

perativs bedient er sich jetzt, am Ende seiner Rede, erstmals des Wortes *λίσσομαι* und damit ausdrücklich der Form der Bitte, um den Wunsch, der dem in v. 282 geäußerten gleichsinnig ist, besonders eindringlich zu formulieren: Nestor will hier die stärkste, seine bisherigen Worte an Eindruckskraft noch überbietende Wirkung auf Agamemnon ausüben. Demselben Zweck dient der das Ganze abschließende Relativsatz, der die große Bedeutung Achills für die Achaiier hervorhebt.

Die Funktion von *αὐτὰρ ἔγωγε* an der Iliasstelle 1,282 ist also ungewöhnlich, aber sinnvoll. Auf jeden Fall entspricht sie dem sonstigen Gebrauch der Formel darin, daß sie eine dem Sprecher wichtigere, weil ihn selbst betreffende Aussage einleitet: Nestor, der ruhmreiche, an Alter und Erfahrung dem Atriden weit überlegene König, verlegt sich aufs Bitten, weil er selbst Achill nicht verlieren will.

**Ψ 430: ὥς οὐκ αἰόντι εἰκώς:
surprising contamination or effective combination?**

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It is normal enough for a Homeric comparison to have more than one vehicle of comparison (e. g. *E 782–3 = H 256–7: λείουσιν εἰκότεες ὠμοφάγοισιν ἢ σσσι κάπροισιν*), but *Ψ 430 (ὥς οὐκ αἰόντι εἰκώς)* is unparalleled in containing two introductory terms: *ὥς* and *εἰκώς*. Scholars have duly noted this phenomenon and explained it as resulting from a contamination (“assez surprenante”) of *ὥς οὐκ αἰών* and *οὐκ αἰόντι εἰκώς*¹). In this note it will be argued that in *Ψ 430* we are not dealing with a contamination, but with a combination in which both introductory terms have their own function.

The situation in *Ψ 430* is as follows: although Antilochos’ horses are inferior to those of Menelaos (and for that matter, to those of Diomedes who is leading in the horse-race) he tries to beat him for the second place with the help of a trick. He brings his horses alongside those of Menelaos when they are approaching a narrow part of

¹) See Leaf and Ameis-H. ad l., P. Chantraine, *Grammaire Homérique* II, p.325 and C.J. Ruijgh, *Autour de τε épique*, Amsterdam 1971, § 491. The qualification “assez surprenante” derives from Ruijgh.

the course. Menelaos warns him to check his horses in order to avoid a collision (426–8). Instead of giving heed to these words, Antilochos spurs on his horses even more, *ὥς οὐκ αἰόντι εἰκώς* and Menelaos is himself forced to check his horses and, therefore, to let Antilochos overtake him. Now the whole context implies that Antilochos has heard Menelaos' words but acts *as if* he had not²), assuming that Menelaos will show himself the wiser man, as indeed he does. In the *Lexikon des frühgriechischen Epos* II s. v. *ἔοικα* (B 1 f) the nuance *as if* is attributed to *εἰκώς*: this leaves *ὥς* unexplained and, furthermore, there is only one parallel for this *as if* meaning of *ἔοικα*: *Ψ* 379. I therefore propose the following analysis: *εἰκώς* (+ participle in the dative) should be taken in its "normal" sense, i. e., as indicating how somebody is looking *from the outside*³). Now the combination *οὐκ αἰόντι εἰκώς* alone might have suggested that Antilochos really had not heard Menelaos' words and to make clear that he only behaves *as if* he has heard nothing, in other words that there is a difference between his outward appearance and what goes on in his mind, *ὥς* is added. This *ὥς* should be connected with *εἰκώς*, not with *αἰόντι*, or rather a reconstructed *αἰών*. The combination *ὥς* + participle is not very frequent in Homer: *E* 487, *ε* 371, *θ* 491, *κ* 295 ~ 322, *π* 21; *ὥς εἰ*: *E* 374 = *Φ* 510, *Ω* 328; *ὥς εἰ τε*: *Π* 192. Except for *E* 487, *ε* 371 and *π* 21 *ὥς* can be translated with 'as if' and indicates that the information conveyed in the participle is not necessarily a fact or true: in *E* 374 = *Φ* 510, *θ* 491 the comparison represents a speculation of the speaker⁴), in *κ* 295 ~ 322 Odysseus only threatens to kill Kirke, in *Π* 192 Eudoros is not the son, but the grandson of Phylas and in *Ω* 328 the interpretation of Priamos' mission to the Greek camp as a suicidal action derives from his *φίλοι* not from the narrator. For *Ψ* 430 we get the interpretation 'as if resembling someone who has not heard', which amounts to 'pretending not to have heard'.

Conclusion: both *ὥς* and *εἰκώς* in *Ψ* 430 can be attributed their normal meaning and it is only their combination which yields the desired result of making clear that Antilochos only pretends not to have heard Menelaos' warning.

²) Cp. the bT-scholia ad l.: *προσποιοῦμενος μὴ ἀκούειν*.

³) Cp. *LfggrE* II s. v. *ἔοικα* B 1 g β: "(äußeren) Eindruck von momentanem Verhalten", other examples of *εἰκώς* with participle in the dative: *Z* 389; *O* 90; *σ* 240.

⁴) Cp. Ameis-H. ad *E* 374 (and *Π* 192): "In der Verbindung *ὥς εἰ* wird durch *εἰ* ausdrücklich angezeigt, daß die verglichene Handlung nur gesetzt wird."