

that the gods' support does not make the old man's enterprise any less extraordinary: cf. 181–7n.' Once again Macleod takes such pains to emphasize the autonomy of Homeric characters that he misses a simpler, less convoluted explanation: Achilles sees only Priam in his tent, and concludes hastily from observation that he is alone. Rather than ignoring Hermes' role initially, he infers it later, after reflection upon Priam's nonetheless courageous mission.³

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³ I thank Professor Lowell Edmunds of Rutgers University for his generous assistance in the preparation of this note.

NOCHMALS THE AUTHENTICITY OF *ODYSSEY* 10.475–9

It is gratifying to see the authenticity of *Od.* 10.475–9 defended anew by the late Professor Alfred Heubeck;¹ in 1974 I put forward a rather similar defence of the lines myself.² However, Heubeck's correct conclusion – that the passage is genuine – stands in startling contrast to some gross exaggerations, in both the Italian and the English versions of his work, about the extent of the manuscript evidence against the passage.

The apparatus criticus in Heubeck's 1983 Italian edition states, correctly, that the passage is omitted by 'several' MSS. ('om. nonnulli'). But the commentary in this same edition states, wrongly, that the lines are missing in 'many' ('molti') MSS.; and the 1989 English commentary takes the exaggeration one step further by alleging, 'The lines are missing from most MSS' (my emphasis). The error, it seems, *mobilitate viriget adquiret eundo*.

What is the source of this bizarre distortion? I conjecture that the original (unpublished) German of the manuscript of Heubeck's commentary stated that the lines were missing 'in mehreren Handschriften', i.e. 'in several MSS.', but that, mesmerized by the connotations of the syllable 'mehr-', the Italian publishers' translator rendered 'mehreren' as 'molti' and the O.U.P. translator rendered it as 'most'.³ *Traduttore, traditore*.

However, publishers' translators certainly cannot be blamed for another error at this point – Heubeck's false allegation, in both the Italian and the English commentaries, that these lines 'are missing from ... Eust.'. This is an error which has been passed on from one scholar to another over many generations. The first hint of it, as far as I can discover, came in 1760, when J. A. Ernesti, in rejecting the two lines *Od.* 10.476–7, mistakenly declared that there was no trace of them in Eustathius.⁴ Later the statement was extended to the whole passage 475–9, in which form it has

¹ *Omero, Odissea* iii (Milan, 1983), p. 251 (commentary), cf. p. 86 (text and app. crit.); A. Heubeck and A. Hoekstra, *A Commentary on Homer's Odyssey* ii (Oxford, 1989), p. 68.

² Pp. 23–34 of 'Some Textual Problems in *Odyssey* 10', *Acta Classica* 17 (1974), 11–34; see also my *Manuscript Evidence for Interpolation in Homer* (Heidelberg, 1980), p. 30 n. 4.

³ For the use of 'mehrere' in this context cf. G. Beck, *Philologus* 109 (1965), 17 n. 4, 'Diese Verse fehlen ... in mehreren Hss.': Heubeck's own note on 475–9 directs the reader to Beck, pp. 17–18. Moreover, the same mistake has evidently occurred in the translation of Heubeck's comment on *Od.* 10.482: 'mancante in molti Mss.' (1983 edn.), 'missing from most MSS' (1989 edn.): in fact omitted by only a few.

⁴ 'Nec est vestigium horum versuum apud Eustathium': S. Clarke and J. A. Ernesti (edd.), *Homeri opera omnia*, iii (Leipzig, 1760), *ad loc.*

been repeated many times.⁵ In fact, however, as I demonstrated in 1974,⁶ Eustathius comments on *Od.* 10.477 at 1664.42–6, so his text must have included the passage 475–9.

In reality, the passage is omitted only by Allen's H3 (saec. xiii);⁷ by W (Vrat. 28, saec. xv),⁸ which is a member of Allen's family f, and by one or more of the three remaining members of this same family (all saec. xv);⁹ and by Allen's V2 (Vindobonensis philol. gr. 50, saec. xv).¹⁰ Thus, at the most, six omitting MSS. are known – all but two of them from a single family, and all but one of them very late – only a tiny fraction of the 68 extant MSS. containing this part of the text. This small total of omitting MSS. is fully compatible with the hypothesis of accidental omission,¹¹ and there are homoiographa in the text to provide a plausible explanation for such a copyist's slip.¹²

Thus the manuscript evidence against the lines is reduced from a mountain to a mole-hill, and it becomes easy to reconcile the external evidence with the very strong internal evidence in favour of the lines.

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⁵ In 1974 ('Textual Problems' [above, n. 2], 26 n. 56) I listed six places where this error is to be found. I can now add that it is also to be found in the editions of H. Hayman (ii, London, 1873), J. U. Faesi–G. Hinrichs (ii⁸, Berlin, 1884) and J. van Leeuwen–M. B. Mendes da Costa (³, Leiden, 1908), and also in Beck (above, n. 3) and H. van Thiel, *Odysseen* (Basle, 1988), p. 142.

⁶ 'Textual Problems' (above, n. 2), 26–7.

⁷ T. W. Allen (ed.), O.C.T. *Od.*² (1917–19), *ad loc.*; but the lines have been added in the margin – see e.g. A. Ludwich's edition (Leipzig, 1889–91), *ad loc.*

⁸ Not stated explicitly by Allen but reported by Ludwich (above, n. 7).

⁹ Given Allen's procedure in citing his families we are still unable to be more precise than this: see e.g. *MS. Evidence* (above, n. 2), p. xxiv.

¹⁰ This fact is not stated by Allen, although he implies that he has collated the MS. (*PBSR* 5 [1910], 16; *Od.*² [above, n. 7], i. iii, xii); but Professor Otto Mazal of the Österreichische Nationalbibliothek, who has kindly inspected the MS. for me, confirms the statement of some earlier editors that it omits the lines.

¹¹ For parallels see 'Textual Problems' (above, n. 2), 30–1; also my discussions of *Il.* 3.235, *Od.* 17.432 and *Od.* 16.50 at *ZPE* 82 (1990), 18–24.

¹² See 'Textual Problems' (above, n. 2), 28–30.

EURIPIDES, *ORESTES* 895–7*

Orestes has arrived at the Argive assembly to undergo trial for killing his mother:

ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος,
κῆρυξ ἀναστὰς εἶπε· Τίς χρήζει λέγειν, 885
πότερον Ὀρέστην καταθάνειν ἢ μὴ χρεῶν,
μητροκτονούντα;
καπὶ τῷδ' ἀνίσταται
Ταλθύβιος, ὃς σῶ πατρὶ συνεπόρθει Φρύγας.
ἔλεξε δ' ὑπὸ τοῖς δυναμένοισιν ὦν αἰεὶ,
διχόμυθα, πατέρα μὲν σὸν ἐκπαγλούμενος, 890
σὸν δ' οὐκ ἐπαινῶν σύγγονον, καλοῦς κακοῦς
λόγους ἐλίσσων, ὅτι καθισταίῃ νόμος
ἐς τοὺς τεκόντας οὐ καλοῦς· τὸ δ' ὅμμ' αἰεὶ
φαιδρωπὸν ἐδίδον τοῖσιν Αἰγίσθου φίλοις.
τὸ γὰρ γένος τοιοῦτον· ἐπὶ τὸν εὐτυχῇ 895
πηδῶσ' αἰεὶ κήρυκες· ὁδε δ' αὐτοῖς φίλος,
ὃς ἂν δύνηται πόλεος ἐν τ' ἀρχαῖσιν ἦ.

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