἀπὸ τῶν ἀποκρινομένων ἀθέρων, ὁ δὲ “ἄλιος” ἀπὸ τῶν εἰς ἄλλα βαλλομένων, ὡς τὸ “ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ” (*Il.* 18.324). [19] τὸ μὲν οὖν “μὴ μεγαλίζεσθαι θυμῷ” σημαίνει τὸ “μὴ ὑπερηφανεῖν δι’ ὑπεροψίαν”. [20] αὐτὸ τε τὸ ὑπερηφανῆσαι φησι·

σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
ἠτίμησας (*Il.* 9.109-11),

ὁ ἔφη “ἠθέρισας”. [21] καὶ πάλιν· “οἱ τὸ πάρος <περ> | θυμῷ ἦρα φέροντες ἀφεστᾶσι” (*Il.* 14.131-32), καταφρονοῦντες καὶ ὑπερηφανοῦντες, διὰ τὸ αὐτοῖς χαρίζεσθαι, ὡς που ἔφη·

ταῦθ’ ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες
ἡμέας ὑβρίζοντες ἀτάσθαλα μηχανόωντο (*Il.* 11.694-95).

[22] οἱ μέντοι συνείκοντες καὶ τῆς ὑπεροψίας πανόμενοι· “ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἡμᾶρ | εἷξας ᾧ θυμῷ” (*Il.* 9.597-98).

[18] ἔκβαλον ω: ἔκβαλλον *B [20] σῶ ω: τῷ *B [21] πάρος περ ω: πάρος *B
φέροντες ω: φρένες *B αὐτοῖς χαρίζεσθαι Janko: αὐτοῖς χωρίζεσθαι *B
μηχανόωντο ω: μηχανόωνται *B [22] ἀπήμυνεν ω: ἀπήμυνε *B

K 167 [1] <“σὺ δ’ ἀμήχανός ἐσσι γεραιέ”> (*Il.* 10.167) “ἀμήχανος” (*Il.* 10.167) γὰρ πρὸς ὃν οὐδὲ τὸ γῆράς τι ἐμηχανήσατο, ἐξ οὗ νοεῖται τὸ “ἀνίκητος”. [2] οὕτω καὶ ἐπὶ τῆς Ἥρας “ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη” (*Il.* 15.14), τουτέστιν “ἀ(ν)ήττητε”, πρὸς ἣν οὐδὲν ἔστι μηχανήσασθαι.

[3] ὁ δ’ ἀπὸ κοινοῦ τρόπος ἐστὶ καὶ παρ’ αὐτῷ καὶ ἐν τοῖς τοιούτοις· “οὐ γὰρ πάποτ’ ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους” (*Il.* 1.154)· ἀπὸ κοινοῦ γὰρ “οὐδὲ τοὺς ἵππους ἤλασαν”. [4] “ὥς οἱ μὲν παρὰ νηυσὶ κορωνίσσι θωρήσσοντο” (*Il.* 20.1), “Τρῶες δ’ αὖθ’ ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο” (*Il.* 20.3)· ἐκ κοινοῦ γὰρ “θωρήσσοντο”.

[5] παννύχιοι μὲν ἔπειτα καρηκομόωντες Ἀχαιοὶ
δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ’ ἐπίκουροι (*Il.* 8.476-77)

“δαίνυντο” δηλονότι.

[6] πολλὰ δὲ τόνδε κασίγνηται καὶ πότνια μήτηρ
ἐ(λ)λίσσονθ’, ὁ δὲ μᾶλλον ἀναίνετο, πολλὰ δ’ ἐταῖροι (*Il.* 9.584-85).

ἐκ κοινοῦ γὰρ τὸ “ἐ(λ)λίσσοντο”.

fons: *B f. 132^V

[1] <σὺ δ’ ἀμήχανός ἐσσι γεραιέ> * [2] ἀ(ν)ήττητε Scodel: ἀήττητε *B [6]
ἐ(λ)λίσσονθ’ ω: ἐλίσσονθ’ *B

[18] For “to make light of” is from the separated chaff, but “fruitless” [derives] from what is thrown into the sea, like the [verse] “a fruitless word I cast out on that day” (*Il.* 18.324). [19] So, “to not be too proud in spirit” signifies “to not behave arrogantly on account of contempt”. [20] With respect to arrogant behavior itself, he says:

yielding to your proud heart,
a quite capable man, whom immortals honor,
you dishonored (*Il.* 9.109-11),

which means “you made light of”. [21] Again: “[sc. others], who previously | stood aloof doing as they liked” (*Il.* 14.131-32), feeling contempt and arrogance on account of pleasing themselves, just as somewhere he says:

behaving arrogantly at this, bronze-tunicked Epeians
were devising wicked acts as they maltreated us (*Il.* 11.694-95).

[22] However those who give way and desist from their contempt: “thus he ward off an evil day for the Aetolians | by giving way to his heart” (*Il.* 9.597-98).

[1] <“You are unmanageable old man”> (*Il.* 10.167) For “unmanageable” is one against whom not even old age could contrive anything, hence it is understood as “invincible”. [2] So too in regard to Hera, “truly quite cleverly-crafted, unmanageable one, is your guile, Hera” (*Il.* 15.14), that is “unconquerable”, against whom one can contrive nothing. **K 167**

[3] But the trope [sc. of taking two words] in common (*apo koinou*) is in him also in [examples] such as these: “for never yet have they driven off my oxen, nor horses” (*Il.* 1.154); for “nor have they driven off my horses” is [understood] in common. [4] “Thus they armed themselves beside the curved ships, and in turn the Trojans from the other side on the ground rising from the plain. For “armed” is in common.

[5] Then all night long the longhaired Achaeans
feasted, and the Trojans and comrades in arms through the city (*Il.* 8.476-77);

clearly, [the Trojans] were feasting.

[6] Much his brothers and lordly mother supplicated this one,
but he refused more, and much his companions (*Il.* 9.584-85);

[7] “ἀγαθὴ δὲ παραίφασις ἐστὶν ἐταίρου” (*Il.* 11.793) ἀγαθοῦ· οὐ πᾶσα γὰρ παραίφασις ἐστὶν ἀγαθὴ, ἀλλὰ τοῦ ἀγαθοῦ, ὥστ’ ἐκ κοινοῦ τὸ “ἀγαθὴ” {τὸ δ’} ἐπὶ τοῦ ἐταίρου ἀκουστέον ἀρσενικῶς. [8] πάλιν·

οἱ δ’ ἄμφ’ Ἴδομενεῖα <δαΐφρονα> θωρήσσοντο·

Ἴδομενεὺς μὲν ἐνὶ προμάχοις συὶ εἵκελος ἀλκήν (*Il.* 4.252-53)·

τὸ γὰρ θωρήσσετο προσυπακούομεν ἀπὸ τοῦ “θωρήσσοντο”. [9] “χώρησαν δ’ ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ” (*Il.* 16.588)· ἐκ κοινοῦ τὸ ἐχώρησεν.

[10] εὖρ’ υἱὸν Πεπεῶο Μενεσθεῖα πλήψιππον

ἐσταότ’· ἄμφι δ’ Ἀθηναῖοι μῆστῳρες αὐτῆς (*Il.* 4.327-28).

ἐκ κοινοῦ τὸ ἔστασαν ἀπὸ τοῦ “ἐσταότα”. [11] “τῆ ρ’ ἐνόρουσ’ ἅμα δ’ ἄλλοι ἀριστῆες Παναχαιῶν” (*Il.* 11.149) δηλονότι ἐπόρουσαν.

[12] ὡς ἂν Πηλεΐδην τιμήσομεν, ὅς μὲγ’ ἄριστος

Ἀργείων παρὰ νηυσὶ καὶ ἀγγέμαχοι θεράποντες (*Il.* 16.271-72)·

ἀπὸ τοῦ “ἄριστος” καὶ “ἄριστοι” οἱ θεράποντες ἀκουσθήσονται. [13] οὐδ’ ἄρ’ ἔμελλε | δίφρῳ ἐφέξεσθαι, πολλῶν κατὰ οἶκον ἐόντων” (*Od.* 4.716-17) ἐκ κοινοῦ “δίφρων”.

[14] καμάτῳ τε καὶ ἰδρῶ νωλεμὲς ἀεὶ

γούνατά τε κνήμαί τε παλάσσετο (*Il.* 17.386-87)

ὡς ἐκ κοινοῦ τὸ “παλάσσαντο” ληπτέον. [15] καὶ ἐπὶ μὲν τῶν γονάτων οἰκείως εἴρητο, ἐπὶ δὲ τῶν κνημῶν ὑπακουστέον.

[16] ἐκ πόλιος δ’ ἄξεσθε βόας καὶ ἴφια μῆλα

καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,

σίτον δ’ ἐκ μεγάρων (*Il.* 8.505-07)·

[17] οὐτε γὰρ “οἰνίζεσθε” οὐτε “ἄξεσθε” <ὑπακουστέον> ἀλλὰ “φέρετε” ἢ “λαμβάνετε”. [18] καὶ πάλιν·

οἱ μὲν ἔπειθ’ ἴζοντο κατὰ στίχας, ἦχι ἐκάστω

ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε’ ἔκειτο (*Il.* 3.326-27)·

οὐ γὰρ καὶ οἱ ἵπποι ἔκειντο, ἀλλὰ τὸ εἰστήκε{ι}σαν ἀκούομεν ἢ ἦσαν, ὡς ἐπὶ τοῦ “ποῦ δέ οἱ ἔντεα κεῖτο ἀρήϊα, ποῦ δέ οἱ ἵπποι” (*Il.* 10.407); [19] ὑπακουσόμεθα γὰρ τὸ ἦσαν ἢ εἰστήκε{ι}σαν.

[20] οὐ μὰν ἀκληεῖς Λυκίην κατακοιρανέουσιν

ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα

οἶνόν τ’ ἔξαιτον (*Il.* 12.318-20),

δηλονότι “πίνουσί”.

[7] {τὸ δ’} del. Janko [8] <δαΐφρονα> ω: om. *B εἵκελος ω: ἴκελος *B [10] ἐσταότ’ ω: ἐσταότ’ *B ἄμφι ω: ἄμφι *B ἐσταότα ω: ἐσταότα *B [11] ἐνόρουσ’ ω: ἐνόρουσεν *B [12] τιμήσομεν ω: τιμήσωμεν *B [13] κατὰ ω: κατ’ *B [16] ἄξεσθε ω: ἄξασθε *B [17] <ὑπακουστέον> add. Janko εἰστήκε{ι}σαν del. Scodel [18] ἦσαν Janko: εἰσίν *B [19] εἰστήκε{ι}σαν *

[7] “Good is the assuagement of a companion” (*Il.* 11.793), [i.e.] of a good one; for not all persuasion is good, but [that] of the good [companion], so that the adjective “good” [must be understood] in common in the masculine applied to “companion” [8] Again: “they armed themselves around Idomeneus. Idomeneus among the champions similar to a boar in might” (*Il.* 4.252-53); for we supply the verb “armed himself” from “armed themselves”. [9] “The champions withdrew and brilliant Hector” (*Il.* 16.588). The verb “he withdrew” [is understood] in common.

[10] He found the son of Peteos, Menestheus, driver of horses, standing still. Around the Athenians authors of the battle din (*Il.* 4.327-28) “stood” [is understood] in common from “standing still”. [11] “There he leapt on, and at the same time other chiefs of the Panachaeans” (*Il.* 11.149); clearly they “leapt on”.

[12] So that we honor the son of Peleus, who is far best of the Argives beside the ships, and his attendants fighting hand to hand (*Il.* 16.271-72);

from “best” his attendants will also be understood [as] “best”.

[13] “Nor was she about | to sit on a chair, though there were many through the house” (*Od.* 4.716-17), with “chairs” [understood] in common.

[14] “With fatigue and sweat both his knees and shins ... kept on quivering ever incessantly” (*Il.* 17.386-87), as one must take “they kept on quivering” in common. With reference to the knees, it had been said properly, but with reference to the shins, one must understand it.

[16] “From the city you shall swiftly take oxen and robust sheep, drink wine which is sweet to the mind, and food from the store houses” (*Il.* 8.505-07).

[17] For neither “drink” nor “you shall take” [is left out], but “carry off” or “take”. [18] Again: “Thereafter they sat in rows, where each [man’s] wind footed horses and intricately wrought arms were sitting” (*Il.* 3.326). For the horses were not sitting, but rather we understand “they were standing” or “they were”, like “where his martial weapons were lying, where his horses” (*Il.* 10.407). [19] For we understand “they were” or “they were standing”.

[20] Surely not without fame our kings, rule over Lycia, and they eat plump sheep and exquisite wine (*Il.* 12.318-20); clearly “they drink”.

[21] τὰ τοιαῦτα παρατηρῶν τις πολλὰ λύσει τῶν ζητουμένων κατὰ τὸ παραπλήσιον. [22] τούτοις γὰρ ὅμοιον τὸ “ἀλλὰ πολὺ πρὶν | φραζώμεσθ’ ὥς κεν καταπαύσομεν, ἡδὲ καὶ αὐτοὶ | παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωΐον ἐστι” (*Od.* 2.167-69). [23] ἐκ κοινοῦ γὰρ δεῖ λαβεῖν τὸ “παυέσθων” καὶ σχηματίσαι οἰκειῶς τοῖς ἐξῆς, ἴν’ ἦ “καὶ γὰρ καὶ αὐτοῖς “ἄφαρ” παυσασμένοις καὶ ταχέως, πρὶν ἐλθεῖν τὸν Ὀδυσσεά, “λωΐον ἐστι”. [24] προεῖρηται γὰρ “ἀλλά που ἡδὴ ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεῦει | πάντεσσι (*Od.* 2.164-66). [25] τὸ δὲ “ἄφαρ <δέ τε> χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν” (*Il.* 13.814) ἐν ὑπερβατῷ εἶρηται, <ἴν’ ἦ> “ἐπεὶ εἰσὶ γὰρ καὶ ἡμῖν χεῖρες ὥστ’ ἄφαρ ἀμύνειν”. [26] τὸ δ’

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης

ὧδ’ ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους (*Il.* 10.536-37),

δηλονότι “ταχέως”. [27] ἀπὸ δὲ τοῦ “ἄφαρ” εἰσὶ ἐν συνηθείᾳ εἶναι τῶν Ἀλεξανδρέων {τὸ} λέγειν {τὸ ἐσπευσμένως} “ἀφαρὲι πεποίηκε” τὸ “ἐσπευσμένως καὶ τεθορυβημένως”. [28] Ὀμηρὸς δὲ ἀπὸ τοῦ “ἄφαρ” πεποίηκε τὸ “ἀφάρτεροι”, <ἦτ>οι “ταχύτεροι”. “τῶν δ’ ἵπποι μὲν ἕασιν ἀφάρτεροι” (*Il.* 23.311) {ἦτοι “ταχύτεροι”}.

[29] πολλάκις δὲ ὁ ποιητὴς ἐν ἄλλοις μὲν τὸ πλήρες λέγει, ἐν ἄλλοις δὲ τὸ ἐλλιπές, καὶ δεῖ ἀναπληροῦν μαθόντας παρ’ αὐτοῦ τί ἦν τὸ λείπον, οἷον εἰπέ που·

ὥς δ’ αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ (*Od.* 6.166)

ὥς σέ, γύναι, ἄγαμαί <τε> τέθηπά τε δεΐδία δ’ αἰνῶς (*Od.* 6.168).

[30] λέγει οὖν “ὡσαύτως”, ὅπερ καὶ ἐν τῇ συνηθείᾳ λέγεται· “ὡσαύτως με ἀδικεῖς ὡς καὶ πολλάκις”. [31] καὶ ὅταν οὖν λέγῃ “αὐτως γὰρ ἐπέεσσ’ ἐριδαίνομεν” (*Il.* 2.342), λείπειν φήσομεν τὸ “ὡς”, ἴν’ ἦ “ὡσαύτως γὰρ λόγοις μόνοις ἐριδαίνομεν, μηχανὴν δὲ εὐρεῖν, οὐ ἔνεκα ἐληλύθεμεν, οὐ δυνάμεθα”. [32] ὅμοιον καὶ τὸ “ἀλλ’ αὐτως ἀλάλημαι ἀν’ εὐρύπυλές Ἄϊδος δῶ” (*Il.* 23.74), τουτέστιν· “ὡσαύτως ὡς κατήλθον καὶ ἐξ οὗ κατήλθον ὁμοίως ἀλάλημαι”. [33] οὕτως ἀκουσόμεθα καὶ τὸ “οὐπω μὲν φασιν φαγέμεν καὶ πιέμεν αὐτως” (*Od.* 16.143), “ὡσαύτως καὶ ὁμοίως”. [34] <καὶ τὸ> “κτενέει δέ με γυμνὸν ἐόντα | αὐτως ὥστε γυναῖκα” (*Il.* 22.124-25), “ὡσαύτως ὡς γυναῖκα”. [35] <καὶ τὸ> “αὐτως οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο” (*Il.* 10.50), ὡσαύτως “οὔτε θεᾶς υἱὸς {ἔρεξεν} οὔτε θεοῖο”.

[22] φραζώμεσθ’ ω: φραζόμεσθ’ *B [25] <δέ τε> ω: om. *B <ἴν’ ἦ> add. Janko
 [26] αἶ ω: αἶ *B δηλονότι *: δῆλον οὐ τὸ *B [27] {τὸ} del. Janko {τὸ ἐσπευσμένως} del. Schr. [28] <ἦτ>οί * ἕασιν ω: ἕασ’ *B {ἦτοι ταχύτεροι} *
 [29] αὐτως πρὸ αὐτως *B ὡς *B: ὡς ω ὡς σέ ω: ὥστε *B γύναι ω: γύναι *B ἄγαμαί τε ω: ἄγαμαί *B [30] del. Schr. [31] ἐπέεσσ’ ω: ἐπέεσιν *B ἐληλύθεμεν *: ἐληλύθειμεν *B [32] εὐρύπυλές ω: εὐρύπυλες *B αὐτως ω: αὐτως *B [34] <καὶ τὸ> add. Janko [35] <καὶ τὸ> add. Janko {ἔρεξεν} *

[21] Whoever observes such [examples] will solve many of the questions in almost the same way. [22] For similar to these is “but long before let us consider how we may stop [them], and also may they stop on their own. For this is truly preferable for them” (*Od.* 2.167-69). [23] For one must take “may they stop” in common and assume that it goes properly with the following, so that it is: “for it is also preferable for them if they stop forthwith and quickly, before Odysseus comes”. [24] For previously it had been said: “but perhaps if [Odysseus] is already close, he is sowing murder and death for all these men here” (*Od.* 2.164-66). [25] “We too have hands for defense” (*Il.* 13.814) is said in hyperbaton, <so that it is> “since we also have hands so as to defend ourselves forthwith”.

[26] Would that Odysseus and the mighty Diomedes immediately drive hither single-hoofed horses from the Trojans (*Il.* 10.536-37):

clearly “quickly”. [27] From “quickly” the saying that “he has acted suddenly (*apharei*)”, [i.e.] “hastily and disorderly”, seems to be in the everyday speech of the Alexandrians. [28] And from “quickly” Homer created “faster” (*apharteroi*): “there are faster horses than these” (*Il.* 23.311), i.e. “faster”.

[29] Often the poet says the full expression in one passage, but the elliptical in another, and [we] must supply [the full expression] learning from him what was left out, e.g. somewhere he said:

even so, when I saw that, I was amazed in spirit in just the same way woman, as I both admire, marvel, and dreadfully fear you (*Od.* 6.166-68).

[30] So he says “in the same way as”, which is also said in everyday speech: “you are wronging me in the same way as [you] often [do]”. [31] Therefore too when he says: “even so we quarrel with words” (*Il.* 2.342) we shall say that he leaves out “so”, so that [the sense] is: “for in the same way we quarrel only with words, but cannot find a solution for the sake of which we had come”.

[32] Also similar is “but just so I have wandered back through the wide-gated home of Hades” (*Il.* 23.74), i.e. “in the same way that I descended and from where I descended, I have likewise wandered”. [33] Thus we shall also understand “not yet do they say to eat it and drink just so” (*Od.* 16.143) [as] “in the same way and likewise”. [34] “He will kill me when I am unarmed just like a woman” (*Il.* 22.124), “in the same way as a woman”. [35] “Just neither a dear son of a goddess nor a god” (*Il.* 10.50), “in just the same way neither a dear son of a goddess sacrificed nor a god”.¹⁰⁵

105 ἔρρεξεν seems to have crept into the paraphrase either from the preceding or following verse of the poem: ὅσσ' Ἐκτώρ ἔρρεξε Διὶ φίλος υἱᾶς Ἀχαιῶν | αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. | ἔργα δ' ἔρρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι (*Il.* 10.49-51)

K 194-7 [1] ἠπόρησεν Ἄριστοτέλης διὰ τί ἔξω τοῦ τείχους ἐποίησεν τοὺς ἀριστεὰς βουλευομένους ἐν νυκτηγορία (*Il.* 10.194-97), ἔξον ἐντὸς τοῦ τείχους ἐν ἀσφαλεῖ. καὶ φησί·

[2] πρῶτον μὲν οὖν οὐκ εἰκὸς ἦν ἀποκινδυνεύειν τοὺς Τρῶας οὐδ' ἐπιτίθεσθαι νύκτωρ. οὐ γὰρ τῶν εὐτυχοῦντων ἄν' ἦν ἀποκινδυνεύειν.

[3] ἔπειτα ἐν ἔρημίᾳ καὶ καθ' ἡσυχίαν βουλευέσθαι περὶ τῶν τηλικούτων ἔθος· ἄτοπον τ' ἂν ἦν, εἰ ἡξίου(ν) μὲν πορευθῆναι τινὰς εἰς τοὺς Τρῶας, αὐτοὶ δὲ οὐδὲ μικρὸν προελθεῖν ἐτόλμων. [4] ἔπειτα στρατηγῶν ἂν εἴη τὸ φυλάττεσθαι τοὺς νυκτερινοὺς θορύβους, τὸ δ' ἐν τῷ στρατεύματι νυκτὸς συνιόντας βουλευέσθαι νεωτερισμοῦ, ὑποψίαν παρασχόν, φόβον ἐνεποιεῖ ἄν).

[5] ἅμα δὲ καὶ ἡ πρόθεσις ἦν τοὺς φύλακας θεάσασθαι ἐν οἷς ἦν ἡ σωτηρία τῶν καθευδόντων. [6] γενόμενοι δ' ἐν τούτοις, τὰς βουλὰς, ὀλίγον πόρρω τούτων ἀποστάντες, ἐν ἡσυχίᾳ μὲν καὶ ἐν ἀπορρήτῳ ἐποιοῦντο, μὴ ἀναμεμιγμένοι φύλαξιν, ἐν ἀσφαλεῖ δέ· πλησίον γὰρ τῶν φυλάκων. καὶ ἅμα ταχέως ἦν ἐπιτελέσαι τὰ δόξαντα.

[7] ὁδὲ {νεκῶν} χῶρος πλήρης μὲν τῶν κειμένων πτωμάτων, ὀλίγον δὲ καθαρὸν ἔχων νεκρῶν, ἐνθα καθέζονται, τοῦ περὶ τὴν τάφρον παντὸς χωρίου πλήρους ὄντος τῶν ἀνηρημένων. [8] ἀπολογούμενος δὲ διότι ἄταφοι ἦσαν, ἐπάγει ὅτι τῶν πολεμίων νυκτὸς γέγονεν ἡ ἀναχώρησις, καὶ σχολὴν οὐκ ἐνδέδωκεν ὁ καιρὸς εἰς ταφήν, νυκτὸς μὲν καταλαβούσης, ἐκ δὲ τῆς ἥτης ὑπὸ τοῦ καμάτου εἰς ὕπνον τετραμμένων πάντων. [9] φησί γάρ·

μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνω

κοιμήσονται. ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται (*Il.* 10.98-99)

καὶ “ὄθεν αὐτὶς ἀπετράπετ' ὄβριμος Ἔκτωρ” (*Il.* 10.200) καὶ τὰ ἐξῆς.

Cf. Σ *Il.* 10.194a (Erbse)

fontes: *B f. 131^R, *F f. 86^R (Π.), Le f. 207^R (Π.)

[1] Ἄριστοτ¹ in marg. adscr. *B τείχους Janko bis βουλευομένους *B: βουλομένους *FLe [2] φησί *BLe: φησί *F οὐδ' Janko: οὐτ' *B ἄν) add. Janko [3] περὶ *B*F: παρὰ Le ἡξίου(ν) Bekk.: ἡξίου codd. πορευθῆναι *B: πορευθῆναι *FLe τινὰς *B*F: τοὺς Τρῶας τινὰς Le προελθεῖν Bekk.: προσελθεῖν codd. [4] φυλάττεσθαι *FLe: φυλάσσεσθαι *B ἄν) add. Janko [6] τούτοις *B*F: τούτων Le ὀλίγον *BLe: ὀλίγω *F [7] {νεκῶν} * [9] ἐπὶ πάγχυ ω: ἐπιπάγχυ codd. ὄβριμος *B: ὄμβριμος *FLe

[1] Aristotle questioned why he depicted the champions deliberating outside the wall in a nocturnal assembly (*Il.* 10.194-97), it being possible [to do] within the wall in safety. He says: **K 194-7**

[2] First, it would not be likely that the Trojans jeopardize themselves nor make an attack at night.¹⁰⁶ For it would not be [characteristic] of those who were succeeding to jeopardize themselves. [3] Second, it was a custom to deliberate about matters of such importance in solitude and tranquility; and it would have been odd if they had seen fit that some men proceed against the Trojans, but they themselves did not dare to come forward even a little. [4] Furthermore, it would be the task of generals to be on guard for disturbances in the night, but the fact that they deliberate on the campaign by coming together in the night <would have> kept on inducing fear since it created a suspicion of subversion.

[5] At the same time, their purpose was to watch the garrisons, in whose hands was the salvation of those who slept. [6] But finding themselves in this situation, after they had withdrawn a little further from them [i.e. the guards], they deliberated quietly and secretly, not intermingling with guards, but in safety. For they were near the guards. At the same time, it was possible to implement their decisions quickly.

[7] This place, where they were sitting, was full of bodies that lay unburied, with a little [space] clear of corpses while the whole place around the ditch was full of the slain. [8] Justifying why they were unburied, he adds that the retreat of the enemy had occurred in the night (*Il.* 10.200).¹⁰⁷ The moment did not afford free time for funeral rites, since night had taken hold, and everyone turned from the defeat to sleep because of their weariness. [9] For he says:

so that they may not lie exhausted by toil and sleep,
and be entirely oblivious of guard-duty (*Il.* 10.98-99)

and “whence again turned away warlike Hector” (*Il.* 10.200) and the following.

106 For the concern about a night attack from the Trojans, see *Il.* 10.100-101: *δυσμενέες δ' ἄνδρες σχεδὸν εἶται· οὐδέ τι ἴδμεν | μὴ πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.*

107 For *γένονεν* with an abstract noun, cf.: *γένονεν* ἢ ... κρίσις (*Plot.* 20.3-4); ἢ *κατάβασις* *γένονεν* (*De abst.* 1.30.20); ἢ *ζωοφαγία* *γένονεν* (*De abst.* 2.27.29); ἢ *πλάνη* *γένονεν* (*De abst.* 2.38.4); *ἀποστάσει* ... *τῇ γεγυονίᾳ* (*HQ Z* 113.1); ἢ *συναγωγῇ τῶν ζητουμένων* *γένονεν* (*HQ K* 252-3.1).

K 252-3 [1] ἡ συναγωγή τῶν ζητουμένων γέγονε μὲν ἤδη καὶ παρ’ ἄλλοις· [2] ἡμεῖς δὲ τὰ προβλήματα λαμβάνοντες παρὰ τῶν ἐζητηκότων, τὰς λύσεις ἐπικρίνομεν ὡς ἐκεῖνοι ὑπέταξαν τοῖς προβλήμασι. [3] καὶ τινὰς μὲν τούτων ἐγκρίνομεν, τινὰς δὲ παραιτούμεθα, τὰς δ’ αὐτοὶ ἐξευρίσκομεν, τὰς δὲ πειρώμεθα διορθοῦν καὶ ἐξεργάζεσθαι, ὥσπερ τοῖς ἐντυγχάνουσιν ἔσται δῆλον.

[4] αὐτίκα τῶν παλαιῶν ζητημάτων ὁμολόγηται εἶναι τὸ τοιοῦτο, ἐν οἷς φησιν·

ἄστρα δὲ δὴ προβέβηκε, παρώχηκε δὲ πλέω νύξ
τῶν δύο μοιράων, τριτάτη δ’ ἔτι μοῖρα λέλειπται (*Il.* 10.252-53).

[5] πῶς γάρ, εἰ αἱ δύο μοῖραι ἐξήκουσιν αὐταῖ τε καὶ ἔτι τούτων πλέον, ἡ τριτάτη μοῖρα λέλειπται, ἀλλ’ οὐχὶ τῆς τρίτης μόριον; [6] ὅθεν καὶ τινες προστιθέντες τὸ ς ἠξίουσαν “τριτάτης δ’ ἔτι μοῖρα λέλειπται” γράφειν, ἵνα τῆς τρίτης μερίς τις ἦ καταλελειμμένη, ἀλλ’ οὐχ ὅλη ἡ τρίτη.

[7] Μητρόδωρος μὲν οὖν τὸ “πλεῖον” δύο σημαίνειν φησὶ παρ’ Ὀμήρῳ (*FGrH* 43.4). [8] καὶ γὰρ τὸ σύνηθες, ὡς ὅταν λέγη “νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο” (*Od.* 8.475), καὶ

ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
χεῖρες ἔμαι διέπουσι (*Il.* 1.165-66)

σημαίνει(ν) <δὲ> καὶ τὸ “πλήρες”, ὡς ἐν τῷ “σὸν δὲ πλεῖον δέπας αἰεὶ | ἔστηκε” (*Il.* 4.262-63) καὶ ἐν τῷ “πλεῖαι τοι χαλκοῦ κλισίαι” (*Il.* 2.226). [9] νῦν οὖν τὸ “πλέον” ἀντὶ τοῦ “πλήρες” εἰρησθαι. πλήρης γὰρ ἡ νύξ τῶν δύο μοιρῶν γεγонуῖα παρώχηκε, τριτάτη δ’ ἔτι περιλέλειπται. [10] διεῖλε δ’ εἰς τρία, ὡς ἂν τριφυλάκου τῆς νυκτὸς οὔσης.

[11] Χρύσιππος δὲ (*SVF* fr. 772) “ὥσπερ εἶ τις”, φησὶ·
περὶ τριῶν ἡμερῶν διαλεγόμενος, ἐν τῇ τρίτῃ λέγει μίαν ἀπολείπεσθαι ἔτι ἡμέραν, κἂν μὴ περὶ ὄρθρον ποιῆται τοὺς λόγους, οὕτως καὶ τὸν Ὀδυσσεά, εἰ καὶ πλέον ἦν παρωχηκὸς τῶν δύο μοιρῶν, τὴν τρίτην φάναι καταλείπεσθαι, ἐπειδὴ τριμεροῦς οὔσης τῆς νυκτὸς ἕκαστον μέρος ὡς ἐν τῇ λαμβάνεται, ὥστε κἂν ἐλλιπές ἦ τοῦτο καὶ μὴ ὀλόκληρον, ἀλλ’ ἀριθμεῖσθαι γε τρίτην τῷ τάξιν τῶν μερῶν ἔχειν τὴν τρίτην. [12] οὕτω γὰρ καὶ ἄνθρωπον πηρὸν τὸν πόδα γενόμενον ἔτι τυγχάνειν τῆς ‘ὄλου’ προσηγορίας”.

Cf. Σ *Il.* 10.252a

fons: *B f. 134^V

[4] ἔτι Bekk.: δέ τι *B [5] ἔτι Bekk.: δέ τι *B [7] Μητρόδωρος *B: Ζηνόδωρος ci. Horn ap. D-K 61 A 5 [8] σημαίνει(ν) ins. Diels <δὲ> ins. Schr. [9] περιλέλειπτ- Bekk.: περιλείπτ- *B [11] μερῶν Schr.: ἡμερῶν *B [12] πηρὸν τὸν πόδα Diels: παρὰ πόδα *B ὄλου Janko: ὄλης *B

[1] The collection of questions is already in the works of others. [2] But we, taking the problems from those who have made inquiries, consider the solutions that they proposed for the problems. [3] Some of them we approve, some we deny, others we invent ourselves, and others we attempt to revise and work out, as will be clear to the reader.¹⁰⁸ **K 252-3**

[4] For example such has been agreed to be from the old questions, in which he says:

the stars have proceeded, and more night has gone by
than two parts, and a third part still remains (*Il.* 10.252-53),

[5] For how, if these two parts and yet more than them have expired, is the third part left, but not a portion of the third? [6] On account of this some adding a sigma thought fit to read “part of a third was still left”, so that some part of the third remains, but not the whole third.

[7] Metrodorus says that “more” (*pleion*) has two meanings in Homer.¹⁰⁹ [8] For [it has] both the customary meaning [sc. “the majority”], when [Homer] says, “after he cut away from the chine, and “more” was left” (*Od.* 8.475), and “but my hands carry on “more” of impetuous war” (*Il.* 1.165-66), <but that it> also means “full”, as in “your cup is always “full” (*Il.* 1.262-63), and in “your huts are “full” of bronze” (*Il.* 2.226). [9] So now *pleion* has been said as an equivalent of “full”. For having become full of two parts, the night has passed by, and a third was still left over. [10] He divided it into three parts, as if the night contained three watches.

[11] But Chrysippus says (*SVF* fr. 772): “just as if someone, speaking about three days, says on the third day that one still remains, even if he does not say [this] around dawn, [so too, even though more than two parts had passed, Odysseus says that the third was left, since each part of the night, which is tripartite, is taken as a unit, so that even if this one is wanting and incomplete, it is still counted as a third insofar as it has the third position in the order of the parts. [12] For so too [he says] that a man who has been amputated with regard to his foot still gets the appellative of a whole [man]”.

108 On the placement of this zetema in the original, see Dindorf (p. xii-xiii) and Van der Valk (1963, p. 104 n. 75).

109 N. Richardson (1975, 68) assigns the fragment to Metrodorus of Lampsacus, the student Anaxagoras. A well-known passage from Plato’s *Ion* alludes to his ability to speak beautifully about Homer: οἶμαι κάλλιστα ἀνθρώπων λέγειν περὶ Ὀμήρου, ὡς οὔτε Μητρόδορος ὁ Λαμψακηνὸς οὔτε Στησίμβροτος ὁ Θάσιος οὔτε Γλαύκων οὔτε ἄλλος οὐδεὶς τῶν πάποτε γενομένων ἔσχεν εἰπεῖν οὕτω πολλὰς καὶ καλάς διανοίας περὶ Ὀμήρου ὅσας ἐγὼ (*Ion* 530 c). Metrodorus of Lampsacus was known principally as an allegorist (D-K II 61.3-4). ee J. Hammerstaedt 1998, 28-32 and D. J. Califf 2003, 21-36. On the confusion of Metrodorus of Chios and Metrodorus of Lampsacus, as well as the younger the Metrodorus of Lampsacus, the friend of Epicurus, see Janko 1997, 77-79.

[13] ἄλλοι δέ φασιν ἔθος ἔχειν τοὺς ποιητὰς τῷ ἀπρητισμένῳ χρῆσθαι ἀριθμῷ, ὅτε μὲν τὰ ἐπιτρέχοντα τοῖς ἀριθμοῖς περιγράφοντας ὑπὲρ τοῦ ὀλοσχερεῖ καὶ ἀπρητισμένῳ χρῆσθαι, ὅταν “χιλιόναυον στρατὸν” φήσειέ (τις) τῶν Ἑλλήνων, ἦσαν δὲ αἱ νῆες χίλια ἑκατὸν ὀγδοήκοντα ἕξ· καὶ ἔτι “πύργους εἴκοσι μιᾷ στολῇ, πεζοῖς μὲν ἕνδεκα, ναυσι δὲ δωδέκα” (*TrGF* vol. 2 fr. adesp. 432a*) ἀντὶ τοῦ εἴκοσι τρεῖς. [14] ὅτε δὲ τὸν προκειμένον περιγράφουσι, τῷ ἐπιτρέχοντι ἀρκοῦμενοι, οἷον “κάμ μὲν φίλα τέκνα ἔπεφνε(ν) θάλλοντα(ς) ἦβα δωδέκ’, αὐτὸν δὲ τρίτον” (Pindar fr. 171 Snell-Maehler), ἀντὶ τοῦ τρίτον καὶ δέκατον· [15] καὶ “τετράτῳ δ’ αὐτὸς πεδάθη”, φησὶν ὁ Πίνδαρος (fr. 135 Snell-Maehler), ἀντὶ τοῦ τετάρτῳ καὶ δεκάτῳ· [16] “ἢ δὲ γυνή” τέταρτον ἔτος “ἠβῶοι, πέμπτῳ δὲ γαμοῖτο” (Hesiod *Op.* 698), ἀντὶ τοῦ τεσσαρεσκαιδεκάτῳ καὶ πεντεκαιδεκάτῳ·

[17] Εὐπόλις τε Χρυσῷ γένει

δωδέκατος ὁ τυφλός, τρίτος ὁ τὴν κάλην ἔχων,
ὁ στιγματίας τέταρτός ἐστιν ἐπὶ δέκα,
πέμπτος δ’ ὁ πύργος, ἕκτος ὁ διεστραμμένος·
χοῦτοι μὲν εἰς’ ἐκκαίδεκ’ εἰς Ἀρχέστρατον,
ἐς τὸν δὲ φαλακρὸν ἑπτακαίδεκ’. (B.) ἴσχε δὴ.
(A.) ὀγδοὸς ὁ τὸν τρίβων’ ἔχων (fr. 298 Kassel-Austin).

[18] ὅτε δὲ ἕξω προστιθέασιν, ἵνα τὸν πλήρη ἀριθμὸν εἴπωσιν, οἷον Ὀμήρου εἰπόντος “ἐννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν” (*Il.* 24.496), [19] Σιμωνίδης φησὶ “καὶ σὺ μὲν εἴκοσι παίδων μᾶτερ ἔλλαθι” (*PMG* fr. 559). [20] καὶ δεκάτῳ μηνὶ τοῦ τοκετοῦ ταῖς γυναιξὶ γιγνομένου φησὶν Ὀμηρος·

[21] χαῖρε, γυνή, φιλότῃ,

περιπλομένου δ’ ἐνιαυτοῦ τέξῃ ἀγλαὰ τέκνα (*Od.* 11.248-49).

[22] καὶ “ἄλλοι θ’ οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο” (*Il.* 2.649) καὶ “πολλοὶ ἀπειρέσιοι καὶ ἐννήκοντα πόληες” (*Od.* 19.174)· [23] ἢ γὰρ κατὰ τὸ ἕτερον προστίθησιν ἢ κατὰ τὸ ἕτερον ἀφαιρεῖ. [24] ὁμοίως “καὶ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα δαίνυντο” (*Il.* 1.601), οὐχ ἅμα τῇ ἕφ ἀρξαμένων πίνειν, καὶ “πᾶν δ’ ἦμαρ μάρναντο περὶ Σκαιῆσι πύλῃσι” (*Il.* 18.453), καίπερ βραχέος γινομένου χρόνου ὑπὲρ τὴν μάχην· [25] καὶ τῶν Ὀλυμπίων δὲ ἐναλλάξ ἀγομένων διὰ πεντήκοντα μηνῶν καὶ τεσσαράκοντα ἐννέα, οἱ ποιηταὶ “πεντηκοντάμηνόν” φασὶ τὴν πανήγυριν. [26] οὕτως οὖν οὐδὲν κωλύει, καὶ τῆς τρίτης μοίρας ἑλλίποῦς οὔσης, οὐχ ὀλόκληρον τρίτην αὐτὴν ὀνομάσαι μοῖραν.

[13] (τις) ins. Schr. εἴκοσι τρεῖς *: κγ’ *B [14] κάμ Maehler: κατὰ codd. Pindari τέκν’ ἔπεφνε(ν) θάλλοντα(ς) corr. Boeckh [17] Χρυσῷ γένει Bekk.: χρυσογένειαν *B δωδέκατος Runkel: δέκατος *B κάλην Emperius Opusc. p. 309 et O. Schneider Phil. 1 (1846) 647: καλήν *B: κωλήν Meineke πύργος *B: πυρρός Runkel: πηρός Cobet Misc. crit. p. 416 χοῦτοι Runkel: καὶ οὔτοι *B εἰς’ Runkel: εἰς *B ἐκκαίδεκ’ εἰς Runkel: ἐκκαίδεκα ἐς *B τὸν δὲ Runkel: δὲ τὸν *B personas dist. Runkel ἑπτακαίδεκ’ Runkel: ἑπτακαίδεκα *B [26] ὀλόκληρον Vill.: ὀλοκλήρου *B

[13] Others say that poets have a custom of using a rounded number, sometimes by cancelling the remainders in the numbers for the sake of using a whole and rounded one, when <one> might say “a thousand-shipped fleet” of the Hellenes,¹¹⁰ but there were 1186 ships; furthermore: “twenty columns¹¹¹ to a single expedition, eleven to infantry, twelve to ships” (*Trag. Adesp.* fr. 432a* Snell-Kannicht), instead of twenty-three. [14] At other times they cancel the preceding [digit] satisfied with the remainder, for example “he slew twelve dear children blooming with youth, and him third” (Pindar fr. 171 Snell-Maehler), as a substitute for “thirteenth”. [15] “He himself was subdued fourth”, says Pindar (fr. 135 Snell-Maehler), as a substitute for “fourteenth”; [16] “The woman should mature to her fourth year, and in the fifth she should marry” (Hesiod *Op.* 698), as a substitute for “in the fourteenth and fifteenth”. [17] And Eupolis in *A Golden Age*:

twelfth is the blind man, third is the one who has the hump,
the tattooed culprit is fourth over ten,
fifth is the redhead, sixth is the squinter:¹¹²
these men are sixteen up to Arcestratus,
but up to the baldheaded man, seventeen. Hey, hold on!

Eighth is the one who has the threadbare cloak (fr. 298 Kassel-Austin).

[18] Sometimes they add from without to express a round number, e.g. although Homer says “I had nineteen from a single belly” (*Il.* 24.496). [19] Simonides says: “you, mother of twenty children, make atonement” (*PMG* fr. 559). [20] Also, although women have childbirth in the tenth month, Homer says:

[21] take pleasure in love, woman,
and when a year goes around, you will bear splendid children
(*Od.* 11.248-49).

[22] And “others who were dwelling around hundred-citied Crete” (*Il.* 2.649), “many countless [men] and ninety cities” (*Od.* 19.174). [23] For either he adds with regard to the one or subtracts with regard to the other. [24] Likewise “they feasted all day long until sunset” (*Il.* 1.601-2), although they did not begin to drink at dawn; and “all day they fought around the Scaean gate” (*Il.* 18.453), although little time passed over the battle. [25] And though the Olympic games are celebrated alternately between fifty months and forty-nine, the poets call the festival “fifty-monthed”. [26] So then nothing prevents [him], even though the third part fell short, from calling it an incomplete third part.

110 E.g. Euripides *Orestes* 351-52.

111 For πύργος as a division of an army, see LSJ s.v. II.

112 See Kassel-Austin ad loc.: διαστραμμένος ‘strabo’, cf. *Ar. Equ.* 175, *Av.* 177, fr. 126.

[27] Ἀριστοτέλης δὲ οὕτως ἀξιοῖ λύειν, ἐν οἷς φησιν·

[28] ἢ εἰς δύο διαίρεσις εἰς ἴσην δύναται γενέσθαι ἐν τούτοις· [29] ἐπεὶ δὲ τὸ πλεόν τοῦ ἡμίσεος ἀόριστόν ἐστιν, ὅταν τοσοῦτον ἀυξηθῆ ὡς τοῦ ὄλου τρίτον ἀπολείπεσθαι, ἀκριβοῦς ἂν εἶη τὸ ἀφορίσαι τοῦτο καὶ δηλῶσαι ὅσον ἐστὶ τὸ καταλειφθέν, ἵνα ὅσον ηὔξηθη τοῦ ὄλου τὸ ἡμισυ δῆλον γένηται. [30] οἶον τῶν ζ´ ἡμισυ τὰ γ´. εἴπερ διαιρεθῆι τὰ ζ´ εἰς β´ ἴσα, ἔσται γ´. [31] ἐὰν <δὲ> τὸ ἕτερον μέρος ἀυξηθῆ, ἄδηλον πότερον μορίῳ ἀριθμοῦ ἢ ὄλλῃ μονάδι.

[32] ἐὰν οὖν ὄλλῃ μονάδι πλεόν γένηται, τὸ μέρος τὸ ὑπολειπόμενον τρίτον ἔσται τοῦ ὄλου, ὥστε καὶ ὁ εἰπὼν τῶν δύο μερῶν θάτερον πλεόν γινόμενον καταλειπέ(ναι) τριτάτην μοῖραν, δεδήλωκεν ὅτι ἐν ἀυξήσει τὸ πλεόν μονάδι γέγονε, τεσσάρων γεγονότων τῶν τριῶν καὶ δύο ὑπολειπομένων, ὅπερ ἦν τῶν ἕξ τὸ τρίτον. [33] ἐπεὶ οὖν καὶ τῆς νυκτὸς αἱ δώδεκα μοῖραι εἰς δύο ἴσας μερίδας μερίζεσθαι δύναται {εἰς ἕξ}, ηὔξηθη δὲ καὶ πλεόν γέγονε θάτερον μέρος, ἀυξήσις δύναται γίνεσθαι--ἀφορίζων ὁ ποιητῆς τὸ ἀόριστον τοῦ πλείονος πόσον ἦν καὶ ὅτι δυσὶν ὥραις ηὔξηθη, ἐπήγαγεν ὅτι τριτάτη μοῖρα λείλειπται, ὡς ὀκτῶ μὲν γενέσθαι τὰς παρῳχηκυίας ὥρας, καταλείπεσθαι δὲ τέσσαρας, αἴπερ εἰσὶ τοῦ ὄλου τρίτον. [34] οὕτω καὶ εἰ δέκα ὀκτῶ εἶη μοιρῶν, ὅτι δίχα διαιρεῖται εἰς ἑννέα, εἴποις δ´ ὅτι πλεόν τῆς εἰς δύο μοίρας (νεμομένης) παρῳχηκεν, ἢ δὲ τρίτη μοῖρα περιλείπεται, δῆλον ποιήσεις ἐκ τοῦ τὸ τρίτον φάναι περιλείπεσθαι, ὅπερ ἐστὶν ἕξ, ὅτι δώδεκα φῆς εἰληφθαι. [35] ἔστω δὲ καὶ ἐπὶ τοῦ νυχθημέρου τῶν ὥρῶν τὸ αὐτὸ ζητούμενον, καὶ λεγέτω τις ὅτι πλεόν τι τῶν εἰς δύο μοίρας νεμομένων ὥρῶν παρῳχηκε {τι}, μὴ ἀφορίσας τὸ πόσον, ἐπαγέτω δὲ ὅτι ἢ τρίτη μοῖρα τοῦ παντὸς λείλειπται· [36] δῆλον γίνεται ὅτι τῆς εἰς β´ διαιρέσεως εἰς ιβ´ καὶ ιβ´ γενομένης, τοῦ τρίτου καταλειφθέντος τοῦ παντός, ὅπερ ἐστὶν ὀκτῶ, θάτερον μέρος τὸ πλεόν ἐν τέτρασιν ἔσχεν, ὥστε ἑκκαίδεκα ὥρας τὰς πάσας παρεληλυθέναι, ὑπολείπεσθαι δὲ ὀκτῶ. [37] ἐν οἷς οὖν εἰς δύο ἴσα καὶ εἰς τρία ἐστὶ διαίρεσις, ἐάν τις <τοῦ β´ τῆς> εἰς δύο πλεονάσαντα τὸ γ´ τῆς εἰς γ´ καταλίπη, ἀφορίζει ὅσῳ πλεόν ἢ ἀυξήσις γέγονε. [38] σοφῶς οὖν ὁ ποιητῆς τὸ ἀόριστον τρίτον τῆς ἀυξήσεως τοῦ ἡμίσεος δεδήλωκεν ὅσον ἦν, ὅτι ὥραις δύο, καὶ ὀγδόη παρεληλύθει ὥρα, διὰ τὸ φάναι· “τριτάτη δ´ ἔτι μοῖρα λείλειπται” (II. 10.253).

[29] ἐπεὶ δὲ Rose: ἐπειδὴ *B [31] <δὲ> * [32] -λελοιπέ(ναι) *: -λέλοιπε *B [33] δυσὶν *: β´ *B [34] εἶη μοιρῶν Schr.: εἶη μετρῶν *B: εἶη μερῶν Vill. (νεμομένης) add. Janko (νυκτὸς) * ἕξ *: ζ´ *B [35] {τι} * [37] <τοῦ β´ τῆς> * καταλίπη *: καταλίποι *B [38] τρίτον del. Kammer ἔτι Bekk.: δέ τι *B

[27] But Aristotle saw fit to solve it thus, where he says:¹¹³

[28] division into two can result in an equal [division] in these circumstances: [29] since what is more than half is undefined, whenever it has been multiplied so much that a third of the whole is left, it would be [characteristic] of a precise person to define this and reveal how much is the remainder, to clarify how much of the whole the half has been increased.

[30] For example, half of six is three. If six were to be divided into two equal parts, [half] will be three. [31] But if one part is increased, [it is] unclear whether by a portion of a number or by a whole unit.

[32] Now, if it is more by a whole unit, the part that remains will be a third of the whole, so that the one who said <that> the one of the two parts which is greater has left a third part has also shown that the larger has been increased by a unit, with the three having become four and two left, which would be one third of six. [33] So since the twelve parts of night can be divided into two equal parts into six, one part has been increased and become more, but it is unclear by how many hours--for indeed, the increase can be by one, two, three or more--the poet, defining how much is the undefined [amount] of the larger [half] and that it was increased by two hours, adds that a third part is left, since eight hours were gone, but four were left, which is a third of the whole. [34] So too if it were of eighteen parts, since [eighteen] divides by two into nine, and [if] you said that more of the <divided> into two parts has passed, and the third part remains, you will make clear from the fact that he says the third is left, which is six, that you mean that twelve have been taken away. [35] Let the same investigation be made in the case of the hours of a night-day cycle. Let someone say that some [quantity] more than the hours that are divided into two parts is gone, and the third part remains, not having defined the quantity, and let him add that the third part of the whole is left. [36] It becomes clear that with the division into two resulting in twelve and twelve, and with a third of the whole left, which is eight, the one part has the more by four, so that sixteen hours in total have gone by and eight remain. [37] So where there is a division into two equal parts and into three, if someone leaves behind a third of the division into three exceeding [a half of the division] into two, he defines by how much more there was an increase. [38] So wisely the poet has shown how much the undefined third of the increase of the half was, that [it was] by two hours and the eighth hour had passed, on account of his saying: "and a third part still remains" (*Il.* 10.253).

113 Cf. Aristotle *Poetics* 1461a 25.

[39] εἰδὼς γάρ τις ὅτι ἰβ' μὲν αἱ ὥραι πᾶσαι τῆς νυκτός, ὧν εἰς δύο μὲν μοίρας διαίρεσις ζ' καὶ ζ' ποιεῖ, ἢ δὲ εἰς γ' δ' καὶ δ' <καὶ δ'>, καὶ ἀκούσας <ὅτι> τῆς εἰς δύο μοίρας διαιρέσεως πλεόν τι παρώχηκεν, εἴτα γνοὺς ὅτι τῆς εἰς τρία τὸ τρίτον ἐπιμένει, ὅπερ ἐστὶν ὥραι τέσσαρες, εὐθὺς γινώσκει ὅτι ἀπὸ τοῦ μεσονυκτίου β' ὥραι ἦσαν παραλλάξασαι μεταβάντος (fr. 385 Gigon = fr. 161 Rose).

[40] Ἀὐτόχθων δὲ φησιν ὅτι τετελεσμένων τῶν δυεῖν μοιρῶν, λειπομένης δὲ τῆς τρίτης, εἰκότως φησὶν ὡς παρήλθε τὸ πλεόν ἢ νύξ οὐσα μοιρῶν δυεῖν· πλεόν γὰρ μέρος εἰσὶ τῆς νυκτός αἱ δύο, εἴ γε τὰ δύο τοῦ ἐνὸς πλείονα. [41] τὸ οὖν “παρώχηκέν” (Il. 10.252), ὅτι παροίχομένων τῶν δύο μοιρῶν τῷ πλείονι ἢ νύξ παρώχηκεν. [42] οὕτω γὰρ οὐδ' ἀμάρτημα ἔσται ἐν τῷ “πλέω” (Il. 10.252), ὅπερ θηλυκῶς ἀκούοντές τινες ἡμαρτῆσθαι λέγουσιν ἀντὶ τοῦ ἢ πλείων· [43] ἔστι γὰρ τῷ πλέω ἢ νύξ παρωχηκυῖα μέρος, τουτέστι τῷ πλείονι καὶ μείζονι μέρος παρήλλαξε, τῶν δύο μερῶν παρωχημένων.

[44] Ἀπίων δὲ αὐτῶν τῶν δυεῖν τὸ πλεόν μέρος ἀνηλωσθαι λέγει, ὥστε καὶ τῆς δευτέρας εἶναι λείψανον, καὶ τούτων μὲν οὖν τὸ πλεόν παρώχηκε, τὸ <δὲ> τρίτον καταλείπεται. [45] περὶ γὰρ νύκτας μέσας ἀναστάς, Ἀγαμέμνων ἐγείρει τὸν Νέστορα καὶ μετ' αὐτοῦ τινὰς τῶν ἀριστέων· καὶ ἐπὶ τὴν τάφρον προελθόντες πέμπουσι τοὺς κατασκόπους. [46] τὸν δὲ καιρὸν τῆς νυκτός ὑποβάλλει καὶ τὸ πλήθος τῶν πράξεων. [47] ὀπλισάμενοι γὰρ οἱ κατάσκοποι, ὀφθέντος αὐτοῖς τοῦ ὀρνέου, εὐξάμενοί τε τῇ Ἀθηνᾶ χωροῦσι πρόσω. [48] καὶ ἐντυχόντες τῷ Δόλωνι οὐκ ὀλίγον χρόνον περὶ τὰς ἐρωτήσεις διέτριψαν· καὶ κτείναντες αὐτὸν μετὰ ταῦτα ἐπὶ τοὺς Θραῦκας ἔρχονται, καὶ βραδύνουσιν αὐτοῖς περὶ τὸν τούτων φόνον ἢ Ἀθηνᾶ ἐπὶ τὰς ναῦς ἀπαλλάττεσθαι παραινεῖ. [49] καὶ ἐπανελθόντες λούονται τε καὶ ἀριστοποιοῦνται, καὶ τότε ἡμέρα γίνεται. Ὀδυσσεὺς δὲ λέγει “ἐγγύθι δ' ἠώς” (Il. 10.251), τὴν διέξοδον ἐπείγων. [50] οὐδὲ γὰρ εὐλογον πλησιαζούσης τῆς ἕω κατασκόπους πέμπεσθαι, ἀλλὰ καὶ ἀνὰ ἐπισφαλές.

[51] τὸ δὲ “πλέω” (Il. 10.252) δύναται μὲν καὶ ὡς πληθυντικὸν οὐδέτερον παρειλῆφθαι, <ἴν' ἦ> “τὰ πλείονα ἐκ τῶν δύο μοιρῶν παρήλθεν” ἢ “πλείονα παρὰ μοίρας τὰς δύο”, ὡς πού καὶ ὁ Θουκυδίδης λέγει “ἀλλὰ καὶ ταύτην τὴν στρατιὰν θαλάσση ἤδη πλείω χρώμενοι συνεξῆλθον” (Thuc. 1.3.4). [52] δύναται δὲ καὶ θηλυκὸν ἐνικὸν εἶναι πτώσιν αἰτιατικῆν, †προβάλλον† <ἴν' ἦ> “ἢ νύξ παρήλθε τὴν πλείονα μοῖραν τῶν δύο μοιρῶν”.

[39] δ' καὶ δ' <καὶ δ'> Kammer: ἐς δ' καὶ δ' *B <ὅτι> add. Janko [40] δυεῖν *: β' *B δυεῖν² *: β' *B [44] Ἀπίων Dindorf: ἀπίων *B καὶ τούτων Schr.: καὶ ὧν *B <δὲ> ins. Schr. συνεξῆλθον Cobet: συνῆλθον codd.: exierunt Valla [52] †προβάλλον† *

[39] For anyone knowing that all the hours of the night are twelve, the division of which into two parts makes six and six, and the division into three parts makes four, four and four, and having heard that something more than the division into two parts was gone, then having observed that one third of the division into three remains, which is four hours, immediately he realizes that two hours had passed from the turn of midnight.

[40] But Autochthon says that as two parts had been fulfilled, and a third were left, reasonably he says that night, being of two parts, had gone by for the most part; for the two [parts] of night are a larger share, since two are more than one. [41] So [he says] “has passed by” (*Il.* 10.252), since, as the two parts pass by, the night has passed by for the most part. [42] For indeed in this way there will not be an error in “more” (*pleō*) (*Il.* 10.252), which some who understand it as a feminine say has been mistaken for “the majority” (*hē pleiōn*). [43] For in large part the night has passed by, that is in the larger and greater part it has transpired, since two parts have gone by.

[44] But Apion says that the larger part of the two has been used up, so that there is also a remnant of the second, and of these the majority has passed by, but one third remains. [45] For Agamemnon, having arisen around midnight, wakes Nestor and with him some of the champions; they advance to the ditch and dispatch the scouts. [46] [Homer] suggests the time of night and the multitude of their actions. [47] For after the scouts have equipped themselves, once the omen is seen by them, and they pray to Athena, they go onward. [48] Encountering Dolon they spent no little time on questions; killing him thereafter they go to the Thracians, and as they delay around the murder of these men, Athena exhorts them to get away to the ships. [49] After they return, they bathe and make breakfast, and then daybreak arrives. Odysseus says, “Dawn is near” (*Il.* 10.251) hastening their escape. [50] For indeed it is not reasonable to have scouts dispatched when dawn approaches, but very risky.

[51] “More” (*Il.* 10.252) can also be taken as neuter plural, “the majority of the two parts has passed by”, or “more beyond the two parts”, as Thucydides says somewhere: “but already using the sea more, they came together for this campaign” (I 3.5). [52] But it can also be an accusative case feminine singular, “the night went past the larger part of its two segments”.

[53] πιθανῶς δὲ οὐδένα ἄλλον τὴν τῶν ἄστρον πορείαν ἐποίησε φυλάττοντα ἢ τὸν Ὀδυσσεά, προοικονομῶν εἰς τὴν Ὀδύσειαν. [54] ἐκεῖ γὰρ αὐτῷ ὁ πλοῦς ἀνύεται “Πληιάδας ἐσορῶντι καὶ ὄψε δύοντα Βοώτην” (*Od.* 5.272).

- K 276** [1] Ζωῖλος ὁ κληθεὶς Ὀμηρομάστιξ γένει μὲν ἦν Ἀμφιπολίτης, τοῦ δὲ Ἰσοκρατικοῦ διδασκαλείου, ὃς ἔγραψε τὰ καθ’ Ὀμήρου γυμνασίας ἔνεκα, εἰωθότων καὶ τῶν ρητόρων ἐν τοῖς ποιηταῖς γυμνάζεσθαι. [2] οὗτος ἄλλα τε πολλὰ Ὀμήρου κατηγορεῖ καὶ τὰ περὶ τοῦ ἐρωδιοῦ, ὃν ἐν τῇ Νυκτεγερσίᾳ ἔπεμψε τοῖς περὶ τὸν Ὀδυσσεά ἢ Ἀθηναῖ, ὃν, φησὶν, “οὐκ ἴδον ὀφθαλμοῖσιν, | ... | ἀλλὰ κλάγξαντος ἄκουσαν” (*Il.* 10.275-76). [3] πῶς γὰρ φησὶ “χαῖρε δὲ τῷ ὄρνιθ’ Ὀδυσσεύς” (*Il.* 10.277); εἰκὸς γὰρ ἦν ὑπολαβεῖν περιβοήτους ἔσεσθαι. [4] φωνὴ γὰρ σημεῖόν ἐστι τοῖς λανθάνειν προαιρουμένοις ὑπεναντίον. [5] Μεγακλείδης ὅτι μαντικῶς ταῦτα ἐποίησε· δηλοῖ γὰρ ὅτι φωνὴν ἤκουσαν μόνον. [6] οὐκοῦν οὕτως ἀπέβη τὸ μέλλον· αὐτοὶ μὲν γὰρ ὑπὸ τῶν πολεμίων οὐκ ὤφθησαν, ἤκουσαν δὲ (τὰ) βουλευμάτα καὶ τὰς τάξεις, Δόλωνος ἐξαγγείλαντος. [7] πῶς ἂν οὖν οἰωνὸς σαφέστερος φανεῖη; [8] Ἀλέξανδρος δὲ ὁ Μύνδιος ἐν τῷ τρίτῳ Περὶ ζῶων ἠπόρει διὰ τί ἡ Ἀθηναῖ ἐπὶ τὴν κατασκοπὴν πορευομένοις τοῖς περὶ τὸν Ὀδυσσεά οὐ τὴν γλαῦκα τὴν ἰδίαν ὄρνιν ἔπεμψε σηματοῦσαν τῇ φωνῇ, καὶ ταῦτα νυκτερινὴν οὖσαν ὄρνιν, ἀλλὰ τὸν ἐρωδιὸν τοῦ Ποσειδῶνος καὶ ἐτέρων τινῶν θεῶν. [9] φασὶν οὖν λύοντες ὅτι ἐλώδους ὄντος τοῦ τόπου, τῶν ζῶων τούτων νυκτὸς ἐν τοῖς τέλμασι καὶ τοῖς ποταμοῖς τὰ πόλλα νεμομένων, διὰ τούτου σημήναί τι τοῖς κατασκόποις ἠβουλήθη, καὶ οὐ τῆς τὸ ὕδωρ καὶ τὰ ἔλη μισούσης ὄρνιθος, διαιτωμένης καὶ οἰκούσης ἐν πέτραις καὶ τείχεσιν. [10] ἔπειτα καὶ ὁ ὄρνις οὗτος ἡμέρα τε καὶ νυκτὶ χρῆται ἐνεργὸς ὢν, καὶ ἔστιν ἀμφίβιος, ὥστε καὶ ἐν ὕδατι τροφὰς ἑαυτῷ πορίζειν, οἱ δ’ ἀριστεῖς οὗτοι καὶ σὺν ναυσὶ καὶ πεζοῖς τὰ κατὰ τοὺς πολεμίους ἐλητίζοντο, καὶ ἀναφανδὸν καὶ τότε διὰ τῆς νυκτὸς τὰ πρὸς τὸν πόλεμον ἔπραττον.

Cf. Aristotle *Historia animalium* 609b 22-25, 619b 33

fontes: *B f. 135^v, *F f. 92^v (Π.)

- [1] εἰς σογ’ στίχον τῆς Ἰλιάδος Κάππα, οὗ ἡ ἀρχή· “τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν” ante Ζωῖλος *F διδασκαλείου Dindorf: διδασκαλ’ *B*F [2] ἴδον ω: εἶδον *B*F [3] ὄρνιθ’ ω: ὄρνιθι *B*F [5] γὰρ ὅτι *B: γὰρ *F [6] (τὰ) ins. Bekk. [8] σηματοῦσαν *: σημαίνουσαν *B ἀλλὰ τὸν ἐρωδιὸν Janko: ἀλλ’ ὅτι ἱερὸν *B*F [9] τέλμασι καὶ τοῖς ποταμοῖς *F: ποταμοῖς καὶ τοῖς τέλμασι *B τὰ πόλλα om. *B σημήναί τι *B: τί σημήνα *F [10] ἔπειτα Schr.: ἐπεὶ *B*F

[53] Plausibly he depicted no one other than Odysseus watching the passage of the stars, preëstablishing it for the *Odyssey*. [54] For there his voyage is accomplished “as he gazes at the Pleiades and late setting Boötes” (*Od.* 5.572).

[1] Zoilus the so-called “Scourge of Homer” was Amphipolitan by descent and from the school of Isocrates; he wrote *Against Homer* for practice, as public speakers were also accustomed to practice on the poets. [2] He condemned Homer for many things, including the heron, which Athena sent to Odysseus and Diomedes¹¹⁴ in the “Waking at Night”, which “they did not see with eyes but heard when it screeched” (*Il.* 10.276). [3] For how does he say “Odysseus rejoiced at the omen” (*Il.* 10.277)? For it was plausible to assume that they would be surrounded by shouts and cries. [4] For sound is a sign thwarting those who prefer to be unobserved. [5] But Megaclides [says] that he did this prophetically; for he shows that they heard the voice only. [6] Therefore the future turned out in the following way; for they themselves were not seen by the enemy, but they heard their plans and tactics when Dolon betrayed them. [7] So how could an omen be clearer?
 [8] In his third book *On Animals* Alexander of Myndos questioned why, when Odysseus and his party moved forward for reconnaissance, Athena sent them not the owl, her own bird, and a nocturnal bird at that, to give a sign with its voice, but the heron, [the bird] of Poseidon and some other gods. [9] Well, solving this, they say that, since the place was marshy and these creatures for the most part feed at night in the swamps and rivers, on account of this she wanted to indicate something to the scouts with this bird and not with the one that hates water and marshy ground, since it feeds and dwells in rocks and walls. [10] Second, this bird is also wont to be active by day and night, and it is amphibious, so that even in water it provides itself with sustenance, and both in their ships and on land these champions were pillaging the enemy’s property, and obviously on that occasion, too, they were busy with warfare through the night.

114 For the phrase οἱ περὶ + acc. nominis indicating a pair, see Radt 1980, 49-50: Ein besonderer Fall ... ist der wohl erst nachklassische Gebrauch für ein Paar, dessen zweiter Partner sich ohne weiteres aus dem Zusammenhang ergibt.

[11] ἐπεὶ δ' αὐτίκα δράσειν ἔμελλον, “ἐγγὺς ὁδοῖό” (*Il.* 10.274) φησι· τὰ γὰρ ἐγγὺς ἀπανταχοῦ ἐστι σημεῖα. [12] ἐν δεξιᾷ δὲ χώρα ἢ κλαγγὴ αὐτοῖς γίνεται, ὅτι ἡ δεξιὰ ἀλλοτρία χώρα, ἐν ἧ τῷ τοῖς δυσμενεσίν ἔμελλον ἔσεσθαι ἀληθδόνες, τοῖς δ' ἀκούσασι χαρὰ τε καὶ ἔρυμα. [13] ὁ γὰρ ἐρωδιὸς οὗτος ὡς ἐπὶ τὸ πολὺ τότε κλαγγάζει, ἠνίκα εὖ πράττει καὶ εὐθυμεῖ ἄγρας ἔνεκα. [14] ἔτι δὲ ὁ ἐρωδιὸς λέγεται ἀφροδισίων ἔνεκα αἷμα δακρῦειν καὶ προπίπτειν αὐτοῦ τοὺς ὀφθαλμοὺς καὶ ἀποθνήσκειν, ὥστε τῇ δεξιᾷ χώρα ὀφθῆεις τῇ ἀλλοτρία τοὺς ἀλλοτρίους καὶ πολεμίους γάμων ἔνεκα ἐδήλου τεθνήξεσθαι.

[15] καὶ Ἑρμων δὲ ὁ Δῆλιος γράφει·

ἔρωδιὸς ὁ πέλλος ἐν πεδίῳ φαινόμενος† δαπέδου μεδέοντος

[16] ἔστι Ποσειδῶνος

[17] ἄρμενος ἐς πόλεμόν τε καὶ ἐν νήεσσι μάχεσθαι·

[18] ἐσθλὸς· καὶ πεζοῖσι καὶ ἰππῆεσσι ἄριστος

[19] ἐν πεδίῳ θεμένοισι μάχην, ἐν ὄρει δὲ γε χεῖρων

[20] φαινόμενος· μάλα δ' αὐ πέλεται νικηφόρος ὄρνις.

[21] ἔς τε βοηλασίην ὀρμωμένῳ ἢ ἐπὶ λείην

[22] ἄρμενος· ὀπλίτης κεν ἄγων οἰκόνδε νέοιτο (*Coll. Alex.* 251).

[23] οὕτω δὲ καὶ ἀξιούσιν οὐ “Παλλὰς Ἀθηναίη” (*Il.* 10.275) γράφειν, ἀλλὰ “πέλλον”. {τοὺς δὲ μεταγράψαντας τῷ ἐπιθέτῳ ψυχαγωγηθῆναι, οὐ τῇ ἀληθείᾳ δὲ ἀκολουθῆσαι.}

[24] ὅθεν καὶ Ζώπυρος ἐν τετάρτῳ Μιλήτου κτίσεως (*FGrH* 494 F1) γράφει· [25] “ἐν τῇ νυκτεγερσίᾳ τοῦ ποιητοῦ θέντος ‘πέλλον Ἀθηναίη’, μεταγράφοισί τινες καὶ φασὶ ‘Παλλὰς Ἀθηναίη’, τῷ ἐπιθέτῳ ψυχαγωγούμενοι ἀλλ’ οὐ τῇ ἀληθείᾳ ἀκολουθοῦντες.

[26] τρία δὲ γένη ἐστὶν ἐρωδιῶν, καὶ τῇ χροιά διαλλάσσοντα ἀλλήλων καὶ τῇ πράξει διάφορα ὄντα καὶ τῇ φωνῇ. [27] ἔν μὲν τι γένος ἐστὶν ἐρωδιῶν τὸ καλούμενον ‘πύγαργον’, ὅπερ ἐστὶ πρὸς γάμον τῶν πάντων δυσαντητότατον· ἐν γὰρ τῷ συνουσιάζειν ἀπόλλυται μετὰ πόνου· προβάλλει γὰρ τοὺς ὀφθαλμοὺς καὶ αἱμορραγεῖ. [28] ἄλλος ἐστὶν ἐρωδιὸς ὃν καλοῦσιν ἀφροδίσιον· οὗτος δὲ ἐν μὲν τῇ συνουσίᾳ ἀρμόζει, πρὸς δὲ γάμον καὶ συμφωνίαν βίου αἰσιώτατος.

[11] φησι *F: φασὶ *B [12] τε *F: τις *B [14] ἔνεκα Vill.: εἶνεκα *B*F [15] Ἑρμων Eustathius ad loc.: ἐρῶν *B*F ἐρωδιὸς usque ad πεδίῳ contra metrum δι’ ἄλλος μεμαῶσι νέεσθαι suppl. Willamowitz post Ποσειδῶνος [17] ἄρ.μενος ρ e corr. habet, ante μ una litt. erasa est *B: ἄσρμενος *F [19] μάχην *B: μάχη *F γε Powell: τε *B*F [20] δ’ αὐ Lehrs: γὰρ *B*F [21] ἔς τε βο- * post Willamowitz: ἔς τε βο- *B*F: ἔσπερος Lehrs ap. Kammer βοηλασίην ὀρμωμένῳ ἢ ἐπὶ λείην Willamowitz: βρομίην ὀρμένῳ ἀπελίην *B*F: εἰ λείην ἐπιορμένῳ ἀντιόφῃ Lehrs [22] νέοιτο *F: νέοτ *B [23] τοὺς usque ad ἀκολουθῆσαι del. Kammer οὐ τῇ ἀληθείᾳ δὲ *B: ἀλλὰ οὐ τῇ ἀληθείᾳ *F [25] νυκτεγερσίᾳ Dindorf: νυκτηγερσίᾳ *B [27] μὲν τι *F: μέντοι *B

[11] Since they were going to act immediately, he says “near the road” (*Il.* 10.274); for signs that are near are everywhere. [12] The screeching was in a place to the right of them, since the place on the right was enemy territory, where there was going to be suffering for the enemy, but for those who heard it a joy and a safeguard. [13] For this heron for the most part screeches¹¹⁵ when it is doing well and feels cheerful on account of prey.

[14] Again the heron is said to weep blood for the sake of love, and to drop its eyes out and to die, so that since it was seen in the alien territory on the right, it was showing that aliens and enemies would die for the sake of marriage-unions.

[15] And Hermo¹¹⁶ of Delos writes:¹¹⁷

†the dusky heron appearing on a plain†

[16] it is [the bird] of the lord of the earth, Poseidon,

[17] suited to war and for fighting in ships;

[18] [it is] also good for infantry and best for cavalry battling on a plain,

[19] but when it appears on a mountain, [it is] worse.

[20] However, it is quite a victory bringing omen.

[21] [It is] suited for someone setting out on a cattle-raid or for plunder;

[22] a man-at-arms could return homeward leading [sc. booty]

(*Coll. Alex.* 251).

[23] Thus they even see fit to read, not “Pallas Athena” (*Il.* 10.275), but “dusky” (*pellon*).

[24] Hence in the fourth book of his *Founding of Miletus*, Zopyrus writes: [25] Though the poet said “Athena [sent] a dusky (*pellon*) [heron]” in the “Waking at Night”, some, being won over by the epithet (*Pallas*) but not keeping step with the truth, change the reading and say “Pallas Athena”.

[26] There are three types of herons differing from each other in color and being different in action and voice. [27] One kind of heron is the so called *pygargos*, which is the worst to meet of all in regard to wedlock. For in the act of copulating it suffers a painful death; for it loses its eyes and haemorrhages.

[28] Another is the heron which they call the *aphrodisium*. This one is harmonious in copulation, and is the most auspicious in regard to wedlock and harmony of life.

115 For the rare word κλαγγάζω, cf. P.’s *De abst.* 3.3.

116 See Deipnosophistae III 81f, VI 267c. The longer name Hermonax appears at Deipnosophistae II 53c, III 76e, XI 502b (Epitome), although Gudeman (*RE* VIII.1 s.v. Hermonax [2]) doubts that the same man is meant at II 53c. His dates are uncertain; also see, *Collectanea Alexandrina* p. 252.

117 Cf. ΣβΤ ad K 274-75: ἀγαθὸν λίαν τὸ σημεῖον τοῖς ἐνεδρεῦουσιν, ὡς φησιν Ἑρμῶν.

[29] τρίτος δὲ πέλλος, ὁ μελάγχρους, καὶ πρὸς λαθραίαν πρᾶξιν ἄριστος πάντων ἐστίν. [30] οὐκ ἤμελλεν οὖν ὁ ποιητῆς, τριῶν ὀρνίθων ὄντων καὶ τούτων ἴδιον ἐκάστου φέροντος πρᾶγμα, ἀφείς τὸ τὴν παρούσαν ὁδὸν σημαίνον, τῇ κοινοτέρᾳ τῶν ὀρνίθων ἐπὶ πάντων ὁμοίως χρᾶσθαι”.

[31] Καλλιμάχος δὲ ἐν τῷ Περὶ ὀρνέων οὐ τὸν πύγαργόν φησιν εἶναι τὸν ἐν τῇ ὀχείᾳ τοὺς ὀφθαλμοὺς αἰμάσσοντα, ἀλλὰ τὸν πέλλον, γράφων ὧδε· [32] “ἀστερίας· ὁ δ’ αὐτὸς καλεῖται ὄκνος· οὗτος οὐδὲν ἐργάζεται. [33] πέλλος· οὗτος ὅταν ὀχεύῃ κραυγάζει καὶ ἐκ τῶν ὀφθαλμῶν ἀφήσιν αἷμα, καὶ τίκτουσιν ἐπιπόνως αἰ θήλειαι. [34] λευκός· οὗτος ἀνωδύνως ἐν ἀμφοτέροις ἀπαλλάσσεται” (fr. 427 Pfeiffer).

[30] ἤμελλεν evanevit *F τριῶν evanevit *F [31] ὧδε om. *F δ’ *B: δὲ *F
[32] in front of δ’ *B: δὲ *F [34] ἀπαλλάσσεται *B: ἀπαλλάσει *F

K 413 [1] “μάλ’ ἀτρεκέως καταλέξω” (*Il.* 10.413). τὸ “καταλέξω” οὐκ ἔστιν ἀπλῶς “ἔρῳ, ἀλλ’ “εἰς τέλος τοῦ λόγου ἀφίζομαι καὶ καταλήξω”. [2] ταῦτ’ ὅν γάρ ἐστι τῷ “ἀτὰρ οὐ τέλος ἵκεο μύθων” (*Il.* 9.56) καὶ “ἐπεὶ ᾧ παιδί ἐκάστου πείρατ’ ἔειπε” (*Il.* 23.350). [3] τὸ διεξεληθεῖν οὖν τὸν λόγον μέχρι τοῦ ἀποληῖξαι.

fontes: *B f. 138^R, *F f. 90^R (Π.), Le f. 117^V (Π.)

[1] μάλ’ usque ad καταλέξω om. *B καταλήξω Janko: καταλέξω codd. [2] ἀτὰρ *BLe: αὐτὰρ *F

K 561 [1] πῶς, εἰπὼν
ἀλλ’ ὅτε δὴ βασιλῆα κινήσατο,
τὸν τρισκαιδέκατον μελιθεῖα θυμὸν ἀπηύρα (*Il.* 10.494-95),
πάλιν διηγούμενος τὰ συμβάντα φησὶ “τὸν τρισκαιδέκατον σκοπὸν εἴλομεν” (*Il.* 10.561); [2] ὁ γὰρ Δόλων τοῖς τρισκαιδέκατο συναριθμούμενος τῶν Θρακῶν τεσσαρεσκαιδέκατος ἂν εἴη. [3] δηλονότι τὸν Ῥῆσον ἐξελὼν καὶ δώδεκα τοὺς ἐταίρους τοῦ Ῥήσου, τρισκαιδέκατον μετὰ τῶν ἐταίρων τοῦ Ῥήσου εἰκότως τὸν Δόλωνα κατηριθμήσατο.

Cf. *HQ* ept. ad *Il.* 10.561

fontes: *B f. 141^R, *F f. 92^R (Π.), Le f. 220^R (Π.)

[1] πῶς εἰπὼν *B: πῶς φησιν εἰπὼν *FLe Τυδέος υἱός post κινήσατο ω ἀπηύρα
Le: ἀπηύρα *B*F [2] τεσσαρεσκαιδέκατος *B*F: τεσσαρακαιδέκατος Le

[29] Third is the *pellus*, the dark colored, and it is the best of all in regard to stealthy action. [30] So with there being three birds and each of them brings its own affair, the poet was not going to use the commonest of the birds in reference to all equally, neglecting the one signifying the present course.

[31] But in his *On Birds* Callimachus says that it is not the *pygargos* that bleeds from its eyes during impregnation, but the *pellus*, writing thus: [32] “*Asterias*: the same is called an *ocnus*; this one does nothing. [33] *Pellus*: this one screeches when it mates and discharges blood from its eyes, and the females give birth in pain. [34] *Leucus*: this one escapes painlessly in both” (fr. 427 Pfeiffer).

[1] “I shall speak truly” (*Il.* 10.413). “I shall speak” (*katalexō*) is not simply “I shall speak”, but “I shall reach the end of the speech and I shall stop”. [2] For it is the same as “you did not reach the end of your speech” (*Il.* 9.56) and as “when he spoke the boundaries of each to his son” (*Il.* 23.350). [3] So [it is] the act of going through the speech in detail until he comes to the end. **K 413**

[1] How, although [Diomedes] said:
 but when he reached the king,
 him the thirteenth he robbed of honey-sweet life (*Il.* 10.494-95),
 again describing what happened he says: “for the thirteenth we took a scout” (*Il.* 10.561)? [2] For counted with the thirteen of the Thracians, Dolon would be the fourteenth. [3] Clearly removing Rhesus and the twelve companions of Rhesus, he reasonably counted Dolon thirteenth with the companions of Rhesus. **K 561**

[4] τί γάρ φησιν·

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,
Θρηήκιοι, τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
ἔκτανε (*Il.* 10.558-60);

[5] τοῦτον μὲν καθ' ἑαυτὸν χωρίσας ὠνόμασεν, εἶτ' ἐπάγει “πάρ δ' ἐτάρους δυοκαίδεκα” (*Il.* 10.560), μεθ' ὧν, ἐξηρημένου τοῦ βασιλέως, “τὸν τρισκαιδέκατον σκοπὸν εἴλομεν” (*Il.* 10.561). [6] καὶ αὐτὸς δ' ἐπεσημήνατο ὅτι παρὰ τὸν Ῥῆσον ἀριθμεῖται τοὺς ἐταίρους καὶ οὐ σὺν τούτῳ καταλέγει τοὺς ἄλλους.

[7] ἔφη γάρ·

τὸν δέ σφιν ἄνακτα ἀγαθὸς Διομήδης
ἔκτανε, πὰρ δ' ἐτάρους δυοκαίδεκα (*Il.* 10.559-60),

δυοκαίδεκα μὲν τοὺς ἐταίρους, τὸν δέ σκοπὸν τρισκαιδέκατον. [8] ἑαυτὸν δέ κοινωνὸν θεῖς τῆς λήψεως τοῦ σκοποῦ, οὐκ ἔφη “ἀπεκτεῖναμεν” ἀλλὰ “εἴλομεν”, ἐπεὶ καὶ τοὺς ἄλλους Διομήδης ἀνεῖλε, συνέλαβε δὲ τὸν σκοπὸν Διομήδει Ὀδυσσεύς.

[4] γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις, | Θρηήκιοι *B: γεραιέ, διοτρεφεές | Θρηήκιοι *FLe ἄνακτ' *B: ἄνακτα *FLe [8] κοινωνὸν Le: κοινὸν *B*F ἐπει *FLe: ἐπει ὡσπερ *B καὶ om. Le Διομήδης om. Le

Λ 354

[1] Ἔκτωρ δ' ὣκ' ἀπέλεθρον ἀνέδραμε (*Il.* 11.354),
τουτέστιν “ἀμέτρητον, ὃ οὐκ ἔστι μέτρῳ οὐδὲ πελέθρῳ μετρηῆσαι”. [2] οὕτως ἐστὶ καὶ τὸ “ἄμαιμάκετον”, “ᾧ οὐκ ἔστι μῆκος παραβαλεῖν”. “ἰστὸν ἄμαιμάκετον” (*Od.* 14.311), ὃν ἐν ἄλλοις ἔφη “περιμήκετον”, “περισσῶς μέγαν”. [3] καὶ ἡ “ἄμαιμάκετος” οὖν Χίμαιρα (*Il.* 6.179, 16.328-29) τὴν “μεγάλην” δηλοῖ, πρὸς ἣν οὐκ ἔστι μέγεθος τῶν ὁμοίων παραβαλεῖν. [4] πρὸς γὰρ τὰ ὁμογενῆ τὰ πρὸς τι. “ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων” (*Il.* 6.180).

fontes: *B f. 148^V, *F f. 97^R (Π.), Le f. 235^R (Π.)

[1] εἰς τὸ ante Ἔκτωρ *FLe Ἔκτωρ usque ad ἀνέδραμε om. *B [2] περιμήκετον codd.: περίμετρον ω [3] ἦν *BLe: ὄν *F ἡ *BLe: ἡ *F

[4] For why does he say:

These newly come horses, old man, about which you ask,
[are] Thracian, and their master good Diomedes
slew (*Il.* 10.558-60)?

[5] Having distinguished this one in his own rank he called him by name, then adds “and twelve companions over and above” (*Il.* 10.560), among whom, not including the king, “we killed a scout for the thirteenth” (*Il.* 10.561). [6] He himself indicated that he counts the companions over and above Rhesus and does not reckon the others with him.

[7] For he said:

their master good Diomedes
killed, and twelve companions over and above (*Il.* 10.558-60),
twelve companions, and the scout thirteenth. [8] Making himself a partner in the capturing of the scout, he did not say “we killed” but “we seized”, since Diomedes killed the others, but Odysseus assisted Diomedes in capturing the scout.

[1] “Hector swiftly ran back immeasurably (*apelethron*)” (*Il.* 11.354), i.e. **Λ 354**
“immense, what is impossible to measure with a meter or even a hundred feet.”

[2] So too “huge” (*amaimaketon*),¹¹⁸ “with which it is impossible to compare a length (*mēkos*)”, “an unfathomable mast” (*Od.* 14.311), [3] which elsewhere¹¹⁹ he called “very tall” (*perimēketon*), “exceedingly large”. [4] Therefore “huge Chimaera” (*Il.* 6.179, *Od.* 16.328-29) signifies the “large”, with which it is not possible to compare a size of similar things. [5] For relative terms¹²⁰ relate to things of the same kind: “she was a divine offspring but not of men” (*Il.* 6.180).

118 Cf. LSJ s.v., ἀμαιμάκετον “irresistible”, derived from intensive alpha + μαίμαω, “furious”

119 In Homer the epithet περιμήκετος, “very tall”, is applied to Mt. Ταΰγετος (*Od.* 6.103) and a fir tree on Mt. Ida (*Il.* 14.287), but not ἰστός. Penelope’s loom (*Od.* 2.95; 19.139-40; 24.129-30) is modified by περιμετρος, “very large” and the stone looms in the cave of the Nymphs (*Od.* 13.107), by the adjective περιμήκεες, “very tall”. The mistake suggests that P. cited from memory.

120 For πρὸς τι, see Aristotle Categories 6a26ff. See especially 11b17-19: λέγεται δὲ ἕτερον ἑτέρῳ ἀντικείμενον τετραχῶς, ἢ ὡς τὰ πρὸς τι, ἢ ὡς τὰ ἐναντία, ἢ ὡς στέρησις καὶ ἕξις, ἢ ὡς κατάφασις καὶ ἀπόφασις. Also see P. In Aristotelis categorias expositio per interrogationem et responsionem IV 1, 108, 5ff.

Λ 630-1

[1] χάλκειον κάνεον, ἐπὶ δὲ κρόμου ποτῶ ὄνον,
ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν (*Il.* 11.630-31).

[2] ὄλος ὁ τόπος οὗτος ἐλέγχεται ὡς παρὰ τὴν ἰατρικὴν ἱστορίαν πεποιημένος. [3] ὅσοι μὲν οὖν λύουσιν ὡς τῶν ἡρώων ἐτέρως εἰθισμένων θεραπεύεσθαι διὰ τὸ μὴ ταῖς αὐταῖς διαίταις τοὺς ἰατροὺς ἐπιπολάζειν χρωμένους, ἀπὸ τοῦ ἔθους ἀπολογοῦνται. [4] ὅσοι δ' ἐλέγχουσι τὴν σύνθεσιν πάντων ἐξαλλάσσειν τὴν καθ' ἕκαστον δύναμιν, ἀπὸ τῆς λέξεως ἐπιχειροῦσιν. [5] οἱ δὲ συνιστάντες οὐκ εἶναι χαλεπὸν τὸ τραῦμα οὐδὲ πρὸς θεραπείαν δίδοσθαι τὸ πόμα, τῶ δὲ κοινῶ ἔθει πίνειν οὐ μόνον τὸν Μαχάονα ἀλλὰ καὶ τὸν Νέστορα τὸ τοῖς κεκμηκόσι σκευαζόμενον ποτόν—τοιοῦτον γὰρ προσφέρειν καὶ τὴν Κίρκην τοῖς πρὸς αὐτὴν καταγομένοις (*Od.* 10.234)—ἀπὸ τοῦ καιροῦ λύουσιν.

fontes: *B f. 154^R, *F f. 100^V (Π.), Le f. 244^R (Π.)

[1] usque ad ἀκτὴν om. *B [3] αὐταῖς *B*F: αὐτοῦ Le αἰε post διαίταις *FLe
[3] λέξεως codd.: ἐξεως Schr. [5] συνιστάντες Lehrs: νῦν πάντες codd. τὸ *B*F:
τὸν Le πρὸς αὐτὴν *B: ἐκεῖσε *FLe λύουσιν Lehrs: λέγουσιν codd.

Λ 637

[1] “Νέστωρ δ' ὁ γέρον ἀμογητὶ ἄειρεν” (*Il.* 11.637). διὰ τί πεποίηκε μόνον τὸν Νέστορα αἶροντα τὸ ἔκπωμα; οὐ γὰρ εἰκὸς ῥῆον αἶρειν νεωτέρων. [2] Σ τ η σ ῖ μ β ρ ο τ ο ς (*FGrH* 107, 23) μὲν οὖν φησιν, ἵνα δοκῆ εἰκότως πολλὰ ἔτη βεβιωκέναι· εἰ γὰρ παράμονος ἢ ἰσχύς καὶ οὐχ ὑπὸ γήρωσ μεμάρανται, καὶ τὰ τῆς ζωῆς εὐλογον εἶναι παραπλήσια. [3] Ἀ ν τ ι σ θ ἔ ν η ς δέ (*Gianantoni fr.* 191, *Caizzi fr.* 55)· “οὐ περὶ τῆς κατὰ χεῖρα βαρύτητος λέγει, ἀλλ' ὅτι οὐκ ἐμεθύσκετο σημαίνει· ἀλλ' ἔφερε ῥαδίως τὸν οἶνον”. [4] Γ λ α ὦ κ ω ν δέ, ὅτι κατὰ διάμετρον ἐλάμβανε τὰ ὦτα, ἐκ μέσου δὲ πᾶν εὐφορον.

fontes: *B f. 154^V, *F f. 101^R (Π.), Le f. 245^R (Π.)

[1] usque ad νεωτέρων om. *B ἔκπωμα *F: ἔκπομα Le νεωτέρων Schr.: νεώτερον *FLe [2] Στῆσιμβροτος *B: καὶ Στῆσιμβροτος *FLe μὲν οὖν *FLe: δὲ *B [3] Αντισθένης usque ad οἶνον om. *B [4] Γλαῦκων Heitz: Γλαῦκος codd.

[1] a bronze basin, and on [the table] an onion as a relish for the drink and greenish yellow honey, and alongside meal from holy barley (*Il.* 11.630-31).

Λ 630-1

[2] This whole passage is questioned as having been composed contrary to medical science. [3] Those who solve it on the ground that heroes were accustomed to be treated in other ways because doctors using the same regimens [as now] were not prevalent, defend it from the custom. [4] But those who refute that the combination of all utterly changes the power [of each] by itself, attempt [to solve] from the diction. [5] Those proving¹²¹ that the wound is not severe and the drink is not administered for treatment, but by a common custom not only Machaon but also Nestor drink the draught prepared for the patients—for even Circe offers such to those who land beside her (*Od.* 10.234)—solve it from the time.

[1] “The old man Nestor raised [the cup] effortlessly” (*Il.* 11.637). Why has he depicted only Nestor raising the cup? For it is not likely that [Nestor] raises it more easily than younger men.¹²² [2] Now then Stesimbrotus says, in order that plausibly he may seem to have lived for many years. For if his strength remains and he has not been withered by old age, it is also reasonable that his extended lifetime is in accordance. [3] Antisthenes [says] “He is not speaking about the weight in his hand, but means that he was not getting drunk; he was easily bearing the wine”. [4] Glaucon¹²³ [says] that he took the handles along the diameter, and everything is easy to carry from the middle.

Λ 637

121 Lehrs emended νῦν πάντες to συνιστάντες, “proving, establishing”. See LSJ s.v. συνίστημι A IV. But the accusative and infinitive constructions need of a governing verb. I tentatively read φήσαντες.

122 For questions concerning Nestor’s cup, see Atheneus *Deipnosophistae* XI 488b ff.

123 For the emendation Γλαύκων, see Heitz 1865, 260. Cf. Plato *Ion* 530c-d, καὶ οἶμαι κάλλιστα ἀνθρώπων λέγειν περὶ Ὀμήρου, ὡς οὔτε Μητρόδωρος ὁ Λαμψακηνὸς οὔτε Στησίμβροτος ὁ Θάσιος οὔτε Γλαύκων οὔτε ἄλλος οὐδεὶς τῶν πώποτε γενομένων ἔσχεν εἰπεῖν οὕτω πολλὰς καὶ καλὰς διανοίας περὶ Ὀμήρου ὅσας ἐγώ, and Aristotle *Poetics* 1461a-b, κατὰ τὴν καταντικρὴν ἢ ὡς Γλαύκων λέγει. Q.v. Hiller *RhM* 41 (1886) 435 n. 1; Schrader 1888, 385-386; Schmid-Stälin 1929, 131 n. 3; Erbse 1960, 39; Lanata 1963, 271-81; Richardson 1975, 76-77; Janko 1997, 75-76.

[5] Ἀριστοτέλης δὲ τὸ “Νέστωρ ὁ γέρων” ἀπὸ κοινοῦ ἔφη δεῖν ἀκούειν ἐπὶ τοῦ “ἄλλος” (*Il.* 11.636), ἵν’ ἢ “ἄλλος μὲν γέρων μογέων ἀποκινήσασκε τραπέζης, Νέστωρ δ’ ὁ γέρων ἀμογητὶ ἄειρεν”. [6] πρὸς γὰρ τοὺς καθ’ ἡλικίαν ὁμοίους γενέσθαι τὴν σύγκρισιν.

[5] Ἀριστοτέλης usque ad σύγκρισιν om. *B

Λ 786 [1] τὸ “τέκνον ἐμὸν, γενεῆ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς” (*Il.* 11.786) οὐ λέγει ὅτι “τῆ γεννήσει σοῦ ἐστιν ὑπερέχων”, ἵν’ ἢ πρεσβύτερος, ὡς τινες τῶν τραγικῶν ἤκουσαν. [2] πῶς γὰρ ἂν ἐπήγαγε “πρεσβύτερος δὲ σύ ἐσσι” (*Il.* 11.787); [3] ἀλλ’ ὑπερτέραν γενεὰν λέγει, οὐ τὴν χρόνῳ ὑπερέχουσαν ἀλλὰ γένους ἀξία, ὡς που ἔφη·

τὸν μὲν ἀρείω

καλλεῖπιν, σὺ δὲ χεῖρον’ ὀπάσσειαι αἰδοῖ εἴκων,
ἐς γενεὴν ὀρόων (*Il.* 10.237-39),

καὶ ἐπάγει· “μηδ’ εἰ βασιλεύτερός ἐστι” (*Il.* 10.239). [4] <καὶ ἄλλως> τὸ “γενεῆ ὑπέρτερος” ἔφη ἐν ἄλλοις· “Τρώων εὐηγενέων” (*Il.* 23.81) καὶ “εὐηγενέος Σώκοιο” (*Il.* 11.427), καὶ τὸ ἐναντίον· “τῷ οὐκ ἂν με γένος γε κακὸν καὶ ἀνάγκιδα φάντες” (*Il.* 14.126).

fontes: *B f. 157^V, *F f. 103^R (Π.), Le f. 249^V (Π.)

[1] τὸ om. *F τέκνον ἐμὸν om. *B ἐστιν om. Le [3] ἀξία Vill.: ἀξίαν codd. καλλεῖπιν *B: καλλιπεῖν *FLe ἐς *Bω: εἰς Le βασιλεύτερός *BLE: βασιλεύτερος *F [4] <καὶ ἄλλως>* εὐηγενέος *B*FLe: εὐηφενέος ω τῷ *B: τὸ Le εἶναι ante γένος habet *F

[5] Aristotle said that one must understand “the old man Nestor” jointly with “another” (*Il.* 11.636), so that it is “another old man could hardly move it away from the table, but the old man Nestor raised it effortlessly”. [6] For the comparison is in regard to those who are similar in age.

[1] “My child by birth Achilles is superior” (*Il.* 11.786) does not mean “by his birth he is above you”, so that he is older, as some of the tragedians understood.¹²⁴ [2] For why would he have added “but you are older” (*Il.* 11.787)? [3] But rather he means a superior birth, prevailing not in time but the dignity of his lineage, as he said somewhere:

leave behind the one who is better
and take an inferior as a companion, yielding to reverence,
looking to birth (*Il.* 10.237-39),
and he adds: “not even if he is more regal” (*Il.* 10.239). [4] He says the phrase “superior by birth” <in another way>¹²⁵ elsewhere: “of well-born Trojans” (*Il.* 23.81) and “well-born Socus” (*Il.* 11.427),¹²⁶ and the opposite: “therefore not calling me bad and weak with respect to lineage” (*Il.* 14.126).

124 Pl. *Symp.* 180a 4: Αισχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλέα Πατρόκλου ἐρᾶν, ὃς ἦν καλλίων οὐ μόνον Πατρόκλου, ἀλλὰ ἄρα καὶ τῶν ἡρώων ἀπάντων, καὶ ἔτι ἀγένειος, ἔπειτα νεώτερος πολὺ, ὡς φησιν Ὅμηρος.

125 Something has been lost. The point is that Homer expresses the same idea in a different way elsewhere. Cf. *HQ I* 132.8-10: ποικίλων αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει διὰ δύναμιν. The sentence also needs a connector. So καὶ ἄλλως. Cf. *HQ I* 133.7-13: καὶ ἐπ’ οἴκου κύκλω περιέχοντος: “περὶ δὲ κλίσιον θέε πάντη” (*Od.* 24.208), ὡς τὸ “περὶ δὲ χρύσεος πόρκης θέε” (*Il.* 6.320), καὶ ἄλλως “ἐν δὲ μετώπῳ | λευκὸν σῆμ’ ἐτέυκτο περίτροχον ἠὔτε μήνη” (*Il.* 23.454-55). ὄρα δὲ ἄλλων ὀνομάτων ἀφθονίαν ἐν ἐνὶ καὶ ταῦτῳ μέρει.

126 The MSS. of the *Iliad* read “wealthy” (εὐφρονέος). P.’s argument requires the adjective “well-born” (εὐηγενέος).

- M 10-12** [1] ὄφρα μὲν Ἴκτωρ ζωὸς ἔην καὶ μῆνι Ἀχιλλεύς,
καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν (*Il.* 12.10-12).
- [2] ἀπορίαν εἰκότως παρέσχε τὰ ἔπη ταῦτα, ἃ περὶ τοῦ τεῖχους τῶν Ἀχαιῶν ὁ ποιητὴς ἀναπεφώνηκεν. [3] τὸ γὰρ τεῖχος τῶν Ἀχαιῶν οὐκ ἔμενεν ἔμπεδον ἐφ' ὅσον ὁ μὲν Ἴκτωρ ἔζη καὶ ἐμήνιεν Ἀχιλλεύς, ἡ δὲ τοῦ Πριάμου πόλις ἀνάλωτος ἔμενε, μετὰ δὲ τὴν ἄλωσιν Ἰλίου καὶ τὸν ἀπόπλου τῶν Ἀχαιῶν τότε κατηρέφθη. [4] ἔτι γὰρ τοῦ πολέμου συνεστῶτος καὶ Ἀχιλλέως μὲν μηνίωντος, Ἴκτωρος δὲ περιόντος καὶ ἀριστεύοντος, ὑπὸ τῶν Τρώων τὸ τεῖχος τῶν Ἀχαιῶν κατηρέφθη καὶ διοδοῦσιμον γέγονε τοῖς πολεμίοις. [5] ὁ μὲν γὰρ Σαρπηδῶν τὰς ἐπάλλξεις αὐτοῦ καὶ μέρος τι καταβέβληκεν (*Il.* 12.397-99), ὁ δὲ Ἴκτωρ τοὺς ὀχῆας αὐτοῦ καὶ τὰς πύλας διέρρηξεν, ὁ δὲ Ἀπόλλων σχεδὸν ὅλον αὐτὸ διέλυσε.
- [6] φησὶ γὰρ ἐπὶ μὲν Σαρπηδόνοσ·
Σαρπηδῶν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
ἔλχ', ἡ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε
τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον (*Il.* 12.397-99),
- [7] ἐπὶ δὲ τοῦ Ἴκτωρος·
ὡς Ἴκτωρ ἰθὺς σανίδων φέρε λᾶαν ἀείρας,
αἶ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας (*Il.* 12.453-54).
στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἐρεισάμενος βάλε μέσσας,
εὖ διαβάς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,
ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆας
ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λαῶς ὑπαὶ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαιδίμος Ἴκτωρ (*Il.* 12.457-62),
κέκλετο δὲ Τρώεσσιν, ἐλιξάμενος καθ' ὄμιλον,
τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντος ἄκουσαν·
αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
ποιητὰς ἐσέχοντο πύλας (*Il.* 12. 67-70),

Cf. *HQ* ept. ad *Il.* 12.10

fontes: A f. 154^V, *B f. 158^V, *F f. 104^R (Π.), Le f. 251^V (Π.)

[1] εἰς τὸ ante ὄφρα *FLe ὄφρα usque ad ἦεν om. A [2] εἰκότως om. Le παρέσχε *B*FLe: παρέχει A ὄφρα usque ad ἦεν post ἀναπεφώνηκεν A [3] τὸ γὰρ usque ad ἔμπεδον om. A ἐμήνιεν Ἀχιλλεύς *B*F: ἐμήνι' Ἀχιλλεύς Le: Ἀχιλλεύς δὲ ἐμήνιεν A [3] κατηρέφθη *B: κατηρέφθη *FLe: κατερήφθη A [4] ἔτι γὰρ *B*FLe: ὅτι γὰρ A Ἀχιλλέως μὲν A*FLe: Ἀχιλλέως *B κατηρέφθη *B: κατηρέφθη *FLe: κατερήφθη A [5] τοὺς ὀχῆας αὐτοῦ om. A [6-9] om. A [7] θαιρούς *B: θερούς supra script. ai Le οὐδ' ἄρ' *B: οὐδ' ἄρα *FLe ὑπαὶ *B*F: ὑπὸ Le ὀτρύνοντος *B*F: ὀτρύνοντα Le κατ' *B: κατ', τ e θ' factum Le ἐσέχοντο *B: εἰσέχοντο Le

[1] While Hector was alive and Achilles was nursed his wrath,
and the city of lord Priam was not sacked,
the great wall of the Achaeans was also firm set (*Il.* 12.10-12).

M 10-12

[2] These verses, which the poet has states about the wall of the Achaeans, have plausibly caused difficulty. [3] For the wall of the Achaeans did not remain firm set for as long as Hector was alive, Achilles nursed his wrath, and the city of Priam remained impregnable, but after the capture of Ilium and the sailing away of the Trojans, then it fell. [4] For while the war still continued and Achilles nursed his wrath and Hector survived and showed the highest valor, the wall of the Achaeans was overthrown by the Trojans and became passable for the enemy. [5] For Sarpedon struck down its battlements and some part of it, Hector broke through its bolts and gates, and Apollo nearly destroyed the whole thing.¹²⁷ [6] For he says with reference to Sarpedon:

Then Sarpedon grasped the battlement with his strong hands,
and pulled, and the whole thing followed right through, moreover
the wall above was laid bare, and he made a path for many (*Il.* 12.397-99),

[7] and with reference to Hector:

Thus Hector raised and hurled a stone against the doors,
which protected the close, strongly fitted gates (*Il.* 12.453-54).
He went quite close and stood, and taking a firm stand he struck the middle,
standing with his legs well apart, lest his strike be too weak,
and he broke away both hinges; a stone fell inside
by its weight, and all around the gates bellowed lowly, nor did the
bolts hold, but the doors broke to pieces in different directions
from the force of the stone. Then glorious Hector leapt in (*Il.* 12.457-62).
He was calling the Trojans, as he turned through the crowd,
to go over the wall; they heard him spurring them on;
immediately some went over the wall, others streamed in
through the well made gates (*Il.* 12.67-70).

127 Note the loss of distinction in post-Classical Greek between the perfect (γέγονε-καταβέβληκεν) and the aorist (διέρρηξεν-διέλυσε).

- [8] ἐπὶ δὲ τοῦ Ἀπόλλωνος καὶ τῶν Τρώων·
 τῇ ῥ' οἶγε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων
 αἰγίδ' ἔχων ἐρίτιμον, ἔρειπε δὲ τεῖχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης
 ᾧς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν
 ἄψ αὐτίς συνέχευε ποσὶ καὶ χερσὶν ἀθύρων.
 ὧς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ οἷζύν
 σύγχεας Ἀργείων (Il. 15.360-66).
- [9] οἱ δὲ Πανέλληνες τοῖς γεγενημένοις μαρτυροῦντές φασι συμφώνως·
 τεῖχος μὲν γὰρ δὴ κατ(ερ)ήριπεν, ᾧ ἐπέπιθμεν
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι,
 οἱ δ' ἐπὶ νηυσὶ θοῆσι μάχην ἀλίαστον ἔχουσι (Il. 14.55-57).
- [10] τὸ καταρριφέν οὖν τεῖχος οὐχ ὑπὸ ἀνθρώπων μόνον ἀλλὰ καὶ θεῶν ἐν
 τῷ τῆς μήνιδος χρόνῳ, τοῦτο λέγειν ἀσφαλὲς καὶ ἀρηρὸς ἐν τῷ τοῦ
 πολέμου καιρῷ διαμεμενηκένα μέχρι πορθήσεως Ἰλίου ἄπορον.
- [11] {εἰς λύσιν} οἱ μὲν οὖν γραμματικοὶ κατὰ τοῦ πλείστου μέρους ἀξιοῦσι
 λέγειν “ἔμπεδον” (Il. 12. 12): ὀλίγον γὰρ εἶναι τὸ σαλευθὲν ὑπὸ τῶν
 Τρώων. [12] ἀγνοοῦσι δὲ οὗτοι, ὅτι τινὰ, κἂν ἐκ μέρους πάθῃ, οὐτ' ἔμπεδά
 ἐστὶν οὐτ' ἀρηρότα. καὶ ἀμφορεὺς διατρηθεῖς, κἂν σχεδὸν ὅλον τὸ κύτος
 ἄθραυστον ᾗ, οὐκέτι ἐστὶν ἔμπεδος ἀμφορεὺς ἀλλ' ὄστρακον, καὶ τεῖχος, ὃ
 μηκέθ' οἶον φυλάσσειν τοὺς τειχίσαντας, οὐκέτ' ἂν εἶη ἔμπεδον τεῖχος
 ἀλλὰ σωρὸς λίθων.
- [13] μήποτ' οὖν ἢ “ἔμπεδον” λέξις οὐκ εἴληπται νῦν μεταφορικῶς ἐν ἴσῳ
 τῷ “ἀσφαλὲς καὶ ἀρηρὸς”, οὐδ' ἐστὶν ὁμοῖον τῷ “οὐδέ μοι ἦτορ | ἔμπεδον
 ἀλλ' ἀλαλύκτημαι” (Il. 10.93-94) οὐδὲ τῷ “τοὶ δ' ἄρ' ἔσαν δίδυμοι, ὃ μὲν
 ἔμπεδον ἠνιόχευεν” (Il. 23.641), ἀλλὰ κυρίως νῦν ἐξενήνκεται, τὸ “πέδον”
 ἐχούσης ἐντεταγμένον τῆς λέξεως, ὥστε σημαίνει ἂν τὸ “ἐν τῷ πεδίῳ
 κείμενον καὶ μὴ ἀλίπλοον”.
- [8] φαλαγγηδόν *B: φαλαγγηδόν, ο ex ω factum Le αἰγίδ' *B: αἰγίδα *FLe
 ἐρίτιμον *B*F: ἐρίτιμον Le ἔρειπε *B: ἔριπε *FLe ῥεῖα *B*F: ῥεῖθα Le ᾧς τ'
 ἐπεὶ οὖν ποιήσῃ *: ἢ codd. [9] κατ(ερ)ήριπεν ω: κατήριπεν codd. μάχην *B*F:
 μάχον Le [10] καταρριφέν *B*F: καταριφέν ALe μόνον A*FLe: μόνον *B [11]
 {εἰς λύσιν} * κατὰ τοῦ *B*FLe: ἀπὸ τοῦ A Τρώων A*B: τροφῶν *FLe [12]
 οὐτ' ἔμπεδά ἐστὶν *B: οὐτε ἐστὶν ἔμπεδα A*F Le οὐτ' ἀρηρότα *B: οὐτε ἀρηρότα
 A*FLe οὐκέτι A*BLE: οὐκ ἔτι *F ὃ μηκέθ' οἶον φυλάσσειν *B: οὐκέθ' οἶον τε
 φυλάσσειν *FLe: οὐκέθ' οἶον τε κρύπτειν A οὐκέτ' A*BLE: οὐκ ἔτ' *F [13] ἢ
 “ἔμπεδον” λέξις *B: ἢ “ἔμπεδος” λέξις A*FLe ἀρηρὸς *B*FLe: ἀραρὸς A οὐδ' ἐστὶν
 *: οὐδέ ἐστιν A: οὐδὲν ἐστὶν *B*FLe ἀλαλύκτημαι A*B: ἀλύκτημαι *FLe οὐδὲ
 usque ad δίδυμοι om. A ἔσαν Le: ἴσαν *B: ἴσαν *F ἐξενήνκεται A*B*F:
 ἐξενήνκετο Le σημαίνει A*BLE: σημαίνει *F τὸ *B*FLe: ὅτι A

[8] and with reference to Apollo and the Trojans:

There these men streamed forward in phalanxes, and Apollo [went] in front holding the very honored aegis, and he dashed down the wall of the Achaeans quite easily, as when some child near the sea, after he makes playthings in a childish fashion, demolishes the sand [castles] playing with his feet and hands. Thus you, Pheobus, brought to naught much toil and misery of the Achaeans (*Il.* 15.360-66).

[9] The Panhellenes bearing witness to the events say in agreement:¹²⁸

For indeed the wall has fallen, which we had trusted would be an unbreakable shelter for the ships and them, and they have a battle that cannot be turned aside by the swift ships

[10] So it is impossible to say that the wall, overthrown not only by men but also gods during the time of his wrath, had remained safe and closely joined until the sacking of Troy.

[11] Now the grammarians thought fit to say “firm set” concerning the largest part [of the wall]; for [they say] that the [part] shaken by the Trojans was small. [12] But they fail to understand that, even if it suffers in part, some of it is neither stable nor closely joined. A perforated jar, even if nearly all the container is unbroken, is no longer a jar but a potsherd, and a wall, which could no longer protect those who built it, would no longer be a stable wall but a heap of stones.

[13] So perhaps now “firm set” (*empedon*) has not been used metaphorically as an equivalent of “safe and closely joined”, nor is it similar to “nor is my heart | steady but I am in anguish” (*Il.* 10.93-94), nor to “they were twins, the one steadily held the reins” (*Il.* 23.641), but now has been expressed literally, the word having “ground” (*pedon*) in its formation so that it would signify “lying on the plain and not covered with water”.

128 These words are not said by “all the Hellenes” but Nestor alone. The most plausible explanation for the slip is that P. misquoted the text from memory.

[14] ἀντέθηκε γὰρ τὸ “ἔμπεδον” (*Il.* 12.12) τῷ “ἀλίπλω” (*Il.* 12.26), τὸ “ἐν τῷ πεδίῳ” πρὸς τὸ “αὐθις ἀλίπλου γενόμενον”. [15] οὐ γὰρ ἔφη· “τόφρα δὲ καὶ μέγα τεῖχος ἀπόρθητον ἦν καὶ ἄθραυστον”, ἀλλ’ “ἔμπεδον” (*Il.* 12.12), καὶ ἀλιν· “οὔτι πολὺν χρόνον ἔμπεδον ἦεν” (*Il.* 12. 9). [16] τί οὖν ἀσχει ὕστερον; τῶν ποταμῶν πάντων, φησὶν·

ὁμόσε στόματ’ ἔτραπε Φοῖβος Ἀπόλλων,
ἐννήμαρ δ’ ἐς τεῖχος ἴει ῥόον· ὕε δ’ ἄρα Ζεὺς
συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θεῖη.
αὐτὸς δ’ ἐννοσίγαιος ἔχων χεῖρεςσι τρίαιναν
ἠγεῖτ’, ἐκ δ’ ἄρα πάντα θεμεῖλια κύμασι πέμπε,
φιτρῶν καὶ λαῶν, τὰ θέσαν μογέοντες Ἀχαιοί,
λεῖτα δ’ ἐποίησεν παρ’ ἀγάρροον Ἑλλήσποντον (*Il.* 12.24-30).

[17] ὥστε εἰ καὶ πεπτωκὸς ἦν τὸ τεῖχος, ἀλλ’ ἐπὶ τῷ πέδῳ ἦν τὰ πτώματα καὶ τὰ θεμέλια· ὕστερον δὲ πάντα δι’ ὕδατος φησὶν εἰς θάλασσαν ἐξενεχθῆναι. [18] συνεστῶσης δὲ τῆς πόλεως οὐδὲν τοῦ τείχους ἀλίπλου γέγονεν, οὐδ’ ὅτε Ξάνθος ἐπλημύρει κατ’ Ἀχιλλέως. [19] καὶ τὸ κατὰ μεταφορὰν δ’ ἔμπεδον, τὸ σημαῖνον τὸ “ἀκίνητον”, ἀπὸ τῶν ἐν τῷ πέδῳ μενόντων ἀκινήτων λέγεται. [20] τὸ δὲ τεῖχος κατ’ αὐτὸ μὲν ἐκινήθη· ἐκ μέντοι τοῦ πεδίου οὐ κατηνέχθη εἰς θάλασσαν, ὅπερ φησὶν αὐτὸ ὕστερον παθεῖν.

[14] γενόμενον *B*FLe: γιγνόμενον A [15] οὔτι A*B*F: οὔτοι Le [16] ἐς A*B: εἰς *FLe ὕε *FLe: ὕιε A*B συνεχές *B: συνεχές *F: συνεχές A: συνεχῶς Le ἐποίησεν A*B: ἐποίησε *FLe παρ’ ἀγάρροον A*B: παρὶ (sic) γὰρ ῥόον *F: περὶ γὰρ ῥόον Le [17] πέδῳ A*B*F: πεδίῳ Le φησὶν εἰς θάλασσαν *B: εἰς θάλασσάν φησιν ALe: εἰς θάλασσαν φησὶν *F [18] ἐπλημύρει *: ἐπλημύρει *BLe: ἐπλημυρε A*F Ἀχιλλέως *BLe: Ἀχιλλέ (ultima littera omissa) *F: Ἀχιλλέα A [19] κατὰ μεταφορὰν A*B*F: καταφορὰν Le πέδῳ *B*F: πεδίῳ ALe [20] κατ’ αὐτὸ *FLe: καθ’ αὐτὸ A*B οὐ om. A εἰς θάλασσαν *B: ἐπὶ θάλασσαν A*FLe αὐτὸ *B: αὐτὸς A*FLe

M 25 [1] διὰ τί τὸ τεῖχος οἱ μὲν Ἀχαιοὶ μιᾷ ἡμέρᾳ ἐποίησαν, ὁ δὲ Ἀπόλλων καὶ ὁ Ποσειδῶν ἐννέα ἡμέραις κατέβαλον; [2] ἄλογον γὰρ τὸ μὲν {γὰρ} χαλεπώτερον ῥαδίως τοὺς ἀνθρώπους ποιῆσαι, τὸ δὲ ῥᾶον, τὸ καταβαλεῖν τοῦ οἰκοδομῆσαι, τοὺς θεοὺς μόλις.

HQ ept. ad *Il.* 12.25

fons: *B f. 159v.

[1] δὲ ω: τε *B [2] {γὰρ} del. Vill. ῥαδίως Bekk.: ῥάδιον *B

[14] For he contrasted “firm set” (*Il.* 12.12) with “covered with water” (*halip-loōi*) (*Il.* 12.26), “on the plain” in comparison with “afterwards becoming covered with water”. [15] For he did not say “for this long the big wall was unsacked and unbroken”, but “on the ground” (*Il.* 12.12), and again: “not for long was it on the ground” (*Il.* 12.9). [16] So what happens to it later? Of all the rivers, he says,

Phoebus Apollo turned the mouths in the same direction,
and for nine days he sent a stream onto the wall; and Zeus rained
continually, that he might the sooner make the walls covered with water.
The earthshaker himself holding his trident in his hands
was the leader, and he sent out to the waves all the foundations,
of logs and stones, which the toiling Achaeans laid,
and made smooth along the strong flowing Hellespont (*Il.* 12.24-30).

[17] Consequently, although the wall had fallen, nevertheless the ruins and foundations were on the ground; later he says that the whole thing was carried off by water into the sea. [18] But while the city stood, none of the wall was covered with water, not even when Xanthus rose like the flood tide against Achilles. [19] Metaphorical “firm set” signifying “immoveable” is said of things that remain immovable on the ground. [20] The wall just then was shaken; however it was not brought down from the plain into the sea, which, he says, happened to it later.

[1] Why did the Achaeans make the wall in one day, but Apollo and Poseidon overthrew it in nine days? [2] For it is unreasonable that the men easily did the more difficult [task], but the easier one, overthrowing what they built, the gods did with difficulty **M 25**

[3] ῥητέον δέ· οὐκ εἰς τὸ καταβαλεῖν ταῖς ἑννέα ἡμέραις κέχρηται, ἀλλ' εἰς τὸ ἀλίπλοια γενέσθαι, καὶ τὰ θεμέλια καὶ εἰς τὴν θάλασσαν κατενεχθῆναι “φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί” (*Il.* 12.29), καὶ ἔτι λειῶσαί τε τὸν τόπον (*Il.* 12.30) καὶ “αὔθις δ' ἠίονα μεγάλην ψαμάθοισι” καλύψαι (*Il.* 12.31). [4] οὐ μὴν τὰ πρὸς τὸ καταβαλεῖν συνηρημένα εἰς τὸ τέλειον τοῦ ἀφανισμοῦ καὶ τῆς ἠίονος τὴν εἰς τὸ ἐξ ἀρχῆς ἀποκατάστασιν. [5] ἅμα δὲ καὶ τῷ ποιητῇ ἢ μὲν τῶν Ἀχαιῶν τειχοποιία οὐ παρεῖχε τὴν διατριβήν· οὐ γὰρ εὐπρεπὲς τοὺς ἀριστεὰς ποιῆσαι λιθοφοροῦντας. [6] ἢ δὲ τῶν θεῶν (διάλυσις) μεγαλοπρεπήσ· τοῖς γὰρ ποταμοῖς καὶ τῇ τριαίνῃ διέλυον τὸ τεῖχος.

[7] Καλλίστρατος δὲ ἠξίου “ἐν δ' ἡμαρ ἐς τεῖχος” γράφειν, δασύνοντας τὸ ἐν, ἐπεὶ μηδέποτε καθ' ἑαυτὸ τὸ ἐννήμαρ ὁ ποιητὴς εἴρηκεν, ἀλλὰ πάντως ἐπάγων τὴν δεκάτην· “ἐννήμαρ μὲν ἀνά στρατόν |... |, τῇ δεκάτῃ δέ” (*Il.* 1.53-54).

[4] οὐ μὴν οὖν εἰς τὸ καταβαλεῖν, ἀλλὰ εἰς τὰ πρὸς τὸ καταβαλεῖν συνηρημένα εἰς τὸ τέλειον κτλ. Kammer [6] (διάλυσις) *

M 122 [1] τὸ “ἀναπεπταμένας ἔχον ἄνδρες” (*Il.* 12. 122) οὐκ ἔστιν ἀντὶ τοῦ “ἠνεωγμένας” μόνον, ἀλλ' “ἠνεωγμένας κατεῖχον αὐτάς” ὅπως τοὺς μὲν φίλους εἰσδέχονται, τῶν δ' ἐχθρῶν βιαζομένων ἐπικλείωσιν. [2] αὐτὸς δὲ τὴν λύσιν δέδωκε σαφέστερον ἐπὶ τοῦ Πριάμου παραστήσας, ἔνθα φησί·
 πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰσόκε λαοὶ
 ἔλθωσιν προτὶ ἄστῃ πεφυζότες (*Il.* 21.531-32).

αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
 αὔθις ἐπιθέμεναι σανίδας πυκινῶς ἀραρυίας (*Il.* Φ 534-35).

Cf. Σ *Il.* 12.122-3b (Erbse)

fontes: *B f. 161^V, Le f. 256^R (Π.)

[1] ἔχον Le: εἶχον *B [2] ἔχετ' *B: ἔχει τ' Le ἀλέντες ω: ἀλέντες *BLe αὔθις *BLe: αὔτις fere ω ἐπιθέμεναι *BLe: ἐπ' ἄψ θέμεναι “τινὲς τῶν κατὰ πόλεις”: ἐπανθέμεναι Aristarchus

[3] But one must say: he has not used the nine days to overthrow [the wall], but for it to become covered with water, for the foundations “of logs and stones, which the toiling Achaeans laid” (*Il.* 12.29), to be brought down into the sea, and furthermore to make the place smooth (*Il.* 12.30) and “again conceal the great shore with sands” (*Il.* 12.31).¹²⁹ [4] However the details connected with the overthrow [were] not for the purpose of completing the disappearance and the restoration of the shore to its original state. [5] At the same time the wall-making of the Achaeans did not provide the poet a subject on which to dwell; for it was not fitting to depict the nobles carrying stone. [6] But the <destruction> of the gods was magnificent.¹³⁰ For they destroyed the wall with the rivers and the trident.

[7] Callistratus¹³¹ thought fit¹³² to read “onto the wall for one day”, aspirating the word one (*hen*), since the poet has never said for nine days (*hennēmar*) by itself, but always adding the tenth: “for nine days” (*Il.* 1.53-54).

[1] The phrase “Men were holding [the doors] spread open” (*Il.* 12.122) is not a substitute for “opened” only, but “having been opened, they held them back” to admit their friends, but shut them when the enemy pressed hard. [2] He himself has given the solution, establishing this more clearly in regard to Priam,¹³³ where he says:

hold the gates opened with your hands, until the people
come fleeing to the city (*Il.* 21.531-32).

However when they recover gathered within the wall,
again put on the folding doors fitted closely (*Il.* 21.534-35).

129 On the obliteration of the wall, cf. Strabo 13.1.36 and Aristotle fr. 162 Rose; also see J. Porter 2006; R. Scodel 1982, 33-50; M. L., West, 1969, 255-60; O. Tsagarakis 1969, 129-35.

130 Minuscule εἰ is easily mistaken for alpha.

131 See H.-L. Barth 1984; Pfeiffer 1968, 190.

132 For ἀξιόω, see HQ I 56.3: ἀξιῶν δὲ ἐγὼ Ὀμηρον ἐξ Ὀμήρου σαφηνίξειν αὐτὸν ἐξηγούμενον αὐτὸν ὑπεδείκνυον. Also see HQ I 12.12; 28.12; 29.9; 31.10; 32.3; 46.11; 54.9; 83.11; 132.7 etc.

133 It is characteristic of P. to adduce examples by using ἐπί and a proper name in the genitive: ὡς καὶ ἐπὶ τοῦ Βορρά εἶφη (HQ I 12.20-13.3), ὁ μεταποῖων ἐπὶ τοῦ Ἄρεος εἶφη (HQ I 14.10-11), παρίστησιν ἐπὶ τοῦ Μενελάου λέγων (HQ I 15.21-22), πάλιν εἰπὼν ἐπὶ τῆς τοῦ Ἐκτορος (HQ I 21.12-13), πάλιν εἰπὼν ἐπὶ τῆς Ἥρας (HQ I 22.15).

M 127-32 [1] ἐν τῇ τειχομαχίᾳ τεταράχθαι δοκεῖ τὰ ἔπη ταῦτα· Ἄσιον ἐπελθόντος κατὰ τὰς πύλας τῷ τείχει, ἐπιλέγει ὁ ποιητῆς περὶ αὐτοῦ τε καὶ τῶν μετ' αὐτοῦ·

νήπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 υἴας ὑπερθύμους Λαπιθάων αἰχμηγῶν,
 τὸν μὲν Πειριθόου υἴα, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα, βροτολογιῶ ἴσον Ἄρηι.
 τῶ μὲν ἄρα προπάραιθε πυλάων ὑψηλάων
 ἔστασαν, ὡς ὅτε τε δρῦες οὖρεσιν ὑψικάρηνοι (*Il.* 12.127-132).

[2] διὰ γὰρ τούτων εἰπὼν τὸν Λεοντέα καὶ Πολυποίτην “προπάραιθεν πυλάων” ἐστάναι ὡς δρῦς (*Il.* 12. 131-32), ἀναμένοντας “ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο” (*Il.* 12. 136), εἶτα ἐπάγων περὶ τῶν κατὰ τὰ τὸν Ἄσιον·

οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον, βόας αὔας
 ὑπόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῶ
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θωῶνά τε Οἰνόμαόν τε (*Il.* 12. 137-40),

πάλιν ποιεῖ τοὺς περὶ τὸν Λεοντέα καὶ Πολυποίτην ἔνδον ἐόντας, οὓς πρόσθεν ἔξω ἐστάναι ἔφη· [3] ἐπάγει γάρ·

οἱ δ' ἦτοι εἴως μὲν ἐυκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῶ ἀίξαντε πυλάων πρόσθε μαχέσθην,
 ἀγροτέροισι σύεσσιν εἰκότε (*Il.* 12. 141-46),

καὶ πληρώσας τὴν παραβολὴν ἐπάγει·

ὡς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων (*Il.* 12. 150-51).

[4] διὰ γὰρ τούτων φαίνεται ταραχὴ τῶν ἐπῶν, πρότερον μὲν ὡς ἔξω ἐστῶτων, αὐθις δὲ ὡς ἔνδον ὄντων καὶ ἐξιόντων.

fontes: *B f.161^V, *F f. 105^V (Π.), Le f. 256^R (Π.)

[1] περὶ αὐτοῦ τε *B: περὶ αὐτοῦ τε *F: παρ' αὐτοῦ τε Le βροτολογιῶ *B: βροτολογιῶν *FLe ὅτε τε ω: ὅτε codd. δρῦες ω: δρῦες codd. [2] Λεοντέα *B*F: λέοντα Le προπάραιθεν πυλάων *FLe: πυλάων προπάραιθεν *B ἐστάναι Le: ἐστάναι*B*F ἐπερχόμενον *B*F: μετερχόμενον Le οὐδὲ φέβοντο *B: οὐδὲ φέβοντο *FLe Λεοντέα*B*F: λέοντα Le ἐστάναι Le: ἐστάναι*B*F [3] εἴως μὲν *B*F: εἰς (in ras.) μὴν Le γὰρ ante ἔνδον Le ἐπεσσυμένους *B*F: ἀπεσσυμένους Le γένετο ω: γένετ' *B*FLe ἀίξαντε *B*F: ἀίξαντες Le εἰκότε *B*F: εἰκότε Le

[5] ὄθεν οἱ μὲν ἠξίουσαν προτάττειν τὰ ἔπη ταῦτα· “οἱ δ’ ἦτοι εἴως μὲν ἐκνήμιδας Ἀχαιοῦς” (*Il.* 12. 141), ἴν’ ἧ τὸ ἀκόλουθον τοιοῦτον·

ἐν δὲ πύλῃσι δὺ’ ἀνέρας εὖρον ἀρίστους,
 υἴας ὑπερθύμους Λαπιθάων αἰχμητάων (*Il.* 12. 127-28)·
 οἱ δ’ ἦτοι εἴως μὲν ἐκνήμιδας Ἀχαιοῦς
 ὄρνυον (*Il.* 12. 141-42)·

[6] εἶτα συνάψαντες τοὺς ἐφεξῆς, ὧν ἡ ἀρχή·

αὐτὰρ ἐπειδὴ τεῖχος (*Il.* 12.143)
 Τρῳάς, ἀτὰρ Δαναῶν (*Il.* 12.144)
 ἐκ δὲ τῷ αἰξάντε (*Il.* 12.145)
 ἀγροτέροισι σύεσσι (*Il.* 12.146)
 ἀνδρῶν ἠδὲ κυνῶν (*Il.* 12.147)
 ὧς τῶν κόμπει (*Il.* 12.151)
 ἄντην βαλλομένων (*Il.* 12.152)
 λαοῖσι καθύπερθε (*Il.* 12.153),

εἶτα ἀνατρέχουσιν ἐπὶ τὸ “τῷ μὲν ἄρα προπάροιθε” (*Il.* 12.131), καὶ καταβάντες τοὺς δέκα στίχους ἄχρι τοῦ “Ἀσιάδην τ’ Ἀδάμαντα” (*Il.* 12.140) ἐπάγουσιν “οἱ δ’ ἄρα χερμαδίοισι” (*Il.* 12.154) καὶ τὰ ἐξῆς.

[7] Ἡ φαιστίων δὲ διπλῆν τὴν γραφὴν εἶναι ἔφη καὶ δεῖν παραγράφειν ἢ τοὺς δέκα στίχους τοὺς ἀπὸ τοῦ “τῷ μὲν ἄρα προπάροιθεν” (*Il.* 12.131) μέχρι τοῦ “Ἀσιάδην τ’ Ἀδάμαντα” (*Il.* 12.140) [10] ἢ τοὺς δεκατρεῖς τοὺς ἀπὸ τοῦ “οἱ δ’ ἦτοι εἴως μὲν ἐκνήμιδας Ἀχαιοῦς” (*Il.* 12.141) μέχρι τοῦ λαοῖσι καθύπερθε (*Il.* 12.153).

[8] μήποτε δὲ, κἂν οὕτως μένη ἡ γραφὴ καὶ ἡ τάξις, οὐδὲν ἄτοπον, πρότερον μὲν εἰπόντος τοῦ ποιητοῦ ὅτι περὶ τὰς πύλας ἦσαν οἱ περὶ τὸν Πολυποίτην “ἐν δὲ πύλῃσι δὺ’ ἀνέρας εὖρον ἀρίστους” (*Il.* 12. 127), ἐπισημηναμένου τε ὅτι καὶ ἔξωθεν ἐστῶτας εὖρον, εἶτα καὶ ἐπαναδραμόντος, ὅπως περὶ τὰς πύλας ἔχοντες τοὺς τε ἔσω παρῶρμων, ἐπίνοντας βλέποντες τοὺς περὶ τὸν Ἄσιον, αὐτοὶ τε προεκδραμόντες ἀνέμενον στάντες ἔξω τὸν Ἄσιον.

[6] ταῦτα ante τὰ ἔπη *B εἴως μὲν *B*F: εἴς (e corr.) μὲν [7] ἀγροτέροισι σύεσσι ἐοικότε, τῷ τ’ ἐν ὄρεσσι *B [8] Ἡφαιστίων *B*F: Ἡφαιστίαν Le δεῖν in ras. *B: δὴ *FLe παραγράφειν codd.: περιγράφειν Bekk. ἀπὸ τοῦ *B: ἀπὸ τούτου *FLe δεκατρεῖς *FLe: γ’ *B

[5] Hence some thought fit to put these words in front, “but for a time [sc. being inside they incited] the well-greaved Achaeans” (*Il.* 12.141-42), so that the sequence is such:

and at the gates they found two very brave men,
high-spirited sons of Lapith spearmen (*Il.* 12.127-28);
and for a time they incited
the well-greaved Achaeans (*Il.* 12.141-42).

[6] Then adjoining the following, of which the beginning is however when to the wall (*Il.* 12.143)

Trojans, however from the Danaans . (*Il.* 12.144)
and out the two darted (*Il.* 12.145)
[like] wild boars (*Il.* 12.146)
of men and dogs (*Il.* 12.147)
thus their [bronze] resounded (*Il.* 12.151)
when they were struck face to face (*Il.* 12.152)
on the people above (*Il.* 12.151-53),

then they return to “these two [stood] in front” (*Il.* 12.131), and going down ten lines to “and Adamas, son of Asius” (*Il.* 12.140), they add “and they with large stones” (*Il.* 12.154) and the following.

[7] Hephæstion¹³⁶ said that the reading is double, and one must either cancel the ten lines from “these two [stood] in front” (*Il.* 12.131) up to “and Adamas, son of Asius” (*Il.* 12.140) or the thirteen lines from “and for a time they [were inciting] the well-greaved Achaeans” (*Il.* 12.141) up to “[relying] on the people above” (*Il.* 12.153).

[8] But perhaps, even if the reading and the order remain thus, nothing is out of place, since the poet says earlier that Polypoetes and Leontes¹³⁷ were around the gates, “and at the gates they found two very brave men” (*Il.* 12.127), and remarks that they also found them standing outside (*Il.* 12.131-32), [12] then he jumps back [and says] that while they kept around the gates, they incited those within (*Il.* 12.141-42), and when they saw Asius and his followers attack (*Il.* 12.143), running out in front by themselves (*Il.* 12.145), they stood¹³⁸ outside and awaited Asius (*Il.* 12.131-36).¹³⁹

136 The Alexandrian grammarian (2nd cent. CE), known primarily for his metrical handbook. Cassius Longinus, P.’s teacher in Athens, wrote a commentary on Hephæstion’s *Encheiridion*. See Consbruch 1906 (repr. 1971), 81-9 and Männlein-Robert 2001, 551-79. The Suda ascribes to Hephæstion Περί τῶν ἐν ποιήμασι τετραχῶν (659 Adler), at which τετράχθαι [1] and τετραχί [4] may hint.

137 For οἱ περί τινα indicating two (or more) specific people, see S. Radt 1980, 47-58; 1988, 35-38. The quote that follows, “and at the gates they found two very brave men” (*Il.* 12.127), shows that P. means Polypoetes and Leontes.

138 For the conjecture στάντες, cf. προπάροιθε πύλων ὑψηλῶν | ἔστασαν (*Il.* 12.127) and P.’s paraphrases εἰπὼν τὸν Λεοντέα καὶ Πολυπόιτην “προπάροιθεν πύλων” ἐστάναι [2], ἔξω ἐστάναι ἔφη [2], ἔξωθεν ἐστῶτας εὔρον [8]. Minuscule pi and ligatured sigma + tau are easily confused. See Young 1970, 99.

139 For τε ... τε joining elements that are not syntactically parallel, see LSJ s.v. τε A, II, 4.

[9] καὶ γὰρ οὗτος εἷς τρόπος ἑρμηνείας, ἐκ τῶν ὕστερον ἀρξάμενον ἀναδραμεῖν εἰς τὰ πρῶτα καὶ πάλιν συνάψαι ταῦτα τοῖς ὑστέροις. καὶ ἔστι συνήθης ὁ τρόπος τῆς ἑρμηνείας τῷ ποιητῇ.

[10] οὕτως γὰρ εὐθὺς κατ' ἀρχὰς τὴν μῆνιν εἰπὼν κεφαλαιωδῶς ὅσων κακῶν αἰτία γέγονε τοῖς Ἑλλησιν, ὕστερον ἐπὶ τὰ αἰτία ἀνατρέχει ταύτης καὶ ἐπεξεργάζεται δι' ὅλης τῆς ποιήσεως τὰ κατ' αὐτήν. [11] οὕτω καὶ περὶ τῆς νόσου εἰπὼν·

Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὄρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὔνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα
Ἀτρείδης (*Il.* 1.9-12),

ἐξῆς ἐπέξεισι πῶς ἐπράχθη τὰ κατὰ τὴν νόσον. [12] καὶ ἐνταῦθα τοίνυν εἰπὼν, ὅτι περὶ τὰς πύλας εἶχον οἱ περὶ τὸν Λεοντέα καὶ ἀνέμενον πρὸ τῶν πυλῶν ἐστῶτες ἐπερχόμενον τὸν Ἄσιον, ἐπαναδραμῶν ἐξηγεῖται τὰ κατὰ μέρος, ὅτι τέως μὲν ἔνδον ἦσαν προτρεπόμενοι “τοὺς Ἀχαιοὺς ἀμύνεσθαι περὶ νηῶν”, εἶτα, ἐπειδὴ ἐθεάσαντο τοὺς περὶ τὸν Ἄσιον ἐπιόντας καὶ πεφευγότας τοὺς Ἑλληνας, αὐτοὶ “ἄϊξαντε πυλάων πρόσθε μαχέσθην” (*Il.* 12.145). [13] τὰ οὖν κεφαλαιωδῶς ἐκτιθέμενα προλαμβάνειν εἶωθε τὸ συμπέρασμα· τὰ δὲ ἀνάπτυξιν ἔχοντα πολλῶν, εἰς τὴν ἀρχὴν ἀναδραμόντα, οὕτω κάτεισιν ἐπὶ τὸ τέλος.

[9] μήποτε δὲ *FLe: μήποτε δὴ *B ἐπισημναμένου τε *B: ἐπισημναμένου τὲ *F ἐπαναδραμόντος *B*F: ἐπαναδραμόντα Le (corr. Bekk.) περὶ del. Kamm. ἔσω ss. Le παρῶρων codd.: παρωρῶντες Bekk. αὐτοὶ τε Bekk.: αὐτοῦ τε *BLe: αὐτοῦ τὲ *F στάντες ἔξω *: πάντες ἔξω *B: ἔξω πάντες Le [11] νοῦσον om. *B ἠτίμασεν *B: ἠτίμησεν *F: ἠτίμησ' Le ἐπέξεισι *B*F: ἐπεξίασι Le [12] Λεοντέα *B*F: λέοντα Le ἄϊξαντε *F Le: ἄϊξαντες *B πρόσθε Le: πρόσθεν *B*F

M 258 [1] ὁ Ἀρίσταρχος ἐπὶ κλιμάκων ἀκούσας καὶ τὸ “προκρόσσας” (*Il.* 14.35) ἀποδιδούς ἐπὶ τῶν νεῶν κλιμακηδόν, “τῷ ῥα προκρόσσας ἔρουν” (*Il.* 14.35), τὸ “πύργων ἔρουν” (*Il.* 12.258) ἀποδίδωσιν “ἐπὶ τοὺς πύργους ἔρουν”, ἀποδιδούς “ἀνεῖλκον”, ὡς κλειστῶν καὶ συγκαμπτῶν οὐσῶν τῶν κλιμάκων.

Cf. Σ *Il.* 12.258c (Erbse), Et. Mag. 540.40-46

fontes: *B f.161^V, *F f. 107^R (Π.), Le f. 260^R (Π.)

[1] εἰς τὸ κρόσσας μὲν πύργων ἔρουν καὶ ἔρειπον ἐπάλλξεις inc. *F ἐπὶ τῶν *BLe: ἀπὸ ss. *F κλιμακηδόν *B: κλιμακηδόν *F: κλιμακιδόν Le προκρόσσας² ἔρουν codd.: προκρόσσας² ἔρυσαν ω ἔρυομ *F ἀποδιδούς del. Kamm. ὡς usque ad κλιμάκων del. Kamm.

[9] For indeed this is one manner of explanation, after starting from what is later, to jump back to the beginning and connect this back to what is later. This manner of explanation is customary for the poet.

[10] For thus right from the start after speaking summarily of all the evils that the wrath caused for the Hellenes (*Il.* 1.1-5), he jumps back to what was responsible for this (*Il.* 1.5-7), and investigates its consequences through the whole poem. [11] So too, after speaking about the plague:

the son of Leto and Zeus; for angered at the king he
made an evil plague arise through the army, and people were dying,
since the son of Atreus dishonored
the priest Chryses (*Il.* 1.9-12),

next he goes through in detail how the plague came to pass (*Il.* 1.13-52). [12] Therefore here too after saying that Leontes and Polypoetes kept around the gates and standing in front of the gates awaited Asius as he attacked, he jumps back and explains the particulars, that for a time they were inside urging on the Achaeans “to act in self-defense around the ships” (*Il.* 12.141-42), then, when they saw that Asius and his men were attacking and the Hellenes had fled, they “darted out and fought in front of the gates” (*Il.* 12.143-45). [13] So summaries are accustomed to anticipate the conclusion, and if they have an explanation of many [details], after jumping back to the beginning, they return to the outcome in this way.

[1] Aristarchus, understanding “arranged in rows” (*prokrossas*) (*Il.* 14.35) as referring to ladders and explaining it as referring to the ships arranged like ladders,¹⁴⁰ “therefore they drew up [the ships] like ladders” (*Il.* 12.258),¹⁴¹ explains “they were dragging from the fortifications” (*pyrgōn eryon*) (*Il.* 12.258) “they dragged up [sc. ladders] toward the fortifications”, explaining “they dragged” [*eryon*] as “they dragged up”,¹⁴² as if the ladders could be closed and folded up. **M 258**

140 See ΣΑ 14.35a: προκρόσσας τὰς κλιμακῆδὸν νενεωλκημένας ἐτέρας πρὸ ἐτέρων ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώλκιον· κρόσσαι γὰρ αἱ κλίμακες.

141 Aristarchus changed his opinion about the meaning of κρόσσαι: ἐν μὲν τοῖς ὑπομνήμασι κεφαλίδας, ἐν δὲ τοῖς Περί τοῦ ναυστάθμου κλίμακας. καὶ τὸ πύργων ἔρυν ἄντι τοῦ ὡς ἐπὶ τοῦς πύργους εἶλκον (ΣΑ 12.258a). For the monograph Περί τοῦ ναυστάθμου, see ΣΑ 10.53b, 258b, and 15.449-51a.

142 Aristarchus’ rendering of κρόσσαι as “ladders” requires that ἔρυν be taken as a verb of aiming with the genitive πύργων.

[2] παραμυθεῖται δὲ ἐξ Ὀμήρου τὸ “πύργων ἔρυνον” (*Il.* 12. 258) ἀποδιδοὺς ἀντὶ τοῦ “ἐπὶ τοὺς πύργους ἔρυνον” ἐκ τούτων·

οἱ δὲ μένοντες

ἔσασαν ὀπότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν

Τρώων ὀρμήσειεν (*Il.* 4.333-5),

ἀντὶ τοῦ ἐπὶ τοὺς Τρώας ὀρμήσειεν· [3] οὕτω καὶ τὸ “πύργων ἔρυνον” (*Il.* 12. 258) ἀντὶ τοῦ “ἐπὶ τοὺς πύργους ἔρυνον”, καὶ “ἀκόντισαν Ἴδομενῆος” (*Il.* 13.502).

[4] οὐκ εἰσὶ δὲ κρόσσαι αἱ κλίμακες, ἀλλὰ μᾶλλον οἱ ἐξέχοντες λίθοι ἐν τοῖς πύργοις, οὓς ποιοῦσιν εἰς τὸ ἐμποδίζειν τὰς τῶν μηχανημάτων ἐμβολάς. [5] οὕτω καὶ κροσσούς ἱματίων λέγομεν τοὺς ἐξέχοντας στήμονας· [6] καὶ πρόκροσσαι δὲ αἱ νῆες αἱ μὴ ἐπ’ ἴσου στίχου εἰλκυσμέναι ἀλλ’ ἐξέχουσαί εἰσιν, ἐφ’ ὧν διὰ τὸ μὴ πάντας ἔχειν ἰσαριθμούς <***> “στήλας τε προβλήτας ἐμόγχεον” (*Il.* 12. 259), τοὺς λεγομένους “προμαχῶνας”.

[2] παραμυθεῖται δὲ *B: παραμυθεῖται *FLe ἀντὶ τοῦ om. *FLe ὀπότε *B*F: ὀπότε Le Ἀχαιῶν *B*F: Ἀχαιῶς Le [3] οὕτω usque ad πύργους ἔρυνον: dixit Schr. “inclusa melius post Ἴδομενῆος collocari possunt, nisi forte plane aliena sunt” καὶ τὸ om. *F ἀντὶ τοῦ om. *FLe ἀκόντισαν *BLe: ἀκόντισεν ω: ἀκόντισ *F [5] οὕτω *BLe: οὕτω *F ἱματίων *B: ἱματί *F: ἱμάτια Le τοὺς ἐξέχοντας στήμονας *B: τὸν ἐξέχοντ στήμονα *F: τὸν ἐξέχοντ στήματα Le [6] πρόκροσσαι Le: προκρόσσαι *B: αἱ προκρόσσαι *F λέγονται post δὲ Le αἱ μὴ *BLe: αἱ μὴ *F ἐξέχουσαί εἰσιν *BLe: ἐξέχουσαι εἰσίν *F ἔχειν *BLe: ἴσχειν Le Kamm. ultima ita consuit: ἐξέχουσαί εἰσιν διὰ τὸ μὴ πάσας ἔχειν ἴσους ῥυθμούς. quae sequuntur ex alio scholio influxisse existimavit <***> Schr. στήλας τε *BLe: στήλας τὲ *F μόγχεον ω: μόγχεον codd.

N 358-603

[1] ἐν τοῖς οὕτω λεγομένοις,

τοὶ δ’ ἔριδος κρατερῆς καὶ ὁμοίου πτολέμοιο

πεῖραρ ἐπαλλάξαντες ἐπ’ ἀμφοτέροισι τάνυσσαν,

ἄρρηκτόν τ’ ἄλυτόν τε, τὸ πολλῶν γούνατ’ ἔλυσεν (*Il.* 13.358-603),

fontes: *B f.176^R, *F f. 115^V (Π.), Le f. 280^R (Π.)

[1] τοὶ δ’ *B: οἱδ’ *FLe πτολέμοιο *B: πολέμοιο *FLe τάνυσσαν *BC: τάνυσαν Le δυνατώτατα Bekk.: δυνατώτερα *B*FLe τολμηρότατα *F (et ci. Bekk.): τολμηρότερα *BLe σχοινία *B: σχοινίων *FLe ἐπαλ- *B: ἀπαλ- Le μετενήνοχεν *BLe: μετενήνοχ’ *F τάνυσσαν *B*F: τάνυσσαν Le

[2] He excuses¹⁴³ this from Homer by explaining “they were dragging from the fortifications” as an equivalent of “they were dragging them up to the fortifications” from this:

waiting

they stood until another column of Achaeans attacked
and rushed headlong at the Trojans (*Trōōn*) (*Il.* 4.333-35),

as a substitute for “they rushed toward the Trojans”. [3] So too “they were dragging from the fortifications” (*Il.* 12.258) as a substitute for “they were dragging them up to the fortifications”, and “he hurled a javelin at Idomeneus [*Idomenēos*]” (*Il.* 13.502).

[4] Stepped copings of parapets (*krossai*) are not ladders, but rather the projecting rock in the fortifications, which they construct for hindering the blows of the battering rams. [5] So too we call projecting threads of cloths tassels (*krossous*). [6] And “arranged in rows” (*prokrossai*) are the ships that are not drawn up in an even line but stand out, with reference to which, on account of not all having an equal number (***) “they were prying out the upright beams” (*Il.* 12.259), the so-called “battlements” (*promachōnas*).

[1] In the lines said thus

The rope of mighty strife and equal war
they tied and stretched taut at both ends,
unbreakable and not to be loosened, that loosened the knees of many
(*Il.* 13.358-603),

N 358-603

143 For παραμυθεῖται = “excuse”, see Strabo 13, 1, 64. Cf. HQ I 56.3-4: ἀξιῶν ... ἐγὼ Ὅμηρον ἐξ Ὅμηρου σαφηνίζειν. For the maxim Homeron ex Homero, see Pfeiffer 1968, 225-27; Wilson, 1971, 172 and 1976, 123; Lee 1975, 63-64; Schäublin 1977, 221-27; Dyck 1987, 131 n. 8; Porter 1992, 70-80.

δυνατώτατα καὶ τολμηρότατα ἀπὸ τῶν εἰς πέρατα σχοινία συμβαλλόντων καὶ εἰς δεσμὸν ἐπαλλαπτόντων τὰ πέρατα ἔπειτα τεινόντων μετενήνοχεν, “ἔριδος”, λέγων, “καὶ πολέμου τὰ πέρατα ἐναλλάξαντες καὶ δῆσαντες ἐτάνυσαν ἐπ’ ἀλλήλους”, οὕτως ἰσχυρῶς τὴν ἔριν τῷ πολέμῳ συνδῆσαντες, ὡς τὸν δεσμὸν τοῦτον ἄρρηκτον μὲν εἶναι καὶ ἄλυτον αὐτοῖς, πολλῶν δὲ γούνατ’ ἔλυσε.

[2] σκέψαι δὲ εἰ μὴ κακοζήλως εἶπε τὸν μὲν δεσμὸν “ἄρρηκτον καὶ ἄλυτον, πολλῶν δὲ γούνατ’ ἔλυσεν”, ἐν δὲ ἄλλοις οὐκ ἔφη “ἄρρηκτον” ἀλλ’ “ἐν δ’ αὐτοῖς ἔριδα ῥήγγυντο βαρεῖαν” (*Il.* 20.55), καὶ ἐν ἄλλοις <***>

[2] βαρεῖαν *B: βαρεῖαν *FLe <***> *

N 443 [1] τὸ σπαίρειν καὶ τὸ σκαίρειν τινὲς συγγέουσι, ταῦτόν δηλοῦν νομίζοντες, καίπερ Ὀμήρου διακρίνοντος· [2] τὸ μὲν γὰρ σπαίρειν μετὰ τοῦ ἀκατὰ Ἀττικὴν συνήθειαν λέγει “ἀσπαίρειν”· “ἀσπαίροντα δ’ ἔπειτα” (*Od.* 12.254) καὶ “ἀσπαίροντα λαβῶν” (*Od.* 18.229) καὶ “ἦ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιξεν ἔγχεος” (*Il.* 13.443) καὶ “ἦσπαιρ’ ὡς ὅτε βοῦς” (*Il.* 13.571), τὸ δὲ σκαίρειν οὐκέτι μετὰ τοῦ ἀ “μολπῆ δ’ ἰυγμῶ τε ποσὶ σκαίροντες ἔποντο” (*Il.* 18.572). [3] ἔστιν οὖν ἡ διαφορὰ ὅτι τὸ μὲν σπαίρειν καὶ ἀσπαίρειν ἄμουσόν τινα δηλοῖ κίνησιν, ὃ γίνεται ἐν ἰχθύσι καὶ τῷ δεδεμένῳ κατὰ τὸν ποιητὴν βοῖ, τὸ δὲ σκαίρειν ἔμμουσον κίνησιν, ὄρχηστικὴν καὶ εὐρυθμον. οἶμαι δ’ ἔγωγε καὶ τῶν ἰχθύων τὸν σπάρων καὶ τὸν σκάρων κατὰ διαφόρους ἐννοίας προσηγορεῦσθαι, τῆς κινήσεως οὐχ ὁμοίας ἐκατέρῳ γινομένης.

fontes: *B f.178^R, *F f. 116^V (Π.), Le f. 283^R (Π.), Vict. f. 245^R (Π.)

[2] ἀσπαίροντα λαβῶν καὶ ὡς ἐνταῦθα coll. Vict. post ἀσπαίρειν λαβῶν codd.: λάων ω πελέμιξεν *B: πολέμιξεν *FLe [3] ἄμουσόν τινα *BLeVict.: ἄμουσόν τινά *F ἰχθύσι *FLeVict.: ἰχθύσι *B δεδεμένῳ LeVict.: δεδεμένῳ *B*F ὄρχηστικὴν *BLeVict.: ὄρχηστικὴν *F σπάρων *BVict.: σπαίροντα *FLe σκάρων *BVict.: σκαίροντα *FLe διαφόρους *B*FLe: διαφόρου Vict. διαφορὸς dittographia post ἐννοίας *F ὁμοίας *BLe: ὁμοίως *FVict. ἐκατέρῳ *BLe: ἐκατέρῳ Vict.

with the upmost ability and daring he has employed a metaphor from those who fit ropes to boundaries,¹⁴⁴ tie the boundaries into a bond, and then stretch [the ropes] taut, by saying “tying and binding the rope of strife and war, they strained against one another, binding strife to war so strongly that the binding is unbreakable and not to be undone by them, but undid the knees of many.

[2] Consider whether unaffectedly¹⁴⁵ he called the binding “unbreakable and not to be loosened, but undid the knees of many”, but elsewhere he did not say “unbreakable” (*arrhēkton*) but “on them they break loose (*rhēgnunton*) burdensome strife” (*Il.* 20.55) and elsewhere <***>.¹⁴⁶

[1] Some confuse “to skip” (*skairein*) and “to gasp” (*spairein*), believing that they mean the same thing, though Homer distinguishes between them. [2] For he says “to gasp” with an *ā* according to Attic practice, [i.e.] *aspairēin*: “and thereupon gasping” (*Od.* 12.254), and “having taking it gasping” (*Od.* 19.229), and “which gasping even made the bottom of the spear quiver” (*Il.* 13.443), and “he gasped as when an ox” (*Il.* 13.571), but “to gasp” not with an *ā*: “with dancing and shouts of joy they followed gasping on their feet” (*Il.* 18.572). [3] So the difference is that *spairein* and *aspairēin* mean some inelegant motion which appears in fish (*Od.* 12.254) and the ox which according to the poet has been bound (*Il.* 13.571-72), but “to skip” [means] elegant motion, dance-like and rhythmical. I indeed think that also among fish the *sparon* and the *skaron* have been named according to different concepts, since the motion of each is not the same. N 443

144 In Aristophanes Pax 36-37, οἱ τὰ σχοινία συμβάλλοντες means “those who twist [i.e. produce] ropes”, “presumably by means of a crank over which the worker bent, turning his arms about in front of him” (Olson 1998, 74).

145 For *κακοζήλια*, see Luc.Salt. 82, Demetr. Eloc.189, Diog. Laert.1.38, ps.-Longin. 3.4, and ps.-Hermog. Inv. 4.12. Note that *κακοζήλια* appears from the same kind of problems that P. solves in the HQ: *κακόζηλον γίνεται ἢ κατὰ τὸ ἀδύνατον ἢ κατὰ τὸ ἀνακόλουθον καὶ ἐναντιώμα ἐστὶν ἢ κατὰ τὸ αἰσχρὸν ἢ κατὰ τὸ ἀσεβές ἢ κατὰ τὸ ἄδικον ἢ κατὰ τὸ τῆ φύσει πολέμιον* (Inv. 4.12, Rabe).

146 In HQ I the prepositional phrase *ἐν ἄλλοις* always precedes a new quotation (HQ I 3.7, 9.20, 10.5, 16.7, 18.7, 19.9, 22.24, 37.6, 56.6, 59.18, 64.8, 92.23, 94.5, 94.15, 97.13, 126.4).

[4] τὸ δὲ σκαίρω πάντως ὀξυτέρας, ἀφ' ἧς καὶ τὴν “πολύσκαρθμον” Μύρινναν προσεῖπεν ὁ ποιητῆς (*Il.* 2.814) μίαν τῶν Ἀμαζόνων, ὡς φασί, καὶ “εὐσκάρθμους” ἵππους (*Il.* 13.31). [5] ἀπὸ δὲ τοῦ αὐτοῦ ἐν τῇ συνηθείᾳ τὸ σκίρτᾶν καὶ σκαρδαμυκτεῖν τοὺς ὀφθαλμοὺς εἴρηται.

[4] τὸ δὲ σκαίρω *B*FLe: τῷ δὲ σκάρῳ Vict. φωνῆς post ὀξυτέρας sequitur in *B*, quod verbum punctis circum positis delendum esse scriba significavit ἀφ' ἧς *B*Vict.: ἀφῆς *F*Le πολύσκαρθμον *B*: πολύκαρθμον *F*Le Μύρινναν *F*: Μύριαναν *B*: Μυρρίναν Le: Μύριναν ω Le μίαν *B*Le: μία Vict. Ἀμαζόνων *B*LeVict.: Ἀμαζόνων *F* ὡς LeVict.: ὡς *F*: ἄς *B* φασί LeVict.: φασί *B*F [5] τῇ om. Vict. τὸ ante σκαρδ- Vict. σκαρδαμυκτεῖν *B*F*Vict.: σκαρδαμυκτεῖν Le

N 824 [1] τὸ “βουγαῖον” (*Il.* 13.824, *Od.* 18.79) ἀκουστέον διὰ τὸ ὑπερμεγέθη ἔχειν βοεῖαν ἀσπίδα, ὡς εἰ ἔλεγεν “ὁ γαῖων ἐπὶ τῇ ἀσπίδι”, ὡς “κύδει γαῖων” (*Il.* 1.405). [2] ἐπὶ δὲ τοῦ Ἴρου· “νῦν μὲν μήτ' εἴης, βουγαῖε, μήτε γένοιω” (*Od.* 18.79), χαριεντιζομένου ἀκουστέον διὰ τὸ μέγεθος, ὡς ὑπερμεγέθη ἂν ἔχοντος ἀσπίδα. [3] λέγει δέ· μὴ εἴης μέγας μηδὲ γένοιο μέγας, ὃ ὁμοῖον τὸ “ἦ μάλα Ἴρος ἄϊρος” (*Od.* 18.73), ἀπαγγέλλων ὅτε πού τις ἀνώγοι (*Od.* 18.7). [4] τούτῳ ὁμοῖον τὸ
οὕτω γάρ κεν δὴ μοι ἐυκλείη τ' ἀρετὴ τε εἴη
ἐπ' ἀνθρώπους ἅμα τ' αὐτίκα καὶ μετέπειτα (*Od.* 14.402-3),
ταυτὸ τῷ “εἴη καὶ γένοιτο”.

fontes: *B f.186^R, *F f.121^V (Π.), Le f.295^V (Π.)

[1] βοεῖαν *B: βοίειαν *F*Le [3] μάλα codd.: τάχα ω [4] τούτῳ *F*Le: B ex οὕτως corr.

Ξ 200 [1] πῶς πολλάκις Ὅμηρος τὴν γῆν ἄπειρον εἰπὼν διὰ τούτων, “ταί μιν φέρον ἐφ' ὑγρὴν ἀπείρονα γαῖαν” (*Od.* 1.97-8), καὶ πάλιν “γαῖαν ἀπειρεσίην” (*Il.* 20.58), πάλιν ἄλλοι διὰ τῆς Ἥρας “εἴμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης” (*Il.* 14.200); [2] μάχεται γὰρ τὸ ἅμα μὲν αὐτὴν πεπερασμένην ἅμα δ' ἀπείρονα ἀποφαίνεσθαι.

Cf. Σ^B *Il.* 1.13 f. 1^V: τὸ ἄπειρον σημαίνει καὶ τὸ “ὑπερβαλλόντως καλὸν καὶ περικαλλές”, ὡς ὁ Πορφύριος.

fontes: *B f.190^V

[1] ταί *B: τὰ ω ἠδ' ἐπ' post ὑγρὴν ω ἄλλοι add. Kamm.

[4] “To skip” (*skairō*) [indicates] rather swift [motions]; hence the poet called Myrine, one of the Amazons, as they say, “much springing” (*polyskarthmon*) (*Il.* 2.814)¹⁴⁷ and horses “swift-skipping” (*euskarthmous*) (*Il.* 13.31). [5] From the same stem, in customary speech it has been said that eyes leap (*skirtaō*) and blink (*skardamyktein*).

[1] One must understand “braggart” (*bougaion*) on account of the fact that he has an immense shield, as if he were to say, “the one exulting in his shield”, just as “exulting in glory” (*Il.* 1.405). [2] And with reference to Irus “now, braggart, would you were neither alive nor had been born” (*Od.* 18.79), one must understand him jesting on account of his size, as though he held an immense shield. [3] He says “would that you were neither large nor had been born large, similar to which is “truly Irus un-Irused”, “passing on messages whenever someone bade (*Od.* 18.7). [4] Similar to this is
for thus fame and excellence would be mine
among men both now and hereafter (*Od.* 14.402-3),
the same as “may it be and may it become”.

[1] How does Homer, often calling the earth “boundless” (*apeiros*) with the following, “these bore her over wet, boundless earth” (*Od.* 1.97-8), and again “boundless earth” (*Il.* 20.58), contradictorily <say> by the mouth of Hera “for I shall go to see the boundaries (*peirata*) of bountiful earth” (*Il.* 14.200)? [2] For it is contradictory that it is declared both finite and infinite.

147 Cf. Strabo Geographica 12.8.6: ἐν δὲ τῷ Ἰλιακῷ πεδίῳ κολώνη τις ἔστιν “ἦν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν, | ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης” (*Il.* 2.813-14), ἦν ιστοροῦσι μίαν εἶναι τῶν Ἀμαζόνων ἐκ τοῦ ἐπιθέτου τεκμαιρόμενοι· εὐσκάρθμους γὰρ ἵππους λέγεσθαι διὰ τὸ τάχος· κάκεινῃν οὖν πολυσκαρθμον διὰ τὸ ἀπὸ τῆς ἡνιοχίας τάχος, καὶ ἡ Μύρινα οὖν ἐπώνυμος ταύτης λέγεται.

[3] εἰ μὲν οὖν ἢ τοῦ ἀπειροῦ φωνὴ ἐν σημαινόμενον περιεῖχε, τὸ κατὰ ποσὸν ἀδιεξίτητον καὶ ἀπειρομεγέθους, ἐναντιολογία ἂν ἦν· πῶς γὰρ ἢ ἀπειρομεγέθους γῆ πέρατα ἂν ἔχοι; [4] ἐπειδὴ δὲ τὸ ἄπειρον πολλαχῶς λέγεται, ἄτοπον ἂν εἴη, πλειόνων ὄντων τῶν σημαινομένων, ἐφ' ἐν ἀποταξαμένους ἐλθεῖν, καὶ τοῦτο μαχόμενον. [5] δεικτέον οὖν κατὰ ποῖον σημαινόμενον τὴν πεπερασμένην ἐνδέχεται καὶ ἄπειρον λέγειν.

[6] ἢ τοίνυν τοῦ ἀπειροῦ φωνὴ τάσσεται μὲν καὶ κατὰ ποσόν. διττὸν δὲ τοῦτο, κατὰ μέγεθος ἢ κατὰ πλῆθος· [7] κατὰ μέγεθος μὲν, ὅταν ζητῶμεν εἰ ἄπειρος ὁ κόσμος, [8] κατὰ πλῆθος δέ, ὅταν εἰ ἄπειροι οἱ κόσμοι, ὠρισμένοι μὲν κατὰ μέγεθος, κατὰ δὲ πλῆθος ἀδιεξίτητοι ὄντες. [9] σημαίνει δὲ τὸ ἄπειρον καὶ τὸ πεπερασμένον μὲν τῇ ἑαυτοῦ φύσει, ἡμῖν δ' ἀπερίληπτον, ᾧ δὴ σημαινόμενον χρῆται Ὅμηρος, ὅταν λέγῃ·

Κρήτη τις γὰρ ἔστι μέσῳ ἐνὶ οἴνοπι πόντῳ,
καλὴ καὶ πείρα, περίρρυτος, ἐν δ' ἀνθρῶποι
πολλοὶ ἀπειρέσιοι (*Od.* 19.172-4),

[10] καὶ ἐπὶ τοῦ Χρύσου δὲ τὰ ἄποινα ὑπὲρ τῆς θυγατρὸς κομίσαντος φέρων φησὶν “ἀπερείσι' ἄποινα” (*Il.* 1.13), ὅπερ ἐστὶ πολλὰ τῷ πλήθει.

[11] τρία μὲν οὖν ταῦτα σημαινόμενα ἐκ τῆς τοῦ ἀπειροῦ φωνῆς κατὰ ποσὸν δεδήλωται.

[12] σημαίνει δὲ καὶ ἐπὶ τοῦ κατὰ τὸ εἶδος διαφέροντος καὶ ἄγαν καλοῦ, ὡς παρ' Ἡσιόδῳ ἐν Γυναικῶν καταλόγῳ ἐπὶ τῆς Ἀγήνορος παιδός·

[13] Δημοδόκης, τὴν πλεῖστοι ἐπιχθονίων ἀνθρώπων
μνήστευον καὶ πολλὰ καὶ ἀγλαὰ δῶρ' ὀνόμηναν,
ἴφθιμοι βασιλῆες, ἀπειρέσιον κατὰ εἶδος (*fr.* 22.5-7 M-W).

[14] τὸ γὰρ ἀπειρέσιον ἐν τούτοις ἐπὶ τοῦ κατ' εἶδος ἐξόχου καὶ καλοῦ ἄγαν τέτακται. [15] δυνατὸν δὲ καὶ τὰ ὑπὸ τοῦ Χρύσου κομισθέντα οὕτως ἀπερείσι' ἄποινα λέγεσθαι, οἷον ὑπερβαλλόντως καλὰ καὶ περικαλλῆ.

[16] λέγεται δὲ ἄπειρον κατ' ἄλλο σημαινόμενον καὶ ἐπὶ τοῦ κατὰ σῶμα κυκλοτεροῦς τε καὶ σφαιροειδοῦς·

[17] τῶν γὰρ πεπερασμένων, ἃ μὲν πρὸς πέρασι λέγεται ὠρισμένοις πεπεράνθαι, ἃ δὲ οὐ· (οὐτῶς ἢ περι)φέρε(ια) εὐθυγράμμων, ἢ ἀπὸ του καὶ ἐπὶ τι· [19] δύο γὰρ ὄντων περάτων, τὸ μὲν ἐστὶν ἀρχὴ ἀφ' οὗ, τὸ δὲ τέλος εἰς ὃ· ἐστὶ γὰρ ἐπ' αὐτῆς τὸ πόθεν (καὶ) ποῖ.

[3] ἀπειρομεγέθους *B [10] ἐπὶ ι in ras. *B [12] σημαίνει *B: λαμβάνεται Kamm. ex *Od.* Σ 1.98 [13] μνήστευον Kamm.: ἐμνήστευον *B δῶρα *B [17] πεπεράνθαι Kamm.: πεπεράσθαι *B ὡς (ἢ περι)φέρε(ια) * εὐθυγράμμων *: ἀπὸ γραμμῶν *B: ἃ ἀπὸ γραμμῶν Schr. [18] (οὐτῶς *: ὡς *B ἀπὸ τοῦ καὶ ἐπὶ τί *B [19] αὐτῆς *B: αὐτοῖς Vill. πόθεν ποῖ: πόθεν ποῦ *B

[3] If the sound of *apeiros* were to contain one sense, “inexhaustible and infinitely large in magnitude”, there would be a contradiction; for how could the infinitely large earth have boundaries? [4] But since *apeiron* is said in many ways, it would be out of place, there being more senses, to go fixed upon one, and this one being contradictory. [5] So one must show in what sense it is possible to call the finite [earth] infinite.¹⁴⁸

[6] Well then, the sound of *apeiron* is applied with respect to magnitude. But this is twofold, either in size or in number: [7] in size, when we inquire into whether the universe is infinite, [8] in number, when [we inquire into] whether the cosmos are infinite, being limited in size, but inexhaustible in number. [9] *Apeiron* also signifies “finite” in its nature but for us incomprehensible, a meaning which Homer uses when he says:

There is a Cretan land in the middle of the wine-dark sea,
beautiful and rich, sea-girt, and on it are
many countless (*apeiresioi*) men (*Od.* 19.172-4),

[10] and also in regard to Chryses, when he brings the ransom on behalf of his daughter, he says “countless ransom” (*Il.* 1.13), which is many in number. [11] So these three senses from the sound of *apeiron* with respect to magnitude have been shown.

[12] But it also has a sense applied to what is excellent and exceedingly beautiful in appearance, e.g. in Hesiod in the *Catalogue of Women* in reference to the daughter of Antenor:

[13] Demodoce, whom very many of earth-dwelling men
wooded and strong kings named many splendid gifts,
apeiresion in appearance (fr. 22.5-7 M-W).

[14] For in this *apeiresion* has been applied to what is excellent and exceedingly beautiful. [15] It is also possible that the ransom brought by Chryses be called *apeiresion* in this way, that is to say, exceedingly fair and extremely beautiful.

[16] *Apeiron* is said in another sense, too, applied to what is circular and spherical in figure,¹⁴⁹

[17] for, in the class of finites, some are said to be finite at marked boundaries, but others are not. [18] Thus the circumference of rectilinear [figures],¹⁵⁰ or e.g. the square, is [marked] at boundaries away from something and toward something; [19] for when there are two boundaries, one is a beginning from which, the other an end into which; for it possesses direction from which <and> to which.

148 Cf. Aristotle: δεῖ δὲ καὶ ὅταν ὀνομά τι ὑπεραντιώμα τι δοκῆ σημαίνειν, ἐπισκοπεῖν πσσαχῶς ἂν σημήναιε τοῦτο ἐν τῷ εἰρημένῳ (Poetics 1461a, 31-33)

149 See LSJ s.v. ἄπειρος (B) #3.

150 The MS reading φέρε is nonsensical, and the adjective ὀρθῶν or εὐθειῶν is needed with γραμμῶν. It is clear that P. is contrasting the “finite” circumference of rectilinears with the “infinite” circumference of the circle. I supplement (ἢ περι) φέρε (ια) and emend ἀπὸ γραμμῶν το εὐθυγράμμων.

[20] τῆς δὲ ὅλης τοῦ κύκλου περιφερείας, <***> οὐκέτι· πᾶν γὰρ ὃ ἂν τις ἐπινοήσῃ σημεῖον, ἀρχὴ τέ ἐστι καὶ πέρασ· ξυγὼν γὰρ ἀρχὴ καὶ πέρασ ἐπὶ κύκλου περιφερείας κατὰ τὸν Ἡράκλειτον (fr. 103 D-K). [21] τοῦ τοίνυν κύκλου κατὰ τὴν περιφέρειαν ὄντος πεπερασμένου καὶ μὴ ἀπείρου κατὰ τὸ διεξίτητον, οὐκ ἂν λέγοιτο πρὸς πέρασιν αὐτὴ πεπεράνθαι. [22] κατὰ δὲ τὸ μὴ ἔχειν ποθὲν ποι διάφορα πέρατα πᾶν τε τὸ ληφθὲν ἀρχὴν εἶναι καὶ πέρασ ἀπείρον ἐκάλουν τὸν κύκλον· [23] ὡσαύτως δὲ καὶ τὴν σφαῖραν οὕσαν ἀπείρον καὶ ἀδιεξίτητον, οὔτε κατὰ μέγεθος οὔτε κατὰ ἀριθμὸν, κατὰ δὲ τὸ μὴ πέρασι διαφόροις ἀφορίζεσθαι.

[24] <***> τῆς φωνῆς κατὰ τὰς συντάξεις ἅμα τῷ “ἄτερ” καὶ δὴ τὸ “πολύ” σημαίνουσης· [25] οὕτως γὰρ “ἀχανὲς πέλαιος”, τὸ “μέγα πάνυ”, καὶ ὁ “ἐν Δελφοῖς θεὸς ἀφήτωρ” (Il. 9.404) ὁ “πολυφήτωρ καὶ πολλὰς ἀφιεῖς φήμας”, οὐχ ὁ “μηδεμίαν”, καὶ “ἄξυλος ὕλη” (Il. 11.155), ἢ “πολύξυλος”· [26] οὕτω καὶ “ἄπειρος κύκλος” ὁ “πολυπείρων”· οὗ γὰρ ἂν ἔλθῃ τις, τοῦτο αὐτὸ τὸ πέρασ ἐστὶ· [27] σημαίνουσης δὲ τῆς ἀ καὶ τὸ “ἴσον”, ὡς τὸ “ἄρρεπὲς” τὸ “ἰσορρεπὲς”, καὶ “ἀτάλαντον” (Il. 2.627) τὸ “ἰσοτάλαντον”, δύναται καὶ ἀπείρων “ἰσοπέρατος” εἶναι, ὅτι ὁμοῖος πάντῃ κατὰ τὰ πέρατα. [28] τὸ δὲ ἴσον ἐπὶ μόνων σχημάτων κύκλου τε καὶ σφαίρας γίνεται· ὁμοία γὰρ ταῦτα πάντοθεν διὰ (τὸ) τὴν ἐκ μέσου πρὸς τὸ πέρασ ἴσην ἀποχὴν εἶναι πάντῃ. [29] διὰ τοῦτο δὲ καὶ ὁμοιομερῆς ἢ τε τοῦ κύκλου περιφέρεια καὶ ἢ τῆς σφαίρας ἐπιφάνεια· καὶ τὸ ὁμοῖον πάντῃ ἐπὶ μόνων τῶν σχημάτων τούτων λέγεται.

[30] εὐλόγως οὖν οἱ παλαιοὶ ἐπὶ τὸ προσαγορεύειν τὸν τε κύκλον καὶ τὴν σφαῖραν ἀπείρονα προήχθησαν. [31] οὕτω καὶ Ἀριστοφάνης (ἐν ταῖς) Δαναίσι “δακτύλιον χαλκοῦν φέρων ἀπείρονα” (fr. 250 Edmonds) ἐφη· ἔστι δὲ ὁ ἀπείρων δακτύλιος καὶ ὁ κρῖκος ὁ ἀσυγκόλλητος καὶ πέρασ μὴ δεικνύς, ἀρχὴν τε καὶ τέλος· [32] οἱ γὰρ σφενδόνας ἔχοντες, εἰς ἃς οἱ λίθοι ἐντίθενται ἢ σφραγίδες, οὐκ εἰσιν ἀπείρονες· οὐ γὰρ ἐστὶν ὁμοιομερῆς.

[33] ὁμοίως δὲ καὶ Αἰσχύλος τὰς ἐν κύκλῳ ἐστώσας ἐν ἀπείρονι σχήματι φησὶν ἴστασθαι· “ὕμεις δὲ βωμὸν τόνδε καὶ πυρὸς σέλας κύκλῳ περίσθητ’ ἐν λόχῳ τ’ ἀπείρονι εὐξασθε” (fr. 379 Radt)· [34] τοῦτο δὲ ἐστὶν ἐν τάξει κατὰ κύκλον· ὁ γὰρ λόγος ἐστὶ τάξις, ἐπεὶ καὶ ὁ λοχαγὸς ταξίαρχος. [35] καὶ Εὐριπίδης ἐπὶ τοῦ συνερραμμένου πανταχῇ χιτῶνος καὶ κατὰ τοῦτο ὁμοίου, {πῆριξ} ὃν ἢ Κλυταμνήστρα τὸν Ἀγαμέμνονα ἐνέδυσεν· “ἢ πόσιν περιβαλοῦσ’ ὑφάσματι ἀπείρονι” (Orestes 25).

[20] <***> Schr. [24] <***> Schr. ἅμα τῷ *: ἄλλα τε *B ἄτερ δὴ *B: ἀτὰρ δὴ Vill.: <καὶ> ἄτερ δὴ Schr. [26] οὗ Vill.: οὐ *B [28] (τὸ) add. Schr. [31] (ἐν ταῖς) * Δαναίσι Kamm.: δαναοῖσι *B [33] περίσθητε *B [35] συνερραμμένου Vill.: συναραμμένου *B {πῆριξ} * ὃν *: οὖν *B ἢ πόσιν codd. Euripidis: ἢ πόσιν *B ἀπείρονα *B

[20] But in the whole circumference of the circle, <***> no longer [is this the case]; for every point that anyone thinks of is a beginning and an end; for beginning and end are common on the circumference of a circle according to Heraclitus (fr. 103 D-K). [21] Therefore, although a circle is finite in circumference, and not¹⁵¹ infinite in exhaustibility, it could not itself be said to be finite at boundaries. [22] But according to the fact that it does not have distinct boundaries from somewhere to somewhere and every point taken is a beginning and an end, they called the circle “infinite”; [23] and likewise [they called] the sphere “infinite” too, being infinite and inexhaustible neither in size nor number, but according to the fact that it is not defined by distinct boundaries. [24] <***> since along with “without”, the sound also signifies “much” in compound words; [25] for thus “*achanes* sea”,¹⁵² “the quite large”, and the “*aphētōr* god in Delphi” (*Il.* 9.404),¹⁵³ “the one saying much and uttering many sayings”, not “the one [saying] nothing”, and “*axulos* wooded”,¹⁵⁴ “the much-wooded”, [26] so too an *apeiros* circle [is] “the much-bounded”; for wherever one goes, this itself is the boundary; [27] since *ā-* also signifies “equal”, just as *arrhepes*, “equal inclining”, and *atalanton*, “equal in weight”, it is possible that *apeirōn* is “equal-bounded” too, since it is the same at every point with respect to its boundaries. [28] Among shapes only the circle and sphere possess equality; for these are the same from every quarter on account of the fact that the distance from the middle to the boundary is equal at every point. [29] On this account the circumference of the circle and the surface of the sphere are also of like parts. Equality at every point is spoken of only with reference to these figures.

[30] So reasonably, the ancients were persuaded to call the circle and the sphere infinite. [31] So too Aristophanes says <in the> *Danaids* “bearing an infinite bronze ring” (fr. 250 Edmonds); the infinite ring is also the ring made in one piece and does not show a limit, [i.e.] a beginning and end; [32] for the ones which have hoops, into which stones or gems are set, are not infinite: for it is not of like parts. [33] Similarly Aeschylus says the women standing in a circle stand in an infinite figure: “you stand around this altar and gleam of fire in a circle and pray in an infinite company” (fr. 379 Radt). [34] This is in an orderly manner in a circle; for the company is a corps, since the commander of a company is also the commander of a corps. [35] And Euripides with reference to the tunic stitched together everywhere and, in this respect, the same, which Clytemnestra put around Agamemnon: “clothing her husband with an infinite woven robe” (*Orestes* 25),

151 The participle cannot be conditional, despite the negative μή. The use of μή where Attic requires οὐ is regular in Hellenistic Greek. See Moulton p. 229.

152 The phrase is not in the *Iliad* or *Odyssey* but is cited several times by ancient commentators on Homer. See Herodian *Schematismi Homerici* (fr. 5 Egenolff) and Apollonius *Sophistus Lexicon Homericum* 1, 4; 3, 8; 37, 8. Also see Plutarch *De latetur vivendo* 1130e4.

153 See *Il.* 9.404.

154 See *Îl.* 11.155.

[36] και ἐπὶ τοῦ αἰθέρος κυκλοτεροῦς ὄντος εἰπὼν “ὄρῳ τὸν ὑψοῦ τόνδ’ ἀπειρον’ αἰθέρα” (fr. 941 Nauck), ἐπήγαγε κατὰ τί ἀπειρον εἶρηκεν, ὅτι κατὰ τὸ “τὴν γῆν ἔχειν πέριξ ὑγραῖσιν ἀγκάλαις” (fr. 941 Nauck). [37] μήποτε δὲ και ὅταν Ὀμηρος λέγη “δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχουσιν” (*Od.* 8.340), οἱ ἀπείρονες δεσμοὶ οὐ σημαίνουσι πλῆθος ἀλλὰ τοὺς ἰσχυροὺς, οἱ εἰσὶν ἔγκυκλοι και κρικωτοί. [38] πρὸς γὰρ τὴν ἐρώτησιν ἢ ἀπόκρισις ἔσται κατὰ λόγον τοῦ σημαιομένου οὕτως ἀποδοθέντος· ἦρετο μὲν γὰρ αὐτὸν εἰ θέλοι δεσμοῖσι κρατεροῖσι πιεσθεὶς εὔδειν παρὰ τῆ Ἄφροδιτη, [39] ὁ δὲ ἀποκρίνεται· “εἴη μοι πολλάκις τοσοῦτοις δεσμοῖς δεθέντα εὔδειν”, ἴσον τῷ “πολυπλασίους” και πρὸς τούτοις “ἀπείροσιν”, ἐν ταῦτῳ λέγων τῷ “ἰσχυροῖς”. [40] τοῦτο γὰρ αὐτὸς ἐπύθετο· “ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κραταιοῖσι πιεσθεὶς εὔδειν” (*Od.* 8.336); [41] τὸ δὲ ἰσχυροῖς δηλοῖ διὰ τῆς ἀπείρονος φωνῆς, ἀναφέρων ἐπὶ τοὺς κρικωτοὺς και ταῦτη δυσλύτους. [42] ὡς γὰρ ἀλλαχοῦ εἶπε πέδας “ἀρρήκτους ἀλύτους” (*Il.* 13.36), οὕτως ἐνταῦθα τοὺς ἀπείρονας δεσμοὺς τοὺς ἀλύτους διὰ τὸ ἐν κύκλῳ περιέχειν. [43] εἰ γὰρ ἀπείρονες ἀκούοιμεν ὡς ἄπειροι πλῆθει, ἄλογος ἔσται ἢ ἀπόφασις, “τρὶς τόσσους” εἶπεν “και ἀπείρους”. τὸ γὰρ τρὶς τόσσους πολλαπλασίον ἔστι, τὸ δὲ καθ’ ὅποσονοῦν πολλαπλασίον οὐκ ἄπειρον, [44] ὥστε <οὐχ> ἅμα <οἱ> δεσμοὶ τε εἶεν ἂν και τὸ πλῆθος ἄπειροι· ὁ γὰρ δεσμὸς συνοχὴν και δέσιν ὑπαγορευῶν τοῦ κατὰ πλῆθος ἀπείρου κεχώρισται. [45] ὄλωσ τε ἢ ἐρώτησις οὐ περὶ πλῆθους ἀλλὰ περὶ δυνάμεως· εἰ γὰρ βουληθεῖη δεσμοῖσι “κρατεροῖς” πιεσθεὶς εὔδειν ἐρωτᾶ, οὐχὶ “πολλοῖς”. [46] ἄλογον δὲ πρὸς τὸ “πολλοῖς” ὅπερ οὐκ ἐπύθετο ἀποκρίνεσθαι, πρὸς δὲ τὸ “κρατεροῖσι” μηδὲν φάναι. [47] λέγοι ἂν οὖν τὸ μὲν “τρὶς τόσσους” “πολλαπλασίους”, “ἀπείρονας” δὲ τοὺς “κραταιούς”. [48] ὥστε τὸ “ἄπειρον” και ἐπὶ σχήματος πεπερασμένου καθ’ Ὀμηρον τίθεται, και ἔστι τοῦ κυκλοτεροῦς ἴδιον και σφαιροειδοῦς, εἶγε και αὐτὸς “πεῖρατα γαίης” φησὶ και “ἀπείρονα γαῖαν”, ἀδύνατον δὲ και ἐπὶ τοῦ κατὰ μέγεθος ἢ κατὰ ποσὸν ἀδιεξιτήτου ἀπείρου τίθεσθαι πέρας, ἐπὶ δὲ τοῦ περιφεροῦς οἶόν τε.} [49] ὥστε συνάγεται, εἶπερ ἢ γῆ “πεπερασμένη” ῥηθεῖσα “ἄπειρος” πάλιν ἐρρήθη, μὴ διὰ τὸ <μὴ> ἐξιτήτον αὐτὴν εἶναι κατὰ μέγεθος εἰρησθαι “ἄπειρον”, διὰ δὲ τὸ σφαιροειδῆ εἶναι, και τοιαύτην αὐτὴν κατὰ σχῆμα ὑπελιῆφθαι τῷ Ὀμήρῳ.

[37] τόσσοι *B ἀμφὶς ἔχουσιν ω: ἀμφὶς σ’ ἔχουσιν *B οἱ ἀπείρονες: inc. *Od.* Σ 8.340 [38] ἦρετο Bekk.: ἦρητο vel εἶρητο *B [41] δὲ *B: γοῦν Σ *Od.* 8.340 [42] οὕτως Buttm. (Σ *Od.* 8.340): τοῦτο *B [43] in utroque loco τόσσοις *B ὅποσονοῦν Kamm.: ὅποσοῦν *B [44] <οὐχ> * ἅμα *B: ἅμα post τε Σ *Od.* 8.340 <οἱ> * συγκεχώρισται Σ *Od.* 8.340 [45] ἦν post δυνάμεως Σ *Od.* 8.340 κρατεροῖς *B: κρατεροῖσι Σ *Od.* 8.340 [46] τόσσοις *B πείρατα Vill.: πείρατα *B [47] οὖν τὸ om. Σ *Od.* 8.340 τοὺς om. Σ *Od.* 8.340 [48] ὥστε usque ad τε} * οὐ post σχήματος Σ *Od.* 8.340 post σφαιροειδοῦς desinit Σ *Od.* 8.340 [49] ἐρρήθη Schr.: ἐρήθη *B <μὴ> add. Schr

[36] and saying with reference to the upper air being circular: “you see this infinite upper air on high” (fr. 941 Nauck), he added why he said infinite, because “it surrounds the earth with watery arms” (fr. 941 Nauck).

[37] Perhaps when Homer says “would that thrice so many infinite bonds surround [me]” (*Od.* 8.340), the infinite bonds do not signify a number but strong ones, which are circular and ringed; [38] for the answer to the question will be in accord with the way its meaning was expressed; for he asked him whether he would be willing to sleep beside Aphrodite weighed down by mighty shackles. [39] He responds “may I sleep bound by shackles many times as much”, an equivalent to “multiplied many times” and besides this “infinite”, which he means in the same [sense] as “strong ones”; [40] for he asked this, “would you be willing to sleep weighed down in *mighty* shackles (*Od.* 8.336); [41] by the sound of “infinite” he means “by strong ones”, referring to the circular and, thus, hard to loosen ones. [42] For just as he called shackles “unbreakable un-releasable, in this way here he calls the “un-releasable” shackles “infinite” on account of surrounding [things] in a circle. [43] For if we were to understand “infinite” as infinite in number, the assertion, to call “thrice so many and infinite in number”, will be absurd. For “thrice so many” is a multiple, and a multiple by however much is not infinite. [44] Consequently the shackles could <not> simultaneously be “infinite” in number. For the shackle, implying continuity and binding, has been divorced from the [meaning] “infinite in number”. [45] In short, his question does not concern number but power; for he asks whether he wanted to sleep weighed down “by mighty” shackles, not “by many”. [46] It is absurd to respond to “many”, but say nothing to “mighty”.

[47] So one could call “thrice so many” “multiple times”, and “infinite” “mighty”. [48] {Consequently “infinite” is even applied in reference to a finite figure according to Homer, and it is a property of the circular and spherical, if he himself says “bounds of earth” and “infinite earth”, and it is impossible that a boundary be reckoned with what is inexhaustible in size or quantity, but it is possible with reference to the circular}. [49] Consequently, it is concluded that even though the earth, which was called “finite”, was contradictorily called “infinite”, it was called “infinite”, not because it is inexhaustible in size, but because it is spherical, and it was conceived of by Homer as such in shape.¹⁵⁵

155 Cf. Heraclitus: Homeric Problems 46.1-7.

[50] εἰ δὲ καὶ “ἀπειρέσιος” ὡς μέγας ἀκούοιτο καὶ ἀπερίληπτος εἰς γνῶσιν ἡμετέραν, οὐδ’ οὕτως ἀντιπίπτει κατὰ τὴν πρὸς τι σχέσιν· [51] πολλὴ μὲν γὰρ οἰκουμένη τῆς καθ’ ἡμᾶς ἡπείρου, πολλὴ δὲ θάλασσα, πολλὴ δ’ ἀντίπερα ταύτης χέρσος διειργομένη τῷ τοῦ Ὠκεανοῦ χεῦματι

μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

Ὠκεανὸν μὲν πρῶτον, ὃν οὐπω ἔστι περῆσαι (*Od.* 11.157).

[52] τῆς δ’ οἰκουμένης αὐτῆς εἴ τις ἐπίδοι τὰ μεγέθη καθόλου τε καὶ κατὰ μέρη, καὶ τῆς θαλάσσης τὰ τε πελάγη καὶ τοὺς κόλπους τοὺς μεγάλους τε καὶ μικροὺς, πολλοῦ χρόνου δεῖοιτ’ ἂν πρὸς τὴν διήγησιν. [53] κἂν μέντοι “ἀπειρεσίη” λέγοιτο διὰ τὸ κάλλος, οὐδ’ οὕτως ἀντιπίπτει τῇ φύσει αὐτῆς τὸ σημαϊνόμενον, καθάπερ τοῖς διαγράφειν τὰ κατ’ αὐτὴν βουλομένοις ἔστι πρόδηλον.

[50] κατὰ τὴν πρὸς τι σχέσιν *B: πρὸς τι κατὰ τὴν σχέσιν αὐτὴ κατὰ τὴν πέρασι πεπερασμένην σχέσιν ci. Kamm.

Ξ 238 [1] διὰ τί, Ἦρας ὑποσχομένης τῷ Ὑπνω δώσειν θρόνον (*Il.* 14.238), ἀρνεῖται, αἰτεῖται δὲ Χαρίτων μίαν ὀπλοτεράων (*Il.* 14.275); καὶ τί βούλεται ἢ “ὀπλοτέρα Χάρις”; [2] ῥητέον οὖν· τὸν μὲν θρόνον ἀρνεῖται, ὅτι Ὑπνος θρόνου οὐ δεῖται· Θανάτου γὰρ τὸ τοιοῦτον, περιφοίτητον δὲ ὁ Ὑπνος πάθος ἔστι καὶ τῶν ἐπιόντων καὶ τῶν ἀπιόντων. [3] Χάριν δὲ αἰτεῖται οὐ προκαταρκτικὴν ἀλλ’ ἀμειπτικὴν· ἀνθ’ ὧν γὰρ εὖ ποιεῖ ἀξιῶ λαβεῖν τὴν ἀμοιβήν, οὐκ ἐξ ὧν αὐτὸς προκατήρχθη (*Il.* 14.249-62). [4] αἱ μὲν οὖν προκατάρχουσαι Χάριτες εἶεν ἂν πρεσβύτεραι, αἱ δὲ ἀμειπτικαὶ ἔτι νεώτεραι· μεταγενέστερον γὰρ, καὶ διὰ τοῦτο νεώτερον, τὸ δεῦτερον τοῦ προτέρου. [5] διόπερ τῶν ὀπλοτέρων φησὶν αἰτεῖσθαι μίαν Χάρитων.

fontes: *B f. 192^R, *F f. 123^R (Π.), Le 304^V (Π.)

[1] in marg.: α^{sp} *F: ἀπορία Le [2] λύσις in marg. Le ὅτι post οὖν codd. πάθος ἔστι *B: ord. inv. codd.

[50] If “infinite” were understood as large and incomprehensible for our knowing, not even thus does it conflict with its condition in regard to anything; [51] for much [is] inhabited of our contemporary mainland and much sea, and much land on the other side of this separated by the stream of Ocean

for in the middle are great rivers and terrible streams,

Ocean first, which not yet is possible to cross (*Od.* 11.157).

[52] If one should look over the magnitudes of the inhabited land as a whole and part-by-part, and the high seas and bays, large and small, of the sea, one would need a long time for the narrative. [53] However even if it is called infinite on account of beauty, not even thus does the sense conflict with its nature, just as is clear to those who prefer to diagram it.

[1] Why, after Hera promises to give a chair to Sleep (*Il.* 14.238), does he Ξ 238 decline and demand one of the younger Graces? And what does a “younger Grace” mean? [2] One must say: Sleep declines the chair because he does not need a chair; for such a thing is [an attribute] of Death, but Sleep is a condition wandering to and fro and of those who approach and go away.¹⁵⁶ [3] He demands a Grace, not for the beginning, but in requital; for he thinks fit to receive repayment for what he is kindly doing, not as a result of what he began before (*Il.* 14.249-62).¹⁵⁷ [4] Now the Graces who began before would be older, and the ones who are in repayment yet younger; for the second is later than the first, and on this account younger.¹⁵⁸ [5] Therefore he says that he demands one of the younger Graces.¹⁵⁹

156 Cf. HQ I 73.18-21: τῶν ἐν κινήσει ἄλλ’ οὐκ ἐν σχέσει ἐστὶν ὁ χόλος, καθάπερ καὶ τὴν ὄργην τῶν ἐν κινήσει φασὶν εἶναι οἱ φιλόσοφοι .

157 See *Il.* 14.249-62.

158 Cf. Philo 1.487: κἄν λάβῃς, λάβε μὴ σεαυτῶ, δάνειον δὲ ἢ παρακαταθήκην νομίσας τὸ δοθὲν τῷ παρακαταθεμένῳ καὶ συμβαλόντι ἀπόδος, πρεσβυτέραν χάριν χάριτι νεωτέρα, προκατάρχουσαν ἀντεκτινοῦση δικαίως καὶ προσηκόντως ἀμειψάμενος.

159 Cf. HQ B 447.20: ὁ παραπλήσιος ὑπάρχει τρόπος, τοῖς πάθεσι καὶ τοῖς πράγμασιν ὁμωνύμους τινὰς ποιεῖν δαίμονας εἰδωλοποιουμένους εἰς κατασκευὰς μυθώδεις, ἐφ’ ὧν οὐκ αὐτὸ τὸ ἀποτελούμενον δεῖ νοεῖν, δὲ παρασκευαστικὸν τοῦ καθ’ ἡμᾶς ἐνεργουμένου συμπτώματος,

Ξ 423-4 [1] διὰ τί ἡ Ἥρα, ὅτε μὲν μετὰ τοῦ Διὸς ὄχρητο ἐπὶ τὸν Ὠκεανὸν (*Il.* 1.423-4), οὐ διέλυσε τὴν Τηθὺν καὶ τὸν Ὠκεανόν, ὕστερον δὲ ἡμέραις {πέντε ἢ} δεκαπέντε ἐπεχείρει ἐπὶ τοῦτο πορεύεσθαι (*Il.* 14.304-6); [2] οὐ γὰρ δὴ μετ' ἐκείνας γε διηνέχθησαν· πάλαι γάρ φησιν αὐτοὺς ἀπέχεσθαι εὐνῆς καὶ φιλότιτος (*Il.* 14.305-6).

[3] ἢ οὐ λέγει ὁ ποιητὴς ὅτι ἐπορεύετο ἐπὶ τοῦτο, ἀλλ' ὅτι σκηπτομένη τοῦτο ἔπλαιτε· “τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρα” (*Il.* 14.300), καὶ

ἵπποι δ' ἐν πρυμνωρεῖη πολυπίδακος Ἰδης

ἐστάσ', οἳ μ' οἴσουσιν ἐπὶ τραφερῆν τε καὶ ὑγρὴν (*Il.* 14.307-8).

[4] οὐδαμοῦ δὲ ἦσαν οἱ ἵπποι, ὥστε οὐδ' ἡ πορεία ὄντως ἐπὶ τοῦτο παρεσκευάσται.

[5] ἔπειτα οἱ Αἰθίοπες παρὰ τὸν Ὠκεανὸν οἰκοῦσιν, Ὠκεανὸς δὲ καὶ τὸ ὕδωρ καὶ ὁ θεός, καὶ οὐχ ὁ τῷ ὕδατι ἐντυγχάνων κύκλω πᾶσαν περιθέοντι τὴν γῆν πάντως καὶ τῷ θεῷ ἐντυγχάνει κατὰ πᾶν μέρος τοῦ ὕδατος.

[6] οὐδ' ἐλθοῦσα μετὰ τοῦ Διὸς ἐπ' ἄλλα ἂν ἀπῆλθε, πάρεργα ἐκάτερα ποιουμένη καὶ ἐγκαταλιποῦσα τὸν ἡγεμόνα, ᾧ πάντες οἱ ἄλλοι θεοὶ ἠκολούθουν· “Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας” (*Il.* 1.423) καὶ τὰ ἐξῆς. [7] καὶ ταῦτα μὲν δόντες αὐτῇ ἀπεληλυθέναι μετὰ τοῦ Διὸς οὕτω λύομεν.

[8] ὅτι δὲ οὐκ ἀπεληλύθει, δηλοῖ τὸ ὀργιζομένῳ Ἀχιλλεῖ παραγινομένην τὴν Ἀθηνᾶν λέγειν ὑφ' Ἥρας πεπέμφθαι (*Il.* 1.194). [9] πῶς οὖν, εἰ μὴ ἀπῆλθον καὶ αὐταὶ, εἴρηται θεοὶ δ' ἅμα πάντες ἔποντο (*Il.* 1.424); καὶ διὰ τί φήσας πάντας τοὺς θεοὺς εἰς Αἰθιοπίαν ἐληλυθέναι, θεοὶ δ' ἅμα πάντες ἔποντο, τὴν Ἀθηνᾶν ἐκ τοῦ οὐρανοῦ φησιν ἐλθεῖν παρὰ τῆς Ἥρας πρὸς τὸν Ἀχιλλέα;

fontes: *B f. 192^V, *F f. 123^V (Π.), Le 306^V (Π.); inde a [9] διὰ τί φήσας *B f. 8^V (= *B¹), *F f. 9^V (Π.) (= *F¹), Le 8^V (Π.) (= Le¹); Li f. 56^V

[1] πέντε ἢ δεκαπέντε codd., quam dittographiam e πεντεκαίδεκα et δεκαπέντε ortam esse liquet: δεκάπεντε vel δεκάπεντε ἢ ἐξ Düntzer, *Zenod.* p. 197 ἐπεχείρει *B*F: ἐπιχείρει Le τοῦτο *B: ταῦτα *FLe [3] ἢ *: ἢ codd. τοῦτο *B*F: τοιοῦτο Le προσηύδα *B*F: προσέφη Le [4] οἱ om. *FLe τοῦτο *B: τούτου *F Le [6] οὐδ' ἐλθοῦσα Bekk.: ὀδιελοῦσα codd. [7] καὶ ταῦτα nov. Σ inc. Le [8] ὅτι οὐκ nov. Σ inc. Le [9] ἀπῆλθον *B*F: ἐπῆλθε Le διὰ τί φήσας inc. *B¹*F¹ Le¹Li ἐληλυθέναι *B: ἀπεληλυθέναι *B¹*F*F¹LeLe¹Li ἐλθεῖν *B¹*F*F¹LeLi: ἐληλυθέναι Le¹

[1] Why did Hera, when she departed with Zeus to Ocean (*Il.* 1.195), not reconcile Tethys and Ocean, but fifteen days later she attempted to go for this purpose (*Il.* 14.304-6)? [2] For indeed they did not quarrel between those [days]: she says that long ago they abstained from bed and sex (*Il.* 14.305-6). [3] The poet surely does not say that she went for this purpose, but rather that she put on airs and pretended this: “wily-minded Lady Hera addressed him” (*Il.* 14.300) and

Horses stand at the foot of Ida with many springs
 who will bring me over dry land and wet (*Il.* 14.307-8).

[4] But the horses were nowhere, so that in reality a journey has not been prepared for this. [5] Second, the Ethiopians dwell along Ocean, but Ocean is both the water and the deity, and one who meets with the water running circularly around the whole earth does not also meet with the deity in every part of the water. [6] Nor after coming with Zeus would she have gone away for other business, deeming both as secondary matters and abandoning the leader whom all the other gods followed: “for Zeus [went] to Ocean among the blameless Ethiopians” (*Il.* 1.423) etc. [7] Allowing for her to have gone away with Zeus we thus solve [the problem].

[8] But the statement that Athena had been sent by Hera when she comes beside wrathful Achilles shows that she had not gone away (*Il.* 1.194-95). [9] So how, if they had not gone away themselves, has “all the gods followed along” (*Il.* 1.424) been said, and why, after saying that all the gods had gone to Ethiopia, “all the gods followed along”, does he say that Athena came out of heaven from Hera to Achilles?

[10] μήποτε δὲ συλληπτικῶς εἴρηται ἀντὶ τοῦ πλείστου τὸ πᾶν. [11] ὥσπερ γὰρ ἐπὶ τῶν ἡγεμόνων τῶν Ἀχαιῶν εἰπὼν ὅτι πάντες ἐκάθευδον—ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν εὖδον παννύχιοι (*Il.* 10.1)—ὄμως ποιεῖ τὸν Ἀγαμέμνονα ἐγγηγορότα καὶ τὸν Μενέλαον—οὐδὲ γὰρ αὐτῷ ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν (*Il.* 10.25)—, οὕτως ἐκ τοῦ πλείστου τὸ πάντας ἠκολουθηκέναι τοὺς θεοὺς τῷ Διὶ εἴρηκεν. [12] οὐ γὰρ δὴ θεῶν ἔμελλεν ὁ οὐρανὸς καταλείπεσθαι ἔρημος.

[10] μήποτε *B¹*F*F¹LeLi: ἀεί ποτε Le¹ ἀντὶ *: ἀπό codd. [11] παννύχιοι *B¹*F*F¹LeLi: πανύχιοι Le¹ Μενέλαον *B*F¹LeLi: μενέ^λ*F: μενέλεων *B¹Le¹ βλεφάροισιν *B¹*F: βλεφάροις *B*F¹LeLe¹Li τῷ Διὶ om. Le¹ [12] ἔμελλεν ὁ οὐρανὸς καταλείπεσθαι ἔρημος *B *FLe: ἔρημος ἔμελλεν καταλείπεσθαι ὁ οὐρανὸς *B¹Li: ἔμελλεν ἔρημος καταλείπεσθαι ὁ οὐρανὸς Le¹*F¹

- O 128** [1] τὸ “φρένας ἦλέ διέφθορας” (*Il.* 15.128) οὐ δεῖ στίζειν ἐν τῷ “φρένας ἦλέ” εἶτα καθ’ αὐτὸ λέγειν “διέφθορας,” ἀλλ’ ὅλον συνάπτειν τὸ “φρένας ἦλέ διέφθορας,” ἵνα ἦ· “τὰς φρένας διέφθορας, †ἦ ὠλεέ†”. [2] αὐτὸς δὲ ἐπάγει πρὸς μὲν τὸ “μαινόμενε” (*Il.* 15.128) “ἦ νύ τοι αὐτως οὐατ’ ἀκουέμεν ἐστὶ” (*Il.* 15.129), πρὸς δὲ τὸ “τὰς φρένας διέφθορας, ἦλέ” (*Il.* 15.128), “νόος δ’ ἀπόλωλε καὶ αἰδώς” (*Il.* 15.129). [3] ἐπὶ μὲν οὖν τοῦ “μαινόμενε” τὸ τὰς φρένας διεφθάρθαι κατηγορήσεν, ἐπὶ δὲ τοῦ κούφου καὶ μὴ βεβαίου, (τὸ “ἦλεός”), τὸ “ἀεσίφρων”. [4] τοῦ δὲ “ἦλεέ” εἶτε ἀποκοπή ἐστὶν εἶτε συγκοπή· γίνεται δὲ παρὰ τὴν ἄλλην, ἵνα ἦ πεπλανημένε.

Cf. *Il.* 15.128b2 (Erbse)

fontes: *B f. 200^R (inc. a [2] αὐτὸς), *F f. 128^V (Π.), Le f. 318^R, Σ^T *Il.* 15.128b1 (Erbse)
 [1] τὸ om. Σ^T οὕτως Πορφύριος ante οὐ δεῖ Σ^T ἐν τῷ *FLe: εἰς τὸ Σ^T ὅλον Σ^T: ὅσον *FLe ἦλέ, διέφθορας³ Vict.: ord. inv. *FLe ἵνα ἦ usque ad ἦλεέ om. *FLe
 [2] καὶ ante αὐτὸς Σ^T δὲ *BVict.: μὲν γὰρ *FLe πρὸς μὲν *B*FLe: πρὸς δὲ Σ^T αὐτως *B*F Σ^T: αὐτως Le δὲ τὸ *B*F: τὸ δὲ sch^T: δὲ Le τὰς om. sch^T διέφθορας om. Σ^T post ἦλέ³ pergit Σ^T: ἵνα ἦ τὸ ἦλεέ θερμέ, πρὸς ὄν ἀνθυπήγαγε τὸ αἰδώς· οἱ γὰρ θερμοὶ ἀναιδεῖς. ἦλέ ὡς καλέ, εἶτε ἀποκοπή ἐστὶν εἶτε συγκοπή· τὸ γὰρ τέλειον ἦλεέ. ἦ παρὰ τὴν ἄλλην, ἦ ὄν πάντες ἀλεόμεθα, ἦ παρὰ τὸ θερμόν. ἐστὶν οὖν φρένας ἦλεέ· ὃ πεπλανημένε τὰς φρένας. ἀπόλωλε *B: ἀπόλω^λ*F: ἀπόλλωνος Le
 [3] τοῦ “μαινόμενε” *B: ταινόμενε *FLe τὸ ἦλεός ante τὸ ἀεσίφρων add. Schr. [4] τοῦ δὲ usque ad πεπλανημένε Schr. e Σ^B *Il.* 15.128

[10] Perhaps “all” has been said collectively as a substitute for “most”. [11] For just as when he refers to the leaders of the Achaeans, after saying that they were all asleep, “by the ships the other champions of the Pan-Achaeans | slept all night” (*Il.* 10.1-2), he nevertheless depicts Agamemnon and Menelaus awake: “for sleep did not fall upon his eyelids” (*Il.* 10.25), thus he has said that “all the gods had followed Zeus” instead of “most”.¹⁶⁰ [12] For indeed heaven would not be left without gods.¹⁶¹

[1] One must not punctuate “foolish one in your wits you have lost your wits” (*phrenas ēle diephthoras*) (*Il.* 15.128) at “foolish one in your wits” (*phrenas ēle*) and then say you have lost your wits (*diephthoras*) (*Il.* 15.128-9) by itself, but connect “wits foolish one you have lost” as a whole, so that [the sense] is “you have lost your wits, foolish one”. [2] For “raging” (*mainomene*) (*Il.* 15.28), he himself supplies “truly it is a fact that your ears hear in vain” (*Il.* 15.129), and for “you have lost your wits” (*Il.* 15.128), “your mind and shame have gone” (*Il.* 15.129). [3] So in regard to “raging” (*Il.* 15.128), she brought the accusation that his wits had been lost, but in regard to light and infirm, “foolish”, “witless”. [4] There is either apocope or syncope of “foolish one” (*ēlee*). It derives from “wandering,” so that [the sense] is “you who have erred.” **O 128**

160 See LSJ s.v. ἐκ I, 3: “to denote change or succession.”

161 Cf. Pl. Lg. 908c.

O 189 [1] δοκεῖ ἐναντιοῦσθαι πρὸς τὸ “πάντα (δέδασται)” (*Il.* 15.189) τὸ “γαῖα δ’ ἔτι ζυνη πάντων” (*Il.* 15.193)· οὐ γὰρ ἔτι πάντα δέδασται τούτων μὴ δεδασμένων. [2] λυοίτο δ’ ἂν τῇ λέξει· τὸ γὰρ “πάντα” πάντως παρέλκει, ὡς ἐπὶ τοῦ “δέκα πάντα τάλαντα” (*Il.* 24.232). ἐὰν δὲ λάβωμεν αὐτὸ περισσόν ἢ ἀντὶ τοῦ “πλεῖστα,” τί λοιπὸν δέδασται; [3] συνεχῶς γὰρ τὸ “πάντα” ἐπὶ τοῦ πλεονάζοντος τίθεται· ὡς εἰ ἔλεγεν· “τὰ πλεῖονα μεμέρισται πλὴν γῆς τε καὶ οὐρανοῦ· ταῦτα γὰρ ἔτι κοινά.”

[4] φυσικὴ δὲ γίνεται (ἢ) διάταξις· ὁ μὲν γὰρ τὸ ζῆν παρασχόμενος Ζεὺς ὠνόμασται, ὁ δὲ τὴν ὑγρὰν οὐσίαν ἀπὸ τῆς πόσεως Ποσειδῶν, Ἄιδης δὲ ὁ θάνατος παρὰ τὸ σκοτεινὸν καὶ ἀειδὲς τῆς τῶν ἀνθρώπων ἀπωλείας, κοινή δὲ ὄλων τῶν στοιχείων ἢ γῆ, καθότι ἐν αὐτῇ εὐρίσκεται καὶ τὰ λοιπὰ τρία στοιχεῖα. [5] τὸ γὰρ ὕδωρ αὐτῇ συνεσφαίρωται, καὶ πυρὸς ἀναδόσεις περὶ αὐτὴν γίνονται, ὥσπερ κατὰ τὴν Αἴτην ἐν Σικελίᾳ καὶ περὶ τοῦς Ἡφαίστου κρατῆρας καὶ περὶ τὸ τῆς Λυκίας Κράγον καὶ ὅσα τοιαῦτα. καὶ ὁ ἀήρ δὲ περὶ αὐτὴν ἔστιν. [6] καλῶς δὲ καὶ τὸν Ὀλυμπόν φησι κοινόν, ἐπεὶ καὶ ὁ οὐρανὸς τὴν γένεσιν ἐκ τῶν τεσσάρων κέκτῃται στοιχείων.

Cf. *HQ* ept. ad *Il.* 15.189, Eust. (*Il.*) 3, 717

fontes: *B f. 201^R, *F f. 129^R (Π.), Li f. 238^V, Vict. f. 277^R

[1] δ’ ἔτι Li: δέτι *B: δέ τοι Vict. ἔτι τούτων μὴ δεδασμένων om. Vict. [2] ἢ pro πάντως Vict. καὶ post ὡς Li ἢ ἀντὶ τοῦ “πλεῖστα” transposui: post δέδασται codd. [3] post τίθεται Li add.: τινὲς πάντα δέδασται, εἶασε δὲ τῷ ὡς ἐν τῷ ἐπιστιόν ἔστιν ἐκάστω

Π 67-8 [1] ἠγγόνησαν οἱ πολλοὶ ὅτι ἢ “κλίσις” παρ’ Ὀμήρῳ τὴν περιοχὴν σημαίνει, καὶ πάντα τὰ ἐσχηματισμένα ἀπ’ αὐτῆς ῥήματα, οἷον

οἱ δὲ ῥηγμῖνι θαλάσσης

κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες (*Il.* 16.67-68).

[2] λέγει γὰρ ὅτι περιεχόμενοι ὑπὸ τῶν Τρώων ἐπὶ ῥηγμῖνι θαλάσσης συνηλάθησαν.

fontes: *B f. 214^V et f. 292^R (= *B¹ ad *Il.* 22.3), *F f. 137^V (Π.) et f. 187^R (= *F¹ ad *Il.* 22.3), Le f. 341^R (Π.) et f. 454^R (= Le¹ ad *Il.* 22.3)

[1] εἰς τὸ οἱ δὲ ῥηγμῖνι θαλάσσης κελίεται, inc. *FLe κλίσις *B*B¹*F*F¹: κλίσις a man. rec. corr. e κλῆσις Le¹: κλῆσις Le post ῥήματα *B¹*F¹Le¹ habent ὡς οἱ μὲν κατὰ ἄστν πεφυζότες ἤτε νεβροὶ | ἰδρῷ ἀπεψύχοντο πῖον τ’ ἀκέοντό τε δίψαν (om. *B¹) | κελκίμενοι καλῆσιν ἐπάλξεσιν αὐτὰρ Ἀχαιοὶ | τείχεος ἄσσον ἴσαν σάκε’ ὅμοισι κλίαντες (om. *B¹Le¹) λέγει γὰρ· περιεχόμενοι τῷ τείχει οἱ Τρώες, οἱ δ’ Ἀχαιοὶ τὰ σάκη τοῖς ὅμοις περιέχοντες. οὕτω λύσεις καὶ τὸ “οἱ δὲ ῥηγμῖνι θαλάσσης κελίεται” (*Il.* 16.67-68). λέγει γὰρ ὅτι περιεχόμενοι ὑπὸ τῶν Τρώων ἐπὶ ῥηγμῖνι θαλάσσης συνηλάθησαν. καὶ τὸ “ἠέρι δ’ ἔγχος” οἱ δὲ *B: οἱ δὲ ἐπὶ *F: οὐδὲ ἐπὶ Le κελίεται *B: κελίαι *F: κελιάτο Le [2] συνηλάθησαν *B*F: ἠλάθησαν Le

[1] “Earth was still common to all” (*Il.* 15.193), seems to contradict “everything <has been divided>” (*Il.* 15.189). For not yet has everything been divided if this has not been divided. **O 189**

[2] It could be solved by diction, for “all” is assuredly redundant, just as [it is] applied “ten talents in all” (*Il.* 24.232). If we take it as excessive or as an equivalent of “most,” what has already been divided? [3] For frequently “all” is found in the case of one who is exaggerating, as if he were to say: “the majority has been divided except earth and sky; for these are still common.”

[4] Their disposition is natural: the one who provides life (*zēn*) has been named Zeus, the one who provides liquid substance Poseidon, from drinking (*posis*), death Hades from the darkness and invisibility (*aeidēs*) of the destruction of mankind, and earth is common to all the elements, inasmuch as the remaining three elements are found in it. [5] For water has been rounded with it, eruptions of fire arise around it, just as at Aetna in Sicily, the kraters of Hephaestus, the Kragus of Lycia, and all such [places], and air is also around it. [6] Rightly he calls Olympus common since even the sky has its origin from the four elements.

[1] The majority is ignorant of the fact that in Homer “bending” (*klisis*) signifies containment, and all the words formed from it, e.g. **Π 67-8**

on the sea’s edge

they reclined (*kekliatai*), still having a little portion of space (*Il.* 16.68).

[2] For he means that surrounded by the Trojans, they were driven together on the sea’s edge.

[3] οὕτω λύσεις καὶ τὸ

ὡς οἱ μὲν κατὰ ἄστῳ πεφυζότες ἤνυτε νεβροὶ
ἰδρῶ ἀπεπύχοντο πῖον τ' ἀκέοντό τε δίψαν,
κεκλιμένοι καλῆσιν ἐπάλλεσσιν· αὐτὰρ Ἄχαιοι
τείχεος ἄσπον ἴσαν, σάκε' ὅμοιοι κλίναντες (*Il.* 22.1-4).

[4] λέγει γάρ· περιεχόμενοι τῷ τείχει οἱ Τρῶες, οἱ δ' Ἄχαιοι τὰ σάκη
περιέχοντες τοῖς ὅμοιοις. [5] καὶ τὸ

εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἴρη
ἦμενον, ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ (*Il.* 5.355-6)

δηλοῖ περιείχετο· [6] καὶ τὸ “κεῖθ' ἀλί κεκλιμένη ἐριβόλακος ἠπεῖροιο”
(*Od.* 13.235), κεῖται περιεχομένη. [7] πάλιν ὡσαύτως καὶ τὸ

ὅς ῥ' ἐν Ἰγλῆ ναίεσκε μέγα πλούτοιο μεμηλῶς
λίμνη κεκλιμένος (*Il.* 5.708)

δηλοῖ περιεχόμενος. [8] καὶ τὸ

οἷ δὴ νῦν ἕεται σιγῆ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι (*Il.* 3.134-5)

ἀντὶ τοῦ περιεχόμενοι ὑπὸ τῶν ἀσπίδων. [9] γέγονε δὲ ἀπὸ τοῦ κλείω· τὸ
γὰρ ἀποκλεισθὲν περιέχεται·

οὐδὲ πύλῃσιν

εὗρ' ἐπικεκλιμένας σανίδας (*Il.* 12.120-21).

[10] τὸ δ' αὐτὸ παρίστησι καὶ τὸ

ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων
πόντῳ κεκλιμένοι ἐκάς ἦμεθα (*Il.* 15.739-40),

ἀντὶ τοῦ ὑπὸ τοῦ πόντου περιεχόμενοι.

[3] οὕτω *F: οὕτως *BLE καλῆσιν *BLE: αλῆσιν *F τείχεος om. *B [5] δηλοῖ
*B¹*F*F¹LeLe¹: δῆλον *B [6] καὶ τὸ *B¹: καὶ περὶ τοῦ *B*F*F¹LeLe¹ κεκλιμένη
*B*B¹*FLe: κεκλιμένην *F¹Le¹ ἀντὶ τοῦ ante κεῖται *B¹*F¹Le¹ [7] καὶ ante πάλιν
*B¹*F¹Le¹ ὡσαύτως καὶ τὸ om. *B¹*F¹Le¹ ὅς *B*B¹*F¹Le¹: ὡς *FLe ῥ' ἐν
*B*FLe: δ' ἐν *B¹*F¹Le¹ δηλοῖ *F*F¹*B¹LeLe¹: δῆλον *B [8] τὸ usque ad
πέπαυται om. *B¹*F¹Le¹ ἀσπίσι *B*F*F¹LeLe¹: ἀσπίσι *B¹ ἀντὶ τοῦ om.
*F*F¹LeLe¹ [9] γέγονε δὲ ἀπὸ τοῦ κλείω *B: ἀπὸ δὲ τοῦ κλείω γέγονε *F*F¹LeLe¹:
ἀπὸ τοῦ κλείω δὲ γέγονεν *B¹ εὗρ' *B¹*F¹Le¹: εὗρεν *B*FLe [9-10] οὐδὲ usque
ad παρίστησι om. *B¹ [10] ἦμεθα *BLELe¹: ἦμεθα *B¹*F¹ ἀντὶ τοῦ om.
*F*F¹LeLe¹

- [3] Thus you will also solve
 Thus having fled through the town like fawns,
 they dried their sweat, drank, and cured their thirst,
 reclined (*keklimenoī*) on the beautiful battlements. However the Achaeans
 went closer to the wall, resting their shields on their shoulders (*Il.* 22.1-4).
- [4] For he says: the Trojans being contained by the wall, but the Achaeans
 containing their shields on their shoulders. [5] And
 then he found impetuous Ares to the left of the battle
 sitting, and in air his spear was reclined (*ekeklito*) and two swift horses
 (*Il.* 5.355-56)
 means they were contained; [6] and “[a shore] of fertile mainland lies reclined
 (*keklimenē*) on the sea” (*Od.* 13.235) [means] it lies contained. [7] Again in the
 same way
 who dwelled in Hyle greatly concerned for wealth
 reclined (*keklimenos*) in a marsh (*Il.* 5.708)
- [means] being contained. [8] And
 War has ceased, and now they sit in silence,
 reclined (*keklimenoī*) on their shields (*Il.* 3.134-5)
 as an equivalent of “contained by their shields”. [9] It has come into being
 from “I shut, close, bar” (*kleiō*), for that which is shut away is contained
 nor at the gates
 did he find the folding doors closed (*epikeklimenas*) (*Il.* 12.120-21).
- [10] The [following] represents the same thing
 but [all for naught,] for in the plain of the Trojans armed with stout cuirass
 far away we sit reclined in sea (*Il.* 15.739-40),
 as an equivalent of contained by the sea.

Π 161-2 [1] ἀσαφές τὸ

λάψοντες γλώσσησιν ἀραιήσιν μέλαν ὕδωρ
ἄκρον ἐρευγόμενοι φόνον αἵματος (*Il.* 16.161-62).

[2] δεῖ δὲ στίζειν μὲν μετὰ τὸ ἄκρον, ἴν' ἧ τὸ λάψοντες ἄκρον ὕδωρ· τὸ γὰρ ἐπιπολῆς ὕδωρ λάπτουσι, ὃ ἔφη ἄκρον λάπτοντες· οὐ γὰρ ἀνασπῶσιν οὐδ' ἐκροφοῦσιν, ἀλλὰ λάπτουσι τὸ ἄκρον. [3] τὸ δὲ ἐρευγόμενοι φόνον αἵματος ἀντὶ τοῦ φόνου αἶμα, ὅμοιον τῷ “χασάμενος πελεμίχθη” (*Il.* 5.535), ἀντὶ τοῦ πελεμιχθεὶς ἐχάσατο.

fontes: *B f. 216^V, *F f. 139^R (Π.), Le f. 344^V (Π.)

[1] ἀραιήσιν *BLe: ἀραιήσιν *F [2] στίζειν *B*F: στίζειν Le δ' ante ἄκρον¹ *FLe post ὕδωρ¹ Le: λάπτουσι ὃ ἔφη ἄκρον λάψοντες ἐπιπολῆς Le: ἐπὶ πολλῆς *B [3] ἀντὶ τοῦ φόνου *B: ἀντὶ τοῦ ἐρευγόμενοι φόνου *FLe πελεμίχθη *B: πολεμίχθη *FLe ἀντὶ τοῦ *B: τουτέστι *FLe πελεμιχθεὶς *B: πολεμιχθεὶς *F: πολεμηθεὶς Le

P 143 [1] φύξηλις (*Il.* 17.143) ἐστὶν ὁ φεύγων τὰς ἴλας, δειλὸς δὲ ὁ δεδιὼς τὰς ἴλας, μενεδήϊος δὲ ὁ ὑπομένων τὴν δημοτήτα, ἐσθλὸς δὲ ὁ ἐθελοντῆς μαχόμενος, οἶονεὶ ἐθελός. [2] ὁ δὲ ἐναντίος “οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἔκτωρ” (*Il.* 9.353), ἀντὶ τοῦ οὐχ ὑπέμεινεν ἄποθεν τῶν τειχῶν μάχεσθαι. [3] οὕτως ἔχει καὶ τὸ “ἧ σ' αὐτῶς κλέος ἐσθλὸν ἔχει φύξηλιν ἐόντα” (*Il.* 17.143). [4] τοῦ δὲ φυξήλιος “οὐ γὰρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων” (*Il.* 12.247), [5] καὶ τὸ οἶον ἀναΐζας ἄφαρ οἴχεται

οὐδ' ὑπέμεινεν· οὐ μὲν γὰρ τοι κακὸς εἰς ὧπα (*Od.* 1.410-11)
δηλοῖ οὐχ ὑπέμεινε γνῶναι οὔτε ἡμᾶς αὐτὸν οὔτ' αὐτὸν ἡμᾶς

fontes: *B f. 234^R, *F f. 149^V (Π.), Le f. 272^R

[1] μαχόμενος *B*F: μαχόμενος Le [2] ὑπέμεινεν *BLe: ὑπέμειν *F [3] οὕτως evan. *F σ' αὐτῶς *B*F: σ' αὐτῶς Le [5] οἴχεται *B: οἴχετ' *F: οἴχετο Le ὑπέμεινεν¹ *BLe: ὑπέμειν¹ *F

[1] Unclear is

Π 161-2

about to lap up their thin tongues the dark water
on the surface belching out the slaughter of blood (*Il.* 16.161-62).

[2] One must punctuate after “on the surface” (*akron*), so that [the sense] is about to lap up the top of the water, which lapping up the top meant; for they do not draw up nor gulp down, but lap up the top. [3] “Belching out the gore of blood” is an equivalent of “blood of the slaughter,” like “having given way, he quivered” (*Il.* 5.535) is an equivalent of “having quivered, he gave way.”

[1] One who flees the troops (*pheugōn ilas*) is cowardly (*phylēxis*) (*Il.* 17.143), one who fears the troops (*dediōs ilas*) is afraid (*deilos*), one who endures hostility (*hypomenōn dēiotēta*) is staunch (*menedēious*), and one who fights voluntarily is good (*esthlos*), as if willing (*ethelos*). [2] The opposite is “Hector was not willing to rouse battle away from the wall” (*Il.* 10.353), as an equivalent of “he did not wait to fight away from the walls. [3] So too is “indeed in vain noble glory holds you being afraid” (*Il.* 17.143). [4] [Indicative] of the coward [is] “for your heart is not staunch nor warlike” (*Il.* 12.247), [5] and
how suddenly he springs up and departs
nor did he wait, for he was not base to look at (*Od.* 1.410-11)
means he did not wait for us to know him or for him [to know] us.

P 143

P 608-13 [1] λίαν τούτων πέπλεκται ὁ λόγος, καὶ ἔστι τῶν ἔξω περιφερομένων ζητημάτων·

ὁ δ' Ἰδομενῆος ἀκόντισε
 δίφρῳ ἐφεσταότος οὐ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·
 αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε
 Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐυκτιμένης ἔπετ' αὐτῷ·
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας [- ~ - ×]
 ἤλυθε (*Il.* 17.608-613).

[2] τίς πεζὸς “ἤλυθε καὶ κε Τρωσὶ μέγα κράτος” (*Il.* 17.613) (οὕτως αὐτὸς ἐτρώθη, ὅτι πεζὸς ἦν); [3] ἀλλὰ δεῖ νοεῖν τὰ μὲν διὰ μέσου εἰρημένα, τὰ δὲ κεφαλαιωδῶς ἐξενηγεμένα ὕστερον τῆς ἐπὶ μέρους ἐπεργασίας τυχόντα κατ' ἐπανάληψιν. [4] τὸ δὲ “πεζὸς γὰρ τὰ πρῶτα” οὐκ ἐπὶ τοῦ Κοίρανον ἀκουστέον, ἀλλ' ἐπὶ τοῦ Ἰδομενέως.

[5] σαφὲς δ' ἐκ τοῦ ἐπιφέρεσθαι “καὶ κεν Τρωσὶ μέγα κράτος” (*Il.* 17.613)· οὐ γὰρ ἂν τάσσοιτο τοῦτο οἰκειῶς ἐπὶ τοῦ Κοίρανον (ἦν γὰρ οὐ τῶν ἀριστέων) ἀλλ' ἐπὶ τοῦ Ἰδομενέως. [6] διὰ μέσου δὲ ταῦτα·

δίφρῳ ἐφεσταότος, τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν,
 αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε
 Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐυκτιμένης ἔπεθ' αὐτῷ (*Il.* 17.609-11),
 ὥστε εἶναι τὸ ἐξῆς· [7] ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαο· πεζὸς γὰρ
 τὰ πρῶτα λιπὼν νέας ἤλυθεν, ὁ Ἰδομενεύς. [8] εἴωθε δὲ ὁ ποιητὴς τινὰ διὰ
 μέσου τάσσειν, κεφάλαιον δὲ νοητέον αὐτὸ μόνον προειρηθῆσθαι ἐν τῷ

ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαο
 δίφρῳ ἐφεσταότος (*Il.* 17.608-09).

εἶτα ἐπεξηγεῖται τὴν αἰτίαν πῶς ἐγένετο ἐν τῷ δίφρῳ· πρότερον μὲν ἦν πεζὸς, τότε δὲ ὁ Κοίρανος αὐτῷ παρέστησε τὸ ἄρμα. [9] πεζὸς μὲν γὰρ τὰ πρῶτα λιπὼν νέας ἐν τῇ Ν ἀπὸ τῆς σκηνῆς ὁ Ἰδομενεύς (*Il.* 13.240), νῦν δὲ ἄφνω πέφηνεν ἐφ' ἄρματος· οὐ γὰρ ἔστιν ὁ λόγος ὅτι ἀπὸ Κρήτης πεζὸς ἤλθεν, οὐ χρησάμενος ἄρματι, καθάπερ ὁ Ὀδυσσεύς, τραχεῖαν ἔχων τὴν Ἰθάκην. [10] σημαίνει οὖν ὅτι ἀπὸ τῶν νεῶν πεζὸς ἤλθεν ἐπὶ τὸν πόλεμον. [11] προθεῖς οὖν τὸ κεφάλαιον, ὕστερον ἐπεκιδιδάσκει πῶς ἔσχεν ἄρμα·

καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὄκα ποδώκεας ἤλασεν ἵππους (*Il.* 17.613-14).

[12] τοῦτο οὖν προλαβὼν ἐξήνεγκεν·

ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαο δίφρῳ ἐφεσταότος
 (*Il.* 17.608-09)

fons: A f. 235^v

[1] [- ~ - ×] A: ἀμφιελίσσας ω [5] τάσσοιτο Vill. (?): τάσσοι τὸ A [8] πρότερον μὲν ἦν in ras. A

[1] The logic of these [lines] is very complex, and it is among the inquiries P 608-13 bandied about outside:

He shot at Idomeneus

as he stood on the chariot, whom he missed by a little,
however he hit the attendant and charioteer of Meriones,
Coeranus, who followed him from well-founded Lyctus
for on foot he first left the ships and came (*Il.* 17.608-13).

[2] Who came on foot “and would have put great power into the hands of the Trojans” (*Il.* 17.613)? He himself was so wounded because he was on foot.

[3] But one must perceive that some things happen to be said in the midst [of the action], but that others are expressed summarily later than the treatment in part in resumption. [4] “For on foot at first” must not be understood as referring to Coeranus but rather Idomeneus. [5] It is clear from the fact that the [line] “he would have [put] great power in [the hands of] the Trojans” is added: this could not be properly applied to Coeranus (for he was not among the best) but rather to Idomeneus. [6] This is in the midst [of the action]:

as he stood on the chariot, whom he missed by a little,
however he hit the attendant and charioteer of Meriones,

Coeranus, who followed him from well-founded Lyctus (*Il.* 17.609-11),
so that the sequence of thought is: [7] he threw a javelin at Idomeneus, son of Deucalion, standing on a chariot; for he, Idomeneus, first left the ships on foot and came. [8] The poet is accustomed to arrange some [details] in the midst [of the action], but one must perceive that it has only been said before in

he threw a javelin at Idomeneus, son of Deucalion,
as he stood on a chariot (*Il.* 17.608-09).

Then he explains the reason why he was on the chariot: previously he was on foot, but then Coeranus presented the chariot to him (*Il.* 17.614). [9] Idomeneus is represented on stage in Nu “on foot first having left the ships”,¹⁶² but now suddenly he has slain [him] on the chariot; for the logic is not that he came on foot from Crete, not using a chariot, as Odysseus who had charge of jagged Ithaca. [10] So he signifies that he came on foot from the ships to the war. [11] So putting the summary before, he later teaches how he got a chariot:

and he would have put great power in the hands of the Trojans
unless Coeranus had swiftly driven up swift-footed horses (*Il.* 17.613-14)

[12] So he anticipated and expressed this:

Idomeneus threw a javelin at the son of Deucalion
as he stood on a chariot (*Il.* 17.613-14).

162 Ἴδομενεὺς δ’ ὅτε δὴ κλισίην εὐτυκτον ἴκανε (*Il.* 13.240).

[13] πῶς; ὁ γὰρ Κοίρανος ἤλασε τοὺς ἵππους, ἐπεὶ αὐτός γε πεζὸς ἐλήλυθε· “πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας | ἤλυθε” (*Il.* 17.612-13). [14] τίς γὰρ ἡ ιδιότης; ὅτι, εἴπερ ἐμάχετο πεζός, ἀπολώλει ἄν) οἷς ἐντροπή ἐγένετο πρὸς οὖς Πηνέλεως ἤρχεν.

[13] ἄν) Dind.

Σ 22 [1] <“τὸν δ’ ἄχεος νεφέλη ἐκάλυψε μέλαινα”> (*Il.* 18.22). Πλάτων ἐν τρίτῳ Πολιτείας (388 b1) κατηγορεῖ τῶν ὀδυρομένων, λέγων ὑπὲρ τῶν τεθνεώτων μὴ δεῖν τοῦτο ποιεῖν ὡς δεινόν τι πεπονθότων (cf. *Rep.* 387 d5). [2] Ζωίλος (fr. 31 Friedl. = *FGrHist* 71,11) δέ φησιν ἄτοπον νῦν εἰδέναι τὸν Ἀχιλλεῖα (*Il.* 18.4)· προειδέναι τε γὰρ ἐχρῆν ὅτι κοινοὶ οἱ πολεμικοὶ κίνδυνοι, τὸν τε θάνατον οὐκ ἐχρῆν δεινὸν ὑπολαμβάνειν· [3] τό τε οὕτως ὑπερπενθεῖν γυναικῶδες, οὕτως οὔτ’ ἂν βάρβαρος τι(τ)θῆ ἐποίησεν· [4] καίτοι Ἐκάβης ἐπὶ τῷ συρμῷ Ἔκτορος οὐδὲν τοιοῦτόν ἐστιν. [5] Ζηνόδωρος (p.137 Pusch) δὲ ἀπολογεῖται λέγων ὅτι διὰ τὴν ὑπερβολὴν τῶν πεπραγμένων θρηνεῖ, καὶ ἄλλως συνήθη ταῦτα τῷ <τό>τε βίω·

τοῦτό νυ καὶ γέρας οἷον ὀϊζυροῖσι βροτοῖσι
κείρασθαί τε κόμην βαλέειν τ’ ἀπὸ δάκρυ παρειῶν (*Od.* 4.197-98).

fons: Σ*Il.* 18.22 -35a (Erbse)

[1] τὸν usque ad μέλαινα * [2] νῦν εἰδέναι Σ: εἶναι vel εὐκνεῖαι ci. Ribbeck *Mus. Rh.* 36, p. 134 [3] τι(τ)θῆ Dind. [5] <τό>τε ins. Schr.: τε del. Dind.

[13] How? For Coeranus drove up the horses since he himself has come on foot: “for he first left the ships on foot | and came” (*Il.* 17.612-13). [14] For what is the peculiarity? Since, if indeed he had fought on foot, he would have perished where a rout arose against those whom Peneleos commanded.¹⁶³

[1] Plato in the third book of *Republic* (388 b1) speaks against those who lament, saying one must not do this on behalf of the dead as if they have suffered something terrible (cf. *Rep.* 387 d5). Σ 22

[2] Zoilus says that it is out of place that Achilles knows now; for he should known before that the perils of war are common; and he should not have supposed that death is terrible; [3] and grieving so excessively is woman-like; nor would a barbarian nurse have acted in this way; [4] and yet at the dragging of Hector, Hecuba is nothing like this. [5] Zenodorus defends [him], saying that he laments on account of the excess of what took place, and in another way this was customary in life at that time:

this too is a prerogative for wretched mortals
to cut one’s hair and shed a tear from the cheeks (*Od.* 4.197-98).

163 Cf. πρώτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο (*Il.* 17.597).

Σ 590-3

[1] ἔν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις
τῷ ἴκελον οἶόν ποτ' ἐνὶ Κνωσῶ εὐρείῃ

Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ (II. 18.590-93).

πολυθρύλητον ἐνθάδε τὸ ζήτημα, πῶς ὁ θεὸς τὸν ἄνθρωπον μιμεῖται. [2] καὶ οἱ μὲν ψιλοῦσι τὸ “οἶόν” (II. 18.591) συνάπτοντες αὐτὸ τῷ “ἴκελον,” μιμητὴν τῶν ἔργων Ἡφαίστου ποιοῦντες τὸν Δαίδαλον, [3] ἴν' ἧ· τούτῳ μόνον ὁ Δαίδαλος ἐποίησεν ὅμοιον χορὸν, ὁ δὲ Ἡφαιστος δηλονότι πολλὰ τοιαῦτα εἰργάσατο. [4] ἢ τάχα ἔξεστιν ἐκεῖνο φάσκειν ὅτι ἐπεὶ πρόην διακεχωρισμένως ἐχόρευον ἄνδρες τε καὶ γυναῖκες, οἱ μετὰ Θησέως σωθέντες ἐκ τοῦ λαβυρίνθου ἠίθειοι παρθένους ἀναμιζέοντες ἐχόρευσαν, ὅπερ ὁ θεὸς ἐμίμησεν, οὐ τὴν τέχνην Δαιδάλου. [5] ἴσως δὲ καὶ διδάσκει ὁ ποιητὴς μιμεῖσθαι τὰ χρηστά, εἰ καὶ ἐξ εὐτελῶν εἶεν.

fontes: *B f. 259^V, *F f. 165^V, Le f. 410^R, Vict. f. 358^V

[1] ἔν δὲ usque ad Ἀριάδνῃ * [2-3] καὶ οἱ usque ad εἰργάσατο om. *B*FLe [4] ἢ τάχα ἔξεστιν *B*FLe: ἀμεινον δὲ Vict. ὅτι om. Vict. ἐχόρευον *B*FLe: ἐχορευόντων Vict. ἄνδρες τε καὶ γυναῖκες *B*FLe: ἀνδρῶν καὶ γυναικῶν Vict. οἱ *B*FLe: πρῶτοι Vict. σωθέντες *B*FVict.: συνθέντες Le [5] εἶεν *B*FVict.: ἦεν Le

T 68

[1] τὸ “ἀσκελέως” (II. 19.68) σήμαινει τὸ “ἄγαν σκληρὸν”. [2] σκέλλειν γὰρ ἐστὶ τὸ σκληροποιεῖν, καὶ ὁ σκελετὸς κατεσκληκῶς διὰ τὴν ἀσαρκίαν, καὶ Ἀσκληπιὸς διὰ στέρησιν μετὰ ἡπιότητος, ὁ διὰ ἰατρικῆς μὴ ἐὼν σκέλλεσθαι. [3] οἱ δὲ ἀπέδωκαν ἀσκελέως ἀδιαλείπτως κατὰ μέμνιν· [4] τὸ γὰρ ἀσκελές, ἄβατον ἀπόρευτον.

fontes: *B f. 261^V, *F f. 166^V, Le f. 412^V (Π.)

[1] ἀντὶ τοῦ ἄγαν σκληρῶς * B [2] σκέλλειν *B*F: σκελλιῶν Le μετὰ om. *BLE διὰ *B: κατὰ Le τῆς ante ἰατρικῆς *FLe

T 108

[1] διὰ τί ἡ Ἥρα ὁμοσίαι προάγει τὸν Δία; ἢ δῆλον ὡς οὐ ποιοῦντα ἂ ἂν φῆ. εἰ δὲ τοῦτο, διὰ τί οὐ κατανεῦσαι ἀλλὰ καὶ ὁμοσίαι ἠξίωσεν, ὡς καὶ ψευδομένου, ἂν μὴ ὁμοσίαι; [2] ὁ δὲ ποιητὴς φησὶν ἀληθεύειν ὅτι κεν κεφαλή κατανεύση (II. 1.527).

Cf. Σ II. 19.108a (Erbse)

fons: Σ II. 19.108b (Erbse)

[1] προάγει Rose: προορᾷ dubitanter Erbse: πρὸς cod. [2] φησὶν Vill.: φασὶν cod. κατανεύση cod.: κατανεύσω ω

[1] <On it famous Amphigyeis decorated a dancing floor
like this which once upon time in wide Cnossus

Σ 590-93

Daedalus wrought for fair-tressed Ariadne.> (*Il.* 18.590-93)

The question here is well known, [namely] how does a deity imitate a man. [2] Some put a smooth breathing on “which” (*hoion*) and connect it with “similar,” making Daedalus an imitator of the deeds of Heracles, [3] so that [the sense] is: only Daedalus made a similar chorus, but Hephaestus clearly crafted many such as this. [4] Or perhaps it is possible to say that since men and women recently started to dance separately, the bachelors saved with Theseus from the labyrinth danced intermingled with the maidens, which is what the god imitated, not the skill of Daedalus. [5] Perhaps the poet teaches to imitate the good, although it is out of cheap [materials].

[1] “Toughly” (*askeleōs*) (*Il.* 19.68) is an equivalent of “excessively harshly”. **T 68**

[2] For *skellein* is “to harden,” and the skeleton is withered because it does not have flesh, and Asclepius because of a negation (*a-*) with gentleness (*ēpios*), the one not allowing hardening (*sklē*) by means of medical science. [3] Censurably some explained toughly as “incessantly”. [4] For leg-less (*askeles*) is impassable, pathless.

[1] Why does Hera persuade Zeus to swear? Either he clearly is not doing what he says. But if so, why did she not see fit to give assent but to swear? [2] The poet said that whatever he assents to with his head comes true (*Il.* 1.527). **T 108**

[3] τὸ μὲν οὖν ὄλον μυθῶδες. [4] καὶ γὰρ οὐδ' ἀφ' ἑαυτοῦ ταῦτά φησιν Ὅμηρος, οὐδὲ γινόμενα εἰσάγει, ἀλλ' ὡς διαδεδομένων περὶ τὴν Ἡρακλέους γένεσιν μέμνηται. [5] ῥητέον δὲ ὅτι καὶ ὁ μῦθος εἰκότως εἰσάγει τὴν Ἥραν ὀρκοῦσαν τὸν Δία. [6] πάντες γὰρ περὶ ὧν ἂν φοβῶνται μὴ ἄλλως ἀποβῆ, πολὺ τῷ ἀσφαλεῖ προέχειν πειρῶνται. [7] διὸ καὶ ἡ Ἥρα, ἅτε οὐ περὶ μικρῶν ἀγωνιζομένη, καὶ τὸν Δία εἰδυῖα ὅτι αἰσθόμενος τὸν Ἡρακλέα δουλεύοντα ὑπεραγανακτήσει, τῇ ἰσχυροτάτῃ ἀνάγκῃ κατέλαβεν αὐτόν. οὕτως Ἀριστοτέλης (= fr. 163 Rose = fr. 387 Gigon).

[6] ὧν ἂν φοβῶνται cod: ὧν φοβοῦνται Vill. πολὺ Vill.: πολλὸ cod. [7] αἰσθόμενος Vill.: εὐθόμενος cod.

T 221-4 [1] ζητοῦσι τίνα νοῦν ἔχει τὰ ἔπη ταῦτα ἠνιγμένα ὑπὸ τοῦ Ὀδυσσεῶς·
αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
ἥστε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχουεν,
ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται (*Il.* 19.221-24).

[2] ἐπεὶ ἡ ἄμητος λέξις σημαίνει καὶ τὸν χρόνον ἐν ᾧ ἄμῳσι, τουτέστι τὸν θερισμόν, σημαίνει δὲ καὶ τὸν ἀμώμενον καρπὸν, καθ' ἑκάτερα τῶν δύο σηματομένων ἐκδεξάμενοι πειραθῶμεν τῶν δύο σαφῆ ποιῆσαι τὴν διάνοιαν.

[3] ἔσται τοίνυν ἐκ τοῦ σηματομένου δῆλον, ὡς καλάμη μὲν λέγεται τὸ τῶν ἀποθνησκόντων πλῆθος, ἄμητος δὲ καὶ καρπὸς οἱ σωζόμενοι. [4] φησὶν οὖν ταχέως κόρον γίνεσθαι ἐκείνης τῆς μάχης, ἐν ἣ πολλὸς μὲν ὁ πίπτων, ὀλίγοι δὲ οἱ σωζόμενοι ἐξ οὗ δηλοῦσθαι, ὅτι τῆς σφοδροτάτης μάχης ταχὺς ὁ κόρος, καὶ μάλιστα ὅταν τύχη τις διὰ λιμὸν ἡσθηνηκῶς. [5] ἐν ᾧ δ' ἂν οὖν πολέμῳ, κλίναντος τοῦ Διὸς τὴν νίκην καὶ ἑτερορρεποῦς τῆς μάχης γεγυῖας, πολλὸς μὲν ἦ ὁ ἀναιρούμενος, ὀλίγος δὲ ὁ περισωζόμενος, κόρος ἐνταῦθα ταχέως γίνεται τῶν μὲν καλάμην πολλὴν ἐκλεγόντων, ἄμητον καὶ καρπὸν ὀλίγον ἐόντων.

fontes: *B f. 264^V, *F f. 163^V (Π.), Le f. 416^V (Π.)

[3] καρπὸς *B*F: εὐκαρπος Le post σωζόμενοι ins. Le scholium ad *Il.* 19.228, tum φησὶν οὖν [4] κόρος *B*F: μόρος Le [5] κλίναντος *B*F: ἐκκλίναντος Le ἑτερορρεποῦς Vill.: ἑτερορεποῦς codd. ἐνταῦθα *BLe: ἐν ταύτῃ *F ἄμητον *B*F: ἀμητόν Le ἐόντων *B*F: ἐόντων Le

[3] Well, the entire thing is legendary. [4] For indeed Homer does not say this himself nor does he introduce what happens but as though it has been handed down, he remembers about the birth of Heracles. [5] One must say that it is likely that the story presents Zeus swearing an oath to Hera. [6] For what all people fear may turn out otherwise, they try to secure safely beforehand. [7] Therefore since Hera is not agonizing about small matters and knows that when Zeus perceives that Heracles lives as a slave, he will be extremely vexed, she bound him by the strongest restraint. So Aristotle.

[1] They question the sense of these verses spoken darkly by Odysseus:
 Suddenly satiety for battle cry comes over men,
 in which bronze shed much stalk on the ground,
 but the harvest is very small, when Zeus leans the balance,
 who administers war for mankind (*Il.* 19.221-24).

T 221-4

[2] Since the “harvest” signifies both the time in which they harvest, i.e. harvest-time, and also signifies the harvested yield, let us attempt to take it in both of the two senses and make clear the thought of the two.¹⁶⁴

[3] Now then, it will be clear from the sense that the multitude of the dying is called stalk, and the saved are the harvested yield. [4] So he says that satiety comes quickly for that battle in which the [number] falling is great but the saved are few, following which, that it is shown that in the most violent battle satiety is quick, and especially when someone has just become weak because of hunger. [5] So in any war in which, once Zeus tilts the victory and the battle has gone back and forth, the [number] killed is great but the [number] saved small, here satiety comes quickly for those who pick much stalk, but leave alone little harvested yield.

164 For P.’s acceptance of multiple interpretations, see Pépin 1965, 231-266, Lambertson 1986, 127.

[6] τὴν δὲ καλάμην καὶ τὸν καρπὸν ἐπὶ τῶν τραπέντων ἀκουσόμεθα, ὧν πολὺς μὲν ὁ ἀποθνήσκων, ὃς τέτακται ἐπὶ τῆς καλάμης, ὀλίγος δὲ ὁ διασωζόμενος, ὃς τέτακται ἐπὶ τοῦ καρποῦ· [7] τὸν δὲ κόρον ἴσχειν ταχὺν τοὺς ταῦτα δρῶντας καὶ νικῶντας, οἱ τοῖς ἀμηταῖς εἶεν ἂν ἀνάλογοι. [8] οὗτοι ἄρα δὴ ἐπὶ τῶν αὐτῶν τὸ “ἄμητος ὀλιγιστος” ἀκουστέον· [9] οὐκέτι γὰρ ἐτερορρηπῆς ἔσται ἡ μάχη, οὐδ’ οἱ μὲν νικῶντες οἱ δὲ ἠττώμενοι, ἀλλ’ ἐπ’ ἴσης ἐξ ἀμοιβῶν πολλὴ μὲν ἡ καλάμη, ὀλίγος δὲ ὁ καρπός, καὶ οἱ ἀμῶντες ζητηθήσονται.

[10] κἄν ἄμητον δὲ ἐπὶ τοῦ θερισμοῦ ἀκούσωμεν καὶ τοῦ χρόνου καθ’ ὃν ἀμῶσιν, ἔσται μὲν ἄμητος ἡ πρώτη τῶν στρατοπέδων συμβολὴ πρὸ τῆς τῶν ἐτέρων τροπῆς, πλείστη δὲ ἡ καλάμη τὸ πλῆθος τὸ μετὰ τὴν τροπὴν τῶν πιπτόντων. [11] λογιζόμενος οὖν ὁ Ὀδυσσεὺς, ὡς οὐκ ἂν ὑποσταίεν οἱ Τρῶες τὴν Ἀχιλλέως συμβολήν, τραπήσονται δὲ εὐθύς, πολὺν τὸν κάματον ἔσσεσθαι φησι τοῖς διώκουσιν ἅμα καὶ παίουσι καὶ φονεύουσι, καὶ κόρον αὐτίκα λήψεσθαι νήστεις ὄντας. [12] ἐνδείξασθαι δὲ ταῦτα μᾶλλον καὶ αἰνίξασθαι βούλεται ἢ φανερώς λέγων δόξαν κολακειᾶς ἀπενέγκασθαι. [13] λέγει οὖν· ἐν ὀλίγῳ χρόνῳ τροπῆς γενομένης τῶν πολεμίων, πολλῶν ἀναιρουμένων ἐκ πρώτης καὶ βραχείας τῆς συμβολῆς, αἴψα κόρος ἡμῖν γίνεται, εἰ μὴ τύχωμεν τὸν μέλλοντα κάματον διὰ τῆς τροφῆς προανακτησάμενοι. [14] πεποιεῖται δὲ τὴν ἀλληγορίαν ὁ ποιητὴς ἐκ τῆς παραβολῆς ἐκείνης·

οἱ δ’ ὥστ’ ἀμητῆρες ἐναντίοι ἀλλήλοισιν

ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ’ ἄρουραν

πυρῶν ἢ κριθῶν, τὰ δὲ δράγματα ταρφέα πίπτει (*Il.* 11.67-69).

εἴτ’ ἀνταποδίδωσιν·

ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ’ ἀλλήλοισι θορόντες

δήουν, οὐδ’ ἕτεροι μνῶντ’ ὀλοοῖο φόβοιο (*Il.* 11.70-71).

[15] ἀλλ’ οὗτοι μὲν τὸν ἄμητον παρέτειναν ἰσόπαλοι ὄντες. [16] ἐφ’ ἧς δ’ ἂν μάχης τροπὴ γένηται ἐκ μικρᾶς συμβολῆς καὶ ὀλίγου ἀμήτου, ταχὺς ὁ κόρος τοῖς ἀναιροῦσι καὶ τὴν καλάμην πολλὴν ποιοῦσιν, εἰ μὴ τύχῳσι τὴν ἰσχὺν διὰ τῆς τροφῆς αὐτάρκη παρασκευάσαντες.

[17] μήποτε δὲ ὁ ἄμητος οὐ τὴν ἐπικαρπῖαν ἀλλὰ τὸν χρόνον τῆς ἐνεργείας δηλοῖ· αὐτὸς γὰρ ὁ Ὀδυσσεὺς πρὸς τὸν Ἀχιλλεῖα ταῦτα προεῖπεν·

[6] δὲ post τὴν om. *FLe [7] οἱ *B: αἱ Le ἀμηταῖς *B*F: ἀμητοῖς Le εἶεν ἂν *B: ἂν εἶεν *FLe [8] οὗτοι Schr.: οὕτως *B: οὐτ’ *FLe ἄμητος *B: ἀμητός *F: ἀμητός ? Le [10] τροπῆς *B: τροπῶν *FLe ἡ ante καλάμη om. *FLe [11] ἔσσεσθαι φησι *BLe: ἔσσεσθαι φησι *F νήστεις Vill.(?): νήστις *B*F: νήστις Le [12] βούλεται V ill.: βουλεύεται codd. λέγων *B*F: λέγει Le [13] τῆς ante πρώτης Le τῆς ante συμβολῆς om. Le προανακτησάμενοι Dind.: προανακτησάμενοι codd. [14] ἀλληγορίαν *B*F: ἀλλοτρίαν Le οὐδ’ *FLe: οἱ δ’ *B [16] παρασκευάσαντες *B*F: προσκευάσαντες Le: προπαρασκευάσαντες Schr.

[6] The stalk and the yield we shall understand as referring to the routed, of which the [number] dying is great, which has been applied to the stalk, but that which comes through safe is small, which has been applied to the yield; [7] and [we shall understand] that satiety quickly restricts those who do this and win, who would be equivalent to the harvesters. [8] One must not understand “very little harvested” as referring to the same people; [9] for the battle will no longer turn back and forth, nor will some be winning and others be defeated, but there will be much stalk from both sides equally, the yield will be little, and harvesters will be sought.

[10] But even if we understand “harvest” as referring to harvest time and the time when they reap, “harvest” will be the first encounter of the armies before the routing of the other side, and the “most stalk” [will be] the number of the falling after the routing. [11] So Odysseus, reckoning that the Trojans could not endure the engagement of Achilles and would be routed forthwith, says that fatigue will be great for those who at once chase, strike, and kill, and satiety will immediately overtake them, being famished. [12] He prefers to hint and speak darkly rather than get a reputation for flattery by speaking plainly. [13] So he means: with there being a rout of the enemy in a short time, with many killed from the first brief encounter, suddenly satiety comes over us, unless we happen to recover from the he future toil in advance by means of nourishment. [14] The poet has made the allegory from that comparison:

As mowers opposite each other
drive a furrow through the land of a blessed man
of wheat or barley, and the handfuls fall thickly (*Il.* 11.67-69).

Then there is the correspondence:

thus the Trojans and Achaeans thrusting upon each other
fought, nor did either side take thought of destructive flight (*Il.* 11.70-71).

[15] But these men, being well matched, prolonged the harvesting. [16] At whatever time a turning of battle comes out of a small engagement and little harvest, the satiety is quick for those who kill and make much straw, unless they happen to have prepared their strength sufficiently by means of nourishment.

[17] But perhaps “harvest” means, not the yield, but the time of activity; for Odysseus himself previously said this to Achilles:

[18] οὐ γὰρ ἀνὴρ πρόπαν ἤμαρ ἐς ἡέλιον καταδύντα
 ἄκμηνος σίτιοιο δυνήσεται ἄντα μάχεσθαι·
 εἴπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἡδὲ κιχάνει
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντος.
 ὅς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζη,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο (*Il.* 19.162-70).

[19] ὀλίγος οὖν ἄμητος καὶ ὁ χρόνος ὁ τοῦ ἀμᾶν γίνεται καὶ τοῦ πλείστην
 καλάμην ἔχειν καὶ πολλοὺς ἀναιρεῖν, τροπὴν τοῦ Διὸς ἐμβάλοντος τοῖς
 πολεμίοις, ἐὰν μὴ τύχωσιν οἱ ἀναιροῦντες τροφῆς μετειληχότες, [20] ἴν' ἢ
 ὁ λόγος· ἐν ἧ δ' ἂν μάχῃ ἐν ὀλίγῳ χρόνῳ πολλὸς ἢ ὁ ἀναιρούμενος τροπῆς
 γενομένης, εὐθέως ἐν ταύτῃ ὁ κόρος, διὸ δεῖ ἰσχύειν τοὺς βουλομένους ἐπὶ
 πλεόν τυχεῖν τῆς νίκης.

[18] πολεμίζη *BLe: πολεμίζει *F τε post δέ om. codd. κορεσσάμενος *B*F:
 κορεσσάμενος Le τι om. codd.

T 386-7 [1] “τὰ ὄπλα”, φησὶ, “κοῦφα ἐγένοντο ὡς πτερὰ καὶ ἦρε καὶ ἐκούφιζε | τὸν
 Ἀχιλλέα, ὡς τοὺς ὄρνιθας τὰ πτερὰ” (*Il.* 19.386-7). [2] τὸ γὰρ “ἄειρεν”
 ἀντὶ τοῦ “ἐκούφιζεν”. “Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν” (*Il.* 11.637), “ἢ
 μ' ἀνάειρεν ἢ ἐγὼ σέ” (*Il.* 23.724). [3] τετόλμηται γοῦν ὁ λόγος, ὡς τῶν
 ὄπλων βασταζόντων τὸν Ἀχιλλέα, οὐ βασταζομένων. [4] τινὲς δὲ φασὶν ὅτι
 ἐμετεώριζεν αὐτὸν ὁ κόσμος καὶ γαυριᾶν ἐποίει. [5] ἢ τάχα ἢ συμμετρία
 τῶν ὄπλων καὶ κουφότητα ἐνεποίει, ὡς μὴ δοκεῖν αὐτὸν ταῦτα φέρειν,
 ἀλλ' αὐτὰ τοῦτον. εἰ δὲ μείζονα ἦν, βαρύτερα ἂν ὑπῆρχε. [6] καὶ τὰ πτερὰ
 πολλὴν ἀρμονίαν ἔχει. [7] ὁ δὲ λόγος ὑπερβολή.

fontes: *F 170^V (Π.), Le f. 420^R (Π.)

[1] γεγόνασιν *F: ἐγένοντο Le [2] ἀντὶ *: ἐπὶ codd. [4] γαυριᾶν Schr.: γαυριου
 *F: γαβριᾶν Le [5] φέρειν ταῦτα *F: ord. inv. Le αὐτὰ Schr.: αὐτὸν codd.

[18] for no man straight through the day until sunset
 will be able to fight man-to-man fasting from food;
 for indeed if in his heart he is eager to fight,
 nevertheless secretly his limbs are weighed down
 and thirst and hunger overtake him
 and his limbs are disabled as he goes.
 But the man who has had his fill of wine and food
 fights all day long against enemy men;
 bold is the heart in his chest, nor at all do his limbs
 tire before driving back all from war (*Il.* 19.162-70).

[19] So “very little harvest” is both the time of reaping, having much straw, and killing many, as Zeus has imposed a retreat on the enemy, unless the killers happen to have partaken nourishment, [20] so that his argument is: in any battle in which the [number] killed is great in a short time, in this [battle] satiety [comes] immediately. Therefore one must further strengthen whoever wants to obtain victory.

[1] “The armor”, he says, “is light as feathers and lifted and lightened | Achilles, as wings [lift] birds” (*Il.* 19.386-7). [2] For “they lifted” [is] an equivalent of “they lightened”. “Nestor the old man lifted it with ease” (*Il.* 11.637), “either lift me up or I you” (*Il.* 23.724). [3] At any rate, the expression is daring, as though the armor, not being carried, carries Achilles. [4] Some say that the universe elevated him and made him bear himself proudly. [5] Or perhaps the symmetry of the armor produced lightness, so that he did not seem to carry this, but it him. If they were larger, they would have been heavier. [6] Wings have great proportion. [7] The expression is an exaggeration. **T 386-7**

T 389 [1] τὸ “ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς” ἐξηγοῦνται ἀντι τοῦ ἠδύνατο. [2] προειπὼν γάρ φησι· τὸ μὲν οὐ δύνατ’ ἄλλος Ἀχαιῶν πάλλειν. [3] πλανῶνται δέ· τῇ γὰρ ἐπιστήμη καὶ τὴν δύναμιν προσάπτει, ὡς ποῦ φησιν·

ἐπεὶ οὐδ’ ἐμὲ νῆιδά γ’ οὕτως

ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφόμεν τε (*Il.* 7.198),

[4] καὶ “φῶθ’ Ἑρακλῆα μεγάλων ἐπίστορα ἔργων” (*Od.* 21.26) τουτέστιν ἐπιγνώμονα καὶ ἐπιστήμονα, ὡς τὸ “ἴστορα δ’ Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω” (*Il.* 23.486), [5] “ἄμφω δ’ ἰέσθην ἐπὶ ἴστορι πεῖραρ ἐλέσθαι” (*Il.* 18.501), τουτέστιν ἐπὶ ἐπιστήμονι δικῶν κρίσεως.

fontes: *B f. 268^R, *F f. 170^V (Π.), Le f. 419^V (Π.)

[1] πῆλαι *B*F: πάλοι Le ἐξηγοῦνται *B*F: ἐξηγείται Le [3] δὲ ante οὐδ’ *FLe γενέσθαι τε *B*F: γενέσθαι τι Le τουτέστιν κτλ. om. Le

Y 67-75 [1] τοῦ ἀσυμφόρου μὲν ὁ περὶ θεῶν ἔχεται καθόλου λόγος, ὁμοίως δὲ καὶ τοῦ ἀπρεποῦς· οὐ γὰρ πρέποντας τοὺς ὑπὲρ τῶν θεῶν μύθους φησίν. [2] πρὸς δὲ τὴν τοιαύτην κατηγορίαν οἱ μὲν ἀπὸ τῆς λέξεως ἐπιλύουσιν, ἀλληγορία πάντα εἰρησθαι νομίζοντες ὑπὲρ τῆς τῶν στοιχείων φύσεως, οἷον (ἐν) ταῖς ἐναντιώσεσι τῶν θεῶν. [3] καὶ γὰρ φησι τὸ ξηρὸν τῷ ὑγρῷ καὶ τὸ θερμὸν τῷ ψυχρῷ μάχεσθαι καὶ τὸ κοῦφον τῷ βαρεῖ· ἐτι δὲ τὸ μὲν ὕδωρ σβεστικὸν εἶναι τοῦ πυρός, τὸ δὲ πῦρ ξηραντικὸν τοῦ ὕδατος. [4] ὁμοίως δὲ καὶ πᾶσι στοιχείοις, ἐξ ὧν τὸ πᾶν συνέστηκεν, ὑπάρχει ἢ ἐναντιώσις καὶ κατὰ μέρος μὲν ἐπιδέχεσθαι φθορὰν ἅπαξ, τὰ πάντα δὲ μένειν αἰωνίως. [5] μάχας δὲ διατίθεσθαι αὐτόν, διονομάζοντα τὸ μὲν πῦρ Ἀπόλλωνα καὶ Ἥλιον καὶ Ἥφαιστον, τὸ δὲ ὕδωρ Ποσειδῶνα καὶ Σκάμανδρον. [6] τὴν δ’ αὖ σελήνην Ἄρτεμιν, τὸν ἀέρα δὲ Ἥραν καὶ τὰ λοιπά. ὁμοίως ἔσθ’ ὅτε καὶ ταῖς διαθέσεσι ὀνόματα θεῶν τιθέναι, τῇ μὲν φρονήσει τὴν Ἀθηνᾶν, τῇ δ’ ἀφροσύνη τὸν Ἄρεα, τῇ δ’ ἐπιθυμίᾳ τὴν Ἀφροδίτην, τῷ λόγῳ δὲ τὸν Ἑρμῆν, καὶ προσοικειοῦσι τούτοις. [7] οὕτως μὲν οὖν τρόπος ἀπολογίας ἀρχαῖος ὢν πάνυ καὶ ἀπὸ Θεαγένους τοῦ Ῥηγίνου, ὃς πρῶτος ἔγραψε περὶ Ὀμήρου, τοιοῦτός ἐστιν ἀπὸ τῆς λέξεως.

fontes: *B f. 270^R, Le f. 423^R

[1] ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος ἴστ’ Ἀπόλλων Φοῖβος ἔχων ἰὰ περὸντα inc. Le [2] κατηγορίαν Schr.: ἐπίλυσιν *BLe ἐπιλύουσιν Schr.: κατηγοροῦντες *B: κατηγοροῦνται Le ἀλληγορία *B: ἀλληγορικῶς Le (ἐν) ins. Schr. [3] φησι *B: φησι Le ξηρὸν *B: ὑγρὸν Le ὑγρῷ *B: ξηρῷ Le θερμὸν B: ψυχρὸν Le ψυχρῷ *B: θερμῷ Le [6] καὶ τὰ λοιπά usque ad Ἄρεα om. Le τὸν ante Ἑρμῆν om. Le προσοικειοῦσι *B: προσοικιοῦσι Le [7] ἀπολογίας *B: ὑπολογίων Le ῤηγίνου *BLe (prius i in ras *B)

[1] They explain “but only Achilles knew how to brandish” as an equivalent of “he was able”. [2] For speaking beforehand, he said “no other of the Achaeans was able to brandish it” (*Il.* 19.389). [3] But they err; for he connects ability with know-how, as he says somewhere:

since not so unskilled

I imagine I had been born and raised in Salamis. (*Il.* 7.198),
[4] and “a man, Heracles, practiced in great deeds” (*Od.* 18.501), i.e. acquainted with and skilled in, just as “let us both make Agamemnon, son of Atreus, a judge” (*Il.* 23.486), [5] “both were eager for a judge to choose the verdict” (*Il.* 18.501), i.e. for one skilled in deciding legal matters.

[1] The general discourse concerning the gods is fixed on what is inappropriate and, similarly, what is unseemly, for he says stories about the gods that are not seemly. [2] In regard to such an accusation, some apply a solution from diction, believing that everything about the nature of the elements has been said by allegory, as it were in the opposition of the gods. [3] For indeed they say that the dry fights with the wet, the hot with the cold, and the light with the heavy; furthermore, that water extinguishes fire, but fire dries water. [4] Similarly, the opposition accrues to all the elements out of which the universe consists to admit of destruction once in part, but to remain eternally with respect to the whole. [5] [They say] that he arranges battles by naming fire Apollo, Helios, and Hephaestus, the water Poseidon and Scamander, the moon Artemis, the air Hera etc. [6] Similarly, sometimes he even puts names of gods for their dispositions, Athena for wisdom, Ares for stupidity, Aphrodite for desire, Hermes for speech, and they associate [these dispositions] with them. [7] So this type of defense, being quite old and from Theagenes of Rhegium, who first wrote about Homer, is from diction.

[8] ἔνιοι δὲ ἀπὸ ἔθους ἀπολογοῦνται· συγκεχώρηται γὰρ ὑπὸ τῶν πόλεων καὶ τῶν νομοθετῶν τοιαῦτα περὶ θεῶν μὴ μόνον ἄδειν ἐν ποιήσεσιν, ἀλλὰ καὶ τοῖς μυστηρίοις παραδίδόναι, ἐν τε ἱεροῖς ἀναθήμασι καὶ ἔτι σύμφωνα τοῖς μύθοις κατασκευάζειν καὶ τὸν πέπλον ἀνάγειν ἐνυφασμένον τῆς γιγαντομαχίας.

[9] οἱ δ' ἀπὸ τοῦ καιροῦ τοῦ τότε κατὰ τὴν Ἑλλάδα παραμυθοῦνται· [10] βασιλευομένης γὰρ τότε τῆς Ἑλλάδος καὶ κοινῇ καὶ κατὰ πόλεις, τὸ τῶν βασιλέων γένος αὔξοντας ποιεῖν ἀπὸ τοῦ ὡς ἂν μὴ παντάπασι πόρρω εἶναι δοκῆ ἢ ἀνθρωπίνῃ φύσει τῆς θείας, ὑποπλάττειν δὲ καὶ περὶ θεῶν ὅποια περὶ ἀνθρώπων ὀρῶμεν φάσκοντας. [11] τὸ μὲν οὖν λίαν ἐν τε τῷ ἀσυμμόρφω ταραττον καὶ τῷ ἀπρεπεῖ τοιοῦτόν ἐστι. [12] {τὰ δ' ἐπὶ μέρους δίμεν, ὡς μὲν ἀσύμφορα ταῦτα κατηγορεῖται,}

[8] συγκεχώρηται *B: συγκεχωρεῖσθαι Le ἔτι *BLe: ἕτερα Schr. [9] τοῦ τότε Schr.: τοῦτο *B: τὴν τότε Le [10] καὶ ante βασιλευομένης Le αὔξοντας *B: ἄξοντας Le ποιεῖ(ν) Schr. ὡς *B: ἐπὶ Le δοκῆ : ἢ in ras *B ὑποπλάττειν *B: ὑποπλάττει Le δὲ om. Le [11] ἀσυμμόρφω codd.: ἀσυμμόρφως Vill. [12] {τὰ usque ad κατηγορεῖται,} *

Y 232-5 [1] κατηγοροῦσι τοῦ ποιητοῦ ὡς μαχόμενα λέγοντος, ὅταν ποτὲ μὲν τὸν Γανυμήδην οἰνοχόον εἶναι τῶν θεῶν (*Il.* 20.232-35) λέγῃ, ποτὲ δὲ τὴν Ἥβην (*Il.* 4.2). [2] οὐκοῦν λύσομεν ὀνόματι καὶ λέξει, ὅτι οὐχὶ τῶν θεῶν ἀλλὰ τοῦ Διὸς αὐτὸν οἰνοχόον ἀποφαίνει· ἔχει γὰρ ἡ λέξις οὕτως· “τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεῦειν” (*Il.* 20.234), ἡ δὲ Ἥβῃ τοῖς θεοῖς οἰνοχοεῖ· [3] προσώπῳ δέ, ὅτι τὸ μὲν ἐκ τοῦ ποιητοῦ λέγεται, τὸ δὲ ἐξ Αἰνείου, ὃν εἰκὸς μεγαλύνειν τὸ αὐτοῦ γένος (*Il.* 20.213-43). [4] καιρῷ δὲ καὶ χρόνῳ, ὡς ἐγχωρεῖ πάλαι ποτὲ αὐτὸν ἀρπασθέντα πρὸς τὴν διακονίαν ταύτην ὑπὲρ τοῦ καλὸν εἶναι μηκέτι παραμένειν ἕως τῶν Ἰλιακῶν. [5] ἔθει δέ, ὡς πολλοῖς νενομισμένον ἐστὶν οἰνοχόοις χρῆσθαι ἄρρεσι καὶ θηλείαις, ὥστε οὐδ' ἐν θεοῖς ἄτοπον τοῦτο. [6] τὸ μὲν οὖν ἐναντίον οὕτως ἐλέγχεται, τὸ δ' ἀδύνατον ἐγκαλεῖται οὕτως

fontes: *B f. 273^V, *F f. 175^R (Π.), Le f. f. 428^V (Π.)

[1] “τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεῦειν” (*Il.* 20.234) inc. *F μαχόμενα *B: μαχόμεν *F: μαχομένου Le Γανυμήδην *B (cop. e γανυμυ.): γανυμηδην *FLe εἶναι om. Le λέγῃ *F: λέγει *BLe [2] ὀνόματι *B: ὀνόματ *F: ὄν. μὲν Le [3] Αἰνείου *B *F: αἴνου Le αὐτοῦ *B *F: αὐτοῦ *B [4] ὑπὲρ τοῦ *B: ὑπὸ τ τοῦ *FLe καλὸν * (cf. κάλλεος εἵνεκα, *Il.* 20.235): θνητὸν codd. [5] χρῆσθαι *B: χρᾶσθαι *FLe [6] ἐλέγχεται *B *F: λέγεται Le

[8] But some defend from custom. For such things about the gods have been agreed upon by the cities and lawmakers not only to sing in poetry but also to transmit in the mysteries, and furthermore in holy dedications to prepare things concordant with the stories and to raise the robe with the gigantomachy woven on.

[9] But others explain it away from the time then in Hellas. [10] For with Hellas then acting as king both in general and in the cities, [they say] that he depicts the race of kings increasing, as if human nature seems to be not altogether far off from the divine,¹⁶⁵ saying that concerning gods he invents what we see around men. [11] Such is the excessive disturbance in inappropriateness and unseemliness.

[1] They accuse the poet on the ground that he says conflicting things, when at one time he says that Ganymede is the wine-pourer of the gods (*Il.* 20.232-35), but at another time Hebe (*Il.* 4.2). [2] So we shall solve by name and diction, since he shows that he is not the wine-pourer of the gods but of Zeus, for the diction is thus: “the gods seized him up to pour wine for Zeus (*Il.* 20.234), but Hebe pours wine for the gods; [3] and by character, since the one is said from the poet, but the other from Aeneas, for whom it plausible to extol his lineage. [4] And by occasion and time, since it is possible that he was seized once long ago for this service because he was beautiful and did not remain until the Trojan War. [5] And by custom, since for many it is customary to use male and female wine-pourers, so that this is not out of place among the gods either. [6] So what is contrary is questioned in this way, and what is impossible is charged in this way. Y 232-5

165 For the “race of kings”, cf. HQ A 340.

- Y 259-72** [1] ἐν τῇ Αἰνείου πρὸς Ἀχιλλεῖα μάχῃ ζήτησιν παρέσχε τὰ ἔπη ταῦτα· “ἦ ῥα καὶ ἐν δεινῷ σάκε’ ἦλασεν ὄβριμον ἔγχος” (*Il.* 20.259) καὶ τὰ ἐξῆς μέχρι καὶ αὐτοῦ τοῦ στίχου· “τὴν δὲ μίαν χρυσοῖν, τῇ ῥ’ ἔσχετο μείλιον ἔγχος” (*Il.* 20.272). [2] τῆς γὰρ χρυσοῖς πτυχὸς δοκούσης πρώτης εἶναι, εἴ γε κόσμου εἵνεκα τὴν χρυσοῖν εἰς τὸ ἔξω καὶ ὀρώμενον πρώτην ἐνέθηκεν, ὑπ’ αὐτὴν δὲ στερεότητος ἕνεκα τὰς δύο χαλκᾶς, μαλάγματος χάριν καὶ τελευταίας τὰς κασσιτερίνας, πῶς δύο τε διέκοψε πτύχας, καὶ ἐν τῇ χρυσοῖ πτυχί ἔξω οὔση καὶ διατμηθείση ἐνεσχέθη τὸ δόρυ;
- [3] ἀπολυόμενοι οὖν τὴν ἀπορίαν οἱ πλεῖστοι τὸ “ἔλασεν” οὐ φασιν εἰληφθαι ἀντὶ τοῦ “διέκοψεν”, ἀλλ’ ἀντὶ τοῦ “ἔθλασεν”. [4] θλασθῆναι μὲν γὰρ καὶ κοιλανθῆναι δύο πτύχας, τὴν χρυσοῖν καὶ μίαν τῶν χαλκῶν ὑπὸ τὴν χρυσοῖν, μὴ διακοπῆναι δέ, ἀλλὰ σχεθέντος ἐν τῇ χρυσοῖ τοῦ δόρατος καὶ κοιλάναντος μὲν αὐτὴν καὶ τὴν ὑπ’ αὐτὴν, οὐ διακόψαντος δέ.
- [5] οἱ δὲ καὶ αὐτόθεν ἀξιοῦσι μὴ “ἔλασσε” γράφειν ἀλλὰ “θλάσεν”, ἄνωθεν φάσκοντες ἀμαρτύντα τινα γράφαι τὸ εἶ τὴν λοιπὴν περιφέρειαν τοῦ ἠπαρέντα. [6] ἄτρωτα γὰρ ὄντα τὰ Ἡφαιστότευκτα μὴ διακοπῆναι.
- [7] ἐγὼ δὲ ἐν τῇ χρυσοῖ πτυχί ἀκούων ἐνσχεθῆναι αὐτοῦ λέγοντος τὸ δόρυ τῆς εἰς τὸ πρόσω ὀρμῆς οὐ δύναμαι ἐπινοῆσαι τὴν χρυσοῖν πτύχα οὔτ’ οὖν διακοπεῖσαν οὔτε θλασθεῖσαν. [8] πῶς γὰρ οἷόν τε ἔλασθῆναι μὲν λέγειν, τουτέστι διακοπῆναι, ἢ θλασθῆναι γε δύο πτύχας, ἐν αἷς ἦν ἡ χρυσοῖ, ἐνσχεθῆναι δὲ ἐν τῇ χρυσοῖ τὸ δόρυ; [9] τὸ γὰρ ἐνσχεθῆναι τὸ μὴ τὸ αὐτὸ παθεῖν τὴν χρυσοῖν ὅπερ αἱ ἄλλαι δηλοῖ. [10] οἱ δ’ αὖ τὴν πρώτην παθεῖν βούλονται καὶ μᾶλλον ἢ περ τὴν ὑπ’ αὐτὴν· οὐ γὰρ ἂν ἐνεσχέθη ἐν τῇ τρίτῃ, εἰ μὴ ἡ δευτέρα ἐπ’ ἔλαττον ἔπαθε τῆς πρώτης.

Cf. Arist. *Poetica* 1461a3; Gellius XIV, 6; *HQ* (Ept.) ad *Il.* 20. 268; *HQ* (ept.) ad *Il.* 20. 269; Σ *Il.* 20.269-72a (Erbse); Eust. (*Il.*) 4, 406-7 fontes: *B f. 274^R, *F f. 175^R (Π.), Le f. 428^V (Π.).

[1] σάκε’ (ε in ras.) *B: σάκει *FLe [2] στερεότητος *B*F: στερρότητος Le χαλκᾶς Le: χαλκάς *F: χαλκᾶς *B (τάς) Vill. κασσιτερίνας *B: κασσιτερίν *F: κασσιτερίνης Le ἐνεσχέθη *B*F: συνεσχέθη Le [3] οὖν *B: om. *FLe ἔλασεν Le: ἔλασεν *B*F ἀντὶ τοῦ¹ pro ἄνωθεν ci. Cobet ap. Dind. ἔθλασεν *: διέθλασεν *BLe [4] κοιλάναντος *B*F: κοιλάντος Le [5] θλάσεν Le: θλάσεν *B*F [10] αὖ τὴν *FLe: αὐτὴν *B γε post μᾶλλον *F: δε post μᾶλλον Le ἐνεσχέθη *B*F: ἵνεσχέθη Le

[1] In the battle of Aeneas against Achilles, these verses presented a question, “and on the frightening shield he drove his mighty spear” (*Il.* 20.259) and the following up to the line right here, “one of gold, in which the ashen spear stopped” (*Il.* 20.272). [2] For with the golden layer seeming to be first, if [that is to say] he put the golden [layer] first on the visible exterior for decoration, the two bronze [layers] under it for hardness, and the tin last for padding, how did the spear strike through two layers and stop in the golden layer which was on the outside and cut through?

[3] Well solving the problem the majority say “it drove” was not used above as an equivalent of “it cut through” but as an equivalent of “it crushed”. [4] For [they say] that two layers, the gold and one of the bronze layers under the gold, were crushed and hollowed out, but not cut through, but rather with the spear held in the golden [layer], hollowing it out and the one under it, but not cutting through.¹⁶⁶

[5] Others hastily¹⁶⁷ deem fit to read not “it drove” but “it crushed,” claiming that earlier someone erred and wrote epsilon, omitting the remaining circumference of theta. [6] For being invulnerable [they say] the Hephaestus-made armor cannot be cut through.

[7] But hearing him say that the spear was held in the golden layer, I am not able to conceive how the golden layer was neither cut through nor crushed from the incoming shock. [8] For how can one say that [although] two layers, where the golden one was, were “driven”, that is “cut through” or “crushed”, but that the spear was held in the golden [layer]? [9] For the fact that it is held in shows that the golden one does not suffer the same as the rest. [10] Others, however, want the first layer to suffer more than the one under it; for it would not have been held in the third layer unless the second suffered less than the first.

166 Note P.’s characteristic repetitiveness: θλασθῆναι μὲν ... καὶ κοιλανθῆναι ... μὴ διακοπῆναι δὲ κοιλάναντος μὲν ... οὐ διακόψαντος δέ.

167 For “hastily,” see LSJ s.v. αὐτόθεν II, 3.

[11] φημι τοίνυν, ὡς οὐ κόσμου χάριν οὐδὲ τέρψεως ὁ Ἥφαιστος κέχρηται τῇ χρυσοῦ πτυχι ἄλλ' εὐτονίας. [12] εὐτονώτερος δὲ χαλκοῦ χρυσός. μέσην οὖν τὴν τοῦ χρυσοῦ πτύχα ἐξύφανεν εἰς συνοχὴν τοῦ παντὸς σάκου. [13] ἀπαλώτερος γὰρ ὢν καὶ εὐτονος ὁ χρυσὸς ὑποκείμενος τῷ χαλκῷ διεδέχετο τὴν ὀρμὴν, ἐκλυθεῖσαν ὑπὸ τῆς τοῦ χαλκοῦ ἀντιτυπίας εἰς τὸ ἄτρωτον ὑπὸ τῆς προσούσης αὐτῷ εὐτονίας. [14] πρῶτος δὲ ὢν ὁ χρυσὸς καὶ παθὼν ὑπὸ τῆς ἐμβολῆς πρῶτος ταχεῖαν ἄν' παρεῖχε τὴν διακοπὴν ἐκ τῶν εὐθραύστων συνεστῶσαι. [15] ὅτι δὲ καὶ χαλκαὶ πτύχες ἦσαν ἐν τῇ ἔξωθεν ἐπιφανείᾳ, μέση δὲ μετὰ ταύτην ἢ χρυσοῦ, ὑφ' ἣν αἱ τοῦ κασσιτέρου, δηλοῖ τὸ ἐν τῇ ὀπλοποιίᾳ ἐπισημαίνεσθαι τὸν ποιητὴν, ὅτι τάδε μὲν ἐκ χρυσοῦ ἐποίησε, τάδε δὲ ἐξ ἄλλης ὕλης, ἐκ χαλκοῦ δὲ μὴ εἰπεῖν, ὡς ἂν τορευόντος αὐτοῦ ἐν ἄλλῃ πτυχι τὰ πλάσματα·

[16] ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
ἄμφω χρυσεῖω, χρύσεια δὲ εἶματα ἔσθην (*Il.* 18.516-17).

[17] πῶς γὰρ αὐτοὺς χρυσοῦς ἔφη, χρυσοῦς οὖσης τῆς ὑποκειμένης ἐπιφανείας, εἰ μὴ ἐξηλλαγμένα ταῦτα παρὰ τὸ ὑποκείμενον ἐποίει, ἥτοι ἐγκυκλῶν ἢ ἐγκολλῶν ἢ ἐντορευῶν; [18] καὶ νεῖος χρυσοῦ· “ἀρηρομένη δὲ ἐόκει |χρυσεῖη περ εἰοῦσα” (*Il.* 20.548-49),

[19] ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλωὴν
καλὴν χρυσεῖην, μέλανες δ' ἀνὰ βότρυες ἦσαν·
εἰστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν·
ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
κασσιτέρου (*Il.* 20.561-65)

[20] καὶ πάλιν·
ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε· (*Il.* 20.573-74)
χρῦσειοι δὲ νομῆες ἅμ' ἐστιχῶντο βόεσσι (*Il.* 20. 577),

[21] καὶ πάλιν·
καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσεῖας ἐξ ἀργυρέων τελαμώνων (*Il.* 20.597-98).

[12] εὐτονώτερος *B: εὐτονώτερον *FLe [13] ὑπὸ τῆς τοῦ χαλκοῦ ἀντιτυπίας *B*F: ὑπὸ τοῦ χαλκοῦ ἀντιτύπου Le [14] ἄν' Schr. <ταῖς> ante ἐκ τῶν Bekk. εὐθραύστων *FLe: εὐθράστων *B συνεστῶσαι *B*F: συνεστῶσης Le [15] ὅτι *B*F: τοῦ Le χαλκαὶ Le: χαλκαὶ *B*F ταύτην *B*F: αὐτήν Le [16] δὲ εἶματα ω: δ' εἶματα *B*F: δ' ἤματα Le ἔσθην *B: ἦσθην *FLe [17] χρυσοῦς *B: χρυσοῦς *FLe post χρυσοῦς ins. Le HQ (ept.) ad *Il.* 20.269; tum pergitur ἔφη χρυσοῦς ἐξηλλαγμένα *B*F: ἐξηλαγμένα Le ἐγκυκλῶν ἢ del. Bekk. ἐγκολλῶν *B*F: ἐνκολλῶν Le [18] νεῖος χρυσοῦ *B*F: ναὸς χρυσοῦς Le εἰοῦσα *FLe: εἰούση *B χρυσεῖην Vill.: χρυσοῦν codd.

[11] Therefore I say Hephaestus has used the golden [layer], not for the sake of adornment or delight, but elasticity. [12] Gold is more elastic than bronze. So in the middle he wove the layer of gold for the support of the whole shield. [13] For being softer and elastic, the gold lying under the bronze received the shock because of the elasticity in it, [and the shock was] released into the [part that was] invulnerable because of the resistance of the bronze. [14] But being first and having suffered first from the blow, the gold would have quickly produced a gash in <the> [layers consisting] of easily broken material. [15] But the fact that in the making of the armor the poet signified that he made this from gold and that from another material, but does not say from bronze, shows that bronze layers were on the outside surface and gold was in the middle behind this, under which were the layers of tin, as though he worked the images in another layer:

[16] And leading them were Ares and Pallas Athena,
both golden, and they wore golden clothes (*Il.* 18.516-17).

[17] For how, with the underlying surface being golden, did he call them golden, unless he made them alternate with what lay underneath by encircling, gluing on, or working in relief? [18] And the fallow-land is golden: "it looked like it had been plowed | being golden" (*Il.* 18.548-49),

[19] therein he put a vineyard laden with grape clusters
beautiful, golden, and along it were bunches of dark grapes;
and he stood them without break with silver vine-props.
Around he drove a dark trench, and around a fence of tin (*Il.* 18.561-65).

[20] and again:

On it he made a herd of straight-horned oxen;
And there were cows of gold and tin;
and golden shepherds walked with the oxen (*Il.* 18.573-74; 577),

[21] and again:

the women had beautiful garlands; the men
held golden daggers from silver straps (*Il.* 18.597-98).

[22] τῶν γὰρ ἐμποικιλομένων ἔστιν ὧν τὰς ὕλας εἰπὼν ἀργύρου μὲν ἐμνήσθη καὶ χρυσοῦ καὶ κασσιτέρου, χαλκοῦ δὲ οὐκέτι, ὡς ἂν εἰ, χαλκῆς ὑποκειμένης ἐπιφανείας, ἐνταῦθα ἐνεποίκιλεν. [23] οὐκ ἔφη δὲ ἄτρωτα εἶναι ὄπλα, ἀλλ' οὐ ῥαδίως ὑπὸ θνητῶν διακοπτόμενα·

οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,

ὡς οὐ ῥήιδι' ἐστὶ θεῶν ἐρικυδέα δῶρα

ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν (II. 20.264-66).

[24] ἔδει οὖν μὴδὲ θλασθῆναι, ὅπερ ἀξιοῦσιν ἔλασσεν ἀκούειν, εἴ γε μὴδ' ὑπέεικεν αὐτὰ ἔλεγε. [25] ῥητῶς δ' αὐτὸς ἔφη ὅτι οὐκ ἔρρηξε μὲν τὸ σάκος· “χρυσὸς δ' ἐρύκακε δῶρα θεοῖο, | δύο δὲ διέλασσε πτύχας” (II. 20.268-69), ἐσχέθη δὲ ἐν τῇ χρυσοῦ, δι' ἣν οὐκ ἐρράγη διὰ παντός.

[26] πάνυ δὲ δυνατῶς τὴν κατασκευὴν ἐδήλωσε {καὶ τὸ μέχρι τίνος} ἢ ῥήξις· “πέντε μὲν γὰρ πτύχας ἤλασε Κυλλοποδίων” (II. 20.270)· εἶτα λέγει “πρώτας” ὅτι καὶ πρώται πρὸς τῇ ἐπιφανείᾳ τὰς δύο χαλκείας· εἶτα τὰς ἀντικειμένας ταῖς πρώταις ἐσχάτας· “δύο δ' ἔνδοθι κασσιτέρου” (II. 20.271). [27] τὸ δ' “ἔνδοθι” πρόσκειται ἵνα τὰς χαλκᾶς ἐξωτάτας νοήσωμεν ὡς τὰς τοῦ κασσιτέρου ἔνδοθι, εἶτα λοιπὴν τὴν μέσην· “τὴν δὲ μίαν χρυσοῦν” (II. 20.272). [28] εἰ οὖν “τῆς ἔσχετο μείλιον ἔγχος”, αἱ δύο χαλκαὶ ἐτρώθησαν πρώται ὡς οὖσαι πρώται, αἱ δὲ τρεῖς ἔμειναν ἄτρωτοι· χρυσὸς γὰρ ἐρύκακε δῶρα θεοῖο.

[29] οὕτω δὲ καὶ ἐπὶ τῆς Αἰνείου ἀσπίδος ὑπεστὶν ὁ χαλκὸς τῇ βύρσῃ, ὁ μαλακώτερος τῇ ξηροτέρᾳ, καὶ οὐ κόσμου ἕνεκα χαλκὸς πρόσκειται ἐν ἐπιφανείᾳ, ἀλλ' ὑπόκειται δι' ἀσφάλειαν, ὡς ἐπὶ τῆς Ἀχιλλέως ὁ χρυσός.

[30] λέγει γὰρ ἐπὶ τῆς Αἰνείου·

δεύτερος αὐτ' Ἀχιλεὺς προῖει δολιχόσκιον ἔγχος

καὶ βάλεν Αἰνεῖο κατ' ἀσπίδα παντός' εἵσυν,

ἄντυγ' ὑπὸ πρώτῃν, ἧ λεπτότατος θέε χαλκός,

λεπτοτάτη δ' ἐπέην ῥινὸς βοός (II. 20.273-76).

[31] κἂν μέντοι ἀκούωμεν τὰς δύο χαλκείας τὴν πρώτῃν καὶ τὴν πέμπτην, δύο δ' ἔνδοθι τούτων τὰς κασσιτερίνας τὴν δευτέραν καὶ τὴν τετάρτην, καὶ οὕτως μέση καὶ τρίτη ἐντὸς ἢ χρυσοῦ, τῇ ῥ' ἔσχετο μείλιον ἔγχος, μιᾶς καὶ κασσιτερίνης ῥαγεΐσης.

[22] ἐμποικιλομένων *B*F: ἐμποικιλομένων Le <ει> ins. Schr. ἔνθα pro ἐνταῦθα ci. Bekk. [23] εἶναι om. Le ἀλλ' οὐ *B*F: ἀλλὰ τὸ μὴ Le διακοπτόμενα *B*F: διακοπτόμενα Le ῥήιδι' ἐστὶ ω: ῥήιδια ἐστὶ *B*F: ῥήιδιά ἐστὶν Le γε *B*F: δὲ Le οὐδ' *B: οὐδὲ *FLe [24] ἔλασεν codd. γε *B*F: περ Le [25] τὸ σάκος *B*F: τὴν ἀσπίδα Le διέλασσε Le: διέλασε *B*F δι' ἣν οὐκ *B*F: δ' ἐνὶ καὶ οὐκ Le post παντός habet Le novum schol., quo finito, pergitur πάνυ δὲ δυνατῶς [26] {καὶ τὸ μέχρι τίνος}* ἤλασε *B*F: ἤλασσε Le πρώτας, ὅτι καὶ πρώται transp. Schr.: post ἐπιφανείᾳ codd. [27] πρό[.]κειται *B: πρόκειται *FLe [28] τῆς codd: τῇ ω [30] καὶ post γὰρ Le: evan. *F Ἀχιλεὺς προῖει *B: evan. *F: Ἀχιλεὺς καὶ ἵει Le [31] κἂν μέντοι *B*F: καὶ μέντοι Le ἔνδοθι *B: ἔνδοθεν Le: evan. *F μείλιον *B*F: μήλιον Le

[22] For among the embellishments, when he said the materials of some, he mentioned silver, gold, and tin, but not bronze, as if, with the bronze surface lying underneath, there he embellished. [23] He did not say that the armor was invulnerable but not easily cut by mortals.

Nor did he perceive in his heart and soul

That the glorious gifts of the gods are not easy

For mortal men to master and that they do not give way (*Il.* 20.264-66).

[24] So, one should not understand “he drove” as “to have been crushed,” which they see fit, since he said that it did not give way. [25] He himself expressly said that the shield did not break: “gold, gifts of the god, detained it, | but it drove through two layers” (*Il.* 20.268-69), and it was held in the golden [layer], on which account it was not completely broken.

[26] Quite ably the wording showed the construction: “For Clubfoot beat out five layers” (*Il.* 20.270); then he says the two bronze layers first since they were foremost at the visible surface; then the hindmost opposite the first “and two of tin within” (*Il.* 20.271). [27] “Within” is added so that we perceive the bronze exterior, just as those of tin within; then the middle [layer] remaining: “the one of gold” (*Il.* 20.272). [28] So if “the ashen spear stopped there” (*Il.* 20.272), the two bronze ones were shattered first since they were foremost, but the three remained un-shattered “for gold, gifts of the god, detained it” (*Il.* 20.268).

[29] Thus with reference to the shield of Aeneas, the bronze is under the hide, the softer under the dryer, and bronze is not placed on the surface for the sake of adornment, but it lies underneath on account of stability, just as the gold in the case of the [shield] of Achilles. [30] For he says with reference to the [shield] of Aeneas

a second time Achilles again sent forth his long spear

and struck the shield of Aeneas equal in all directions

under the first rim, where very fine bronze ran,

and the very fine hide of an ox was over it (*Il.* 20.273-76).

[31] And yet, even if we understand the two bronze layers first and fifth, and the two tin ones of them with as the second and the fourth, even so the golden [layer] within is in the middle and third, with one tin [layer] broken.

- Φ 76** [1] ἀποροῦσι πῶς ὁ ἰκετεύων πρὸς τὸν Ἀχιλλέα ἔφη: “πᾶρ γὰρ σοὶ πρότω πασάμην Δημήτερος ἀκτὴν” (*Il.* 21.76). [2] τὸ γὰρ λέγειν, καθάπερ Στησίμβροτος, ὅτι οἱ βάρβαροι ἄλφιστα οὐκ ἐσθίουσιν ἀλλ’ ἄρτους κριθίνους, ψεῦδος. [3] ἦσθε γὰρ ὡς ἂν βασιλέως ὦν υἱός, καὶ οὐδαμῶς τοῦτο ὁ ποιητὴς ἐπεσημύνατο. [4] ἡ δὲ λύσις ὅτι παρ’ Ἑλλησὶ πρότω καὶ ξένῳ τῷ Ἀχιλλεῖ γεγονέναι φησί· [5] πρὸς γὰρ τὴν ἰκεσίαν εἶχε τινα βοήθειαν τοῦτο, ὥσπερ τετυχηκῶς ξενικῆς τραπέζης παρ’ ἐκείνῳ πρώτον.

Cf. Σ *Il.* 21.76a1 (Erbse)

fontes: *B f. 281^R, *F f. 179^V (Π.), Le f. 437^V (Π.)

[1] πρότω om. Le [4] Ἑλλησὶ Schr. e Σ^A 76a1: Ἑλληνι codd.

- Φ 343-55** [1] διὰ τί τοῦ Σκαμάνδρου καιομένου ὁ Ἀχιλλεὺς ἐν ζέοντι αὐτῷ ἀποληφθεὶς ἐπνίγετο μὲν οὐκ ἐκαίετο δέ; [2] ἦ διότι οὐχ ὄλος ὁ ποταμὸς ἐκαίετο. [3] ἐνδέχεται οὖν μὴ ἐν τοῖς τοιούτοις αὐτὸν τοῦ ποταμοῦ μορίοις εἶναι· [3] καὶ γὰρ ἂν οὕτω γε ὁ Ἥφαιστος ἦν αὐτὸν ὁ διαφθείρων, ὃν οὐκ εἰκὸς βοηθεῖν μὲν αὐτῷ, τοῦτο δὲ μὴ ὄραν, ὅπως μὴ, ἔνθα ἦν ἐκεῖνος, ὁ ποταμὸς πονήσῃ. [5] ὡς οὖν ὁ Σκάμανδρος πνίγων Ἀχιλλέα τοὺς ἐμβεβηκότας τῶν Τρώων εἰς αὐτὸν,
ζωοὺς δ’ ἐσάω κατὰ καλὰ ῥέεθρα
κρύπτων ἐν δίνῃσιν (*Il.* 23. 238-39),
[6] οὕτω καὶ ὁ Ἥφαιστος τὸν μὲν ποταμὸν ἔκαie, τῷ δ’ Ἀχιλλεῖ διὰ τοῦ πυρὸς συνεμάχει.

fontes: *B f. 286^V, *F f. 183^R, Le f. 445^R (Π.)

[1] ἀποληφθεὶς *BLE: ἀπολειφθεὶς *F [2] ἦ *F: ἢ *BLE [3] οὕτω *F: οὕτως *BLE
[4] αὐτὸν *: αὐτὸν codd.

- Φ 563** [1] τὸ “μή μ’ ἀπαιρόμενον πόλιος πεδίονδε νοήσῃ” μετενήνεκται ἀπὸ τῶν πλεόντων καὶ ἐπαίροντων τοὺς ἰστούς· [2] “ἰστὸν δ’ εἰλάτινον κοίλῃς ἔντοσθε μεσὸδμης στῆσαν ἀείραντες” (*Od.* 2.424). [3] οὕτω δὲ λέγουσι καὶ τὸ “ἐπαίρειν.” [4] οὕτως ἔχει καὶ τὸ “μῆλα γὰρ ἐξ Ἰθάκης Μεσσηνίῳ ἄνδρες ἄειραν” (*Od.* 21.18) ἀντὶ τοῦ “ἀείραντες ἀπήλασαν.”

fontes: *B f. 291^R, *F f. 186^R (Π.)

[2] ἰστὸν δ’ *F: ἰστὸν δὲ *B

[1] They question how the one supplicating¹⁶⁸ Achilles said: “For beside you first I tasted the grain of Demeter” (*Il.* 21.76). [2] For to say, just as Stesimbrotus, that the barbarians do not eat meal but barley-cakes is a falsehood. [3] For he ate just as one who is a son of a king would, and in no way did the poet indicate this. [4] The solution is that he says that among Hellenes he had first been Achilles as a host. [5] For with a view to his supplication, he regarded this as a kind of help, as though having first obtained a table of guest-friendship at his home. Φ 76

[1] Why, as the Scamander burned, did Achilles choke but not burn, though he was cut off in it as it seethed? [2] Surely since the river did not burn entirely. [3] So it is possible that he was not in such parts of the river. [4] For indeed if it had been so, Hephaestus would be his destroyer, who would not be likely to help him but not to see this, so that the river is not toilsome where he was. [5] So just as the Scamander choking Achilles [saves] the Trojans who had stepped into itself: “you saved them alive concealing them in eddies through the beautiful streams” (20.238), [6] so too Hephaestus burned the river, but helped Achilles fight with fire. Φ 343-55

[1] “So that he does not perceive that I depart [lit. “am being lifted from”] from the city to the plain” (*Il.* 23.563) has been employed as a metaphor from those who sail and lift up the masts. [2] “They lifted and set a mast of fir-wood within the hollow socket” (*Od.* 2.424). [3] They also say to lift up and set on (*epairein*) in this way. [4] So too is “for Messenian men lifted sheep from Ithaca” (*Od.* 20.18), as an equivalent of “having lifted, they drove away.” Φ 563

168 I.e. Lycaon.

X 71 [1] δοκεῖ τοῦτο προτρεπτικὸν εἶναι μᾶλλον ἐπὶ θάνατον ἢ ἀποτρεπτικόν· καίτοι φαίνεται βουλόμενος πείθειν τὸν Ἔκτορα εἰσιέναι εἰς τὸ τεῖχος καὶ μὴ ὑπομένειν τὸν Ἀχιλλεῖα. [2] ῥητέον δὲ ὅτι τῷ ἅπαξ ἀναγκασθέντι ἀποθανεῖν νέω τοῦτο ἔοικεν, ὁ δὲ τὸν ἐκ προπετείας ὑφίστατο θάνατον. [3] διό φησι σαφηνίζων τὸν νοῦν· “πάντα δὲ καλὰ θανόντι περ ὅτι φανήη” (*Il.* 22.73), ὡς ἄρα καλὸν τὸ ἀποθανεῖν ὑπὲρ πατρίδος καὶ οἰκείων ἐπὶ λυσιτελείᾳ τῶν προσηκόντων, ἴν’ ἧ· [4] πάντα δὲ τὰ τῆς αἰκίας καλὰ εἰσι τῷ θανόντι, ἐὰν ἐκ τοῦ ἀποθανεῖν καλόν τι φανῆ καὶ λυσιτελέσ. [5] σὺ δὲ, φησί, ῥιψοκινδύνως ταῦτα βούλει παθεῖν, οὐκ ὠφελῶν τοὺς οἰκείους.

fontes: *B f. 293^V, Vict. f. 406^V

X 147-8 [1] ζητοῦσί τινες πῶς τὸν Σκάμανδρον ἀπὸ τῆς Ἰδης εἰπὼν ρεῖν—κατηρίθμητο γὰρ “διὸς τε Σκάμανδρος” (*Il.* 12.21)—“τοῖς ἀπ’ Ἰδαίων ὀρέων ἄλαδε προρέουσιν” (*Il.* 12.19), [2] ὕστερόν φησιν·

κρουνῶ δ’ ἴκανον καλλιρρόω, ἔνθα δὲ πηγαί

δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος (*Il.* 22.147-48),

ὑπὸ τὸ τεῖχος τὰς πηγὰς τοῦ Σκαμάνδρου λέγων ρεῖν. [3] μάχεται γὰρ δὴ τὸ ἐν τῷ πεδίῳ ὑπέκ κατ’ ἀμαξιτὸν τὰς πηγὰς εἶναι τοῦ Σκαμάνδρου τῷ ἐκ τῆς Ἰδης αὐτὸν λέγοντι ρεῖν. λύεται δὲ ἐκ τῆς παραλείψεως τῆς “ἔξ”. [4] ἔστι γὰρ τὸ πληρὲς, ὅτι πηγαὶ δύο ἐκ τοῦ Σκαμάνδρου ἀνίασι κατὰ τὸ πέδον, ἀλλ’ οὐχ ὅτι τοῦ Σκαμάνδρου εἰσὶν αἱ ἐν τῷ πεδίῳ πηγαί.

fontes: *B f. 295^R, *F f. 189^V (Π.), Le f. 457^R (Π.)

[1] ζητοῦσί τινες *BLe: ζητοῦσι τινὲς *F τοῖς codd.: ὄσσοι ω διὸς τε *B: δίοσι Le προρέουσιν *BLe [2] ὕστερόν φησιν *BLe: ὕστερον φησὶν *F καλλιρρόω Le: καλλιρῶω *B*F ἔνθα δὲ *B: ἔνθα τε *FLe [3] τείχεος ante ὑπέκ add. Kamm. παραλείψεως *B*F: λέξεως Le

[1] This seems to be fit for turning one to death rather than away, and yet he obviously wants to persuade Hector to go inside the city wall and not wait for Achilles. [2] One must say that this befits a young man forced to die once and for all, but he awaited death out of rashness. [3] Therefore he says clarifying the sense: “for him, although dead, all that appears is beautiful” (*Il.* 22.73), with the implication that it is beautiful to die on behalf of one’s homeland and for the benefit of one’s relatives, so that [the sense] is: [4] “all maltreatment is beautiful for the dead man if from dying something appears beautiful and advantageous. [5] But you, he says, want to suffer this recklessly, not helping your people. **X 71**

[1] Some question how after saying that the Scamander flows from Mt. Ida “for divine Scamander was counted” (*Il.* 12.21) by the streams flowing from the Idaean mountains to the sea, **X 147-8**
 [2] later he says “they reached the beautifully flowing fountains and there two streams spring up from eddying Scamander” (*Il.* 22.147-48), saying that the streams of the Scamander flow up to the city-wall. [3] For indeed the fact that the streams from the Scamander are on the plain under the wagon path conflicts with the [line] saying that it flows from Ida. [4] It is solved from the omission “of out”. For the full [idea] is that two streams from the Scamander go back down the plain but not that the streams on the plain are from the Scamander.

- X 431** [1] “τί νυ βείομαι” (*Il.* 22.431), τουτέστιν εἰς τί βιώσομαι. [2] τὸ δὲ βείω παρὰ τὸ βαίνειν τὸν ζῶντα ἐπὶ τὴν γῆν· “ὄφρ’ ἂν ἐγὼ βείω προτὶ Ἴλιον” (*Il.* 6.113). [3] ὅτι γὰρ ζῶντα λέγει ἕκαστον ἐπὶ τῆς γῆς βαδίζειν· “ὄσσα τε γαῖαν ἐπιπνεῖει τε καὶ ἔρπει” (*Il.* 17.447). [4] αἰῶνα δὲ λέγει τὸν ἐκάστου βίον· “ἕκ δ’ αἰὼν πέφαται” (*Il.* 19.27), ἐφθαρται δὲ αὐτοῦ ὁ βίος, καὶ “μινυνθάδιος δὲ οἱ αἰῶν” (*Il.* 4.478), [5] ὅπερ ἐν ἄλλοις· “ἄνερ, ἀπ’ αἰῶνος νέος ὄλεο” (*Il.* 24.725), ἀπὸ τοῦ βίου νέος· οὐ γηράσας τὸν βίον οὐδὲ τὸν αἰῶνα καὶ βίον πολυχρόνιον ἔσχες. [6] καὶ ἅλιν “φίλης αἰῶνος ἀμερθῆς” (*Il.* 22.58), ὅμοιον τῷ “γλυκὺς αἰῶν” (*Od.* 5.152), [7] καὶ “τίς ὁ αἰὼν ἐξηγούμενος· τῆ περ ῥήϊστη βιοτή” (*Od.* 4.565). [8] τὰ δὲ τῆ βιοτῆ ἀναγκαῖα βίोटος· “βίωτον δὲ τοι ἄλλοι ἔδουσι” (*Od.* 13.419)· [9] καὶ ζωὴν· “ἡ γὰρ οἱ ζωὴ ἦν ἄσπετος, οὐ τινι τόσση” (*Od.* 14.96).

fontes: *B f. 301^R, *F f. 192^V, Le f. 465^R (Π.)

[1] “τινυ βείομαι αἰνὰ παθοῦσα” (*Il.* 1.431) *FLe [2] προτὶ *B: ποτὶ *FLe [3] ὄσσα τε Le: ὄσσά τε *B*F [4] τὸ ante τὸν *BLe (del. Schr.) ἐφθαρται *B*F: ἐφθαρτο Le [5] ἄνερ *B*F: ἀνερ^{os} Le [7] τῆ περ *B: τῆς περ *FLe [9] post τόσση hab. *F Le “τὸ δὲ βείω παρὰ τὸ βαίνειν. ζῆται εἰς τὴν Ἰλιάδα τοῦ Ζ”

- Ψ 71** [1] πῶς ὁ μὲν Πάτροκλος λέγει· “θάπτε με ὅτι τάχιστα, πύλας Αἶδαο περήσω” (*Il.* 23.71), εἰπὼν δὲ καὶ τὴν αἰτίαν προστίθησι δι’ ἣν βούλεται ταφῆναι, “τῆλέ με εἵργουσι ψυχαὶ εἰδῶλα καμόντων” (*Il.* 23.72), [2] ἐν δὲ τῇ Ὀδυσσεΐα, ἀποθανόντων τῶν μνηστήρων πρὶν ταφῆναι, φησὶν·

Ἐρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο
ἀνδρῶν μνηστήρων (*Od.* 24.1-2),

εἶτα ἄγει λαβὼν αὐτάς εὐθὺς εἰς Αἶδου, κάκει τοῖς περὶ τὸν Ἀγαμέμνονα ἐντυγχανουσιν; [3] εἰ γὰρ οἱ ἄταφοι τοῖς ἄλλοις οὐ μίγνυνται νεκροῖς, ἐνταῦθα δὲ πλησιάζουσιν, μὴ ἐναντίωμα ἦ. [4] λύεται δὲ τοῦτο ἐκ τοῦ προσώπου· τὰ μὲν γὰρ περὶ τοὺς μνηστήρας ὁ ποιητὴς ἀπεφάνητο, καὶ τὸ ἀληθὲς οὕτως ἔχει. [5] τὰ δὲ ἕτερα φαντασθῆναι φησι τὸν Ἀχιλλεῖα, εἶτε ἀληθῶς ἐπιστάντος αὐτῷ εἶτε καὶ ἄλλως τοῦτο νομίσαντα.

fontes: *B f. 304^V, *F f. 194^V (Π.), Le f. 469^R (Π.)

[1] ὅτι ante Le θάπτε ὅτι *B: ὅτι *F: om. Le [3] μὴ super scr. *B: om. *FLe [5] φαντασθῆναι *B: φαντασθῆναι *F: φαντάζεσθαι Le φησι *BLe: φησὶ *F ἐπιστάντος *FLe: ἐπιστάντα *B αὐτῷ *B: αὐτὸν Le: αὐτοῦ *F νομίσαντα *B: νομίσαντος *FLe

[1] “Why shall I *beiomai*” (*Il.* 22.431), that is, for what shall I live? [2] *Beio* X 431 from the fact that the living man walks (*bainō*) upon the earth “while I go to Ilium” (*Il.* 6.113). [3] For he says that each man, inasmuch as he is alive, walks upon the earth: “all that breathes over land and moves” (*Il.* 17.447). [4] He calls the life of each man a period of existence (*aiōn*): “life (*aiōn*) has been slain” (*Il.* 19.27), his life (*aiōn*) has been destroyed, and “his life (*aiōn*) was short-lived (*Il.* 4.478), [5] which in others “man, you perished from life young” (*Il.* 24.725), young from life; not having grown old in life nor did you have your period of existence and life for a long time. [6] And again: “you were deprived of dear life” (*aiōnos*) (*Il.* 22.58), like “sweet life” (*aiōn*)” (*Od.* 5.152), [7] and explaining what life is: “where life (*biotē*) is the easiest (*Od.* 4.565). [8] The necessities for life are a livelihood (*biotōs*): “others devour your livelihood” (*Od.* 4.419); [9] and with respect to life: “for his life was inextinguishable, to no one was it so long” (*Od.* 14.96).

[1] How does Patroclus say: “bury me as quickly as possible, let me cross the gates of Hades” (*Il.* 23.71), and after saying that he also adds the reason why he wants to be buried, “souls, phantoms of the dead, keep me far away” (*Il.* 23.72), [2] but in the *Odyssey*, when the suitors die before being buried he says:

Cyllenian Hermes summoned forth to himself the souls
of the suitors” (*Od.* 24.1-2),

then he immediately takes and leads them to Hades, and there they meet Agamemnon and his men. [3] For if the unburied do not mingle with the other corpses, here they approach so that there is no opposition.

[4] This is solved by character. For the poet denounced the suitors, and the truth is thus. [5] But the other things he says that Achilles imagined, whether he really appeared to him or he believed this in vain.

Ψ 269 [1] διὰ τί Ἀχιλλεύς ἐν τῷ τετάρτῳ ἀγῶνι πλεῖστον ἀποδίδωσιν ἄθλον· τὰ γὰρ δύο τάλαντα τοῦ χρυσοῦ πλεῖον ἵππου καὶ γυναικός. [2] ὅτι δὲ οὐκ ὀλίγον ἦν, σῆμα ὅτι ἐν Λιταῖς προτίθησι δέκα τάλαντα χρυσοῦ πρὸς πολλῆ προικί (*Il.* 9.122).

[3] λύων οὖν ὁ Ἀριστοτέλης τὸ τάλαντον οὔτε ἴσον φησὶ τότε καὶ νῦν εἶναι οὔτε ἀφωρισμένῳ χρῆσθαι σταθμῷ, ἀλλὰ μέτρον τι μόνον εἶναι, ὡς καὶ φιάλη σχῆμά τι ἀφωρισμένον (οὐκ) ἔχον σταθμόν, μέτρον δὲ τι. [4] καὶ τὸ τάλαντον δὲ μέτρον τί ἐστὶ, πόσον δὲ οὐκέτι ἀφωρισμένον. [5] διὸ καὶ τὸ ἀντικείμενον αὐτοῖς ὑπερφίαλον καὶ ἀτάλαντον. [6] ὥσπερ γὰρ τὸ ὑπερφίαλον τὸ πολὺ σημαίνει καὶ ἄμετρον, ὡς τῆς φιάλης ἐμμέτρου οὔσης (ὑπερφίαλος γὰρ ὁ ὑπερβάλλων τῇ ἀμετρίᾳ τὸ μέτρον τῆς φιάλης), οὕτω καὶ ἀτάλαντος ὁ ἐξηρημένος τοῦ μέτρου τοῦ κατὰ τὸ τάλαντον. [7] ὁ δὲ ἐκ τῶν ἀνίσων ἐκβεβηκῶς ἴσος ἂν εἴη. ὁ γὰρ οὐκ ἄνισος, οὗτος καὶ ἀτάλαντος, ὁ δὲ τὸ ἄνισον τῶν ταλάντων μὴ ἔχων, διὸ καὶ ἴσος. [8] ὁ γὰρ ἐν ἄλλοις ἔφη “ἴσος Ἐνυαλίῳ” (*Il.* 22.132), τοῦτο δεδήλωκεν ἐν τῷ “ἀτάλαντος Ἄρηι” (*Il.* 2. 627 etc.)

fontes: *F f. 197^R (Π.), Le f. 476^V (Π.); ab λύων inc. *B f. 23^V, Le f. 30^R (= Le¹); ab ὁ Ἀριστ. inc. *B f. 175^R (= *B¹), Le f. 279^R (Π.) (= Le²)

[2] σῆμα Le: σημειῖον *F [3] Ἀριστοτλ. in marg. *B τὸ τάλαντον *B*B¹*FLeLe¹: τὸ ἀτάλαντος Le² ὡς om. Le φιάλη *B*B¹*FLeLe²: φιάλην Le¹ (οὐκ) Schr. post Rose (p.155) μέτρον δὲ τι Schr.: μέτρον δὲ οὐκέτι codd. [4] δὲ ante μέτρον om. Le² πόσον *B¹*FLe²: ποσὸν *BLeLe¹ [5] ὑπερφίαλον *BLeLe¹: ὑπερφίαλος *B¹*FLe² ἀτάλαντον *BLe¹: ἀτάλαντος *B¹*FLeLe² [6] ὑπερφίαλον *BLe¹: ὑπερφίαλος *B¹*FLeLe² ἐμμέτρου Le²: μέτρου Thurot (*Rev. Crit.* 1870, 152): ἀμμέτρου *B*B¹Le: καὶ ἀμμέτρου Le¹: ἀμέτρου *F ἐκτὸς post οὔσης Le¹ δὲ pro γὰρ Le² φιάλης *B¹*FLeLe¹: φιλίας *B¹Le² ἀτάλαντος *B*B¹*FLeLe²: ἀτάλαντον Le¹ μέτρου post τάλαντον B¹Le² [6-7] ὁ ἐξηρηρ. usque ad οὔτος καὶ ἀτάλαντος om. Le¹ [7] ὁ om. Le δὲ¹ *F: om. ceteri γὰρ οὐ (?) οὐκ Le ἴσος *B*B¹LeLe²:: ἴσος *F

Ψ 862-3 [1] τί λέγει ἐν τούτοις τοῖς ἔπεσι ζητήσκειν ἄν τις,
Τεύκρος δὲ πρῶτος κλήρω λάχεν, αὐτίκα δ' ἰὸν
ἦκεν ἐπικρατέως (*Il.* 23.862-63),

καὶ τὰ ἐξῆς μέχρι τοῦ “ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι ὡς ἴθουνεν” (*Il.* 23.871).

[2] οἱ μὲν ἔφασαν σπεύδοντα τὸν Μηριόνην ἐλκύσαι τὸ τόξον τὸν οἰστὸν ἔχοντα πάλαι ἐγκείμενον, δηλονότι ἐνηρμοσμένον τῇ νευρᾷ.

fontes: *B f. 321^R, *F f. 205^R (Π.), Le f. 492^V (Π.)

[1] ἦκεν ἐπικρατέως om. *FLe [2] ὡς ante ἔφασαν Le

[1] Why does Achilles give the greatest prize in the fourth contest? For two talents of gold is more than a horse and a woman. [2] A sign that it was not small is that in *Entreaties* he puts forth ten talents of gold in addition to the great dowry (*Il.* 9.122). **Ψ 269**

[3] So solving this Aristotle says that the talent then and now are neither equal nor use a defined weight, but it is only some kind of measure, like a bowl, a certain shape not having a defined weight but some kind of measure. [4] And a talent is also some measure, but how much is not defined. [5] And therefore opposite them is “over a bowl” (*hyperphialon*) and “not a talent” (*atalantos*). [6] For just as “over a bowl” signifies “much and without measure,” implying that a bowl is within measure (for what immoderately exceeds the measure of a bowl is over a bowl, so too “not a talent” is what has transcended the measure in a talent. [7] What has diverged from un-equals could be equal. For what is not un-equal, this is not a talent, whatever does not have an inequality of the scales. Therefore it is equal. [8] For this, which elsewhere he called “equal [*isos*] to Enyalios” (*Il.* 22.132), he has meant in “equal [*atalantos*] to Ares” (*Il.* 2. 627 etc.).

[1] One could question into what he is saying in these verses,
Teucer first obtained [it] by lot and immediately sent
an arrow mightily (*Il.* 23.862-63),

and the following up to “indeed he held the arrow for a long time as he took aim” (23.871). [2] Some said that Meriones hastened and dragged the bow, with the arrow placed on it for a long time, clearly fitted on the string. **Ψ 862-3**

[3] σημαίνει γὰρ διὰ τούτων ὅτι τοξεύοντος τοῦ Τεύκρου εἰστήκει ὁ Μηριόνης κρατῶν τὸ τόξον ἐντεταμένον, ἠρμωσμένον ἔχων τὸν ὀιστὸν πάλαι ἐν τῇ νευρᾷ· τότε δ' εἴλκυσε τὴν νευράν, ὡς ἴθυνε βέλος. [4] ἢ οὖν τοῦτο λέγει, ἢ ὅτι τὸ τόξον μὲν ἦν ἐν, ᾧ ἔμελλε τοξεύειν, βέλη δὲ δύο, ἑκατέρῳ ἐνὸς δοθέντος. [5] τὸν μὲν οὖν ὀιστὸν κατεῖχε πάλαι ὁ Μηριόνης, ἕως ἴθυεν ὁ Τεῦκρος καὶ ἐτόξευε λαχῶν πρῶτος. [6] ἐπεὶ δ' ἀπετόξευσε καὶ ἀπέτυχε, σπερχόμενος ὁ Μηριόνης ἐξείλετο τὸ τόξον ἐκ τῆς χειρὸς τοῦ Τεύκρου. [7] τοῦτο γὰρ παρίστησι τὸ

σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς

τόξον, ἀτὰρ δὴ ὀιστὸν ἔχεν πάλαι, ὡς ἴθυεν (II. 23.870-71).

ἐνηρμοσμένον τῇ νευρᾷ ἐξείρυσε τόξον, ὡς ἴθυνε τὸν ὀιστόν· εἶχε πάλαι δηλονότι ἐνηρμοσμένον τῇ νευρᾷ. [8] ἀντιδιαίρει γὰρ τί μὲν κατεῖχε πάλαι ὁ Μηριόνης καὶ τί ὕστερον ἔλαβε· τὸν μὲν γὰρ ὀιστὸν εἶχε πάλαι ὡς ἴθυνε. [9] πῶς οὖν πάλαι; τοσοῦτόν φησι χρόνον ὡς ἴθυεν ὁ Τεῦκρος πρῶτος τοξεύων. [10] τὸ δὲ τόξον ἐξείρυσε χειρὸς, ὃ οὐ κατέσχευεν αὐτός, τῆς τοῦ Τεύκρου. [11] “σπερχόμενος” δὲ διὰ τὸ ἀρπάζοντι εὐοκῆναι διὰ τὸ τάχος {τῆς πετομένης περιστερᾶς}.

[3] σημαίνει *B: σημαίνει *FLe ἐντεταμένον *B: ἐντεταμμένον *FLe [4] ἐν Vill.: ἐν codd. [7] ἐξείρυσε *B*F: ἐξείλκυσε Le ἀτὰρ δὴ *B: αὐτὰρ *FLe ἔχεν *B*F: ἔχων Le ἐνηρμοσμένον² *B*F: ἐνηρμοσμένην Le [9] τοσοῦτόν φησι *B: ord. inv. Le: τοσοῦτον φησι *F [11] {τῆς πετομένης περιστερᾶς} *

Ω 15-6 [1] διὰ τί ὁ Ἀχιλλεὺς τὸν Ἔκτορα εἴλκε περὶ τὸν τάφον τοῦ Πατρόκλου, παρὰ τὰ νενωμισμένα ποιῶν εἰς τὸν νεκρόν;

[2] ἢ παρανομοῦσι τὰ αὐτὰ οὐχ οἱ ἀμυνόμενοι ἀλλ' οἱ ἄρχοντες, [3] ὁ δὲ Ἔκτωρ πρότερος ἐνεχείρησε λωβήσασθαι τὸν Πάτροκλον τοιαῦτα. [4] τίς γὰρ ἢ γνώμη Ἔκτορος περὶ Πατρόκλου;

μάλιστα δὲ φαίδιμος Ἔκτωρ

ἐλέμεναι μέμονεν· κεφαλὴν δὲ ἔθυμὸς ἀνώγει

πῆξαι ἀνά σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς (II. 18.175-77).

fontes: *B f. 322^R, *F f. 205^V (II.), Le 493^R (II.)

[1] διὰ τί ὁ Ἀχιλλεὺς evan. Le [2] ἢ *: ἢ codd. (ἢ παρανο evan. Le) [3] ἐνεχείρησε Vill.: ἀνεχείρησε codd. [3-4] -κλον usque ad Ἔκτο- evan. Le post μέμονεν signum finis Le κεφαλὴν evan. Le

[3] By this he signified that while Teucer was shooting, Meriones stood and controlled the ready strung bow, holding the arrow fitted on the string for a long time; and then he drew the string, as he aimed the arrow. [4] So either he means this or that there was one bow, which he was going to shoot, but there were two arrows, one given to each. [5] So Meriones controlled his arrow for a long time, while Teucer aimed and shot, having received this lot first. [6] But when he shot and missed, Meriones hastened and removed the bow from the hand of Teucer. [7] For the [following quote] portrays this,
 then Meriones hastened and snatched from his hand
 the bow, indeed he held the arrow for a long time as he aimed
 (*Il.* 23.870-71).

He snatched the bow fitted with the string, as he aimed the arrow; he held it for a long time clearly fitted with the arrow. [8] For he logically distinguishes what Meriones held for a long time and what he took later; for he held the arrow for a long time as he aimed. [9] So how for a long time? He says for as much time as Teucer took aim shooting first. [10] He snatched out the bow, which he did not possess himself, from the hand of Teucer. [11] “Hastening” because he looks like one who is snatching speedily.

[1] Why did Achilles drag Hector around the burial mound of Patroclus, acting on the corpse contrary to the customary rites? [2] Surely, not those who defend themselves in kind, but their aggressors act unlawfully.¹⁶⁹ [3] Hector first attempted to mutilate Patroclus in such a way. [4] For what is Hector’s disposition concerning Patroclus? Ω 15-6

Above all glorious Hector was eager
 to drag him; his heart bade him to cut his head
 from his tender neck and fix it on the palisade (*Il.* 18.175-77).

169 For the contrast, cf. Antiphon 44.8 (τοῦ ἄρξαντος καὶ οὐ τοῦ ἀμυνομένου); Isocrates 16.44 (οὐδ’ ἀμυνομένος ἀλλ’ ὑπάρχων); Plato Gorgias 456e (ἀμυνομένους μὴ ὑπάρχοντας). A similar question was copied in the margins of *Il.* 22.395-98 (Schr. 1880, 268), defending Achilles on the same ground: “since before Hector devised unseemly deeds for Patroclus, as he says about him: his heart bade him to cut his head | from his tender neck and fix it on the palisade’ (*Il.* 18.176-77). Those who defend themselves do not act unlawfully but their aggressors.”

[5] εἴλικυται τε πρότερος Πάτροκλος διὰ τὴν τῶν Τρώων περὶ τὸν νεκρὸν προθυμίαν·

ὡς δ' ὅτ' ἀνήρ ταύροιο βοὸς μέγαλοιο βοείην
λαοῖσι δοίη τανύειν μεθύουσαν ἀλοιφή·
δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσι
κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφή,
πολλῶν ἐλκόντων, τάνυται δέ τε πᾶσα διαπρό·
ὡς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
εἴλικον ἀμφοτέροι (Il. 17.389-95)·

[6] καὶ πάλιν·

Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα, ἔλχ',
ἴν' ἀπ' ὤμοιιν κεφαλὴν τάμοι (Il. 17.125-26).

[7] ἐκείνων οὖν λευκώτων τὸν νόμον, οὕτως ἐχρήσατο αὐτοῖς Ἀχιλλεύς.

[8] ὅταν γὰρ βουλόμενός τις κωλυθῆ, ἐκείνος μὲν πεποίηκεν, ἀλλ' ὁ πάσχων οὐδὲν πέπονθε. [9] Πάτροκλος δὲ φθάσας περιεἴλικυται γυμνὸς ἐν τῷ πεδίῳ διὰ πρόφασιν τῶν προθεμένων αἰκίσασθαι τὸ σῶμα, ὥστ' ἀπολαμβάνοντι ἔοικεν ὁ Ἔκτωρ ἃ δέδρακεν, οὐ μὴν πάσχοντι τὰ παράνομα. [10] καὶ φιλανθρωπότερόν γε, ὅτι μόνον ἃ δρᾶσαι δεδύνηται πέπονθεν, οὐχ ὅσα δὲ δρᾶσαι διενόηθη.

[11] ἔστι δὲ λύειν, φησὶν Ἀριστοτέλης (Gigon Rose fr. 158), καὶ εἰς τὰ ὑπάρχοντα ἀνάγοντα ἔθη, ὅτι τοιαῦτα ἦν, ἐπεὶ καὶ νῦν ἐν τῇ Θεσσαλίᾳ περιέλικουσι περὶ τοὺς τάφους.

fontes: *B f. 322^R, *F f. 205^V (Π.), Le 493^R (Π.)

[5] Πάτροκλος διὰ τὴν om. Le δοίη τανύειν με evan. Le δέ τ' ἱκμάς *B*FLe: δέ τε ἱκμάς ω δύνει δέ τ' ἀλοιφή evan. Le τάνυται *B: τάννυται *FLe [6] ἀπηύρα *FLe: ἀπηύρα *B [9] διὰ πρόφασιν τῶν codd.: διὰ τῶν πρόφασιν Kamm. [10] δρᾶσαι (utraque) Le: δρᾶσαι *B*F ἀνάγοντα Schr.: ἀνάγων codd.: ἀνάγειν Rose

Ω 22 [1] τὸ “ἀεικίζεν” (Il. 24.22) ἀντὶ τοῦ “ὑβρίζειν”. αἰκία δὲ οὐχ ἡ ὕβρις μόνον, ἀλλὰ καὶ τὸ αἰσχρὸς, παρὰ τὸ μὴ εἰκέναι, ὃ δηλοῖ τὸ καθήκειν, ὡς φησὶν “δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔτι ἀεικέες” (Il. 9.70), ὡς εἰ ἔλεγε· “πρέπει σοι καὶ καθήκει τοῦτο”.

fontes: *B f. 322^V, *F f. 206^R (Π.)

[1] παρὰ τὸ *F: παρὰ τοῦ *B

[5] Patroclus has first been dragged on account of the Trojans' zeal around the corpse:

As when a man grants to the people
to stretch the hide of a large ox steeped with lard.
Then receiving it they stand apart and stretch it
in a circle, and suddenly moisture goes, and lard enters,
with many dragging it, and it is thoroughly stretched apart:
thus in a small space they stretched the corpse this way and that
on both sides (*Il.* 17.389-95);

[6] and again:

After he stripped the famed armor, Hector dragged him,
to cut his head from his shoulders (*Il.* 17.125-26).

[7] So since they had violated the custom, Achilles treated them in this way.

[8] For when the chance comer is hindered, that one has acted, but the one being acted upon has suffered nothing. [9] But Patroclus was first to have been dragged naked on the plain because of those who first took it upon themselves to maltreat the body, with the result that Hector seems like one who receives what he has done, surely one who suffers transgressions. [10] And it is more humane that he only suffers what he was able to do, but not everything that he thought of doing.

[11] It is possible for one to solve, says Aristotle (389 Gigon), by referring to the fact that the existing customs were like this, and yet even now in Thessaly they drag [corpses] around tombs.¹⁷⁰

[1] “He maltreated (*aeikizen*)” (*Il.* 24.22) is an equivalent of “he outraged”. Ω 22
But maltreatment (*aikia*) is not only an “outrage” but also a “disgrace”, from “not to befit”, which means “to be proper”, as he says: “give a feast to the old men; it befits you (*eoike*) and in no way is a disgrace (*aeikes*)” (*Il.*9.70), as if he said: “it is fitting for you and this is proper”.

170 In the shorter zētēma on *Il.* 22.397 (Schr. 1880, 268), the solution is also by custom, although it is not attributed to Aristotle: “Callimachus says that it is a hereditary custom for Thessalians to drag the murderers of one’s nearest and dearest around the tombs of the murdered.”

[2] ὅτι δὲ ἡ αἰκία καὶ ἐπὶ τοῦ αἴσχους δηλοῖ· εἰπὼν γὰρ “τοῖο δ’ Απόλλων πᾶσαν ἀεικίην ἄπεχε χροῖ” (*Il.* 24.18), εἰτά φησιν αἴσχος †ἄπειρον† ἐξηγούμενος τὴν ἀεικίαν· “ἦ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοιο φίλοιο | ἔλκει ἀκηδέστωσ ... | οὐδέ μιν αἰσχύνει” (*Il.* 24.416-18)· “κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων” (*Il.* 24.54), ὑβρίζει ἢ ἀεικίζει ἐφ’ οἷς οὐκ ἄν τις εἴξειεν·

[3] ἢ ἀνόμοιον ποιεῖ τῷ πρόσθεν καὶ οὐκ εἰκόδς ἑαυτῷ. [4] ὅθεν ἐπαγγελλόμενος τὸ μὴ αἰκίσει φησίν·

ἀλλ’ ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε’, Ἀχιλλεῦ,

ν ε κ ρ ὄν Ἀχαιοῖσι δώσω πάλιν

οὐ γὰρ ἐγὼ σ’ ἔκπαγλον ἀεικίῳ (*Il.* 22. 58-9, 256).

πρὸς ὃ εἶπεν οἶον χωρὶς τοῦ ἀπεικότα γενέσθαι· “δώσω τὸν νεκρόν”. [5] τὸ δὲ παρὰ τὸ καθῆκον ἀεικέλιον λέγει· “δμῶας τε γυναῖκας | ῥυστάζοντας ἀεικελίως” (*Od.* 16.108-9). [6] ῥυστάζειν δὲ τὸ ἔλκειν εἰς ὕβριν·

πῶς νῦν, εἴ τις ξένος ἐν ἡμετέροισι δόμοισιν

ἦμενος ὧδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;

σοί τ’ αἴσχος λῶβη τε μετ’ ἀνθρώποισι γένοιτο (*Od.* 18.223-5)·

[7] τὴν γὰρ ὕβριν ἔφη ῥυστακτὸν μεταφορικῶς ἀπὸ τῶν ἐλκομένων· οὐ γὰρ εἰλκύσθη ἀλλ’ ὑβρίσθη. [8] τὸ μέντοι ἔλκειν εἰς ὕβριν ἔφη· “Λητῶ δὲ εἰλκυσεν”, ὕβρισε, “Διὸς κυδρὴν παράκοιτιν” (*Od.* 11.580). [9] καὶ ἐκ πλήρους ἐν ἄλλοις “ἐλκύσουσιν ἀεικελίως” (*Il.* 22.336).

[10] παρατηρητέον δὲ τὰ ἐκ πλήρους παρ’ αὐτῷ λεγόμενα, ἵνα καὶ τὰ ἐλλιπῶς προενηνεγμένα ἐκεῖθεν ἀναπληρώσωμεν. [11] ἐκ πλήρους μὲν γὰρ ἔφη· “πῶς κεν εἰοί τάδε ἔργα” (*Il.* 11.838), ἐλλιπῶς δὲ “πῶς κ’ εἰοί, εἴ τις νῶι θεῶν αἰειγενετῶν εὐδοντ’ ἀθρήσειε” (*Il.* 14.333), καὶ ἔτι ἐλλιπέστερον “πῶς οὖν, εἴ τις ξένος ἐν ἡμετέροισι δόμοισιν” (*Od.* 18.223); τὸ δὲ πλήρες· “πῶς κεν εἰοί τάδε ἔργα;”

[2] γὰρ om. *B εἰτά φησιν *B: εἰτα φησιν *F †ἄπειρον† * φίλοιο *B: φίλοιο *F [3] συλήσω *B*F [5] δμῶας ω: δμῶας *B*F [6] ῥυστακτύος *F: ῥυστακτῆος *B γένοιτο corr. e γένηται *F: γένηται *B [7] ῥυστακτὸν Vill.: ῥυστακτῆος *B*F εἰλκύσθη *F: εἰλκυσθαι *B [9] ἐλκύσουσιν ἀεικελίως *B*F: ἐλκύσουσ’ ἀκῶς ω [10] δὲ τὰ *F: τὰ δὲ *B [11] ἔτι Vill.: εἴ τι *B*F ἡμετέροισι ἡμετέροισι *F δόμοισιν δόμοισι *F καὶ om. *F ἔτι ἔτι *F

[2] It is clear that maltreatment refers to disgrace; for after saying “Apollo kept all injury (*aeikian*) from his skin” (*Il.* 24.18), then interpreting injury as disgrace he says: “Around the burial mound of his dear companion | he drags him ruthlessly ... | but he does not disfigure him ” (*Il.* 24.416-18); “for indeed he maltreats deaf earth as he rages” (*Il.* 24.54), he outrages or maltreats for things to which one could not yield (*eixeien*).

[3] Or he makes him different than before and not befitting himself. [4] Hence promising not to treat injuriously he says:

but when I have stripped you of your glorious armor, Achilles,
I shall give your corpse back to the Achaeans.

For I shall not maltreat you terribly (*Il.* 22.258-9, 256),

in regard to which he said what [sc. he would do] without becoming unreasonable (*apeoikota*): “I shall give the corpse”. [5] He says that unseemly (*aeikelion*) is contrary to what is shameful: “shamefully dragging the handmaidens” (*Od.* 16.108-9). [6] To drag about (*rhytazein*) is “to drag violently”:

how now, if some stranger in our home
sitting thus should suffer from grievous rough handling?

for you it would be a disgrace and an outrage among men (*Od.* 18.223-5).

[7] For he called the outrage rough handling metaphorically from things that are dragged; for he was not dragged but violated. [8] However he did say to drag for the purpose of violation: “He dragged”, he violated, “the famed bed-mate of Zeus” (*Od.* 11.580). [9] And elsewhere [he says] in full “they will drag you disgracefully” (*Il.* 22.336).

[10] One must be on the lookout for what is said in full in his work, so that we may thence supply what is presented elliptically. [11] For he said in full “how could these things be (*Il.* 11.838), but elliptically “how could [sc. these things] be, if one of the everlasting gods should see him sleeping ” (*Il.* 14.333)? And yet more elliptically: “how [sc. could these things be], if some stranger in our home” (*Od.* 18.223)? But the full [expression]: “how could these things be” (*Il.* 11.838)?

[12] ὅτι δὲ τὸ ἀεικίζειν ἤτοι αἰκίζειν τὸ μὴ εὐοικότα ποιεῖν, δῆλον ἐκ τοῦ “ἀλλὰ κατήκισται” (*Od.* 16.290; 19.9), τουτέστιν “ἀλλ’ ἀνωμοίωται”. [13] καὶ ἀσκηθῆς οὖν ὁ μὴ παθὼν ἀεικέλια, μηδ’ ἀάσχετα μηδ’ αἰσχυνοθεῖς, ἀλλ’ ὀλόκληρος. [14] ἐξηγεῖται δὲ αὐτός·

ἀσκηθῆς μοι ἔπειτα θαὸς ἐπὶ νῆας ἵκοιτο

τεύχεσί τε ζῦμπασι καὶ ἀγγεμάχοις ἐτάροισι (*Il.* 16.247-8).

[15] τούτῳ ἴσον τὸ ἀρτεμής· “ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα” (*Il.* 5.515).

[12] ἀλλὰ add. Schr. [13] ἀσκηθῆς *F: ἀσκηθεῖς *B ἀάσχετα μηδ’ αἰσχυνοθεῖς Bekk.: αἰσχυνοθεῖς μηδ’ ἀάσχετα *B*F [14] ζῦμπασι Vill. (?): ζυμπᾶσι *B*F [15] τούτῳ *B: τοῦτο *F ἴσον Vill.: ἴσον *B*F τὸ *B: τῷ *F

Ω 117 [1] τὸ δὲ “ἐφήσω” (*Il.* 24.117) οὐκ ἔστιν “ἐπιπέμνω” ἀπλῶς, ἀλλ’ ἔστιν “ἐντολὰς αὐτῇ δοῦς πέμνω”. [2] τίς δὲ ἡ ἐντολή; λύσσασθαι φίλον υἱὸν ἰόντ’ ἐπὶ νῆας Ἀχαιῶν. [3] ἐφετμῆ γὰρ ἐντολή, παρὰ τὸ ἐφίεσθαι γεγонуῖα, ὃ ἔστιν ἐντέλλεσθαι. [4] ὑμέων δ’ ἀνδρὶ ἐκάστῳ ἐφιέμενος τὰδε εἶρω (*Il.* 24.7), ὡς εἰ ἔλεγεν ἐφετμὰς ποιούμενος.

fontes: *B f. 323^V, *F f. 207^V (Π.)

Ω 221 [1] Ὅμηρος, ὁπότεν τὸ γένος προεῖπη καὶ τὸ συνεκτικὸν τινων, ἐπιφέρειν εἶωθε καὶ τὰ περιεχόμενα εἶδη, οὐ μέντοι διὰ τοῦ διαζευκτικοῦ συνδέσμου, ὃς οὐκ ἔστι συναγωγός, διὰ δὲ τοῦ συμπλεκτικοῦ καὶ ἀναφορικοῦ καὶ ὑπάρχειν πάντα σημαίνοντος, ὡσπερ ἐν τούτοις: [2] “νηῶν δ’ ἔκφερ’ ἄεθλα” (*Il.* 23.259)· τὸ γενικὸν τοῦτο· τὰ δὲ εἶδη·

λέβητάς τε τρίποδάς τε

ἵππους θ’ ἡμίονους τε βοῶν τ’ ἴφθιμα κάρηνα

ἠδὲ γυναῖκας ἐυζῶνους πολίων τε σίδηρον (*Il.* 23.259-61).

[3] πάλιν εἰπὼν “πολλὰ δ’ ἀγάματ’ ἀνήψεν” (*Od.* 3.274) ἐπάγει τὸ εἶδος· “ὑφάσματά τε χρυσόν τε,” (*Od.* 3.274).

fontes: *B f. 308^V (ad *Il.* 23.259), Le f. 474^R (Π.) (ad *Il.* 23.259)

[1] ἐκ τούτου δείκνυται ὁ incipiunt *BLe: del. Schr. διὰ τοῦ *B: διὰ τούτου Le [2] πολίων *B: πολὺ Le

[12] The fact that “to maltreat or to treat injuriously” [means] “to do unseemly things” is clear from “but they have been disfigured” (*Od.* 16.290; 19.9), that is “but they have been made unlike”. [13] So unscathed is one who has not suffered unseemly or irresistible things or has been dishonored but is perfect. [14] He himself explains:

thereupon may he return to the swift ships unscathed
with all his equipment and close-fighting companions (*Il.* 16.247-8).

[15] “Unmoved” is the same as this: “as they saw him approaching alive and whole (*atrema*)” (*Il.* 5.515).

“I shall send (*ephēsō*)” (*Il.* 24.117) is not simply “I shall send” but is “after giving injunctions to her I shall send.” [2] What is the injunction? “Go to the ships of the Achaeans and ransom my son” (*Il.* 24.118). [3] For an injunction is a “command” (*ephetmē*), derived from “to lay ones command upon” (*ephiesthai*), which is to command (*entellesthai*). [4] “Laying my command upon each man of you I shall say the following” (*Od.* 13.7), as if he said “making commands.” Ω 117

[1] When Homer first says the genus and essence of some things, he is also accustomed to add the specific types that are included, however not by means of the disjunctive conjunction, which is not a unifier, but means of the copulative which is referential and signifies that they all belong. [2] just as in these [examples]: “fetch *prizes* from the ships” (*Il.* 23.259); this is the general category; and the specific types: Ω 221

kettles, tripods,
horses, mules, strong heads of oxen,
and well-girdled women and grey iron (*Il.* 24.259-62).

[3] Again, after saying “he offered up many *gifts*” (*Od.* 3.274), he supplies the specific kind: “woven robes and gold” (*Od.* 3.274).

[4] και πάλιν εἰπὼν “μῆλα” ἐπάγει τὸ εἶδος, “οἷές τε και αἶγες” (*Od.* 9.184). [5] πάλιν “φυτόν” εἰπὼν (*Od.* 24.246) ἐπάγει·

οὐ συκῆ, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,

οὐκ ὄχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον (*Od.* 24.246-47).

[6] πρὸς μὲν τὸ “φυτόν” ἀπέδωκε τὴν “συκῆν” και τὴν “ἄμπελον” και τὴν “ἐλαίαν” και τὴν “ὄχνην,” πρὸς δὲ τὸν “κῆπον” ταῦτά τε και τὴν “πρασιάν.” [7] λέγει γὰρ αὐτός που· “καί μοι κῆπον ἔχει πολυδένδρεον” (*Od.* 4.737). { [8] κῆπος δὲ ὁ καταπνεόμενος· “Ζεφυρίη πνείουσα τὰ μὲν φύει ἄλλα δὲ πέσσει” (*Od.* 7.119)· και “ἀπὸ δὲ ψυχῆν ἐκάπυσεν” (*Il.* 22.467) ἀντὶ τοῦ “ἀπέπνευσε.” } ([9] πρασιάν δὲ ἀπὸ τῶν λαχανευομένων τόπων πράσοις, ἄπερ και ἐπ’ ἐσχάτοις φυτεύουσιν· “ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὀρχόν” (*Od.* 7.127) και τὰ ἐξῆς ἔπη. [10] πάλιν “δένδρεα δ’ ὕψιπέτηλα κατὰ κρηῖθεν χέε καρπόν” (*Od.* 11.588)· δένδρον τὸ γένος, οἷς ἐπάγει τὰ εἶδη· “ὄχνη και ῥοιαὶ και μηλέαι ἀγαλόκαρποι” (*Od.* 11.589). [11] και πάλιν “ὄθι δένδρεα μακρὰ πεφύκει” (*Od.* 5.238), και ἐπάγει· “κλήθρη τ’ αἶγειρός τ’ ἐλάτη τ’ ἦν οὐρανομήκης” (*Od.* 5.239). [12] και εἰπὼν “ὁ δ’ ἐρινεὸν ὄξει χαλκῶ | τάμνεν” (*Il.* 21.37-38) ἐπάγει τὸ εἰδικώτερον “νέους ὄρηκας” (*Il.* 21.38).

[13] και πάλιν “ἀμφόνον” εἰπὼν (*Il.* 10.298) ἐπάγει τὰ ἐκ τοῦ φόνου· “νέκυας διὰ τ’ ἔντεα και μέλαν αἶμα” (*Il.* 10.298). [14] και γὰρ οἱ νέκυες και τὸ αἶμα και τὰ ἔντεα ἐκ τοῦ φόνου. [15] και πάλιν “ἀλλὰ φόνος τε και αἶμα και ἀργαλέος στόνος ἀνδρῶν” (*Il.* 19.214). { [16] λέγει δὲ και τὸν τόπον, ἔνθα οἱ φονευθέντες, φόνον·

ἀλλ’ ἐξελθόντες μεγάρων ἔζεσθε θύραζε

ἐκ φόνου εἰς αὐλήν (*Od.* 22.375-76).

[17] τὸ οὖν ἀμφόνον (*Il.* 10.298) δύναται ἐπὶ τοῦ τόπου τῶν πεφονευμένων ἀκουεσθαι, ἔνθα ἦσαν οἱ νέκυες και τὰ ἐξῆς. [18] τὸ δὲ “ἐρευγόμενοι φόνον αἵματος” (*Il.* 16.162) ἀποδεδώκαμεν ἀντὶ τοῦ αἶμα φόνου. [19] δύναται δὲ φόνον λέγειν ἐν ὑπερβολῇ τὸ πλῆθος τὸ τοῦ αἵματος τῶν φονευθέντων. }

[4] οἷές *B: οἷς Le και “Βοιωτῶν μὲν Πηνέλεως και Λήϊτος ἦρχον” (*Il.* 2.494), και “οἱ θ’ Ὑρίην ἐνέμοντο και Αὐλίδα πετρήεσαν” (*Il.* 2.495) post αἶγες Le [5] φυτόν *B: φυτὰ Le πρασιή ω: πρασιή *BLe [6] πρασιάν *B: πρασιάν Le [8-9] del. Schr. πέσσει Le: πάσσει *B [9] λαχανευομένων *B: λαχνευομένων Le πράσοις add. Schr. ex Eust. *Od.* I, 269.26 [10-19] trans. Schr.: post ἄερθεν *BLe [10] πάλιν om. Le [11] κλήθρη ω: κλειθροὶ *B: κλειθροὶ Le ἔγειρός Le [12] τάμνεν *B: τότε Le ὄρηκας *B: ὄρηκας Le [13] νέκυας *B: νέκυν Le [14] τὰ ἔντεα *B: τὴν ἔντεα (?) Le [15] ἀνδρῶν om. *B: γέγονεν ante ἀνδρῶν Le [16-19] existimo ex altero Porphyrii zetemate esse interpolata [18] verbo φόνον *B finitur

[4] And again, after saying “flocks” (*Od.* 9.184), he supplies the specific kind: “sheep and goats” (*Od.* 9.184). [5] Again, after saying “plant” (*Od.* 24.246), he supplies:

no fig tree, no grape vine, no olive tree,

no pear tree, no plot in the garden without care (*Od.* 24.246-47)

[6] With regard to “plant,” he explains the fig tree, the grape vine, the olive tree, and “pear tree,” but with regard to “garden” (*kēpon*), these and the garden plot (*prasian*). [7] For somewhere he himself says “and for me he keeps a garden of many trees” (*Od.* 4.737). {[8] What is being blown upon is the garden: “Zephyr plants some, but ripens others as she blows” (*Od.* 7.119); and “she gasped forth life” (*Il.* 22.467) as an equivalent of “she gave up the ghost.”¹⁷¹ [9] garden-plot is from places planted with leeks, which they plant on the outskirts: “where trim garden beds [have grown] beside the outermost row of fruit trees” [*Od.* 7.127] and the following verses).¹⁷² [10] Again: “high-leaved trees shed fruit from top to bottom” (*Od.* 11.88); tree is the general category, to which he supplies the specific kinds: “pears, pomegranates, and apple trees with bright fruit” (*Od.* 11.589). [11] And again “where tall trees grew” (*Od.* 5.238), he supplies “alder, poplar, and fir reaching to the skies” (*Od.* 5.239). [12] And after saying “he cut a fig tree with a sharp bronze” (*Il.* 21.37-38), he supplies the more specific “young shoots” (*Il.* 21.38).

[13] And again, after saying “amid slaughter” (*Il.* 10.298), he supplies the [specifics] of the slaughter “corpses, and through entrails and dark blood” (*Il.* 10.298). [14] For indeed the corpses, the blood, and the entrails [are] from the slaughter. [15] And again: “but slaughter, blood and grievous groaning of men” (*Il.* 19.214). {[16] He also calls the place where the slaughtered are a slaughter:

but come out of the halls and sit outside

out of the slaughter in the courtyard (*Od.* 22.375-76).

[17] So “through slaughter” (*Il.* 10.298) can be understood applied to the place of the slaughtered, where the corpses etc. were. [18] “Belching out slaughter of blood” (*Il.* 16.162) we have understood as an equivalent of “blood of slaughter.” [19] It is possible in an exaggerated sense to call the quantity of the blood from the slaughtered a slaughter.}

171 This sentence seems to have been interpolated from a *zētēma* on *πνέω* and its compounds.

172 The digression on the etymology of *πρασίνη* is consistent with the style of HQ I.

[20] τὰ μὲν οὖν συνεκτικὰ πολλῶν ὁμοῦ οὔτω, τὰ δὲ διαζευκτικά·
 μάντιν ἢ ἱητῆρα κακῶν ἢ τέκτονα δούρων
 ἢ καὶ θέσπιν ἀοιδόν (*Od.* 17.384-85).

[21] τοῦτοις οὖν ὅμοιον τὸ “τῶν οἱ μάντιές εἰσι θυοσκόοι ἢ ἱερῆες”. [22] ὁ δὲ Λειώδης ὅτι οὐκ ἔστι μάντις δῆλον (*Od.* 21.144). [23] οὐδὲν γὰρ ποιεῖ αὐτὸν προλέγοντα τοῖς μνηστῆρσιν, ὥσπερ τὸν Θεοκλύμενον·
 ἃ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων
 εἰλύεται κεφαλαί τε πρόσωπά τ’ ἔνερθέ τε γούνα (*Od.* 20.351-2).

[24] καὶ ἐπάγει·
 εἰδώλων πλεῖον πρόθυρον, πλείη δὲ αὐλῆ
 ἱεμένων ἔρεβόσδε (*Od.* 20.355-56),

ὡς τῶν παρακολουθούντων αὐτοῖς δαιμόνων ἤδη ἀφισταμένων καὶ εἰς Ἄϊδου ἀπίόντων, [25] ὡς καὶ ἐπὶ τοῦ Ἴκτορος ἔφη “ᾠχετο δ’ εἰς Αἶδα, λείπε δὲ ἐ Φοῖβος Ἀπόλλων” (*Il.* 22.213), [26] καὶ ἐπὶ τῶν ἀποθνήσκων μελλόντων·

αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθη, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄρθεν (*Il.* 8.73-4).

[20] ἱητῆρα *B: ἱερῆα Le [20] lac. post ἱερῆες Schr. [22] ἔστι μάντις *B: ἔστιν μαντικός Le ἃ δειλοί *B: εὐ δῆλοι Le [23] πρόσωπά τ’ ἔνερθέ *B: πρόσωπα τε νέρθε Le [24] πλεῖον Le: πλέων *B καὶ ante αὐλῆ ω

Ω 221b [1] ἡγνότησάν τινες καὶ τὸν θυοσκόον, ἀποδιδόντες τὸν αὐτὸν μάντιν. δοκεῖ δ’ ἐμοὶ ἱερέα αὐτὸν ἀποδιδόναι, ἀπὸ τοῦ καίειν τὰ θύη.

[2] λέγει γὰρ “καῖε δ’ ἐπὶ σχίζης ὁ γέρων” (*Il.* 1.462)· ὁ οὖν καίων τὰ τεθυμένα τοῖς θεοῖς θυοσκόος· “θεοῖσι δὲ θῦσαι ἀνώγει Πάτροκλον” (*Il.* 9.219) καὶ “τὸν πῦρ κῆαι ἄνωγε” (*Od.* 15.97) καὶ “πῦρ μέγα κειάμενος” (*Od.* 23.51). [3] καὶ ὁ Χρῦσης δὲ λέγει· “ἦ εἰ δὴ ποτέ τοι κατὰ πίονα μηρὶ ἔκηα” (*Il.* 1.40). [4] ἀπὸ συμβεβηκότος οὖν θυοσκόος ὁ ἱερεῦων τοῖς θεοῖς {ἐκ τῶν ἰδίων, καὶ εἴ τις ἄλλος βούλοιο}.

[5] πῶς οὖν ὁ Λειώδης φησὶν “αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἐοργῶς κείσομαι” (*Od.* 22.318); [6] πρὸς ὃν ἀποκρίνεται·

εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὐχεται εἶναι,
 πολλὰκι που μέλλεις ἀρήμεναι ἐν μεγάροισι,
 τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι (*Od.* 22.321-3).

fontes: *B f. 15^R, Li f. 62^R

[1] δέ ἐμοὶ *BLi [2] τὰ τεθυμένα *B: τὰ τι θύμια Li [6] εὐχεται e corr. Li ἀρήμεναι *B: εὐρήμεναι Li

[20] Thus the encompassing of many together, but the disjunction:
 a seer or healer of ills or a builder of beams
 or an inspired bard (*Od.* 17.384-85).

[21] The same as this is “[those] who are sacrificing (*thyoskooi*) seers or priests” (*Il.* 24. 221). [22] It is clear that Leiodes is not a seer (*Od.* 21.144).

[23] For in no way does he depict him prophesying to the suitors, as [he does] Theoclymenus:

ah, wretched men, what ill are you suffering here? In night your
 heads, faces, and knees below are shrouded (*Od.* 20.351-2).

[24] And he supplies:

the forecourt is full of phantoms, and the courtyard is full
 of them hastening down to Erebus (*Od.* 20.355-56),

as though the fates that attend them are already withdrawing and departing into Hades, [25] as he also said with reference to Hector: “he departed to Hades, and Phoebus Apollo left him” (*Il.* 22. 213), [26] and with reference to those who are about to die

the fates of the Achaeans settled on the much nourishing land,
 but the Trojans’ were raised to wide heaven (*Il.* 8.73-4).

[1] Some misunderstand “sacrificing” (*thyoskoon*) (*Il.* 24.221), explaining it as seer, but it seems to me that he explains it as a priest, from burning the sacrificial offerings. **Ω 221b**

[2] For he says “the old man burned [them] on firewood” (*Il.* 1.462); so the one burning the flesh of the victim to the gods is sacrificing: “he bade Patroclus to sacrifice to the gods” (*Il.* 9.219), “he bad him to kindle the fire” (*Od.* 15.97), and “kindling a big fire” (*Od.* 23.51). [3] And Chryses says “or if ever I burnt fat thigh pieces or you” (*Il.* 1.40). [4] So consequently *thyoskooos* is one who sacrifices to the gods {from his private property, even if some other should want.}

[5] So how does Leiodes say, “however I, a sacrificing priest among them, shall be laid low having done nothing” (*Od.* 22.318)? [6] To whom he replies:

If indeed you boast to be a sacrificing priest among them,
 Often, I suppose, you are going to pray in the halls

That the attainment of a sweet return be far from me (*Od.* 22.321-3).

[7] τοὺς γὰρ ἱερέας ποιεῖ καὶ καταρωμένους, ὥσπερ τὸν Χρῦσην, οὐ τοὺς μάντιες. [8] ὅταν οὖν εἴπῃ “ἢ οἱ μάντιές εἰσι θυοσκόοι ἢ ἱερῆες” (*Il.* 24.221), οὐ δεῖ συνάπτειν τῷ “θυοσκόοι, ἢ ἱερῆες,” ἀλλὰ “{ἢ} θυοσκόοι ἢ ἱερῆες,” ἵν’ ἢ ἐπιθετὸν τῶν ἱερέων τὸ “θυοσκόοι” τὰ τεθυμένα καίοντες. [9] ὁ γὰρ διαζευκτικὸς ἄλλους καὶ ἄλλους δηλοῖ, ὡς τὸ “ἀλλ’ ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα ἢ καὶ ὄνειροπόλον” (*Il.* 1.62). [10] περὶ τριῶν γὰρ ἔφη· περὶ μάντεως, ὅς ἐκ σημείων ἢ τεράτων ἢ οἰωνῶν ἢ ἔκ τινων συμβόλων ἢ ἀποβάντων λέγει καὶ μαντεύεται, ὡς ὁ Κάλχας ἐκ τοῦ λοιμοῦ τὴν Ἀπόλλωνος μῆνιν, ἐκ τοῦ δράκοντος καὶ τῶν στρουθῶν τὰ περὶ τὴν πόρθησιν τοῦ Ἰλίου, ὁ δὲ Θεοκλύμενος ἐξ οἰωνῶν, ἀετὸν θεασάμενος τίλλοντα πέλειαν (*Od.* 15.529), καὶ ἡ Ἑλένη ἐπὶ τοῦ ἄρπασάντου τὸν ἡμερον χῆνα ἐκ τῆς αὐλῆς·

κλυτέ μοι, αὐτὰρ ἐγὼ μαντεύσομαι ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσιν (*Od.* 15.172).

[11] ὁ μὲν οὖν μάντις τοιοῦτος, ὁ δὲ ἱερεὺς ἀράται καὶ εὐχεται τῷ θεῷ, οὔτερ καὶ τὴν ἱερωσύνην ἔχει, ὡς ὁ Χρῦσης καταράται μὴ τυχῶν τῆς θυγατρὸς (*Il.* 1.35-41), καὶ πάλιν τυχῶν ὑπερεύχεται (*Il.* 1.450-56). [12] ὁ δ’ ὄνειροπόλος ἔμπειρός ἐστιν ἀποκρίνασθαι ὄνειράτα, ὥσπερ Πηνελόπη τὸν Ὀδυσσεῖα καὶ τοὺς χῆνας ὀραθέντας ἐπερωτᾷ ἐνύπνια διελέσθαι καὶ σαφηνίσαι (*Od.* 19.535-53). [13] καὶ τινα Εὐρυδάμαντα ὄνειροπόλον γέροντά φησι μὴ κρίνασθαι τοῖς ἑαυτοῦ παισὶν ὄνειρους, ὅποτε ἤρχοντο ἐπὶ τὸν πόλεμον (*Il.* 5.150), οὐ μὰ Δία θεασάμενος αὐτός· οὐδὲ μὴν ἐκείνους ἰδεῖν ἔφη, ἐξ ὧν καὶ ἔμελλεν ὁ πατὴρ κρίνειν αὐτοῖς τὸ μέλλον. [14] ὅτι δὲ διέζευκται ὁ θυοσκόος ἱερεὺς τοῦ μάντεως δῆλον· “τῶν οἱ μάντιές εἰσι θυοσκόοι ἢ ἱερῆες” (*Il.* 24.221).

[8] οἱ evan. *B {ἢ} del. Schr. μάντιες pro θυοσκόοι ci. Ribbeck *RhM* 35 (1880) 469 ἵν’ ἢ *B ἀλλ’ ἄγε Li: ἀλλάγε *B [10] περὶ μάντεως evan. *B καὶ τῶν στρουθῶν evan. *B τοῦ Ἰλίου *B: τῆς Ἰλίου Li Θεοκλύμενος *B: Θεοκλήμενος Li τοῦ ἄρπασάντου *: τῶν ἄρπασάντων *BLi [11] τυχῶν *B: τυχὸν Li

Ω 315-6 [1] ἐζητήθη ποίου μέμνηται ἐνταῦθα Ὅμηρος αἰετοῦ, τοῦ πυγάργου ἢ τοῦ ἀφροδισίου ἢ πέλλου περὶ ὧν φησιν ἐν τῇ Ἰλιάδι K (*Il.* 274) καὶ πάλιν “αἰετοῦ οἶματ’ ἔχων μέλανος τοῦ θηρητῆρος” περὶ οὗ φησιν ἐν τῇ Ἰλιάδι Φ (*Il.* 21.252).

[7] For he depicts the priests praying, just as [he depicts] Chryses, not the seers. [8] So when he says “or you who are *sacrificing* seers or priests” (*Il.* 24.221), one must not join “or the priests” with *sacrificing*, but rather “or *sacrificing* priests,” so that *sacrificing* is an epithet of the priests who burn the flesh of the victim. [9] For the disjunctive conjunction indicates different kinds, like “but come let us ask some seer, a priest, or a dream interpreter” (*Il.* 1.62). [10] For he spoke about three [types]: about a seer, who speaks from signs, either portents or omens, or from certain symbols or events, and prophecies, as Calchas [divines] the wrath of Apollo from the plague, the sack of Ilium from the serpent and the sparrows, and Theoclymenus from omens, after seeing an eagle plucking a pigeon (*Od.* 15.529), and Helen with reference to the [eagle] that snatched the tame goose from the courtyard:

hear me, moreover I shall prophesy as the immortals
put it in my heart (*Od.* 15.172).

[11] So the seer is such, but the priest prays and vows to the god whose priesthood he holds, as Chryses calls down curses when he does not get his daughter (*Il.* 1.35-41) and again after he gets her, he prays on their behalf (*Il.* 1.450-56). [12] But the dream interpreter is experienced in replying to dreams just as Penelope asks Odysseus to interpret and elucidate the geese seen in her sleep (*Od.* 19.535-53). [13] And he says that a certain Eurydamas, an old dream interpreter, did not reply to the dreams of his sons when they were led to the war, not, by Zeus, having seen himself, from which the father was going to judge the future for them war (*Il.* 5.150). [14] It is clear that the “sacrificing priest” is distinguished from the seer: “of those who are seers or sacrificing priests” (*Il.* 24.221).

[1] It was questioned what sort of eagle Homer mentions here,¹⁷³ the white rump, the one of Aphrodite,¹⁷⁴ or the dusky [sc. heron], about which he speaks in *Iliad* Ten (*Il.* 10.274), and again: “having the swoops of a black eagle, the hunter,” about which he speaks in *Iliad* Twenty One. Ω 315-6

173 ἀντίκα δ’ αἰετὸν ἦκε τελειότατον πετεηνῶν | μόρφον θηρητῆρ’ ὄν καὶ περκνὸν καλέουσιν (*Il.* 24.315-16).

174 The name is surely owed to Aphrodite’s role in Zeus’ seduction of Nemesis. Zeus disguises himself as a swan and Aphrodite as an eagle and has her pursue him into Nemesis’ lap (Hyginus 2.8).

[2] ἔστι δὲ ὁ αὐτός, καλούμενος μορφνός ὀνόματι καὶ μέλας δὲ ὢν, περὶ οὗ φησιν Ἀριστοτέλης· “ἕτερος δὲ μέλας χροάν καὶ μέγεθος ἐλάχιστος καὶ κράτιστος· οἰκεῖ δ’ ὄρη καὶ ὕλας, καλεῖται δὲ μελαναίετος καὶ λαγωσφόνος. ἔστι δὲ ὠκυβόλος” (cf. *Hist. an.* IX, 32). [3] ἐπεὶ τοίνυν κοινῶς “αἰετὸν” ἔφη, προσέθηκε “μέλανος,” εἶτα ἐπικυρῶν “τοῦ θηρητήρος.”

[4] οἱ δὲ κατεπεύσαντο τοῦ ποιητοῦ (ὡς) μελανόστου ὑφ’ ἐν ὧς Ὀρέστου εἰρηκότος διὰ τὸ καὶ Δημόκριτον ἱστορεῖν ἐπὶ τοῦ ἀετοῦ τὰ ὀστᾶ μέλανα εἶναι (D-K 22), καταμεινόμενοι τῆς ἀληθείας· ὅσοι γὰρ μέλαν οὐδενὸς ζώου εὐρίσκεται. [5] οὐδ’ ἂν εἶπεν ὁ ποιητὴς ὅσοι τὸν, εἰθὼς ὅστέον λέγειν τρισυλλάβως.

[6] ἀλλ’ οὗτός ἐστιν ὁ μέλας, ὁ θηρητὴρ, ὃν Ἀριστοτέλης μὲν κράτιστον ἔφη, Ὅμηρος δὲ “ὄς θ’ ἅμα κάρτιστός τε καὶ ὠκιστος πετεηνῶν” (*Il.* 21.253). [7] εἶθε δὲ καὶ ὁ Ἀρχίλοχος μελάμπυγον τοῦτον καλεῖν· “μὴ τευ μελαμπύγου τύχης” (fr. 178 West)· ἄλλος γὰρ ὁ πύγαργος, ἄλλος δὲ ὁ μέλας ὄλος· διὰ τοῦτο καὶ μελάμπυγος—[8] ἀλλ’ οὐκ ἐπὶ τὸ τοῦ ἀναφέρων Θεῖας υἱὸς καταμαδὸν πρὸς Ἡρακλέους φερομένους τὰς ὑπὸ τὰ ἰσχία αὐτοῦ καταμαθεῖν πυγὰς καὶ γελάσαντας οὕτω τυχεῖν σωτηρίας· ἀλλὰ πρὸς τὸν πύγαργον ἀετὸν συγκρίνων καρτερὸν εἶπε τὸν “μελάμπυγον.”

[9] διὸ οὔτε τὸ “μελανόστου” συναπτέον, οὔτε τὸ “μελανόστου” γραπτέον, οἷον μελανοφθάλμου (μελαναίετος γὰρ ὡς ὄλος μέλας). [10] οὔτε, ὡς φησιν Ἀρίσταρχος, ἐγκλίνοντες ἂν προφεροίμεθα “μέλανός του”· ἐπιτηδεύων γὰρ εἶπε “τοῦ θηρητήρος,” ἐπεὶ ὁ μέλας τοιοῦτος. [11] ἀλλὰ τὸ ἄρθρον λυπεῖ προσκείμενον. λυπεῖται οὖν καὶ ἐπὶ τῷ Τελαμωνιάδῃ (*Il.* 14.460) καὶ Ἀσκληπιάδῃ (*Il.* 11.614) καὶ οὐνεκα τὸν Χρῦσσην ἠτίμασεν (*Il.* 1.11).

[12] ἀπὸ δὲ τούτου, ὅτι τὸν αὐτὸν μορφνὸν καὶ περκνὸν καλεῖ (*Il.* 24.316), συναγάγοι ἂν τις ἐκ τοῦ κάκεινον θηρητήρα εἰπεῖν μορφνὸν θηρητήρα, εἰ μὴ ἄρα ἄλλος μὲν ὁ περκνός, ὃς καὶ θηρητὴρ κοινῶς εἴρηται, ἄλλος δὲ ὁ μέλας, ὃς καὶ θηρητὴρ ἰδίως καλεῖται.

fontes: *B f. 328^V, *F f. 210^R (Π.)

[1] post *Iliadi* Φ hab. *F: εἰς τὸν σογ̄ (sic) στίχον οὗ ἡ ἀρχὴ “τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιόν” (*Il.* 10.274) καὶ ζῆται τοῦτο εἰς τὴν ἀρχὴν τῆς *Iliados* Λ ἐνθα ἐστὶ τὸ κισσίον [4] (ὡς) Bekk. τοῦ ante μελανόστου *F ἐπὶ τῶν ἀετῶν *F [7] μελάμπυγον τοῦτον *B: τοῦτον μελάμπυγον *F μὴ τευ Bergk: ἢ τευ codd. *Archilochi* [8] τὸ τοῦς *: τούτους *B*F θεῖας υἱὸς (Lobeck *Agl.* II, p.1299): θιάσους *B*F [9] μελανόστου *B: μελανοστόμου *F: μέλανος τῷ τοῦ Dind. τὸ² *B: τοῦ *F [10] μέλανός του Bekk.: μελανόστου *B*F [11] ἄλλος¹ *B: ἄλλως Schr. ἄλλος² *B: ἄλλως Schr.

[2] But it is the same, called a *morphnos* by name and also being black, about which Aristotle says: “And another black in color, very small in size and very strong; it inhabits mountains and forests, and it is called ‘a black eagle’ and ‘a hare murderer,’ and it is quick-striking” (cf. *Hist. an.* 9, 32).¹⁷⁵ [3] Therefore since he said “eagle” in general, he added “black,” then confirming [what he means he says] “the hunter.”

[4] Others falsely condemn Homer on the ground that he said “black-boned” in one [word] (*melanostou*), <as> Orestes (*Orestou*), on account of the fact that Democritus states with reference to the eagle that its bones are black (D-K 22), giving a false account of the truth; for black bone is found in no animal. [5] Nor would the poet have said *ostoun* [sc. in two syllables], as he is accustomed to say *osteon* trisyllabically

[6] But rather this is the black one, the hunter, which Aristotle called strongest and Homer [says] “which at once is strongest and fasted of winged ones” (*Il.* 21.253). [7] Archilochus is accustomed to call this a black-bottom: “take care not to meet any black-bottom” (178 West); for the white-bottom is one [eagle], but the all black is another, and on this account [it is called] a black-bottom— [8] but not referring to the story that when the sons of Theia were carried from the shoulder by Heracles, they closely examined the buttocks under his haunches, and when they broke out in laughter, thus they obtained salvation; but rather comparing the strong one with the white-bottom eagle, he called it “black-bottom”.

[9] Therefore neither must one connect “black-boned” (*melanostou*) nor read “black-eye” (*melanossou*) (for it is [called] a black eagle because it is all black); [10] nor, as Aristarchus says, could we propose “some black one” (*melanos tou*) by reading an enclitic; for he said “the hunter” on purpose, since the black one is such. [11] But the adjacent article is vexing. So let it be vexing also applied to “the Telamonid” (*Il.* 14.460), “the Asclepiad” (*Il.* 11.614), and “since he dishonored the Chryses” (*Il.* 1.11).

[12] From this [namely] that he calls the same one a *morphnos* and dusky (*Il.* 24.316), one could gather from the fact that he also calls that hunter a *morphnos* hunter unless one is “dusky,” which is generally called a hunter, and the other is *morphnos*, which is peculiarly called a hunter.

175 P. misquotes Aristotle, who distinguishes the *morphnos* from the black eagle: ἐπικαλεῖται δὲ νητοφόνος καὶ μορφνός· οὐ καὶ Ὅμηρος μέμνηται ἐν τῇ τοῦ Πριάμου ἐξόδῳ· ἕτερος δὲ μέλας τὴν χροῖαν καὶ μέγεθος ἐλάχιστος, κράτιστος τούτων· οὗτος οἰκεῖ ὄρη καὶ ὕλας, καλεῖται δὲ μελανάετος καὶ λαγωφόνος· ἐκτρέφει δὲ μόνος τὰ τέκνα οὗτος καὶ ἐξάγει· ἔστι δ' ὠκυβόλος καὶ εὐθήμεων καὶ ἄφθονος καὶ ἄφοβος καὶ μάχιμος καὶ εὐφημος.

Epitomai

A 138

[1] ἄλογον ἐστί τὸ καὶ τούτους συνυβρίζειν τοὺς μηδὲν ἀδικήσαντας ἢ πλημμελήσαντας. [2] ἡ λύσις ἐκ τοῦ προσώπου. ὑποκείται γὰρ Ἀχιλλέως φίλοι ἀμφοτέρω.

fons: *B f. 6^V

A 211

[1] τὸ “ἔπει μὲν ὀνειδισον ὡς ἔσεται περ” (II. 1.211) ἀπρεπὲς θεᾶς εἰς λιοδориάν. [2] ἡ δὲ λύσις ἐκ τῆς λέξεως: “ὀνειδισον” γὰρ ἔφη ἀντὶ τοῦ ὑπόμνησον τῶν εὐεργεσιῶν ὡς ἐγένοντο. “ὀνειδισον” γὰρ ἔφη, οὐ “λιοδόρησον.” [3] ὀνειδισμὸς δὲ ἐστὶν ἀνάμνησις εὐεργετημάτων ὧν τις παρέσχετο.

fontes: *B f. 9^R, *F f. 9^V (Π.), Li f. 57^R, Le f. 9^V

[1] τὸ om. *FLe ἔσεται*BLELi: ἔσεται *F ἀπρεπὲς *B*FLe: ἀπρεπὲς Li θεᾶς post εἰς λιοδориάν Le

A 420

[1] ἄλογον τὸ μὴ πορεύεσθαι εὐθὺς εἰς Αἰθιοπίαν. [2] λύεται δὲ ἐκ τοῦ καιροῦ· τοῖς γὰρ θεοῖς εὐωχομένοις ἄτοπον ἐνοχλεῖν, καὶ ἄλλως διὰ τὸ τοὺς συμμάχους τῶν Ἑλλήνων ἐκεῖ τυγχάνειν.

fontes: *B f. 14^R, Li f. 61^R, Le f. 16^V (Π.)

[1] τὴν om. Le [2] τυγχάνειν *BLi: τυγχάνοντας Le

B 12

[1] ἀπρεπὲς δὲ τὸ λέγειν “πανσυδίη· νῦν γὰρ κεν ἔλοι Τρώων πόλιν ἐυρύαγυιαν” (II. 2.12)· τὸ γὰρ ψεύδεσθαι τὸν Δία αἰρήσειν μέλλοντα τὴν

πόλιν ἄτοπον. [2] ἡ δὲ λύσις ἀπὸ τῆς λέξεως· οἱ μὲν, ὅτι τὸ νῦν δηλοῖ πλείω, ἐν οἷς περιέχεται οὐ μόνον τὸ τήμερον ἀλλὰ καὶ ἐν τούτῳ τῷ χρόνῳ. [3] οἱ δὲ, ὅτι τὸ πανσυδὴ σημαίνει μετὰ πάντων, ὥστε παραλιπὼν τὸν Ἀχιλλεῖα ἡμάρτε μὲν. [4] οἱ δὲ ἀπὸ τοῦ ἔθους· καὶ γὰρ στρατηγῶς καὶ βασιλευσὶ συγκεχώρηται εἰς τὸ πρόσφορον ψευδέσθαι· καὶ δὴ καὶ τὸν Δία εἰσάγει τοιοῦτον τῷ ἔθει ἐπόμενον.

fons: *B f. 19^V

[4] τοιοῦτῳ Janko: τοιοῦτον *B

B 73

[1] “πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι” (*Il.* 2.73), ἄλογον τὸ πειράζειν. [2] εἰ γὰρ ἐτέρως, ὥσπερ καὶ ἐγένετο, τὸ πλήθος ἔνευσεν, ἀπόλετο ἂν πάντα τὰ πράγματα. [3] λύεται δὲ ἐκ τῆς λέξεως. προησφάλισται γάρ· “ὕμεις δ’ ἄλλοθεν ἄλλο ἐρητύειν ἐπέεσσιν” (*Il.* 2.75). [4] συνέφερε γὰρ ἡ πείρα διὰ τὸν καιρὸν, ἀφροσῶτος τοῦ Ἀχιλλέως καὶ τοῦ πλήθους ὑποπτευομένου.

fontes: *B f. 19^V, *F f. 15^V (Π.), Le f. 26^V (Π.)

[2] ἐτέρως *B*F: ἐτέρους Le [3] προησφάλισται *B: προησφάλιστο *FLe δ’ om. Le

B 258

[1] ἐναντίον ἐστὶ τὸ “εἰ κ’ ἔτι κιχήσομαι” (*Il.* 2.258) τῷ “ὡς ἂρ ἔφη σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ | πληῖξεν” (*Il.* 2.265-6)· μεταξὺ γὰρ οὐχ ὑπερβαλλόμενος αὐτὸν παίει. [2] λύοιτο δ’ <ἂν> τῇ λέξει· προεῖπε γάρ· “εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα λύσω” (*Il.* 2.261) καὶ γυμνὸν αἰκιοῦμαι ὧν οὐδὲν φαίνεται δρῶν τὰ νῦν.

fontes: *B f. 25^V, *F f. 18^R (Π.), Le f. 33^R (Π.)

[1] εἰς τὸ εἰ κ’ ἔτι σ’ ἀφραίνοντα κιχήσομαι ante ἐναντίον *FLe εἰ κ’ ἔτι κιχήσομαι *B: τοῦτο *FLe ἠδὲ *B*F: ἠδὲ Le [2] <ἂν> *

B 329

[1] εἰς τὸ “τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν” (*Il.* 2.329) μαχόμενον ἔχει τὸν ἀπολογισμὸν τοῦ ἀριθμοῦ τῷ προκειμένῳ πλήθει τῶν στρουθῶν· προεῖρηκε γὰρ “ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν ἡ τέκε τέκνα” (*Il.* 2.313-327). [2] λύεται δὲ ὅτι τὸ δέκατον τίθεται καὶ ἐπ’ ἀρχῆς, ὥστε εἰ

κατ' ἀρχὰς τοῦ δεκάτου γέγονεν ἡ ἄλωσις οὐκ ἂν ἐπιβάλλοι καὶ τοὺς στρουθοὺς δέκα ποιεῖν.

fontes: *B f. 27^R, *F f. 19^R (Π.), Li f. 71^R, Le f. 36^R (Π.)

[1] ἀπολογισμὸν LeLi: ἀπολογησμὸν *B*F ἐπιβάλλοι *B*FLi: ἐπιβάλλον Le

B 480

[1] εἰς τὸ “ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων” (II. 2.480). ἀπρεπὲς δοκεῖ τὸ τὸν εἰκασθέντα τοῖς θεοῖς κατὰ τὴν μορφήν νῦν εἶναι βοί.

[2] λύεται δὲ ἐκ τῆς λέξεως· ὄν γὰρ τρόπον, φησὶ, ταῦρος ἐν βουσὶν, οὕτως ἐν τοῖς ἄλλοις ὑπῆρχεν ὁ Ἀγαμέμνων.

fontes: *B f. 31^R, *F 21^R (Π.), Et. (Π.)

[1] τὸ² om. *FEt

Γ 66

[1] “ἐκὼν οὐκ ἂν τις ἔλοιτο” (II. 3.66) μαχόμενον ταῖς κατὰ τὸ κοινὸν ἐννοίαις. [2] λύεται καὶ κατὰ λέξιν· τὸ γὰρ “ἐκὼν” ἐπὶ τοῦ βουληθέντος τιθέμενον δηλοῖ ὅτι καλὰ μὲν τὰ δῶρα, οὐ μὴν ἅπαντι τῷ βουληθέντι ῥᾶστα ληφθῆναι.

fontes: *B f. 42^V, *F f. 27^V (Π.), Li f. 84^R, Le f. 58^R, Et. (Π.)

Γ 121

[1] εἰς τὸ “Ἰρις δ' αὖθ' Ἑλένη λευκωλένω ἄγγελος ἦλθεν” (II. 3.121). ἄλογον ἀφ' ἑαυτῆς ἔρχεσθαι πρὸς τὴν Ἑλένην. [2] λύεται δὲ ἐκ τῆς λέξεως. τὸ γὰρ “ἄγγελος” οὐκ ἔστιν αὐτάγγελος ἀφ' ἑαυτῆς, ἀλλ' ὑποβάλλει ὅτι παρὰ τοῦ Διός. [3] οἱ δὲ τὸ “λευκωλένω” δέχονται τῆ Ἥρα ἐπίθετον. [4] τὸ δὲ “εἰδομένη γαλόφ' Ἀντηνορίδαο δάμαρτι” (II. 3.122).

fontes: *F f. 28^V, Le f. 59^V (Π.), Et. (Π.)

Γ 122

[1] διὰ τί μᾶλλον ταύτη ἢ ἄλλη; ἄλογον γάρ· ἡ δὲ λύσις ἐκ τοῦ προσώπου. [2] ὑπόκειται γὰρ ὁ Ἄντήνωρ πρόξενος τῶν Ἑλλήνων καὶ τὸ γένος αὐτοῦ τῆς συνοικουσίας τούτων τινί. [3] πιθανὸν τὴν πρὸς Ἑλένην εἰσιούσαν.

fontes: *F f. 28^V, Le f. 59^V (Π.)

Γ 144

[1] ἀδύνατόν φησι τὴν Ἄιθραν ἔτι ζῆν καὶ ἀμφιπόλου τάξιν ἔχειν, εἶπερ ὁ μὲν Θησεὺς ἀρχαῖος ἐστίν· “ἔνθα κ’ ἔτι προτέρους ἴδον ἀνέρας οὓς ἔθελόν περ· | Θησεῖα Πειρίθοόν τε θεῶν ἐρικυδέα τέκνα” (*Od.* 10.630-1). [2] ἡ δὲ ἀμφίπολος ἐπὶ νέας τάττεται. [3] ἡ δὲ λύσις ἐκ τῆς λέξεως, ἡ ὅτι ὁμωνυμία ἐστὶ τῆς Ἄιθρας, ἡ ὅτι ἡ ἀμφίπολος οὐ πάντως νέα· “γρηῖ σὺν ἀμφιπόλω ἡ οἱ βρῶσιν πόσιν τε | παρτίθει” (*Od.* 1.191-2).

fontes: *B f. 44^V, *F f. 28^V (Π.), Li f. 85^V, Le f. 61^R (Π.), Et. (Π.)

[1] ἀδύνατόν φησι *BLiLeEt.: ἀδύνατον φησι *F

Γ 306

[1] πῶς οὖν Ἀλεξάνδρου μὲν τὸ μονομάχιον οὐ καρτερεῖ θεωρεῖν (*Il.* 3.306), Ἐκτορος δέ; [2] ἡ ὅτι ὁ μὲν ἐν τῷ πεδίῳ συνέβαλεν, ὁ δὲ πρὸ τοῦ τείχους, ἔνθα παρήσαν πάντες τῷ μεγέθει τοῦ κινδύνου καταπλησσομένοι. [3] ἄλλως τε ἐκεῖνον μὲν ἀπιῶν ἐᾷ πολεμεῖν, εἰδὼς ὀλίγον λειπόμενον Μενελάου καὶ τῶν Δαναῶν θανάτων fons πρόξενον γεγονότα, καὶ ὅτι οὐδὲν πρὸς σωτηρίαν τῆς πόλεως ἐκεῖνος ὡς Ἐκτωρ ἠδύνατο· [4] τὸν δὲ μένων ἱκετεύει μὴ πολεμεῖν, τὸ διάφορον ἑκατέρων εἰδὼς τῆς τε ἰσχύος καὶ τῆς πρὸς τὴν πόλιν ὠφελείας. [5] ἄλλως τε οὐ θεατῆς τοῦ πολεμεῖν ἀλλ’ ἱκέτης τοῦ μὴ πολεμεῖν ἐπιμένει.

fons *B f. 293^R

Γ 315

[1] εἰς τὸ “χῶρον μὲν πρῶτον διεμέτρεον” (*Il.* 3.315). δοκεῖ μὲν ἄλογον ἐπὶ μόνων τούτων διαμετεῖν τὸν χῶρον καὶ κληροῦν. [2] λύεται δὲ ἐκ τοῦ καιροῦ; ὑπὲρ γὰρ τῶν ὄλων αὐτῆς μόνης εἰσήχθη ἡ μάχη.

fontes: *B f. 48^R, *F f. 31^R (Π.), Et. (Π.)

Γ 369

[1] εἰς τὸ “ἧ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης” (II. 3.369). [2] ἄλογον τὸ μὴ σπασάμενον τὸ ἐκείνου ξίφος διαχειρίσασθαι αὐτόν. [3] λύεται δ’ ἐκ τοῦ καιροῦ (τὸν γὰρ ἐν τοσοῦτῳ ἀγῶνι οὐκ εἰκὸς ἅπαντα συνορᾶν), εἰ μὴ καὶ ἐκ τῆς λέξεως. [4] λέγει γὰρ τὴν Ἀφροδίτην αὐτῷ βοηθῆσαι, ὥστε εἶη ἂν καὶ ἐν τῷ τοιοῦτῳ συλλαμβανομένη.

fontes: *B f. 49^R, *F f. 31^V (Π.), Li f. 89^V, Le f. 69^R (Π.), Et. (Π.)

[2] διαχειρίσασθαι evan. *F

Γ 396

[1] εἰς τὸ “καὶ ῥ’ ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν” (II. 3.396). [2] ἀδύνατον φασιν εἰς γραῦν μεταβαλεῖν τὴν ιδέα τὴν Ἀφροδίτην καὶ νοῆσαι τὴν Ἑλένην τὴν τῆς θεᾶς δειρήν. [3] πολλαχοῦ γὰρ ποιεῖται τοὺς ἡμιθέους τεκμαίρομενους τὰς τῶν θεῶν μορφάς, ὡς ὅταν Ποσειδῶν Κάλχαντι ἀπεικασθεὶς ἐπιφαίνεται, ὃ τε Αἴας φησὶν·

[4] οὐδ’ ὃ γε Κάλχας ἐστὶ θεοπρόπος ... ἴχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημάτων

ῥεῖ’ ἔγνω ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ (II. 13.70-72).

fontes: *B f. 49^V, *F f. 32^R (Π.), Le f. 69^V (Π.)

[1] εἰς τὸ om. *B ἀδύνατον *BLe: ἀδύνατον *F φασιν *B: φασίν *F: φησιν Le τὴν Ἀφροδίτην *B*F: τῆς ἀφροδίτης Le λύσις ante πολλαχοῦ “*B*F [3] γὰρ om. *B τεκμαίρομενους *B*F: τεκμαιρόμενος Le ἐπιφαίνεται *F: φαίνεται *BLe φησὶν *BLe: φησὶν *F [4] γὰρ *FLe: δὲ *B

Δ 105-11

[1] ἀδύνατον φησιν εἶναι τηλικούτον κέρας αἰγὸς γενέσθαι ὡς εἶναι ἐκκαίδεκα παλαιστῶν· δύο γὰρ καὶ ἡμίσεος πήχεων οὐκ ἂν γένοιτο κέρας. [2] λύεται δὲ ἐκ τῆς λέξεως, οὐ γὰρ ἐν κέρας ἀλλ’ ἄμφω ἐκκαϊδεκάδωρα.

fontes: *F f. 34^R (Π.), Le f. 76^V (Π.)

[1] φησιν Le: φασίν *F γενέσθαι om. Le πήχεων *F: πηχῶν Le

Δ 226

[1] ἐζήτῃται πῶς τοὺς ἵππους καὶ τὰ ἄρματα εἴασε· τὸν γὰρ σπεύδοντα οὐκ εἰκὸς τὰ ἄρματα καταλείπειν. λύεται δὲ ἐκ τοῦ καιροῦ. [2] ἔδει γὰρ οὐ

μόνον παρελθεῖν ἀλλὰ καὶ πρὸς ἕκαστον διαλεχθῆναι. σοβαρὸν γὰρ ἐφαίνεται τὸ ἀπὸ τοῦ ἄρματος ὀμιλεῖν.

fontes: *B f. 49^R, *F f. 35^V (Π.), Li f. 89^V, Le f. 69^R (Π.), Et. (Π.)
[2] καὶ om. *F

Δ 297

[1] καὶ γὰρ καὶ τὸ “ἱπιῆας μὲν πρῶτον σὺν ἵπποισι καὶ ὄχεσφιν” οὐ φασι τακτικὸν εἶναι. [2] οὐδένα γὰρ οὕτως τάσσειν ὡς ὁ Νέστωρ εἰσηκται. [3] τινὲς μὲν οὖν φασι Βοιωτοὺς κεχρηῆσθαι τούτῳ, ὥστε ἀπὸ τοῦ ἔθους ἢ λύσις. [4] οἱ δέ, ἀπὸ τῆς λέξεως, τὸ γὰρ πρῶτον δηλὸν τὸ δεξιὸν κέρας, ὀπισθεν δὲ τὸ ἀριστερόν.

fontes: *F f. 36^V (Π.), Le f. 83^V (Π.), Et. apud Noehden p. 40, (Π.)
[3] κεχρηῆσθαι LeEt: εἰρηῆσθαι *F

Δ 491-2

[1] εἰς τὸ “τοῦ μὲν ἄμαρθ’, ὁ δὲ Λεῦκον, Ὀδυσσέως ἐσθλὸν ἐταῖρον, | βεβλήκει” (Il. 4.491-2). ἀδύνατόν φησιν εἶναι ἐπὶ τὸν Αἴαντα βέλος πεμφθὲν εἰς Ἴθακήσιον ἐλθεῖν. οἱ γὰρ Ἴθακήσιοι πόρρω τεταγμένοι εἰσὶ καὶ οὐ κατὰ τοὺς Σαλαμίνους καὶ Λόκρους. [2] λύεται δὲ ἐκ τῆς λέξεως. ὁ γὰρ ἐταῖρος οὐ πάντως πολίτης ἀλλὰ καὶ φίλος καὶ συμπράττων. [3] οὕτως καὶ Πάτροκλος Ἀχιλλέως οὐ πολίτης ἀλλ’ ἐταῖρος.

fontes: *B f. 14^R, *F 39^R (Π.), Li f. 61^R, Le f. 89^V, Et (Noehden p. 42) (Π.)
[1] ἀδύνατόν φησιν *BLiLeEt: ἀδύνατον φησιν *F Λόκρους *BLiLeEt: Λοκρούς *F

E 127-8

[1] διὰ τί, Ἀθηνᾶς ἀφελούσης τῷ Διομήδει τὴν ἀχλὺν ὄφρ’ εἴ γνώσκοι πότερον θεὸς ἐστὶν ἢ ἄνθρωπος (Il. 5.127-8); [2] ἢ δὲ λύσις: μέχρι τοῦ τὴν Ἀφροδίτην ἰδόντα τρῶσαι (Il. 5.331-51) καὶ τὸν Ἄρεα (Il. 5.596-606), ἔδωκεν αὐτῷ τὴν δωρεάν, ἀλλ’ οὐκ ἀεὶ. [3] τῷ δὲ Γλαύκῳ ὕστερον τῆς γνώσεως ἐντυγχάνει.

fontes: *B f. 84^R, Le f. 126^V (Π.)

E 576

[1] εἰς τὸ “ἔνθα Πυλαιμένεα ἐλέτην” (*Il.* 5.576) μάχεται τῷ ἐν τῇ παρὰ νηυσὶ μάχῃ ζῶντι καὶ ἐπομένῳ τῷ παιδί Ἄρπαλίῳ· “μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων” (*Il.* 13.658). [2] ἡ δὲ λύσις ἀπὸ τῆς λέξεως· καὶ γὰρ ὁ Πυλαιμένης ὁμώνυμος εἶναι δύναται, καὶ τὸ “μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων” μετωνυμικῶς ἐκδέχεται ἢ τοῦ πατρὸς μνήμη. [3] καὶ τὸ “ἔνθα Πυλαιμένεα ἐλέτην” οὐ πάντως ἐστὶν “ἀνεῖλον”, ἀλλὰ “κατέλαβον”, ὡς ἐπὶ τοῦ “ζῶν ἐλ’ ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο” (*Il.* 6.38). [4] οὐδὲ γὰρ ἀγῶνα αὐτοῦ εἴρηκεν, οἷα εἴωθε λέγειν τοῖς ἀποθανοῦσι. τάχα οὖν αὐτὸς μόνον τέτρῳται.

fontes: *B f. 74^V, *F 47^R (Π.), Le f. 112^V (Π.)

[1] Πυλαιμένεα : Πυλαιμενέα *F μετὰ : παρὰ *F [2] Πυλαιμένης : Πυλαιμενής *F

[3] Πυλαιμένεα : Πυλαιμενέα *F ἐλ’ : ἔλον *F

E 778

[1] τὸ τρυφερῶς ὡς πελειάδας πορεύεσθαι ἀπρεπές. [2] λύεται δὲ ἐκ τῆς λέξεως· τὰ γὰρ ἴθματα οὐκ ἔστιν ἴχνη, ἀλλ’ ὀρμήματα καὶ πτήσεις. [3] ἀλλ’ οὐ περιστεραὶ γενόμεναι, ἀλλ’ ὅμοιαι τοῖς ἴθμασιν τῶν περιστερῶν εἰς τὸ στρατόπεδον ἔρχονται.

fontes: *F f. 49^V (Π.), Le f. 120^R (Π.)

[3] ὅμοιαι : ὁμοῖαι *F

Z 113

[1] εἰς τὸ “ὄφρ’ ἂν ἐγὼ βεῖω προτὶ Ἴλιον” (*Il.* 6.113). ἡ τοῦ Ἴκτορος ἐπάνοδος ἢ εἰς τὴν Ἴλιον ἀλόγως ἔχειν δοκεῖ. [2] καὶ γὰρ διὰ κήρυκος τὰ περὶ τὴν θυσίαν ἀποσταλῆναι ἐδύνατο. [3] ἡ λύσις ἐκ τοῦ καιροῦ. τῶν γὰρ Τρώων ἐθελοκακούντων διὰ τὴν τοῦ Ἀλεξάνδρου ἀπουσίαν, τὸ πλεόν ἐπὶ τοῦτον πορεύεται.

fontes: *B f. 84^V, *F f. 53^R (Π.), Le f. 128^R

Z 129ff.

[1] διὰ τί τῆς Ἀθηνᾶς ἀφελούσης τῷ Διομήδει τὴν ὀμίχλην ὄφρ’ εἶθ’ γινώσκῃ ὅτι θεὸς ἐστὶν ἢ ἄνθρωπος; [2] ἡ δὲ λύσις· μέχρι τοῦ τῆν

Ἀφροδίτην ἰδόντα τρώσαι καὶ τὸν Ἄρεα ἔδωκεν αὐτῷ τὴν δωρεάν, ἀλλ' οὐκ αἰεὶ, τῷ δὲ Γλαύκῳ ὕστερον τῆς ἀνώτερον <τρώσεως> ἐντυγχάνει.

fontes: A f. 64^V, *F f. 41^V (Π.), Le f. 96^V (Π.)

[1] τῆς ante Ἄθηνᾶς om. A γινώσκοι *F: γινώσκει Le [2] αἰεὶ *F: ἄν Le (τρώσεως) Schr.

Z 433

[1] ἀπρεπὲς ἐστὶ καὶ ἀναρμοστὸν γυναικὶ τὸ διοικεῖν τὴν Ἄνδρομάχην καὶ λέγειν “λαὸν δὲ στῆσον παρ' ἐρινέον” (*Il.* 6.433). [2] ἡ λύσις ἀπὸ τοῦ προσώπου. ὑπόκειται γὰρ ἡ Ἄνδρομάχη τοιαύτη· καὶ οὐκ ἀπείρως καὶ τοὺς Ἔκτορος ἵππους τημελοῦσα (*Il.* 8.185-90).

fontes: *F 57^V (Π.), Le f. 140^R (Π.)

[1] ἐρινέον *F: ἐρήνεον Le

H 8-10

[1] ἀδύνατον Μενέσθιον τοῦ κορυνήτου υἱὸν ὄντα πολεμεῖν. [2] πρεσβύτερος γὰρ ἂν εἶην Νέστωρος εἶγε τὸν κορυνήτην Λυκοῦργος ἀνεῖλεν (*Il.* 7.142), γηράσας δὲ οὗτος Ἐρευθαλίῳν κατέλιπε τὴν κορύνην (*Il.* 7.148-49), τοῦτον δὲ Νέστωρ νεώτατος ὦν ἀνεῖλεν (*Il.* 7.153-55). [3] ἡ δὲ λύσις ἀπὸ τῆς λέξεως· ὁμώνυμος γὰρ πατήρ υἱῶ, καὶ ὅταν φησὶν ὁ “κορηνήτης” (*Il.* 7.8), οὐ τὸν Μενέσθιον λέγει, ἀλλὰ τὸν Ἀρηΐθοον τοῦ Μενεσθίου πατέρα, ὥστε εἶναι τὸν κορυνήτην πάππον τοῦ Μενεσθίου.

fontes: *B f. 93^R, *F f. 59^R (Π.)

[3] ὁμώνυμος Vill.: ὁμώνυμοι *B*F

Θ 53

[1] εἰς τὸ “οἳ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ | ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσονται” (*Il.* 8.53-54). ὅτι “δεῖπνον” λέγει κατὰ τὸ ἐθωρινὸν ἀκράτισμα· “ἐντύνοντο ἄριστον ἅμ' ἠότι, κειαμένω πῦρ” (*Od.* 16.2). [2] τὸ δὲ ἐν τοῖς προκειμένοις “ἀπὸ δ' αὐτοῦ θωρήσονται” (*Il.* 8.54) οὐκ ἔστιν ὑπερβατόν, ὡς τινες “ἀπεθωρήσονται δὲ αὐτοῦ”, ἀλλὰ φησὶν “ἀπὸ τοῦ δεῖπνου ἐθωρήσονται”. [3] καὶ ἔστιν πεζοτέρα ἢ φράσις, καὶ διὰ τοῦτο λανθάνει τὸ νόημα.

fontes: *F f. 67^V (Π.), Le f. 163^R (Π.)

[1] κειαμένω ω: κειμένω fontes

Θ 555

[1] ἐκ τοῦ ἀδυνάτου καὶ τοῦτο· πῶς γὰρ δυνατὸν περὶ τὴν φαεινὴν σελήνην ἀριπρεπῆ εἶναι τὰ ἄστρα; [2] λύεται δὲ ἐκ τῆς λέξεως. τὸ φαεινὴν οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει, ὡς ἐπὶ τοῦ κούρη δ' ἐκ θαλάμιο φέρεν ἐσθῆτα φαεινὴν (*Od.* 6.74), οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει. καὶ “πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα” (*Il.* 21.218). [3] τὸ ἀμφὶ σελήνην φαεινὴν φύσει. οὕτω συντακτέον· ὅτε γὰρ ἐκεῖνη φαεινὴ, οὐ πάντως ἀριπρεπῆ τὰ ἄστρα, ἀλλ' ὅταν μὴ φαίνηται ἢ φαίνοιτο μὲν οὐ μὴν φαεινὴ ἀλλὰ πως ἀμαυρὰ καὶ ἀλαμπής, τινὶ αἰτία ἐπηλυγαζομένη.

fontes: *B f. 114^R, Le f. 178^V (Π.)

I 186

[1] ἀπρεπὲς δοκεῖ καταλαμβάνεσθαι καθαρίζοντα (*Il.* 9.186). [2] λύεται δ' ἐκ τοῦ καιροῦ. ἐν γὰρ νυκτὶ οὐκ εὐπρεπέστερον ἄλλως καταλαμβάνετο. [3] γυμνάζεσθαι μὲν γὰρ τῷ σώματι οὐκ ἦν τότε, κοιμώμενος δὲ ἢ παννουχίζων ἀπρεπέστερον ηὔρισκετο.

fontes: *F f. 77^R (Π.), Le f. 186^V (Π.)

[2] εὐπρεπέστερον Schr.: ἀπρεπέστερον *FLe

I 203

[1] ἀπρεπὲς· ὡς γὰρ ἐπὶ κῶμον ἤκουσιν ἀκρατότερον διδόναι παρακελεύεται. [2] οἱ μὲν γὰρ ἀπὸ τῆς λέξεως λύουσι· τὸ γὰρ ζωρότερον εἶναι τάχιον· οἱ δὲ ἀπὸ τοῦ καιροῦ, ὅτι νύξ· [3] οἱ δὲ ἀπὸ τοῦ ἔθους· τοὺς γὰρ ἥρωας, ἄλλως καταπονουμένους, δαψιλεστέροις τοῖς πρὸς τὴν δίαιταν κεχρηῆσθαι εἰκός· [4] ἢ ἴσως ὡς μουσικὸς καὶ ὑδαρέστερον πίνων, ἀφ' ὧν ὄνειδίζει καὶ οἰνοφλυγίαν Ἀγαμέμνονι (*Il.* 1.225).

Cf. Σ ad I 203a

fontes: *B f. 118^V, *F f. 77^V (Π.), Le f. 187^R (Π.)

[2] οἱ μὲν *FLe: καὶ οἱ μὲν *B εἶναι om. *B [3] κεχρηῆσθαι *B*F: κεχρηῆσθαι εἰκός Le εἰκός om. *F

I 452

[1] εἰς τὸ “παλλακίδι προμηγήναι, ἴν' ἐχθήρειε γέροντα” (*Il.* 9.452). ἀπρεπὲς τοιαῦτα περὶ αὐτοῦ διεξιέναι πρὸς μηδὲν ἀναγκαῖον. [2] οἱ μὲν

οὖν ἀπὸ τῆς λέξεως λούουσιν, ὅτι προμιγῆναι οὐδεμίαν ἔχει ἀτοπίαν. [3] οἱ δὲ ἀπὸ τοῦ καιροῦ, ὅτι τὰς παλλακίδας διαβάλλει πρὸς τὸν Ἀχιλλέα, ἔνεκα τῆς Βρισηΐδος χαλεπαίνοντα

fontes: *B f. 123^V, *F f. 80^V (Π.), Le f. 195^R (Π.)

[1] αὐτοῦ Vill.: αὐτοῦ codd. [2] λούουσιν evan. *F προμιγῆναι *B*F: πρὸ τοῦ μιγῆναι Le ἀτοπίαν *B*F: ἀπόπειραν Le I 468

I 591

[1] ἀπρεπὲς δοκεῖ τὸ μὴ ὑπὸ τινος ἄλλου πεισθῆναι τὸν Μελέαγρον, ἀλλὰ μόνης τῆς γυναικός. [2] λύει δ' ὁ καιρός: “ἄλλ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο” (II. 9.588).

fontes: *F f. 82^V (Π.), Le f. 199^R (Π.)

K 11

[1] ἀδύνατον, φασίν, ἐν τῇ σκηνῇ ὄντα κατιδεῖν εἰς τὸ πεδίον. ῥητέον οὖν ὅτι ἰδεῖν καὶ ἀθρῆσαι λέγομεν καὶ τὸ τῇ διανοίᾳ σκέψασθαι. [2] ἐγχωρεῖ δὲ καὶ οὕτως ἔχειν τὴν σκηνὴν ὡς δύνασθαι ἀπιδεῖν. [3] ἔθος γὰρ τοῖς βασιλεῦσι τοιαῦτα κατασκευάζειν ἀφ' ὧν περιόψονται.

fontes: *B f. 129^V, *F f. 85^V (Π.)

K 153

[1] φαύλη δοκεῖ εἶναι ἡ τῶν δοράτων ἐπὶ σαυρωτῆρας στάσις. [2] καὶ δὴ πανταχοῦ θόρυβον ἤδη πεποίηκε νύκτωρ ἐν μόνον πεσόν. [3] λύει δὲ

Ἄριστοτέλης λέγων ὅτι τοιαῦτα ἀεὶ ποιεῖ Ὅμηρος οἷα ἦν τότε. [4] ἦν δὲ τοιαῦτα τὰ παλαιὰ οἷα περ καὶ νῦν ἐν τοῖς βαρβάροις. [5] πολλοὶ δὲ οὕτως χρῶνται τῶν βαρβάρων.

Cf. Aristotle *Poetics* 1461a 2-3

fontes: *B f. 132^V, *F f. 86^V (Π.), Le f. 209^R (Π.)

[1] Ἄριστοτελ. in margine *B [2] πεποίηκε *B: πεποίη. *F: πεποίηται Le [4] δὲ om. Le

K 194 ff.

[1] ἄλογον τὸ μὴ ἐντὸς τῆς τάφρου τὸ συνέδριον εἶναι. [2] λύεται δὲ ἐκ τοῦ καιροῦ· οὐ γὰρ τὸ θορυβεῖν τοὺς ἐν στρατοπέδῳ προσήκον.

[3] θαρραλεώτερόν τε τὸν κατάσκοπον ἐχρήν ποιεῖν παρακαθήμενον καὶ οὐδὲν μέλλοντα πείσεσθαι δεινόν, τῶν φυλάκων περὶ τὴν τάφρον τυγχανόντων.

fontes: *B f. 133^V, *F f. 87^V (Π.)

[2] οὐ *B: οὔτε *F

K 447

[1] ἀδύνατον τὸν οὕτω δειλὸν γινώσκεσθαι ὑπὸ τῶν ἀριστέων. [2] λύεται δὲ ἐκ τοῦ ἔθους. καὶ γὰρ πλούσιον αὐτὸν ὄντα εἰκὸς εἶναι διάδηλον. [3] καὶ οὐκ ἂν ἦν ἐν τῷ συνεδρίῳ τοῦ Ἑκτορος μὴ τῶν ἐπιφανῶν ὧν. [4] καὶ ἔστιν υἱὸς κήρυκος, τοῖς δὲ τοιοῦτοις εἰς τὰς ἀποστολάς χρῆσθαι εἰώθασιν

fontes: *B f. 138^V, *F f. 90^V (Π.)

[1] δειλὸν Bekk.; δῆλον μὴ codd. ἀδύνατον iterum post ἀριστέων *F

K 561

[1] πῶς οὖν, φησὶ, δεκατέσσαρας φονεύσας τρισκαίδέκατον λέγει Δόλωνα; [2] ῥητέον οὖν ὅτι Ὅμηρος ἀεὶ τοὺς βασιλεῖς τῶν στρατιωτῶν χωρίζει κατ' ἐξοχήν. [3] ἔθει οὖν κατὰ τὸν ἀριθμὸν κεχώρισται ὁ Ῥῆσος, ὡς ἐπὶ τοῦ Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα (II. 13.1).

fontes: *B f. 141^R, *F f. 92^R, Le f. 222^V

[1] ἀπορία-λύσις praemitt. *F Τρῳάς τε *BLe: Τρῳας τὲ *F

Λ 405

[1] ἀσύμφορον ἀναπεῖθαι δεινότερον εἶναι τοῦ ἀποθανεῖν τὸ φυγεῖν. [2] λύεται δὲ ἀπὸ τῆς λέξεως· τὸ γὰρ “άλῶω” δύναται καὶ ἐπὶ τοῦ ζωγηθῶ εἶναι.

fons: *B f. 149^V

Μ 25

[1] ἄλογον τοὺς μὲν ἀνθρώπους ποιῆσαι μιᾷ ἡμέρᾳ τὸ τεῖχος, τοὺς δὲ θεοὺς ἑννέα ἡμέραις καθελεῖν. [2] οἱ μὲν οὖν ἐκ τῆς λέξεως λύουσι· τὸ γὰρ “ἐννῆμαρ” (*Il.* 12.25) εὐεπιπτώτως λέγουσι λέγειν Ὅμηρον. [3] οἱ δὲ δασύνουσιν, ἵνα ἦ “ἐν ἡμαρ”. οἱ δὲ ἀπὸ τοῦ καιροῦ, ὅτι τότε βουλόμενος παντάπασιν ἐξαλεῖψαι τὸ τεῖχος πλασθὲν ὑπ’ αὐτοῦ τοσοῦτον χρόνον ἐποίησε τῆς καθαιρέσεως. [4] οἱ δὲ ἀπὸ τοῦ προσώπου· οὐ γὰρ πρέπει τοὺς ἀριστέας εἰσάγειν τειχοδομοῦντας ἐν πολλαῖς ἡμέραις, ἀπρεπεστέρας οὔσης τῆς ὑπηρεσίας.

fontes: *B f. 159^V, *F 104^R (Π.), Le 252^V (Π.)

[1] ποιῆσαι om. *B*F ἐν *B*F: ἐνὸς Le

Ν 3

[1] εἰς τὸ “αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ” (*Il.* 13.3). ἀδύνατόν φασι· εἰ γὰρ ἀπετράπη ἀπὸ τῆς Ἰλίου ἐπὶ τὴν Μυσίαν κατὰ τὰ τῆς Ἀσίας ἔθνη, ἀδύνατον τὴν Θράκην καθορᾶν οὔσαν ἐν τῇ Εὐρώπῃ. λύεται δὲ ἐκ τῆς λέξεως· [2] οὐ γὰρ λέγει τὴν Θράκην αὐτὸν βλέπειν, ἀλλὰ τὴν Θρακῶν γῆν, ἧς ἦσαν ἄποικοι, κατοικοῦντες δὲ Ἀσίαν, Βιθυνοὶ τε καὶ οἱ Θυνοὶ, Θρακῶν ἄποικοι.

fontes: *B f. 169^R, *F f. 111^R (Π.), Le f. 269^R (Π.)

[1] εἰς τὸ om. *B Μυσίαν *B*F: Μισίαν Le κατὰ τὰ τῆς *B: καὶ τὰ τῆς *FLe [2] κατοικοῦντες *B: κατοικοῦσι *FLe Βηθνοὶ *B*FLe Θυνοὶ *B*F: Θυοὶ Le Θρακῶν ἄποικοι del. Kamm.

Ξ 434

[1] ἐναντίον δοκεῖ τὸ ἅμα μὲν φάναι Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς (*Il.* 14.434), ἅμα δὲ ἐπὶ τοῦ Ὀκεανοῦ φάναι (*Il.* 21.196)· ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα. [2] λύοιτο δ’ ἂν ἐκ τῆς λέξεως

καθ' ἐκάτερα· [3] καὶ γὰρ τὸ πάντες δύναται λέγειν ἀντὶ τοῦ πλείους, καὶ ποταμὸς ὁμωνύμως λέγεται ὃ τε θεὸς καὶ τὸ ρεῦμα, ὥστε τὸν μὲν θεὸν ἐκ Διὸς εἶναι, τὸ δὲ ρεῦμα ἐξ Ὠκεανοῦ· [4] λέγεται γὰρ ὁ Ζεὺς πατὴρ ἀνδρῶν τε θεῶν τε.

fontes: *B f. 195^V, f. 283^V (= *B¹), *F f. 125^V (Π.), Le f. 310^V (Π.), f. 441^R (= Le¹)
 [1] δὲ ἐπὶ *B*FLe: δ' ἐπὶ *B¹Le¹ [2] λύοιτο *B*FLeLe¹: λύεται *B¹ δ' ἂν ἐκ *B*FLe: δ' ἐκ *B¹Le¹ καθ' ἐκάτερα *B*FLe: καθ' ἐκάτερον *B¹Le¹ [3] καὶ *B*B¹*F Le¹: οὐ Le ὁμωνύμως *B*B¹*F Le: ὁμώνυμος Le¹

Ο 189

[1] ἐναντιοῦσθαι δοκεῖ τι τριχθὰ δὲ πάντα δέδασται ἕκαστος δ' ἔμπορε τιμῆς” (Il. 15.189) τῷ “γαῖα δ' ἔτι ξυνή πάντων καὶ μακρὸς Ὀλυμπος” (Il. 15.193)· οὐ γὰρ ἔτι πάντα δέδασται. [2] λύοιτο δ' ἂν τῇ λέξει· τὸ γὰρ “πάντα” οὐ μόνον δηλοῖ τὰ “πλείστα” ἀλλὰ παρελκομένως, οἱ δ' ἐννέα πάντες ἀνέσταν (Il. 7.161) “χρυσοῦ δὲ στήσας φέρε δέκα πάντα τάλαντα”. [3] τὸ δὲ “πάντα δέδασται” ἀντὶ τοῦ “πλείστα”, ὡς εἰ ἔλεγε· τὰ πλείονα μεμέρισται πλὴν γῆς τε καὶ οὐρανοῦ· [4] ταῦτα γὰρ ἔτι κοινά. {ποτέ δὲ καὶ παρέλκει ὡς τὸ οἱ δ' ἐννέα πάντες ἀνέσταν}.

fontes: *F f. 129^R (Π.), Le f. 319^V (Π.)
 [3] γῆς *F: γαίας Le εἶναι τε post τε Le [4] {ποτέ usque ad ἀνέσταν} del. Schr.

Ο 653

[1] διὰ τί οὐ τὰς πρώτας ναῦς ἐνέπρησαν οἱ Τρῶες· “εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι” (Il. 15.653-54); [2] πότερον ὅπως πλείστας ἀπὸ τῆς περιεχομένης διαφθείρωσιν, ἢ ὅπως μὴ διὰ πυρὸς ἀναχωρήσωσιν, ἢ ὅτι αὐτῶν ἦσαν, ὧν ἡδὴ ἐντὸς ἦσαν.

fontes: *B f. 211^R, *F f. 135^R (Π.), Le f. 336^R (Π.)
 [1] πρὸς ante τὰς Le ἐνέπρησαν *B*F: ἔδραμον ἐμπρῆσαι Le [2] πλείστας Kamm.: πλείστους codd. περιεχομένης codd.: πυρὶ ἐχομένης Kamm. αὐτῶν ci. Schr.: αὐτὸς codd.

Υ 267-68

[1] τὸ “οὐδὲ τότ' Αἰνεῖαιο δαΐφρονος ὄβριμον ἔγχος | ρῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο” (Il. 20.267-68) δοκεῖ μάχεσθαι τῷ “ἀλλὰ δύο μὲν ἔλασσε διὰ πτύχας,” ὥστε ἔρρηξεν. [2] ἔστι δὲ ἀπὸ τῆς λέξεως ἡ λύσις

καθ' ἑκάτερον· εἰ γὰρ μὴ δι' ὄλου διήλθεν, οὐκ ἔρρηξε τὸ σάκος. [3] καὶ τὸ “ἔλασεν” οὐ πάντως ἔρρηξε τὸ σάκος, ἀλλὰ διέθλασεν.

fontes: *B f. 274^V, *F f. 174^R (Π.), Le f. 429^V (Π.)

[1] εἰς ante τὸ Le ἐρύκακε *BLe: ἐρόκακε *F δῶρα θεοῖο *B: δῶρα θεοῖο om. *FLe ἔρρηξεν *B: ἔρηξεν *FLe [2] γὰρ om. Le δι' ὄλου *B: διοίου *FLe [3] ἔλασεν *B*F: ἔλασεν Le ἔρρηξε *B*F: ἔρηξεν Le

Υ 329

[1] μάχεται τῷ μὴ κατειλέχθαι Καύκωνας ἐν τῷ καταλόγῳ τὸ “ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσονται”. [2] λυοῖτ' ἂν ἐκ τοῦ καιροῦ· μὴ γὰρ ἐλθόντας αὐτοὺς ἐξ ἀρχῆς τοῦ πολέμου ἀλλ' ὕστερον οὐ συγκατεῖπε τοῖς ἐξ ἀρχῆς τοῦ πολέμου. [3] μήποτε δὲ καὶ περιέχονται τοῖς πᾶσι Λελέγεσιν οἱ Καύκωνες.

fontes: *F 176^R (Π.), Le f. 430^V

Φ 388-90

[1] τὸ “ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός, αἶε δὲ Ζεὺς, | <— υ υ | — υ υ | — > ἐγέλασε δὲ οἱ φίλον ἦτορ | γηθοσύνη, ὄθ' ὄρατο θεοὺς ἔριδι ξυνιόντας” (II. 21.388-90) δοκεῖ ἐναντίον εἶναι τῷ ὑπὸ Διὸς λεγομένῳ πρὸς Ἄρεα [2] <’ἔχθιστος δὲ μοί ἐσσι θεῶν, οἱ Ὀλυμπον ἔχουσιν>, | αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε” (II. 5.890-91). [3] ἡ δὲ λύσις ἐκ τῆς λέξεως· [4] τὸ γὰρ αἰὲ προσκείμενον τὴν διαφωνίαν λύει.

fontes: *B f. 287^V, *F f. 183^V (Π.), Le f. 446^V (Π.)

[1] τὸ *B: εἰς τὸ *FLe ἐγέλασε *BLe: ἐγέλασε *F τοῦτο ante ἐναντίον *FLe τῷ *B*F: καὶ Le ὑπὸ Διὸς λεγομένῳ *B*F: ὑποδιαλεγόμενῳ Le τὸν ante Ἄρεα *FLe [2] <ἔχθιστος κτλ.> Schr. [3] ἔλυσεν *B: λύει *FLe

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