

Proecdosis of Porphyry's Homeric Questions on the Iliad

by

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A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
(Classical Studies)
in the University of Michigan
2007

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Foreward

Nearly fifty years have passed since Hartmut Erbse¹ lambasted the editions of Porphyry's (234 - c. 305 CE) *Homeric Questions* by Hermann Schrader.² Since then Angelo Sodano published a new edition of Book One,³ but Schrader's dated texts still remain the only option for the lion's share of the *Homeric Questions*.⁴ I hope that a revised version of this dissertation will replace the old text of Porphyry's questions on the *Iliad*.

Porphyry's *Homeric Questions* are important in the history of Homeric criticism as the largest surviving example of the ancient tradition of 'questions' on Homer. This tradition began in the sixth century BCE, with the attacks on Homer and Hesiod by the philosopher Xenophanes, and was subsequently developed in the schools of rhetoric and philosophy, especially the Lyceum of Aristotle, who devoted a chapter of the *Poetics* to types of problems and solutions in Homer. Much of the earlier scholarship on Homer which Porphyry incorporated into the *Homeric Questions* has been lost.

The *Homeric Questions* are based on the dictum that 'Homer elucidates Homer.' Although this saying, along with its variation 'Homer from Homer,' is found only in the *Homeric Questions*, it is unlikely that Porphyry coined it himself. J. Porter has shown that

¹ See H. Erbse 1960, 17-77.

² See H. Schrader, *Porphyrii Quaestionum Homericarum ad Iliadem Pertinentium Reliquiae*. (Leipzig 1880) [= Schrader 1880] and *Porphyrii Quaestionum Homericarum ad Odysseam Pertinentium Reliquiae*. (Leipzig 1890) [= Schrader 1890].

³ See A. Sodano, *Porphyrii Quaestionum Homericarum Liber I*. (Naples 1970) [= *QH I*].

⁴ An estimation of the original length is hampered, among other reasons, by the fact that we might not have all of Book One.

Aristotle anticipates the gist of this dictum in the *Poetics*,⁵ and C. Schäublin has gathered similar expressions in writings from other ancient disciplines.⁶ Later scholars, who frequently cited Porphyry's views on Homer, did not credit him with the invention of this adage. Though the argument from silence does not prove anything, the most probable explanation is that Porphyry appropriated a traditional piece of wisdom.

The form of Porphyry's questions deserves a few words. Judging from Book One of the *Homeric Questions*, which is better preserved than the rest, one observes that each question is a short investigation, reminiscent of the chapters in Aulus Gellius' *Attic Nights*, save that Homer is the only topic of inquiry. Furthermore, Porphyry occasionally refers to his addressee *e tempore*, producing the feel of the social occasions in which Homeric Questions were discussed. Athenaeus' dialogue *Banquet of Sophists* provides a full blown example of the typical social context of Homeric Questions. Despite Porphyry's sometimes meandering train of thought, which seems to imitate the conversations from which the work arose, echoes of the 'Homer from Homer' dictum unify the book.

At some unknown time after the original publication of the *Homeric Questions* in the third century CE and the first appearance of its manuscripts in the eleventh century, the *Homeric Questions* were excerpted into the margins of the codices of Homer. Scholars disagree on how much of the marginalia in the medieval manuscripts was derived from the *Homeric Questions*. The previous editor, H. Schrader, cast too wide a net on this question, so that his edition is an amalgamation of different authors and their styles. I hope to provide a text which restores a better sense of the original.

⁵ See J. Porter 1992, 115-33.

⁶ See C. Schäublin 1977, 221-27.

The first section of Chapter One concerns Porphyry's life and works. Then I turn to a discussion of the *Homeric Questions* in light of Porphyry's better known allegorical readings of Homer, then to the textual transmission of the *Homeric Questions*, then to the history of the previous scholarship on the *Homeric Questions*, and then to the rationale of this edition. Chapter Two contains the text, translation, and commentary, Chapter Three contains the epitomes, and Chapter Four contains the Testimonia.

It remains to thank the following people: Matt and Jimmy at Cafe Ambrosia, Linda Richards, Chadness William Adamowski, Beau Case, Krista, Tanisha and Sophie; K.C., Lee Ann and Davis; Ben and Jesus Acosta-Hughes; Chuck & Friends, Jeff Wolff, Laurie Blakeney, Matt Irelan, Rick Reinsmith, Debbie Walls, Michelle Biggs, Mira Seo, Netta Berlin, Robert Renehan, Todd Marcus, Victor Caston, B. Acosta-Hughes (again), Ruth Scodel, and Richard Janko

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CHAPTER I: INTRODUCTION

The Life and Works of Porphyry

The *Life* of Porphyry is derived from a pot-pourri of autobiographical details strewn through his writings.¹ Porphyry was born in Tyre.² He was thirty years old in the tenth year of the reign of Gallienus,³ which dates his birth to 234 CE.⁴ Porphyry spent his early adulthood in Athens, where he studied under the grammarian Apollonius,⁵ the mathematician Demetrius,⁶ the rhetorician Minucianus⁷ and the critic Cassius Longinus,⁸ who appear together in Porphyry's description of a symposium held in honor of Plato's birthday.⁹ Goulet's chronology places Porphyry's arrival at the school of Plotinus at Rome in the summer of 263 CE.¹⁰ He remained for only five years,¹¹ all the while staying

¹ For the testimonia, see A. Smith 1993, 1-33.

² See *Plot.* 7.49-50: Πορφύριον Τύριον ὄντα. See also Eunap. IV 1 and Suidas s.v. Πορφύριος. Eunapius writes that, since his Syrian name (*Malchus*) means 'king', Longinus dubbed him Porphyry, adjusting the name to the color of regal attire (Eunap. IV 1.4)

³ See *Plot.* 4.1-9: τῷ δεκάτῳ δὲ ἔτει τῆς Γαλιήνου βασιλείας ἐγὼ Πορφύριος . . . αὐτὸς ὦν τοτὲ ἐτῶν τριάκοντα... [=Smith 16T].

⁴ Goulet 1982a, 210f.

⁵ See *QH* I 111.9-10: 'Απολλώνιος...ὁ διδάσκαλος ἡμῶν [=Smith 14T].

⁶ Proclus *in Remp.* II 23, 14-15: Δημήτριος ὁ γεωμέτρης μὲν, Πορφυρίου δὲ διδάσκαλος.

⁷ See Heath 1996, 69fol. and 2003, p.143.

⁸ Porphyry regarded Longinus the greatest critic of his age, *Plot.* 20.1-2· τοῦ καθ' ἡμᾶς κριτικωτάτου γενομένου.

Until the beginning of the nineteenth century, scholars generally believed that Cassius Longinus and the author of *De sublimitate* were one and the same. Through the next two hundred years scholarly opinion generally turned against this thesis, save a handful of adherents to the older view (see Heath 1999, 43 n.4 for references). Recently, M. Heath *art. cit.* has resurrected the case for identifying Cassius Longinus with the author of *De sublimitate*. In the most comprehensive study of Longinus to date, however, Männlein-Robert (2001, 18-19), adopts the *communis opinio*.

⁹ The account is preserved in Eusebius' *Praep. Evang.* 10.3 [=Smith 408 F = Männlein-Robert fr. 15].

¹⁰ See R. Goulet 1982a, 210f and Smith 1987, 719 n.3.

in contact with Longinus. Porphyry writes that, once, overcome with severe depression, he went to Lilybaeum in Sicily on Plotinus' advice.¹² A letter from Longinus to Porphyry suggests that the latter returned to Tyre at some point after 268 and before 273.¹³

According to Eunapius, Porphyry returned to Rome in old age to take over the management of Plotinus' school.¹⁴ He was married late in life to the widow of a friend.¹⁵ During this time he edited Plotinus' writings. The last date which Porphyry mentions is the year 301 CE, when he was 68 years old.

Porphyry wrote on a variety of topics: biographies of philosophers, commentaries on their works, essays on ethics, history, and mysticism, studies in rhetoric and philology, a protreptic to vegetarianism, and a notorious anti-Christian polemic, whereby the *Suda* identifies him in the first instance: "Porphyry, the one who wrote *Against the Christians* etc.", Πορφύριος, ὁ κατὰ Χριστιανῶν γράψας κτλ. (Π 2098.1).¹⁶

Porphyry's Works on Homer: Philology and Allegory

The *Homeric Questions* are dedicated to the principle that 'Homer explains himself.' Scholars tend to associate this dictum with the famous Alexandrian philologist

¹¹ See *Plot.* 5.1: συγγεγονῶς δὲ αὐτῷ τοῦτό τε ἔτος καὶ ἐφεξῆς ἄλλα ἔτη πέντε. See also *Plot.* 6.1: ἐν δὲ τῇ Σικελίᾳ διατρίβοντός μου. ἐκεῖ γὰρ ἀνεχώρησα περὶ τὸ πεντεκαίδεκατὸν ἔτος τῆς βασιλείας Γαλιήνου [i.e. approximately 268 CE].

¹² "Once he [sc. Plotinus] sensed that I, Porphyry, was intending to commit suicide. He appeared suddenly at my house, where I had been staying in seclusion, and told me that the anxiousness to die stemmed not from the calm of the rational mind but from some pathological depression, and he advised me to leave Rome. I did as he said and went off to Sicily, since I had heard there was a remarkable man named Probus living near Lilybaeum. Thus I lost my anxiousness to die, but at the same time I was prevented from being with Plotinus up to the time of his own death" (trans. R. Lamberton 1983, 46).

¹³ See *Plot.* 19.35ff.: σοὶ [sc. ἐπιστολῆν] . . . περὶ τὴν Τύρον διατρίβοντι τυγχάνω . . . ἐπεσταλκῶς. For the passage, see also Männlein-Robert 2001, 160-161. For an explanation of the chronology, see Smith 1987, 720 n.11.

¹⁴ See Eunap. p. 9.

¹⁵ See *Marc.* 4.

¹⁶ For a comprehensive list of Porphyry's works, see Smith 1993, L-LIII. The *Homeric Questions* is not mentioned in the *Suda*, nor are his other extant books on Homer, *On the Cave of the Nymphs*, *On the Styx*, and some fragments preserved in Stobaeus (I 49, 59-6).

Aristarchus more than Porphyry,¹⁷ who is better known for his allegorical interpretations of Homer, which are predicated on the assumption that, with regard to the divine, the poet does not ‘elucidate himself’ but speaks abstrusely:¹⁸

ἔστι δὲ ἡ τοῦ ποιητοῦ δόξα οὐχ ὡς ἂν τις νομίσειεν εὐληπτος. πάντες μὲν γὰρ οἱ παλαιοὶ τὰ περὶ τῶν θεῶν καὶ δαιμόνων δι’ αἰνιγμῶν ἐσήμηναν, Ὅμηρος δὲ καὶ μᾶλλον τὰ περὶ τούτων ἀπέκρυψε τῶ μὴ προηγουμένως περὶ αὐτῶν διαλέγεσθαι, καταχρησθαι δὲ τοῖς λεγομένοις εἰς παράστασιν ἄλλων.¹⁹

The poet’s view is not, as some might suppose, easily grasped. For all the ancients indicated things around the gods and deities by means of dark sayings, but Homer concealed even more by not speaking about them as his main purpose but using what is said for a representation of other things.

It is likely, though hard to prove, that Porphyry’s shift from philology to allegory corresponded with his move from literary circle of Longinus in Athens to the Neoplatonic school of Plotinus in Rome.²⁰

Nevertheless, a few themes are common to both of his approaches to Homer. First, the idea implied in the allegorical works that Homer anticipates Platonic doctrines also appears in the *Homeric Questions*. In a discussion of the poet’s understanding of emotional complexity, Porphyry says:

πρῶτος δοκεῖ Πλάτων λύπας ἡδοναῖς μιγνυμένας δεικνύναι, Ὅμηρου πρότερον τουτὶ συνεωρακότος καὶ τὸν Πλάτωνα διδάξαντος²¹

Plato seems [to be] first to show that pains are mixed with pleasures, although Homer had comprehended this earlier and instructed Plato.²²

¹⁷ See Pfeiffer 1968, 226-27. Schaublin 1977, 221-27; Porter 1992, 67-80;

¹⁸ On allegory in Homer, see M. Schmidt 1976, 64-65; A. Ford 2002, 67-89; G. R. Boys-Stones ed. 2003 passim.

¹⁹ See Smith 372FOL. 2-9.

¹⁹ See *QH* I 69.8-9. Cf. Pl. *Phlb.* 47 e.

²⁰ Schrader 1880, 349 and Bidez 1913, 33.

In the *Homeric Questions*, furthermore, Homer betrays a preternatural intuition into the mechanics of eyesight:

οὐχὶ φιλόσοφοι πρῶτοι τὸ λευκὸν ἀφώρισαντο τὸ
διακριτικὸν ὄψεως, ἀλλὰ πρὸ αὐτῶν Ὀμηρος.²³

Philosophers weren't [the] first to identify [lit. 'define'] the [color]
white the decisive [factor] in vision, but Homer before them.

Second, a tendency to think in terms of absolutes not only runs through Porphyry's allegorical interpretations but also the *Homeric Questions*. In the allegorical works, he can interpret certain passages as allegories only because of his belief in the universality and immutability of the theories with which they correspond. In the *Homeric Questions*, the absolute is Homer's ability as a poet, in which Porphyry acknowledges no infelicity at all. Any charge leveled against Homer reflects, contrariwise, the accuser's failure to read the poet properly. Furthermore, the dictum 'Homer elucidates Homer' presupposes that 'Homer' remains the same throughout the *Iliad* and *Odyssey*. Thus Porphyry is a forerunner of the Unitarian school of Homeric scholarship

Third, even when his approach is allegorical, Porphyry warns against importing more into the interpretation than Homer's allegory warrants. Thus, he criticizes the Pythagorean Cronius, a scholar who seems highly competent in allegory, for adjusting Homer to his own thinking rather than vice versa:

τῶν οὖν ἀναπτύσσειν ἐπιχειρησάντων τὰ δι' ὑπονοίας παρ'
αὐτῷ λεγόμενα, ἰκανώτατα δοκῶν ὁ Πυθαγόρειος Κρόνιος τοῦτ'
ἀπεργάσασθαι, ὅμως ἐν τοῖς πλείστοις ἄλλα τε ἐφαρμόζει ταῖς
τεθείσαις ὑποθέσεσι, τὰ Ὀμήρου μὴ δυνάμενος, οὐ παρὰ τοῦ

²² Cf. the introduction to Plotinus' *Enneads*, which Porphyry edited: ἡδοναὶ καὶ λῦπαι φόβοι τε καὶ θάρρη ἐπιθυμίαι τε καὶ ἀποστροφαὶ καὶ τὸ ἀλγεῖν τίνος ἂν εἶεν (*Enneads* 1.1-2).

²³ *QH* I 53.7-10. Cf. *Pl. Ti.* 67 e and *Arist. Top.* III 5, 119 a 30-1.

ποιητοῦ τὰς δόξας, τοῖς δὲ παρ' ἑαυτοῦ προσάγειν τὸν ποιητὴν
πεφιλοτίμηται.²⁴

Now then, of those who have attempted to disclose allegories in Homer's works, Cronius the Pythagorean, although seeming to have brought this to perfection very competently, nevertheless in the greatest number of cases, he affixes other [ideas], not the views from the poet, to the suggestions planted [in the text], if he is unable [to grasp] Homer's intentions, and he has taken pride in applying the poet to his own intentions.

This criticism of Cronius could be made of the scholars with whom Porphyry disagrees in the *Homeric Questions*. Thus the similarities above reflect one and the same mind in the varying authorial personae of ὁ γραμματικός and ὁ φιλόσοφος.

The Transmission of the Text

QHI is preserved in a continuous manuscript from the early 14th century, now housed in the Vatican library (V),²⁵ entitled “Book I of the *Homeric Questions* by the philosopher Porphyry” (Πορφυρίου φιλοσόφου Ὀμηρικῶν ζητημάτων βιβλίον α', =*QHI*).²⁶ The first page also contains an epigram by the philosopher Leo that plays on the meaning of Porphyry's name: ‘with the conch of your words, Porphyry, / you wet the lips and adorn the mind’, τῇ τῶν λόγων σου κογχύλῃ, Πορφύριε, / βάπτεις τὰ χεῖλη καὶ στολίζεις τὰς φρένας (Cf. *Anthologia Graeca* 9. 214). On the left margin of folio 184 *verso*, a more recent hand, which demarcated the various works in the codex,²⁷ inscribed the following *explicit*: ‘here end Porphyry's *zetemata*' (*hic desinunt Porphyrii*

²⁴ Stob. II 1, 32 (ed. Wachsmuth) (= 372F 7ffol. Smith).

²⁵ *Vaticanus* 305 was copied in 1314 by the monk Theophylactos Saponopuli. The *Homeric Questions* are on ffol. 171^r-184^v. The codex also preserves Nicanor's *Theriaca* (ff. 139^r- 170^v), roughly half of Heraclitus Rhetor's allegorical *Homeric Questions* (ff. 184^v to 190^f), and Porphyry's *On the Cave of the Nymphs* (ffol. 190^r - 208^v).

²⁶ On the editions of *QHI*, see Sodano 1970, xxi-xxiv.

²⁷ See Sodano 1970, x and 1965, 98.

ζητήματα), leaving it uncertain whether Book One had been cut short or had come to a proper end.²⁸

The lion's share of the *Homeric Questions* is preserved in extracts in the margins of the manuscripts of Homer. Sodano coined the term "chi recension" (χ) for this group of manuscripts, the two most important being *Venetus Graecus* 821 (**B**) and *Escorialensis* 509 (**F**).²⁹

The Venetian manuscript **B** (11th CE), formerly called *Marcianus Graecus* 453, contains 338 folios, each 40.5 × 31.5 cm.³⁰ Leaves 68-9 (*Il.* 5.259-355) and 145 (*Il.* 11.167-217) fell out and were replaced by a more recent hand.³¹ 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 ($\kappa\delta'$), 40 (μ'), or 48 ($\mu\theta'$). A more recent hand, assigned to the 12th/13th CE, filled up empty marginal space with *scholia minora* (=Σ^D) and glosses from lexica and the *Epimerismi Homerici*. A hand that is slightly more recent (***B**) copied excerpts from Porphyry's *Homeric Questions* and Heraclitus Rhetor's *Homeric Allegories* in the outermost margins of the manuscript.³² 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

²⁸ *ibid.*

²⁹ West (1998, xi, lix) changed the siglum of this manuscript from **E**⁴ to **FOL**.

³⁰ See Dindorf 1877, i-xvi; Schrader 1880, iii-vi; Allen 1931, 11-12; Erbse 1969, xvii-xviii; West 1998, xi.

³¹ See Erbse 1960, 26-28.

³² The failure to distinguish between scholia and extracts severely vitiates the standard edition of the *Homeric Questions* by Hermann Schrader.

interchangeably) and the statement ‘of Porphyry’, which gives the source.³³ The subsequent extracts are preceded only by a symbol, requiring the reader to infer the source from the first page.³⁴ Nevertheless, *B wrote ‘of Aristotle’ in the margins whenever Porphyry cited him. Many important fragments are preserved by this hand only.

Escorialensis 509 (Ω I 12, F) is an 11th CE manuscript, totaling 216 folios, each 35.3 × 31.5 cm.³⁵ 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 *QH* in B’s margins. Unlike the Venetian manuscript, *F indicates the source ‘of Porphyry’ (Πορφυρού) 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.

³³ See fr. A, i.

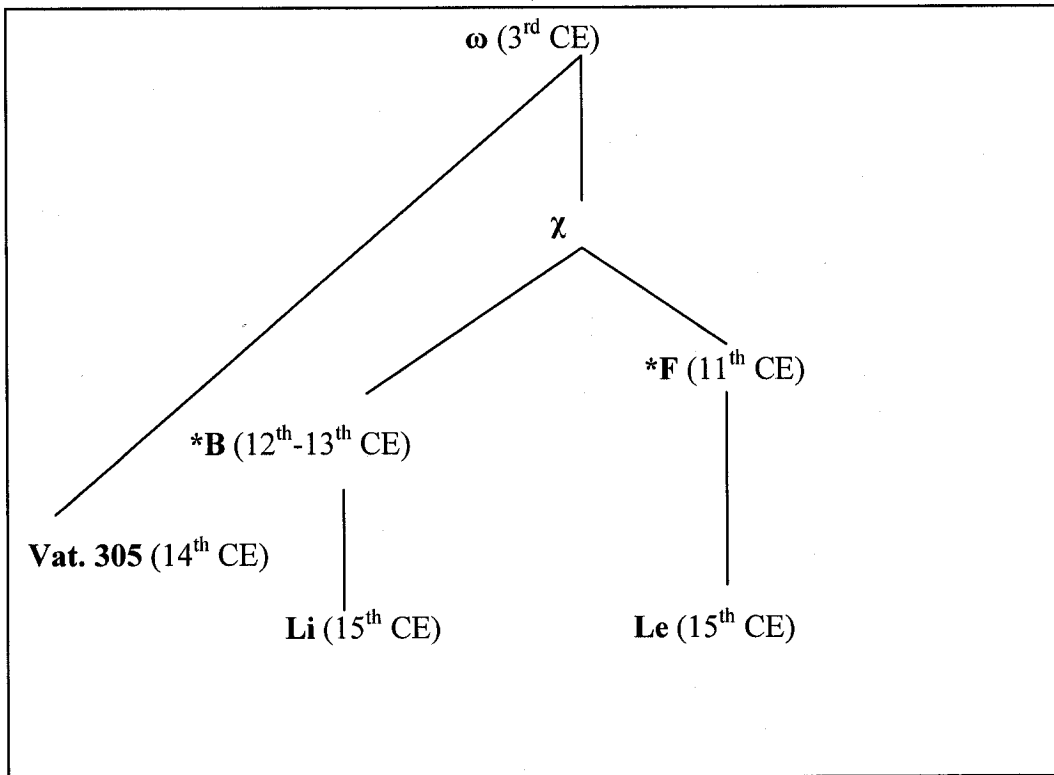
³⁴ Overlooking the sublinear alpha, Dindorf (1877, x; 1; 44; 75) mistook απρ’ as an abbreviation for Porphyry.

³⁵ See Erbse 1969, xx-xxi; Severyns, 1953, 41-43; Allen 1931, 16-17; Bethe 1893, 355-79; Ludwich 1889, 130.

Also notable are *Lipsiensis Graecus* 32 and *Leidensis Graecus* 64. The first manuscript (**Li**) contains 339 folios, each measuring 33.5 x 23 cm.³⁶ 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 preserved excerpts from a scholar named Σεναχηρ(ε)ίμ.

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. The pages which begin individual books of the *Iliad* contain an *argumentum* of the book and therefore have fewer verses. **Le** often agrees with ***F** against ***BLi**, but it corrects the earlier manuscript's diacritical errors.

³⁶ See Valkenaer 1807-09, 1-151.



Previous Scholarship on the Homeric Questions

Valckenaer's work on the Leiden codex of the *Iliad* (**Le**)³⁷ is the first scholarship on the extracts of the *Homeric Questions* that deserves to be mentioned. Valckenaer was convinced that **Le** contained a considerable number of anonymous extracts from Porphyry but cited only two examples³⁸ and assumed that his rationale for assigning them to Porphyry would be self-evident to those who had read *QHI* and his edition of **Le**.³⁹ He divided the extracts in two general categories, [i] problems and solutions (ἀπορίαι τε καὶ λύσεις) and [ii] explanations (ἐξηγήσεις) of words and passages.⁴⁰ With regard to the

³⁷ See Valckenaer 1807-09, 95-152. Of lesser note is Noehden's dissertation *De Porphyrii scholiis in Homerum* (Göttingen 1797).

³⁸ *ibid.* 138-141: *plura depromerem nisi copiosas adnotationes iterato transscribenti taedium subreperet.*

³⁹ *ibid.* 139: *si quis dubitat utrum sit Porphyrii, quod sequitur illis videbitur Porphyrianum qui legerint superius edita et Quaestiones Homericas.* For Valckenaer's scholia to *Iliad* XXII, see *ibid.* 1-51.

⁴⁰ *ibid.* 142-45.

transmission of the text, he postulated that one continuous manuscript preserved Porphyry's allegorical works on Homer and *QHI*, which he thought someone had reconstituted from the extracts.⁴¹ According to his theory the same person forged the preface of *QHI*, which reads as follows:⁴²

πολλάκις μὲν ἐν ταῖς πρὸς ἀλλήλους συνουσίαις Ὀμηρικῶν ζητημάτων γινομένων, Ἀνατόλιε, κάμοῦ δεικνύναι πειρωμένου, ὡς αὐτὸς μὲν ἑαυτὸν τὰ πολλὰ Ὀμηρὸς ἐξηγεῖται, ἡμεῖς δὲ ἐκ τῆς παιδικῆς κατηχήσεως περινοοῦμεν μᾶλλον ἐν τοῖς πλείστοις ἢ νοοῦμεν ἃ λέγει, ἠξίως ἀναγράφαι με τὰ λεχθέντα μηδὲ διαπεσόντα ἑᾶσαι ὑπὸ τῆς λήθης ἀφανισθῆναι. μὴ ὦν δὲ οἷός τε πρὸς τὰς σὰς δεήσεις ἀντιβλέπειν διὰ σέ και τοὺς ἄλλους Ὀμήρου ἐραστάς, πειράσομαι τὰ τε ῥηθέντα ποτὲ ἀνενεγκεῖν τὰ τε πάλιν ὑποπεσόντα προσθεῖναι, τὰς μὲν μείζους εἰς Ὀμηρον πραγματείας ὑπερτιθέμενος εἰς καιρὸν σκέψεως τὸν προσήκοντα, ταυτὶ δὲ οἷον προγύμνασμα τῶν εἰς αὐτὸν ἀγῶνων, ἐν οἷς ἀγνοεῖται μὲν πολλὰ τῶν κατὰ τὴν φράσιν, λαμβάνει δὲ τοὺς πολλοὺς τῆ δοκούσῃ ἐπιτρέχειν τῶν ποιημάτων ὀλοσχερεῖ σαφηνεῖα προσέχοντας. αὐτὸς δὲ ἕκαστος ἑαυτὸν ἀνακρίνων εὐθυνέτω, πρὶν ὑφ' ἡμῶν ἐπαχθῆναι τὴν ἐξήγησιν, ποίαν περὶ τῶν προβαλλομένων ἐπῶν εἶχε τὴν διάνοιαν. ἢ γὰρ ταῦτα γνοὺς ἡμᾶς λέγοντας βεβαίαν τὴν περὶ τῶν νοηθέντων ἕξει κρίσιν, ἢ σφαλλόμενος μεταβήσεται ἡμᾶς τε ὀνήσει πλανωμένους διορθώσας.

Since Homeric questions frequently came up in our conversations with one another, Anatolius,⁴³ and I was trying to show that for the most part Homer himself interprets himself, but in most cases we form ideas from our elementary catechism rather than understand what he says, you thought fit that I record what was said and not allow it to slip away and disappear because of forgetfulness. Not being able to deny your requests, I shall attempt, for the sake of you and the other lovers of Homer, to restore what was said at one time and add what came to mind subsequently, putting off greater treatises on Homer to the appropriate time for an investigation, and [submitting] this as though it were a preliminary exercise in the games [dedicated] to him, in which many subtleties of speech are not recognized and escape the notice of the majority, attentive to the rough interpretation⁴⁴ that appears to graze the surface of the poems. Before I present

⁴¹ *ibid.* 145-46: *credere malui serie continua codicem ista [sc. Homerica] subministrasse.*

⁴² *ibid.* 146: *has [i.e. QH I] si quis nunc iudicaverit e scholiis Homericis a quopiam descriptas, qui de more Porphyrii libellum suis verbis Anatolio inscripserit, poterit ... sententiam roborare.*

⁴³ See Eunapius V 1, 2: οὗτος Ἀνατολίῳ τῶν κατὰ Πορφύριον τὰ δευτέρα φερομένων συγγενόμενος, πολὺ γε ἐπέδωκε καὶ εἰς ἄκρον φιλοσοφίας ἤκμασεν.

⁴⁴ For σαφήνεια = 'interpretation, exegesis', a late meaning not recognized by LSJ, see FOL. Montanari *Vocabolario della Lingua Greca s.v.* σαφήνεια, who cites Eusebius of Caesarea: καὶ παρ' Ἑβραίοις δὲ τὰς τῆς ἐνθέου γραφῆς ιστορίας τοῖς νηπίοις τὰς ψυχὰς ἀπλούστερον ὡσπερ τινὰς μύθους ἔθος ἐστὶ παραδιδόναι, τοῖς δὲ ἐγ<γε>γυμνασμένοις τὴν ἕξιν τὰς τῶν λόγων βαθυτέρας καὶ δογματικὰς θεωρίας διὰ τῆς καλουμένης δευτερώσεως καὶ σαφηνείας τῶν λαμβανόντων τοὺς πολλοὺς νοημάτων (*Praep. Evan.* 12.4.2).

my exegesis, let each [reader] personally interrogate himself and examine what he used to think about the verses in question. For either, observing that I say the same, he will affirm his judgment about what had been meant, or being mistaken he will change it, and he will be of help by correcting me when I am in error (*QH* I 1.9 - 2.15).

Establishing the internal consistency between the text and the preface, Basil Gildersleeve adduced the subsequent references to the addressee Anatolius⁴⁵ and the principle that ‘Homer interprets Homer.’⁴⁶ Gildersleeve rejected Valckenaer’s hypothesis that one MS contained Porphyry’s *Homerica* because, as he argued, the combination of different genres (i.e. allegory and philology) would not have been possible.⁴⁷ Laying an important foundation for future editors, Gildersleeve collated the text of *QH* I with the extracts.⁴⁸ He reassigned certain excerpts to other titles ascribed to Porphyry, namely *On the Names Omitted by the Poet*,⁴⁹ *On Divine Names*,⁵⁰ *On the Benefit for Kings from Homer*,⁵¹ and *On Images of Gods*,⁵² The first three titles may simply have been subsections of the *QH*. Gildersleeve’s last chapter turns to the allegorical *Homeric Questions* by Heraclitus Rhetor⁵³ and the Plutarchean *Life of Homer*, which Rudolph

⁴⁵ See Gildersleeve 1853, 10 n.2: ἐζητούμεν (3.16); λύσεις ἐντεῦθεν (6.3); λύοντες οὖν ἐλέγομεν ἡμεῖς (9.15-16); ἐκ τούτων λύσεις (14.11); ἐκ δὲ τοῦ “κορυθαῖκι” λύσεις (14.11); ταῦτ’ οὖν ἀναγινώσκων ἠπόρεις (17.31-32); ἐπεὶ παραβολῆς ἐμνήσθημεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρῆσιν (20.13-15); ὡς ἐπιόντι σοι κατ’ αὐτὰ τὰ ἔπη ἔσται δῆλον (31.21-22); καὶ τὸν Ἡρόδοτον φιλοῦντί σοι (35.13-14); ἔξεστί σοι σκοπεῖν καὶ τῶν Ὀμηρικῶν ταδί (36.25-26); ἠξίουν ἡμᾶς, παρατηροῦντας τὴν τοῦ ποιητοῦ ἐν πᾶσι λεπτοουργίαν, ἰχνεύειν καὶ τὴν ἐν τοῖς ὀνόμασιν αὐτοῦ πρὸς αὐτὸν ὁμολογίαν (46.11-14); πρόσσχες δὴ μοι καὶ τούτοις (103.13); Ἀπολλώνιος μὲν οὖν ὁ διδάσκαλος ἡμῶν (111.9-10); ἐλέγομεν περὶ τῶν παραβολῶν ὅτι πολλάκις τὰ οἰκεῖα τοῖς πράγμασιν ὀνόματα παρατίθησι τοῖς ἐν ταῖς παραβολαῖς ὁμοιώμασιν, ἐν πολλοῖς δὲ καὶ ἔμπαλιν (122.7-11).

⁴⁶ *ibid.* 10 n.3. ἀξιῶν δὲ ἐγὼ Ὀμηρον ἐξ Ὀμήρου σαφηνίζειν αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυσον, ποτὲ μὲν παρακειμένως, ἄλλοτε δ’ ἐν ἄλλοις (56.3-6); ποικίλλων αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει (132.8-9).

⁴⁷ *ibid.* 7-8.

⁴⁸ *ibid.* 10-13.

⁴⁹ Περὶ τῶν παραλελειμμένων τῷ ποιητῇ ὀνομάτων, see sch. D *ad Il.* 3.250.

⁵⁰ Περὶ θεῶν ὀνομάτων, see Suda s.v. Πορφύριος.

⁵¹ Περὶ τῆς ἐξ Ὀμήρου ὠφελείας τῶν βασιλέων (*ibid.*).

⁵² Περὶ ἀγαλμάτων, ed. Bidez 1913.

⁵³ See Buffière 1956 and Russell 2003.

Schmidt had assigned to Porphyry.⁵⁴

Although Eduard Kammer took the important step of separating the extracts of the *QH* from the scholia on the *Iliad*, his edition merits attention for his analysis of Porphyry's prose style rather than for his text, which was taken from the editions of Homeric scholia by Villoison and Bekker. Touching on a larger issue than perhaps he realized, Kammer took note of the preponderance of connectives in Porphyry's text (πάλιν, καὶ αὖθις, εἶτα, ὡς αὐτως, καὶ ἀλλαχοῦ).⁵⁵ Not the most eye-catching words at first glance, they are of interest since the dictum 'Homer interprets Homer' required Porphyry to cite verses which he linked with these connectives, either by joining quotations into series (πάλιν, καὶ αὖθις, εἶτα, ἔπειτα), by implying that different quotations solve the same problem by analogy (ὡς αὐτως), or by indicating that the quotations are adduced from different passages in Homer (ἀλλαχοῦ). Porphyry's usual expression for the latter idea is ἐν ἄλλοις, which is expressly stated with the dictum 'to elucidate Homer from Homer' at *QH* I 56.3-6: ἀξιῶν δὲ ἐγὼ "Ὀμηρον ἐξ Ὀμήρου σαφηνίζειν αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυσον, ποτὲ μὲν παρακειμένως, ἄλλοτε δ' ἐν ἄλλοις.⁵⁶

Like Valckenaer, Kammer also distinguished two types of Porphyrian scholia, but along different lines. One type, he said, was meant to show off vain knowledge. Examples of this kind are introduced by a direct question (e.g. 'Why does Agamemnon test the Achaeans?') or by observing an infelicity of some kind (e.g. 'It seems to be inappropriate, illogical, impossible, or contradictory that x does y'). A solution follows from one of the following categories: on the basis of diction (ἐκ τῆς λέξεως), on the

⁵⁴ On the Plutarchean *Life of Homer*, see Hillgruber 1994; Keaney and Lambertson 1996.

⁵⁵ See Kammer 1853, 2.

⁵⁶ See *QH* I 56.3-6.

basis of the character (ἐκ τοῦ προσώπου),⁵⁷ on the basis of the custom (ἐκ τοῦ ἔθους), or on the basis of the time (ἐκ τοῦ καιροῦ,⁵⁸ which is followed by an explanatory clause introduced by γάρ. Frequently, more than one type of solution is adduced (λύεται δὲ ἐκ τῆς λέξεως· “x” γὰρ σημαίνει “y”· καὶ ἐκ τοῦ καιροῦ· νύξ γὰρ ἦν). By contrast, Kammer said that the other type of question was long, serious, and necessary, adding that these longer investigations usually had their own preface, e.g.:

The gathering of questions has already been done in the works of others. But I, taking the problems from those who have made inquiries, consider the solutions which they proposed for the questions. etc. (fr. K x, 1).

Kammer assigned all the extracts of the second category to *QHI*.

Dindorf's editions of the Homeric scholia (vols. 3-4) deserve to be mentioned inasmuch as he consulted *F, which has the largest collection of extracts ascribed to Porphyry in the χ recension.⁵⁹ Nevertheless, he did not fully integrate this MS into his main text. One must go to an appendix in the fourth volume of scholia to read extracts in *F which properly belong in the 3rd volume. An additional problem is that it is often unclear in his apparatus criticus which MSS he is using besides Marcianus 821. Be that as it may, in the preface of his third volume of scholia on the *Iliad*, Dindorf commented suggestively on the passage which I cited above to exemplify the miniature prefaces of the longer inquiries:

The gathering of questions has already been done in the works of others. But I, taking the problems from those who have made inquiries, consider the solutions which 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 (Fr. K x).⁶⁰

⁵⁷ For the λύσις ἐκ τοῦ προσώπου see Dachs 1913.

⁵⁸ See Kammer 1853, 3-4.

⁵⁹ See Dindorf 1861, 341-52 and 1877, 409-13.

⁶⁰ ἡ συναγωγή τῶν ζητουμένων γέγονε μὲν ἤδη καὶ παρ' ἄλλοις· ἡμεῖς δὲ τὰ προβλήματα λαμβάνοντες παρὰ τῶν ἐζητηκότων, τὰς λύσεις ἐπικρίνομεν ἃς ἐκεῖνοι ὑπέταξαν τοῖς

Dindorf thought that this passage was “from the preface of another book”,⁶¹ and said that it explained the rationale of the work “in a clearer way” than does the preface of *QHI*.⁶²

In this regard, it is instructive to compare *De abstinentia*, in which Porphyry returns to his addressee Castricius in the preface of each book and links his preceding argument to what follows:

De abst. 2.1: τῶν περὶ λιτότητος καὶ ἀγνείας ζητημάτων ἔχόμενοι, εἰς τὸν περὶ τῶν θυσιῶν, ὧ Καστρίκιε, λόγον ἀφικόμεθα δυσδιαίτητόν ... διὸ εἰς ἴδιον σκέμμα τὸν τόπον ὑπερβαλλόμενοι, νῦν τὰ φαινόμενα ἡμῖν ... ἐροῦμεν, τὸ παρορώμενον πρότερον εἰς τὴν ἐξ ἀρχῆς προκειμένην ὑπόθεσιν εὐθύναντες.

De abst. 3. 1: ὡς μὲν οὔτε πρὸς σωφροσύνην καὶ λιτότητα οὔτε πρὸς εὐσέβειαν ... ἢ τῶν ἐμφύχων βρωσῆς συμβάλλεται ... διὰ τῶν φθασάντων, ὧ Φίρμε Καστρίκιε, δεῦν βιβλίων ἀπεδείξαμεν. ἡμεῖς δ' ἐς οὖν τὸν περὶ τῆς δικαιοσύνης λόγον μεταβαίνοντες ... τὴν ἀληθῆ τε ὁμοῦ καὶ Πυθαγόρειον δόξαν παραστήσωμεν.

De abst. 4.1: πρὸς ... τὰς σκήψεις τῶν ... τὴν σαρκοφαγίαν προσεμένων ... διὰ τῶν εἰρημένων, ὧ Καστρίκιε, ἀπνητήσαμεν. λειπομένων δ' ἔτι μερικῶν ζητήσεων ... τὰς περὶ τοῦ συμφέροντος καὶ τῶν ἄλλων ζητημάτων λύσεις ἐκβαλεῖν πειρασόμεθα.

This model operates on a microscopic level in *QHI*, when the author addresses Anatolius and connects new questions to previous ones: ἐζητούμεν (3.16); ταῦτ' οὖν ἀναγινώσκων ἠπόρεις (17.31-32); ἐπεὶ παραβολῆς ἐμνήσθημεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρῆσιν (20.13-15); ἠξίουν ἡμᾶς, παρατηροῦντας τὴν τοῦ ποιητοῦ ἐν πᾶσι λεπτοουργίαν, ἰχνεύειν καὶ τὴν ἐν τοῖς ὀνόμασιν αὐτοῦ πρὸς αὐτὸν ὁμολογίαν (46.11-14); πρόσσχες δὴ μοι καὶ τούτοις (103.13); ἐλέγομεν περὶ τῶν παραβολῶν ὅτι (122.7).

προβλήμασι. καὶ τινὰς μὲν τούτων ἐγκρίνομεν, τινὰς δὲ παραιτούμεθα, τὰς δ' αὐτοὶ ἐξευρίσκομεν, τὰς δὲ πειρώμεθα διορθοῦν καὶ ἐξεργάζεσθαι, ὥσπερ τοῖς ἐντυγχάνουσιν ἔσται δῆλον.

⁶¹ Dindorf 1877, xii: *quod ex alius libri Praefatione Porphyrium sumptum videtur*. Cf. Erbse 1960, 64-65 and Van der Valk 1964 (vol. 1), 104 n.75.

⁶² *ibid.*, xii: *rationem operis ab se compositi Porphyrius ipse reddidit praemissa libro primo ... Praefatione et clarius in scholio ad 10, 252.*

In 1880 Schrader published an edition of Porphyry's *Homeric Questions* on the *Iliad*, which he supplemented ten years later with the questions on the *Odyssey*. His text has not been well received. Schrader assigned to the *QH* not only the extracts from Porphyry preserved by *B but any scholium that had been written in the form of a question: *omnia, quaecumque quaerendi forma utantur vel certas ob rationes e zetemate aliquo repetenda sint ... Porphyrio vindicemus*.⁶³ Taking up a point that Gildersleeve had made, 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 *Il. B*, known as the *Boeotia*.⁶⁴

Erbse showed that Schrader had overestimated the extent to which the **bT** scholia derived from Porphyry.⁶⁵ The scholiasts' network of sources was more complex, including Apollonius Sophista, Apollonius Dyscolus, Herennius Philo (i.e. Ammonius), Orion, Orus, Methodius, Stephanus of Byzantium, and Choeroboscus. They also used the lexicon entitled *Selections of Different Words*, the *Epimerismi Homerici*, and the scholia on Dionysius Thrax.⁶⁶ Following Gildersleeve, Erbse argued that the coherence between the preface of *QHI* and its main text suggested that *Vaticanus* 305 preserved *QHI* in its original form as a monograph. He made the economical assumption that there was only one excerption of the original, from which the transmitted extracts descend in varying degrees of completion and fidelity. However, since the MSS of the chi recension often contain both a long and short versions of the same question, a stage of epitomization must have intervened between the excerption of the original and the eleventh century CE,

⁶³ See Schrader 1890, 139.

⁶⁴ See Schrader, "*Porphyrios bei Eustathios zur Βοιωτία*", 1879, 231-52.

⁶⁵ See Erbse 1960, 17-77.

⁶⁶ See Erbse 1969, LX-LXVI.

when the first copies of the chi recension appear. 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]).⁶⁷ Erbse rightly 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*, refuting Schrader's argument that Eustathius did not consult Porphyry.⁶⁸ Van der Valk argued that Eustathius did not have the work in its original sequence but rather a redaction of *Porphyriana* which had been resequenced into a running commentary.⁶⁹ Commenting on the difference between an ancient *hypomnema* and a running medieval commentary, Van der Valk adduced Fr. K x: "the gathering of questions has already been done in the works of others etc.", which introduced the original, even though it concerns a passage in the middle of the poem. In addition, he cited Plutarch's *Quaestiones Convivales*, in which different topics are treated indiscriminately.

Leading up to his edition of *QHI*, Sodano wrote articles on the *Vaticanus* 305,⁷⁰ Porphyry's sources in the *QH*⁷¹ and use of the Aristotelian concepts of 'the impossible' (τὸ ἀδύνατον) and 'the illogical' (τὸ ἄλογον).⁷² The main virtue of Sodano's edition was his use of facing recensions of **V** and **χ**, which make the excerptor's alterations clear to the eye. Sodano rightly put **T** in a lower register of the page, since the extracts in this MS are considerably shorter and fewer than those in **χ**.

⁶⁷ See Erbse 1960, 73-76.

⁶⁸ See Schrader 1880, 457: *operis Porphyriani voluminibus Eustathium esse usum nemo sanus contenderit.*

⁶⁹ See Van der Valk 1963 (pt.1), 104.

⁷⁰ See Sodano 1965, 7-122 and 1967, 1-38.

⁷¹ See Sodano 1964, 1-90.

⁷² See Sodano 1966a, 1-43; 1966b, 1-60.

The Rationale of this Edition

The purpose of this edition is to recover the text of the excerptor. This aim entails two fundamental differences from the text of Schrader.

First, following Erbse, I observe a strict distinction between the scholia which were derived from Porphyry and the excerpts of his *Homeric Questions*. The scholia were composed as a running commentary, introduced by a line number and lemma. By contrast, the extracts of the original monograph were arranged in a random sequence, without following the natural sequence of the poems from beginning to end. The scribes of *F and Le tried to adapt the extracts into a running commentary by inserting the preposition εἰς (with regard to/in reference to) plus a line of verse, even if the discussion of the verse cited comprises only a small portion of the extract. On occasion, the extracts of recension χ contain the words ‘problem’ (ἄπορία) and ‘solution’ (λύσις) in the appropriate places in the excerpt. Since these signposts are not found in the continuous text of QHI, it seems likely that there were inserted by the excerptor or a copyist. There are many examples in which the same extract was applied to more than one passage. I put the Porphyrian scholia in the upper register of the apparatus, below the text of the extracts and above the MSS variants, to demonstrate the path of derivation. But in the cases where the scholiast quotes an extract, I use the scholium to establish the text.⁷³

Second, I observe a strict distinction between excerpts (QH fr.) and epitomes of the *Homeric Questions* (QH epp.). As previous scholars have noted, the MSS of χ frequently repeat extracts in abbreviated form. Like the extracts, the epitomes are

⁷³ When the *Odyssey* MSS preserve extracts that are also in the margins of *Iliad*, I name the MSS at the end of the text and comment on it in the footnotes.

introduced by the source (i.e. ‘of Porphyry’). These miniatures imply that there was an additional stage of transformation from the monograph, in which the epitomator used stock introductions and solution types, i.e. the *forma quaestionum*, to reduce lengthy discussions into a few short sentences. In phrasing and length, the epitomes are almost identical to scholia. I restrict the epitomes to an appendix.

A facing translation accompanies the text. I discuss Porphyry’s arguments and my textual choices in the footnotes of the translation. If *B is only the source of an extract, as so often is the case, I give arguments for ascription based on parallels with *QHI* and other extracts that are securely identified. When parallels are not forthcoming, I put the extract in an appendix of *fragmenta incerta*.

Scribal abbreviations are so frequent that it would be absurd to parenthesize every letter which the scribes abbreviated. In the Greek text square brackets enclose letters that I have supplied where the text of the MSS has faded away. In the translation square brackets enclose words that are supplied to clarify the sense of the Greek. As a rule, the scribes omit iota subscript, which I insert without indicating the omission in the MSS.

Porphyry quotes extensively from previous scholars in accord with the plan laid out in Fr. K x.⁷⁴ Two points militate against indenting and putting the quotations into single-spaced type. First, the length of the quotations often dwarfs Porphyry’s own contribution to the question, and it would be absurd if two double-spaced lines were followed by five pages of indented and single-spaced text. But what is more, Porphyry tends to shift between quoting, paraphrasing, and critiquing his sources without alerting

⁷⁴ See fr. K x: [2] ἡμεῖς δὲ τὰ προβλήματα λαμβάνοντες παρὰ τῶν ἐζητηκῶτων, [3] τὰς λύσεις ἐπικρίνομεν ἄς ἐκεῖνοι ὑπέταξαν τοῖς προβλήμασι. [4] καὶ τινὰς μὲν τούτων ἐγκρίνομεν, τινὰς δὲ παραιτούμεθα, τὰς δ’ αὐτοὶ ἐξευρίσκομεν, [5] τὰς δὲ πειρώμεθα διορθοῦν καὶ ἐξεργάζεσθαι, ὥσπερ τοῖς ἐντυγχάνουσιν ἔσται δῆλον.

the reader of the shift. Therefore, following the practice of Schrader, I put citations of definite names in type with expanded spacing (e.g. ὁ μὲν Ζενόδοτος φησιν οἱ δὲ περὶ Παρμένισκόν φασιν) but not the indefinite pronouns ἄλλοι and τινές.

Porphyry's quotations of Homer frequently diverge from the transmitted texts of the *Iliad* and *Odyssey*. I print the reading of χ and put the transmitted text of Homer (ψ) in the *apparatus criticus*, unless χ contains a scribal error, e.g. a metrical violation or a mistake in word division. Common types of inconsistencies with the text of Homer are the use of a single consonant when a double consonant is required to make position (or vice versa), combinations of different verses into one line, omissions of intervening phrases and whole lines, shifts from quotation to paraphrase, and the trivialization of Homeric forms. The most likely explanation for these divergencies is that Porphyry quoted Homer from memory, without checking the text for accuracy. This hypothesis is consistent with the casual, conversational style in which Porphyry wrote the *QH*.

CHAPTER II: TEXT, TRANSLATION, COMMENTARY

Sigla

***B** = Venetus Graecus 821 (olim Graecus Marcianus 453), saec. xi.

***F** = Escorialensis 509, saec. xi.

Li = Lipsiensis Graecus 32, saec. xv.

Le = Leidensis Graecus 64, saec. xv.

D = Parisinus 2403, saec. xiii-xiv.

G = Ambrosianus Graecus 299 (E 89 sup.), saec. xiv.

M = Venetus Marcianus 613, saec. xiii.

Q = Ambrosianus Graecus 688 (Q 88 sup.), saec. xv.

χ = ***B*FLiLe**

ψ = codices Homeri

cod./codd. = codex/codices

f./ff. = folium/folia

r. = recto

v. = verso

MS/MSS = liber a manu scriptus/libri a manu scripti

QH I = Porphyrii Liber I (ed. Sodano)

QH Fr. = Porphyrii Quaestionum Homericarum fragmentum

QH Ep. = Porphyrii quaestionis Homericae epitome

Schr. ad *Od.* = Schrader 1890

Σ = scholia

Σ^{BF} = scholia in MSS **BF**

$\langle \rangle$ = addendum

$\langle *** \rangle$ = lacuna

$[\alpha\beta\gamma]$ = ubi textus evanescit has litteras supplevi

$\{ \}$ = delendum

evan. = textus evanescit

add. = addidit

ins. = inseruit

ci. = coniecit

del. = delevit

suppl. = supplevit

ap. = in operis eius auctoris

[1] Πορφυρίου· τὸ “πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν” (A 3) ἐναντίον ἀποφαίνεται τῷ “μοῖραν δ’ οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν” (Z 488), [2] ἔτι δὲ καὶ “ἡύ[τ’ ὄνει]ρος ἀποπταμένη πεπότηται” (λ 222) <τῷ> Ἄϊδος εἰσῆλθεν· [3] εἰ γὰρ “προΐαψεν” ἐστὶ “προδιέφθειρεν”, οὔτε ἡ μοῖρα [***] οὔτε ἡ ψυχὴ μένει· [***] γὰρ [***]. [4] λύεται δὲ κατ’ αὐτὴν τὴν λέξιν· τὸ “προΐαψεν” ἀποδιδόασί τινες ἀντὶ [τοῦ “ἐπέμψε”]. [5] τὸ γὰρ “Ἄϊδι προΐαψεν” (A 3) <***>

Cf. Σ^{bT} ad A 3: ἐναντίον τῷ “μοῖραν δ’ οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν” (Z 488). ἀλλ’ οὐ ταῦτὸν ἐκείνῳ τοῦτο· νῦν γὰρ δοκεῖ λέγειν ὡς οὐ διὰ τὴν Μοῖραν, ἀλλὰ τὴν μῆνιν Ἀχιλλέως ἀπώλοντο. ῥητέον οὖν ὅτι “μοῖραν” ἐνταῦθα ἀκουστέον “τὴν πρὸ τῆς ὠρισμένης τελευτῆν”· πρεπώδης γὰρ ἀνθρώποις θάνατος ὁ ἐν γῆρα γινόμενος· “γῆρας” γὰρ φησι “καὶ θάνατος, τὰ τ’ ἐπ’ ἀνθρώποισι πέλονται” (59-60)· “προΐαψεν” οὖν ἔβλαψε πρὸ ὅρου παραπέμψασα Ἄϊδη, τουτέστι πρὸ τοῦ πρέποντος ἀνθρώποις θανάτου· ἢ περιττεύει ἢ πρό, ὡς τὸ “νῆας τε προπάσας” (B 493).

cod. *B f. 1 r.

[1] Πορφυρίου magna pars nominis evanuit post ἐναντίον usque ad ἔμμεναι evan. quamobrem sequor quae editores priores legerint [2] <τῷ> ins. Schrader ἡύ[.....]ρος legit Schrader: <ψυχὴ δ’ ἡύτ’ ὄνειρος> Dindorf πεπότηται Dindorf: πεπότηται *B [3] e.g. [ἐπικρατεῖ] e.g. [αὐτὰ] γὰρ [ἐκώλυσε] [4] [τοῦ “ἐπέμψε”] suppl. Schrader [5] detritissimus fit textus. legit autem Schrader: ο τερα μεν (?) | λογίσαθαι | ἔβαλ ... ὅτι δὲ | εβαλετο τινες (?) | 5 lineae prorsus desperandae | αποτροπ | πάθος ὥστε | νῆες ... γὰρ | παντελες | λεγε

[1] The line ‘προΐαψεν many mighty souls of men to Hades’ (*Il.* 1.3) seems contradictory to ‘I say that no one has escaped his destiny’ (*Il.* 6.488) [2], and furthermore ‘like a dream [sc. the soul] flutters as it flies away’ (*Od.* 11.222) [seems contradictory to] ‘it entered the house of Hades’.⁷⁵ [3] For if προΐαψεν means ‘he had destroyed’, neither does destiny [***] nor does the soul remain, [***] for [***]. [4] It is solved in accord with the word itself.⁷⁶ Some render προΐαψεν as the equivalent [of ‘he sent’]. [5] For the phrase ‘he sent to Hades’ (*Il.* 1.3) <lacuna>

⁷⁵ At the beginning of this extract and fr. A vi and A xi Dindorf read πρ’, which he thought was an abbreviation for Πορφυρίου. However, the scribe wrote the unabbreviated name Πορφυρίου. The final omicron-epsilon of Π[ορφυρί]ου is clearly written, separated from the pi by the proper number of letter spaces. Schrader read ΠΟΡΦ..... See H. Schrader 1880, 357.

⁷⁶ It is notable that P. says κατ’ αὐτὴν τὴν λέξιν, not ἐκ τῆς λέξεως, which is the usual expression in the epitomes and scholia. In the *QH* P. frequently uses the verb ἀποδιδόναι in the sense of ‘render, translate.’

Fr. A ii

[1] <Πορφυρίου> ἀπρεπὲς τὸ τὸν βασιλέα περὶ τῆς αἰχμαλώτου λέγειν, καὶ ταῦτα ἔχοντα γυναῖκα καὶ παῖδας ἐξ αὐτῆς. [2] λύεται δὲ καθ' οὓς μὲν ἐκ τῆς λέξεως· τὸ γὰρ “ἐμὸν λέχος ἀντιόωσαν” (A 31) οὐ πάντως δηλοῖ τὴν συγκοιμωμένην ἀλλὰ καὶ ὑπηρετοῦσαν πρὸς τὸ λέχος, οἷον θαλαμηπολοῦσαν· [3] καθ' ἑτέρους δὲ ἀπὸ τοῦ καιροῦ· ἐν γὰρ πολέμῳ καὶ στρατῶ τῶν Ἑλλήνων ὄντων, [4] καὶ ταῖς αἰχμαλώτοις συνερχόμενον τὸν βασιλέα θέλει ἀποφῆναι καὶ οὐκ ἀσχήμονα τὴν πρὸς ταύτας φιλοστοργίαν, ὅπως ἂν μᾶλλον κατέχη τὸ πλῆθος.

cod.: *B f. 2 r.

[1] <Πορφυρίου> addidi [4] ταύτας *B: ταύτην Bekker

[1] It is inappropriate that the king, and at that one who had a wife and children by her, speaks about the captive woman. [2] According to some, [the problem] is solved on the basis of diction.⁷⁷ For “encountering my bed” (*Il.* 1.31) does not at all mean that she is a concubine but serves at his bedside, as it were, a waiting-maid. [3] But according to others, [it is solved] on the basis of the occasion. For as the Hellenes were at war and under arms, [4] he wants the king, who was coupling with the captive women, to show that affection for them [was] not unseemly, to win over the multitude the more.⁷⁸

⁷⁷ P. found the stock solution types in his sources (λύεται ... καθ' οὓς μὲν ἐκ τῆς λέξεως ... καθ' ἑτέρους δὲ ἀπὸ τοῦ καιροῦ). Alternatively, it is possible that P. quoted earlier scholars in depth, but an epitomator of P. pigeonholed their arguments.

⁷⁸ Exemplary kingship is a recurrent theme in the *QH*. See e.g. fr. A viii.

[1] Πορφυρίου· εἰς τὸ “ὄσσε.” προεβλήθη ποίου γένους τὸ “ὄσσε” καὶ τίς ἡ ἐνικὴ εὐθεΐα. [2] οἱ μὲν οὖν ἔφασαν, ὥσπερ ἀπὸ τοῦ “θήρε” τοῦ δυϊκοῦ κατ’ ἀποβολὴν τοῦ $\bar{\epsilon}$ ἐνικὸν γίνεται θήρ, [3] οὕτως καὶ τοῦ “ὄσσε” τὸ ἐνικὸν ἐστὶν ὄσς διὰ τὰ δύο \bar{c} . ἐλέγχονται δέ· οὐ γὰρ ἐπὶ πάντων ταῦτὸ γίνεται. [4] ἰδοὺ γὰρ ἀπὸ τοῦ “δμῶε” οὐ γίνεται τὸ ἐνικὸν δμῶ οὐδὲ ἀπὸ τοῦ “φῶτε” φῶ(τ), οὕτως οὐδὲ ἀπὸ τοῦ “ὄσσε” ὄσς. [5] ἡ δὲ αἰτία· ἐπεὶ τὸ $\bar{\rho}$ καὶ τὸ $\bar{\nu}$ τῶν ἀμεταπτῶτων κατὰ γε τὸ πλεῖστον, προσεβλήθη καὶ τῷ “θήρ” καὶ τῷ “χὴν” τὸ $\bar{\epsilon}$ καὶ δυϊκὰ γέγονεν. [6] οὐδέποτε δ’ ἂν εὐροις τοῦτο συμβαῖνον ἐφ’ ὧν ἔσχατον ἦν τὸ \bar{c} . [7] τῷ γὰρ “Κρής” εἰ προστεθείη τὸ $\bar{\epsilon}$, δυϊκὸν οὐκ ἂν γένοιτο Κρήσε, οὐδὲ τῷ “χρῶς” καὶ “παῖς”· οὕτως οὐδὲ τῷ “ὄς<ς>”. [8] ἔτι καὶ ἀδύνατόν ἐστι συλλαβὴν μίαν εἰς δύο \bar{c} λήγειν. [9] οὐδὲ μὴν δύναται “ὄς” εἶναι δι’ ἐτέρου \bar{c} · τῶν γὰρ εἰς \bar{c} ληγόντων ὀνομάτων τὰ δυϊκὰ εἰς $\bar{\omega}$ λήγει.

codd.: *B f. 148 v., Le f. 235 v.

[1] Πορφυρίου om. *B ποίου *B: τίνος Le τὸ Schrader: τῷ *BLe [3] τοῦ Vill.: τῷ *BLe [3] ὄσς Le: ὄσς *B διὰ τὰ om. *B φῶ(τ) Bekker: φῶ *BLe [5] προσεβλήθη Villoison: ἐπροσεβλήθη *BLe [6] εὐροις Le: εὐρης *B [7] εἰ προστεθείη Schrader: προσθείη *B: εἰ μὴ προσθείη Le ὄς<ς> Bekker: ὄς [9] ἐτέρους Le: ἐτέρους *B

[1] With regard to the word ὄσσε. Of which gender the word ὄσσε is and what its nominative singular is are problems that have been raised [in previous scholarship]. [2] Now then, some have claimed, just as a singular θήρ results by a dropping of the epsilon from the dual θῆρε, [3] so too the singular of ὄσσε is ὄσς with two sigmas. But they are proved wrong, for the same thing does not take place in the case of all duals. [4] Look, the singular δμῶ does not result from the [dual] δμῶε, nor φῶτ from the [dual] φῶτε, thus ὄσς cannot [result] from the [dual] ὄσσε either. [5] And the reason: since rho and nu belong, for the most part at least, to the [class of words] with unvarying [stem formation], the epsilon was added to the word θήρ and to the word χήν, and they have become duals. [6] But you would never find this happening in the case of [words] whose final [letter] is sigma. [7] For if the letter epsilon were added to the word Κρής, Κρῆσε would not be dual, nor [if this were done] to χρώς and παῖς. Nor [could it be done] thus to ὄσς. [8] In addition, it is impossible that a single syllable end in two sigmas. [9] Certainly, ὄς cannot be spelled with another sigma. For among the words ending in -ος the duals end in omega.

[10] Now⁷⁹ it must be said that ὄσσε is not a masculine dual. [11] For the poet says: 'his two eyes fell αἱματόεντα to the ground by his feet' (*Il.* 13.616-7), not αἱματόεντες. [12] Therefore, one must understand a neuter nominative, and the [singular] will be the word ὄσσος, like ἔρκος βέλος τεῖχος, and the plurals, according

⁷⁹ For οὖν "proceeding to a new point, or a new stage in the march of thought", see Denniston, p. 426.

[10] ῥητέον οὖν ὅτι τὸ “ὄσσε” οὐκ ἔστιν ἀρσενικὸν δυϊκόν. [11] φησὶ γὰρ ὁ ποιητὴς “τῶ δέ οἱ ὄσσε / πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον” (*Il.* 13.616-7), οὐχ αἱματόεντες. [12] οὐδετέραν οὖν ληπτέον εὐθειᾶν καὶ ἔσται τὸ ὄσσοσ, ὡς ἔρκος βέλος τεῖχος, τὸ δὲ πληθυντικὸν κατὰ Ἀθηναίους μὲν ἔρκη βέλη τεῖχη, [13] κατὰ δὲ {τοὺς} Ἴωνας ἔρκεα βέλεα τείχεα καὶ δῆλον ὅτι ὄσσεα. [14] τῶν δὲ εἰς $\bar{\alpha}$ πληθυντικῶν τὰ δυϊκὰ οὐδέτερα εἰς $\bar{\epsilon}$ τελευτᾶ, [15] οἷον ὄμματα ὄμματε, γράμματα γράμματε, [16] καὶ Εὐριπίδης “οὐκ ἂν δύ’ ἦστην ταῦτ’ ἔχοντε γράμματα” (*Hipp.* 386), [17] καὶ Ἀριστοφάνης ἐν Πλούτῳ (454) “γρύζειν δὲ καὶ τολμᾶτον, ὦ καθάρματε;” [18] σαφὲς οὖν ὅτι καὶ τείχεε λέξουσι δυϊκὰ καὶ ὄσσεε, εἶτα κατὰ ἀφαίρεσιν ὄσσε ἐγένετο.

codd.: ***B** f. 148 v. et 5 r. (ab 10 usque ad finem), **Le** f. 235 v.

[10] ῥητέον οὖν ὅτι om. ***B** τὸ ὄσσε Bkk.: τῶ ὄσσε [12] οὐδετέραν ***B**: οὐδετέρας ***B**: οὐ δευτέραν **Le** [13] Ἴωνας ***B**: τοὺς Ἴωνας **Le** [14] τῶν δὲ **Le**: τῶν ***B** δυϊκὰ **Le**: δυϊκὰ καὶ ***B** [16] ἔχοντε γράμματα ***B**: ἔχοντε γράμματε **BLe** [18] ἐγένετο om. ***B**

to Athenians, [are] ἔρκη βέλη τείχη, [13] but according to Ionians, ἔρκεα βέλεα τείχεα and clearly ὄσσεα [would be the Ionic plural of ὄσσε]. [14] But of the plurals ending in $\bar{\alpha}$, their neuter duals end in $\bar{\epsilon}$, [15] for example, ὄμματα ὄμματε, γράμματα γράμματε, [16] and Euripides: ‘there would not be two with (δύ<ο> ... ἔχοντε) the same letters’, (*Hipp.* 386), [17] and Aristophanes in *Wealth*, ‘you even have the nerve to grumble, you scum (καθάρματα)?’ (454). [18] It is clear therefore that they will say both τείχεε and ὄσσεε as duals, but it became ὄσσε by shortening.

[1] <Πορφυρίου> ἀπορία· διὰ τί δὲ συνεχῶς ὁ Ἀγαμέμνων ἐν ταῖς πρὸς Ἀχιλλεῖα διαπληκτίσειεν Αἴαντος καὶ Ὀδυσσεῶς μνημονεύει καὶ ἐν τῇ ἀφαιρέσει τῶν τιμῶν; “ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος / ἄξω ἐλών” (A 138-39), [2] καὶ μετ’ ὀλίγον ἐφεξῆς, ὅτε δεῖ πέμψαι τὴν Χρυσίδα, φησίν·

εἷς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς
ἢ ἐσύ, Πηλεΐδη, πάντων ἐκπαγλότατ’ ἀνδρῶν (A 144-146).

[3] καὶ γὰρ ἀτιμάσειεν ἀπειλῶν συγκαταλέγει Αἴαντα καὶ Ὀδυσσεῖα τῷ Ἀχιλλεΐ, καὶ ἀποστελεῖν πρὸς τὸν θεὸν ἐπαγγελόμενος ἐξ Αἴαντος καὶ Ὀδυσσεῶς καὶ Ἀχιλλέως φησίν ἕνα ἀποστελεῖν, [4] ὅτε μὲν ἀτιμάσειεν ἀπειλεῖ, προθεῖς τὸν Ἀχιλλεῖα μετὰ ὕβρεως “ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος” (A 138). [5] ὅτε δὲ ὑπὲρ τῶν Ἑλλήνων θύειν ἔδει ἀπελθόντα “ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς / ἢ ἐσύ, Πηλεΐδη” (A 145-46). [6] λύσις· ὅτι οὗτοι ἐδόκουν μάλιστα φίλοι εἶναι Ἀχιλλέως. διὸ καὶ ὁ Νέστωρ αὐτὸς καταλέγων πρεσβευτὰς πρὸς Ἀχιλλεῖα τούτους αἰρεῖται, καὶ Ἀχιλλεὺς εὐμενέστατα ὁρᾷ ἐλθόντας τούτους καὶ δεξιούται

Cf. *QH* ep. ad A 138 (cod.: *B f. 6 v.): ἄλογον ἐστὶ τὸ καὶ τούτους συνυβρίζειν τοὺς μηδὲν ἀδικήσαντας ἢ πλημμελήσαντας. ἡ λύσις ἐκ τοῦ προσώπου. ὑποκείνται γὰρ Ἀχιλλέως φίλοι ἀμφοτέρω.

cod.: *B f. 6 v.

[1] <Πορφυρίου> ins. Dind. Ὀδυσῆος ψ: Ὀδυσσῆος *B [3] Ἀχιλλεΐ ψ: ἀχιλεΐ *B
ἀποστελεῖν scripsi bis: ἀποστέλλειν *B bis [4] ἀτιμάσειεν scripsi: ἀτιμάσαι *B
Ὀδυσῆος ψ: ὀδυσσῆος *B

[1] Problem:⁸⁰ Why, in sparrings with Achilles and his depriving him of honors, does Agamemnon consistently mention Ajax and Odysseus: ‘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), [2] and a bit further on, when he must send Chryseis, he says

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: [4] when he threatens 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); [5] but when they had to go off and sacrifice on behalf of the Hellenes [he says] ‘either Ajax, Idomeneus, godly Odysseus, or you, Peliades’ (*Il.* 1.145-46). [6] Solution: [he says] that these men above all seemed to be friends of Achilles. 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,

⁸⁰ An abbreviation ($\alpha\pi\rho$ = ἀπορία) stands at the beginning of the extract. Dindorf did not discern the sublinear alpha and wrongly assumed that it stood for Πορφυρίου, to whom it should nevertheless be ascribed. *B wrote the full name Πορφυρίου, which is now faded, only once at the top left hand corner of folio 1 recto. The omission of the source thereupon could be explained if the excerptor had used an intermediary transcript, as Van der Valk thought (1963 pt.1, 104), on which Porphyry’s questions had been rearranged into a running commentary, to simplify the task of excerpting the randomly ordered questions of the original into the margins of Homer. On such a transcript it is highly unlikely that Porphyry’s name would have been repeated at the beginning of each and every extract.

Fr. A iv

καὶ ὁμολογεῖ τὸ προϋπάρχον φίλτρον· [7]·”οἱ μοι σκυζομένω παρ’ Ἀχαιῶν
φίλτατοὶ ἔστων” (I 198), καὶ “χαίρετον, ἦ φίλοι ἄνδρες ἰκάνετον” (I 197).
συνατιμάζει οὖν τούτους καὶ συγκαταλέγει ὡς φίλους ὄντας τῷ Ἀχιλλεῖ τὰ
μάλιστα.

Fr. A iv

and acknowledges their preexisting bond of affection: [7] ‘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). So he dishonors and names them with Achilles since they are his friends most of all.

[1] <Πορφυρίου> διὰ τί ὁ Ἀχιλλεὺς λοιδορησάμενος Ἀγαμέμνονι τρία ταῦτα, “οἰνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο” (A 225), οὔτε τῷ οἰνοβαρεῖ ἐπιμένει οὔτε τῷ “κραδίην δ’ ἐλάφοιο”, ἀλλὰ μάλιστα τῷ “κυνὸς ὄμματ’ ἔχων”, ποτὲ μὲν ἐπιφέρων “ἀναιδείην ἐπειμένε” (A 149), ποτὲ δὲ “ἀλλὰ σοί, ὦ μέγ’ ἀναιδές, ἐσπόμεθα, ὄφρα σὺ χαίρης” (A 158), αὖθις δὲ “τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνῶπα” (159);

[2] ἡ δὲ λύσις ἐκ τῶν προειρημένων ἐν τῇ ἐκκλησίᾳ πρὸς τὸν Κάλχαντα, ἐνδειχθεισῶν τῶν τῆς ὀράσεως φλογώσεων· ἔφη γὰρ “ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην” (A 104). [3] 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.

[1-2] Cf. Σ^{bT}: μάλιστα δὲ τῷ ἀναιδεῖ ἐπιμένει, ὅπου μὲν λέγων “ἀλλὰ σοί, ὦ μέγ’ ἀναιδές” (A 158), ὅπου δὲ “ἀναιδείην ἐπειμένε” (A 149), πῆ δὲ “σοί τε, κυνῶπα” (A 159) ἐπεὶ προμεμαρτύρηται αὐτοῦ τὸ τῆς θέας ταμὸν ἐν τῷ πρὸς Κάλχαντα [Σ^{bT}] διαλόγῳ, “ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην” (A 104) καὶ “κάκ’ ὀσσόμενος προσέειπεν” (A 105).

cod.: *B f. 9 v.

[1] <Πορφυρίου> addidi ἄμ’ ante ἐσπόμεθα ψ [3] {πρὸς} delevi

[1] Why does Achilles, after using these three reproaches, ‘heavy with wine, 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 on the basis of what had previously been said [by Agamemnon]⁸¹ to Calchas in the assembly, when the glare of his vision was pointed out.⁸² For [Homer] said ‘his eyes looked like a shining fire’ (*Il.* 1.104). [3] For the emotion of Achilles bursts out 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 they were witnesses.

⁸¹ The solution could have been expressed metonymically with the ‘Homer elucidates Homer’ dictum.

⁸² Cf. *QHI* 46.11 - 53.19.

[4] Ἴσοκράτης μὲν οὖν τρία περὶ τὸν στρατηγὸν ὑπάρχειν ἀγαθὰ μαρτυρεῖ κοινὰ λέγων· “ὅς ἦν ἐπιμελέστατος μὲν τῶν στρατηγῶν, πιστότατος δὲ τοῖς Ἕλλησιν, 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 ἐπιμελής;—ἐν δὲ τῷ “πάντων ἀναιδέστατον” τὴν ἀπιστίαν· [7] ἡ δὲ ἀνανδρία πάντων μέγιστον ἐμπόδιον εἰς ἡγεμονίαν.

Cf. Σ^{bT} ad A 225: Ἴσοκράτης (4, 142) Κόνωνι τῷ Ἀθηναίων στρατηγῷ τρία μαρτυρεῖ, ἐπιμέλειαν, πίστιν, ἐμπειρίαν πολέμου. τούτων τὰ ἐναντία κατανοήσας Ἀγαμέμνονα ὀνειδίζει· ἐξ οἰνοποσίας μὲν γὰρ ἀμέλεια, ἀπιστία δὲ ἐξ ἀναιδεΐας, καὶ πολέμων ἀπειρίαν ἢ δειλία ἐργάζεται. καὶ δειλὸν μὲν ἐπὶ τρίτον ἐν Ἰλιάδι φαίνεται λέγων διὰ τὸ “φεύγωμεν σὺν νηυσί” (B 140. l 27, Cf. Σ 75), μέθυσον δὲ διὰ τὸ “πλεῖαί τοι οἴνου νηυσί” (B 140. l 27, cf. Σ 75), μέθυσον δὲ διὰ τὸ “πλεῖαί τοι οἴνου κλισίαι” (I 71).

[5] ἐνθεάζει Janko: ἐκθειάζει *B

[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,⁸³ Homer is divinely inspired.⁸⁴ [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.

⁸³ Cf. *QHI* 73.5: κατηγορεῖ δὲ [sc. ὁ ποιητής] τοῦ πάθους καὶ ἀγριότητος [sc. χόλος].

⁸⁴ The MS reading, ἐκθειάζω, i.e. 'worship', does not fit in the context. P.'s point must be that Homer presages Isocrates' doctrine on the virtues of generals (Cf. *QHI* 69.8-9). The sense is restored by the simplex θειάζω or the complex ἐνθειάζω, 'to be inspired'.

[1] <Πορφυρίου> ἀπορία· ζητοῦσι δὲ πότερον διὰ ὕβρεως ἐξηνέχθη ὁ Ἀχιλλεὺς ὀργιζόμενος εἰς τοιαύτας λοιδορίας· [2] “οἰνοβαρές, κυνὸς ὄμματ’ ἔχων κραδίην δ’ ἐλάφοιο” (A 225), ἢ ἀπὸ τίνος αἰτίας προαχθεὶς ὑπὸ τῆς ὀργῆς εἰς τοιαῦτα ἐμπέπτωκεν{αι}. [3] λύσις· οἰνοβαρῆ μὲν οὖν αὐτὸν προήχθη εἰπεῖν, ἐπειδὴ φαίνεται σπουδάζων περὶ πολλὴν οἴνου κτῆσιν. [4] μόνῳ γὰρ αὐτῷ καὶ Μενελάῳ χίλια μέτρα οἴνου Εὐνεως πέμπει (H 470-71)· [5] ὅ τε Νέστωρ, ἐκ τῶν πραττομένων ὑπ’ αὐτοῦ τὸ πλῆθος εἰδῶς τῆς τοῦ οἴνου συναγωγῆς, φησί·

πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
ἡμάτιαι Θρήκηθεν ἐπ’ εὐρέα πόντον ἄγουσιν (I 71-72).

Cf. Σ^T καὶ “σὸν δὲ πλεῖον δέπας αἰεῖ” (Δ 262) παρ’ Ἀτρεΐδῃσι, καὶ Εὐνηος “χίλια μέτρα” (H 471) αὐτοῖς ἀποστέλλει, καὶ “Τρώων δ’ ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν” (B 127)

codd.: *B f. 10 r., Li f. 57 r.

[1] <Πορφυρίου> addidi ὕβρεως *B: ὕβριν Li [2] ἐμπέπτωκεν{αι}delevi

[1] Problem: They inquire whether [it was] because of *hybris* [that] Achilles was brought to [insults] like these,⁸⁵ [2] ‘heavy with wine, with the eyes of a dog and the heart of a deer’ (*Il.* 1.225) when he was angry, or from what cause, provoked by anger, he fell into such [remarks]. [3] Solution: Now, he was drawn to call him ‘heavy with wine’ since [Agamemnon] was obviously zealous about a massive acquisition of wine. [4] For Euneos sends 1,000 measures of wine to himself and Menelaus alone (*Il.* 7.470-71), and [5] 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);

⁸⁵ For the omission of the article after a preposition, see Goulet-Cazé 1992, 90.

[6] αὐτός τε ὁ Ἀγαμέμνων προτρεπόμενος ἐπὶ πόλεμον προφέρει ἢν φέρει τιμὴν
 διὰ τοῦ “σὸν δὲ πλεῖον δέπας αἰεὶ / ἔστηχ’ ὥσπερ ἐμοὶ πίειν” (Δ 262-63). [7] ὄθεν
 καὶ ἐπιστρεφέστερον ὄνειδίζων εἰς τὰ τοιαῦτα πῆ μὲν λέγει “πῆ ἔβαν εὐχωλαί”
 (Θ 229) καὶ ἐπάγει “πίνοντες κρατῆρας ἐπιστεφέας οἴνοιο” (Θ 232), [8] καὶ πάλιν
 εἰκόνα λαμβάνων τὴν ἐκ τῶν συμποσίων “εἴπερ γάρ κ’ ἐθέλοιμεν Ἀχαιοί τε
 Τρῶές τε” (Β 123) ὀρκωμόσια ποιησάμενοι· εἶτα ἐπάγει·

[9] Τρώων δ’ αὖτε ἕκαστον ἐλοίμεθα οἴνοχοεύειν,
 πολλαὶ κεν δεκάδες δευοίατο οἴνοχόοιο (Β 127-28).

[10] καὶ τὸ τελευταῖον καὶ τὸν θάνατον ἐν Ἄιδου ἀφηγεῖται ὡς “ἀμφὶ κρατῆρα
 τραπέζας τε πληθούσας” (λ 419) ἀπώλετο. [11] τὸ δὲ “κυνὸς ὄμματ’ ἔχων”
 ἐλέγομεν ὅτι, ἐξ ὧν εἶδεν, αὐτὸν ὀργιζόμενον·

ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην
 καὶ Κάλχαντα πρῶτιστα κακ’ ὀσσόμενος προσέειπεν (Α 104-5),

[12] <τὸ δὲ> “κραδίην δ’ ἐλάφοιο” ἀπὸ τοῦ ἐπίφορον εἶναι εἰς τὸ λέγειν
 “φεύγωμεν”, καὶ τρις ἐν τῇ Ἰλιάδι (Β 140, Ι 27, Ζ 75-76) φαίνεσθαι τοῦτο εἰρηκότα.

[7] κρατῆρας *BLi: κρητῆρας ψ [9] ordinem versuum invertunt *BLi αὖτε
 *BLi: ἄνδρα ψ οἴνοχοεύειν *B: οἴνοχορεύειν Li [10] ἐν *BLi: ἐξ ab alia, ut
 videtur, manu inter lineas postea addita Li [12] <τὸ δὲ> addidi

[6] 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).

[7] 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). [8] Again taking an image from the symposium, [he says]: ‘Were we, Achaeans and Trojans, to consent’ (*Il.* 2.123) to performing an oath-swearing ceremony’, then he adds:

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

[10] And lastly, he explains in Hades about his death, that he perished ‘around a mixing bowl and full tables’ (*Od.* 11.419). [11] But as regards the line ‘having the eyes of a dog’ (*Il.* 1.225), we were saying (*QH* fr. A v, 3)⁸⁶ that [it stemmed] from what [Achilles] saw, <namely> that [Agamemnon] was angry:

his eyes looked like a shining fire
first looking he addressed Calchas with an evil look (*Il.* 1.104).⁸⁷

[12] <But> [we say that] ‘having the heart of a deer’ [sc. is substantiated *vel sim.*] from the fact that [Agamemnon] is inclined to say ‘let us flee’, and he is conspicuous for saying this three times in the *Iliad* (*Il.* 2.140, 9.27, 14.75-76).⁸⁸

⁸⁶ τῆς γὰρ ἐμφανῶς πᾶσι γενομένης τῶν ὀφθαλμῶν μαρμαρυγῆς ἀναιδοῦς ἐχόμενον τὸ τοῦ Ἀχιλλέως πάθος συνεχῶς ἐπιφέρεται, εἰς ὀνειδισμόν τούτου πρὸς τοὺς τὰ ὅμοια ὀρῶντας ὡς {πρὸς} μάρτυρας. This reference proves that in the original monograph fr. A v preceded fr. A vi. For P.’s tendency to renew earlier topics of his discussion, cf. *QHI* 9.15;122.7.

⁸⁷ By contrast, at *QHI* 95.19 - 98.6, P. argues that the -οοσ- in κακοσοόμενος means divine voice. In the example above it must refer to eyesight.

⁸⁸ In the last example, Agamemnon says ‘let us drag [the ships] ... to sea.’

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

[4] ἄλλοισικὸν δὴ ταῦτ’ ἐπιτέλλεο· μὴ γὰρ ἔμοιγε
σήμαιν’ οὐ γὰρ ἔγωγε τί σοι πείσεσθαι οἶω (A 295-6).

[5] οἱ γὰρ ἐν ὀργῇ, κἂν πολλάκις εἴπωσί τι, οὕτω δοκοῦσιν ἰκανῶς εἰρηκέναι.

Σ^{AbT} ad A 287-89 a: ἴδιον τῶν θυμουμένων ἐπανακυκλοῦν τὰ αὐτά· οὐδέποτε γὰρ οἴονται ἰκανῶς εἰρηκέναι.

codd.: *F f. 10 v., Le [2] τὴν αὐτὴν κυκλοῦν Le: τὸ αὐτὸ διακυκλοῦν *F
χαρακτηριστικόν *F: χαρακτηριστικόν Le

[1] With regard to the line ‘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 is it that he repeats the same thought many times? It is characteristic of anger.⁸⁹ [3] Wherefore he has represented the same symptom also in the case of Achilles’ anger [4]:

give these commands to others, [but] do not order me. For I do not think I shall obey you at all (*Il.* 1.295-6).

[5] For those under the influence of anger, even if they say something many times, still believe they have not said enough.⁹⁰

⁸⁹ The Greek in the first two sentences after the quote is awkward. It would be explained if an epitomator had tacked on the interrogative τί to change a declarative statement, the standard opening in the *zetemata* of *QHI*, 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.

⁹⁰ Cf. Ps. Longin. *De subl.* 22, 1: ὡς γὰρ οἱ τῶ ὄντι ὀργιζόμενοι ἢ φοβούμενοι ἢ ἀγανακτοῦντες ἢ ὑπὸ ζηλοτυπίας ἢ ὑπὸ ἄλλου τινὸς ... 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 κάκεῖσε ἀγχιστρόφως ἀντισπῶμενοι τὰς λέξεις τὰς νοήσεις τὴν ἐκ τοῦ κατὰ φύσιν εἰρμοῦ παντοίως πρὸς μυρίας τροπὰς ἐναλλάττουσι τάξιν, οὕτως παρὰ τοῖς ἀρίστοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἢ μίμησις ἐπὶ τὰ τῆς φύσεως ἔργα φέρεται.

[1] Πορφυρίου· οἱ Πυθαγόρειοι, καθὰ θεῖον καὶ ἀνθρώπειον γένος, ὅλον τρίτον ἐτίθεντο, σεβάσμιον (τὸν) βασιλέα ἢ σοφὸν ἄνδρα, [2] Ὅμηρου πρώτου μεταξὺ θεῶν τε καὶ ἀνθρώπων θέντος τὸν βασιλέα, [3] καὶ πάλιν τὸν βασιλέα προτιμῶντα ποιήσαντος αὐτοῦ τὸν σοφὸν ἄνδρα. [4] καὶ περὶ μὲν τοῦ βασιλέως τοιαῦτα λέγει· [5]

τῷ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος (A 338-40).

[6] τὸ δὲ “ἀπηνέος” (A 340) προσέθηκε διὰ τὴν ὀργήν. [7] αὐτὸς δὲ ὁ βασιλεὺς οὐ μεταπέμπεται Νέστορα σκοπούμενος περὶ τῶν συμφερόντων, ἀλλ' αὐτὸς

Cf. Σ^B ad A 339: πρότερον τῶν Πυθαγορικῶν Ὅμηρος μέσην ἀνθρώπου καὶ θεοῦ φύσιν ἀνθρωπίνην τέθεικε.

codd.: *B f. 12 r., *F f. 11 r., Le f. 14 r., Li f. 59 v.

[1] Πορφυρίου om. *B οἱ Πυθαγόρειοι *B*F: οἱ Πυθαγόριοι Le: Πυθαγόρειοι
Li καθὰ θεῖον scripsi: κατὰ θεὸν *B*FLiLe καὶ ἀνθρώπειον scripsi: κατὰ
ἀνθρώπειον *B*FLi: κατὰ τὸ ἀνθρώπιον Le: (καὶ) κατὰ ἀνθρώπειον Vill.

{τὸν} del. Janko [2] Ὅμηρου πρώτου *B*FLi: Ὅμηρου δὲ πρώτου Le θεῶν
τε καὶ *B*FLi: θεῶν καὶ Le [3] αὐτοῦ Le: αὐτοῦ *B*F: αὐτοῦς Li [4] καὶ
περὶ *BLi: περὶ *FLi [6] τὸ δὲ ἀπηνέος προσέθηκε διὰ τὴν ὀργήν *BLi:
προσέθηκε δὲ διὰ τὴν ὀργήν τὸ ἀπηνέος *FLi [7] μεταπέμπεται *B*FLi:
μεταπέμπει Li σκοπούμενος *FLi: σκοπούμενον *BLi

[1] Just as [they posited] the divine and the human, the Pythagoreans posited a whole third stock, [namely] the venerable king or wise man, [2] though Homer first placed the king in between gods and men [3] and, moreover, represented the king as preferring the wise man to himself.⁹¹ [4] Concerning the king, he says such things as: [5] ‘May these two [sc. Talthybius and Eurybates] 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), [6] but, on account of his anger, he added the [adjective] ‘cruel’. [7] The king himself, considering what is expedient, does not send for Nestor but goes off himself,

⁹¹ On Homer as a proto-philosopher, see *QHI* 53.7-10: καὶ οὐχὶ φιλόσοφοι πρῶτοι τὸ λευκὸν ἀφωρίσαντο τὸ διακριτικὸν ὄψεως, ἀλλὰ πρὸ αὐτῶν Ὅμηρος and *QHI* 69.8-12: πρῶτος δοκεῖ Πλάτων λύπας ἡδοναῖς μιγνυμένας δεικνύσαι ἐπ’ ὀργαῖς καὶ πένθεσιν, Ὁμήρου πρότερον τοῦτι συνεωρακότος καὶ τὸν Πλάτωνα διδάξαντος.

ἄπεισιν·

[8] ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
Νέστορ' ἔπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν (K 17-18).

[9] παρ' Ἴνδοῖς δὲ τοὺς Βραχμᾶνας, οἵπερ εἰσὶ παρ' αὐτοῖς οἱ φιλόσοφοι, [10]
λόγος τοὺς βασιλέας ἀπαντῶντας προσκυνεῖν.

[8] ἦδε ***B*FLi**: ἦδη **Le** [9] Ἴνδοῖς δὲ Janko: Ἴνδοῖς τε **χ**

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

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

[1] Πορφυρίου· <εἰς τὸ> “ὑπὸ δ’ ἔρματα μακρὰ τάνυσσαν” (A 486). [2] ἐξηγοῦνται τὰ ὑπερέσματα· οὐκέτι δὲ πόθεν γέγονεν λέγουσιν. [3] ἀπὸ γὰρ τοῦ ἐνεῖρθαι καὶ ἐρηρεῖσθαι τῇ γῆ γέγονεν. [4] οὕτως οὖν καὶ τὰ ἐλλόβια ἔρματα εἴρηται παρὰ τὸ ἐνεῖρθαι· [5] “ἐν δ’ ἄρα ἔρματα ἤκεν ἐντρήτοισι λοβοῖσι” (Ξ 182). [6] καὶ ἐρμῖς ὁ κλινόπους, (τὸ) οἶον ἔρμα καὶ ἐρηρεισμένον κατὰ τῆς γῆς· [7] <“καὶ ἐπὶ στάθμην ἴθυνα/ ἐρμῖν’ ἀσκήσας” (ψ 197-8). [8] καὶ ἔφη κατὰ μεταφορὰν> “καὶ ἡμεῖς δ’ ἔρμα πόλῆος ἀπέκταμεν” (ψ 121), [9] <οἶον> τὸ ἔρεισμα καὶ θεμέλιον, ἐκ τοῦ ἐρηρεῖσθαι ἐν τῇ ἔρα. [10] καὶ ὄρμος δὲ ὁ περιδέριος κόσμος· “χρύσειον ὄρμον ἔχων” (ο 460). [11] εἶτ’ ἐτυμολογεῖ· “μετὰ δ’ ἠλέκτροισιν ἔερτο” (ο 460).

codd.: *B f. 16 r., *F f. 13 r., Le f. 19 r., Li f. 62 v.

[1] Πορφυρίου om. *BLi οὐκέτι δὲ πόθεν γέγονεν λέγουσιν *F: om. cett. [3] ἀπὸ γὰρ τοῦ ἐν. καὶ ἐρ. τῇ γῆ γέγ. *FLe: γέγ. γὰρ ἀπὸ τοῦ ἐν. καὶ ἐρ. τῇ γῆ *BLi [4] τὰ ἐλλόβια *B*FLi: ἐλλόβια Le ἔρματα *BLiLe: ἔρματα *F [5] ἄρα *BLe*F: ἄρα δ’ Li ἔρματα *BLiLe: ἔρματα *F [6] ἐρμῖς *BLe: ἐρμῖς *F: ἔρμα Li τὸ del. Janko ἔρμα *BLiLe: ἔρμα *F τῆς γῆς *BLi: γῆς *FLe [7-8] καὶ ἡμεῖς ... μεταφορὰν addidi [8] ἔρμα *BLiLe: ἔρμα *F πόλῆος *B*FLi: πόλιος Le [9-11] abiud. Kammer [9] οἶον addidi [10] ὄρμος *BLi: ὄρμος *F: ἔρμα Le περιδέριος *B*FLi: περιδόριος Le ὄρμον *B*FLi: ἔρμα Le [11] δ’ ἠλέκτροισιν *BLe: δὴ λέκτροισι *FLi ἔερτο *B*FLi: ἔορτο Le

[1] ‘And underneath they extended long props’ (*Il.* 1.486). [2] They explain [these as] the supports but do not say whence [the term] came into being. [3] For it originated from the [fact of] having been inserted (ἐνεῖρθαι) and supported (ἐρηρεῖσθαι) on the land. [4] Thus, deriving from the fact that they are inserted, earrings are called ἔρματα too: [5] ‘And then she put earrings in her well-pierced earlobes’ (*Il.* 14.182). [6] And the foot of a bed [is] a ἐρμῖς, the support, as it were, also propped on the ground: [7] <‘and overtop I straightened a carpenter’s line after crafting a bedpost’ (*Od.* 23.197-8).⁹² [8] And by metaphor he says:⁹³ ‘And we killed a ἔρμα of the city’ (*Od.* 23.121), [9] [that is to say] the bulwark and foundation, resulting from the fact that it [sc. the city] is supported (ἐρηρεῖσθαι) on the ground (ἔρα). [10] Also, an adornment around the neck is an ὄρμος: ‘holding a golden necklace’ (*Od.* 15.460). [11] Then he alludes to the etymology: ‘it had been strung (ἔερτο) with pieces of amber at intervals’ (ο 460).

⁹² P. regularly cites a quote to exemplify the usage under discussion. In this *zetema* he cites only one example of each usage, despite the fact that additional examples could be adduced. The word ἐρμῖς is twice found in the *Odyssey*, first in the story of the trap which Hephaestus lays for Ares and Aphrodite, ἀμφὶ δ’ ἄρ’ ἐρμῖσιν χέε δέσματα κύκλωι ἀπάντα (*Od.* 8.278), and second in the recognition scene of Penelope and Odysseus (*Od.* 23.198). P. generally sequences examples according to their relative proximity in the text of Homer. The next quote cited is at *Od.* 23.121. The quote to be supplied here is therefore *Od.* 23.198.

⁹³ Cf. *QHI* 46.5-10 where, discussing the word φρίξ in Homer, P. says: καὶ ἐπὶ τοῦ σὸς κατὰ μεταφορὰν “φρίξας εὖ λοφιήν· καὶ “ἔφριξε δὲ μάχη φθισίμβροτος.” See also *QHI* 52.19-22: λοιπὸν δὲ κατὰ μεταφορὰν “σμερδαλέα” μὲν τὰ οἰκήματα τοῦ “Αἰδοῦ ἔφη, ἀπὸ τοῦ ὕφαιμα εἶναι καὶ φόνων πλήρη, ἐπὶ τὴν ὄψιν ἀναφέρων.

[1] Πορφυρίου· εἰς τὸ “εἰ δ’ ἄγε τοι κεφάλῃ κατανεύσομαι ὄφρα πεποίθης” (A 524). [2] διὰ τί ὑποσχόμενος ὁ Ζεὺς τῇ Θέτιδι ἐπικρατεστέρους ποιῆσαι τοὺς Τρῶας οὐκ εὐθύς τοῦτο τελεῖ, [3] πολὺν δὲ φόνον πρότερον ἐπιτρέψας τῶν Τρώων γενέσθαι, ὡς εἰπεῖν τὸν ποιητὴν· [4] “ἔνθά κεν αὐτε Τρῶες ἀρηιφίλων ὑπ’ Ἀχαιῶν / Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες” (Z 73-4), τότε τῇ ὑποσχέσει προστίθεται;

[5] ῥητέον δὲ ὅτι τῶν ὄρκων παρὰ τῶν Τρώων συγχυθέντων τιμωρίαν δοῦναι πρότερον τοὺς παραβάντας ἠξίωσεν· [6] καὶ πολλῶν διὰ τοῦτο ἀνηρημένων, ὡς εἰς ἀπόγνωσιν τῶν πραγμάτων ἀφικέσθαι καὶ βουλάς τοῦ δεῖν ἀποδοῦναι τὴν Ἑλένην, [7] τότε λυσάντων τῶν Ἑλλήνων τὴν παράβασιν ἐκ τοῦ μὴ δέξασθαι τὰ πεμφθέντα ἐκ τῆς Ἰλίου ἐπαγγέλματα διὰ τοῦ Ἰδαίου ἔχοντα οὕτως·

[8] ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ εἰπέμεν, αἴ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο, μῦθον Ἀλεξάνδρου, τοῦ εἵνεκα νεῖκος ὄρωρε κτήματα μὲν ὅσ’ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν ἠγάγετο Τροίηνδ’, ὡς πρὶν ὠφελλ’ ἀπολέσθαι, πάντ’ ἐθέλει δόμεναι καὶ ἔτ’ οἴκοθεν ἄλλ’ ἐπιθεῖναι· κουριδίην δ’ ἄλοχον Μενελάου κυδαλίμοιο οὐ φησὶν δώσειν, ἢ μὴν Τρῶές γε κέλονται (H 386-93).

codd.: *B f. 16 v., *F f. 13 v., Le f. 20 v.

[1] Πορφυρίου om. *B [3] τὸν om. *F [4] ἔνθά *F: ἔνθα *BLe ἀναλκείησι *B*F: ἀναλκείοισι Le [6] ἀποδοῦναι Cobet: ἀπογνώωναι χ [7] ἐπαγγέλματα *B*F: ἐπαγγέλματος Le διὰ τοῦ Ἰδαίου post Ἰλίου *FLe

[1] With regard to the verse ‘but come, I shall nod with my head in order that you be convinced’ (*Il.* 1.524). [2] Why, although Zeus gave a promise to Thetis to make⁹⁴ the Trojans more victorious, does he not fulfill it straightaway, [3] but [only] after he permits much blood of the Trojans to fall beforehand, so that the poet says: [4] ‘there, under the pressure of Ares’ beloved Achaeans, the Trojans / would have gone back up into Ilion as they were subdued by fits of cowardice’ (*Il.* 6.73-4), then he applies himself to the promise?

[5] But one must say that, since the oaths were confounded from the side of the Trojans, he saw fit first to punish the transgressors. [6] And when many had been killed on this account so that they reached⁹⁵ a state of despair about their situation and deliberated about the need to give back⁹⁶ Helen, [7] at that time, since the Hellenes ended the transgression from their refusal of the offers sent from Ilion through Idaeus, which were as follows:

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 the Trojans command it
(*Il.* 7.386-93)

⁹⁴ For the aorist infinitive, not in indirect discourse, with a verb of promising, see *GMT* p. 31, 100.

⁹⁵ For P.’s use of the infinitive of consequence with ὥς, see Goulet-Cazé 1992, 97 (5).

⁹⁶ Cobet’s emendation ἀποδοῦναι must be correct. Corruption into ἀπογνώσιν (MSS) resulted through a perseveration of ἀπόγνωσις.

[9] 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 ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται (H 400-2).

[10] ἔπειτα τῶν Ἑλλήνων συμψήφων γενομένων,

ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἴες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο (H 403-4),

[11] καὶ τότε Ἀγαμέμνονος εἰπόντος·

Ἴδαϊ, ἦτοι μῦθον <Ἀχαιῶν> αὐτὸς ἀκούεις,
ὡς τοι ὑποκρίνονται, ἐμοὶ δ' ἐπιανδάνει οὔτως (H 406-7),

[12] καὶ διὰ πάντων, τῶν τε ἀρίστων καὶ τοῦ βασιλέως τοῦ τε ὄχλου,

διελθόντος, ὅτι μῆδ' ἐμμένουσι τοῖς ὅρκοις καὶ ἀποδιδούσι τὴν Ἑλένην καὶ τὰ

κτήματα καὶ ὅσα ὠμολογήθη χρῆ πείθεσθαι, [13] ἀλλὰ μόνον πολεμεῖν, συνέβη

[8] ἀγαυοὶ *B*F: ἀγαβοὶ Le εἰπέμεν*B: εἰπέμεν^{αι} Le: εἰπέμεναι *F αἶ κέ περ

*B: εἰέπερ *FLe ὤφελλ' *BLe: ὤφελλεν *F ἄλλ' *B: ἄλλα *FLe δ'

ἄλοχον *B: ἄλοχον *FLe οὐ *B: ἦν *FLe φησὶν Le: φησι *B*F ἦ μὴν

*BLe: ἦ μὴν *F [9] <τῆς> addidi ἄρ τις *BLe: ἄρ τίς *F γνωτὸν δέ *BLe:

γνωτὸν δέ *F ἐστιν *BLe: ἐστίν *F ἤδη Τρώεσσιν *B*F: δη Τρώεσσιν Le

[10] ἀγασσάμενοι *B: ἀγασάμενοι Le: evan. *F [11] Ἴδαϊ *B*F: Ἴδαῖων Le

Ἀχαιῶν om. χ [12] τοῦ τε ὄχλου *B*F: καὶ τοῦ ὄχλου Le ἀποδιδούσι

Schrader: ἀποδιδόασι χ [13] ὄρκων *FLe: ὄρκίων *B

[9] for, upon the arrival of the aforementioned embassy, 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).

[10] 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),

[11] and then, when Agamemnon says:⁹⁷

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] and with [sc. Diomedes] having gone through all—the champions, the king and the crowd—[saying] that [they] must not comply with [the Trojans] even if they abide by the oaths and give back⁹⁸ Helen and the possessions and all the conditions that had been agreed, [13] but that [they must] only make war, it happened that a dissolution of the

⁹⁷ 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.

⁹⁸ The scribe took ἀποδιδούσι as a present indicative verb instead of the dative participle and then altered MS reading to ἀποδιδόασι.

λύσειν γενέσθαι τῶν ὄρκων καὶ τὴν ἐπιρκίας δυνάμει ἄφεισιν. [14] οὗτοι γὰρ οὐκ εἰς ἀπαίτησιν τῆς Ἑλένης κατὰ τοὺς ὄρκους ἐτράποντο, εἰς δὲ παραίτησιν μὲν ταύτης, πολέμου δὲ παρασκευήν· [15] ὅθεν καὶ τεῖχος ταῖς ναυσὶ περιβάλλοντες φαίνονται, τοὺς μὲν ὄρκους ἐάσαντες, πρὸς ἄλλα δὲ τραπόμενοι. [16] διὸ καὶ ἐπιλέγει ὁ Ἀγαμέμνων· “ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης” (H 411), [17] ἀνελὼν τὸ δεῖν τούτοις ἐμμένειν καὶ ἐπιτρέψας αὐτοὺς τῷ Δίῳ.

[18] ἀνηρημένου τοίνυν Πανδάρου τοῦ τοὺς ὄρκους παραβάντος, [19] καὶ θυσιῶν καὶ λιτανειῶν γεγονυῖων καὶ ἐπιστροφῆς πρὸς τοὺς ὄρκους διὰ τοῦ ὁμολογεῖν καὶ λέγειν· [20]

δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
δῶομεν Ἀτρεΐδῃσιν ἄγειν, νῦν δ' ὄρκια πιστὰ
ψευσάμενοι μαχόμεσθα, τῷ οὐ νύ τι κέρδιον ἡμῖν
ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ρέξομεν ὧδε (H 350-3),

[21] εἰκότως καὶ <ῆ> ἦττα γίνεται ὑπὲρ τοῦ μὴ ἐκτελεσθῆναι τὰ εἰρημένα, [22] καὶ <εἰ> παύεται ἢ ἐκ τῆς παραβάσεως μῆνις [23] τῶν Ἑλλήνων ἀρνησαμένων τὴν κατὰ τοὺς ὄρκους γινομένην ἀπόδοσιν καὶ εἰς πόλεμον παρεσκευασμένων.

[14] ἐτράποντο *FLe: ἐτράπησαν *B [15] δὲ τραπόμενοι *B*F:

διατραπόμενοι Le [16] Ἥρης *B*F: Ἥρας Le [20] δῶομεν *B: δῶομεν *FLe

μαχόμεσθα *B: μαχόμεθα *FLe νύ τι *B: νύ τοι *FLe ἡμῖν *B*F: ὑμῖν Le:

ἡμῖν scripsit West ad *Il.* 7.352 ρέξομεν *B*F: ρέξωμεν Le [21] εἰκότως *FLe:

καὶ εἰκότως *B <ῆ> addidi [22] <εἰ> addidi

oaths took place and their dismissal from the power of perjury. [14] For these men [sc. the Achaeans] turned, not to a demand for Helen in accordance with the oaths, but to a refusal of her and preparation for war; [15] hence, they clearly also put a wall around the ships, in disregard of the oaths, and turned to other things. [16] Therefore Agamemnon also adds: "Let Zeus, loud thundering husband of Hera, witness the oaths" (*Il.* 7.411), [17] removing the need to abide by them and entrusting them to Zeus.

[18] Therefore, with Pandarus killed, the one who had violated the oaths, [19] and after there had been burnt offerings and entreaties and attention to the oaths through the agreement and the statement: [20]

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 oaths. 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),

[21] naturally the defeat comes about on account of their failure to fulfill their promise, [22] even though⁹⁹ the wrath resulting from the violation ceases [23] once the Hellenes have refused the payment that was to come about in accord with their oaths and have prepared themselves for war.

⁹⁹ The reading of the paradosis (καί) obscures the natural opposition between the immediate effect of the spurned embassy, 'the wrath from the transgression ceases', and the ultimately negative outcome of this action, 'the defeat results'. The insertion of εἰ after καί, 'although', restores the required sense.

[I] Πορφυρίου· <εἰς τὸ·

οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὅ τί κεν κεφαλῇ κατανεύσω) (A 526-26).

ταῦτα παιδευτικά 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 δυναθέντες ἐκτελεῖν τὰς ὑποσχέσεις, ὅπερ εἶχε τὸ
“ἀτελεύτητον.” {ἐκ δὲ τοῦ μέγαν δ' ἐλέλιξεν Ὀλυμπον ἐδήλωσεν}

codd.: *B f. 17 r., Li f. 63 r., Le f. 19 v.

[I] Πορφυρίου om. *BLi <εἰς τὸ κτλ.> addidi [2] ὅπερ *BLi: ὁ Le [3] ἦτοι τὸ
εὐμετάτρεπτον om. Li ἐκτελεῖν *BLE: ἐπιτελεῖν Li {ἐκ δὲ τοῦ μέγαν δ'
ἐλέλιξεν Ὀλυμπον ἐδήλωσεν} Le: delevi

[1] <With regard to:

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

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 ‘taken back’ means, [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.¹⁰⁰

¹⁰⁰ The grammatical structure of this sentence, a three-limbed disjunction, each of which is modified by a circumstantial participle, is paralleled by the last sentence in the poem of *QH* I: ‘for either observing that I say the same, he will affirm his judgement about what had been meant, or being mistaken he will change it, and he will be of help by correcting me when I am in error.’

MS *Le* continues with the line ἐκ δὲ τοῦ μέγαν δ’ ἐλέλιξεν Ὀλυμπον ἐδήλωσεν, which begins a new scholium ad A 530 in **BLi*.

[1] Πορφυρίου· ἀγνοοῦσί τινες τὸ “νήδυμος ὕπνος” (*Il.* 2. 2 etc.) ἀποδιδόντες τὸ “ἠδύς”. [2] ἔστι δὲ νήδυμος ὁ μὴ δύνων μηδὲ περιεχόμενος ἀλλ’ αὐτὸς περιέχων. [3] ἐξηγήσατο γὰρ τὴν λέξιν εἰπὼν· “νήδυμος ἀμφιχυθείς” (Ζ 253). [4] καὶ αὐτὸς ὁ “Υπνος φησὶν· “ὄφρ’ ἔτι εὔδει / Ζεὺς, ἐπεὶ αὐτὸν ἐγὼ μαλακὸν περὶ κῶμα κάλυψα” (Ζ 359). [5] καὶ ἔτι· “περὶ δ’ ἀμβρόσιος κέχυθ’ ὕπνος” (Β 19)· <καὶ ἐπὶ τοῦ Ἑρμοῦ λέγει> “τοῖσι δ’ ἐφ’ ὕπνον ἔχευε διάκτορος Ἀργειφόντης” (Ω 445). [6] διὸ καὶ οὕτως λέγει· “οὐδέ μιν ὕπνος / ἦρει πανδαμάτωρ” (Ω 4-5). [7] τὸ δὲ νῆ στερητικὸν καὶ ἐν τῷ “νήγρετος ἠδιστος θανάτῳ ἄγχιστα ἐοικώς” (ν 80). [8] καὶ ἐπ’ ἄλλων δὲ περιεχόντων καὶ κατειληφόντων τὸ ὄλον λέγει· “ἀμφὶ δέ μιν θάνατος χύτο” (Π 114)· [9] “τὸν δ’ ἄχεος νεφέλη ἐκάλυψεν” (Ρ 591)· [10] “θεῖη δέ μιν ἀμφέχυτ’ ὀμφή” (Β 41)· [11] “θεσπεσίην δ’ ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη” (β 12).

codd.: **B** f. 19 r., **D** (=Parisinus 2403), **G** (=Ambrosianus sup. 89)

[1] Πορφυρίου om. ***BG** τινες **DG**: τινες οἱ ***B** τὸ νήδυμος ὕπνος **DG**: τὸν νήδυμον ὕπνον ***B** ἀποδιδόντες ***BG**: ἀποδίδοντες **D** τὸ ἠδύς **DG**: τὸν ἠδύν ***B** [3-6] ἐξηγήσατο usque ad καὶ οὕτως om. **DG** [4] ἐπεὶ αὐτὸν ***B**: ἐπεὶ αὐτῷ **ψ** [5] <καὶ ἐπὶ τοῦ Ἑρμοῦ λέγει> addidi [6] λέγει ***BG**: λέγουσιν **D** [7] ἄγχιστα ***BD**: αἰχιστα **G** [8] περιεχόντων καὶ om. **D** τὸ ὄλον ***B**: τὸν ὄλον **G**: τῶν ὄλων **D** χύτο ***B**: τύχοι **DG** [11] τῷ γε χάριν ***BG**: χάριν τῷ γε **D**

[1] Some go wrong¹⁰¹ in translating ‘νήδυμος sleep’ as ‘sweet’.¹⁰² [2] νήδυμος is that which does not enter (μη δύνων) nor is enveloped but which itself envelops. [3] For [the poet] explained¹⁰³ the word by saying: ‘νήδυμος [sc. sleep] having been shed around’ (*Il.* 14.253). Sleep himself says: ‘while Zeus still sleeps, since I covered around him a soft deep sleep’ (*Od.* 14.359). [5] Furthermore: ‘ambrosial sleep was shed around’ (*Il.* 2.19), [and in the case of Hermes, he says]¹⁰⁴ ‘guider Argeiphontes was shedding sleep on them’ (*Il.* 24.445). [6] Hence, he also thus says: ‘nor either was all-subduer sleep seizing him’ (*Il.* 24.4). [7] The prefix νη- is privative also in the line ‘quite pleasant, unawakened, seeming quite close¹⁰⁵ to death’ (*Od.* 13.80).¹⁰⁶ [8] Also in the case of other things enveloping and having overtaken the whole [body], he says: ‘death shed around him’ (*Il.* 16.114); [9] ‘a cloud of grief concealed him’ (*Il.* 17.591); [10] ‘a divine voice shed around him’ (*Il.* 2.41); [11] ‘then she poured divine grace over him’ (*Od.* 2.12).

¹⁰¹ For ἀγνοέω used absolutely with the meaning ‘go wrong’, see *LSJ* s.v. ἀγνοέω II.

¹⁰² Cf. Σ^A ad *Il.* 2.2b, which Erbse traces to Aristonicus: ὅτι τὸ νήδυμος μετὰ τοῦ ν̄, καὶ οὐχὶ ἥδυμος (ὡς ἔνιοι) παρὰ τὸ “ἠδύς ᾤω, ὡς δὴλον ἐκ τοῦ “νήδυμος ἀμφιχυθείς” (*Il.* 14.253). οἱ δὲ μεθ’ Ὀμηρον καὶ χωρὶς τοῦ ν̄ λέγουσι· καὶ Ἀντίμαχος (fr. 94 West): “ἐπεὶ ῥά οἱ ἥδυμος ἐλθὼν ᾤω, καὶ Σιμωνίδης (*PMG* fr. 94) “οὗτος δέ τοι ἥδυμον ὕπνον ἔχων”. ἴσως οὖν ἐνόμισαν ἀπὸ τοῦ “ἠδύς” εἶναι παράγωγον τὸ “ἥδυμος”, ὡς ἔτυμος ἐτήτυμος. ὁ δὲ ποιητὴς ἐπὶ τοῦ ἀνεκδύτου τίθησι τὴν λέξιν.

¹⁰³ The statement ἐξηγήσατο τὴν λέξιν is a variation of the dictum αὐτὸς ἑαυτὸν ἐξηγεῖται.

¹⁰⁴ The supplement is based on the parallel of *QH I* 14.10-11: μεταποιῶν ἐπὶ τοῦ Ἄρεος ἔφη· “ἴσος Ἐνυαλίῳ κορυθαίκι” (*Il.* 22.132). As the quotation refers to the god merely by epithet, the insertion of the prepositional phrase forestalls any confusion about his identity.

¹⁰⁵ The confusion of iota and gamma (ἄγχιστα ***BD**: αἴχιστα **G**) is a common uncial error.

¹⁰⁶ Cf. *QH I* 14.10-11 for a discussion of words prefixed by ἄλφα στερητικόν and ἄλφα ἀθροιστικόν.

[12] κέχρηται δὲ τῇ συνθέσει τῆς λέξεως καὶ ἐν τῷ “λιμένες δ’ ἐνὶ ναύλοχοι αὐτῇ / ἀμφίδυμοι” (δ 846-47), [13] δύο λέγων εἰς οὓς ἔστι δύνειν. ὅθεν καὶ οἱ δίδυμοι, δύο ἐκ μιᾶς καταδύσεως τῆς γαστρούς.

[12] κέχρηται usque ad λέξεως om. **DG** ἐν τῷ om. **DG** [13] δύο ***BG**: καὶ **D**

[12] He uses the compound of the word also in the line ‘on it were harbors accessible on both sides [ἀμφίδυμοι] in which ships lie at rest’, [13] meaning [there are] two [places] into which it is possible to enter (δύνειν). Hence, also the word ‘the twins’ (δίδυμοι), [i.e.] two out of a single entry (κατάδυσσις) into the belly.

[I] Πορφυρίου· ἐναντία δοκεῖ ταῦτα

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
εὖδον παννύχιοι· Δία δ' οὐκ εἶχε νήδυμος ὕπνος (B 1-2)

τῷ “ἐνθα καθεῦδ’ ἀναβάς πάρα δὲ χρυσόθρονος Ἥρη” (A 611). [2] λύοιτο δ’ ἂν
κατὰ λέξιν· [3] καὶ γὰρ τὸ καθεύδειν ἐνίοτε δηλοῖ τὴν ψιλὴν κατάκλισιν ἐπὶ τῆς
εὐνῆς, [4] εἶπερ καὶ τὸ κοιμηθῆναι καὶ τὸ ἰαύειν. οὐ γὰρ ἂν ἔλεγεν· [5] “ὥς καὶ
ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἴαυον” (I 325), [6] καὶ πάλιν· “Εὐρυνόμη δ’

Σ^{bT} ad B 2a: καὶ πῶς φησιν “ἐνθα καθεῦδ’ ἀναβάς” (A 611); λύοιτο δ’ ἂν κατὰ
λέξιν· τὸ γὰρ εὔδειν, ἰαύειν, κοιμᾶσθαι καὶ ἐπὶ ψιλῆς ἀνακλίσεως λαμβάνει, οἷον
“πολλὰς μὲν ἀύπνους νύκτας ἴαυον” (I 325)

codd.: *B 19 r., *F f. 15 r., Le f. 24 v.

[I] Πορφυρίου om. *B ἐναντία *FLe: ἐναντίον *B δοκεῖ ταῦτα *FLe: δὲ
δοκεῖ τὸ *B ἄλλοι usque ad παννύχιοι om. *B μὲν ῥα Le: μὲν ῥὰ *F
πάρα usque ad Ἥρη om. *B [5] ἀύπνους om. *F

[1] These [lines], ‘enveloping sleep was not holding Zeus’ (*Il.* 2.1-2) seem contradictory to the line ‘where he ascended and went to bed, and Hera lay beside him’ (*Il.* 1.611).¹⁰⁷

[2] But it could be solved according to diction; [3] for in fact καθεύδειν sometimes means merely lying down on the bed, [4] if indeed ‘sleep’ and ‘slumber’ [do] too. For [otherwise] he would not have said [5] ‘thus, I too was lying down (ἴανον) many sleepless (ἀύπνους) nights’ (*Il.* 9.325), [6] and again: ‘then Eurynome

¹⁰⁷ In *B this extract is attached to fr. B i.

Fr. B ii

ἄρα οἱ χλαῖναν βάλε κοιμηθέντι. / ἔνθ' Ὀδυσσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ
θυμῷ / κεῖτ' ἐγρηγορόων] (υ 4-6). [7] τὸ δὲ “παννύχιοι” ἐστὶ δι' ὅλης νυκτός,
[8] ὥστ' ἐγχωρεῖ τὸν μὲν διὰ μέρους ὑπνώσαι, τοὺς δὲ δι' ὅλης. [9] τὸ δὲ
“νήδυμος ὕπνος” ἐστὶ βαθύς, [10] ὥστε δύναιτ' ἂν ὑπνώσαι μὲν μὴ βαθεῖ δὲ
ὑπνώ.

Σ^{bT} ad B 2 (ed. Erbse): καὶ “Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι. / ἔνθ'
Ὀδυσσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ / κεῖτ' ἐγρηγορόων” (υ 4-6) ἢ οἱ μὲν
ἄλλοι παννύχιοι εὔδον, ὁ δὲ Ζεὺς οὐ παννύχιος.

[6] ἔνθ' usque ad ἐγρηγορόων supplevi e Σ^{bT} ad B 2

threw a cloak on him lying down; there Odysseus was lying awake devising ills in his mind on the suitors' (*Od.* 20.4-6). [8] The word παννύχιοι means 'through a whole night' [9] so that it is possible that the one [sc. Agamemnon] slept through a part, but the others through a whole [night]. [10] "Enveloping" sleep is deep. Consequently, he might sleep, but not in a deep sleep.

[1] <Πορφυρίου> ἀποροῦσι πῶς καὶ ὁ Ζεὺς οὐκ ἀληθεύει, ὑπισχνούμενος “νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν” (B 12), καὶ ὁ Ἀγαμέμνων ἀπατάται καὶ ὁ ὄνειρος ὀλοός.

[2] “ὀλοός” (B 9) μὲν οὖν ὁ ὄνειρος, ὅτι οὐ σαφής, Ἀγαμέμνων δὲ “νήπιος” (B 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 ἡματι κείνῳ / νήπιος” (B 37-38).

[5] Ζηνόδοτος δὲ παριστὰς τὴν τοῦ Διὸς ἀλήθειαν φησὶ κατ’ ἐκείνην ἐαλωκέναι τὴν ἡμέραν τὴν Ἰλιον· [6] ὅτε γὰρ οἱ ὄρκοι συνεχύθησαν, ἡ πόλις ἀπώλετο· ἐν γὰρ τῷ παρασπονδῆσαι τὸ μηκέτι σωθῆναι κατεψηφίσθη.

[7] Ἀπίων δὲ 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 (Δ 73). [9] ἔπειτα ἐρρήθη πανσυδίῃ ἐξάγειν τοὺς Ἕλληνας, ὁ δὲ παρήκεν οὐ μικρὰν μερίδα τὴν τοῦ

Cf. *QH* ep. ad B 12: [1] ἀπρεπὲς δὲ τὸ λέγειν “πανσυδίῃ· νῦν γάρ κεν ἔλοι Τρώων πόλιν εὐρυάγυιαν” (B 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 “πανσυδίῃ” σημαίνει μετὰ πάντων, ὥστε παραλιπῶν τὸν Ἀχιλλεῖα ἡμαρτε μὲν. (***)

cod.: *B f. 19 v.

[1] <Πορφυρίου> addidi [4] post νῦν interpunxit Janko

[1] They are puzzled why (a) Zeus does not tell the truth when he promises that ‘for now he could take the city of wide streets’ (*Il.* 2.12), (b) Agamemnon is deceived, and (c) the dream is destructive.

[2] Now then, the dream is ‘destructive’ since it is not clear, and Agamemnon is ‘silly’, since deceit is born from foolishness. [3] For [Agamemnon] took the [phrase] ‘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] Zenodotus showing Zeus is truthful says that Ilium was captured in the course of that day.¹⁰⁸ [6] For when the oaths were confounded, the city was lost. For in the violation of the treaty, it was decreed that it could no longer be saved.

[7] Apion says that Zeus, previously being in doubt, gave over the destruction of Troy to Hera in the course of that day. 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.

¹⁰⁸ Zenodotus was possibly the author of the calculation of days of the *Iliad* in the *Tabula Iliaca*, now in the Capitoline Museum. See Nickau’s article s.v. Zenodotus *RE* (1972) 36-37.

Fr. B iii

Αχιλλέως. [10] πῶς οὖν ἀληθεύει καὶ ἐν τῷ “ἐπέγναμψε γὰρ ἅπαντας / Ἥρη
λίσσομένη” (B 14); καὶ τοῦτο ἀληθές· [11] πέπεικε γὰρ ἡ Ἥρα· φησὶ γάρ· “ὅς τότε
ἔμοιγε καὶ Ἥρη στεῦτ’ ἀγορεύων / Τρωσὶ μαχήσεσθαι” (E 832-33). [12] τὸ οὖν
νέφος τοῦ Ἄρεως ἔταξε κατὰ πλήθους.

[11] τότε *B: πρώην ψ ἔμοιγε *B: ἐμοί τε ψ

[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 was then speaking to me and Hera, promised that he would fight against the Trojans' (*Il.* 5.832-33). [12] Therefore he set the cloud of warfare over the multitude.

[1] <Πορφυρίου> διὰ τί ὁ Ἀγαμέμνων ἀπεπειράτο τῶν Ἀχαιῶν (B 109-40), καὶ οὕτως ἔπραξεν ὥστε ὀλίγου τὰ ἐναντία συμβῆναι ἢ ἐβουλεύετο (B 141-53); [2] καὶ τὸ κώλυμα ἀπὸ μηχανῆς· ἢ γὰρ Ἀθηνᾶ ἐκώλυσεν (B 154-80). [3] ἔστι δὲ ἀποίητον τὸ μηχανήμα λύειν ἄλλως {μ}ῆ ἐξ αὐτοῦ τοῦ μύθου. [4] φησὶ δὲ ὁ Ἀριστοτέλης ποιητικὸν μὲν εἶναι τὸ μιμεῖσθαι τὰ εἰωθότα γίνεσθαι, καὶ ποιητῶν <δὲ> μᾶλλον τὸ κινδύνους παρεισάγειν.

[5] εἰκὸς δὲ καὶ ἐκ λοιμοῦ πεπονημένους καὶ τῷ μήκει τοῦ χρόνου ἀπαυδήσαντας--[6] καὶ τοῦ Ἀχιλλέως μετὰ τῆς οἰκείας δυνάμεως ἀποστάντος [7] καὶ αὐτοῦ ἀφαιρεῖσθαι ἐν τῇ ἐκκλησίᾳ τὴν Βρισηίδα λέγοντος εἰς φόβον τῶν ἄλλων,

στυγέει δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἅντα (A 186-87),

[8] καὶ θορύβου τε ἐκ τῆς ἐξαναστάσεως τοῦ Ἀχιλλέως γεγονότος--[9] μὴ εὐθύς παρακαλεῖν ἐπὶ τὴν ἔξοδον, ἀλλὰ πειραθῆναι ἠγήσασθαι δεῖν, εἰ οὕτως ἔχουσιν. [10] εἰ γὰρ ἄνευ πείρας πολεμεῖν ἐκέλευε τοὺς οὕτω διακειμένους, συνέβη δὲ ἀντειπεῖν τινάς, [11] ἀνάστατον <ἄν> ἐγένετο τὸ πᾶν ἔργον καὶ ἐπανάστασις

cod.: *B f. 20 v.

[1] Πορφυρίου ins. Dindorf Ἀριστοτε^λ praemittitur ap. *B ἀποπειράται ci. Rose ἐβουλεύετο Bekker: συμβουλεύειν *B [2] μηχανῆς *B [3] κάποίητον Bywater: καὶ ποιητικὸν Römer Hom. Zit. 299 {μ}ῆ scripsi: μῆ *B: μῆ <εἰ> Villoison ἅντα *B: ἅντην ψ [4] <δὲ> addidi: <ἐπικῶν δὲ> Diels [11] <ἄν> addidi

[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; for Athena prevented it. [3] But it is unpoetical that a contrivance solves [the problem] otherwise than from the plot itself.¹⁰⁹ [4] Aristotle says that the representation of what is accustomed to happen is poetic,¹¹⁰ and the introduction of dangers is more characteristic of poets.¹¹¹

[5] But it was reasonable, since they were suffering from the plague and protesting because of the length of time--[6] with Achilles having mutinied with his personal manpower [7] 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),

[8] and since a tumult also ensued from Achilles' mutiny--, [9] not to summon [them] immediately to departure, but to believe it necessary to test whether they were so inclined. [10] For if he were to order men so disposed to fight without a test, and it happened that some protested, [11] the whole effort would have been ruined and [there would have

¹⁰⁹ 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 ἀπόπλου.

¹¹⁰ The clause ποιητικὸν μὲν εἶναι τὸ μιμεῖσθαι τὰ εἰωθότα γίνεσθαι approximates to Aristotle's statement: ἐπεὶ γὰρ ἐστὶ μιμητῆς ὁ ποιητῆς ..., ἀνάγκη μιμεῖσθαι ... οἷα ἦν ἡ ἔστιν (*Poetics* 1454b 8-11).

¹¹¹ It becomes clear later in the extract that τὸ κινδύνους παρεισάγειν refers to the narrowly averted disaster that results from Agamemnon's test. In contrast to Aristotle, P. argues that both Agamemnon's test and the soldiers' flight satisfy the requirement of probability (5-22). Furthermore, P.'s statement that "the poet has also made the listener agonize; for to go off course and come back into line is tragic" (23) shows that he also sees the applicability of the Aristotelian theories of catharsis and plot reversal to this passage. Thus, P. corrects Aristotle with Aristotle. Cf. *QH* fr. K x, 5: τὰς δὲ [sc. λύσεις] πειρώμεθα διορθοῦν καὶ ἐξεργάζεσθαι.

πάντων· καὶ λοιπὸν ἡ δέησις τοῦ βασιλέως (καὶ) ἡ κόλασις τῶν ἀπειθούντων.
 [12] ἀναγκαία οὖν ἡ πείρα μετὰ τοῦ ἐναντιοῦσθαι παραγγεῖλαι τοὺς ἡγεμόνας,
 [13] ἐν ᾧ αὐτοὺς φθάσας ἐναντίους παρακαλεῖ γενέσθαι τῆς αὐτοῦ εἰς ἀπόστασιν
 τοῦ πολέμου πείρας. [14] προληφθέντες γὰρ ταῖς πρὸς αὐτὸν ὁμολογίαις,
 ἄτοποι εὐρίσκονται μὴ κωλυταὶ γινόμενοι, ὥσπερ συνέθεντο, συμπράκτορες δὲ
 τῶν φευγόντων. [15] ὅθεν καὶ τῷ Ὀδυσσεῖ εὐλόγως λείπεται ἡ πρὸς τοὺς
 τοιούτους ἐπίπληξις, ἐπὶ λέγει· “ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον εἶπε”
 (B 194). [16] τὸ μὲν οὖν αὐτὸν παρακαλεῖν οὕτως ἔχοντας πολεμεῖν ἐπίφθονον
 (ἄν) ἦν, [17] ἐκέλευσε δ’, αὐτοῦ λέγοντος, ὡς δεῖ ἀπιέναι, τοὺς ἄλλους κωλύειν·
 “ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν” (B 75).

[18] συνέβη δὲ ἃ εἰκὸς ἦν διὰ τε τὸ ὄργαν καὶ τὸ μὴ εἰδέναι εἰ ἀπεπειράτο
 ἀσμένως ἀκοῦσαι, καὶ φθάσαι ἀναστάντας πρὶν τινα τῷ Ἀγαμέμνονι ἀντειπεῖν.
 [19] ὁ οὖν Ἀγαμέμνων ὀρθῶς ἐβουλεύσατο. οὐ γὰρ δεῖ ἐκ τῶν ἀποβαινόντων
 κρίνειν τὸ ὀρθῶς, ἀλλ’ ἐκ τοῦ πῶς κατὰ λόγον ἦν ἀποβῆναι. [20] πολλὰ γὰρ
 παραλόγως ἐπιτυγχάνει, εἴπερ γε καὶ κατορθοῦται, καὶ οἱ Ἀχαιοὶ ἀνέστησαν
 πρὶν τινα ἀντειπεῖν. [21] τί γὰρ ἔφη; “ἐγὼ μὲν ἐρῶ ὅτι δεῖ φεύγειν, ὑμεῖς δ’
 ἄλλοθεν ἄλλος” (B 75) ἀντιλέγετέ μοι πρὸς τοῦτο“, [22] οὐ προσδοκήσας ὅτι,
 πρὶν ἀντειπεῖν αὐτῷ, ἔσται τι τῶν ἀτόπων, οὐδ’ ὅτι τὸ πλῆθος ἅμα τῷ φάναι

[11] (καὶ) scripsi: ἢ Gigon [16] (ἄν) addidi [22] οὐδ’ Dindorf: οὐθ’ *B

been] a mutiny of all the men; what remained [would have been] the entreaty of the king [and] the punishment of the disobedient. [12] Therefore the test, with the order for the leaders to oppose [the withdrawal], was necessary, [13] in which [Agamemnon] first calls on them to oppose his own test for an abandonment from the war. [14] 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. [15] 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). [16] Now his summoning to war of men so disposed would have been resented, [17] 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).

[18] 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. [19] 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. [20] For many things succeed contrary to reason, if in fact they are corrected, and the Achaeans revolted before anyone could speak against it. [21] For what had [Agamemnon] said? 'I shall say that we must flee, *but you, every man from every side*, argue against me in this', [22] not expecting that there would be any surprises before [the leaders] could speak against him,

αὐτὸν αἴξει ἐπὶ τὸ ῥηθέν; [23] ἅμα δὲ καὶ ὁ ποιητῆς ἀγωνιᾶσθαι πεποίηκε τὸν ἀκροατὴν· τό τε γὰρ ἀποβῆναι καὶ τὸ πάλιν εἰς ὄρθον ἐλθεῖν τραγικόν, καὶ τοῦ ποιητοῦ ἐπιβολὴ ἔνογκος.

[24] ἡ δὲ λύσις οὐκ ἀπὸ μηχανῆς. ὅταν γὰρ διὰ τῶν εἰκότων γίγνηται, οὐ μηχανὴ τοῦτ' ἔστιν διότι πρόσκειται θεός. [25] ἀλλὰ τοῦτ' εἰπὼν ὁ εἰκὸς ἦν αὐτοῖς γίνεσθαι, εἰς θεὸν ἀνέθηκε τὸν Ὀδυσσεά διανοηθῆναι ταῦτα δρᾶν ἃ πρᾶξαι ἂν εἰκὸς ἔστιν, [26] ὡς <δηλοῖ> τὸ “καὶ φεύγειν ἐν νηυσὶ πολυκλήϊσι κελεύσω· / ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν” (B 74-75). [27] ἢ οὐ τοὺς φεύγοντας ἐρητύειν κελεύει (οὐδὲ γὰρ ἤλπιζε τοῦτ' ἔσεσθαι), ἀλλ' ἐμοὶ ἀντιλέγειν, ἐπέχειν καὶ μένειν συμβουλεύοντας, [28] καὶ τοῦτο ποιοῦντας πρὸς ἐμὲ διδάσκειν ὡς χρὴ μένειν καὶ μὴ τοῖς ὑπ' ἐμοῦ ῥηθεῖσι περὶ φυγῆς πείθεσθαι.

[24] διότι scripsi: ἅμ' ὅτε *B: ἀλλ' ὅτε Janko [25] ἀνέθηκε Schrader: ἀντέθηκε *B
[26] <δηλοῖ> addidi πολυκλήϊσι ψ: πολυκληῖσι *B

nor that the multitude would rush off to the stated [order] at the same moment as he was speaking. [23] Simultaneously, the poet has also made the listener agonize; for to go off course and come back into line is tragic, and a weighty undertaking¹¹² is characteristic of the poet.

[24] The solution is not from a contrivance. For whenever it happens by means of what is probable, this is not a contrivance because a god is involved.¹¹³ [25] 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 [anyway],¹¹⁴ [26] as the quotation <shows> ‘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). [27] Or [rather] 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, [28] 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’.

¹¹² For ἐπιβολή used of a literary endeavor, cf. Polybius I 4, 2: τὴν ἐπιβολὴν τῆς ἱστορίας

¹¹³ Athena’s participation does not nullify the poet’s adherence to τὸ εἰκός, which outweighs all other concerns. Cf. Aristotle *Poetics* 1451b 29-32: κὰν ἄρα συμβῆ γενόμενα ποιεῖν, οὐθὲν ἥττον ποιητῆς ἐστὶ· τῶν γὰρ γενομένων ἓνια οὐδὲν κωλύει τοιαῦτα εἶναι οἷα ἂν εἰκὸς γενέσθαι καὶ δυνατὰ γενέσθαι καθ’ ὃ ἐκεῖνος αὐτῶν ποιητῆς ἐστίν.

¹¹⁴ The defense of Athena’s intervention is a precursor to Lesky’s concept of ‘double motivation.’

[1] Πορφυρίου· <εἰς τὸ> “πόντου Ἰκαρίοιο” (B 145)· τὸ Ἰκάριον πέλαγος
 πολύκυμὸν ἐστὶ καὶ ταραχῶδες, [2] τῇ μὲν ἀνασπωμένου τοῦ ῥόθου περι
 ἄμπελον ἀκρωτήριον τῆς Σάμου καὶ ἀνακοπτομένου ταῖς Κορσεαῖς, [3]
 ἐπεγειρομένων δὲ καὶ <διὰ> τὰς τῶν ἀνέμων ἐκβολὰς ἐπαλλήλων κυμάτων, [4]
 περιβεβλημένων <τε> πανταχόθεν ὧδε τῷ πελάγει νήσων ἀπλέτων· [5] τῇ μὲν
 Νάξου τε καὶ Πάρου, τῇ δὲ ἀντιπέρας Ὠλῖαρου τε καὶ Μελάντου σκοπέλων
 καὶ Δήλου καὶ Μυκόνου, [6] καὶ ἀναθλίβοντος τὰς νήσους τοῖς ἑαυτοῦ τόνοις
 τοῦ Αἰγαίου πελάγους, τῆς τε ἐπικειμένης Ἰκαρίας νήσου καὶ πανταχόθεν
 κυμαιομένης. [7] ἀγριαίνει δὲ ὅλον τὸ πέλαγος ὁ ἐπικείμενος κρημνὸς
 σκοπελώδης τε ὢν καὶ ἀγχιβαθής. [8] ταῦτα δὲ καὶ Ὅμηρον ἀκριβῶς
 ἐπιστάμενον τὸν τῶν Ἑλλήνων τάραχον ἀποπλεῖν διεγνωκότων εἰς τὰς

codd.: *F f. 16 v., Le f. 29 r.

[1] <εἰς τὸ> addidi πολύκυμον *F: πολύκυκόν Le ἐστὶ Le: ἐστὶ *F [2]
 Σάμου *F: σάμης Le Κορσεαῖς Schr.: κόρσαις *F: κύρσαις Le [3] δὲ Schr.: τε
 *FLe διὰ ins. Schr. [4] τε addidi [5] Νάξου τε Le: Νάξου τὲ *F
 Πάρου *F: ἐπάρου Le Δήλου *F: δήλων Le [6] ἑαυτοῦ scripsi: ἑαυτοῖς
 *FLe Ἰκαρίας Schr.: καρίδος *FLe κρημνὸς Le: κρημνός *F ἀγχιβαθής
 *F: ἀγχιβαθος Le

[1] The Icarian sea (*Il.* 2.145) has many waves¹¹⁵ and is turbulent. [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 too. [4] Innumerable islands are arranged round about on every side of the [sc. Icarian] sea as follows: [5] Naxos and Paros in one direction, and Olios, the cliffs of Melantos, Delos and Myconos on the other side, [6] with the Aegean sea pressing the islands with its own forces,¹¹⁶ and the island Icaria that lies at its edge¹¹⁷ wave-beaten from every side. [7] The cliff thereon, being rocky and deep inshore, provokes the whole sea.

¹¹⁵ The reading of *Le*, πολύκκον, is a *vox nihili*. The compound would be *πολυκύκκον, in parallel formation with such words as ἀτίμητον etc. Minuscule kappa and mu are easily confused.

¹¹⁶ The reflexive pronoun must refer to the Aegean sea and thus should be emended to the genitive singular. The scribe's eye will have been misled by τοῖς . . . τόνοις surrounding the pronoun.

¹¹⁷ See LSJ s.v. ἐπικείμεναι I, 3: "of islands . . . abs. αἱ νῆσοι αἱ ἐπικείμεναι the islands *off the coast*." The juxtaposition of the genitive absolutes implies a geographical contrast between the Icaria, which is off the coast of Asia Minor, and the islands which the 'open sea' (πέλαγος) batters.

πατρίδας παρεικάσαι εἰπόντα·

[9] κινήθη δ' ἀγορὴ ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
ᾠρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελᾶων (B 144-6).

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

[8] παρεικάσθαι e correctura **Le** post εἰπόντα “τὸν Ἀγαμέμνονα” add. **Le**
ᾠρορ' ψ: ᾠρορεν ***FLe** [9] διὸς πατρὸς ἐκ νεφελᾶων ***F**: ἐκ διὸς πατρὸς
νεφελᾶων **Le** [10] δέ, φησὶ **Le**: δέ φησι ***F**

[8] Homer, [Porphyry says,] understanding this precisely,¹¹⁸ compares the disorder of the Hellenes in their decision to sail off to their homelands, when he says [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', [Porphyry] says, are stormy and adversarial to the currents from the Hellespont. Pressed from that direction, the Icarian sea swells up.

¹¹⁸ This extract pairs naturally with *QH I* pp. 17-20 in which P. calls attention to the ἀκρίβεια of Homer's simile at I 1-8.

[1] Πορφυρίου· ἀπρεπές εἶναι δοκεῖ τὴν χλαῖναν ἀποβαλόντα μονοχίτωνα θεῖν τὸν Ὀδυσσεά διὰ τοῦ στρατοπέδου, καὶ μάλιστα οἶος Ὀδυσσεὺς εἶναι ὑπέιληπται. [2] φησὶ δ' Ἀριστοτέλης (fr. 368 Gigon = fr. 143 Rose) ἵνα διὰ τὸ τοῦτο θαυμάζειν ὁ ὄχλος ἐπιστρέφεται καὶ ἐξικνῆται ἢ φωνῆ ὡς ἐπὶ μείζον, ἄλλου ἄλλοθεν συνιόντος, οἶον καὶ Σόλων λέγεται πεποικέναι, 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 ὑπηρέτην τῶν Ἀγαμέμνονος πραγμάτων δεῖξαι βούλεται. [5] οἱ δέ, ὅτι τὸ σκῆπτρον λαμβάνει μετιῶν τὸ τοῦ Ἀγαμέμνονος, ὥστε τὴν ἐξουσίαν ἔχων τὴν βασιλικὴν τὸ οἰκεῖον σχῆμα τῆς ἀξίας περιεῖλεν.

Cf. Σ^b ad B 183 b: ἀπέβαλε δὲ τὴν χλαῖναν ἢ διὰ τὸ εὐπερίσταλτον, ἢ διὰ τὸ ἐπιστρέφειν τῇ παραδόξῳ θεᾷ τοὺς πολλούς, ἢ ἵνα ταπεινὸς ὑπηρέτης δοκῇ εἶναι τῶν βασιλικῶν δογμάτων. οἱ δέ, ὅτι ἀπὸ τῆς σπουδῆς αὐτομάτως πέπτωκε. καὶ περὶ Ἀγαμέμνονος δὲ ἐτέρωθί φησι: “πορφύρεον μέγα φᾶρος ἔχων” (Θ 221).

codd.: *B f. 23 v., *F f. 17 r., Le f. 30 v., Li f. 68 r.

[1] Πορφυρίου om. *BLi Ἀριστο^{τλ}*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

[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 [he does this] so that the crowd may turn around on account their amazement at this [act] and his voice may reach to¹¹⁹ 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.¹²⁰ [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. [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.

¹¹⁹ For P.'s use of *ὡς* reinforcing a preposition, see Goulet-Gazé 1992, 107.

¹²⁰ Cf. Plutarch *Solon* 8, 1-2: ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίδιον περιθέμενος. ὄχλου δὲ πολλοῦ συνδραμόντος, ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧ διεξῆλθε τὴν ἐλεγείαν ἧς ἐστὶν ἀρχὴ “αὐτὸς κῆρυξ ἦλθον ἀφ’ ἡμερτῆς Σαλαμῖνος, / κόσμον ἐπέων ᾠδὴν ἀντ’ ἀγορῆς θέμενος.” (fr. 1 West)

[6] οἱ δέ, ὅτι τρέχοντος αὐτοῦ πεσεῖν αὐτομάτως συνέβη, (ὅταν φῆ)

βῆ δὲ θέειν. ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
κῆρυξ Εὐρυβάτης (B 183-4).

[7] οἱ δὲ ὅτι τὴν σπουδὴν ἐπιδείξει θέλων διὰ τῆς πτώσεως τῆς χλαμύδος ἥτις
<***> ἐγεγόνει. [8] οἱ δὲ μᾶλλον συντίθενται, ὅπως ἐπιστρέψη τὸ πλῆθος πρὸς
ἑαυτὸν ἀπὸ τῆς περὶ τοῦ φεύγειν ταραχῆς ἐπέχων διὰ τοῦ ξενισμοῦ, ὡς καὶ
τὸν Ἀγαμέμνονα ἐτέρωθί φησι, “πορφύρεον μέγα φᾶρος ἔχοντα” (Θ 221),
παρακελεύεσθαι τοῖς “Ἕλλησιν. [9] τὸ δὲ σκῆπτρον λαμβάνειν ἔοικε παρὰ τοῦ
Ἀγαμέμνονος, [10] ἦτοι ἵνα τὰ τῶ βασιλεῖ δοκοῦντα φαίνηται πράττων καὶ
παρὰ τοῦ βασιλέως λαβεῖν τὴν ἐξουσίαν, [11] ἢ ἵνα ἀντὶ βασιλέως φαίνηται
ποιεῖν καὶ τὴν τοῦ αὐτοκράτορος εἰς τοὺς πλημμελοῦντας εἰληφέναι ἐξουσίαν,
[12] ἢ ὅτι ἄλλως οὐκ ἐξῆν δημηγορεῖν ἢ τὸ σκῆπτρον ἔχοντα.

Cf. Σ^{BT} ad B 186 b: τὸ σκῆπτρον δέχεται, ἵνα δόξη παρὰ τοῦ βασιλέως
εἰληφέναι τὴν κατὰ τῶν ἀκοσμοῦντων ἐξουσίαν καὶ μὴ χολοῖεν ἐπιτιμώμενοι. ἢ
ἔπειξίς δὲ τοῦ καιροῦ περιεῖλε τοὺς Ἀγαμέμνονος λόγους

[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] lac. post
ἥτις stat. Schr.: ἐκ παρασκευῆς vel οὐ κατὰ συμβεβηκός vel οὐκ εἰκῆ fort. possis
ἐγεγόνει *BLiLe: ἐγέγονει *F [8] συντίθενται *BLiLe: συντίθενταῖ *F
ἑαυτὸν *BLiLe: ἑαυτόν *F ὡς *BLiLe: ὡς *F [10] τὰ τῶ *BLiLe: τὸ τὰ *F

[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, which¹²¹ had happened [on purpose].¹²² [8] Others instead suggest [that he does it] to turn the multitude towards himself, stopping it from the disorder around the flight by the novelty,¹²³ as he says in another place that Agamemnon too ‘holding a large purple cloak’ (*Il.* 20.271) exhorts the Hellenes.¹²⁴ [9] It is reasonable that he takes the scepter from Agamemnon [10] either in order that he manifestly do the things seeming right to the king and [appear] to take his authority from the king, [11] 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, [12] or because he would not have been able to make a public speech without holding the scepter.¹²⁵

¹²¹ For the indefinite relative referring to a definite object, see LSJ s.v. ὅστις II, 1.

¹²² Schrader rightly placed a lacuna here. A phrase with the force of *de industria* must be inserted to bring out the contrast with the preceding interpretation.

¹²³ The point is essentially the same as Aristotle’s.

¹²⁴ For ἐξήγησις ἐν ἄλλοις, see *QHI* 56.1-6.

¹²⁵ For alternative explanations linked with disjunctive ἢ, cf. *QHI* 55.18-23: ἢ γοῦν τῇ κνίσση τοῦ εὐτραφοῦς χοίρου ὁ λέβης λιπαινόμενος, ἢ τῇ κνίσση ζεούση ἀξάνων τὰ μέλη, ἢ τῆς κνίσσης τὰ μέλη ἀλδόμενος, δοτικὴν λαβῶν ἀντὶ γενικῆς. See also *QHI* 57.10-23: ἐπὶ δὲ τῆς Πηλιάδος μελῆς καὶ φιλοτιμουμένῳ ἔοικε πολλαχόθεν τὴν κλῆσιν προσοῦσαν δεικνύναι· ἢ γὰρ ἀπὸ τοῦ μόνου ἐπίστασθαι αὐτὴν πῆλαι Ἀχιλλέα· “ἀλλὰ μιν οἷος ἐπίσταται πῆλαι Ἀχιλλεύς ὦψ, ἢ ἀπὸ τοῦ Πηλέως τοῦ πατρός· “τὴν πατρὶ φίλω τάμε Χείρων ὦψ, ἢ ἀπὸ τοῦ ὄρου ἐξ οὗ ἐτμήθη· “Πηλίου ἐκ κορυφῆς.”

[1] <Πορφυρίου> <εἰς τὸ> “ἡμεῖς δ’ ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοὺς” (B 305) μέχρι τοῦ “τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν” (B 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 ὄφεως στρουθοῦς κατέδεσθαι ἢ τούτους ὀκτῶ εἶναι; περὶ δὲ τοῦ λίθου γενέσθαι οὐδὲν λέγει, ὃ ἦν μέγα. [4] εἰ μὴ ἄρα εἰς τὸν ἀπόπλουν ἐσήμαιεν, ὡς τινὲς φασιν—οὐκ ἔδει δὲ ἀναμνησαί· εἰκὸς γὰρ ἦν ὑπολαβεῖν, καὶ εἰ μὴ τι{ς} ἔλεγε—[5] καὶ τότε ἀξίως ἔλεξε τοῦτο, ὅτι οὐδὲ ἀπέδωκεν ἄν, εἰ ἦν τὸ τέρας· ἐνάτη γὰρ ἦν ἡ μήτηρ, δεκάτῳ δὲ τὸ Ἴλιον ἦλω. [6] φησὶν οὖν μὴ εἰς τὸν νόστον εἰρησθαι τὰ περὶ τῆς ἀπολιθώσεως τοῦ δράκοντος· [7] διὸ οὐδ’ ἐποίησε λέγοντα· οὔτε γὰρ πάντες

Cf. Σ^A ad B 308: δράκων· τούτῳ τὸ ὄνομα ὁ Πορφύριος ἐν τοῖς ζητήμασί φησι Σθένιος·

cod.: *B f. 26 v.

[1] <Πορφύρου> addidi Ἀριστο^{τέλης} in marg. *B <εἰς τὸ> add. Janko [3] εἰ *B: ὃ ci. Römer 1881 p. 14 τὸ γινόμενον *B: τῶν γιγνομένων ci. Römer [4] τι{ς} delevi [5] καὶ <εἰ> τότε add. Rose ἔλεξε Cobet ap. Dind: ἔλ^ε *B εἰ ἦν Schr.: εἴη *B: τὰ ἔτη Rose

[1] ‘We [were sacrificing] at the holy altars around the fountain’ (*Il.* 2.306) up to ‘in the tenth year we shall capture the wide-laned city’ (*Il.* 2.329).¹²⁶ On these verses Aristotle was at a loss as follows: [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 petrification, which was major, he says nothing. [4] Unless perchance it referred to the voyage home, as some say—but there would have been no need to mention it. For [they] would probably have assumed [that it did refer to the voyage home] even if he had not said anything—[5] even in that case [Calchas] said this worthily, since he would not even have given an interpretation, if [this] had been the portent. [sc. But it was not], for the mother was ninth and in the tenth [year] Ilium was captured. [6] Therefore [Homer] does not say that the petrification of the snake was meant in regard to the homecoming, [7] and on this account he did not depict [Calchas] as saying [that it did], since not all [the Achaeans] were deprived of a homecoming,

¹²⁶ 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.

ἄνοστοι ἐγένοντο· [8] γελοῖός τ' ἂν ἦν, οὐκ ἀποτρέπων τοῦ πλοῦ ἀλλὰ πλεῖν προτρεπόμενος οὐς ἐδήλου τὰ σημεῖα μὴ ἐπανήξειν.

[9] “μήποτ' οὖν”, φησί, “τὸ σημεῖον, τὸ λίθον 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, [13] ὡς ἂν ἐπ' ἄκρας τῆς πλατάνου κειμένην τῶν κλάδων οὔσαν ἐναέρ(ι)ον, [14] εἰλήφθαί φασι πρὸς τὴν ἀνεμόεσσαν πόλιν, τοὺς τ' ἐνοικοῦντας ἐν

Cf. *QH* ep. ad B 329: Πορφυρίου· εἰς τὸ “τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγειαν” (B 329). μαχόμενον ἔχει τὸν ἀπολογισμὸν τοῦ ἀριθμοῦ τῷ προκειμένῳ πλήθει τῶν στρουθῶν· προεῖρηκε γὰρ “ὀκτῶ· ἀτὰρ μήτηρ ἐνάτη ἦν ἢ τέκε τέκνα” (B 313/327). 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.

[8] οὐς Bekker: ὡς *B [12] νεοττιάν Bekker: νεοττείαν *B [13] ἐναέρ(ι)ον scripsi

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

[9] ‘Perhaps then’, [Aristotle] says, ‘the sign, [i.e.] the petrification, was a sign of sluggishness, which had already happened and was no longer to be feared. [10] [Troy] was taken in nine years (for it happened at the beginning of the tenth year). [11] But [Homer] counts the years inclusively,¹²⁷ so that the number of dead [nestlings] is rightly consistent with the number of years.’

[12] But those who wrote about augury according to Homer, [13] since the nest would be in the air as it lay on top of the branches of the plane tree, [14] say that it was

¹²⁷ Cf. Aristotle’s solution to *Il.* 10.252-53. See fr. K x.

αὐτῇ στρουθούς στρατὸν εἶναι ἀλλοεθνή. [15] πολλοὶ γὰρ “ἐπίκουροι /
 πολλέων ἐκ πολίων” (B 130) κατώκουν τὴν πόλιν· [16] πτηνοὶ γὰρ ἀέρι μᾶλλον
 ἢ χώρᾳ οἰκειότεροι. [17] τὸ δὲ ξύλον τῆς πλατάνου, νεαῤᾳς {ξύλου} (οὔσης) καὶ
 ὑδρηλῆς, [18] δι’ οὗ ὁ δράκων ἐπίγειον ἀνύει πορείαν ἐπὶ τοὺς στρουθούς, [19]
 ἐδήλου οὖν, διότι πολὺς στρατὸς πορείαν ποιησάμενος διαπόντιον νηίτης,
 περάσας διὰ τῆς χώρας, ἐπιπεσεῖσθαι τοῖς Τρωσὶν ἔμελλεν. [20] ἐπίγειος γὰρ ὁ
 ὄφις· διὰ ξύλου οὖν ἔρπων ὑδρηλοῦ τὴν διὰ νεῶν πορείαν ἐδήλου, [21] εἴτ’
 ἀπόβασιν καὶ διὰ τῆς χώρας ἔφοδον τοῖς τὴν “ἠνεμόεσσαν” κατοικοῦσι “πόλιν.”
 [22] τὸ δὲ “πετάλοις ὑποπεπτηῶτας” (B 312) εἶναι τοὺς στρουθούς ἐδήλου τὸ
 ἀβέβαιον τῆς εὐθαλείας τῶν κατοικούντων τὴν πόλιν· φυλλορ(ρ)οεὶ γὰρ τὰ
 δένδρα. [23] στρουθούς δὲ καὶ οὐκ ἄλλα ὄρνεα παρείληφεν, ὅτι ἱερά μὲν
 Ἀφροδίτης ἢ στρουθός, κατωφερέστατον δὲ ζῶον καὶ λαγνίσ(τα)τον· [24] οἰκεῖοι
 δὲ τῇ Ἀφροδίτῃ οἱ Τρῶες καὶ λαγνείας ἔνεκα τὸν πόλεμον ἐνστησάμενοι, [25]
 ὥσπερ τῆς Ἀθηνᾶς ἱερός ὁ δράκων, φίλοι δὲ Ἀθηνᾶς οἱ Ἕλληνες, οὓς τῷ σημείῳ
 ὁ δράκων ἐσήμανεν. [26] ὁ δὲ τῶν στρουθῶν ἀριθμὸς τῶν ἐτῶν ἐδήλωσε τὸν
 ἀριθμόν· [27] ἐτήσιος γὰρ ἡ γένεσις ὄρνισι, καὶ ὀκτῶ μὲν ἔτη, ἐν οἷς ἦσαν

[17] νεαῤᾳς scripsi: νεαροῦ *B ξύλου delevi οὔσης addidi ὑδρηλῆς scripsi:

ὑδρηλοῦ *B [20] νεῶν scripsi: νηῶν *B [22] ἐδήλου scripsi: δηλοῦν *B

φυλλορ(ρ)οεὶ ins. Schrader [23] λαγνίσ(τα)τον proposuit Dindorf [24] ἔνεκα

scripsi: εἶνεκα *B

understood with regard to the windy city, and the sparrows dwelling in it are an army of different nations: [15] 'for many allies from many cities' (*Il.* 2.130) were inhabiting the city; [16] for winged creatures befit air more than land. [17] The wood of the plane tree, <being> young and moist, [18] along which the serpent makes a terrestrial passage to the sparrows [19] 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. [20] For the serpent is terrestrial. Therefore by moving slowly along moist wood, [the serpent] was indicating the journey by means of ships, [21] then a disembarkation and attack by land against the inhabitants of the 'windy city.' [22] The fact that the sparrows were 'cowering under the leaves' (*Il.* 2.312) revealed the insecurity of the prosperity of those who inhabited the city. For trees shed their foliage. [23] [Homer] used sparrows and not other birds since the sparrow is sacred to Aphrodite and is quite a lewd and lusty creature. [24] The Trojans are appropriate to Aphrodite, and they began the war on account of lust, [25] just as the serpent is sacred to Athena, and the Hellenes, whom the serpent indicated in the portent, are dear to Athena. [26] The number of sparrows indicated the number of years. [27] For birds give birth every year, and these [i.e. the nestlings] were the eight years,

ἀπόρθητοι, μικρὰ ταῦτα, [28] τὸ δὲ ἕνατον, ἐν ᾧ τὸ τέλος, τὸ κεφάλαιον ἂν εἶη τοῦ χρόνου, ὥστε οἰκεία ἢ μήτηρ τῷ χρόνῳ τούτῳ. [29] ἐννέα δὲ καὶ οὐ δέκα ὁ ἀριθμὸς, ὅτι τοῦ πολέμου ὁ χρόνος ἀριθμεῖται, οὐ τῆς ἀλώσεως. [30] τί γάρ φησιν “ὡς ἡμεῖς τοσσαῦτ’ ἔτεα πολεμίζομεν αὖθι” (B 328), [31] ἐννέα ἔτεα, ὧν τὸ ἕνατον τὸ κεφάλαιον περιεῖχε τῶν κακῶν καὶ περιοχῆν τῶν παρελθόντων ὀκτώ, “τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν” (B 329). [32] μετὰ γὰρ τὴν μητέρα τῶν στρουθῶν καὶ τὸ ἕνατον ἔτος ἐτοίμη ἦν ληφθῆναι ἢ νεοττία καὶ ἢ πόλις ἢ τῶν Τρώων. [33] ἢ (δὲ) ἰαχὴ τε τῆς μητρὸς καὶ τῶν τριζόντων νεοττῶν τὴν οἰμωγὴν ἐδήλου τῶν ἀλισκομένων. [34] ἢ δὲ τοῦ δράκοντος ἀπολίθωσις κατὰ μὲν Ἀριστοτέλην τὴν βραδυτῆτα ἐδήλου καὶ τὸ σκληρὸν τοῦ πολέμου, [35] κατὰ δὲ ἄλλους τὴν τῆς πόλεως ἐρήμωσιν καὶ τοῦ μὲν ζωτικοῦ παντός κένωσιν, τῶν δὲ λίθων καὶ οἰκοδομημάτων κατάλυσιν, τῶν Τρώων ἀλόντων (καὶ τῶν) Ἑλλήνων ἀποπλευσάντων. [36] τὸ δὲ δέκατον ἔτος, ὅπερ διὰ τοῦ δράκοντος δεκάτου ὄντος ἐν τοῖς σημείοις ἀριθμεῖται, [37] λαμβανόμενον τὸ αὐτὸ εἰς {μὲν} τοὺς “Ἕλληνας, γίνεται λίθος μένων καὶ ἀρίζηλος, [38] πᾶσιν μνημα ὧν (καὶ) λίθους μεμενηκέναι τοῦ πολέμου καταλυθέντος). [39] ὥστε τὸν δράκοντα ἐπιόντα μὲν δηλοῦν τὴν ἔφοδον τῶν Ἑλλήνων· διὰ δὲ τῆς πλατάνου τὴν διὰ τῶν νεῶν γινομένην, [40] κατεσθίοντα δὲ τοὺς ἐννέα στρουθοὺς μετὰ τῆς μητρὸς σημαίνειν τὸν ἐνναετῆ πόλεμον, [41] ἀπολιθούμενον δὲ δέκατον ἐν τοῖς σημείοις αὐτὸν ἐρημίαν δηλοῦν τὴν ἐν τῷ δεκάτῳ ἔτει, [42] τῶν Ἑλλήνων ἀποστάντων καὶ τῆς πόλεως ἐν λίθοις μόνοις καταλειφθείσης, [43] παντός τε τοῦ ἐμφύχου

[30] τοσσαῦτ’ ψ: τοσαῦτ’ *B [32] νεοττίαν Bekker: νεοττείαν *B [33] <δὲ> addidi [35] <καὶ τῶν> addidi [37] {μὲν} del. Janko [38] μνημα Schrader: διακένωμα *B

in which they were not ravaged, [28] but the ninth, in which the end came, would be the climax of the time, so that the mother was suitable for this time. [29] The number is nine and not ten since the time of the war is counted, not [that of] the capture. [30] For why does [Calchas] say ‘thus for this many years we shall fight there’ (*Il.* 2.328), [31] 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). [32] For after the mother of the sparrows and the ninth year, the nest and the city of the Trojans were ready to be captured. [33] The cry of the mother and chirping brood indicated the crying of the captured [Trojans]. [34] According to Aristotle, the petrification of the serpent indicated the sluggishness and toughness of the war, [35] but according to others, [it was indicating] 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. [36] The tenth year, which is counted from the serpent being tenth in the signs, [37] taken with regard to the Hellenes as the same one, becomes a lasting and conspicuous stone, [38] a memorial for all (and [they say] that stones remain when the war ends), [39] so that the attacking serpent indicates the advance by the Hellenes: [coming] through the plane tree it indicates that the [advance] happens by ship, [40] by devouring the nine sparrows along with the mother, the nine-year war, [41] but [the serpent] being petrified tenth among the signs, indicates the desolation in the tenth year, [42] with the Hellenes having withdrawn and the

ἐκ τε αὐτῆς καὶ τῶν περὶ αὐτὴν καθημένων κενωθέντος. [44] ἐμήνυε δὲ ἡ εἰς παράδοξον καὶ θαυμαστὸν μεταβολὴ τὴν τῶν κατειργασμένων ἐπὶ πλεῖστον μνήμην. [45] ἡ δὲ ἔδρα τῶν ὀρνίθων καὶ ἡ ἐν τῇ νεοττιᾷ τῶν στρουθῶν καθέδρα ἐδήλου τοὺς ἐνδομυχοῦντας καὶ ἐν τῇ πόλει κατακλείστους Τρῶας.

[46] οἱ δὲ βεβαιότερόν φασιν εἶναι τὰ διὰ τῶν καθεδρῶν ἢ ὅσα πετόμενοι σημαίνουσι ὀρνιθες. [47] ὥσπερ γὰρ πετόμενοι μηνύουσι ταχύτερον {οὔτω} πάντα ἔσεσθαι, οὔτω καθεζόμενοι ποιοῦσι χρόνια καὶ παράμονα. [48] τὸ δὲ καὶ περιπέτεσθαι τὴν νεοττιὰν τὴν μητέρα αἰεὶ καὶ μὴ πόρρω ἀποχωρεῖν ἐδήλου, [49] ὅτι καὶ οἱ ἐκ τῆς πόλεως ἐξιόντες αὐτόθι περὶ τὴν πόλιν καὶ οὐ πόρρω χωρεῖν ἐμελλον, ἀλλὰ ζῆν περὶ αὐτὴν “χρειοῖ ἀναγκαίη, πρό τε παίδων καὶ πρό γυναικῶν” (Θ 57). [50] τὴν δὲ νεοττιὰν οὐ διέφθειρεν ὁ δράκων, ὅτι οὐκ ἐξηλίφη τέλος ἡ πόλις, ἀλλὰ μόνοι οἱ ἐνοικοῦντες, [51] αὐτῆς μὲν μενούσης, τῶν δ’ ἐπελθόντων μετὰ τὴν ἀναχώρησιν καὶ πόρθησιν ἐρημίαν φοβερὰν καταλελοιπότην καὶ πάντα εἰς λίθους περιστησάντων διὰ τὸ ἄ(σ)πορον καὶ ἄψυχον τῆς χώρας, ἐγκατα(λε)λειμμένης καὶ τῆς πόλεως. [52] ἅμα δὲ καὶ ὅτι ἡ ἀποστροφή τοῖς Ἕλλησιν ἀντιτυπῆς ἐστὶ καὶ σκληρὰ, ἐδήλου ὁ ἀπολιθούμενος δράκων. [53] ἀπαλλάττεσθαι γὰρ μέλλων ἤδη τῆς νεοττιᾶς ἐγένετο λίθος καὶ ἐπὶ τῆς ὁδοῦ ἔτι ὢν. [54] τὸ δὲ δένδρον οὖν ἡ ὁδός, [55] ἀλλὰ καὶ ἡ πορεία τοῦ δράκοντος οὐκ οὔσα ὀρθὴ φύσει οὐδὲ εὐθεῖαν τὴν ὁδὸν τοῖς Ἕλλησιν ἐσήμαινε,

[46] πε[[.]]τόμενοι ante τ litteram eras. *B [47] {οὔτω} delevi [50] ἐξηλίφη Schrader: ἐξειλίφη *B [51] ἄ(σ)πορον Janko ἐγκατα(λε)λειμμένης Schrader: ἐγκαταλειμμένης *B [53] ἀπαλλάττεσθαι scripsi: ἀπαλλάσσεσθαι *B

city left behind in stones only, [43] as everything animate was stripped bare from it and its surroundings.¹²⁸ [44] The change to an unexpected and extraordinary [portent] indicated a memory over a very long time of what had been accomplished. [45] 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.

[46] Others say that what birds signify by their perches is something more steadfast than what they signify by flying: [47] For just as they indicate that all will come true more speedily when they fly, so they make lasting, permanent results when they perch. [48] The fact that the mother both kept on flying around the nest and going away no further indicated [49] 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). [50] The serpent did not destroy the nest, since the city was not obliterated in the end, but only its inhabitants; [51] 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. [52] At the same time, the petrified serpent also indicated that turning back was repugnant and hard for the Hellenes. [53] For when it is already about to leave the nest, it became stone, although it was still on its expedition. [54] Therefore the tree is the expedition, [55] but the passage of the serpent, not being straight by nature, signified that the Hellenes' expedition [would be] indirect

¹²⁸ Cf. LSJ s.v. κάθημαι 7. "of districts and countries, *lie*, χωρία ὁμοίως καθήμενα Thphr. *HP* 8.8.7. etc."

[56] ὅποια ἐγένετο καὶ αὐτοῖς ἀπιοῦσί τε καὶ ὑποστρέφουσιν. [57] οὐδὲ τὸ
 “ἐλελιξάμενος πτέρυγος λάβεν” (B 316) ἐστὶν ὡς πρὸς μαντείαν ἄχρηστον. [58]
 ἐδήλου δὲ τὸν τρόπον καθ’ ὃν τὴν Ἴλιον ἐμελλον ἐκπορθήσῃ οἱ Ἕλληνες. [59] οὐ
 γὰρ ἐκ τοῦ εὐθέος ἐκράτησαν καὶ εἶλον, ἀλλ’ ἀναχθέντες ἀπὸ τῆς Τρωάδος εἶθ’
 ὑποστρέψαντες, ὃ ἔστιν εἰπεῖν ἐλελιξάμενοι. [60] ἡ δὲ πλάτανος διὰ μὲν τὸ
 ὑδρηλὸν καὶ εὐμηκες ἐδήλου τὴν διὰ νεῶν καὶ ὕδατος μακρὰν πορείαν, [61] διὰ δὲ
 τὸ ἄκαρπον φύσει καὶ ὅτι ἄκαρπος ἡ πορεία καὶ τοῖς ἐπελθοῦσιν Ἕλλησι καὶ τοῖς
 ἐνοικοῦσι τὴν πόλιν τῶν Τρώων. [62] τὰ τε γὰρ ληφθέντα λάφυρα ἐξ Ἰλίου
 ἄλλα ἄλλως ἀπώλετο, [63] καὶ οἱ Τρῶες οὐδένα καρπὸν ἔσχον, μεινάσης αὐτοῖς
 τῆς νεοττιᾶς ἐν ἀκάρπῳ μὲν δένδρῳ φύλλοις δὲ πρὸς καιρὸν θάλλουσιν, αὐτοὶ
 ἄρδην ἀπολόμενοι.

too, [56] which indeed happened when they both went out and returned. [57] Nor is the verse “spiralling around [the serpent] took hold of a wing” (*Il.* 2.316) useless as regards prophecy. [58] It indicated how the Hellenes would sack Ilium. [59] 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 ‘spiralling’. [60] Now on account of its moisture and height, the plane tree indicated the long voyage in ships over the water, [61] but on account of its natural barrenness in fruit [it indicated] also that the voyage [would be] fruitless for both the attacking Hellenes and those who inhabited the city of the Trojans. [62] For the various spoils seized from Ilium were lost in various ways, [63] 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 [only] seasonally.

[1] διὰ τί, Ὀδυσσεὺς καὶ κρατήσαντος τοὺς Ἕλληνας φεύγειν μέλλοντας καὶ τοὺς οἶος ὁ Θερσίτης καταστασιάζοντας ἐπισχόντος καὶ ἀπειλαῖς καὶ πληγαῖς

[2] (ὁμοίως γὰρ τῷ Θερσίτη

ὄν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ (B 198-99),

ὄθεν καὶ τὸν Θερσίτην προήχθη τύψαι, χερίστον ὄντα τῶν πληγὰς εἰληφότων),

[3] πρὸς δὲ τούτοις δημηγορήσαντος οὕτως <ὡς> ἐπιβοῆσαι αὐτῷ ἅπαντας ἐπαινοῦντας·

ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινῆσαντες Ὀδυσσεῖος θεῖοιο (B 333-35),

[4] Ἀγαμέμνων μόνῳ Νέστορι τὰ πρωτεῖα δίδωσι καὶ τῆς νίκης παραχωρεῖ, λέγων “ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν” (B 370), [5] καὶ τοιοῦτους δέκα εὐχεται “συμφράδμονας” γενέσθαι (B 371-72); οὕτω γὰρ τάχα πορθηθῆναι τὴν Ἴλιον, “χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσαν” (B 374).

[6] ρητέον οὖν ὅτι οὐχ ἀπλῶς νικᾶν ἔφη καὶ ἐν πᾶσι τὸν Νέστορα, ἀλλὰ μόνον ἐν τῇ “ἀγορῇ νικᾶς, γέρον” (B 370), τὰ πρωτεῖα διδοὺς κατὰ τὴν δημηγορίαν καὶ αὐτὸς τῷ Νέστορι, καθάπερ οἱ Ἕλληνες τῷ Ὀδυσσεῖ. [7] Ὀδυσσεὺς μὲν γὰρ ἐδημαγώγησεν ὡς πρὸς δημοκρατίαν ἀρμόσας τὸν λόγον καὶ ὡς ἐπ' αὐτοῖς ὄν μένειν ἢ ἀποπλεῖν. [8] τί γὰρ φησιν, ὑποτάξας τὸν Ἀγαμέμνονα τῇ τῶν Ἑλλήνων

cod.: *B f. 28 r.

[2] χερίστον scripsi: χείρονα *B [3] <ὡς> ins. Schr.

[1] Why, although Odysseus both controlled the Hellenes who were going to flee and put in check with both threats and blows those, like Thersites, who were instigating insurrection [2] (for in the same way as Thersites

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) [3] and in addition to this, although [Odysseus] addressed the people in such a way <that> they all shouted together at him in applause:

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),

[4] does Agamemnon give first prize to Nestor alone and yield the victory to him,¹²⁹ when he says: ‘truly, old man, again you defeat the sons of the Achaeans in the assembly’ (*Il.* 2.370), [5] and he prays that he had ten such ‘counsellors’ (*Il.* 2. 371-72)? For thus Ilium is soon sacked ‘captured by our hands’ (*Il.* 2.374).

[6] Well, 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),¹³⁰ himself giving firstprize in public speaking to Nestor, just as the Hellenes [gave it] to Odysseus. [7] For Odysseus

¹²⁹ For the accumulation of genitive absolutes, delaying the main verb of the sentence, cf. *Plot.* 13.10-15: “... Θαυμασίου ... έπεισελθόντος ... πράττοντος και ... λέγοντος θέλειν, Πορφυρίου δέ άποκρινομένου και έρωτώντος μη άνασχέσθαι, ό δέ έφη.” For the frequency of parenthetical explanations in P., see Goulet-Cazé 1992, 113.

¹³⁰ The shift from indirect to direct discourse is characteristic of P.’s prose. See Goulet-Cazé 1992, 112.

έξουσία,

Άτρείδη, νῦν (δή) σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσι (B 284-85)

καὶ τὰ ἐξῆς; [9] ὁ δὲ Νέστωρ τὸν Ἀγαμέμνονα αὐτὸς ἄρχειν παρακαλεῖ καὶ μὴ
φροντίζειν τῶν ἀποστατούντων. [10] συμφέρειν γὰρ πᾶσι τὴν τούτου ἀρχὴν,
διὰ τὸ πάντας, οὐχ ὑποσχέσεσιν ἀπλῶς, ὡς Ὀδυσσεὺς ἔφη (B 286), ὅρκους δὲ καὶ
συνθήκαις καὶ δεξιαῖς πιστώσασθαι τὴν τούτου ἡγεμονίαν, [11] ἀπειθοῦσι δὲ
αὐτοῖς, καθὼς ἐξώμοσαν πάντες, γενέσθαι τὴν παράβασιν·

Άτρείδη, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας (B 344-45),

[12] διὰ τί;

πῆ γὰρ αἱ συνθήκαι καὶ ὅρκια βήσεται ἡμῖν (B 339)
σπονδαί τ' ἄκρητοι καὶ δεξιαὶ ἧς ἐπέπιθμεν (B 341);

[13] διόπερ Ὀδυσσεὺς μὲν τοὺς Ἕλληνας εἰπών·

ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραὶ τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι (B 289-90),

[14] εὐθύς ἐπιλαμβάνεται αὐτῶν ἀνακαλούμενος τὸν λόγον διὰ τοῦ φάναι “ἢ μὴν
καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι” (B 291), [15] καὶ ἐκ τοῦ ἥττονος

[11] δ' ἔθ' ψ: δέ θ' *B [14] αὐτῶν Schr.: αὐτοῦ *B [15] παραβάλλει{ν} delevi

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. [8] 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? [9] But Nestor himself calls on Agamemnon to rule and not to be concerned with those who were mutinying. [10] For [he thought that] 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, [11] 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).

[12] Why? 'For to what end will our agreements and oaths go', (*Il.* 2.339) 'unmixed libations and pledges with the right hand on which we had relied' (*Il.* 2.341)? [13] 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),

[14] 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), [15] and [starting] from a lesser

παραβάλλει{ν} τὸ μέγεθος τῆς Ἑλληνικῆς <στρατείας>· [16] εἰ γὰρ καὶ ὁ “ἕνα μῆνα μένων ἀπὸ τῆς ἀλόχοιο” (B 291) ἀσχάλλει ὑπὸ ἀνέμων ἐναντίων ἐμποδιζόμενος, “ἡμῖν δ’ εἵνατός ἐστι περιτροπέων ἐνιαυτός / ἐνθάδε μιμνόντεσσι” (B 295-96). [17] τίς <γὰρ> <ἄν νε>μεσήσαι ἀσχάλλουσι τοῖς Ἑλλησιν; [18] ὁ δὲ Νέστωρ οὐχ Ἑλληνάς φησιν ἀξιόους εἶναι ὡς παῖδας διασύρεσθαι, ἀλλ’ αὐτοὺς τοὺς δημηγόρους τὰ τοῦ πολέμου ἔργα μὴ σκοπομένους, ἃ μάλιστα ἤρτηται ἐκ τῆς πρὸς θεοὺς εὐσεβείας·

ἢ δὴ παισὶν εἰκότες ἡγοράασθε
νηπιάχοις, οἷς οὔτι μέλει πολεμῆια ἔργα (B 337-38).

[19] πῶς οὖν οὐ μέλλει δι’{ἄ} ἀφροσύνην τὰ τῶν πολέμων φρονεῖν, ὅτι δὴ φησιν “ἐν πυρὶ δὴ βουλαί τε γενοίατο” (B 340), συνθεσῆαι καὶ τὰ ὄρκια (B 339), “σπονδαί τ’ ἄκρητοι καὶ δεξιαὶ τῆς ἐπέπιθμεν” (B 341). [20] τὸ θαρρεῖν γὰρ εὐορκοῦσι καὶ τηροῦσι τὰς διὰ θεῶν πίστεις ἀνδρῶν ἄν εἴη ἐμφρόνων καὶ εἰδότην τὰ κοινὰ τῶν πολέμων εὐλαβεῖσθαι. [21] καὶ τούτων ἀναμιμνήσκειν δεῖ, φησί, τοὺς συμβουλευόντας ῥήτορας. [22] ἀκολούθως δὲ τούτοις ἐπάγει καὶ τὸ “ἕα φθινύθειν ἕνα καὶ δύο” (B 346) τῶν ἀπειθούτων, οἳ οὐκ ἀνύ(σ)ουσι πρότερον τὸ εἰς οἶκον ἀπελθεῖν, “πρὶν καὶ Διὸς αἰγίοχοιο / γινώμεναι εἴτε ψεῦδος ὑπόσχεσις εἴτε καὶ οὐχί” (B 348-49). [23] εἰ γὰρ ἐπὶ ὄρκοις καὶ σπονδαῖς καὶ τοῦ πολέμου παρασκευαῖς καὶ δεξιαῖς καὶ Διὸς ἐγένετο ἡ ὑπόσχεσις, κίνδυνος τοῖς ταῦτα παραβαίνουσι, [24] καὶ οὐ χρή θωπεύειν δημαγωγοῦντας, ἐπιπλήττειν δὲ

[15] στρατείας addidi: ἀθυμίας Schrader [16] παραβάλλει{ν}delevi [17] <γὰρ> ins. Janko τίς [ἄν νε]μεσήσαι Schrader: τῆς[...]μεσήσαι *B [18] σκοπομένους) Schrader ἄ Janko: ὦν *B [19] δι’{ἄ}delevi ὅτε Schrader: ὅτι *B [20] ἐμφρόνων scripsi: ἐμφρόνων *B [22] ἀνύ(σ)ουσι scripsi

[length] he compares the magnitude of the Hellenic <campaign>: [16] 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. [17] <For> who would get angry if the Hellenes are distressed? [18] 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).

[19] Well, how would he not be minded thoughtlessly on war, when he says ‘let go in the fire our plans’, (*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). [20] For if they keep their oaths to be bold and observe their pledges by the gods, they would have [a trait] of sensible men and men who know how to beware of the [setbacks] common in wars. [21] It is necessary, [Nestor] says, that the orators who give counsel remember this. [22] Accordingly, he adds to this ‘let perish one or two’ (*Il.* 2.346) of those who disobey, 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). [23] 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, [24] and they must not flatter the demagogues, but rather give harsh criticism to offending parties and bring

μαλλον ἀμαρτάνουσι καὶ ἐπάγειν τὸν βασιλέα εἰς τὸ τῆς ἐξουσίας ἡγεμονικόν,
 [25] ἀλλ' οὐκ ἀπέχεσθαι τῶν ἀρχομένων, ἐπισταμένων, οἷς ἔκριναν μετὰ
 πίστεως ὡς χρεῶν ἐν πᾶσιν ὑπακούειν. [26] διὸ Ὀδυσσεῖ μὲν ἀκόλουθον
 δημαγωγοῦντι καὶ Κάλχαντος χρήσασθαι μαντείας· [27] ὕβριστο μὲν γὰρ ὑπὸ
 Ἀγαμέμνονος, αἴτιος δὲ ἐδόκει ἔναγχος αὐτοῖς γεγονέναι τοῦ λοιμοῦ τῆς
 θεραπείας, καὶ διὰ τοῦτο πρὸς αὐτῶν ἠγαπᾶτο καὶ ἐπιστεύετο· [28] Νέστορι δὲ
 τούτου μὲν ἀμελεῖν, εἰς δὲ τὰς Διὸς ἀνάγειν ὑποσχέσεις, αἷς μετὰ τῆς τοῦ
 πολέμου κατορθώσεως καὶ τὸ ἠγεῖσθαι τοῦ πολέμου τὸν Ἀγαμέμνονα ἐκύρωσεν·
 “φῆμι” γὰρ “κατανεῦσαι ὑπερμενέα Κρονίωνα” (B 350) καὶ τὰ ἐξῆς. [29] γράφει
 δὲ περὶ τῶν δεξιῶν ἀστραπῶν “Ἐρμῶν ὁ Δῆλιος· “καὶ ὅταν κατὰ δεξιὰ χειρὸς
 / ἀστράπτῃ, νίκην καὶ ὑπέρτερον εὖχος ὀπάζει” (fr. 2 Powell). [30] καὶ ὅλως οἱ
 περὶ τούτων σκεψάμενοί φασιν· “ἀστραπαὶ καὶ βρονταὶ δεξιαὶ τοῖς ἐπιχειροῦσιν
 ἀγαθαί. φόβους γὰρ τοῖς πολεμίσι σημαίνουσιν ἐν δεξιοῖς γινόμεναι.”

[31] διαφόρων τοίνυν οὐσῶν τῶν δημηγοριῶν, καὶ τῆς μὲν Ὀδυσσεύως
 δημοτικώτερας, τῆς δὲ Νέστορος βασιλικώτερας καὶ ἀρχικῆς, [32] εἰκότως ὁ μὲν
 θωπεύει “οὐ νεμεσίζομαι Ἀχαιοῦς”, λέγων, “ἀσχάλλειν παρὰ νηυσὶ” (B 296-97),
 [33] καὶ ὅμως ἀξιῶν “τλῆτε φίλοι καὶ μείνατ' ἐπὶ χρόνον” (B 299), “αἰσχρὸν γὰρ
 δηρὸν τε μένειν κενεὸν τε νέεσθαι” (B 298), [34] ὁ δὲ ὀλίγον ἐνδούς καὶ τοσοῦτον
 θεραπεύσας ἐν τῷ φάναι

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι (B 354-55),

[28] φῆμι West ad loc.: φημί *B [29] “Ἐρμῶν ὁ Δῆλιος Meineke: Ἐρμόδημος *B

[30] ἀγαθαί Janko: ἄγεσθαι *B [32] νεμεσίζομαι *B: νεμεσίζομ' ψ ἀσχάλλειν *B:
 ἀσχαλάαν ψ [33] γὰρ *B: τοι ψ

bring the king back to the authority of his power, [25] but not spare his subjects, who know that it is necessary in all circumstances to obey what they decided with a pledge. [26] Therefore [it is] consistent for Odysseus to plead with the crowd and to use the prophecies of Calchas. [27] For [Odysseus] 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 [Odysseus] was regarded affectionately and trusted by them. [28] 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 overpowerful son of Cronus assented’ (*Il.* 2.350) and the following lines. [29] 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). [30] 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.’

[31] Therefore, as their styles of public speaking were different, that of Odysseus being democratic, that of Nestor being more regal and authoritarian, [32] 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), [33] 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), [34] but the other one, giving in a little and courting [them] so much in saying:

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

[35] εὐκθὺς) μὲν ἐπάγει τὸν λόγον εἰς τὴν ὑπὲρ τοῦ βασιλικοῦ ὄρκου μνήμην·
 “τ(ε)ῖσασθαι” γὰρ “Ἐλένης ὀρμήματά τε στοναχάς τε” (B 356), [36] εἰς ἀπειλάς
 δὲ χωρεῖ οἰκείας βασιλικῶ φρονήματι·

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὐσέλμοιο μελαίνης,
 ὄφρα πρόσθ’ ἄλλων θάνατον καὶ μοῖραν ἐπίσπη (B 357-59).

[37] λοιπὸν δὲ οὐκ “ὦ Ἀτρεΐδη” λέγει οὐδ’ “ὦ Ἀγάμεμνον” ἀλλὰ “ἄναξ” (B 360),
 <καὶ> “ὦ βασιλεῦ” λέγων ἀξιοῖ μὲν αὐτὸν κατάρχειν σκεμμάτων καλῶν,
 πείθεσθαι δὲ καὶ ἄλλῳ καὶ διατάττειν ὡς χρὴ κατακοσμηθῆναι κατ’ αὐτούς. [38]
 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.

[35] εὐκθὺς) Dind. ἐπάγει scripsi: ἐγείρει *B τ(ε)ῖσασθαι Janko ὀρμήματά τε
 ψ: ὀρμήματα *B [36] μοῖραν *B: πότμον ψ [37] <καὶ> addidi λέγων legit
 Dind. [38] ἀρμόζοντος legerunt editores ante Schrader: ἀρμό[.....] *B λόγον *B:
 λόγου Schrader

[35] immediately he leads¹³¹ the speech into the memory concerning the regal oath: for [he says] ‘avenge [our] cares and groans about Helen’ (*Il.* 2.356), [36] and he moves into threats befitting regal presumption:

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

[37] As regards the rest, [Nestor] does not say ‘Atreid’ nor ‘Agamemnon’¹³² but ‘lord’, and by saying ‘King’, he thinks fit that he make a beginning of good schemes,¹³³ but obey another and set them in order as they must be arranged according to group.¹³⁴ [38] 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,¹³⁵ but the king grants the victory to the other.

¹³¹ The verb ἐγείρειν is used metaphorically with μῦθον at Pl. *Plt.* 272d, where it refers to the reason why the interlocutors began the discussion: οὐ δ’ ἔνεκα τὸν μῦθον ἠγείραμεν, τοῦτο λεκτέον (Pl. *Plt.* 272d). However, the word is out of place in the passage above. The requirements of the context are satisfied by the paleographically easy alternative ἐπάγει, one of the most frequent words in the *QH*. 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 (fr. B xi, 24).

¹³² P.’s point is contradicted by κρῖν’ ἄνδρας κατὰ φύλα κατὰ φρήτρας Ἀγάμεμνον (*Il.* 2.362).

¹³³ The words ἀξιοῖ μὲν αὐτὸν κατάρχειν σκεμμάτων καλῶν refer to αὐτός τ’ εὖ μῆδεο (*Il.* 2.360).

¹³⁴ Cf. *Il.* 2.362).

¹³⁵ Antisthenes uses the character of Odysseus to illustrate his theory of the οἰκεῖος λόγος. See below fr. I. v.

[1] Πορφυρίου: {Ἀρίσταρχος} τὰ “κνίσση” (B 423) οὐδετέρως ἀκούει, καίτοι εἰπὼν οὐδὲν ἀδιαίρετον εἶναι τῶν εἰς $\overline{\text{oc}}$ ληγόντων οὐδετέρως πὰρ Ὀμήρω κατὰ τὸ πληθυντικόν. [2] “τείχεα” γὰρ καὶ “μέλεα” λέγει. ἀλλ’ ὡσπερ τὰ “τεμένη” ἀδιαιρέτως εἴρηκε: “Τηλέμαχος τεμένη νέμεται” (λ 185), οὕτως καὶ τὰ “κνίσση.” [3] καὶ ἔστιν ἐν τῇ κωμῳδίᾳ τὸ ἐνικόν: “τὸ κνίσος ὀπτῶν ὀλλύεις τοὺς γείτονας” (Ανον., *PCG* VIII 866). [4] πλεονάζει δὲ “Ὀμηρος τῇ θηλυκῇ προσηγορίᾳ. [5] σημαίνει δὲ καὶ τὴν ἀναθυμίασιν τὴν ἐκ τῶν κρεῶν ὅταν λέγη: “καὶ τότε με κνίσσης ἀμφήλυθεν ἠδὺς ἀυτμή” (μ 369) καὶ “κνίσση δ’ οὐρανὸν

Cf. Σ^D ad A 317: ἡ δὲ λέξις τέσσαρα σημαίνει, ὡς τῷ Πορφυρίῳ δοκεῖ, αὐτὸ τε τὸ λίπος, καὶ τὸν ἐπίπλου, καὶ τὸ κρέας, καὶ τὴν ἀναθυμίασιν, ὡς ἀλλαχοῦ “μέλε’ ἤλδανε ποιμένι λαῶν” (σ 70). Cf. Σ^T ad Φ 363: σημαίνει δὲ ἡ κνῖσα καὶ τὴν ἀναθυμίασιν τὴν ἐκ τῶν κρεῶν ὅταν λέγη: “καὶ τότε με κνίσσης ἀμφήλυθεν ἠδὺς ἀυτμή” (μ 369) καὶ “ἴκεν ἐλισσομένη περὶ καπνῶ” (A 317).

codd.: *B f. 29 v., *F f. 20 r., Li f. 73 r., Le f. 39 r.

[1] Πορφυρίου om. *BLi Ἀρίσταρχος delevi 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 Li*F [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

[1] {Aristarchus}¹³⁶ understands τὰ κνίσση (*Il.* 2.423) as a neuter,¹³⁷ although he had said that in Homer none of the neuter [words] ending in -ος is contracted in the plural. [2] For [Homer] does say τείχεα and μέλεα. However, just as he has said τεμένη with vowel contraction, so too [he says] κνίσση. [3] And the [neuter] singular is in comedy: ‘roasting the fat [τὸ κνίσσος] 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

¹³⁶ Schrader juxtaposed his text of this extract with a scholium ad *Il.* 21.363, which combines points from *QH* fr. B ix, *QH* I 54.3-55.23 (ad *Il.* 21.362-65) as well as other sources.

¹³⁷ By contrast, Σ^{AbT} ad *Il.* 21.363 says 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. Erbse's comments bear repeating (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 *QH* I 54-5: οἱ μὲν διορθοῦντες ἤξιουν μετὰ τοῦ ὄν γραφεῖν “κνίσσην μελδόμενος” (*Il.* 21.363) ἀντὶ τοῦ τήκων ἀκούοντες, ἴν' ἢ τὴν κνίσσαν τήκων. σημαίνει γὰρ κुरίως τὸ μέλδεν τὸ τὰ μέλη ἔδειν κτλ.

ἴκεν ἐλισσομένη περὶ καπνῶ” (A 317). [6] σημαίνει καὶ τὸ λίπος, ὡς ἐπὶ τῶν γαστέρων ἔφη “ἐμπλείην κνίσσης τε καὶ αἵματος” (σ 118). [7] σημαίνει δὲ καὶ τὸν ἐπίπλου, ὡς ᾧδε “κατὰ τε κνίσση ἐκάλυψαν / δίπτυχα ποιήσαντες” (A 460-1). [8] διπλᾶ γὰρ ποιήσαντες τὰ <μηρία> κνίσση {τοὺς μηρούς} ἐπεκάλυψαν “δίπτυχα ποιήσαντες” (A 461). [9] ἐπεὶ γὰρ δύο οἱ μηροί, τὸν ἐπίπλου εἰς καὶ δύο διελόντες, ἐκάτερον αὐτῶν θατέρω μέρει τοῦ ἐπίπλου ἐκάλυπτον.

[5] ἴκεν ***BLi**: ἦκεν ***FLe** ἐλισσομένη ***B*FLe**: λισσομένη **Li** τε καὶ ***BLiLe**:
 τὲ καὶ ***F** [7] δὲ καὶ τὸν **Li**: καὶ τὸν ***B*FLe** ὡς ᾧδε ***BLiLe**: ὡς ᾧδε ***F**
 δίπτυχα ποιήσαντες sch. novum incipit **Li** [8] διπλᾶ et seqq. abiudicavit Schrader
 <μηρία> addidit Erbse κνίσση codd.: κνίσση Erbse {τοὺς μηρούς} del. Erbse [9]
 ἐπεὶ ***BLi**: ἐπάγει ***FLe** εἰς καὶ δύο ***F**: εἰς δύο ***BLe** τοῦ ἐπίπλου ***B*FLi**:
 τῆς ἐπίπλου **Le**

spiralling 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, as follows: 'they concealed [the thighbones] with caul after folding it double' (*Il.* 1.460-1). [8] For having doubled over the thighbones with caul they covered them 'after folding it double.'¹³⁸ [9] Since there are two thighbones, after they also divided the caul in two, they concealed each of them with the other part of the caul.¹³⁹

¹³⁸ Schrader excised the last two sentences since they use κνίσση as a neuter plural. On the basis of Σ^D ad 461 (διπλώσαντες τὴν κνίσαν. νῦν δὲ λέγει τὸν ἐπίπλου), Erbse emends as follows διπλᾶ γὰρ ποιήσαντες τὰ <μηρία> κνίση (τοὺς μηρούς) ἐπεκάλυψαν.

¹³⁹ Σ^{bT} ad *Il.* 21.363c combines material from *QH I* 54-5 and *QH* fr. B ix. There is no way to determine how close together or far apart these two investigations appeared in the original.

[1] <Πορφυρίου> τῶν μεθ' Ὀμηρον ποιητῶν πολλοί τινες τὴν αἰγίδα
παραδιδόασιν ὡς ἴδιον Ἀθηναῖς ὄπλον, διὸ καὶ πλέονα τῶν ἐπιθέτων ἀπ'
αὐτῆς τίθεται τῇ θεῷ. [2] ὁ δὲ χρωμένην μὲν οὐδενὸς ἦσσαν παρεισάγει ταύτη
τὴν Ἀθηναῖν, τῷ δὲ Δίι φησιν αὐτὴν δοθῆναι παρὰ Ἡφαίστου, σαφῶς οὕτω
διὰ <τούτων> τῶν ἐπῶν συνιστάς

[3] πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ', ἦν ἄρα χαλκεὺς
Ἡφαιστος Δίι δῶκε φορήμεναι ἐς φόβον ἀνδρῶν (O 307-10).

[4] καθὸ δὴ καὶ πυκνῶς αὐτὸν “αἰγίοχον” καλεῖ. ταύτην δὲ τὴν αἰγίδα
παρασκευαστικὴν ὑποτίθεται τῶν λεγομένων κατὰ τοὺς ἀνέμους αἰγίδων, ἅς
καταιγίδας εἰώθαμεν προσαγορεύειν. [5] Ὀμηρος μὲν γὰρ οὕτω λέγει·

ἤυτε κινήση Ζέφυρος βαθὺ λήϊον ἐλθῶν
λάβρος ἐπαιγίζων (B 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, οἷόν τι καὶ <έν> τούτοις

cod.: *B f. 38 v.

[1] <Πορφυρίου> addidi [2] <τούτων> addidi [3] δὲ κί' *B: δ' ἔκι' West ad loc.

[6] lacunam posuit Schrader ante νῦν [7] <έν> τούτοις scripsi: τούτῳ *B

[1] Many a post-Homeric poet transmits 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.¹⁴⁰ [2] He represents Athena using this no less than anyone, but says that it was given to Zeus by Hephaestus, clearly establishing [this] through these 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
blacksmith Hephaestus gave to Zeus to carry for the routing of men
(*Il.* 15.307-10).

[4] Hence he also frequently calls him 'aegis-holder.' He assumes that this aegis is causative of the so-called αἰγίδες among the winds which we are accustomed to call καταιγίδες. [5] For Homer says as follows:

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

[6] As it is, at any rate, the phrase λάβρος ἐπαιγιζῶν means not something else but the same. [7] They used to call αἰγίδες what we now call tornadoes (καταιγίδες), made of violent blasts that are both twisted up and simultaneously smashing down. Such a thing the poet contemplates <in these verses> too by saying:

¹⁴⁰ Cf Σ^A ad *Il.* 4.167b (Ariston): ἐρεμνήν αἰγίδα: ὅτι τοῦ Διὸς ὄπλον ἢ αἰγίς, πρὸς τοὺς νεωτέρους ποιητάς· καὶ ὅτι καταιγίδων καὶ ζοφώδους καταστάσεως παρασκευαστική ἐστίν.

θεωρεῖται λέγων ὁ ποιητής·

[8] ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεί ἴσος ἀέλλη,
ἤτε καθαλλομένη ἰοειδέα πόντον ὀρίνει (Λ 297-8).

[9] Ἄλκαῖος (fr. 412 Voigt) δέ που καὶ Σαπφῶ (fr. 183 Voigt) τὸν τοιοῦτον ἄνεμον “κατῶρη” λέγουσιν ἀπὸ τοῦ κατωφερῆ τὴν ὀρμὴν ἔχειν. [10] τὴν δὲ τοῦ Διὸς αἰγίδα συμβέβηκεν ὠνομάσθαι διὰ τῆς Ἰομῆρου ποιήσεως ὡσαύτως τῆ περι τούς ἀνέμους λεγομένη κατὰ μὲν αὐτὸν ἐκεῖνον αἰγίδι, καθ' ἡμᾶς δὲ καταιγίδι, [11] παρασκευαστικὴν δὲ αὐτὴν τῶν ὁμωνύμων εἰσάγεσθαι πνευμάτων ὅτε ἐπισεισθεῖη κατεναντίον. [12] ἐπισεισθείσης 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, οἶον·

[13] καὶ τότε δὴ Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν,
σμερδαλέην, Ἰδην δὲ κατὰ νεφέεσσι κάλυψεν·
ἀστράφας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξε,
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοῦς (P 593-6).

[9] Σαπφῶ Schrader: σαμφῶ *B [11] κατεναντίον scripsi: κατ' ἐναντίαν *B

[13] σμερδαλέην Π 230^{ac} *B: μαρμαρέην ψ, Π 230^{pc} (West) [14]

συνεκπεφώνηται Schrader: συνεκφάνηται *B [15] ὅτι Schrader: ὅτε *B

κατένωπα ψ: κατενώπα *B

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

[9] Alcaeus (fr. 412 Voigt), I suppose, and Sappho (fr. 183 Voigt)¹⁴¹ call such a wind
κατώρη from the fact that its onrush has a downward tendency. [10] But throughout the
poetry of Homer the shield of Zeus has come to be named identically with what is called
αίγίς in connection with the winds according to the [poet] himself, but in our day [is
called] a καταίγίς, [11] and to be represented as causing the blasts of the same name
whenever it is shaken in opposition. [12] For when it is shaken and rushes down on the
earth, it happens that the enemies are harmed not only by the mere blast, but are utterly
impaired as a cloud of dust is borne into their faces, [13] e.g.:

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).

¹⁴¹ Cf. Sappho fr. 47 (Voigt): "Ἔρος δ' ἐτίναξέ μοι φρένας, ὡς ἄνεμος κατ' ὄρος."

[14] οἰκέϊα γοῦν τοῖς ἀπὸ ταύτης φερομένοις πνεύμασι καὶ τὰ παρακείμενα αὐτῷ συνεκπεφώνηται ἐν οἷς φησιν, ὅτε ἔλαβε τὴν αἰγίδα, τὴν μὲν Ἰδην αὐτὸν καλύψαι τοῖς νέφεσιν, ἀστράψαντα δὲ μέγα μὲν ἐπιβροντῆσαι τινάξει δὲ ἐκείνην. [15] ὅτι δὲ κατεναντίον τοῦτο γίνεται τῶν ταπεινοῦσθαι μελλόντων σαφὲς ἐκ τούτων·

ὄφρα μὲν ἀσπίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέροις βέλε' ἤπτετο· ...
αὐτὰρ ἐπεὶ κατένωπα ἰδὼν Δαναῶν ταχυπώλων (O 318-21),

[16] εἶτα ἐπιφέρει·

τοῖσι δὲ θυμὸν
ἐν στήθεσσι ἐθέλξει, λάθοντο δὲ θούριδος ἀλκῆς (O 321-2).

[17] ποτὲ δὲ διότι μὲν ἐπέσεισε τὴν αἰγίδα τοῖς Ἀχαιοῖς ἀπὸ τῆς Ἰδης ὁ Ζεὺς οὐ παρέδωκε ῥητῷ λόγῳ, τὸ δὲ γενόμενον ἐπ' αὐτοῖς ἐσήμανε, διὰ τοῦ συμβάντος συνιστὰς τὸ προηγούμενον. [18] λέγει γὰρ·

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἄμ' ἔποντο
ἠχῆ θεσπεσίῃ, ἐπὶ δὲ Ζεὺς τερπικέραυνος
ᾤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
ἧ ῥ' ἰθὺς νηῶν κονίην φέρεν (M 251-4).

[19] ἢ γὰρ εἰς εὐθὺ τῶν νεῶν τὸν κονιορτὸν φέρουσα θύελλα δῆλον ὡς ἐξ ἐναντίου προσφέρεται τοῖς Ἀχαιοῖς. [20] διὸ δὴ καὶ ἐπέζευξεν ἄλλως·

αὐτὰρ Ἀχαιῶν
θέλγε νόον, Τρωσὶ δὲ καὶ Ἑκτορι κῦδος ὄπαζε (M 254-5).

τοῦτο δὲ δεῖ νοεῖν τῆς αἰγίδος ἐπισεισθείσης.

[16] ἐν ψ: ἐνὶ *B [17] ἐσήμανε scripsi: ἐσήμαινε *B [19] νεῶν scripsi: νηῶν *B

[21] ἐπ' ἀλλήλων Schrader: ἀπ' ἀλλήλων *B

[14] At any rate, the things which are peculiar to the blasts that are borne from this [aegis] and the things which follow next have been jointly expressed by [the poet] in the lines where he says that, when [Zeus] took the aegis, he concealed Ida with clouds, and with a flash of lightning he thundered loudly and brandished the aegis. [15] That this [sc. use of the aegis] happens in opposition to 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 both sides missiles indeed reached their mark; ... but when he looked over against the Danaans with swift horses ... (*Il.* 15.318-21)

[16] then he adds:

[Apollo] bewitched the spirit in their chests, and they forgot their furious strength (*Il.* 15.321-2).

[17] But sometimes [the poet] has not transmitted in express terms that Zeus shook the aegis at the Achaeans from Ida, but, establishing the foregoing through the outcome, he indicates what happens to them. [18] For he says:

Then, having spoke thus, he [sc. Hector] 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).

[19] For clearly, the gale sweeping the cloud of dust straight at¹⁴² the ships is brought against the Achaeans. [20] Therefore he also added besides:¹⁴³

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

We must bring this [sc. bewitching effect] to mind when the aegis has been shaken.

¹⁴² For the collocation εἰς εὐθύ, cf. Εἰς τὰ ἀρμονικὰ Πτολεμαίου ὑπόμνημα 30, 16: ἔστι τις φορὰ ἢ περὶ τοὺς φθόγγους <εἰς> τόπον ἐκ τόπου, εἰς εὐθύ ἐπὶ τὸ τῆς ἀκοῆς αἰσθητήριον φερομένη.

¹⁴³ See LSJ s.v. ἄλλως 2 and cf. s.v. ἄλλος II, 8.

[21] καὶ ἐπ' ἄλλων δὲ πλειόνων ὁ παραπλήσιος ὑπάρχει τρόπος, ὥστε τοῖς πάθεσι καὶ τοῖς πράγμασιν ὁμωνύμους τινὰς ποιεῖν δαίμονας εἰδωλοποιουμένους εἰς κατασκευὰς μυθώδεις, [22] ἐφ' ὧν οὐκ αὐτὸ τὸ ἀποτελούμενον δεῖ νοεῖν, τὸ δὲ παρασκευαστικὸν τοῦ καθ' ἡμᾶς ἐνεργουμένου συμπτώματος, [23] 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. [24] δεῖ γὰρ παραθεωρεῖν τὴν τῶν τοιούτων διαφορὰν, ὡς ὁπότεν εἶπωμεν· “ὁ Ἔρωσ ἐνέβαλεν ἔρωτα τῷ δεῖνι”, καὶ πάλιν “ἡ Ἔρις ἔριν.” [25] τοτὲ (μὲν) γὰρ ὡς θεὸν ἢ δαίμονά τινα δεῖ νοεῖν παρασκευαστικὸν τοῦ ὁμωνύμου συμπτώματος ἢ πάθους, [26] καὶ <τοτὲ δὲ> 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 Ἐνυώ,
ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος (E 592-3).

[27] νῦν γὰρ οὐχὶ τὸν ἐνεργῶς θεωρούμενον (θεὸν δεῖ νοεῖν), ἀλλὰ τὸ παρασκευαστικὸν τοῦ ὁμωνύμου συμπτώματος μυθικῶς εἰδωλοποιούμενον.
[28] τὸ δ' αὐτὸ κάπὶ τούτων νοητέον·

Ζεὺς δ' Ἐριδα προΐαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν (Λ 3-4).

[23] ἂν τις scripsi: ἂν τις *B [25] τοτὲ Janko: τότε *B <μὲν> addidi [26] <τοτὲ> Janko post Schrader <δὲ> addidi [27] <θεὸν δεῖ νοεῖν> addidi

[21] In a number of other [passages] as well, a very similar trope exists, with the result that he invents certain deities formed as images for mythical constructions that have the same names as emotions and acts. [22] In these cases, 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; [23] for example, ἔργος 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. [24] 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.’ [25] For sometimes one must consider as a sort of god or deity that which causes the correspondingly named attribute or emotion, [26] and <sometimes>, contrariwise, [one must think of] the resulting, corresponding emotion or attribute, as the poet shows in these verses:

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

[27] For as the case stands, [one must call to mind] not the [deity] who is observed in action, but the cause of the homonymous event that is being represented mythically by an image. [28] And one must imagine the same thing in the case of these [verses] 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).

[29] οὐδὲ γὰρ νῦν ἄλλο τι πάλιν <ἦ> {ἀλλὰ} τὸν πόλεμον ἔχουσα παραγίνεται
 <νοητέον οὖν> τὸν παρασκευαστικὸν τοῦ κατὰ πρᾶγμα φαινομένου πολέμου.
 [30] καὶ γὰρ ἔστιν ἐκεῖνος ὁ κατὰ τὸ μυθικὸν εἰδωλοποιούμενος τοῦ κατὰ τὸ
 ἐνεργὲς θεωρουμένου πολέμου σημεῖον, ὃ δὴ νῦν προσαγορεύει “τέρας”. [31]
 εἶη δ’ ἂν κυδοιμὸς μάχης, ὡς θεὸς οἶον ἔμπροσθεν θεωρούμενος, ὅποτε
 ἐλέγομεν “ἢ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος” (E 593). [32] ὡσαύτως
 ἐπὶ τούτου πάλιν, ὃ δὴ “πολέμοιο τέρας” φησὶν εἶναι, τὸ ἀπαράλλακτον
 ὑπάρχει. [33] κατὰ τὸν αὐτὸν δὲ τρόπον ἐπὶ τῆς βροντῆς καὶ ἀστραπῆς καὶ
 τῶν παραπλησίων, ὥστε δεῖ νοεῖν ἕτερα μὲν τινὰ κατασκευάσματα
 παρασκευαστικὰ τῶν ἐν ἡμῖν ἐναργῶς ἀκουομένων, [34] ἕτερα δὲ τὰ διὰ
 τούτων μὲν ἀποτελούμενα, καθ’ ὁμωνυμίαν δὲ <λεγόμενα> ἐνεργήματα,
 καθάπερ ὅταν εἴπη: [35]

βῆ δ’ ἴμεν ἀστεροπῆ ἑναλίγκιος, ἦν τε Κρονίων
 χειρὶ λαβῶν ἐτίναξεν ἀπ’ αἰγλήεντος Ὀλύμπου,
 δεικνὺς σῆμα βροτοῖσιν, ἀρίζηλοι δέ οἱ αὐγαί (N 242-4).

[36] οὕτω γὰρ δεῖ τὸν νοῦν ἐκδέχεσθαι, οἶον τὴν μὲν ἀστραπὴν λαβῶν ὁ Ζεὺς
 “ἐτίναξεν ἀπ’ αἰγλήεντος Ὀλύμπου”, οἷονεὶ κατασκευάσματι θεῖον, καὶ τοῦτο

[29] <ἦ> addidi {ἀλλὰ} delevi <νοητέον οὖν> addidi [31] ἐλέγομεν Schrader:

λέγομεν *B [32] ὑπάρχει Schrader: ὑπάρχειν *B [33] καὶ ante κατὰ velit Janko

[34] <λεγόμενα> add. Diels [36] οἷονεὶ κατασκευάσματι Diels: οἶον

ἐγκατασκευάσματι *B

[29] For, as it stands, she arrives again bearing nothing other than war; <therefore one must imagine> the [deity] that causes the battle that appears in reality. [30] For that [god] who is represented by an image in a mythical manner is a sign of the war that is observed in actuality, which he now calls a ‘portent.’ [31] It could be the din of battle, observed as a god as it was previously, when we were saying¹⁴⁴ ‘the one who bears the shameless uproar of battle-strife’ (*Il.* 5.593). [32] Likewise too in the case of what [Homer] calls ‘a portent of war’, there is a precise similarity. [33] [He speaks] 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, [34] but others as the actual results brought to pass by means of them, but <called> by the same name, as when he says: [35]

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).

[36] For one must understand the sense as follows: upon taking the lightning, Zeus “brandished it from radiant Olympus” like some divine construction, and we reasonably

¹⁴⁴ Schrader rightly emended the MSS reading λέγομεν το ἐλέγομεν. P. regularly uses the imperfect, as opposed to the aorist, when referring to a previous section of his discussion.

εικότως ἡμεῖς θεῖον ἐνοήσαμεν. [37] ἀλλ' ὁπότε τῇ χειρὶ τινάξειεν, διασεισθέντος ἀπέλαμψε τὸ τοιοῦτον φέγγος, οὐ κατὰ τὴν αὐτὴν ἔννοιαν ἔτι τὴν ἀστραπὴν παραλαμβάνομεν, ἀλλὰ τὴν μὲν ἀποτελοῦσαν, τὸ δὲ ἀποτελούμενον. [38] οὕτως ἐπὶ τῆς αἰγίδος ταῦτ' οὐδεὶς νοεῖν· ἦν μὲν ὁ Ζεὺς ἐπισείων κατασκευάσμά τι θεῖον, ἕτεραν δὲ τὴν ἀποτελουμένην διὰ τῆς κατ' ἐνέργειαν ὁμωνυμίας, ἣ τότε μὲν ὁμωνύμως “αἰγίς” λέγεται, νῦν δὲ ἐπὶ τῆς ἡμετέρας συνηθείας “καταιγίς.” [39] διὸ καὶ τὸ τοιοῦτον ἐπίφθεγμα τέταχεν ὁ ποιητὴς ἐπ' αὐτῆς κατὰ τὸν τοῦ Ἀγαμέμνονος λόγον ἔσσειται ἡμᾶρ ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή

καὶ Πριάμος καὶ λαὸς ἐυμελίω Πριάμοιο·
 Ζεὺς δέ σφιν Κρονίδης ὑψίζυγος ...
 αὐτὸς ἐπισείησιν ἑρεμνὴν αἰγίδα πᾶσιν (Δ 164-7).

[40] ὃν τρόπον γὰρ ἐπ' ἄλλων μερῶν τῆς ποιήσεως τὴν λαίλαπα προσαγορεύων φανερός ἐστιν· “ἑρεμνὴν” γὰρ αὐτὴν φησὶ διὰ τὸ τοῦ πνεύματος ἀθροῦν καὶ ζοφῶδες, οἷον ὁπότεν λέγει·

αὔε δ' Ἄρης ἐτέρωθεν ἑρεμνῆ λαίλαπι ἴσος,
 ὄξυ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων (Υ 51-2).

[41] τὸν αὐτὸν τρόπον, οὐ παρ' ἄλλο τι, δεῖ νοεῖν “ἑρεμνὴν” τὴν αἰγίδα, κατὰ δὴ τὸ τῆς λαίλαπος οἰκεῖον οἶονεὶ λαίλαπῶδη λεγομένην. [42] τοῦτον δὴ τὸν τρόπον ἢ τῆς εἰσηγημένης καθ' Ὅμηρον αἰγίδος διάθεσις καὶ δύναμις οὕτως ἂν ἄριστα δειχθεῖη.

considered this divine. [37] 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 [we understand] the one as that which brings to pass, and the other as that which is brought to pass. [38] 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, what is brought to pass in actuality through the equivocal word, which in Homer's day was called by the same name [namely] an aegis, but now in our usage a 'tornado' (καταιγίς). [39] 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).

[40] For he clearly names the hurricane in this way in other parts of his poem. 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).

[41] In the same way, not because of anything else, we must think of the aegis as dark, in accord with the particular characteristics of the hurricane, as if it were being called hurricane-like. [42] Indeed, in this way the character and power of the aegis represented in Homer could thus best be shown.

[1] Πορφυρίου· εἰς τὸ “ὄμματα καὶ κεφαλὴν” (B 478). διὰ τί “ὄμματα καὶ κεφαλὴν” τοῦ Ἀγαμέμνονος τῷ Διὶ ὠμοίωσε, “στέρνον δὲ Ποσειδάωνι” (B 479), τὸ δ’ ἐν τῷ καθοπλισμῷ φοβερὸν τῷ περὶ τὸν Ἄρην δεινῷ τε καὶ λαμπρῷ, καὶ ἀπὸ τῶν θείων ὑπέβη, ταύρω μετὰ θεοὺς αὐτὸν ἐξομοιῶν; [2] τί δὲ καὶ βούλεται τὸ “στέρνον δὲ Ποσειδάωνι” (B 479);

[3] ῥητέον οὖν ὅτι τὸ μὲν σεμνὸν αὐτοῦ καὶ βασιλικὸν διὰ τῆς βασιλικῆς τοῦ Διὸς προλήψεως παρέστησεν, ὡς ἂν βασιλικά καὶ φρονοῦντος καὶ αἰσθομένου, [4] τῆς μὲν φρονήσεως ἐκ τῆς ἡγεμονευούσης κεφαλῆς παρισταμένης, τῆς δὲ αἰσθήσεως ἐκ τῶν ὀμμάτων. [5] ὑπερβολὴ δὲ τὸ μὴ Διὸς

Cf. *QH* ep. ad B 480: Πορφυρίου· ἀπρεπὲς δοκεῖ τὸν εἰκασθέντα τοῖς θεοῖς κατὰ τὴν μορφήν νῦν εἶναι βοί. λύεται δὲ ἐκ τῆς λέξεως· ὄν γὰρ τρόπον, φησί, ταῦρος ἐν βουσίν, οὕτως ἐν τοῖς ἄλλοις ὑπῆρχεν ὁ Ἀγαμέμνων.

codd.: *B f. 31 r., *F f. 21 v., Le f. 41 r.

[1] Πορφυρίου om. *B δὲ post τί *B θείων *B*F: θεῶν Le [2] στέρνον δὲ *B*F: στέρνον Le [3] προλήψεως *B: προσλήψεως *FLe παρέστησεν *B*F: παρίστησιν Le

[1] With regard to 'eyes and head' (*Il.* 2.478). 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 [equipment] around Ares, and [yet] 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?

[3] Well, it should be said 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, [4] the understanding being shown from the head, which takes the lead, and the perception from the eyes. [5] It is *hyperbole* that he says the head and eyes

ἀλλὰ τῷ Διὶ ὄλω. [6] οὐ τῷ σωματοειδεῖ οὖν ἀπέικασε θεῷ, ἀλλὰ τῇ δυνάμει τοῦ Διὸς τῇ βασιλικῇ τε καὶ ἀρχικῇ. [7] ὄφθεις γὰρ μόνον ἐκ τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν διέφηνε τὸ βασιλικὸν κράτος. [8] τὸ δ' εὐρ(ρ)ωστον καὶ δυναμικὸν αὐτοῦ, ὅπερ περὶ τὸν θώρακα καὶ τὸ στέρνον καθιδρῦσθαι λέγεται, Ποσειδῶνι ἀπέικασε τῷ ἐνοσίχθονι, [9] οὐ καὶ ἐρχομένου, φησὶ, “τρέμε δ' οὔρεα μακρὰ καὶ ὕλη” (N 18), τὸ δὲ φοβερόν τῆς καθοπλίσεως τῷ Ἄρει. [10] 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') ὀπλων χρῆσιν ὡς ὁ Ἄρης.

[11] λοιπὸν δὲ τὸ ἡγεμονικὸν καὶ ἔξαρχον τῶν ἄλλων ταύρω ἀπέικασεν, οὐ μειώσας. [12] οὐ γὰρ τὸ αὐτὸ εἶδος καὶ πρᾶγμα ἀπὸ τῶν θεῶν ἐπὶ τὸν ταῦρον κατήγαγεν, ἀλλ' ὅτι τὰ περὶ τὸν Ἀγαμέμνονα ἀπέικασε τῷ ἀγελάρχῳ ταύρω. [13] ὡςπερ οὖν ἀπὸ τοῦ Διὸς εἰς τὸν Ἄρεα μεταβάς οὐκ

[5] ἀλλὰ τῷ *B*FLe: ἀλλὰ καὶ τῷ [6] οὐ τῷ *B*F: οὐ τὸ Le ἀπέικασε *B*: ἀπέικαζε *F*: ἀπεικάζεσθαι Le βασιλικῇ τε *B*F: βασιλικῇ Le [7] διέφηνε *B*: διέφανε *FLe [8] εὐρ(ρ)ωστον Janko [10] (δι') delevi

of him resemble, not [the head and eyes of Zeus], but Zeus as a whole. [6] So [Homer] compared him with the god, not in bodily form, but with the regal and sovereign power of Zeus. [7] For seen only from the head and the eyes, he conveyed his kingly power. [8] He compared his robustness and force, which is said to be seated around his breast or chest, with Poseidon the earth-shaker, [9] at whose approach,¹⁴⁵ he says, ‘tall mountains and woods were trembling’ (*Il.* 13.18), and the terrifying [look] of his armor [he compared] with Ares. [10] [Agamemnon] therefore had the judgment and kingly sagacity of Zeus, the force and strength of Poseidon and the panoply and the use of armor like Ares.

[11] For the rest, [Homer] compared his authority and leadership over the others with a bull, not belittling him. [12] For he does not lower the same idea and reality from the gods to the bull but [uses the image] because he compares Agamemnon’s circumstances with the herd-leading bull. [13] So just as he did not belittle him in passing

¹⁴⁵ For a participle modifying a relative pronoun, the *locus classicus* is Lysias 1, 7: ἐπειδὴ δέ μοι ἡ μήτηρ ἐτελεύτησε, ἢ πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται.

ἐμείωσε διὰ τὸ ἀπ' ἄλλου εἰς ἄλλο τῶν περὶ τὸν Ἀγαμέμνονα μεταβῆναι, [14]
 οὕτως οὐδὲ τὸν ταῦρον παρειληφώς εἰς παράστασιν τῆς ἐξοχῆς τῶν
 ὁμογενῶν ἐμείωσε τὸν ἔπαινον. [15] καὶ τὰ μὲν ἦν τὰ καθ' αὐτὸν προσόντα
 ἐπαίροντα, τὸ δὲ συγκριτικὸν τὴν ὁμοίωσιν ἀπὸ ὁμογενῶν λαμβάνει εἰς
 ὁμογενεῖς. [16] ταῦρος δὲ διαπρέπει ἐν ὁμογενεῖσι βουσι τῆς ἀγέλης ἐξάρχων

ἀπ' ἄλλου *FLe: ἀπὸ ἄλλου *B [15] τὰ καθ' *B*F: τὰ[πρὸς] ^{καθ'} Le
 ἐπαίροντα *B*F: ἐπαίροντος Le.

Fr. B xi

from Zeus to Ares on account of the change from one of Agamemnon's characteristics to another, [14] so too he did not lessen the praise by adopting the bull for a representation of his prominence over those of the same species. The attributes according to its own kind had exalted [the bull], but the comparison takes the resemblance from homogenous types to homogenous types. The bull, a leader of the herd, is preeminent among fellow oxen.

[1] Πορφυρίου· διὰ τί ἐνταῦθα μὲν πεποίηκεν “ἄλλοι θ’ οἱ Κρήτην ἑκατόμπολιν ἀμφενέμοντο” (B 649), [2] ἐν δὲ Ὀδυσσεΐα εἰπὼν ὅτι ἔστιν ἡ Κρήτη καλὴ καὶ πείρα καὶ περίρρυτος ἐπάγει· “ἐν δ’ ἄνθρωποι / πολλοὶ ἀπειρέσιοι καὶ ἐννήκοντα πόλῃες” (τ 173-74); [3] τὸ γὰρ ποτὲ μὲν ἐνενήκοντα ποτὲ δὲ ἑκατὸν λέγειν δοκεῖ ἐναντίον εἶναι.

[4] Ἡρακλείδης μὲν οὖν καὶ ἄλλοι λύειν ἐπεχείρουν οὕτως· [5] ἐπεὶ γὰρ μυθεύεται τοὺς μετ’ Ἰδομενέως ἀπὸ Τροίας ἀποπλεύσαντας πορθῆσαι Λύκτον καὶ τὰς ἐγγύς πόλεις, ἃς ἔχων Λεύκων ὁ Τάλω πόλεμον ἐξήνεγκε τοῖς ἐκ Τροίας ἐλθοῦσιν, [6] εἰκότως ἂν φαίνοιτο μᾶλλον τοῦ ποιητοῦ ἢ ἀκρίβεια ἢ ἐναντιολογία τις. [7] οἱ μὲν γὰρ εἰς Τροίαν ἐλθόντες ἐξ ἑκατὸν ἦσαν πόλεων, τοῦ δὲ Ὀδυσσεῶς εἰς οἶκον ἦκοντος ἔτει δεκάτῳ μετὰ Τροίας ἄλωσιν καὶ

codd.: *B f. 35 r., *F f. 24 r., Li f. 78 r., Le f. 47 r.

[1] Πορφυρίου om. *B*Li ἀμφενέμοντο *B*FLi: ἀμφινέμονται Le [2] Ὀδυσσεΐα *B*FLe: τῇ Ὀδυσσεΐα Li πείρα *B*FLi: ἐπίπειρα Le περίρρυτος *B*FLi: ἐπίρρυτος Le πόλῃες *B*FLi: πόλιες Le [3] ἐναντίον *B*FLe: ἐναντία Li Λύκτον Hoecck: Λέκτον χ Τάλω Dind.: τάλας χ ἐκ Τροίας *B*FLe: ἀπὸ Τροίας Li μᾶλλον τοῦ *B*FLe: μᾶλλον δὲ τοῦ Li ἢ ἀκρίβεια *BLiLe: ἀκρίβεια *F [7] ἔτει Bekker: ἔτι χ δεκάτῳ Bekker: δὲ καὶ τῶν *B*FLi: δὲ καὶ Le

[1] Why has [Homer] written here ‘and others who were dwelling around Crete of a hundred cities’ (*Il.* 2.649), [2] 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)? [3] For the fact that he at one time says ninety but at another one hundred seems to be contradictory.¹⁴⁶

[4] Now then, Heraclides and others attempted to resolve [the contradiction] in this way: [5] seeing that 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, [6] [this] would reasonably appear [to be] the accuracy¹⁴⁷ of the poet rather than a contradictory statement. [7] 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

¹⁴⁶ Σ^A ad *Il.* 2.649 (Ariston.): ἄλλοι θ' οἱ Κρήτην (ἐκατόμπολιν ἀμφενέμοντο): πρὸς τοὺς Χωρίζοντας (Fr. 2 K.), ὅτι νῦν μὲν ἐκατόμπολιν τὴν Κρήτην, ἐν Ὀδυσσεΐα (*Od.* 19.174) δὲ ἐνενηκοντάπολιν. ἤτοι οὖν ἐκατόμπολιν ἀντὶ τοῦ πολὺπολιν, ἢ ἐπὶ τὸν σύνεγγυς καὶ ἀπαρτίζοντα ἀριθμὸν κατενήνεκται νῦν, ἐν Ὀδυσσεΐα δὲ τὸ ἀκριβὲς ἐξενήνοχεν, ὡς παρὰ Σοφοκλεῖ (899 Radt). τινὲς δὲ φασιν Ἀλθαιμένη (ci. K. O. Mueller φασὶ πυλαιμένη A) τὸν Λακεδαιμόνιον δεκάπολιν κτλ.

¹⁴⁷ P. frequently speaks of Homer's ἀκρίβεια. The anaphoric article is therefore in place despite the fact that ἀκρίβεια is a predicate of φαίνοιτο (the implied subject being τὸ ποτὲ μὲν ἐνενήκοντα ποτὲ δὲ ἐκατὸν λέγειν). The absence of the article in *F is explained by haplography. The copyist abbreviated the preceding word to ποιη^T. The eta of this word could easily have misled his eye.

φήμης διηκούσης, ὅτι πεπόρθηνται δέκα πόλεις ἐν Κρήτη καὶ οὐκ εἰσί πως
 συνωκισμένοι, [8] μετὰ λόγου φαίνοιτ' ἂν Ὀδυσσεὺς λέγων ἐνενηκοντάπολιν
 τὴν Κρήτην. [9] ὥστε, εἰ καὶ μὴ τὰ αὐτὰ περὶ τῶν αὐτῶν λέγει, οὐ μέντοι
 διὰ τοῦτο καὶ ψεύδεται. [10] Ἀριστοτέλης (fr. 370 Gigon = fr. 146 Rose) δὲ οὐκ
 ἄτοπὸν φησιν, εἰ μὴ πάντες τὰ αὐτὰ λέγοντες πεποίηται αὐτῶ· [11] οὕτως
 γὰρ καὶ ἀλλήλοις τὰ αὐτὰ παντελῶς λέγειν ὤφειλον. [12] μήποτε δὲ καὶ
 μεταφορὰ ἐστὶ τὰ ἑκατόν· πολὺ γὰρ τί ἐστὶ τὰ ἑκατόν, ὡς ἐκ “τῆς ἑκατόν
 θύσανοι” (B 448). [13] οὐ γὰρ ἑκατόν ἦσαν ἀριθμῶ· καὶ “ἑκατόν δέ τε δούρατ'
 ἀμάξης” (Hesiod *Op.* 456). [14] ἔπειτα οὐδαμοῦ λέγει ὡς ἐνενηκοντα μόναι εἰσίν·
 ἐν δὲ τοῖς ἑκατόν καὶ ἐνενηκοντα.

[8] φαίνοιτ' *B*FLi: φαίνοιντ' Le [9] καὶ ψεύδεται *B*FLi: ψεύδεται Le

[12] μεταφορὰ *BLiLe: μεταφορὰ *F ἐστὶ *BLiLe: ἐστὶ *F πολὺ usque ad
 ἑκατόν om. *B γὰρ τί ἐστὶ scripsi: γὰρ τι ἐστὶ *F: γὰρ ἐστὶ Le [13] δέ τε

*B*FLi: δὲ Le [14] μόναι *BLi: μόναι *FLe

circulating that ten cities in Crete had been sacked and were not inhabited in any way, [8] Odysseus could obviously call Crete ‘of ninety cities’ with reason. [9] 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. [10] Aristotle says it is not odd unless all [the characters] have been depicted by him as saying the same things. [11] For [if this were] so, they ought also to have said the same things as one another altogether.¹⁴⁸ [12] But perhaps a hundred is a metaphor.¹⁴⁹ A hundred means something multitudinous, as in ‘a hundred tassels [were suspended] from it [i.e. the aegis]’ (*Il.* 2.448). [13] For they were not a hundred in number, and ‘a hundred are the beams of a wagon’ (Hesiod *Op.* 456). [14] Next, he nowhere says that there are only ninety; among a hundred there are also ninety.

¹⁴⁸ Was this *reductio ad absurdum* all that Aristotle had to say on the matter? The question depends partly on whether the next sentence (μήποτε δὲ καὶ μεταφορὰ ἐστὶ τὰ ἐκατόν) is a continuation of Aristotle’s explanation or P.’s own contribution to the solution. In light of *Po.* 1461^a 16-21 (quoted below) where Aristotle demonstrates the applicability of solutions κατὰ μεταφορὰν, one is tempted to suppose that μήποτε δὲ κτλ. continues Aristotle’s explanation. Nevertheless, the priamel-like structure of the *zetema*, ‘Heraclides says . . . Aristotle says . . . but perhaps it is’, gives the impression that P. has come up with it *su o Marte*.

¹⁴⁹ The point is closely akin to P.’s explanation of *Il.* 1.194-5 above: μήποτε δὲ συλληπτικῶς εἴρηται ἀντὶ τοῦ πλείστου τὸ πᾶν. Cf. Arist. *Po.* 1461^a 16-21: τὸ . . . κατὰ μεταφορὰν εἴρηται, οἷον “πάντες μὲν ῥα θεοὶ τε καὶ ἀνέρες εὐδον παννύχιοι” (*Il.* 2.1 *et Il.* 10.1-2 *commixta*): ἅμα δὲ φησιν “ἦ τοι ὄτ’ ἐς πεδῖον τὸ Τρωικὸν ἀθρήσειεν, αὐλῶν συρίγγων τε ὄμαδον” (*Il.* 10.11, 13): τὸ γὰρ πάντες ἀντὶ τοῦ πολλοῦ κατὰ μεταφορὰν εἴρηται, τὸ γὰρ πᾶν πολὺ τι. καὶ τὸ “οἶη δ’ ἄμμορος” (*Il.* 18.489, *Od.* 5.527) κατὰ μεταφορὰν, τὸ γὰρ γνωριμώτατον μόνον.

[1] Πορφυρίου· εἰς τὸ “Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν” (B 827). [2] τοῦτο μάχεσθαι δοκεῖ τῷ

αὐτίκ’ ἐσύλα τόξον εὐξοον ἰξάλου αἰγὸς
ἀγρίου, ὃν ρά ποτ’ αὐτὸς ὑπὸ στέρνοιο τυχήσας (Δ 105-6).

[3] δηλοῖ γὰρ ἐκεῖ Πάνδαρον ἑαυτῷ πεποηκέναι τὸ τόξον. λύοιτο δ’ ἂν καὶ λέξει καὶ ἔθει, [4] λέξει μὲν οὕτως· τὸ γὰρ “ᾧ καὶ τόξον αὐτὸς ἔδωκεν” (B 827) δύναται ἐπὶ τὴν τοξικὴν μεταφέρεσθαι· ἔθει δέ· [5] ὅτι εἰθίσμεθα οὐχ ἔν ἔχειν ὄπλον, καὶ μάλιστα οἱ περὶ τινὰ τέχνην ἐσπουδακότες.

codd.: *B f. 39 v., *F f. 26 r., Li f. 81 r., Le f. 53 r.

[1] Πορφυρίου· om. *BLi ἔδωκεν *BLiLe: ἔδωκε *F [2] στέρνοιο *B*F:
στέρνοισι Le: στέρνοισι Li [3] καὶ λέξει *BLi: ἢ τῇ λέξει *FLe [3-4] καὶ ἔθει,
λέξει μὲν οὕτως om. *FLe [4] ᾧ *BLi: τῷ *FLe ἔδωκεν *BLiLe: ἔδωκε *F
ἔθει δέ *BLi: ἢ τῷ ἔθει *FLe [5] οὐχ *BLi: γὰρ οὐχ *FLe ἔχειν ὄπλον
*B*FLe: ὄπλον ἔχειν Li

[1] With regard to 'Pandarus, to whom Apollo himself gave the bow' (*Il.* 2.827). [2] This 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. One could solve it both by diction and by custom; [4] 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 some skill.

[1] Πορφυρίου· μάχεσθαι δοκεῖ τὸ “αὐτὰρ Θρήκας ἤγ’ Ἀκάμας καὶ Πείροος ἤρωσ” (B 844) τῷ “Ἴφιδάμας Ἀντηνορίδης ἡὺς τε μέγας τέ, / ὅς τράφη ἐν Θρήκῃ” (Λ 221-22)· [2] ἐκεῖ γὰρ ὑποτίθεται τὸν Ἴφιδάμαντα βασιλέα τῶν Θρακῶν. [3] ἡ δὲ λύσις ἐκ τῆς λέξεως· οὐ γὰρ πάντας οἱ περὶ τὸν Ἀκάμαντα τοὺς Θρακῆς ἄγουσιν, [4] ἄλλως τε ἐπεὶ εἶρηκεν “ὅσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει” (B 845), [5] ὥστε τῶν ἐκτὸς Θρακῶν καὶ τὸν Ῥῆσον καὶ τὸν Ἴφιδάμαντα δύνασθαι βασιλεύοντας ὕστερον εἶναι βοηθούς. [6] πάλιν δὲ {τὸ αὐτὸ} τὸ “αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους” (B 848) ἐναντίον τῷ τὸν Ἀστεροπαῖον αὐθις ὑποτίθεσθαι τῶν Παιόνων βασιλέα (Φ 140-70). [7] λύοιτο δ’ ἂν τῷ καιρῷ· τὸν γὰρ Ἀστεροπαῖον οὐκ ἀπεικὸς χρονίζοντος τοῦ πολέμου ἐλθεῖν ἄγοντα πάλιν

Cf. Eust. ad II. vol. I 564.25- 565.2: περὶ δὲ Πυραίχμου ἐν τοῖς τοῦ Πορφυρίου φέρεται, ὅτι Πατρόκλου ἀνελόντος αὐτὸν Ἀστεροπαῖος ἤγε τοὺς Παίονας, ὃν ἔρριψεν Ἀχιλλεύς.

codd.: *B f. 40 r., *F f. 26 v., Li f. 81 v., Le f. 53 v.

[1] Πορφυρίου om. *BLi [3] ἡ δὲ λύσις ἐκ τῆς λέξεως *BLi: ἐκ δὲ τῆς λέξεως λύσεις *FLe πάντας post Ἀκάμαντα transp. *BLi ἄγουσιν *BLiLe: ἄγουσι *F [4] ὅσους Le: ὅσους *B*FLi ἐντὸς χ: ἐκτὸς ψ [5] Ῥῆσον *BLi: Ῥῆσον *FLe [6] δὲ om. *FLi {τὸ αὐτὸ} del. Bekker τὸ om. *FLe

[1] The line ‘moreover Acamas and Peiroos the hero were leading the Thracians’ (*Il.* 2.844) 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 solution¹⁵⁰ is on the basis of the 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 later be his assistants though being kings. [6] Again, the line ‘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.* 21.140ff.). [7] It could be solved by the time. It is not unreasonable that, as the war dragged on, Asteropaeus came bringing in turn some of the

¹⁵⁰ When P. uses the second person future λύσεις in *QHI*, it always to show that additional questions can be solved with his solution .to the problem at hand: λύσεις έντεϋθεν (*QHI* 5.13), λύσεις έντεϋθεν (*QHI* 14.11-12), έκ δέ του ... λύσεις (*QHI* 14.17-18). Since this is not the case here, I read ή δέ λύσις with *BLi.

τινάς τῶν Παιόνων. [8] τάχα δὲ καὶ τῇ λέξει διττὸν ἀποφαίνει γένος
Παιόνων· τοὺς μὲν γὰρ εἴρηκεν “ἀγκυλοτόξους” (B 848), τοὺς δὲ “δολιχεγχείας”
(Φ 155).

Paeonians. [8] 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).

[I] Πορφυρίου· <εἰς τὸ>

οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα
ὅσσα κεν αὐτοὶ δῶσιν, ἐκῶν δ' οὐκ ἂν τις ἔλοιτο (Γ 65-66).

ἐναντιολογίαν δοκεῖ περιέχειν <τὰ ἔπη ταῦτα>· [2] τὰ γὰρ μὴ “ἀπόβλητα”
δῶρα καὶ μάλα παρὰ θεοῦ δωρούμενα καὶ “ἐρικυδέα” (Γ 65) πῶς ἂν τις “ἐκῶν”
οὐχ ἔλοιτο; [3] {λύσις “ἐκῶν οὐκ ἂν τις ἔλοιτο” (Γ 65-66) τμαχομέναιστ ταῖς
κατὰ τὸ κοινὸν τέννοίαστ.} ἡ δὲ λύσις· θεῶν δῶρα οὐ μόνον ἄ διδόασιν ἀγαθὰ
ἀλλὰ καὶ ἄ παρέχουσι κακά·

δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὐδὲι
δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων (ω 527-8).

Cf. HQ ep. ad Γ 66: μαχόμενόν <ἐστὶ> ταῖς κατὰ τὸ κοινὸν ἐννοίαις. λύεται <δε>
{καὶ} κατὰ λέξιν· τὸ γὰρ “ἐκῶν” ἐπὶ τοῦ βουλευθέντος τιθέμενον δηλοῖ ὅτι καλὰ
μὲν τὰ δῶρα, οὐ μὴν ἅπαντι τῷ βουλευθέντι ῥᾶστα ληφθῆναι.

codd.: *B f. 42 v., *F f. 27 v., Li f. 84 r., Le f. 58 r.

[I] Πορφυρίου om. *BLi ἀπο(ρία) post Πορφυρίου *F <εἰς τὸ> addidi οὗτοι
ad usque τις ἔλοιτο om. Le οὗτοι *BLi: οὗτι *F ἐρικυδέα *B*FLi:
ἐρικερδέα Le <τὰ ἔπη ταῦτα> addidi [2] θεοῦ *B*FLi: θεῶν Le ἐρικυδέα
*B*FLi: ἐρικερδέα Le πῶς οὐκ ἂν *BLiLe: πῶς ἂν οὐχ ἔλοιτο *F [3] λύσις
usque ad ἐννοίας (χ) delevi, quod scriba videtur perperam e HQ ep. ad Γ 66
interpolavisse κατακείαται *BLi: -κείατο *FLe: -κηαται P. Derveni col. 26, 6
ἐάων *BLi: ἐάαν *FLe

[1] The [passage]:¹⁵¹

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).

<These verses>¹⁵² seem to contain a contradiction. How could anyone not¹⁵³ willingly choose gifts that may not be rejected [if they] are indeed conferred by a god and are glorious? [3] The solution:¹⁵⁴ gifts of the gods [are] not only the good which they give but also the bad which 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).¹⁵⁵

¹⁵¹ *F usually quotes the verses in question directly after the source 'of Porphyry' (Πορφυρίου), but here the order is reversed. An abbreviation for ἀπορία (ἀπορ) then follows. There is no indication in *QHI* that P. wrote either the word ἀπορία before the questions that he investigated or the word λύσις before the solutions that he applied. These words seem to have been added by a scribe to help the reader navigate through the spate of marginalia cramped together in the margins.

¹⁵² For the insertion, compare *QHI* 25.25-6: πολλῆς ταραχῆς πλήρη ἔδοξεν εἶναι τὰ ἔπη ταῦτα. Fr. M i: "ὄφρα μὲν Ἐκτωρ ζωὸς ἦν καὶ μῆνι Ἀχιλλεύς, / καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε, / τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν" (*Il.* 12.10-3). ἀπορίαν εἰκότως παρέσχε τὰ ἔπη ταῦτα; Fr. M iii: ἐν τῇ τειχομαχίᾳ τεταράχθαι δοκεῖ τὰ ἔπη ταῦτα. Fr. T iii: ζητοῦσι τίνα νοῦν ἔχει τὰ ἔπη ταῦτα ἠνιγμένα ὑπὸ τοῦ Ὀδυσσεύως. Fr. Y i: ἐν τῇ Αἰνείου πρὸς Ἀχιλλέα μάχῃ ζήτησιν παρέσχε τὰ ἔπη ταῦτα. Schr. ad *Od.* 1.255-9: τὰ ἔπη ταῦτα ὄντινα ἔχει λόγον ἐζητοῦμεν

¹⁵³ The reading of MSS *F, in which the negative is delayed, is more likely to have been altered to πῶς οὐκ ἂν than vice versa.

¹⁵⁴ The words λύσις up to ἐννοίας [3] seem to have been wrongly copied into the extract from the epitome (μαχόμενόν <ἐστὶ> ταῖς κατὰ τὸ κοινὸν ἐννοίαις), where the verb μάχομαι express a contradiction, as so often in scholiastic Greek, which the extract expresses with the words ἐναντιολογίαν δοκεῖ περιέχειν. A scribe then changed the ending of μαχόμενόν to the dative plural μαχομέναις in a futile effort to make the interpolation construe.

¹⁵⁵ 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 Apollonium* 105c.

[4] ὥστε δῶρα (εἶναι) καὶ κακά, ἅπερ οὐκ ἂν τις ἐκὼν ἔλοιτο, δοθέντων δὲ στέργειν αὐτὰ ὀφείλει. [5] ἢ ἀπλῶς τὰ δῶρα, ὅποια ἂν ἦ, παρὰ θεῶν φησιν οὐδὲ ἀπόβλητά ἐστι 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. [7] ἀναιρεῖ δὲ καὶ ἐκάτερον τὸ ἐφ' ἡμῖν, ὡς μήτε ἐνὸν ἡμῖν αὐτὰ ἀποβαλεῖν ἐθελήσασι μήτε λαβεῖν προθυμηθεῖσιν, ἂν τε ἀγαθὰ <ἦ> ἂν τε ἐναντία. [8] καὶ ἔστιν ὁ λόγος· ἅ θεοὶ διδῶσι δῶρα, κἂν ἐρικυδέα ἢ κἂν φαῦλα, οὔτε ἀποβαλεῖν (ἐφ' ἡμῖν ἐστιν) οὔτε λαβεῖν ἐφ' ἡμῖν ἂν εἴη. [9] τὸ γὰρ “ἐκὼν” ἐκ κοινοῦ δεῖ καὶ πρὸς τὸ ἀποβαλεῖν ἀκοῦσαι καὶ πρὸς τὸ ἐλεῖν· [10] οὐ γὰρ ἐκὼν ἂν τις καὶ θέλων ἀποβάλῃ οὐδ' ἐκὼν ἂν τις καὶ θέλων λάβῃ ἢ ἐν τῇ τῶν κρείττωνων καὶ ὑπὲρ ἡμᾶς ὄντων ἐξουσίᾳ κείται.

[4] <εἶναι> addidi 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 Schrader: μήτε χ ἐκόντων Villosion: ἐχόντων χ ὅτι οὐκ Bekker: οὐχ' ὅτι χ [7] <ἦ> addidi [8] κἂν ἐρικυδέα ἢ κἂν φαῦλα *BLi: κἂν ἢ ἐρικυδέα κἂν ἢ φαῦλα *FLe (ἐφ' ἡμῖν ἐστιν) delevi [10] ἀποβάλῃ *B: ἀποβάλ(οι) Li*F: ἀποβαλῶν Le

[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, of whatever kind, from gods are said neither [to be] rejected nor to be taken [by mortals] deliberately, because they do not lie in our control to reject or take. [6] 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.¹⁵⁶ [8] The reasoning is: gifts which gods give, be they glorious or bad, would be neither in our power to reject nor to take. For one must understand the word ‘purposely’ as shared in common with both rejecting and taking. 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.

¹⁵⁶ Cf. P.’s treatise *περὶ τοῦ ἐφ’ ἡμῖν* (=268-271 Smith [1993, 295-308]). See especially pp. 307-8: ἐπεὶ δὲ καὶ Ὀμήρου τυγχάνεις ὦν 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 ἔληται ἀφύκτως ἔχουσα <***> μεταβάλλειν, ἢ δι’ ἀρετῆς αὐτὸν διοικεῖ ἢ κακίας· τούτου γὰρ μεμνημένος φησί “μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν / οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὶ τὰ πρῶτα γένηται” (*Il.* 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 νῦ θεοὺς βροτοὶ αἰτιόωνται. / ἐξ ἡμέων γὰρ φασὶ κακ’ ἔμμεναι· οἱ δὲ καὶ αὐτοὶ / σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε’ ἔχουσι” (*Od.* 1.32-34). διὰ τί οὖν “οἱ δὲ καὶ αὐτοὶ”; 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 ἔξω τῆς αἰτίας τοῦ εἰς κακὰ ἐμπίπτειν; ἀλλ’ ἀπολύεται αὐτούς, τῶ αὐτεξουσίους ποιῆσαι τὰς ψυχὰς καὶ αὐταῖς ἐπιτρέψαι ἐλέσθαι βίους, οἱ δὲ ἐξ ἐπιδρομῆς καὶ ἀμαθίας “σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε’ ἔχουσιν” (*Od.* 1.34).

[I] Πορφυρίου· <εἰς τὸ “ἀρνεῖω̄ μιν ἐγὼ γε εἴσκω πηγεσιμάλλω” (Γ 197)>.
 “πηγεσιμάλλω” ἐκ τοῦ “πηγὸν”, <τουτέστιν> τὸ “μέλαν”, <ὡς ἐν τῶ> “κύματι
 πηγῶ” (ε 388, ψ 235). [2] ἐξ ἀντικειμένου δέ φησιν ἐπ’ αὐτοῦ· “ὅς τ’ οἴων μέγα
 πῶϋ διέρχεται ἀργεννάων” (Γ 198). ἐν λευκοῖς δὲ ὁ μέλας διαφορώτερος. [3] καὶ
 τοὺς ἵππους τοὺς “πηγοὺς ἀθλοφόρους” (I 124) λέγει, παρ’ ὅσον οἱ περὶ ἵππικῆς
 γράψαντες φασὶ πρὸς ἀρετὴν ἵππων ἀρίστους εἶναι τοὺς μελάνας. [4] καὶ τὸ
 κῦμα ἀντιφράζων ὅτε μὲν “κύματι πηγῶ” (ε 388, ψ 235) λέγει, ὅτε δὲ “μέλαν τέ ἐ
 κῦμα κάλυψεν” (Ψ 693). [5] καὶ Ἀντίμαχος (fr. 185 Matthews) δὲ τὸ λευκὸν ὡς
 ἀντικείμενον τῶ πηγῶ λαμβάνει.

codd.: *B f. 45 v., *F f. 29 v., Li f. 86 v., Le f. 62 v.

[I] Πορφυρίου om. *B Li Le <εἰς τὸ κτλ.> addidi πηγεσιμάλλω *B Li:
 πηγεσιμάλλω *F Le πηγὸν *F: πηγόν *B Le: πυγὸν Li <τουτέστιν> addidi
 κύματι *B*F Li: κύματα Le πηγῶ *B*F Le: πυγῶ Li [2] ὅς *B*F Le: ὡς Li
 οἴων Li Le: οἴων *B*F ἀργεννάων *B*F Le: ἀργενάων Li [3] τοὺς πηγοὺς
 *B Li: πηγοὺς *F Le περὶ *B*F Le: παρὰ Li φασὶ *B*F Le: φησὶ Li [4] καὶ
 *B Le: κατὰ Li*F

[1] With regard to ‘I liken him to a thick-fleeced ram’ (*Il.* 3.197). *Pegesimalloi* (πηγεσιμάλλω) [is a compound] from the word πηγόν, <i.e.> ‘black’, <as in> ‘with a black wave’ (*Od.* 5.388, 23.235).¹⁵⁷ He says [what it means] from what is opposed to it: ‘who goes through a big flock of white sheep’ (*Il.* 3.198).¹⁵⁸ Among white [sheep], the black one [is] more distinguished. [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. [4] Expressing the word ‘wave’ by antithesis, at one time he says ‘with a dark (πηγῶ) wave’ (*Od.* 5.388, 23.235), at another ‘a dark (μέλαν) wave concealed him’ (*Il.* 23.693). [5] Antimachus¹⁵⁹ (fr. 185 Matthews) also takes the [color] ‘white’ as opposed to πηγός.¹⁶⁰

¹⁵⁷ Cf. Eust. ad *Il.* vol. I 635, 23 – 636, 2: τὸ δὲ πηγεσιμάλλω ἀντὶ τοῦ μελανομάλλω. ὁ γὰρ τοιοῦτος ἄρνεϊὸς ἐν μεγάλῳ λευκῶ ποιμνίῳ διάδηλος. καὶ κύμα γὰρ πηγὸν τὸ μέλαν. οἱ δὲ πηγεσίμαλλον τὸν λευκόμαλλον φασιν, ὡς καὶ τοῦ Λυκόφρονος πλόκαμον πηγὸν εἰπόντος τὴν λευκὴν πολιάν (*Alexandra* 336).

¹⁵⁸ For other explanations ἐξ ἀντικειμένου, cf. ἐπεὶ τὸ μέλαν σκυθρωπὸν, τὸ δὲ λευκὸν ἀντίκειται τῷ μέλανι, ἰλαρὸν ἂν εἶη (*QH I* 50.16-8); τὸ δὲ “κρήγυον” (*Il.* 1.100) οὐκ οἶδ’ ὅπως τὸ ἀληθὲς δηλοῦν ἀποδεδώκασιν, αὐτοῦ ἀντιτιθέντος οὐ τῷ ψευδεῖ ἀλλὰ τῷ κακῷ τὸ “κρήγυον”. ἀντίκειται δὲ τῷ κακῷ οὐ τὸ ἀληθὲς ἀλλὰ τὸ ἀγαθόν (*QH I* 101.3-7).

¹⁵⁹ Cf. Matthews 1996, 400: “Later commentators like P. ... wrongly assumed, since Antimachus had said that λευκὸν was opposite of πηγόν, that the latter word must mean black.”

¹⁶⁰ For πηγός used to mean ‘white’, see Callimachus *Hy. ad Dianam* 90, Lycophron *Alexandra* 336 and *Sammelbuch griechischer Urkunden aus Ägypten* 4314.5.

[1] Πορφυρίου· εἰς τὸ “Ζεῦ πάτερ Ἰδηθεν μεδέων κύδιστε” (Γ 276) καὶ μέχρι τοῦ στίχου “ὦδέ σφ’ ἐγκέφαλος χαμάδις ρέοι ὡς ὄδε οἶνος” (Γ 300). [2] {ἀπορία} διὰ τί, βουλόμενος ἐπιπορκῆσαι τοὺς Τρῶας ὁ ποιητῆς ἵνα εὐλόγως ἀπόλωνται, οὐδαμῆ πεποίηκεν ἐπιπορκοῦντας ἀλλ’ οἶεται. [3] ὁ γὰρ ὄρκος ἦν, εἰ Ἀλέξανδρον ἀποκτείνειεν ὁ Μενέλαος, ἀποδοθῆναι <ἄν> 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” (Κ 332), ἀλλ’ ὅτι κατάρατοι ἦσαν. [5] αὐτοὶ γὰρ ἑαυτοῖς κατηράσαντο εἰπόντες·

codd.: *B f. 47 r., *F f. 30 v., Le f. 65 v.

[1] Πορφυρίου usque ad ἀπορία om. *B Ἀριστοτέλους adscript. ad marg *B καὶ μέχρι τοῦ στίχου om. Le ὦδε Le: ὦδε *F [2] ἀπορία suspicor scribam interpolavisse ἀπόλωνται *B: ἀπόλλωνται *FLe οὐδαμῆ *F: οὐδαμοῦ *B: οὐδαμῶς Le [3] <ἄν> addidi οὐδαμη (sic) *F: οὐδαμοῦ *B: οὐδαμῶς Le [4] ῥ’ *B: ρ’ *F [4-5] ὡς usque ad εἰπόντες om. Le ἐπιόρκον *B: ἐπιόρκον *F ὤμοσεν *B*F: ἐπώμοσεν ψ

[1] With regard to the line ‘father Zeus from Ida, most glorious ruler’ (*Il.* 3.276) and up to the line ‘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 [that they do so]? [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 by saying:

Ζεῦ κύδιστε μέγιστε καὶ ἀθανατοὶ θεοὶ ἄλλοι,
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,
ὥδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος (Γ 298-300).

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

ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν
ὥδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος (Γ 299-300),

[9] ἢ Ἥρα αὐτὸ τοῦτο παρακελεύεται τῇ Ἀθηνᾶ·

ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν·
πειρᾶν δὴ εἴ κεν Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπερόρκια δηλήσασθαι (Δ 65-7).

[10] τὸ δὲ βλάψαι οὐκ ἔστιν ἐπιορκῆσαι.

[5] ὑπὲρ ὄρκια **Leψ**: ὑπερόρκια ***B*F** [8] ὑπὲρ ὄρκια **Leψ**: ὑπερόρκια ***B*F**
ὡς ὄδε οἶνος om. **Le** [9] ἐλθεῖν ***Bψ**: ἐλθῶν **FLe** δὴ εἴ ***B*F**: δ' ὡς **ψ et Le**
Τρῶες **ψ et *B**: Τρῶας ***FLe** ὑπερόρκια ***B*F**: ὑπὲρ ὄρκια **Ψ et Le**

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, as you know, attempts this, namely
that harm come to them for the very things which they cursed. [8] For, after they vowed:

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

[9] Hera exhorts this very thing 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.

[1] Πορφυρίου· εἰς τὸ “κνημίδας μὲν πρῶτα” (Γ 330). [2] διὰ τί πάντας <τούς> μονομαχεῖν μέλλοντας, καὶ εἰ τύχοιεν ὤπλισμένοι, αὐθις ποιεῖ καθωπλισμένους ἐπιλέγων· “κνημίδας μὲν πρῶτα” (Γ 330) καὶ τὰ ἐξῆς; [3] ἢ ὅτι τῶν προκλήσεων γενομένων ἀναγκαῖον <ἄν> ἦν τοὺς μέλλοντας μονομαχεῖν προδιαναπαύεσθαι καὶ πρότερον ἀναψύξαντας καὶ νεαλεῖς γενομένους οὕτως ἐπὶ τὸν ἀγῶνα καθιέναι. [4] εἰκὸς δὲ μέλλοντας ἰδίᾳ κινδυνεύειν ἵνα βέλτιον ὦσιν ὤπλισμένοι ἐξ ἀρχῆς κατασκευάζεσθαι.

codd.: **B** f. 48 r., **F** f. 31 r., **Li** f. 88 v., **Le** f. 67 r.

[1] Πορφυρίου usque ad πρῶτα om. **B****Li** κνημίδας **B****Li** τὰ ἐξῆς evan. **F**
 πρῶτα **F****Le**: πρῶτον **B****Li** [2] τοὺς ins. Janko πρῶτα **B****F****Li**: πρῶτον **Le**
 [3] ἀναγκαῖον <ἄν> ἦν scripsi ἀναγκαῖον ἦν **Le**: ἀναγκαιον ἦν **F**: ἦν ἀναγκαῖον
B**Li** μέλλοντας om. **Le** μονομαχεῖν om. **B** προδιαναπαύεσθαι **F****Le**:
 διαναπαύεσθαι **B****Li** νεαλεῖς **B****Li****Le**: νεαλεις **F** οὕτως **B****F****Li**: εἶτα **Le**
 κατιέναι ci. Ribbeck

[1] With regard to the line ‘greaves first’ (*Il.* 3.330). [2] Why, when all¹⁶¹ those who are about to fight in single combat, although they would have [already] been armed, does he represent them fully arming themselves again by adding ‘greaves first’ (*Il.* 3.330) and the rest? [3] Either since, as challenges had [already] taken place, it would have been necessary that those who were about to fight in single combat take an interval of rest beforehand and, once they had first recovered and become fresh, thus enter the contest.¹⁶² [4] It is reasonable that [men] about to take a risk on their own equip themselves anew so that they be better armed.

¹⁶¹ For κνημίδας μὲν πρῶτα, cf. *Il.* Λ 17, Π 131, Τ 369.

¹⁶² Ribbeck’s κατιέναι is a banalization. For the idiom καθιέναι εἰς/ἐπὶ τὸν ἀγῶνα (*descendere in arenam*), see Plutarch *Antony* 2.616d and Lucian *Alexander* 6. The metaphor is especially apt since μονομαχεῖν is the *vox propria* for gladiatorial combat.

[1] Πορφυρίου· εἰς τὸ “ἀτὰρ ὃ ἄψ ἐπόρουσε κατακτάμενοι μενεαίνων / ἔγχει
 χάλκῳ” (Γ 379-80). [2] ἀδύνατόν φασιν εἶναι κατὰ τὸ ἐγχείρημα. ἐρρίφη γάρ,
 φησὶν, ἤδη τὸ ἔγχος· “ἠίχθη παλάμηφιν ἐτώσιον” (Γ 368). [3] λύεται δ’ ἀπὸ τοῦ
 ἔθους· δύο γὰρ δόρατα φέρειν νενομισμένον ἦν, ὡς πολλαχοῦ λέγει· “πάλλων δ’
 ὀξέα δοῦρα κατὰ στρατὸν ὦχετο πάντη” [E 494, Z 104, Λ 212]). [4] ἢ ἀπὸ τοῦ
 καιροῦ· οὐ γὰρ ἔτυχε τότε ἀπολόμενον τὸ ἔγχος ἀλλ’ ἐπὶ τῷ Ἀλεξάνδρῳ
 ὑπάρχον οὗ κατακυριεύθη.

codd.: *B f. 48 r., *F f. 31 v., Le f. 69 v.

[1] Πορφυρίου om. *BLe εἰς τὸ om. *B ἀτὰρ *B*FLe: αὐτὰρ ψ ἔγχει
 χάλκῳ om. Le [2] ἀδύνατόν *B: ἀδύνατον *F: δυνατόν Le φασιν *BLe:
 φασὶ *F ἔγχος *B: ἔγχος καὶ *FLe [4] ἀπολόμενον Schrader: ἀπολλόμενον
 *B*F: ἀπολλύμενον Le [5] οὗ (= ubi) Villoison: οὐ χ

[1] With regard to the line ‘but again he sprang upon [him], eager to kill [him] with his bronze spear’ (*Il.* 3.379-80). [2] They say it is impossible, so far as concerns the attempt. For the spear, he says, has already been cast: “it darted from my hand in vain” (Γ 368). [4] 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]). [4] 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.

[1] Πορφυρίου· εἰς τὸ “καὶ ῥ’ ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν” (Γ 396). [2] ἀδύνατόν φασιν εἰς γραῦν μεταβαλεῖν τὴν ἰδέαν τὴν Ἀφροδίτην καὶ νοῆσαι τὴν Ἑλένην τὴν τῆς θεᾶς δειρήν. [3] λύσις· πολλαχοῦ γὰρ ποιεῖται τοὺς ἡμιθέους τεκμαιρομένους τὰς τῶν θεῶν μορφάς, [4] ὡς ὅταν Ποσειδῶν Κάλχαντι ἀπεικασθεὶς ἐπιφαίνεται, ὃ τε Αἴας φησὶν·

οὐδ’ ὄγε Κάλχας ἐστὶ θεοπρόπος ... ·/
 ἴχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημάων
 ῥεῖ ἔγνω ἀπίοντος· ἀρίγνωτοι δὲ θεοὶ περ (N 70-72).

codd.: *B f. 49 v., *F f. 32 r., Le f. 69 v.

Πορφυρίου om. *B ἀδύνατόν *BLe: ἀδύνατον *F φασιν *B: φασὶν *F:
 φησιν Le τὴν Ἀφροδίτην *B*F: τῆς ἀφροδίτης Le λύσις om. Le [3] γὰρ
 om. *B τεκμαιρομένους *B*F: τεκμαιρόμενος Le [4] ἐπιφαίνεται *F:
 φαίνεται *BLe φησὶν *BLe: φησὶν *F γὰρ *FLeψ: δὲ *B

[1] With regard to 'and then, as she perceived the exceedingly beautiful neck of the goddess' (*Il.* 3.396). [2] They say it is impossible that Aphrodite changes her appearance into an old woman and that Helen perceives the neck of the goddess. [3] Solution: in many a passage [Homer] depicts the demigods interfering the shapes of the gods, [4] as when Poseidon appears likened to Calchas, and Ajax says:

Nor is Calchas a <bird-divining> prophet.
For I easily recognized tracks behind feet and shins
of [the god] when he departed: gods are easily recognized (*Il.* 13.70-72).

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

codd.: *B f. 48 v., *F f. 32 r., Li f. 89 r., Le f. 67 v.

[1] Πορφυρίου om. *B Li Le διὰ *F Le: καὶ διὰ *B Li Ἄγαμέμνων *B Li Le:
 Ἄγαμέμνων *F [2] οὐδ' *B *F Li: οὐδὲ Le [5] συνέβαλλον *B *F Le:
 συνέβαλον Li στρατεία *F Le: στρατιά *B Li [6] μιμητῆς *B *F Li: καὶ
 μιμητῆς Le ἀλλ' *B *F Li: ἄλλως Le

[1] Why did Agamemnon manage the duel [so] ineptly? [2] For he received no security nor did he have Helen, [the woman] concerning whom the contest [was being fought], deposited in the hands of a third party, but it was in their power not to give her back. [3] It is solved on the basis of custom. For in antiquity things which concerned one another were not [protected] with much safeguard, [4] but they simply used to make an agreement, and there were not schemes and acts of deception, against which precautions were devised such as these. [5] For otherwise, why were Agamemnon and Menelaus without bodyguards, [seeing that] if they had been killed, the expedition would have been undone? But at that time there were not yet political schemes.¹⁶³ [6] The poet, being one who represents, was depicting the present circumstances but not the future.

¹⁶³ This idealization of a bygone age untainted by the moral decay of one's own time follows a tradition that derives ultimately from Hesiod's *Op.*

[1] Πορφυρίου· διὰ τί τὸν Ἀλέξανδρον πεποίηκεν οὕτως ἄθλιον ὥστε μὴ μόνον ἠττηθῆναι μονομαχοῦντα, ἀλλὰ καὶ φυγεῖν, [2] καὶ ἀφροδισίων μεμνημένον εὐθύς καὶ ἐρᾶν μάλιστα τότε φάσκοντα καὶ οὕτως ἀσώτως διακεῖσθαι; [3] Ἄριστοτέλης μὲν φησὶν εἰκότως. [4] ἐρωτικῶς μὲν γὰρ καὶ πρότερον διέκειτο, ἐπέτεινε δὲ τότε. [5] πάντες γάρ, ὅταν μὴ ἐξῆ ἢ φοβῶνται μὴ <οὐχ> ἔξουσι, τότε ἐρῶσι μάλιστα· [6] διὸ καὶ νουθετούμενοι ἐπιτείνουσι μᾶλλον. ἐκείνῳ δὲ ἡ μάχη τοῦτο ἐποίηκεν. [7] οἱ δέ, ὅτι ἡ προσδοκία τῆς ἀποδόσεως ἤγειρε σφοδρότερον τὴν ἐπιθυμίαν διὰ τὴν μέλλουσαν ἀφαίρεσιν. [8] οἱ δέ, ὅτι ἡ Ἀφροδίτη παροῦσα οὐ μόνον ἐκ τῆς μάχης αὐτὸν ἐρύσατο ἀλλὰ καὶ λελυπημένον διὰ τὴν ἠτταν εἰς παρηγορίαν ἤγε, μεταβάλλουσα τὴν ψυχῆς κατῆφειαν εἰς τὸ ἡδὺ τῆς ἐπιθυμίας. [9] ἄλλοι δέ, ὅτι τῆς Ἑλένης ἀνακτώμενος τὴν εὐνοίαν σφοδρότερον τὸν ἔρον ἐπιτετάσθαι λέγει. [10] ἐνόμισε γὰρ αὐτὴν χαλεπῶς φέρειν δι' ἃ συνέθετο, ὥσπερ ἐκδοτὸν τοῖς Ἀχαιοῖς γενησομένην. [11] ἵνα δὲ ἐπιδείξη οἷος ἦν ὁ Ἀλέξανδρος, ἐν τε τῷ πολέμῳ ἐποίησε θρασὺν ἅμα καὶ δειλόν, ἐπὶ τε τῆς οἰκίας ἀσελγῆ καὶ

codd.: *B f. 50 v., *F f. 31 v., Li f. 91 r., Le f. 71 v

[1] Πορφυρίου om *BLi Ἀριστοτελ. adscript. in marg. *B [5] ὅταν scripsi: ὅτε χ ἐξῆ BLi*F: ἐξῆν Le φοβῶνται *FLe: φοβοῦνται *BLi <οὐχ> ins. Kammer τοτ' *F: τότε *BLi: δὲ τοτ' Le [7] οἱ δέ' usque ad ἀφαίρεσιν abiud. Kammer μεταβάλλουσα *FLiLe: μεταβάλουσα *B [9] ἔρον *B*FLi: ἔρωτα Le ἐπιτετάσθαι *B*FLi: ἐπιτάττεσθαι Le [10] αὐτὴν LiLe: τὴν αὐτὴν *B*F ὥσπερ χ: ὥσπερ <ἄν> ins. Lehrs γενησομένην Janko: γενομένην *BLi: γινομένην *FLe [11] ἵνα usque ad γενομένου del. Kamm ὁ Ἀλέξανδρος *FLe: Ἀλέξανδρος *BLi γὰρ διὰ *B*FLi: δὲ διὰ Le

[1] Why has he made Alexander so wretched that not only is he defeated fighting in single combat but also flees, [2] 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? [3] Aristotle says that [Homer does this] reasonably. [4] For even before he was disposed amorously, but at that time he was increasingly [so]. [5] For all [people], whenever is not possible [to get something] or they fear that they will not keep [what they have],¹⁶⁴ desire [it] most of all; [6] therefore, though admonished, they are the more intent.¹⁶⁵ The battle did this to him. [7] Some [say] that the expectation of giving [her] back was arousing his desire more robustly on account of the future separation. [8] 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. [9] Others [say] that to recover the goodwill of Helen he says his desire has intensified more robustly. [10] 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. [11] 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. [12] For with these [attributes] he depicts the character of the one who was responsible for [bringing] evils on his children on account of his wantonness.

¹⁶⁴ For the rare usage of μή with the future indicative after a verb of fearing, cf. Plato *Phil.* 13a, Xenophon *Cyr.* 2. 3, 6 and *ibid.* 3. 1, 27.

¹⁶⁵ Cf. *QH* fr. B vi above. In both extracts, P. begins by citing Aristotle and then enumerates a list of anonymous interpretations.

καταφρονητὴν δόξης. [I2] χαρακτηρίζει γὰρ διὰ τούτων τὸ ἦθος τοῦ αἰτίου
τῶν κακῶν τοῖς παῖσι διὰ τὴν ἀσέλγειαν γενομένου.

reputation at home. [12] For with these [attributes] he depicts the character of the one who was responsible for [bringing] evils on his children on account of his wantonness.

[1] Πορφυρίου· πῶς ὁ Ζεὺς “δῶκά σοί”, φησιν, “ἐκῶν ἀέκοντί γε θυμῶ” (Δ 43).
 [2] τὸ γὰρ “ἐκῶν” τῶ “ἄκων” ἀντίκειται. [3] Τρύφων μὲν οὖν συναλείψας ἐν τῶ
 ἀε συνάπτει τὸ ἀ πρὸς τὸ “ἐκῶν” ἴν’ ἧ “ἄέκων ἀέκοντί γε θυμῶ”. [4] τοιαύτη (δέ)
 τις ἢ διάνοια· [5] πολλὰ ποιῶμεν τῶν πραγμάτων ἢ ἐξ ὅλης τῆς διανοίας ἢ
 μηδὲν βουλόμενοι. [6] διεῖλεν οὖν τὸ “ἐγὼ” τῶ “θυμῶ” καὶ φησίν· “ἐγὼ ἐκῶν
 δέδωκα ἀκούσης μου τῆς διανοίας καὶ μὴ θελούσης.” [7] εἰ μὲν οὖν “ἐγὼ σοι
 δέδωκα” ἔφη “ἀέκων”, ἐναντιολογία (ἄν) ἦν· καὶ εἰ ἐκόντι θυμῶ, καὶ οὕτως ἄν ἦν
 ἐναντιολογία. [8] ἐπεὶ δ’ “ἐγὼ μὲν ἐκῶν” ἔφη “ἀέκοντί γε θυμῶ”, οὐκέτ’ ἐστὶ
 μάχη διὰ τὸ πολλὰ μὲν ποιεῖν ἡμᾶς, μὴ συντιθεμένης δὲ τῆς διανοίας. [9] πᾶσα
 γὰρ πράξις, διὰ τὸ καθ’ ὁρμὴν γίνεσθαι, ἐφ’ ἡμῖν οὔσα ἐκούσιος ἄν εἴη. [10] οὐ
 πᾶσα δὲ πράξις καὶ τὸ εὐάρεστον τῆς διανοίας ἔχει.

codd.: *B f. 52 r., *F f. 33 v., Li f. 92 r., Le f. 74 r.

[1] Πορφυρίου om. *B δῶκά σοί *BLiLe: δῶκα σοι *F: σοὶ δῶκα ψ [3] ἐν
 τῶ ἀε scripsi: ἐν τῶ κ̄ χ [4] (δέ) addidi [5] μηδὲν χ: μηδὲ Schr. [6] ἐκῶν
 Noehden: ἄέκων χ μου *B*FLe: μοι Li [7] δέδωκα om. Le (ἄν) addidi
 [8] ἐκῶν om. Le οὐκέτ’ *B*FLe: οὐκ Li δὲ om. Le [10] εὐάρεστον
 *B*FLi: ἐνάρεστον Le

[1] How does Zeus mean ‘I granted [this] 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 heart¹⁶⁶ 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 been¹⁶⁷ 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.¹⁶⁸ [10] But not every action also has that which is agreeable to the spirit.

¹⁶⁶ For the idiom ἐξ ὅλης τῆς διανοίας, ‘with all one’s heart’, see Arrian *Epicteti Dissertationes* 2. 2. 13.

¹⁶⁷ For the apodosis of a contrafactual without ἄν, see *GMT* 431 (p. 159).

¹⁶⁸ For P.’s focus on τὸ ἐφ’ ἡμῖν εἶναι, see *QH* fr. Γ i. See also Aristotle *Nicomachean Ethics* III, 1 and Alexander of Aphrodisias *De Fato* 1.83.

[I] Πορφυρίου· διὰ τί τὴν τάξιν ταύτην ἐποίησεν, “ἰππῆας 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’ Ἀριστοτέλης· ἢ οὐ πρὸ τοῦ φάλαγγος λέγειν τοὺς ἰππεῖς φησὶν ἄλλ’ ἐπὶ τοῖς κέρασι, καὶ οὗτοι πρῶτοι εἶεν ἄν. [4] τοὺς δὲ κακοὺς οὐ τόπῳ 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

cf QH ep. ad Δ 297: Πορφυρίου· καὶ γὰρ καὶ τὸ “ἰππῆας μὲν πρῶτον σὺν ἵπποισιν καὶ ὄχεσφι” (Δ 297) οὐ φασι τακτικὸν εἶναι. οὐδένα γὰρ οὕτως τάσσειν ὡς ὁ Νέστωρ εἰσῆκται. τινὲς μὲν οὖν Βοιωτοὺς τείρησθαι† (Janko damnavit) τοῦτο. ὥστε ἀπὸ τοῦ ἔθους ἢ λύσις. οἱ δὲ ἀπὸ τῆς λέξεως· τὸ γὰρ πρῶτον δῆλον τὸ δεξιὸν κέρασ, ὄπισθεν δὲ τὸ ἀριστερόν Cf. Σ^{bT} ad Δ 297-9: οὐ δεόντως, φασί, τὴν πρῶτην τάξιν οἱ ἰππεῖς ἔχουσι κινδύνου ὄντος, κτλ.

codd,: *B f. 57 r., *F f. 36 v., Le f. 83 r.

[I] Πορφυρίου om. *B Ἀριστοτελ. adscr. in marg. *B ἰππῆας *B*F: ἰππεῖς
 Le πρῶτον *B*FLe: πρῶτα ψ πεζοὺς *BLe: πεζοὺς *F μέσον *B:
 μέσον *FLe [2] ποιῆσαι *B*FLe: στήσαι ci. Kammer [5] τε *BLe: τὲ *F

[1] Why did he make this arrangement: ‘cavalry first ... / infantry in back ... / ... and cowards in the middle’ (II. 4.297-9)? [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 [the problem]: 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 bound the cowardly by location, but [arranges] the weaker alternately between a courageous man and [posts] the infantry behind the cavalry. [5] Consequently the cavalry holds¹⁶⁹ the wings, infantry [is] behind it and the cowards, whether cavalry or infantry,¹⁷⁰ are posted everywhere in the midst of

¹⁶⁹ For κρατέω used of maintaining a military post, see Xenophon *Anabasis* 5. 6. 7.

¹⁷⁰ For τε καί used of alternatives, see LSJ s.v. τε A, II, 1.

ἰππέας τε καὶ πεζούς. [6] ἄλλοι δέ, οὐδὲν ὅλως τῶ τόπῳ διορίζειν ἀλλὰ τῶ χρόνῳ λέγειν πρώτους καὶ μέσους καὶ τὸ ὀπισθεν, (ἤγουν) ὑστέρους, ἵνα πρώτοι 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.

[6] μέσους *FLe: μέσσους *B τε *BLe: τὲ *F (ἤγουν) addidi [7] (οὕτως ἀτόπως) supplevi exempli gratia lac. post ἔταξε stat. Schr. Βοιωτοὺς *FLe: Βοιωτοῖς *B

the courageous cavalry and infantry.¹⁷¹ [6] Others [say that]¹⁷² 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 in so odd a way> as he is censured. For it seems that Boeotians also draw up for battle in this way.

¹⁷¹ If the reading of the MSS (ñ) is correct, Aristotle's explanation began in the form of a disjunction, 'either x [or y]'. The expected alternative never materializes.

¹⁷² Just as in fr. B iv and Γ xiii above, P. begins with Aristotle's interpretation. Thereupon he adds anonymous explanations introduced by the phrases ἄλλοι δέ ... οἱ δέ, ὅτι.

[1] Πορφυρίου· αἰτιῶνταί τινες τὰς τοιαύτας προσθήκας ὡς περιττάς· “γάλα λευκόν” (Δ 434, E 902)· ποῖον γὰρ γάλα μέλαν; [2] “τάφρον ὀρυκτὴν” (Θ 179, I 67, Υ 49)· πῶς γὰρ ἂν γένοιτο τάφρος; “ὑγρὸν ἔλαιον” (Ψ 281, ζ 79, 215, η 107)· [3] σκληρὸν γὰρ ποτ’ ἂν γένοιτο; “ὀφθαλμοῖσιν ἰδῶν” (Γ 28 etc.)· πῶς γὰρ τις ἂν ἴδοι; [4] “οἱ δ’ οὐασι πάντες ἄκουον” (Μ 442)· οὐ γὰρ πῶς ἄλλη αἰσθήσει ἀκούομεν. [5] “ἄλλ’ ὅτε δὴ Λυκίην Ἴξε Ζάνθον τε ρέοντα” (Ζ 172)· ποῖος γὰρ ἄλλος ποταμὸς οὐ ρεῖ;

[6] ἔστι δὲ ἡ μὲν ὀρυκτὴ τάφρος πρὸς τὰς οὐκ ἐξ ὀρύγματος (μὲν) συνισταμένας τάφρους {ἦτοι} ἀντιδιαιρουμένη, [7] ἐκ χάσματος δὲ γῆς ἢ ἐξ ὕδατος παρόδου ἢ ἐξ ἄλλης αἰτίας· ἢ ὀρυκτὴ τάφρος ἢ βαθὺ τὸ ὄρυγμα διαφαίνουσα. [8] ὅταν γὰρ βαθὺ γένηται σκάμμα καὶ ἐπικίνδυνον εἰς διάβασιν, τότε ἀπέλιπε τοῦ ὀρύγματος τὴν δύναμιν. [9] τὸ δὲ “γάλα λευκόν” ὅτι σκιὰν οὐκ ἐπιδέχεται. [10] “ὑγρὸν” δὲ τὸ “ἔλαιον” ὅτι τὰ μὲν ἄλλα ὑγρά ἐκχυθέντα, εἰ καὶ παραυτικά δευθέντα μαλακύνει, ἀλλ’ οὖν ταχέως ξηραίνεται, καὶ ἐκβληθέντα κραῦρα καὶ περίξηρα καταλείπεται τὰ δεδευμένα. [11] τὸ ἔλαιον δὲ ἐπὶ πολὺ

codd.: *B f. 60 r., *F f. 3 8 v., Li f. 99 v., Le f. 88 r.

[1] Πορφυρίου om. *BLi [2] οὐκ ὀρυκτὴ ante τάφρος Le [6] <μὲν> addidi
 {ἦτοι} delevi [7] παρόδου χ: προσόδου ci. Kammer ἢ ὀρυκτὴ *BLiLe: ὀρυκτὴ
 *F [10] κραῦρα *B*FLe: κρούρα Li περίξηρα *BLi: παράξηρα *FLe

[1] Some censure epithets such as these as superfluous: ‘white milk’ (*Il.* 4.434, 5.902);¹⁷³ for what milk is black? [2] ‘a dug trench’ (*Il.* 8.179, 9.67, 20.49); [2] for how would a trench result [if not from digging]? [3] ‘wet olive oil’ (*Il.* 23.281, *Od.* 6.79, 215, 7.107); for could it ever be hard? [4] ‘seeing with eyes’ (*passim*); 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. [5] ‘But when he reached flowing Xanthus’ (*Il.* 14.172); for what other river does not flow?

[6] The dug trench is distinguished from those trenches that do not come into existence from excavation, [7] 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. [8] For when a trench becomes deep and perilous to cross, then it derives its power from the digging. [9] Milk [is] white because it does not admit a shadow.¹⁷⁴ [10] Olive oil [is] wet because, although other wet things, after they have been poured out, immediately soften that which was moistened, they still¹⁷⁵ dry quickly, and that which was moistened, after it has been exposed, is left brittle and quite dry.¹⁷⁶

¹⁷³ Cf. Aristotle’s *Rhetoric* 3.1406a: ἐν μὲν γὰρ ποιήσει πρέπει “γάλα λευκόν” εἶπεῖν, ἐν δὲ λόγῳ τὰ μὲν ἀπρεπέστερα. Cf. Plutarch’s *Quaestiones Convivales* VI, 9: διὰ τί ὁ ποιητής ἐπὶ μὲν τῶν ἄλλων ὑγρῶν τοῖς ἰδίοις ἐπιθέτοις χρῆται κτλ.

¹⁷⁴ Cf. γλαυκῶπις ἀπὸ τοῦ γάλακτος, ὃ ἐστὶν ἄσκιον καὶ διὰ τοῦτο λευκόν (*QHI* 49.15); ἀπὸ δὲ τοῦ γάλακτος καὶ τῆς στιλβηδόνης “γλαυκή” καὶ ἡ θάλασσα εἴρηται καὶ ἡ τοῦ ὀφθαλμοῦ κόρη “γλήνη” καὶ “τρίγληνα” ἐλλόβια ἀπὸ τοῦ ἐν λευκότητι ἀποστίλβειν, καὶ “ὅς γλήνεα πολλὰ κεχάνδει” τὰ μὴ ἐρρυπωμένα ἱμάτια ἀλλὰ στιλπνὰ διὰ καθαρότητα (*QHI* 50.3-11); καὶ γὰρ ἡ γαλήνη ἀπὸ τοῦ γάλακτος εἴρηται (*QHI* 50.14-15).

¹⁷⁵ On apodotic ἄλλ’ οὖν, see Denniston *GP* p. 444.

¹⁷⁶ The Byzantine abbreviations for περί and παρά are nearly identical. The variant παράξηρα (*FLe) for περίξηρα (*BLi) probably stems from a simple misidentification.

διαμένει καὶ ἀνυγραίνει τὸ δεξιόμενον μαλακώτερόν τε ποιεῖ πρὸς ἀφήν τὸ φύσει ἀπαλόν. [I2] τὸ δὲ ἰδεῖν ὀφθαλμοῖσιν ἀντιδιαίρεσιν ἔχει πρὸς τὸν διὰ φαντασίας βλέποντά τι, ὡσπερ καὶ κατὰ τοὺς ὕπνους δοκοῦμεν ὄραν τι καὶ διηγημένων ἄλλων ἀναπλάσσομεν τὰ διηγήματα. [I3] τὸ δὲ θεάσασθαι δι' ὀφθαλμῶν σημαίνει τὴν ἐναργῆ θέαν καὶ τὴν δι' αὐτῆς κατάληψιν καὶ διὰ τῆς οἰκείας πρὸς τὸ ὀρώμενον αἰσθήσεως. [I4] ὡσαύτως δ' ἔχει τὸ οὔσιν 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. [I5] (τὸ δὲ) “Ζάνθον τε ρέοντα” ἦτοι ἐπεὶ Ζάνθος ἐστὶν καὶ πόλις τῆς Λυκίας, διέκρινε τὸν ποταμὸν τῷ ρεύματι. [I6] ἢ τὸν σφόδρα ρέοντα βούλεται λέγειν ὡς τὸν δινήεντα· ἢ Ζάνθον ρέοντα, ὡς εἰ ἔλεγε Ζάνθου ροάς· ἢ τὸν καλῶς ρέοντα, ὡς “ποιητὰς ἐσέχυντο πύλας” (M 470) τὰς εὖ πεποιημένας, ἢ ποιηταὶ πύλαι (αἰ) τέλος ἤδη λαβοῦσαι καὶ ἀποτετελεσμένα. [I7] καὶ ὅλως ἐπὶ πάντων τῶν τοιούτων ζητῶν τις εὐρήσει εὐλογον τὸν τῆς προσθήκης αἰτίαν.

[I2] ὡσπερ καὶ *B*FLe: ὡσπερ Li διηγημένων scripsi: διηγουμένων X [I3] ἐναργῆ Li*FLe; ἐναγῆ *B δι' αὐτῆς scripsi: δι' αὐτοῦ *B*FLi: δι' αὐτῶν Le
[I4] τὸ τὸν παρόντα αὐτοῦ ἀκοῦσαι om. Le αὐτοῦ *B*F: αὐτὸν Li ἀγγέλλοντος *FLeLi: ἀγγέλοντος *B συνηθεία *BLi: συνηθεί(α) *F: συνήθει Le [I5] (τὸ δὲ) addidi Ζάνθον τε *BLe: Ζάνθον τὲ *F: Ζάνθον δὲ Li τῆς Λυκίας *F: Λυκίας *BLiLe (αἰ) add. Janko

[11] 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. [12] 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. [13] But seeing with [the] eyes indicates a sight that is clear, and direct apprehension through it and [apprehension] with one's own faculty of perception of that which is seen. [14] 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. [15] 'Flowing Xanthus': either, since Xanthus is also a city of Lycia, [Homer] was distinguishing the river by its flow; or he means to say that which flows greatly as [he says] that which eddies [sc. greatly]; or [he says] flowing Xanthus, as if he were saying streams of Xanthus;¹⁷⁷ [16] or [he means to say] the beautifully flowing [river], as [he meant] 'they streamed into the made gates' ((*Il.* 12.470) [to say gates] that have been well made, or 'made gates' [means] those that have already received their final form and been completed. [17] Generally, any one inquiring in the case of all [criticisms] such as these will find a reasonable cause for the epithet.

¹⁷⁷ For paraphrases introduced by *ὡς εἰ ἔλεγε*, see *QH* I 68.13; 93.16.; 97.6; 117.6.

[1] Πορφυρίου· ἐν μὲν τοῖς ἀγροῖς τὰς οἰκοδομὰς οὕτω καταλέγουσιν· “αὐλή” καὶ ἐν ταύτῃ “σταθμοὶ” ἔνθα ἔστηκε τὰ ζῶα, [2] καὶ “κλισίαι” ἔνθα καθεύδουσιν οἱ ἄνθρωποι, καὶ “σηκοὶ” ἔνθα ἐγκλείουσι τὰ νεογνά, ὅταν τὰς μητέρας ἀμέλγωσιν ἢ εἰς νομὴν ἐκπέμπωσι. [3] καὶ ἐπὶ μὲν τῆς αὐλῆς·

ὄν ῥά τε ποιμὴν ἀγρῶ ἐπ’ εἰροπόκοις οἴεσσι
χραύση μὲν τ’ αὐλῆς ὑπεράλμενον οὐδὲ δαμάσση (E 137-8).

[4] λέγει δὲ καὶ “μέσαυλον”, ὅτι ὁ τῆς αὐλῆς τόπος ἐν μέσῳ ἐστὶ “βοῶν ἀπὸ μεσσαύλοιο” (Λ 548, 551). [5] “αὐλῆς ἐν χόρτῳ” (Λ 774) δὲ φησι τῶ περιωρισμένῳ τόπῳ καὶ περιέχοντι τὸ χῶρισμα τῆς αὐλῆς. [6] περὶ δὲ τῶν σταθμῶν, “ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ’ ἐρῆμα φοβεῖται” (E 140), [7] δηλονότι εἰς τόπον ἐνδοτέρῳ τῆς αὐλῆς ὄν σταθμὸν προσηγόρευεν ἀπὸ τῶν ἐστῶτων ἐν αὐτῶ ζώων. [8] διὸ καὶ “Ἥφαιστος ποιεῖ “σταθμοὺς τε (κλισίας τε) κατηρεφέας ἰδὲ σηκοὺς” (Σ 589). [9] κατηρεφεῖς γὰρ καὶ ἐστεγασμένοι αἱ κλισίαι διὰ τὸ τὴν αὐλὴν μὴ εἶναι τοιαύτην. [10] τὸ γὰρ κατηρεφέας ἐκ κοινοῦ τῶν τε κλισιῶν καὶ τῶν σταθμῶν ἀκούουσι. [11] σηκοὶ δέ, ἔνθα συνέκλειον τὰ νεογνά·

ὡς δ’ ὅταν ἀγραύλοι πόριες περὶ βοῦς ἀγελαίας
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ’ ἔτι σηκοὶ
ἴσχουσ’ ἀλλ’ ἀδινὸν μυχῶμεναι ἀμφιθέουσι
μητέρας (κ 410-14).

codd.: *B f. 65 r., *F f. 42 r., Le f. 97 v.

[1] Πορφυρίου om. *B εἰς τὸ “ὄν ῥά τε ποιμὴν ἀγρῶ ἐπ’ εἰροπόκοις οἴεσσι” (Δ 137) *F [3] εἰροπόκοις *B*F: εἰροκόποις Le μεσσαύλοιο ψ: μεσαύλοιο χ (contra metrum) [6] ἐρῆμα Le: ἔρημα *B*F [8] κλισίας τε ψ: om. χ ἰδὲ ψ: ἠδὲ χ (contra metrum) [11] πόριες *B*F: πόιες Le σκαίρουσιν ψ: σπαίρουσιν χ οὐδέ τι *B*F: οὐδέ τοι Le: οὐδ’ ἔτι ψ

[1] In the country they enumerate built structures as follows: *aule* and in it ‘stalls’ where animals stand, [2] ‘sheds’ where people sleep, and ‘pens’ where they confine the young when they milk their mothers or escort them out to pasture. [3] With regard to the *aule*:

[sc. a lion] after woolly¹⁷⁸ sheep which a shepherd in the country barely wounds but does not subdue as it leaps over the *aule* (*Il.* 5.137-8).

[4] He also says *messaulos*, since it is the place in the middle of the *aule*: ‘away from the *messaulos* of oxen’ (*Il.* 11.548, 551). [5] He says ‘in an enclosed space of the *aule*’ (*Il.* 11.774), [i.e.] the space that has been marked by a boundary and contains the separated place of the *aule*. [6] Concerning the stalls, [he says] ‘but [the lion] enters the stalls and the abandoned¹⁷⁹ [sheep] flee’ (*Il.* 5.140), [7] namely into a place, which he called a ‘stall’ from the animals that ‘stand’ in it, further within the *aule*. [8] Therefore Hephaestus depicts ‘stalls, <roofed sheds> and pens’ (*Il.* 18.589) too. [9] For the sheds are roofed and covered on account of the fact that an *aule* is not like that. [10] For they understand the word ‘covered’ jointly with the sheds and the stalls. [11] ‘Pens’ [are] 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).

¹⁷⁸ For the *vox nihili* εἰροκόποις in MS **Le**, cf. fr. B iii where **Le** reads πολὺκυκον instead of the correct πολὺκυμον.

¹⁷⁹ On the Homeric accentuation ἐρημα (**Le**), as opposed to the Attic ἔρημα (***B*F**), see the *Praefatio* (p. XVIII) of West’s edition of the *Iliad*.

[I2] “ἔρσας” καλεῖ ὁ ποιητὴς τὰς ἀπαλὰς καὶ νεογνάς καὶ “νεηγενέας γαλαθηνούς” (δ 336)· συμβέβηκε ταύτας τοῖς μυχοῖς καθεῖρχθαι. [I3] καὶ πάλιν·

Τρῶες δ', ὡς τ' ὄϊες πολυπάμμονος ἀνδρὸς ἐν αὐλῇ
μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν,
ἄζηχῆς μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν (Δ 433-35).

[I4] αὗται γὰρ ἐν τῇ αὐλῇ ἀμέλγονται. τὰ γὰρ ἀρνία ἐν τῇ σηκῶ κατακέκλεισται. [I5] λέγει δὲ πάλιν· “στείνοντο δὲ σηκοί / ἀρνῶν ἠδ' ἐρίφων” (ι 219-20). [I6] ἐκ τούτων τοίνυν μεταφέρων ἐπὶ τῶν Τρώων φευγόντων φησίν·

ἔνθά κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέροντο,
καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἠύτε ἄρνες (Θ 130-31).

[I7] ἠλάθησαν γὰρ τῆς Ἰλίου εἰς τὸν ἐνδότατον τόπον, ὡς εἰς σηκὸν ἄρνες. ταῦτα μὲν οὖν ἐν ἀγροικίᾳ. [I8] ἐν δὲ τῇ πόλει, ἀνάλογον τῷ “σταθμούς τε κλισίας κατηρεφέας ἰδὲ σηκοὺς” (Σ 589) λέγειν “πλήντο δ' ἀρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν” (θ 57). [I9] αἴθουσαι δὲ αἰ ὑψηλαὶ στοαὶ ἀνθήλιοι παρὰ τὸ καταίθεσθαι ὑπὸ τοῦ ἡλίου. εἶτα αὐλή· κατὰ γὰρ παράλειψιν τῆς αὐλῆς ἔφη τὰ ἔρκεα. [20] ἐν γὰρ ἄλλοις τὸ πλήρες ἔφη·

καὶ τότε ἔγώ θαλάμοιο θύρας πυκινῶς ἀραρυίας
ρήξας ἐξῆλθον καὶ ὑπέρθορον ἔρκιον αὐλῆς (I 475-76).

[21] καὶ πάλιν ἄλλως ἔφη· “παρὲκ μέγα τεῖχιον” (π 165). [22] ἄλλοι δὲ ἀκριβέστερον “αἰθούσας” λέγουσι τῆς αὐλῆς τὰς στοάς, ἵνα μὴ ἔξω ᾤσιν τῆς αὐλῆς. [23] ἀλλὰ τὸ μὲν ἄστεγον καὶ ὑπαίθριον “αὐλή”, αἰ δὲ περίξ τοῦ

[I2] ἔρσας χ: ἔρσας ψ γαλαθηνούς *FLe: γαλθνᾶς *B [I7] νύ κε *B: νύ κεν *FLe [I7] ἠλάθησαν usque ad ἄρνες om. Le [I8] ἰδὲ ψ: ἠδὲ χ (contra metrum) πλήντο ψ: πλήν τό χ [20] πυκινῶς *B*F: ποικινῶς Le

[12] 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. [13] Again:

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

[14] For these [sheep] are milked in the *aule*. For the lambs are confined in the pen. [15] Again he says: ‘the pens are thronged / with lambs and kids’ (*Od.* 9.219-20). [16]

Furthermore, employing 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).

[17] For they would have been driven into the innermost place of Ilium, like lambs into a pen. Well then, these [are the built structures] in the country. [18] But in the city, [it is] analogous to ‘stables, roofed sheds and pens’ (*Il.* 18.589) to say ‘porticoes, enclosures and houses were filled with men’ (*Od.* 8.57). [19] Porticoes (αἴθουσαι) are the high-roofed colonnades against the sun, derived from the fact that they are blazed down on [καταίθεσθαι] by the sun. Next a courtyard (αὐλή): for he said ‘enclosures’ with the omission of the courtyard. [20] For in other verses he said the full [expression]:

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).

[21] Again he said alternatively: ‘out beyond the large wall of the courtyard’ (*Od.* 16.165). [22] Others say, more precisely, that the colonnades within the courtyard porticoes, so that they are not outside the courtyard. [23] But a courtyard is that which is

ὑπαιθρίου στοαὶ “αἴθουσαι.” [24] αὐτὸς γὰρ ἔφη·

οὐδέ ποτ' ἔσβη
πῦρ· ἕτερον μὲν ὑπ' αἰθούση εὐερκέος αὐλῆς,
ἄλλο δ' ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων (I 471-73).

[25] ἦσαν γὰρ μετὰ τὰς αἰθούσας οἱ πρόδομοι, ὧν πάλιν ἐνδότεροι “θάλαμοι”
οὓς καὶ “μυχούς” καλεῖ διὰ τούτου· “κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι
/ δέμνι' ὑπ' αἰθούση θέμεναι” (η 335-36). [26] εἶτα ἐπιφέρει·

ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεύς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούση ἐριδούπῳ·
'Αλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο (η 344-46).

[27] ὅτι γὰρ τῆς αὐλῆς {τῆς} αὐτῆς ἔνδον εἰσὶν οἱ δόμοι σαφῶς παρίστησι διὰ
τούτων· “αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος” (δ 674). [28] εἶτα
ἐπάγει·

κῆρυξ γὰρ οἱ ἔειπε Μέδων ὃς ἐπεύθετο βουλάς
αὐλῆς ἐκτὸς ἑών, οἱ δ' ἔνδοθι μῆτιν ὑφαῖνον (δ 677-78).

[29] καὶ πρόδομος οὖν ὁ μεταξὺ τόπος τοῦ τε δόμου καὶ τοῦ θαλάμου· “ἄλλο δ'
ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων” (I 473). [30] καὶ ὅταν οὖν λέγη· “ἄλλ'
ἐξελθόντες μεγάρων ἔξεσθε θύραζε / ἐκ φόνου εἰς αὐλήν” (χ 375-76),
ἐκ τῶν δόμων λέγει.

[23] ὑπαιθρίου *FLe: ὑπαίθρου *B [24] ὑπ' αἰθούση *BLe: ὑπαιθούση *F [25]
διὰ τοῦτο χ: διὰ τούτου Janko κέκλετο *B*F: κέκλατο Ἀρήτη *B*F: ἄρ' ἦδη
Le δέμνι' *B*F: δάμνι' Le [26] Ὀδυσσεῖος *F: Ὀδυσῆος *BLe [27]
{τῆς} del. Kam. [28] κῆρυξ *B: κῆρυξ *FLe ὃς *BLe: ἄς *F ἐπεύθετο *B*F:
ἐπέκθετο Le ἔνδοθι *B: ἔνδοθεν *FLe [29] δ' ἐνὶ *B*F: δ' ἐπὶ *B [30]
μεγάρων *B*F: μέγαρον Le

uncovered and in the open air. The colonnades around the space open to the air are porticoes. [24] 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).

[25] For behind the porticoes were the *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). [26] Then he adds:

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

[27] For he shows clearly through these [verses] that the house is within the courtyard itself: ‘then standing up immediately, they went into the house of Odysseus’ (*Od.* 4.674);

[28] then he adds:

For Medon, a herald¹⁸⁰ who learned [their] plots while he was
outside the courtyard, spoke to her, and inside they wove a scheme
(*Od.* 4.677-78).

[29] A *prodomos*, then, is the place between the house and the bedroom: ‘another in the *prodomos* in front of the doors of the bedroom’ (*Il.* 9.473). [30] 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.’

¹⁸⁰ On the accentuation κῆρυξ (*B), as opposed to κῆρυξ (*FLe), see West’s edition of the *Iliad* p. XXI and his edition of Aeschylus p. XLVIII.

[1] Πορφυρίου· <εἰς τὸ> “βέλος δ’ ἴθυνεν Ἀθήνη / ῥίνα παρ’ ὀφθαλμόν, λευκοὺς δ’ ἐπέρησεν ὀδόντας” (E 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” (E 290), [4] καὶ οὕτως “λευκοὺς δ’ ἐπέρησεν ὀδόντας” (E 291).

codd.: *B f. 68 r., *F f. 43 v., Le 102 r.

[1] Πορφυρίου om. *BLe <εἰς τὸ> addidi [2] τινες om. *B διὰ τοῦ *B*F: κατὰ τοῦ Le [4] δ’ ἐπέρησεν *F: διεπέρησεν *BLe

[1] <With regard to> ‘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’.

[1] Πορφυρίου· τὸ “λαιοσήϊά τε πτερόεντα” (E 453, M 426). ἄλλοι ἄλλως ἀποδεδώκασιν. [2] ἐγὼ δέ φημι σάκη λέγειν κοῦφα, ἤγουν ἐλαφρά (τοῦτο γὰρ δηλοῖ τὸ “πτερόεντα”), [3] λαιοσήϊα δὲ εἰρηῆσθαι τὰ ἐν τῇ λαιᾷ βασταζόμενα μικρὰ ἀσπιδίσκια, [4] ὥς ποτε ἔφη·” ὃ δ’ ἀριστερόν ὦμον ἔκαμνεν, / ἔμπεδον αἰὲν ἔχων σάκος αἰόλον” (Π 106-7). [5] “πτερόεντα” δὲ ὅτι κοῦφα ἦν ὡς κοῦφα· “τῶ δ’ εὔτε πτερὰ γίνετο” (T 386).

codd.: ***B** f. 72 r., ***F** f. 45 v., **Le** 108 r.

[1] Πορφυρίου om. ***B** τε πτερόεντα om. ***B** εἰ καὶ ante ἄλλοι ***FLe** τοῦτο usque ad πτερόεντα om. ***FLe** [3] μικρὰ ἀσπιδίσκια om. ***FLe** [5] ὅτι κοῦφα ἦν ὡς πτερὰ ***FLe**: ὡς κοῦφα ***B**

[1] Different people have rendered the phrase ‘winged shaggy skins’ (*Il.* 5.453, 12.426)¹⁸¹ in different ways. [2] I say that it means light shields, that is to say easy to carry (for the word ‘winged’ indicates this), and that ‘shaggy’ (λαισήϊα) are meant [as] the small shields held in the ‘left’ hand (λαϊᾶ), as he once said:

[Ajax] grew weary in his left shoulder,
always holding the glittering¹⁸² shield without rest (*Il.* 16.106-7).

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

¹⁸¹ West deletes both instances of the phrase (*Il.* 5.449-453, 12.426) in his edition of the *Iliad*.

¹⁸² Presumably, P. took the adjective to mean something like ‘quickly moving’. See *QH* I 12.10-16: τὸ “αἰόλον” οὐκ οἶδ’ ὅθεν τῶν γραμματικῶν τινες ἐπὶ τοῦ ποικίλου παρ’ Ὀμήρῳ ἀκούειν ἀξιούσιν ... οὐκ ἔστι δέ, ἀλλὰ σημαίνει τὸν ταχύ.

It is hard to reconcile the proposal that λαισήϊα were ‘light as a feather’ with the depiction of Diomedes weary under the weight of his shield (*Il.* 16.106-7).

[1] Πορφυρίου· τὸ “ἦ” (E 533 etc.) ὅτι μὲν ταῦτὸ σημαίνει τῷ “ἔφη” δισυλλάβῳ καὶ τῷ “φῆ” διγραμμάτῳ ῥήματι παρ’ Ὀμήρῳ δῆλον, καὶ δοκεῖ γεγενῆσθαι τὸ “ἦ” ἀπὸ τοῦ “φῆ” κατ’ ἀφαίρεσιν τοῦ φ̄. [2] ζητοῦσι δὲ τίς ἡ διαφορὰ τοῦ “ἦ” πρὸς τὸ “φῆ”. [3] διαφέρειν δὲ φαίνεται, ὅτι τὸ μὲν “ἦ” ἐπὶ προειρημένοις λόγοις ἐπιλέγεται, οἷον ἐν τούτοις·

ἦ, καὶ κυανέησιν ἐπ’ ὄφρῦσι νεῦσε Κρονίων (A 528)
ἦ, καὶ ἐπ’ ἀργυρῆ κώπη σχέθε χεῖρα βαρεῖαν (A 219).

[4] προειπόντος γὰρ τοῦ Διὸς καὶ τοῦ Ἀχιλλέως, ταῦτα ὁ ποιητῆς λέγει, καὶ δι’ ἀμφοτέρων ὄλων τῶν ποιήσεων οὕτως αὐτὸ καὶ μόνον ὑποτάττει. [5] τὸ δὲ “φῆ” καὶ τὸ “ἔφη” καὶ προτάσσεται τῶν ῥηθησομένων λόγων καὶ τούτοις ὑποτάσσεται. [6] καὶ μία μὲν αὕτη διαφορὰ τοῦ “φῆ” καὶ “ἔφη” πρὸς τὸ “ἦ”, δευτέρα δὲ αὕτη· [7] τὸ μὲν γὰρ “ἦ” καθ’ ἓνα σχηματισμὸν ἐκφέρεται καὶ σημαίνει ῥῆμα, τὸ “εἶπεν”, ὀριστικὸν ἐνικὸν ἀορίστου χρόνου δηλωτικὸν ὑπάρχον τρίτου

codd.: *B f. 73 v., *F f. 46 v., Le f. 110 v., MQ

[1] Πορφυρίου om. *BLe τὸ “ἦ” MQ: ὁ “ἦ” *B*FLe ταῦτὸ MQ: ταῦτὸν *B*FLe τῷ ἔφη *B*FMQ: τὸ ἔφη Le κατ’ ἀφαίρεσιν MQ: κατὰ ἀφαίρεσιν *B*FLe [2] ζητοῦσι δὲ τίς *B*FLe: τίς δὲ MQ τὸ “φῆ” *B*FLe: τὸ “φῆ” ζητοῦσι MQ [3] οἷον ἐν τούτοις *B*FLe: ὡς ἐνταῦθα MQ κυανέησιν *B*F: κυανέοισιν Le βαρεῖαν *BLe: βαρεῖαν *F [4] ὑποτάττει *B*FLeQ: ὑποτάττεται M [5] καὶ τὸ “ἔφη” *B*FLe: καὶ “ἔφη” MQ [6] καὶ “ἔφη” *B*FMQ: καὶ τοῦ “ἔφη” Le [7] μὲν γὰρ “ἦ” *B*FMQ: μὲν “ἦ” Le τὸ εἶπεν MAm: τὸ ἦ εἶπεν *B*FL

[1] It is clear in Homer that ῥῖ means the same thing [i.e. ‘he spoke’] as the disyllabic ἔφη and the two-lettered verb φῆ, and ῥῖ seems to have resulted by a removal of the letter phi from φῆ. [2] But some inquire what is the difference between ῥῖ and φῆ. [3] They seem to differ since ῥῖ is said after speeches that have been spoken [right] before, for example in these [verses]:

He spoke, and the son of Cronus nodded upon his dark brows
(*Il.* 1.528).
[Achilles] spoke, and held back his heavy hand on the silver hilt
(*Il.* 1.219).

[4] For, with Zeus and Achilles having spoken first, the poet utters these [verses], and through both the poems as a whole he puts it thus after [a speech] and [uses it] only [in this way]. [5] But φῆ and ἔφη he puts both before speeches that are about to be spoken and after them. [6] That is one difference between φῆ / ἔφη and ῥῖ, and a second one is this: [7] for ῥῖ is expressed according to one form and signifies a singular finite verb ‘he

προσώπου, [8] τὸ δὲ “φῆ” κλίσιν εἰς ἅπαντας τοὺς χρόνους καὶ τοὺς ἀριθμούς καὶ τὰ πρόσωπα καὶ τὰ γένη λαμβάνει καὶ τρέπεται καθάπερ τῶν ἄλλων ῥημάτων τὰ παραπλήσια. [9] παρὰ δὲ τοῖς Ἀττικοῖς ἔστι τι μονοσύλλαβον ῥῆμα καὶ μονογράμματον “ἦ.” [10] σημαίνει δὲ δύο· τὸ μὲν τι ταῦτὸ τῶ παρ’ Ὀμήρω· χρῶνται γὰρ αὐτῶ παραπλησίως ἀντὶ τοῦ “ἔφη” κατὰ τοῦ τρίτου προσώπου, τὸ δὲ τι ταῦτὸν τῶ “ὑπῆρχον”, ὃ ποιεῖ “ἦν”, ὅπερ ἐπιπολάζει νῦν. [11] τῶν δὲ Ἀττικῶν οἱ μὲν ἀρχαῖοι μονογράμματον αὐτὸ προεφέροντο, οἱ δὲ νεώτεροι σὺν τῶ $\bar{\nu}$, καθάπερ τῶν πρεσβυτέρων τινές. [12] χρῆται δὲ τούτῳ ὁ ποιητής, ποτὲ μὲν εἰς δύο συλλαβὰς διαιρῶν αὐτὸ καὶ δύο γράμματα βραχέα, [13] οἷον ἐπὶ τοῦ Νέστορος “εἰ τότε κοῦρος ἔα, νῦν αὐτέ με γῆρας ἰκάνει” (Δ 321), [14] καὶ “τοῖος

[8] κλίσιν ***B*FLeQ**: κλίνεται **M** τοὺς χρόνους **Am**: χρόνους ***B*FLeM** τοὺς ἀριθμούς ***B*FLeQ**: ἀριθμούς **M** τὰ πρόσωπα ***B*FLeQ**: πρόσωπα **M** τὰ γένη ***B*FLeQ**: γένη **M** λαμβάνει ***FLe**: λαμβάνεται ***BMQ** [10] δύο ***BLeMQ**: β’ ***F** τὸ μὲν τι **MQ**: τὸ μέντοι ***B*FLe** ταῦτὸ ***B*FMQ**: ταῦτὸν **Le** ἀντὶ τοῦ ἔφη ***B*FMQ**: ἀντὶ ἔφη **Le** τὸ δὲ *usque ad* ὑπῆρχον *om.* ***B*FLeM** [12] τούτῳ ***BMQ**: τούτ(ω) ***F**: τοῦτο **Le** ποτὲ ***B*FLeM**: ὅτε **Q** [13] τότε **MQ**: ποτε ***BLe**: ποτ’ ***F** κοῦρος *om.* ***B*FLe** ἔα **ψ**: ἔοι *vel* ἔα ***F**: *om.* ***BLe**

said', being a third-person aorist indicative, [8] but with respect to inflection, [the poet] admits φῆ into all tenses, numbers, persons and genders and [the verb] changes [inflections] just as similar [ones]¹⁸³ among the other verbs. [9] In Attic [writers]¹⁸⁴ there is a monosyllabic and single-lettered verb ῆ. [10] It means two things: the one¹⁸⁵ is pretty much the same as the [usage] in Homer; for they use it similarly instead of ἔφη concerning the third person. The other is pretty much the same as ὑπῆρχον, which produces ῆν ('I was'), the [word] that prevails now. [11] Among the Attic writers, the ancient ones present it as a single letter ῆ, but the more recent with a nu, just as some of the older ones do. [12] The poet uses the latter sometimes dividing it into two syllables and two short letters, [13] for example in the case of Nestor: 'if then I was (ἔα) a young man, now however old age reaches me' (*Il.* 4.321) [14] and: 'such I was (ἔα) in war,

¹⁸³ P.'s meaning must be 'like the similarly formed verbs of the -μι conjugation'.

¹⁸⁴ For comparison with posthomeric usage, cf. *QH* fr. B x and *QH I* 2.25 – 3.18

¹⁸⁵ For τὸ μὲν τι ... τὸ δέ τι, cf. Plato *Ep.* 358a.

ἔα ἐν πολέμῳ, ἔργον δέ μοι οὐ φίλον ἔσκεν / οὐδ' οἰκωφελίη" (ξ 222-23), [15]
 <ποτέ δὲ> τούτων τὸ πρότερον ἐκτείνων γράμμα εἰς τὸ συγγενὲς τὸ ἦ, οἷον
 "ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης" (κ 156). [16] ἐν γὰρ τούτοις
 ταυτόν τι λέγει τῷ "ἦμην". [17] τὸ δὲ μονοσύλλαβον οὐχ εὐρίσκομεν παρ' αὐτῷ
 κατὰ τῆς δυνάμεως ταύτης, ἀλλὰ κατὰ τῆς ἐτέρας μόνης. [18] τῶν δὲ Ἀττικῶν
 ἐστὶ παρὰ Κρατίνῳ ἐν Πυτίνῃ. [19] "γυνὴ δ' ἐκείνου πρότερον ἦ, νῦν δ' οὐκέτι"
 (*PGC* IV, 194), [20] καὶ παρὰ τῷ Σοφοκλεῖ ἐν τῇ Νιόβῃ, "ἦ γὰρ φίλη ἔγω τῶνδε
 τοῦ προφερτέρου" (fr. 447 Radt) [21] καὶ ἐν Οἰδίποδι τῷ τυράννῳ, "ἦ, δοῦλος οὐκ
 ὦνητός, ἀλλ' οἴκοι τραφεῖς" (*OT* 1123), [22] καὶ παρὰ Πλάτωνι τῷ φιλοσόφῳ
 "οὐ μὴν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦ τοῦ ῥαδίως" (*Resp.* 328c).

[14] ἔα ἐν ***B*FLe**: ἔ' ἐν **MQ** ἔσκεν **MQψ**: ἦεν ***B*FLe** οὐδ' οἰκωφελίη om.
***B*FLe** [15] <ποτέ δὲ> ins. Buttman τούτων ***B*FLeM**: τοῦτο **Q** ὅτε δὴ
***B*FMQ**: ὅτε μὴ **Le** κιῶν νεὸς ἀμφιελίσσης ***B*FLeM**: κινῶν νέας
 ἀμφιελίσσας **Q** [16] ταυτόν τι ***BLeMQ**: ταυτόν τί ***F** τῷ ἦμην **MAm**: τὸ
 ἦμην ***B*FLe** [17] τῆς δυνάμεως ***B*FM**: τὴν δύναμιν **Le**: καταδύσεως **Q**
 τῆς ἐτέρας **MQ**: τὴν τῆς ἐτέρας ***FLe**: τὴν ἐτέραν ***B** μόνης **MQ**: μόνον
***B*FLe** [18] Ἀττικῶν ἐστὶ ***BLeMQ**: Ἀττικῶν ἐστὶ Κρατίνῳ ***B*F MQ**:
 κρατύνῳ **Le** [19] πρότερον ἦ Buttman: πρότερον ἦν codd. [20] τῷ Σοφοκλεῖ
***B*F**: Σοφοκλεῖ **LeMQ** φίλη ἔγω Brunck: ἐγὼ codd. Porphyrii [21] τῷ
 τυράννῳ corr. Dindorf: τυράννῳ Brunck ἐπὶ Κολωνῶ ***B*F**: τῷ ἐπὶ Κολωνῶ **M**:
 ἐπικλωνῶ **Le**: Κολωνῶ **Q** ἦ Dindorf: ἦν **χ** οἴκοι τραφεῖς codd. Sophoclei:
 οἰκοτραφῆς **χ** [22] εἰ μὲν γὰρ ἐγὼ ἔτι codd. Platonis: οὐ μὴν γὰρ ἐγὼ **MQ**: οὐ
 γὰρ ἐγὼ ***B*FLe** δυνάμει ἦ codd. Platonis: δυνάμει ἦν codd. Porphyrii τοῦ
***B*FLeM**: που **Q**

but working [the land] was not dear to me / nor housekeeping (*Od.* 14.222), [15]
sometimes lengthening the first letter of these into the kindred letter eta: ‘but when I was
(ἦα) near coming from the ship curved on both ends’ (*Od.* 10.156). [16] For in these lines
it means pretty much the same thing as ‘I was’ (ἦμην). [17] But we do not find the
monosyllable [sc. ἦ] in him [i.e. Homer] with this meaning but only in the other. [18]
Among Attic [writers] it is in [19] Cratinus in the *Pytine*: ‘I was (ἦ) his wife before, but
now no longer’ (*PGC* IV, 194); [20] in Sophocles in the *Niobe*: ‘for I was (ἦ) a friend of
the one older than these here’ (fr. 447 Radt); [20] in *Oedipus the King*: ‘I was (ἦ) a slave
not bought, but raised in the house’ (v. 1123); [22] and in Plato the philosopher: ‘for
surely not was I (ἦ) still in the power of [sc. walking] easily’ (*Resp.* I 328c).

[1] Πορφυρίου· εἰς τὸ “ὅς οἱ φίλος ἦεν ἑταῖρος” (E 695). τοὺς ἑταίρους ἀπὸ τῶν φίλων διαιρεῖ. [2] οἱ μὲν γὰρ ἑταῖροι οἱ προσοικειωθέντες κατὰ φιλίαν, οἱ δὲ φίλοι οἰκεῖοι καὶ κατὰ γένος προσήκοντες, [3] ὥσπερ καὶ ὁ ἔτης καὶ ὁ γείτων· ἔται μὲν γὰρ οἱ συνέστιοι, γείτονες δὲ οἱ πλησίον μένοντες· “γείτονες ἡδὲ ἔται” (δ 16). [4] καὶ ὅτι ἑταίρους συνδαίτας οἶδεν· “ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστής” (P 577)· [5] καὶ “ἐρίηρας ἑταίρους” (ι 100) (σημαίνει) τοὺς διὰ τῆς χρείας φίλους· [6] καὶ “Ἐκτορι δ’ ἦεν ἑταῖρος” (Σ 251), παραλιπῶν ἐνταῦθα τὸ εἶδος. [7] ὁμοίως δ’ αὖ·

σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σὺ μενοιναῖς·
τοῖος γὰρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἄμ’ ἔψομαι αὐτός (β 285-87)·

[8] καὶ “ἐγὼ δ’ ἀνὰ δῆμον ἑταίρους / αἴψ’ ἐθελοντῆρας συλλέξομαι (β 291-92). [9] καὶ μεταφέρων ἐκ τοῦ “ἔυκνήμιδας Ἀχαιοῦς” (Γ 156 etc.) λέγει “Τηλέμαχ’, ἦδη μὲν τοι ἔυκνήμιδες ἑταῖροι” (β 402), [10] καὶ ἐκ τοῦ “κομόωντες Ἀχαιοί” (B 323) “εὖρεν ἔπειτ’ ἐπὶ θινὶ κάρη κομόωντας ἑταίρους” (β 408). [11] φίλος δὲ υἱὸς καὶ φίλη μήτηρ καὶ φίλα γυῖα καὶ φίλαι χεῖρες. καὶ διακρίνων·

εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ
ἦε φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν (α 237-38)

codd.: *B f. 77 r., *F f. 48 v., Le f. 116 r.

[1] Πορφυρίου· εἰς τὸ om. *B ὅς οἱ *B*F: ὅς σοι Le [4] καὶ ὅτι *B*F: καὶ ἔτι Le συνδαίτας Dindorf: συνδιαίτ(ους) *F: συνδιαίτας *BLe: συνδιαιτητὰς Schrader εἰλαπιναστής Schrader: εἰλαπινιστής *B*F: εἰλαπινηστής Le δ’ ἦεν *B*F: δι’ ἐν Le [5] (σημαίνει) scripsi [7] ἦν *B*F: ἦν Le τοῖος ψ: καὶ τοῖος codd. [8] ἐγὼ om. *B ἐθελοντῆρας *B*F: ἐθελοντῆτας Le [11] εἰ μετὰ *F: ἢ μετὰ *BLe

[1] With regard to the line, 'who was a dear companion to him' (*Il.* 5.695), [the poet] distinguishes companions from *philoï*. [2] For companions [are] one's close relations by friendship, but *philoï* [are] family and related by birth, [3] just as the kinsman and the neighbor [are distinguished]. For those who share one's hearth are kinsmen, but those who stay nearby are neighbors: 'neighbors and kinsmen' (*Od.* 4.16). [4] That he conceives of companions [as] messmates [he shows by saying]: 'since he was his companion, a beloved feaster' (*Il.* 17.577). [5] [He calls] those who are beloved through their service 'trustworthy companions' (*Od.* 9.100); [6] [he says] 'he was a companion to Hector' (*Il.* 18.251), here omitting the specific notion [conveyed by the epithet]. [7] 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)

[8] and:

through the people I shall
immediately gather companions, those who are willing (*Od.* 2.291-92).

[9] Making a change from the phrase 'well-greaved Achaeans' (*Il.* 3.156 etc.), he says: 'Telemachus, well-greaved companions already [sc. sit at the oars] for you' (*Od.* 2.402), [10] and from the phrase 'long-haired Achaeans' (*Il.* 2.323) [he says]: 'then he found companions long-haired on their heads' (*Od.* 2.408). [11] But a son, a mother, limbs and hands are 'dear.' Distinguishing [the two, he says]:

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

[12] οὐκ ἄν, φησίν, ἐλυπήθη, εἰ ἐν τῇ Τροίᾳ μετὰ τῶν αὐτοῦ ἐταίρων ἀπώλετο πολεμῶν, ἢ εἰ κατεργασάμενος τὸν πόλεμον καὶ ἐπανελθὼν ἐν ταῖς χερσὶ τῶν οἰκείων ἐτελεύτησεν. [13] καταχρῶμενος δὲ καὶ τὴν φύξιν ἐταῖραν τοῦ φόβου λέγει “ φύξα φόβου κρυόεντος ἐταῖρη” (I 2), [14] καὶ ἄνεμον· “ἴκμενον οὔρον ἴει πλησίον, ἐσθλὸν ἐταῖρον” (λ 7). [15] καὶ πάλιν ὅλην τὴν οἰκειότητά φησι δηλῶν· “ὄφρα ἴδη πρότερόν τε πόσιν πηούς τε φίλους τε” (Γ 163)· τὸν ἄνδρα, τοὺς συγγενεῖς, τοὺς οἰκείους. [16] διὸ ἐπιζητεῖ ἡ Ἑλένη τοὺς ἀδελφούς (Γ 236-42).

[12] ἐλυπήθη *B*F: ἐλυπήθην Le εἰ ἐν τῇ *B*F: ἐν τῇ Le αὐτοῦ scripsi: αὐτοῦ
codd. ἀπώλετο *B*F: ἢ ἀπώλετο Le

[12] He would not have been distressed, [Telemachus] says, if [Odysseus] 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. [13] Applying the word analogically,¹⁸⁶ he even calls flight a companion of fear: ‘flight, companion of chilling fear’ (*Il.* 9.2),¹⁸⁷ [14] and wind: ‘[Circe] was sending a a sail-filling wind, a noble companion’ (*Od.* 11.7). [15] Again, signifying the whole network of kindred relations, he says: ‘that you may see [your] former husband, kinsmen and *philoî*’ (*Il.* 3.163), the husband, the relatives and the family. [16] Therefore Helen looks for her brothers (*Il.* 3.236-42).

¹⁸⁶ Cf. *QHI* 121.5-22; 130.10-14.

¹⁸⁷ Cf. *QHI* 17.19-20.

[1] Πορφυρίου· διὰ τί ποτὲ μὲν φησι τὴν κεφαλὴν τῆς Γοργόνας ἐν Ἄιδου εἶναι, λέγων

μή μοι Γοργεῖην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἄιδου πέμπειε (λ 633),

[2] ποτὲ δὲ τὴν Ἀθηνᾶν ἔχειν ἐν τῇ αἰγίδι, λέγων “βάλετ’ αἰγίδα
θυσανόεσσαν” (E 738), [3] καὶ ἐπάγει·

ἐν δ’ Ἔρις, ἐν δ’ Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκή,
ἐν δὲ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου (E 740-41).

[4] φησὶ δ’ Ἀριστοτέλης, ὅτι μήποτε ἐν τῇ ἀσπίδι οὐκ αὐτὴν εἶχε τὴν κεφαλὴν τῆς Γοργόνας, ὥσπερ οὐδὲ τὴν Ἔριν οὐδὲ τὴν κρυόεσσαν Ἴωκὴν, ἀλλὰ τὸ ἐκ τῆς Γοργόνας γιγνόμενον τοῖς ἐνορῶσι πάθος καταπληκτικόν. [5] καὶ μήποτε πάλιν ῥητέον, ὅτι οὐκ αὐτὴν εἶχεν, ἀλλὰ τι γεγραμμένον (ἐν) τῇ ἀσπίδι ὥσπερ σημεῖόν τι. [6] ῥητέον δὲ ὅτι οὐδὲ Ὀδυσσεὺς λέγει, ὡς ἦν ἐν Ἄιδου ἢ Γοργόνας κεφαλὴ, ἀλλ’ ὅτι αὐτὸς ἐφοβήθη μὴ τοιοῦτος δαίμων ἐκπεμφθῆ (λ 633-35). [7] φοβηθῆναι οὖν οὐκ ἰδεῖν. [8] ἢ ὅτι ἡ μὲν ψυχὴ ἐν Ἄιδου, τὸ δὲ σῶμα ἐν τῇ ἀσπίδι. [9] καὶ “Γοργεῖην κεφαλὴν” (λ 633) οὐ πάντως τὴν τῆς Γοργόνας, ἀλλὰ τινα φοβερόν δαίμονα, ὡς “τοίην γὰρ κεφαλὴν” (λ 549) πόθειον υἴες Ἀχαιῶν (Cf. A 240).

codd.: *B f. 78 r., *F f. 49 v., Le f. 118 v.

[1] Πορφυρίου om. *B ἐν Ἄιδου *BLe: ἐν ἄδου *F [2] Ἀθηνᾶν *BLe: Ἀθηνᾶν *F βάλετ’ *B: βάλε δ’ Le: λάβε^{βάλε} δ’ *F [3] δεινοῖο² *B*F: οἷα Le [4] δ’ Ἀριστοτέλης *B: δὴ Ἀριστοτέλης *F: δὴ ὁ Ἀριστοτέλης Le γιγνόμενον *B*F: γινόμενον Le [5] ἀλλὰ τι scripsi: ἀλλ’ ὅτι codd. γεγραμμένον *B: γεγραμμένη *FLe (ἐν) addidi [6] ἐν Ἄιδου *BLe: ἐν ἄδου *F [8] ἐν Ἄιδου *BLe: ἐν ἄδου *F

[1] Why does he sometimes say that the Gorgon's head is in Hades, [as] when he says:

may he not send a Gorgon's head to me from
dreadful, monstrous Hades (*Od.* 11.633),

[2] but at other times, [he says] that Athena has it on the aegis, as when he says:

she threw on the tasseled aegis (*Il* 5.738)

[3] 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).

[4] 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. [5] Again, perhaps one must say that she did not have it, but something drawn on the shield like a sort of device.¹⁸⁸ [6] 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). [7] Indeed, fearing is not seeing. [8] Or [one must say] that her soul was in Hades but her body was on the shield. [9] A Gorgonian head is by no means the head of the Gorgon, but some fearsome deity, as 'for such a head' (*Od.* 11.549) the sons of the Achaeans were longing (Cf. *Il.* 1.240).¹⁸⁹

¹⁸⁸ For σημείον as a technical term for a 'device' on a shield, see Herodotus I 171, 4: καί σφι [sc. τοῖσι Καροῖ] τριξὰ ἐξευρήματα ἐγένετο τοῖσι οἱ Ἕλληνες ἐχρήσαντο· καί γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κἄρες εἰσι οἱ καταδέξαντες καὶ ἐπὶ τὰς ἀσπίδας τὰ σημήια ποιέεσθαι, καὶ ὄχανα ἀσπίσι οὗτοί εἰσι οἱ ποιησάμενοι πρῶτοι.

¹⁸⁹ P. seems to have confused elements of two different verses: ἢ ποτ' Ἀχιλλῆος ποθὴ ἔξεται νίας Ἀχαιῶν (*Il.* 1.240) and τοῖν γὰρ κεφαλῆν ἔνεκ' αὐτῶν γὰρ κατέσχευεν (*Od.* 11.549).

[1] Πορφυρίου· ἀέρα λέγει τὸ ὀμιχλῶδες καὶ ἀόρατον· [2] “ἀήρ γὰρ παρὰ νηυσὶ βαθεῖ ἦν” (I 144). [3] ὄθεν καὶ “ἡεροφοῖτις Ἐρινύς” (I 571, T 74), [4] ἢ σκοτεινῶς καὶ ὀμιχλωδῶς φοιτῶσα. [5] τὸ οὖν “ἡεροειδές” (E 770) ὅσον εἶδε μέχρι τοῦ ἀεροειδοῦς, τουτέστι τοῦ ἀφανοῦς καὶ ἀχλυώδους. [6] “ἡερόφωνοι” οὖν “κήρυκες” (Σ 505), ὧν ἡ φωνὴ καὶ μέχρι τοῦ ἀφανοῦς καὶ ἀχλυώδους διικνεῖται, [7] ὅπερ ἐν ἄλλοις· “φωνὴ δέ οἱ αἰθέρ’ ἴκανεν” (O 686). [8] ἀφανῆς δὲ οὗτος ἀνθρώποις.

codd.: ***B** f. 78 r., ***F** f. 49 v., **Le** f. 119 r.

[1] Πορφυρίου om. ***B** ὀμιχλῶδες ***F**: ὀμιχλωδῶδες ***BLe** [2] βαθεῖ **Le**: βαθεῖα
***B*F** [4] ὀμιχλωδῶς ***F**: ὀμιχλωδῶς ***BLe** [6] ἡερόφωνοι **Le**: ἡεροφῶνοι
***B*F** [7] δέ οἱ **ψ**: δ’ οἱ codd. αἰθέρ’ ***BLe**: αἰθέρι ***F**

[1] [Homer] calls *aer* that which is misty and invisible: [2] ‘for a thick mist was beside the ships’ (*Od.* 9.144). [3] Hence he also [says] ‘Erinys wandering in mist’ (*Il.* 9.571, 19.74), [i.e.] [4] she who stalks in a dark and hazy manner. [5] Therefore, [when the poet says] the ‘misty’ (*Il.* 5.770), [he means] as far as [one] sees up to that which is misty, that is to say, that which is obscure and hazy. [6] Therefore mist-voiced heralds¹⁹⁰ [means those] whose voice reaches even so far as that which is obscure and hazy, [7] [a notion] which [recurs] elsewhere: ‘his voice was reaching heaven’ (*Il.* 15.686). [8] The latter is obscure to humans.

¹⁹⁰ See *Il.* 18.505: σκήπτρα δὲ κηρύκων ἐν χέρσ’ ἔχον ἠεροφώνων.

[1] Πορφυρίου· τὸ “ὄδῳ ἐπι οἰκία ναίων” (Z 15) οὐκ ἔστι τὸ παρὰ τὴν ὁδὸν οἰκῶν, ἀλλ’ ἡ “ἐπί” 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] οὕτως ἔφη καὶ τὸ “τὴν μὲν ἔπειτ’ ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεύς” (A 440)· οὐ “παρὰ” τὸν βωμόν, ἀλλ’ “ἐπὶ” τὸν βωμόν, [4] ὅτι κυρίως βωμὸς κατασκευάσμα ἐλέγετο ἀναβαθμούς καὶ βήματα ἔχον, ὑψηλὸν ἀπὸ τῆς γῆς. [5] διὰ τοῦτο οὖν “ἐπὶ βωμόν” Ὀδυσσεὺς αὐτὴν ἄγει. καὶ οὗτος μὲν ὁ βωμὸς θυήεις, εἰς ὃν ἀναβαίνειν ἔστιν. [6] ἔστι δὲ καὶ ἄλλος, ὅπου τὰ ἄρματα ἐτίθετο· “ἄρματα δ’ ἄμβωμοῖσι τίθει” (Θ 441)—καὶ ἐπὶ τούτου οἰκείως χρησάμενος τῇ “ἀνά” προθέσει. [7] καὶ τὸ “ἡ δ’ ἦσται ἐπ’ ἐσχάρη” (ζ 305) σημαίνει ἐπὶ τοῦ θρόνου ὑψηλοτέρου ὄντος τῆς ἐσχάρας. [8] καὶ τὸ “γενεὴ δέ τοι ἔστ’ ἐπὶ λίμνη / Γυγαίη” (Υ 390-91) ἡ γένεσις καὶ ἡ γονὴ καὶ ὁ τόπος ἐν ὕψει τῆς λίμνης.

codd.: *B f. 81 v., *F f. 52 r., Le f. 125 v.

[1] Πορφυρίου om. *B ἐπι ψ: ἐπὶ codd. [3] οὐ *FLe: ἦγ (in ras.) οὐ *B [5] αὐτὴν om. *B [6] δ’ ἄμ *B*F: δ’ ἄν Le χρησάμενος *B: χρησάμενοι *FLe [7] ἦσται *B*F: ἦσθαι Le ἐπὶ scripsi: ὡς codd. ὑψηλοτέρου *B*F: ὑψηλοτέρας Le ὄντος *B*F: οὔσης Le

[1] The [phrase] ‘dwelling in a house upon [the] road’ (*Il.* 6.15) is not ‘dwelling alongside the road’, but the [preposition] *epi* indicates an elevation away from the ground among them [i.e. the people of Arisbe]. [2] Furthermore, since the house is higher than the ground, the one dwelling in it also dwells above ground. [3] Thus [the poet] also says ‘then Odysseus of many counsels leading her [sc. Chryseis] upon the altar’ (*Il.* 1.440), not ‘beside’ the altar, but ‘upon’ the altar, [4] since ordinarily [the word] altar was said of a structure having flights of stairs and steps, elevated from the ground. [5] On this account, then, Odysseus leads her onto an altar. This altar, onto which it is possible to mount, is smoking with incense. [6] But there is also another [kind of altar] on which chariots were placed: ‘[Poseidon] put the chariot upon the stand’ (*Il.* 8.441)—in this case properly using the preposition *ana*. [7] The [phrase] ‘she sits upon the hearth’ (*Od.* 6.305) means on¹⁹¹ a chair which was higher than the hearth. [8] The [phrase] ‘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.

¹⁹¹ In cursive minuscule the confusion of epsilon-pi (ἐπι *scripti*) for omega-sigma (ὦς *codd.*) is much easier than may at first seem possible. Generally the two circles of the epsilon are horizontal rather than verticle and thus look almost identical to an omega. Minuscule pi looks like two sigmas conjoined. The short verticle stroke of the iota was probably mistaken as a serif.

[1] Πορφυρίου· τί βούλεται τὸ

Αἰνεῖα τε καὶ Ἔκτορ, ἐπεὶ πόνος ὑμῖν μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαι τε φρονεῖν τε (Z 77-79);

[2] τὸ μὲν οὖν ἐγκεκλίσθαι τὸν πόνον αὐτοῖς ἔχει τὴν μεταφορὰν ἥτοι ἀπὸ τῶν
 χειραγωγουμένων δι' ἀσθένειαν καὶ ἐπικλινόντων αὐτοὺς πρὸς τοὺς
 κουφίζοντας, [3] ἢ ἀπὸ τῶν ζυγοστατούντων καὶ ρεπόντων εἰς μέρος--ἢ ῥοπή
 οὖν τῶν πραγμάτων πρὸς ὑμᾶς ἐστὶν ἐγκεκλιμένη· [4] τὸ ἀσθενὲς καὶ ἑαυτὸ
 φέρειν μὴ δυνάμενον ὑμεῖς διακρατεῖτε ὀρθοῦντες--ἢ ἀπὸ τῶν ἐγκεκλιμένων τινὶ
 ζῶων. [5] “ἐγκέκλιται” (Z 78) οὖν <τὸ> ἐν τῇ ὑμετέρᾳ φροντίδι παράκειται ἢ
 σωτηρία τῶν πραγμάτων. [6] καὶ ἡ αἰτία· “οὐνεκ' ἄριστοι / πᾶσαν ἐπ' ἰθύν
 ἐστε” (Z 78-79). [7] ἢ ἰθύς οὖν ὀρμή, ἀπὸ τοῦ πρόσω φέρεσθαι. ἐπὶ πᾶσαν οὖν
 ὀρμὴν καὶ τοῦ φρονεῖν καὶ τοῦ μάχεσθαι ἐστε ἄριστοι. <ἢ> ἢ ἰθύς ὀρθότης· [8]
 ἄριστοι οὖν ἐστε ἐν πάσῃ ὀρθότητι τοῦ τε μάχεσθαι καὶ τοῦ φρονεῖν.

codd.: *B f. 83 r., *F f. 53 r., Le f. 128 r.

[1] Πορφυρίου om. *B οὐνεκ' *BLe: οὐνεκ' *F [2] αὐτοὺς *BLe: αὐτοὺς *F
 [3] ἐστὶν ἐγκεκλιμένη Villoison: ἐστὶ κεκλιμένη codd. [4] δυνάμενον *BLe:
 δυνάμενον *F τινὶ *BLe: τινὶ *F [5] <τὸ> addidi παράκειται scripsi:
 παρακέκλιται codd.: παρακέκλεισται Bekker [6] οὐνεκ' *BLe: οὐνεκ' *F ἰθύν
 *BLe: ἰθύν *F [7] ἢ ἰθύς *B*F: ἰθύς Le ὀρμή Le: ἢ ὀρμή *B*F <ἢ> addidi
 [8] τοῦ τε μάχεσθαι καὶ τοῦ φρονεῖν *F: τοῦ μάχεσθαι καὶ τοῦ φρονεῖν Le: τοῦ τε
 φρονεῖν καὶ μάχεσθαι *B

[1] What does [this passage] mean:

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, the [idea] that the labor leans on them contains a metaphor either from the [people who are] being led by the hand on account of weakness and leaning themselves upon those who relieve [their burdens], [3] or from them weighing [the labors] in a balance and inclining to a part—therefore the weight of the affairs is inclined towards you: [4] you have complete control in rectifying that which is weak and unable to support itself—or from living beings leaning on someone. [5] Therefore ‘leans on’ [means] the [idea that] the salvation of the affairs is staked on your care.¹⁹² [6] The reason: ‘since in every enterprise you are best’ (*Il.* 6.78-79). [7] 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’. Or *ithus* [means] ‘correctness.’ [8] ‘Therefore you are best in every correctness of fighting and thinking’.

¹⁹² The reading of the MSS παρακέκλιται is a perseveration of ἐγκέκλιται. The required sense, ‘our salvation is in your power’, is satisfied by a simple deletion of -κλ-, as παράκειται functions 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 φωνῆ μεγάλη ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθειμαι τὸ πνεῦμά μου. See also *Od.* 22.65-6: νῦν ὑμῖν παράκειται ἐναντίον ἢ μάχεσθαι / ἢ φεύγειν.

[1] Πορφυρίου· <εἰς τὸ “στῆτ’ αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων / πάντη ἐποιχόμενοι”> (Z 80-1). ὁ τρόπος σύλληψις· ὁ μὲν στήτω, φησί<ν>, ὁ δὲ πάντη περιελθὼν ἐπισχέτω τὸ πλῆθος. [2] καὶ τῷ μὲν ἐνὶ στήναι κελεύει πρὸ τῶν πυλῶν, μὴ συγχωροῦντι φυγεῖν, τῷ δὲ ἐτέρῳ περιιέναι ὀτρύνοντι. ἢ τὸ “στῆτε” <δηλοῖ τὸ> “τῆς φυγῆς παύεσθε”. [3] οἱ δὲ ἀντιστρέφουσι ὡς τὸ “εἴματα τ’ ἀμφιέσασα θυώδεα καὶ λούσασα” (ε 264).

codd.: *B f. 83 r., *F f. 53 r., Li f. 121 v.

[1] Πορφυρίου om. *BLi φησί<ν> scripsi <δηλοῖ τὸ> addidi [3] εἴματα τ’ *BLi: εἴματ’ *F ἀμφιέσασα ψ: ἀμφιέσασθαι *BLi: ἀμφιάσασθαι *F λούσασα ψ: λούσασθαι codd.

[1] With regard to 'Stand here, and restrain the men in front of the gates / going around everywhere' (*Il.* 6.80-81). The trope [is] combination: let the one stand, he says, let the other going around everywhere hold back the crowd. [2] He orders the one to stand in front of the gates, not to flee giving way, but [orders] the other to go around giving encouragement. Or the [command] 'stand' <means> 'cease from flight'. [3] But others invert [them] like the line 'after [Calypso] put fragrant clothes [on Odysseus] and bathed [him]' (*Od.* 5.264).

[1] <Πορφυρίου> ἀποροῦσιν ἐπὶ τῇ ἀποστάσει Ἐκτορός τινες τῇ εἰς τὴν πόλιν γεγонуία (Z 113). [2] πάσης [γὰρ] οὕτως τῆς ῥοπῆς τῶν πραγμάτων παρὰ τοῖς Ἑλλησιν οὔσης, δυνάμενος ὁ Ἐκτωρ καὶ ἄλλον ἀποστέλλειν πρὸς τὴν μητέρα, [3] ἵνα εὗξηται καὶ τὰς ἄλλας εἰς τοῦτο παρακαλέσῃ, οὐ ποιεῖ τοῦτο, ἀλλ' αὐτὸς ἄπεισιν. οἱ μὲν φασιν, ὅπως τῇ γυναικὶ διαλεχθῆ τοῦτο τὸν ποιητὴν οἰκονομῆσαι. [4] οἱ δὲ τοῦτο μὲν ἄλλως φασὶν ἐπακολουθῆσαι, προηγούμενον δὲ ἰδεῖν ὡς εὐλογον εἶναι ἀπαίτησιν. [5] οἱ δὲ φασιν ὅτι παρῶν τε οὐδὲν ὠφέλει καὶ ἀπελθῶν ἐξ ὧν ὁ μάντις ἔλεγεν ἀπαλλαγὴν τῶν παρόντων εὕρισκε, παρασκευάσας τὸ θεῖον εὐμενές. [6] καὶ οὐ μικρὰν δὲ ἔφασαν ἐπιστροφὴν τοῦ θεοῦ εἶναι τὸ ἢ διὰ τοῦ τυχόντος ἢ διὰ τοῦ προεστῶτος τῶν πραγμάτων γίνεσθαι τὴν θεραπείαν, [7] ἐπεὶ οὐδὲ τὸ ὑπὸ οἰκέτου τυχεῖν διακονίας ὅμοιον τῷ ὑπὸ τοῦ υἱοῦ ἢ ἀδελφοῦ ἢ γυναικός.

Cf. QH ep. ad Z 113: Πορφυρίου· εἰς τὸ “ὄφρ’ ἂν ἐγὼ βεῖω προτὶ Ἴλιον” (Z 113). ἢ τοῦ Ἐκτορος ἐπάνοδος ἢ εἰς τὴν Ἴλιον ἀλόγως ἔχειν δοκεῖ. καὶ γὰρ διὰ κήρυκος τὰ περὶ τὴν θυσίαν ἀποσταλῆναι ἐδύνατο. ἢ λύσις ἐκ τοῦ καιροῦ. τῶν γὰρ Τρώων ἐθελοκακούντων διὰ τὴν τοῦ Ἀλεξάνδρου ἀπουσίαν, τὸ πλεον ἐπὶ τοῦτον πορεύεται.

cod.: *B f. 84 r.

[1] <Πορφυρίου> addidi [2] γὰρ suppl. Schrader (litt. in *B evan.) [3] μὲν φασιν scripsi: μὲν φασὶν *B [5] δὲ φασιν scripsi: δὲ φασὶν *B [6] μικρὰν Villoison: μικροῖς *B

[1] Some are puzzled at the desertion of Hector in which he went into the city (*Il.* 6.113).¹⁹³ [2] For, 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 [3] so that she pray and summon the others for this, he does not do this, but goes away himself. [4] Some say that the poet makes this arrangement so that [Hector] may speak with his wife. [5] Others say that this [sc. the fact that Hector goes himself] follows in another way and that by taking the lead [Hector] sees that it is a sensible demand.¹⁹⁴ They say that being present [Hector] was of no service at all, but after he departed in accordance with what the seer said, he found a release for the present [situation] by making the deity well-disposed. [6] 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 affairs, [7] since obtaining worship from a household slave is not the same as from a son, brother or wife.

¹⁹³ The pairing of an epitome and a longer version of the same *zetema* is well established. MSS *FLe preserve only the epitome (Cf. fr. A vi).

¹⁹⁴ I.e. the demand made by Helenus *Il.* 18.86-99: Ἐκτορ ἀτὰρ σὺ πόλιν δὲ μετέρχεο, εἰπέ δ' ἔπειτα / μητέρι σῆ καὶ ἐμῇ· ἧ δὲ ξυνάγουσα γεραιᾶς / νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρη / οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο / πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος / εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ, / θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο, / καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ / ἧνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήση / ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, / ὥς κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρής / ἄγριον αἰχμητὴν κρατερόν μῆστωρα φόβοιο, / ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.

Schrader read ἀπαίτησιν then a lacuna of approximately three letter spaces. The microfilm of *B reads ἀπαίτη[...] οἱ δε.

The anacolouthon, in which ἰδεῖν first governs a noun clause introduced by ὥς but switches to the infinitive εἶναι, is a staple characteristic of P.'s prose style and need not be emended.

[8] ὑπὸ τῶν ἀρίστων γὰρ τιμωμένους τοὺς θεοὺς εἰκὸς μᾶλλον χαίρειν ἢ ὑπὸ τῶν τυχόντων. [9] ἔπειτ' οὐ περὶ τοῦ Ἑκτορος ζητεῖν δεῖ, διὰ τί χωρίζεται πεισθεὶς τῷ μάντει καὶ τούτου ἀκούσας ἐκτελεῖ τὴν πρόσταξιν, συντελεῖν τὰ κελευόμενα πρὸς τοὺς θεοὺς καθήκειν κρίνας. [10] πρὸς δὲ τὸν μάντιν, εἰ ἄρα, ζητεῖν ἔδει δι' ἣν αἰτίαν καὶ τοῦτον ἀπάγει. [11] 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' (Z 90), [12] καὶ βουθυσίας ὑποσχέσθαι καὶ διὰ πρεσβυτίδων γυναικῶν καὶ ἐντίμων καὶ τῶν ἱερείων γενέσθαι τὰς εὐχάς, [13] οὕτως δὲ καὶ ὅτι διὰ πρεσβευτοῦ καὶ ἀξιόχρεω Ἑκτορος παντὶ λῶον ἐφάνη τὴν πραγματείαν γενέσθαι, μείζονα ἔχοντος τὴν τοῦ συμφέροντος κατάληψιν ἢ οἱ ἄλλοι ἰδιῶται. [14] καὶ μῆνις θεῶν πολλάκις ἰδίως διὰ τινος λύεται προσώπου καὶ διὰ τοῦδε μᾶλλον τοῦ ἱερείου ἢ τοῦδε καὶ τῶνδε παρόντων ἢ τῶνδε. [15] χωρὶς δὲ τούτων οὐκ ἔρημον ἄρχοντος κατέλιπε τὸ στρατόπεδον, ἀλλ' οἱ τε ἀδελφοὶ παρῆσαν πολλοὶ καὶ ὁ Αἰνείας καὶ οἱ Ἀντηνορίδαι καὶ Πουλυδάμας, ἀξίωμα ἐπὶ τῷ μάχεσθαι καὶ φρόνημα οὐ μικρὸν ἔχοντες. [16] δεῖ οὖν μᾶλλον λογίζεσθαι διὰ τὴν εἰρημένην χρεῖαν, καὶ ἄλλα παρευρίσκειν ὠφελεῖν μέλλοντα τοὺς οἰκείους, ὧν καὶ τὸ ἐξαγαγεῖν κρυπτόμενον τὸν Ἀλέξανδρον καὶ οἶκοι διατρίβοντα. [17] πρὸς ὃν εἰκὸς ἀγανακτοῦντας τοὺς Τρῶας ἐθελοκακεῖν ἐν τῷ πολέμῳ. ῥαδίως δὲ οὐκ ἂν ἐξήγγελλε πέμψας ἄλλους πρὸς αὐτόν.

[11] (τὰ) addidi [12] ἱερείων Bekker: ἱερείων *B [13] ἀξιόχρεω Villoison: ἀξιόχρεων *B

[8] For when they are honored by the best people, it is likely that the gods rejoice more than [when they are honored] by commoners. [9] 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. [10] But with regard to the seer, if at all, one ought to question for what reason he diverts this man. [11] 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), [12] to promise a sacrifice of oxen and that the prayers be given by elderly, esteemed women and the priestesses, [13] 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. [14] 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. [15] 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 having a reputation for fighting and great spirit. [16] Therefore [Hector] 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; [17] as the Trojans are vexed at this man, it is reasonable that they are playing the coward in the war. [18] [Hector] would not have readily have made this public by sending others to him.

[1] Πορφυρίου· <εις τὸ “τεθναίης, ὦ Προῖτ’, ἢ κάκτανε Βελλεροφόντην”> (Z 164). οὐ γάρ, ὡς τινες ἐξεδέξαντο, “τεθνήξῃ ἀναιρεθεὶς ὑπὸ τοῦ ἐπιβούλου, εἰ μὴ φθάσας σὺ τοῦτον ἀποκτενεῖς.” [2] ἔστι δὲ ἠθικὴ ἢ φράσις λεγούσης ὅτι “καλόν σοι ἀποθανεῖν, Προῖτε, εἰ μὴ τιμωρήσεις τὸν ὑβρίσαντά σε διὰ τὸ θελῆσαί μοι μιγῆναι οὐκ ἐθελούση”, [3] <ἦ> “ἀποθάνοις, ὦ Προῖτε, εἰ μὴ με ἐκδικήσεις”, κατὰ ἄραν λεγούσης. [4] συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε, “μιγῆναι οὐκ ἐθελούση” (Z 165), [5] ἀλλ’ οὐχ ὡσπερ Ἡσίοδος τὰ περὶ τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μικρῶν ἐπεξεληθῶν (fr. 208 Merkelbach-West).

codd.: *B f. 85 r., *F f. 54 r., Le f. 131 r., Li f. 123 r. ab [6] δὲ τρεῖς

[1] Πορφυρίου om. *B γάρ om. *B ἀποκτενεῖς Janko: ἀποκτείνεις *B:

ἀποκτείνης *FLe [2] λεγούσης *B*F: λέγουσα Le [3] <ἦ> addidi

ἀποθάνοις *BLe: ἀποθάνης *F [4] αἰσχρὰ Schrader proposuit exempli gratia:

ἀρχαῖα codd. [5] Ἀκάστου Dindorf: Ἀκάτου codd.

[1] [sc. 'May you die, Proetus, or kill Bellerophon' (*Il.* 6.164)]. For [it does] not [mean], as some have taken it, 'killed by the treacherous man you will be dead 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,' [3] <or> 'May you die, Proetus, unless you were to avenge me', as she says in the manner of a curse. [4] [Homer] has disclosed the shameful acts briefly, 'to have sex with me against my will' (*Il.* 6.165), [5] but not like Hesiod who expatiated on the story of Peleus and the wife of Acastus little by little in detail (fr. 208 Merkelbach et West).

[6] τρεῖς δὲ {οὔτοι} <οί> τρόποι μίξεως· ἢ γὰρ βούλεται τις μὴ βουλομένης τῆς γυναικός, [7] ὡς ἡ Ἄντεια τὸν Βελλεροφόντην διέβαλεν, [8] ἢ μὴ βουλόμενος βουλομένη σύνεστιν, ὥσπερ Ὀδυσσεὺς “παρ’ οὐκ ἐθέλων ἐθελούση” (ε 155) τῆ Καλυψοῖ, [9] ἢ βουλομένη βουλόμενος, ὥσπερ Αἴγισθος τῆ Κλυταιμνήστρα· καὶ γὰρ “ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε” (γ 272). [10] τέταρτος γὰρ τρόπος οὐκ ἔστιν· οὐδὲ γὰρ ἄκων ἀκούση σύνεστιν.

[6] τρεῖς κτλ. incipit scholium novum *B δὲ om. *BLi {οὔτοι} del. Janko <οί> addidi βουλομένης *FLe: βουλομένη μιγῆναι *BLi [7] ὡς ἡ Ἄντεια τὸν Βελλεροφόντην διέβαλεν *FLe: ὡς νῦν οὔτος λοιδορεῖται *BLi Βελλεροφόντην Le: Βελεροφόντην *F διέβαλεν *F: διέβαλλεν Le [8] σύνεστιν om. *BLi ἐθέλων om. Le ἐθελούση Le: θελούση *F [9] βουλομένη βουλόμενος, ὥσπερ Αἴγισθος τῆ Κλυταιμνήστρα *FLe: ὡς Αἴγισθος τῆ Κλυταιμνήστρα ἐθέλων ἐθελούση *BLi βουλομένη *F: βουλομένην Le [10] οὐδὲ *FLe: οὐδεῖς *BLi σύνεστιν *FLe: πώποτε μίγνυται *B: ποτέ μίγνυται Li.

[6] The modes of intercourse are {these} three:¹⁹⁵ for either some man desires an unwilling woman, [7] as Anteia slandered Bellerophon, [8] or an unwilling man is with a willing woman, like Odysseus unwilling with willing Calypso, [9] or a willing man with a willing woman, like Aegisthus and Clytemnestra;¹⁹⁶ for indeed ‘willing he led her willing to his home’ (*Od.* 3.272). [10] For a fourth type does not exist. For in fact an unwilling man does not have intercourse with an unwilling woman.¹⁹⁷

¹⁹⁵ Cf. Eust. ad Il. vol. II 270, 19-24: ἐνταῦθα δὲ ἐνθυμητέον τὸ τοῦ Πορφυρίου, ὡς ἡ ἐθέλων ἐθέλουσαν τις εὐρίσκει, καθὰ ἡ Ὀδύσεια περὶ Αἰγίσθου καὶ Κλυταιμνήστρας φησίν, ἡ ἐθέλων μὴ ἐθέλουσαν, ὁποῖαί εἰσιν αἱ ἀπαναινόμεναι ἀεικὲς ἔργον, καθὰ ποτε καὶ ἡ Κλυταιμνήστρα, ἡ οὐκ ἐθέλων ἐθέλουσαν, ὡς ἐνταῦθα Βελλεροφόντης τὴν Ἄντειαν. ἐνθα δὲ οὐκ ἐθέλων καὶ οὐκ ἐθέλουσα, ἐκεῖ πάντη ἄσχετος ἡ διάθεσις, εἰ μὴ ποθεν ἄμφω βιάζονται.

¹⁹⁶ The variant in *BLi, ὡς Αἰγίσθος τῇ Κλυταιμνήστρᾳ ἐθέλων ἐθελοῦση, seems arbitrary. This reading is jarring to the train of thought in two ways: (1) the example comes before the category it exemplifies, and (2) the category is defined with ἐθέλω instead of βούλομαι.

The use of ἐθέλω to define the categories in Eustathius (see *loci similes*) is not proof that P. used it in the original. Eustathius may well have introduced the different sequence of categories and their Homeric exempla.

¹⁹⁷ Following *B, Dindorf made the three modes of intercourse a separate *zetema*. However, as I have shown above (fr. B VII and Δ III), it is characteristic of *B to rearrange the structure of the extracts as it pleases. The shift from a narrow philological investigation to a broad philosophical observation is in keeping with P.’s tendency. Thus, a *zetema* in *QH* I begins: ἤξιον ἡμᾶς, παρατηροῦντας τὴν ἐν πᾶσι τοῦ ποιητοῦ λεπτοουργίαν, ἰχνεύειν καὶ τὴν ἐν τοῖς ὀνόμασι αὐτοῦ πρὸς αὐτὸν ὁμολογίαν (*QH* I 46.11-14). The same investigation concludes: οὐχὶ φιλόσοφοι πρῶτοι τὸ λευκὸν ἀφωρίσαντο τὸ διακριτικὸν ὄψεως, ἀλλὰ πρὸ αὐτῶν Ὅμηρος (*QH* I 53.7-10). For P.’s interest in Homer’s depiction of the human will, cf. *QH* fr. Γ i and *QH* fr. Δ i.

[1] Πορφυρίου· εἰς τὸ “ἔνθ’ αὐτε Γλαῦκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς” (Z 234). [2] διὰ τί ὁ μὲν Γλαῦκος προήχθη εἰς φιλοτιμίαν τοῦ ἀλλάξαι τὰ ὅπλα χρυσᾶ ὄντα πρὸς Διομήδην, ὁ ποιητῆς δὲ ἐπιτιμᾷ ὥς οὐ δέον, οὐδ’ εἰ φίλος εἶη, προίεσθαι τὸ πλείονος ἄξιον;

[3] προγόνων ὁ Γλαῦκος φιλίαν ἐξηγησαμένου Διομήδους ἀκούσας οὐκ ᾤηθη δεῖν ἐλαττοῦσθαι ταύτης·

Οἴνεὺς γὰρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν ἐείκοσιν ἡματ’ ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἴνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον (Z 216-20).

[4] ταῦτ’ οὖν ἀκούσας ὁ Γλαῦκος προήχθη εἰς φιλοτιμίαν προγονικὴν. [5] ὥς γὰρ Βελλεροφόντης ζωστῆρος οὐκ ἀπηξίωσε χρυσοῦν ἔκπωμα δοῦναι καὶ ὅλως “χρῦσειον” δεδώρηται τῷ ξένῳ, οὕτω καὶ αὐτὸς χρυσοῦν ὄν εἶχε

Cf. Eust. ad Il. vol. II 297, 24-27: ἀσφαλείας γὰρ ὁ Γλαῦκος μόνης ἐδεῖτο τῆς ἐκ τῶν ὀπλων, οὐ μὴν ὕλης τιμίας. πάντως δὲ οὐχ’ ἥττον τι τῶν χρυσέων ἀσφαλῆ καὶ τὰ χάλκεα. διὸ καὶ φησιν ὁ ποιητῆς “ἔνθ’ αὐτε Γλαῦκῳ φρένας ἐξείλετο Ζεὺς” (Z 234), ὃ ἐστὶν ἐξαιρέτους ἐποίησεν, ὥς τῷ Πορφυρίῳ δοκεῖ.

textum constitui e ***B*FLe** [1] Πορφυρίου om. ***B** ἐξέλετο ***B*F**: ἐξέλατο **Le**
 [2] ἀλλάξαι ***FLe**: ἀλλάσσειν ***B** Διομήδην ***B**: Διομήδ(ην) ***F**: Διομήδη **Le**
 ὁ ποιητῆς δὲ ***FLe**: ὁ δὲ ποιητῆς ***B** τὸ πλείονος ***FLe**: πλείονος ***B** [3]
 φιλίαν scripsi: φιλοτιμίαν codd. ἀκούσας ***B*F**: ἀκούσαντος **Le** οἱ ***BLe**: οἱ
***F** Βελλεροφόντης ***BLe**: Βελεροφόντης ***F**

[1] With regard to the line ‘then, however, Zeus son of Cronus robbed Glaucus of his wits’ (*Il.* 6.234).¹⁹⁸ [2] Why was Glaucus led to a lavish outlay¹⁹⁹ of exchanging his weapons made of gold with Diomedes, but the poet²⁰⁰ censures [him] on the ground that it is not right, even if he should be a friend, to give away that which is worth more?

[3] After²⁰¹ he heard Diomedes explain the friendship²⁰² 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 compete with his ancestor. [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

¹⁹⁸ Cf. Eust. ad *Il.* vol. II 297, 24-27: ἀσφαλείας γὰρ ὁ Γλαῦκος μόνης ἐδεῖτο τῆς ἐκ τῶν ὀπλῶν, οὐ μὴν ὕλης τιμίας. πάντως δὲ οὐχ’ ἤττον τι τῶν χρυσεῶν ἀσφαλῆ καὶ τὰ χάλκεα. διὸ καὶ φησιν ὁ ποιητής “ἐνθ’ αὐτε Γλαῦκῳ φρένας ἐξείλετο Ζεὺς” (*Il.* 6.234), ὃ ἐστὶν ἐξαιρέτους ἐποίησεν, ὡς τῷ Πορφυρίῳ δοκεῖ.

¹⁹⁹ See LSJ s.v. φιλοτιμία #4.

²⁰⁰ At first glance the word order of *B (ὁ δὲ ποιητής) seems preferable to that of *FLe (ὁ ποιητής δέ). At the beginning of the third paragraph, however, the MSS unanimously read ὁ ποιητής δέ. Furthermore, in light of the fact that *B, or its exemplar, frequently introduces changes to the text, the balance of probability leans on the side of *FLe.

²⁰¹ The absence of a connective particle linking the two sentences is a sign either that words have been lost, e.g. <λυτέον δὲ *** τῶν γάρ> προγόνων, or that the preceding question has been interpolated. As I have shown above, comparison of the extracts of the *QH*, in which introductions of the form διὰ τί ... λυτέον δέ abound, with the continuous MS of *QH I* (*Vaticanus* 305), in which such introductions are absent, suggests that the question is not P.’s but that of the extractor. On this theory, the extractor repeated the phrase προήχθη εἰς φιλοτιμίαν from below (ταῦτ’ οὖν ἀκούσας ὁ Γλαῦκος προήχθη εἰς φιλοτιμίαν προγονικῆν) to weave the language of P.’s *zetema* into his own introduction and thus create the illusion of authenticity.

²⁰² Diomedes has not explained the ‘rivalry’ (φιλοτιμίαν codd.) of their forefathers, but their ‘friendship’ (φιλ[σοτιμ]ίαν scripsi). See below οὔτοι μὲν διὰ προγονικὴν φιλίαν τὸν πρὸς ἀλλήλους ἐσπίσαντο πόλεμον. The scribe’s mind must have subconsciously latched onto the phrase Γλαῦκος προήχθη εἰς φιλοτιμίαν which appears directly above and below the reading in question.

περικείμενον δοῦναι προῆχθη, [6] ἀκούσας παρὰ τοῦ φοβερωτάτου

{Διομήδους} τῶν τότε·

τῶ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος ἼΑργεῖ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ ὅτε κεν τῶν δῆμον ἴκωμαι (Z 224-25),

[7] καὶ προσέτι εἰπόντος τοῦ Διομήδους·

τεύχεα δ' ἀλλήλοισ ἐπαμείψομεν, ὄφρα καὶ οἶδε
γνώσιν ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι (Z 230-31).

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

[9] “ὁ ποιητῆς δέ”, φησὶν Ἀριστοτέλης, “οὐχ ὅτι τὰ πλείονος ἄξια ὄντα
προήκατο ἐπιτιμᾶ, ἀλλ' ὅτι ἐν πολέμῳ καὶ χρώμενος προίετο. [10] οὐδὲν γὰρ
ἀλλοιότερον ὥσπερ ἂν εἰ ἀπέβαλε τὰ ὄπλα. ἐπιτιμᾶ οὖν ὅτι κρείττω
προίετο οὐκ εἰς τιμὴν ἀλλ' εἰς χρῆσιν. [11] ἀναγκαῖον δὲ τοῦτο δηλῶσαι
εἰπόντα τὴν ἀξίαν.”

[12] τινὲς δ' οὐ καταμέμφεσθαι φασὶν ἐν τῷ φάναι “Κρονίδης {δὲ} φρένας
ἐξέλετο Ζεὺς” (Z 234). [13] τὸ γὰρ “ἐξελεῖν” δηλοῖ καὶ τὸ “εἰς μέγα ἄραι καὶ
αὐξῆσαι”, ὡς ἐν τῷ “κούρην ἦν ἄρα μοι γέρας ἔξελον υἴες Ἀχαιῶν” (Π 56).

[5] περικείμενον Cobet: παρακείμενον codd. παρὰ Le: περὶ *B*F

{Διομήδους} del. Janko [7] τεύχεα δ' *B*F: τεύχε' Le ἀλλήλοισ *BLe:

ἐπαλλήλοισ *F ὄφρα *BLe: ὄφρα *F εὐχόμεθ' *B*F: εὐχόμεθα Le [9]

φησὶν *B: φησιν *F: ὡς φησὶν Le ἼΑριστοτέλης *B*F: ὁ ἼΑριστοτέλης Le

καὶ χρώμενος *B*F: χρώμενος Le προίετο *B*F: προήκατο Le [12] φάναι

*BLe: φᾶναι *F {δὲ} delevi

give the gold which he had about himself, [6] 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),

[7] 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).

[8] For it would have been a sign of pettiness that he was responsive to the other things which he was asked, but voiced opposition with regard to the gifts.

[9] “But the poet”, says Aristotle, “censures him, not because he gave up that which was worth more, but because he gave up [the armor] even though he was using it in combat. [10] For nothing [could be] worse, just as if he had thrown away his armor. Therefore he censures him because he gave up what was superior, not in regard to price, but in regard to usefulness. [11] One must make this clear when one speaks of its value.”

[12] Some say that he does not censure [Glaucus] in the assertion, ‘Zeus, son of Cronus, bereaved (ἐξέλετο) him of his wits’ (*Il.* 6.234). [13] For the word ἐξελείν also means ‘to extol greatly and magnify’, as in the line ‘the maiden whom, as it happens, the sons of the Achaeans selected (ἔξελον) for me as a gift of honor’ (*Il.* 16.56).

[14] δηλοῖ γὰρ “ἦν εἰς τιμὴν γεραίροντες μεταδεδώκασι καὶ τὸ γέρας μου αὖξοντες”. [15] γέρας γὰρ “ἔξελον”, ἐξάριτον ποιοῦντες. τὰ δὲ γι{γ}νόμενα ὡς ἐπὶ τὸ πολὺ θεοῖς εἰώθασιν ἀνάπτειν. [16] τὸ μέντοι “ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου” (Z 226), ἀντὶ τοῦ “ἐν ὄφει πάντων ὡς εἰδέναι αὐτοὺς ὅτι ξένοι ἀλλήλων ἐσμέν”, [17] ἢ “μὴ μόνον ἀλλήλων φειδώμεθα ἀλλὰ καὶ οἱ ὀμιλοι ἡμῶν.” [18] ἀλλ’ οὗτοι μὲν διὰ προγονικὴν φιλίαν τὸν πρὸς ἀλλήλους ἐσπέισαντο πόλεμον. [19] Σαρπηδῶν δὲ καὶ Τληπόλεμος συγγενεῖς ὄντες καὶ τοῦτο γινώσκοντες συνελθόντες διὰ θανάτου ἐκρίθησαν, τοῦ μὲν ἀποθανόντος τοῦ δὲ τρωθέντος (E 628-62). [20] οὕτως ἡ γινωσκομένη συγγένεια πρὸς φιλίαν οὐδὲν συνεργεῖ.

[14] ἦν εἰς in ras. **Le** μεταδεδώκασι codd.: με δεδώκασι Schrader [15] ἔξελον
***FLe**: ἐξέλον ***B** γι{γ}νόμενα scripsi: γεραιρόμενα Janko exempli gratia [16]
ὀμίλου ***B*F**: ὀμήλου **Le** [20] γινωσκομένη scripsi: λεγομένη codd.

[14] For he means ‘the one whom they distributed giving [her] as a reward to honor me and increasing my privilege. [15] For they ‘reserved’ (ἔξελον) a prize, rendering it given as a special honor (ἐξάριετον). 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] equivalent to ‘in the sight of all so that they know that we are guest-friends of one another’, [17] or ‘let not only us but also our throngs spare one another.’ [18] Well these men made peace with one another on account of ancestral friendship. [19] But Sarpedon and Tlepolemos, on the other hand, though related and recognizing this when they met in battle, came to issue in a death, the one dead, the other wounded (*Il.* 6.628-62). [20] Thus their recognized kinship in no way contributed to friendship.

[1] Πορφυρίου· πῶς ὀρθοῦ ὄντος τοῦ Παλλαδίου τὸν πέπλον ἐπὶ γούνασι
θεῖναι παρακελεύεται; “τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠὺκόμοιο” (Z 273). [2] τινὲς
μὲν οὖν φασιν ὅτι πολλὰ τῶν Παλλαδίων κάθηται· [3] οἱ δέ, ἀπὸ μέρους τὸ ὅλον
σῶμα, ὡς ἐπὶ τοῦ “εὐκνήμιδες Ἀχαιοί” (A 17 etc.). [4] οἱ δέ, ὅτι “γούνατα” καὶ τὰς
ίκετείας λέγει· [5] φησὶ γὰρ “ἀλλ’ ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται” (P 514
etc.), τουτέστιν ἐν τῇ τῶν θεῶν ἰκετεία καὶ δεήσει. [6] θεῖναι οὖν “Ἀθηναίης ἐπὶ
γούνασι” (Z 273) ἐστὶν “ἐπὶ τῇ λιτανείᾳ καὶ δεήσει θεῖναι τὸν πέπλον”. [7] οἱ δέ,
ὅτι τῇ “ἐπί” ἀντὶ τῆς “παρά” εἴωθε χρῆσθαι, ὡς ἐν τῷ “ποιμαίνων δ’ ἐπ’ ὄεσσι
μίγη φιλότητι” (Z 25) ἀντὶ τοῦ “παρὰ τοῖς ὄεσσι”, [8] καὶ “ἡ μὲν ἐπ’ ἐσχάρη
ἦστο” (ζ 52) ἀντὶ τοῦ “παρὰ τῇ ἐσχάρῃ”. [9] οὕτω γοῦν καὶ “ἐπὶ γούνασιν” ἀντὶ
τοῦ παρὰ γούνασιν Ἀθηναίης.

codd.: *B f. 83 r., *B₂ f. 87 r., *F f. 55 v., Le f. 134 v.

[1] Πορφυρίου om. *B*B₂ πῶς usque ad ἠὺκόμοιο om. Le πῶς *B₂*FLe: πῶς
δὲ *B₁ Παλλαδίου *B₂*FLe: Παλαδίου *B τὸν usque ad ἠὺκόμοιο om. *B [2]
τινὲς *FLe: καὶ τινες *B*B₂ Παλλαδίων *B₂*FLe: Παλαδίων *B [4 - 5] λέγει·
φησὶ *B₂*FLe: φησὶ· λέγει *B [5] τῶν θεῶν *B*B₂*F: θεῶν Le ἰκετεία καὶ
δεήσει *B₂*F: δεήσει καὶ ἰκετεία Le: λιτανεία καὶ δεήσει *B [6] οὖν om. *B
Ἀθηναίης ἐπὶ γούνασι *B₂*FLe: τὸν πέπλον ἐπὶ γούνασι Ἀθηναίης *B ἐστὶν
scripsi: τουτέστιν *B₂*FLe: ἀντὶ τοῦ *B τῇ λιτανείᾳ *B₂*FLe: λιτανεία *B οἱ
δέ, ὅτι om. *B τῇ *B₂*FLe: τὸ *B ἐπὶ *B*B₂*F: ἐπεὶ Le ἐν τῷ *FLe*B: τὸ
*B₂ ὄεσσι μίγη *B₂*FLe: ὄεσσι ἐμίγη *B ὄεσσι²*B*B₂Le: ὄεσι *F καὶ ἡ usque
ad τῇ ἐσχάρῃ om. *B γούνασιν ἀντὶ τοῦ *B*B₂: γούνασιν τὸ *FLe

[1] How,²⁰³ 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] [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 the phrase ‘well-greaved Achaeans’ (*A* 17 etc.). [4] Others [say] that ‘knees’ also mean 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.²⁰⁴ [6] Therefore, to place [it] ‘on the knees of Athena’ (*Il.* 6.273) means²⁰⁵ ‘to dedicate the robe in addition to the supplication and entreaty’. [7] Others [say] that [Homer] is accustomed to use the [preposition] ἐπί instead of παρά, as in the line ‘acting as a shepherd beside (ἐπί) the sheep she mingled in love’ (*Il.* 6.25), instead of ‘beside (παρά) the sheep’, [8] and ‘she sat beside (ἐπί) the hearth’ (*Od.* 6.52) instead of ‘beside (παρά) the hearth’. [9] Thus at any rate ‘upon (ἐπί) the knees’ [is also used] instead of ‘beside (παρά) the knees’.²⁰⁶

²⁰³ *B has modified P.’s extract to make it appear as the continuation of a scholium from a different source. So πῶς δέ (*B) instead of πῶς (cett.).

²⁰⁴ Cf. M. Edwards (1991, 112-13) *ad P* 514: “The image is from spinning (in a seated position) the thread of fate.”

²⁰⁵ ΤΟΥΤΕΣΤΙΝ is a perseveration from the preceding sentence. P. sometimes uses the simple copula (ἐστίν) in definitions. See e.g.: οὐκ ἔστι δὲ ἀλλὰ σημαίνει τὸν ταχύν; 40.23-24: καὶ ἔστιν ἡ φριξ κινουμένου τοῦ πνεύματος ἀρχή (*QHI* 12.15-16); μῆνις ἀγανάκτησιν ἀμυντικὴν περιέχουσα ἔστιν ὁ κότος (*QHI* 82.11-12); καὶ οὐκ ἔστιν ἀπλῶς παραβολή καὶ ἀντεξέτασις, ἀλλ’ οὕτως ἐρεθιστικὴ καὶ κέρτομος (*QHI* 91.19-21): τὸ “ἔνθα Πυλαιμένα ἐλέτην” οὐ πάντως ἐστὶν “ἀνεῖλον”, ἀλλὰ “κατέλαβον” (*QH ep. ad Il.* 5.576)

²⁰⁶ Typically, the *zetemata* with a concatenation of anonymous views linked by the phrase οἱ δέ, ὅτι begin with Aristotle’s solution to the problem at hand. See *QH* fr B vi and *QH Γ* viii.

[1] Πορφυρίου· <εἰς τὸ “μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν / οὐ κακόν, οὐδὲ μὲν ἐσθλόν”> (Z 488-89). ἐζήτησάν τινες πῶς ἐνταῦθα “ἀπαράβατον” (Z 488-89) λέγει τὴν μοῖραν ὁ ποιητής, [2] ἐν δὲ τῇ Ὀδυσσεΐα παραβατὸν ὑφίσταται ὅταν λέγῃ “ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἄτρείδαο / γῆμ’ ἄλοχον” (α 35-36). [3] λύεται δὲ τοῦτο ἐκ τοῦ δείκνυσθαι ὅτι τριχῶς ἡ μοῖρα παρὰ τῷ ποιητῇ λέγεται, [4] ἡ εἰμαρμένη (<καὶ> ἡ μερίς καὶ τὸ καθῆκον. [5] ὅταν <μὲν> γὰρ λέγῃ “μοῖρας δασσάμενοι δαίνυντ’ ἐρικυδέα δαῖτα” (γ 66), τὰς μερίδας λέγει. [6] ὅταν δὲ λέγῃ “ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή” (E 83), τὴν εἰμαρμένην σημαίνει. [7] ὅταν δὲ ἐπὶ τῶν φευγόντων λέγῃ (ὅτι) “οὐ κατὰ μοῖραν <τὴν> τάφρον διεπέρων” (Π 367), οὐ κατὰ τὸ καθῆκον {διεπέρων τὴν τάφρον} λέγει ἀλλ’ αἰσχυρῶς. [8] καὶ ἐπὶ τῶν οὖν προκειμένων, ἐν μὲν τῷ “μοῖραν δ’ οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν” (Z 488), τὴν εἰμαρμένην λέγει, [9] ὅταν δὲ “ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον” (α 35), οὐ τὸ σημαῖνον τὴν εἰμαρμένην λέγει, ἀλλὰ τὸ ὑπὲρ τὸ καθῆκον.

*B f. 91 r., *F f. 57 v., Le f. 140 v. (tantum usque ad ἐξαναλύσαι).

[1] Πορφυρίου om. *B ἐζήτησάν τινες *BLe: ἐζήτησαν τινὲς *F [3] ἐκ τοῦ δείκνυσθαι om. *FLe [4] ἡ εἰμαρμένη *B: σημαίνει γὰρ τὴν μερίδα *FLe <καὶ> addidi ἡ μερίς *B: τὸ καθῆκον *FLe τὸ καθῆκον *B: τὴν εἰμαρμένην Le: τὴν εἰμαρμένην *F [5] <μὲν> ins. Janko γὰρ λέγῃ *FLe: οὖν λέγῃ *B δασσάμενοι *BLe: δασάμενοι *F [6] ἔλλαβε *BLe: ἔλαβε *F εἰμαρμένην *BLe: εἰμαρμένην *F σημαίνει *B: λέγει *FLe [7] ἐπὶ τῶν φευγόντων om. *FLe <ὅτι> add. Janko <τὴν> add. Janko τάφρον διεπέρων χ: πέρασον πάλιν ψ διεπέρων τὴν τάφρον delevi: om. *FLe λέγει *B: δηλοῖ *FLe [8-9] καὶ ἐπὶ usque ad καθῆκον *B: οὕτω κάκεῖσε *FLe

[1] With regard to ‘destiny I deny that any man has escaped, / bad or good’ (*Il.* 6.488-89). Some have inquired how the poet here says that *moira* is ‘unalterable’, [2] but in the *Odyssey* it can be overcome when he says: just as even now Aegisthus *hyper moron* married the wife of an Atreid (*Od.* 1.35-6). [3] This is solved by showing that the word *moira* has three meanings in Homer: ‘destiny’, ‘portion’ and ‘propriety’.²⁰⁷ [4] For when he says ‘after dividing *moiras* they had a splendid feast’ (*Od.* 3.66), he means ‘portions’. [5] But when he says ‘onrushing death and mighty *moira* took [him]’ (*Il.* 5.83), he means ‘destiny’. [6] When he says with regard to the fleeing Trojans, ‘they were crossing back over the ditch not in accordance with *moira*’ (*Il.* 16.367), he means not according to propriety, but shamefully. [8] Therefore with regard to the instances mentioned above, in the line ‘I affirm that no man has escaped *moira*’ (*Il.* 6.488), he means ‘destiny’, [9] 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’.

²⁰⁷ In MSS *FLe the three senses of the word μοῖρα are listed in the same order as the first three quotations that exemplify them: (1) portion, (2) destiny, (3) one’s duty. In MS *B, by contrast, the two sequences do not correspond. I adopt the reading of *B on the ground that scribal alteration from irregularity to uniformity is easier to explain than the reverse.

[10] οὐ γάρ ἐστι νῦν πρόπον οὐδὲ καθῆκον τὰς ἄλλοις νόμῳ συνωκισμένας φθείρειν γυναῖκας, ἄλλως τε οὐκ ἐκ τοῦ ποιητοῦ οἱ λόγοι, ἐκ δὲ προσώπων διαφόρων, εἰς μίμησιν παραληφθέντων. [11] ὅτε μὲν γὰρ λέγει πρὸς Ἀνδρομάχην ὁ Ἔκτωρ, ὅτε δὲ ὁ Ζεὺς. [12] διαφωνεῖν δὲ πρὸς ἄλληλα οὐδὲν ἀπεικὸς τὰ διάφορα πρόσωπα. [13] ὡσαύτως δὲ καὶ ἐπὶ τῶν Ἑλλήνων, ὅταν λέγῃ “ἔνθά κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη” (B 155), παρὰ τὸ καθῆκον ἀκουσόμεθα. [14] Ὅμηρος μέντοι ἀπαράβατον τὴν μοῖραν τὴν κατὰ τὴν εἰμαρμένην οἶδεν ἐν οἷς φησί

καὶ δὲ σοὶ αὐτῶν μοῖρα θεοῖς ἐπιείκελ' Ἀχιλλεῦ
τείχει ὑπὸ Τρώων εὐηγενέων ἀπολέσθαι (Ψ 80-81).

[15] καὶ πάλιν “ἀλλὰ ἐ μοῖρα / ἦγ' ἐπικουρήσαντα μετὰ Πρίαμόν τε καὶ υἷας” (E 613-14). [16] κρατεῖν δὲ οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θεῶν ἀποφαίνεται, ὡς πού καὶ ὁ Ἄρης φησί(ν)

εἴπερ μοὶ καὶ μοῖρα Διὸς πληγέντι κεραυνῶ
κεῖσθαι ὁμοῦ νεκύεσσιν (O 117-18),

[10] ἐστι νῦν πρόπον οὐδὲ om. *FLe φθείρειν γυναῖκας *B: γυναῖκας φθείρειν *FLe ἄλλως τε οὐκ *B: ἄλλως τε καὶ *FLe [11] ὅτε μὲν *FLe: ποτὲ μὲν *B ὅτε δὲ: ποτὲ δὲ *B [12] διαφωνεῖν δὲ *B*FLi: διαφωνεῖν γὰρ Le τὰ *B*F: κατὰ Le [13] ὡσαύτως δὲ *FLe: οὕτως *FLe ἐπὶ τῶν Ἑλλήνων om. *FLe [14] εἰμαρμένην *BLe: εἰμαρμένην *F Ἀχιλλεῦ *BLe: Ἀχιλεῦ *F τείχει *B*F: τάχα Le εὐηγενέων *B*F: εὐηγενέτων Le [15] om. *FLe ἐπικουρήσαντα χ: ἐπικουρήσοντα ψ [16] ὁ Ἄρης *B: Ἄρης ὅτε *FLe φησί(ν) scripsi

[10] For it is not fitting or proper to seduce women who have lawfully been given in marriage to others. Besides, the speeches are not from the poet, but from different characters that have been used for a *mimesis*. [11] For at the one time Hector speaks to Andromache, but at the other [it is] Zeus [who speaks]. [12] It is not at all unreasonable that different characters are inconsistent with one another [sc. in their use of the word]. [13] Similarly, in the case of the Hellenes, when he says ‘then a return home in violation of *moros* would have occurred’ (*Il.* 2.155), we shall understand ‘contrary to propriety’. [14] However Homer conceives of *moira* in accordance with destiny as unalterable where he says:

It is destined for you too, godlike Achilles,
to perish under the wall of the well-born Trojans (*Il.* 23.80-81).

[15] Again: ‘but destiny led him to act as an ally among Priam and his sons’ (*Il.* 5.613-14). [16] 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)

[17] ὁ δὲ Ποσειδῶν πρὸς τὴν Ἴριν·

ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει
ὀππότεν ἰσόμορον καὶ ὁμῆ πεπρωμένον αἴση
νεικείειν ἐθέλησι χολωτοῖσιν ἐπέεσσιν (Ο 208-10)

[18] ἀφ' ὧν δηλοῖ ὡς τὴν πεπρωμένην καὶ αὐτῶν τῶν θεῶν ἐπικρατεῖν γινώσκει.

[19] διὸ καὶ ὑπεῖκειν αὐτῇ καὶ τὸν ὑπέρτατον τῶν θεῶν Δία καὶ “ἄνδρα θνητὸν
έόντα, πάλαι πεπρωμένον αἴση” (Π 441) αὐτοῦ τε υἱὸν νενομισμένον μὴ θελῆσαι
“θανάτου δυσηχέος ἐξαναλύσαι” (Π 442), [20] ἀλλὰ μᾶλλον

αἱματοέσσας ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν (Π 459-60).

[21] διὸ καὶ Πάτροκλος· “ἀλλὰ με Μοῖρ' ὀλοή καὶ Λητοῦς ἔκτανεν υἱός” (Π 849).

[22] 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 (Σ 117-19).

[23] καὶ ἀλλαχοῦ·

ἀλλ' οὐ Ζεὺς ἄνδρεςσι νοήματα πάντα τελευτᾷ·
ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι (Σ 328-29).

[24] ἀλλὰ καὶ Ἡφαιστος τὰ μὲν ὄπλα δοῦναι ὑπισχνεῖται, τὴν δὲ μοῖραν
παρατρέψαι ἀρνεῖται·

αἱ γὰρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι (Σ 464-65).

[17] ὁ δὲ *FLe: καὶ ὁ *B ὀππότεν *BLiLe: ὀπότεν *F [18] ἀφ' ὧν *B: δι' ὧν
*FLe αὐτῶν τῶν θεῶν *B: τῶν θεῶν αὐτῶν *FLe [19] ὑπέρτατον *BLe:
ὀπέρτατον *F αὐτοῦ τε υἱὸν νενομισμένον om. *FLe [20] ἀλλὰ μᾶλλον
κτλ. om. *FLe

[17] 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),

[18] whereby it is clear that he perceives that destiny even prevails over the gods themselves. [19] 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, [20] but rather:

he shed bloody drops to the ground
honoring his dear son (*Il.* 16.459-60).

[21] Therefore Patroclus too: 'but deadly *Moirai* and the son of Leto killed me' (*Il.* 16.849). [22] 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):

[23] 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).

[24] Further²⁰⁸ Hephaestus too promises to give the weapons, but refuses to avert *moira*:

Would that I could thus conceal him away from
death bringer of woe, when dread *moros* reaches him (*Il.* 18.464-65).

²⁰⁸ For the progressive use of ἀλλά, see Denniston *GP* p. 21 (9).

[25] ἔστι δὲ {γὰρ} καὶ ἄλλα μυρία, ἀφ' ὧν δείκνυται Ὅμηρος ἀπαράβατον
λέγων τὴν τοῦ θανάτου μοῖραν.

[25]{γὰρ} delevi

[25] There are also countless other [passages] whereby Homer is proven to speak of the *moira* of death as unalterable.

[1] Πορφυρίου· διαφέρει τὰ ἡλάκατα τῆς ἡλακάτης· καὶ ἡ διαφορὰ ἦδε· [2] ἡ μὲν γὰρ ἡλακάτη δηλοῖ τὸ ξύλον εἰς ὅπερ εἰλοῦσι τὸ ἔριον αἰ νήθουσαι, [3] ἡλάκατα δὲ αὐτὰ τὰ ἔρια τὰ περιειλούμενα τῇ ἡλακάτῃ. [4] τὴν μὲν οὖν ἡλακάτην διὰ τούτων δεδήλωκε ὡς ἐν τῇ Ὀδυσσεΐα “ἡλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα” (δ 135). [5] τετανύσθαι δὲ αὐτὴν εἶπε διὰ τὸ εἶναι ἐπιμήκη τε καὶ λείαν. [6] (ἡλάκα)τα δὲ (τὰ) ἐπὶ τῆς ἡλακάτης ἔρια· “ἡλάκατα στρωφῶσ’ ἀλιπόρφυρα θαῦμα ιδέσθαι” (ζ 306), [7] καὶ ἔτι δὲ “παρ’ ἡλάκατα στροφαλίζετε” (σ 315). [8] λέγει δὲ καὶ χρυσοῦν τὴν ἡλακάτην·

χωρὶς δ’ αὖθ’ Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα·
 χρυσὴν τ’ ἡλακάτην τάλαρον θ’ ὑπόκυκλον ὅπασσε,
 τὸν ῥά οἱ ἀμφιπολὸς Φυλῶ παρέθηκε φέρουσα
 νήματος ἀσκητοῖο βεβυσμένον (δ 130-31, 133-34).

[9] καὶ ἡ “χρυσηλάκατος” δὲ Ἄρτεμις ἀπὸ τῆς ὁμοιότητος {καὶ} τῇ κατασκευῇ τῆς ἡλακάτης εἴρηται χρυσοῦν τόξον ἔχουσα· “Ἥρη δ’ ἀντέστη χρυσηλάκατος κελαδαινὴ / Ἄρτεμις ἰοχέαιρα” (Υ 70-71).

*B f. 91 v., *F f. 58 r., Le f. 142 v.

[1] Πορφυρίου om. *B [4] τετάνυστο ψ: τετάνυτο χ [6] (ἡλάκα)τα δὲ (τὰ) Janko [7] στροφαλίζετε ψ: στροφαλίζετο χ [8] ὑπόκυκλον ψ: ὑπέγκυκλον χ ὅπασσε ψ: ὠπασσε *B: ὠπασε *FLe [9] χρυσηλάκατος *B*F: χρυσηλέκατος Le {καὶ} delevi τῇ κατασκευῇ scripsi: τῆς κατασκευῆς χ ἀντέστη *B*F: ἀνέστη Le

[1] *Elakata* differs from *elakate*. The difference is the following: for *elakate* means the piece of wood onto which spinners wind wool [i.e. distaff], [3] but *elakata* is the wool itself which is rolled around the *elakate*. [4] Now then, [the poet] has shown the meaning of *elakate* by these verses, for example,²⁰⁹ in the *Odyssey*: ‘the distaff laid stretched out holding dark purple wool’ (*Od.* 4.135). [5] He said that it ‘laid stretched out’ because it is long and smooth. [6] But <*elakata*> [means] wool is on the distaff: ‘spinning the sea-purple wool (*elakata*), a marvel to behold’ (*Od.* 6.306), [7] and furthermore= ‘beside [her] spin the wool (*elakata*)’ (*Od.* 18.315). [8] [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 (*Od.* 4.130-31).

which a handmaiden Phylo brought and set beside her
stuffed full of spun work (*Od.* 4.133-34).

[9] Artemis, who has a golden bow, is called ‘golden-distaffed’ because of its likeness to the form of the distaff (*elakate*): ‘against Hera stood golden-distaffed, noisy / Artemis, pourer of arrows’ (*Il.* 20.70-71).

²⁰⁹ P. appears to use ὡς in a sense usually expressed by οἷον (= *exempli gratia*).

[1] Πορφυρίου· διὰ τί ὁ Αἴας τῷ “Ἐκτορι δεδήλωκε τὴν τοῦ Ἀχιλλέως μῆνιν (H 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 ὑποκεῖσθαι πάντως. [4] ὁ γὰρ Ἀπόλλων ἐδήλωσεν αὐτοῖς ἐν οἷς φησὶν

οὐ μὰν οὐδ’ Ἀχιλεὺς, Θέτιδος <πάϊς> ἠΰκόμοιο,
μάρναται, ἀλλ’ ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει (Δ 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 Ἀχιλλέα ἀποδεδειλιακέναι, ἀλλὰ κάκεινον καὶ ἄλλους αὐτοῦ εἶναι κρείττους. [7] εἶτα εἰπὼν

νῦν <μὲν> δὴ σάφα εἴσει οἰόθεν οἶος,
οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
καὶ μετ’ Ἀχιλλῆα ρηξήνορα θυμολέοντα (H 226-228),

[8] ἵνα καταπλήξῃ τῆς Ἀχιλλέως ἀρετῆς ἀναμνήσας, ὃν ἐδόκει πεφοβῆσθαι, εἰκότως <ἐδήλωσε τί> πέπονθεν Ἀχιλλεύς. [9] τὸ γὰρ “μετ’ Ἀχιλλῆα”

codd.: *B f. 97 v., *F f. 61 v., Le f. 142 v.

[1] Πορφυρίου om. *B [2] αὐτοῦ Le: αὐτοῦ *B*F: αὐτῷ Kammer [3]
ὑποκεῖσθαι scripsi: ὑποδείξει χ Ἀχιλεὺς ψ: Ἀχιλλεύς χ contra metrum [4]
<πάϊς> ins. Villoison [7] <μὲν> ins. Kammer [8] <ἐδήλωσε τί> scripsi: <λέγει τί>
Kammer

[1] Why has Ajax disclosed Achilles' wrath to Hector (*Il.* 7.229-30)?²¹⁰ [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] [sc. He does this] either because the Trojans were aware that Achilles' wrath absolutely presupposed [the current situation].²¹¹ [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, lest they suppose that he died in the plague.

[6] Aristotle [says] so that [Hector] supposes that Achilles has taken to playing the coward, and further²¹² that both he [i.e. Hector] and others are stronger than him [i.e. Achilles]. [7] Then when [Ajax] 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),

[8] in order to terrify [Hector] by reminding him of the excellence of Achilles, whom [Hector] believed had become afraid, reasonably <he revealed²¹³ what> Achilles felt.

²¹⁰ See *Il.* 8.229-30: ὁ ... ἐν νήεσσι ... / κείτ' ἀπομηνίσας Ἀγαμέμνονι.

²¹¹ Apollo revealed to the Trojans what they could not see with their own eyes. So ὑποκεῖσθαι, literally 'lay below.' The MSS reading ὑποδείξαι is non-sensical.

²¹² For progressive ἀλλά, see Denniston *GP* p. 21-22.

²¹³ For the supplement, cf. above ὁ Αἴας τῷ Ἑκτορι δεδήλωκε τὴν τοῦ Ἀχιλλέως μῆνιν and below δηλώσαι τί πέπονθεν Ἀχιλλεύς.

ἀμφίβολον πρότερον (σημαίνει) “μετὰ τὴν ἐκείνου τελευτὴν” ἢ “μετὰ τὴν ἐκείνου ἀρετὴν” ἢ “καθάπερ ἐκεῖνος ἦν καὶ ἄλλοι εἰσίν”. [10] ἀναγκαῖον οὖν δηλῶσαι τί πέπονθεν Ἀχιλλεύς καὶ ὅτι μηνίων οὐ πάρεστιν, {ἀλλ’} οὐχὶ τεθνηκῶς ἢ ἀποπλεύσας, ἀλλ’ {ὅτι} “ἐν νηυσὶ κορωνίσι” μηνίων (H 229-30). [11] ὀργή δ’ ἐν ἀγαθοῖς ἀνδράσιν εὐδιάλυτον.

[9] <σημαίνει> addidi [10] {ἀλλ’} delevi {ὅτι} delevi

[9] For as to the phrase ‘after Achilles’, it is ambiguous whether <it means> ‘after the death of him’, or ‘after him in excellence’ or ‘just as that man was others also are’. [10] Therefore it is necessary to disclose what Achilles felt and the fact that he is absent nursing his wrath,²¹⁴ not dead or having sailed away, but ‘on the curved seafaring ships’ persevering in his wrath (*Il.* 7.229-30). [11] But anger is easily resolved among good men.²¹⁵

²¹⁴The first *ἀλλά* seems intrusive. A copyist, misled by the ‘not x but y’ construction that follows (*οὐχὶ* τεθνηκώς ἢ ἀποπλεύσας, *ἀλλὰ* ὅτι κτλ.), inserted *ἀλλά* after *οὐ πάρεστιν*.

²¹⁵This ending follows a familiar argumentative pattern in which P.’s philological analysis culminates in a philosophical conclusion, e.g. *QH I* 53.7-10: *οὐχὶ φιλόσοφοι πρῶτοι τὸ λευκὸν ἀφωρίσαντο τὸ διακριτικὸν ὄψεως, ἀλλὰ πρὸ αὐτῶν Ὀμηρος*. See also fr. Z v above: *τρῆς δὲ οὗτοι <οἱ> τρόποι μίξεως· ἢ γὰρ βούλεται τις μὴ βουλομένης τῆς γυναικός, ὡς ἡ Ἄνθεια τὸν Βελλεροφόντην διέβαλεν, ἢ μὴ βουλόμενος βουλομένη σύνεστιν, ὡσπερ Ὀδυσσεὺς “παρ’ οὐκ ἐθέλων ἐθελούση” (*Od.* 5.155) τῇ Καλυפוῖ, ἢ βουλομένη βουλόμενος, ὡσπερ Αἴγισθος τῇ Κλυταιμνήστρᾳ· καὶ γὰρ “ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμενδε” (*Od.* 3.272). τέταρτος γὰρ τρόπος οὐκ ἔστιν· οὐδὲ γὰρ ἄκων ἀκούση σύνεστιν.*

For the condemnation of anger which is implied in the statement *ὀργὴ δ’ ἐν ἀγαθοῖς ἀνδράσιν εὐδιάλυτον*, cf. *QH I* 73.5-17: *κατηγορεῖ δὲ [sc. ὁ ποιητής] τοῦ πάθους [sc. ὀργῆς] ἀγριότητα· “αὐτὰρ Ἀχιλλεὺς / ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν” (*Il.* 9.628-29), καὶ πάλιν· “χόλος δὲ μιν ἄγριος ἦρει” (*Il.* 4.23), πρὸς ὃ καὶ ὁ παραινῶν ἔφη ὡς ἐπ’ ἀγρίου θηρίου· “ἀλλ’ Ἀχιλλεῦ, δάμασσον θυμὸν μέγαν” (*Il.* 9.496). καὶ πάλιν ἐνδεικνύμενος τὴν θηριωδίαν φησὶν· “εἰ δὲ σύ γ’ εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ / ὦμόν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας / ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο” (*Il.* 4.34-36).*

[1] <Πορφυρίου> καὶ ποσαχῶς μὲν “ἠῶς” παρ’ αὐτῶ λέγεται εἴρηται· [2] ὅτι δὲ ἡ “κροκόπεπλος” καὶ ἡ “ρόδοδάκτυλος” 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 ἡ “κροκόπεπλος”, ἐκ ποίας δὲ ἡ “ρόδοδάκτυλος.” [4] φημὶ τοίνυν, ὡς διὰ μὲν τῆς τοῦ κρόκου χροῆς δηλοῖ ὀλίγον τῆς ἡμέρας φῶς πολλῶ τῶ τῆς νυκτὸς μέλανι κιννώμενον. [5] ὅταν δὲ λέγη “ἦμος δ’ ἠριγένεια φάνη ροδοδάκτυλος Ἥως” (A 477 etc.), διὰ τῆς τοῦ ρόδου χροῆς δηλοῦν αὐτὸν ὀλίγον τὸ τῆς νυκτὸς μέλαν πολλῶ τῶ τῆς ἡμέρας φωτὶ κεχρωσμένον. [6] καὶ ὅτι τοῦτο νοεῖ δῆλον ἔστω ἐκεῖθεν. μνησθεῖς γὰρ Ἐωσφόρου, ὡς νυκτὸς ἔτ’ οὔσης ἀνατέλλει, ἐπάγει αὐτῶ τὴν κροκόπεπλον ἠῶ.

Cf. QH ep. ad Δ I: ποσαχῶς μὲν τῶ τῆς “ἠοῦς” ὀνόματι κέχρηται Ὀμηρος εἴρηται καὶ ὅτι οὐχ ἀπλῶς οἶδε τὰ στοιχεῖα, ὡς οἱ πολλοί, ἀπροστάτευτα καὶ ἄνευ οἰκείου θεοῦ, ἀλλ’ ὡσπερ οἱ θεολόγοι ἴσασι μὲν καὶ ποταμὸν καὶ τὸ ρέον ὕδωρ θεόν, πάλιν <δὲ> τὸν τοῦ ρείθρου προστάτην, ᾧ δὴ καὶ εὐχονται καὶ θύουσιν (οὐ τῶ ὕδατι δήπου ἀλλὰ τῶ προεστηκότι δαίμονι τοῦ ποταμοῦ), οὕτω καὶ Ὀμηρος, ὅπου γε οὐδὲ τὸ μεθημερινὸν φῶς τῆς ἡμέρας εἶασεν ἀπροστάτευτον ἀλλὰ καὶ τοῦ μεθημερινοῦ φωτὸς εἰσήγαγε τὴν “ἠῶ”, ὡσπερ καὶ νυκτερινοῦ σκότου τὴν “Νύκτα”, τὴν δ’ ἤδη καὶ ὁ Ζεὺς ἄζετο μὴ “ἀποθύμια ἔρδοι” (Z 261).

codd.: *B f. 102 v., *F f. 65 r., Le f. 160 v.

[1] <Πορφυρίου> addidi καὶ ποσαχῶς *B: ποσαχῶς *FLe [3] {τὸ} deleui [4] ὡς *B*F: τοῦτο ὡς Le [5] κεχρωσμένον Schrader: χρώμενον χ: κιννώμενον
Kammer

[1] And it has been said in how many senses ἠώς is meant in him [i.e. Homer].²¹⁶ [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]. [4] Now then, I claim²¹⁷ 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 ἠώς 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’ ἠώς on the ground that it rises while it is still night:

²¹⁶ Schrader inserted sch. ad *Od.* 2.1, which enumerates the different senses of ἠώς, at the beginning of this extract, so that the καί would have something to connect. It is more likely that P. is referring to his discussion of this word at *QH I* 61.15 - 63.14. P.’s return to an earlier topic of discussion is characteristic of the conversational style of *QH I*. Cf. *QH I*. 9.15; 20.13; 122.7. Nevertheless, Schrader was probably right that the beginning of the *zetema* was lost in the excerpt.

²¹⁷ As the first word of the sentence, φημί is not strictly enclitic and should theoretically be accented φῆμι. Nevertheless, there are many examples of the phrase φημί τοίνυν at the beginning of a sentence with the usual accentuation (i.e. enclitic in all forms of the present indicative except the second person singular). So Demosthenes *Contra Leptinem* 14, Plato *Symposium* 178d4, Lucian *Deorum concilium* 2, 1 etc.

ἤμος δ' Ἐωσφόρος εἶσι φώως ἐρέων ἐπὶ γαῖαν
ὄν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἠώς (Ψ 226-27).

[7] γεννήσας δὲ ἐκ τῆς “κροκοπέπλου” (ω 695) τὸν ὄρθρον ἐπάγει τὴν
ρόδοδάκτυλον· “ἤμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς” (ω 788).
[8] ἐν δὲ τῷ “Ἡώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν” (Θ 1)--τοῦ
“κίδνασθαι” δηλοῦντος τὸ “σκορπίζεσθαι”, ὡς ἐν τῷ “ἐσκίδναντο κατὰ
στρατόν” (Α 487)--δύο ταῦτα τηρήσεως ἄξια ὑπεδείκνυεν· [9] ἐν μὲν ὅτι
“ἐκίδνατο” ἔφη ὅπερ παράτασιν 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 ἡ ἡμέρα ἀνίσταται, [11]
εἰκότως “ἐσκίδνατο” ἔφη, τὴν ἐν παρατάσει ἄλλοτε πρὸς ἄλλους ἐπιβολὴν
παριστὰς τῆς ἡμέρας καὶ πορείαν. [12] ἕτερον δὲ πάλιν ἐσημειοῦμην, ὅτι σὺν τῷ
ἀποτελέσματι καὶ τὸν κύριον τοῦ ἀποτελουμένου εἶναι βούλεται. [13] ἡ μὲν γὰρ
θεὸς “κροκόπεπλος” ὡς ἂν οὐσία ἔννοος τε καὶ ἔμψυχος καὶ ἐνσώματος, τὸ δὲ

[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
scripsi: σκίδνατο *FLe: σκίδναται *B στρατόν χ: κλισίας ψ [9] ἐκίδνατο *B:
ἐσκίδνατο *FLe οὐ συντέλειαν *B*F: καὶ συντέλειαν Le [11] ἐσκίδνατο *B:
ἐσκίδνατο *FLe [13] ἐνσώματος *B*F: ἐν σώματι Le

while the Morning-star goes searching over the earth
after which saffron-robed Ἡώς 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 Ἡώς appeared’ (*Il.* 24.788). [8] In the verse, ‘saffron-robed Ἡώς spread over every land’ (*Il.* 8.1)—with ‘to spread’ meaning ‘to disperse’, as in the phrase²¹⁸ ‘they dispersed through’ the army (*Il.* 1.487)—he was intimating two points worthy of observation. [9] One [is] the fact 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,

[11] 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. [12] Second, I noticed again that he wants the guardian of what is being produced to be with the product too.²¹⁹

[13] For the goddess is saffron-robed like a sensible, animate and corporeal entity, but the

²¹⁸ MSS *FLe read σκίδνατο (-ναται *B) κατὰ στρατόν. Presumably, P. misquoted ἐσκίδναντο κατὰ κλισίας (*Il.* 1.487).

²¹⁹ The adverb πάλιν refers to P.’s discussion of αἰγίς in Homer: καὶ ἐπ’ ἄλλων δὲ πλειόνων ὁ παραπλήσιος ὑπάρχει τρόπος, ὥστε τοῖς πάθεσι καὶ τοῖς πράγμασι 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 τίς ἀριθμήσειε ῥαδίως (*QH* fr. B xi, 21-23). For internal cross-referencing, cf. ἐπεὶ δὲ παραβολῆς ἐμνήσαμεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρῆσιν (*QHI* 20.13-15), ἐλέγομεν περὶ τῶν παραβολῶν ὅτι πολλάκις τὰ οἰκεία τοῖς πράγμασι ὀνόματα παρατίθησι τοῖς ἐν ταῖς παραβολαῖς ὁμοιώμασι, ἐν πολλοῖς δὲ καὶ ἔμπαλιν (*QHI* 122.7-11).

ἀπ' αὐτῆς σκεδάννυται περὶ τὴν γῆν. [14] ὁ δὲ λαβῶν τὴν σωματοειδῆ θεὸν ἐν τῷ “κροκόπεπλος” συνήρτησεν αὐτὴν τῷ σκεδαννυμένῳ ἀπ' αὐτῆς φωτί, [15] εἰπὼν αὐτὴν ἀλλὰ οὐχὶ τὸ ἀπ' αὐτῆς φῶς σκεδάννυσθαι· “ἤως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν” (Θ 1). [16] οὐ γὰρ δήποτε ἡ σωματοειδῆς ἐπεπόρευτο, ἀλλὰ τὸ ἀπ' αὐτῆς ἡμερινὸν φῶς. [17] ἀλλ' οἶδεν, ὅπου τὸ ἀποτελεσμα, ἐκεῖ καὶ τὸ ἀποτελοῦν. [18] ὅτι δὲ καὶ ἐπὶ τῶν ἄλλων οἶδε τὸ ποιοῦν καὶ τὸ ἀποτελούμενον, λάμβανε πρῶτον ἐπὶ τῆς νυκτός [19] τὸ μὲν ἀποτελεσμα· “νύξ δ' ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι” (H 282, 293), “αἶ δέ τε νύκτες ἀθέσφατοι” (ο 392), “ἐκ νυκτός δ' ἄνεμοι χαλεποί” (μ 286). [20] τὴν δὲ δεσπότην· “εἰ μὴ Νύξ δμητῆρα θεῶν ἐσάωσε καὶ ἀνδρῶν, / τὴν ἰκόμην φεύγων” (Z 259-60), [21] καὶ “ἄζετο γὰρ μὴ Νυκτὶ θοῆ ἀποθύμια ἔρδοι” (Z 261). [21] οὕτω καὶ ἦβη ἀποτελεσμα καὶ θεὸς ταύτης προστάτις·

οἱ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντες
ἦβης ταρφθῆναι καὶ γήραος οὐδὸν ἰκέσθαι (ψ 211),

τῆς νεότητος καὶ ἀκμῆς τῆς ἐν νεότητι σφριγώσης· “ὄφρ' ἦβη τε πεποίθεα χερσὶ τ' ἐμῆσιν” (θ 181), “οὐδὲ τι ἦβης / δεύεται” (θ 136-37). [22] ἐπὶ γὰρ πάντων τὰ ἀποτελέσματα λέγεται. [23] ἐπὶ δὲ τῆς θεοῦ· “μετὰ δέ σφισι πότνια Ἥβη / νέκταρ ἐφνοχόει” (Δ 2-3), “τὸν δ' Ἥβη λοῦσεν” (E 905). [24] ἐν γὰρ τοῖς ἀγηράτοις θεοῖς καὶ ἀεὶ ἠβῶσιν οἰνοχόον τὴν Ἥβην καὶ ὑπηρέτιν ἐποίησεν.

[17] ἀποτελοῦν Schrader: ἀποτελούμενον χ [18] ὅτι δὲ *B*F: ἔτι δὲ [19] αἶ δέ τε *FLe: αἶδε δὲ ψ: αἶ δέ τοι *B ἐκ νυκτός χ: ἐκ νυκτῶν ψ [20] δμητῆρα ψ: δημήτερα *B*F: δημήτερα τε Le [21] ταύτης *B: τούτου *FLe ὄφρ' *BLe: ὄφρ' *F οὐδὲ τι *BLe: οὐδὲ τι *F [23] τὸν δ' Ἥβη *BLe: τόνδ' Ἥβη *F

[light] from her keeps on spreading around the earth. [14] The [poet] having taken the corporeal goddess in the [epithet] ‘saffron-robed’ connects her with the light spreading from her, [15] saying that she, but not the light from her, keeps spreading: ‘saffron-robed, Ἡώς spread over every land’ (*Il.* 8.1). [16] For surely, not the corporeal [goddess] had traveled, but the light of day from her. [17] But he knows that where there is a product, there too is the producer. [18] That he is also aware of the maker and what is being produced with regard to other things, understand²²⁰ first with regard to the night: [19] 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); [20] the governess:

unless Night tamer of gods and men had saved [me],²²¹
whom I reached as I fled (*Il.* 14.259-60),

and ‘for [Zeus] would shrink from doing swift Night a disfavor’ (*Il.* 14. 261). [21] So too youth [ἦβη] is a result and a patron goddess [Hebe] of this:

[gods] who bear a grudge at us staying beside one another
to enjoy ἦβη 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 ἦβη and my hands’ (*Od.* 8.181), ‘nor is he lacking at all in ἦβη’ (*Od.* 8.136-37). [22] For with regard to all [the above], the products [of youth] are meant. [23] But with regard to the goddess: ‘among them Lady Hebe was pouring nectar’ (*Il.* 4.2-3), ‘Hebe bathed him’ (*Il.* 5.905). [24] For among gods who are ageless and forever in the prime of youth, he made Hebe a

²²⁰ For the imperative, cf. ἐπεὶ δὲ παραβολῆς ἐμνήσαμεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρῆσιν (*QH I* 20.13-15); πρόσσχεσ δὴ μοι καὶ τούτοις, εἰ προσήκουσαν παρ’ ἡμῶν λαμβάνει τὴν λύσιν (*QH I* 103.13).

²²¹ I.e. Night.

[25] ἐκ τούτων λύσεις πῶς “ἀγαστόνον” τε λέγει τὴν Ἀμφιτρίτην ὅταν εἴπη
 “καὶ εἴ ποθι μεῖζον ἔλῃσι / κῆτος, ἃ μυρία βόσκει ἀγαστόνος Ἀμφιτρίτη” (μ 96-
 97). [26] καὶ πάλιν “κλυτὸν” ἐν οἷς φησιν

ἤέ τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων
 ἐξ ἀλός, οἷά τε πολλὰ τρέφει (ε 421-22).

[27] “κλυτὸς” μὲν γὰρ ἡ θεὸς, ἡ μεγάλη δαίμων, “ἀγαστόνος” δὲ ἡ θάλασσα. [28]
 ἡ δὲ θεὸς· “ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθευ” (Ο 36), καὶ “Γῆ τε καὶ
 Ἡέλιος καὶ Ἐρινύες” (Τ 259). [29] οὕτω καὶ “Στυγὸς ὕδωρ” λέγει, τῆς δαίμονος,
 τὸ “Στύγιον” ἀπ’ αὐτῆς καλούμενον· καὶ “τὸ κατειβόμενον Στυγὸς ὕδωρ” (Ο
 37), [30] ὥσπερ καὶ ποταμὸν λέγει δαίμονα, Ἀλφειὸν καὶ Ἀξιὸν καὶ Σπερχειὸν,
 ὧν εἶναι καὶ γένος, καὶ Ζανθὸν δινήεντα. [31] καὶ ὅταν μὴ εἴπη τὸ ὄνομα τοῦ θεοῦ,
 τὸν εὐχόμενον ποιεῖ λέγοντα· “κλυθὶ ἄναξ, ὅτις ἐσσί” (ε 445). [32] εὐχεται δὲ τῶ
 ποταμῶ, ὡς ἂν ἐκάστου ἔχοντος δαίμονα. [33] ὁ δὲ καὶ ἐν ταῖς κρήναις οἶδε θεὰς
 ἅς “Νύμφας” καλεῖ· “Νύμφαι κρηναῖαι, κοῦραι Διὸς” (ρ 240), καὶ ἄλλαι “Νύμφαι

[25] ἔλῃσι **Le**: Ἐλλῃσι ***F**: ἔνεστι ***B** in ras. [26] κλυτὸν ***B**: κλυτὸς ***FLe** οἷς
 φησιν ***BLe**: οἷς φησίν ***F** ἤέ τί **ψ**: ἠέτι **χ** οἷά τε: οἷα τὲ ***F** [28] ἐπὶ γαίῃ /
 κάππεσ’ scripsi: κάππεσεν ἐν γαίῃ ***B*F**: κάππεσεν ἐν γαῖαν **Le** Ἡέλιος **ψ**:
 Ἡλιος **χ** Ἐρινύες ***B*F**: Ἐριννύες **Le** [30] Ἀξιὸν Schrader: Ἀξίον ***B**:
 Ἀξίον ***FLe** [31] μὴ εἴπη ***B*F**: μὴ εἴποι ὅτις **Le**: ὅστις ***B*F**

cupbearer and servant. [25] From these you will solve²²² how he speaks of Amphitrite as ‘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).

[26] Contrariwise, 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).

[27] For the goddess, the great deity, is ‘famed’, but the sea is ‘much groaning.’ [28] The goddess: ‘let them know this, Gaia and wide Uranus above’ (*Il.* 15.36) and ‘Earth, Sun, and Erinyes’ (*Il.* 19.259). [29] So too he says ‘water of Styx’, the deity, called ‘Stygian’ from her, and ‘water of Styx flowing down’ (*Il.* 15.37), [30] just as he also calls a river a deity, <e.g.> Alpheius, Axius, Spercheius, from whom he says that there is a lineage,²²³ and eddying Xanthus. [31] 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). [32] [Odysseus] prays to the river, as though each one should have a deity. [33] [Homer] 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,

²²² P. characteristically cites additional problems that can be solved by an analogous solution: λύσεις ἐν τεύθειν (*QH I* 5.13); ἐκ τούτων λύσεις καὶ τὸ περὶ τῶν Φαιάκων εἰρημένον (*QH I* 11.15-16); ἐκ δὲ τοῦ “κορυθαίκι” λύσεις (*QH I* 14.17-18); ἐκ δὴ τούτων παρακειμένας ἐχόντων τὰς ἐξηγήσεις δεῖ παρατηρεῖσθαι καὶ τὰ ἐν διαφόροις ἐπὶ τῆς αὐτῆς διανοίας παραλαμβάνόμενα εἰς ἐξήγησιν τῶν ἀσαφεστέρων (*QH I* 64.12-17); ἐκ τούτων δὲ πολλὰ ἔνεστι λύειν τῶν παρεωραμένων τοῖς γραμματικοῖς (*QH I* 90.7-9).

²²³ See Π 174-76, Φ 141-42, Ψ 141-42; 157, γ 489, ο 187.

Fr. Θ i

ὄρεστιάδες, κοῦραι Διὸς” (Z 420). [34] οὕτω πεπληρῶσθαι θείων δυνάμεων

“Ὅμηρος ἠγεῖτο ἅπαντα.

daughters of Zeus' (*Il.* 6.420). [34] Thus Homer believed that everything was filled with divine powers.²²⁴

²²⁴ Cf. Plato *Leges* X 899b: ἔσθ' ὅστις ταῦτα ὁμολογῶν ὑπομενεῖ μὴ θεῶν εἶναι πλήρη πάντα. For Aristotle's objections, see *De anima* A 5, 411a: ἐν τῷ ὅλῳ δὴ τινες αὐτὴν [i.e. ψυχὴν] μεμίχθαι φασιν, ὅθεν ἴσως καὶ Θαλῆς ὠιήθη πάντα πλήρη θεῶν εἶναι. τοῦτο δ' ἔχει τινὰς ἀπορίας. Following Aristotle, the doxographical tradition attributed 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 ἄμα καὶ δαιμόνων πλήρες.

[1] Πορφυρίου· <εἰς τὸ> “Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυτος” (Θ 2).
 “ἀγορὴ” καὶ ὁ τόπος ἔνθα ἀγορεύουσι(ν), ὡς τὸ “Ἴζον δ’ εἰν ἀγορῇ τετιηότες” (I
 13), [2] {ἀγορῆ} καὶ ἡ δημηγορία καὶ ὁ λόγος, ὡς τὸ “ἀγορῇ δέ ἐ παῦροι
 Ἀχαιῶν / νίκων” (O 283-84), [3] καὶ ἡ ἐκκλησία, <ὡς τὸ> “τῇ δεκάτῃ δ’ ἀγορήνδε
 καλέσσατο” (A 54). [4] νῦν δὲ “θεῶν ἀγορῇ” (Θ 2), <ἤγουν> θεῶν ἄγυρις, ἡ
 συναγωγὴ καὶ τὸ ἄθροισμα, ὡς ἐν τῷ “κινήθη δ’ ἀγορὴ ὡς κύματα μακρὰ
 θαλάσσης” (B 144). [5] τὸ δὲ ἄθροισμα ἐνίοτε “ἀγῶνα” καλεῖ, ὡς τὸ “νεῶν ἐν
 ἀγῶνι” (O 428 etc.), <ἤγουν> τῇ ἄθροισει. [6] πεποίηται δὲ οὐ παρὰ <μὲν> τὸ
 “ἀγορεύειν” ἢ τὸ ἄθροισμα δηλοῦσα ἀγορά, παρὰ δὲ τὸ “ἀγείρεσθαι”, <ὡς ἐν
 τῷ> “λαὸν ἀγείροντες” (Λ 770) [7] καὶ “οἱ μὲν ἐκήρυσσον, τοί δ’ ἠγείροντο μάλ’
 ὦκα” (B 52). [8] καὶ ἀθροιζόμενοι μὲν “ἤγερθεν” (A 57 etc.), ὁμοῦ δὲ γενόμενοι
 “ὄμηγερές τ’ ἐγένοντο” (A 57 etc.). [9] ἀλλὰ τὸ μὲν “ἠγερέθοντο” δηλοῖ τὸ καθ’
 ἓνα συνιέντες, [10] τὸ δὲ “ὄμηγερές” μετὰ τὸ ἀθροισθῆναι τοὺς καθ’ ἓνα ὁμοῦ

codd.: *B f. 255 r., *F f. 66 r.

[1] Πορφυρίου om. *B <εἰς τὸ> addidi ὡς τὸ om. *F Ἴζον *B: ἴζον *F [2]
 {ἀγορῆ} delevi [3] <ὡς τὸ> addidi ἀγορήνδε scripsi: ἀγορήν δε *B*F [4]
 <ἤγουν> addidi [5] ἐνίοτε: ἐνίοτε *F <ἤγουν> addidi [6] <μὲν> scripsi <ὡς ἐν
 τῷ> addidi [8] ἤγερθεν om. *F δ’ ψ: δε *B*F [12] <ἔχουσιν> addidi

[1] ‘Zeus delighting in thunder made an ἀγορή of gods’ (*Il.* 8.2). An ἀγορή is the ‘place where they speak’, as the verse ‘being sorrowful they sat in the place of assembly’ (*Il.* 9.13). [2] ἀγορή is also ‘public speaking and speech’, as the verse ‘in public speaking few of the Achaeans were surpassing him’ (*Il.* 15.283-84) and [3] [it is also] an ‘assembly’: ‘on the tenth day he summoned [the men] to an assembly’ (*Il.* 1.54). [4] But as it is [here] ‘an ἀγορή of gods’ (*Il.* 8.22), an ἄγυρις²²⁵ of gods, a ‘collecting’ and ‘gathering’ as in the verse ‘the ἀγορή moved like the tall waves of the sea’ (*Il.* 2.144). [5] He sometimes calls a gathering an ἀγών, as the phrase ‘in an ἀγών of ships’ (*Il.* 15.428 etc.), [i.e.] the gathering. [6] ἀγορή indicating a ‘gathering’ is made, not from ‘to speak’ (ἀγορεύειν), but from ‘to assemble’ (ἀγείρεσθαι): ‘gathering together (ἀγείροντες) the men’ (*Il.* 11.770) and ‘the [heralds] were making the announcement, [7] and the [men] were assembling (ἠγείροντο) quite quickly’ (*Il.* 2.52). [8] Being crowded together, ‘they assembled’ (ἦγερθεν) (*Il.* 1.57), and when they are in the same place, ‘they have assembled’ (ὀμηγερέες τ’ ἐγένοντο) (*Il.* 1.57).²²⁶ [9] But the verb ‘they were assembling’ (ἠγερέθοντο) (*Il.* 2.304 etc.) indicates ‘coming together one by one’, [10] but assembled (ὀμηγερέες) [indicates] that after they have been gathered, they

²²⁵ The Aeolic variant ἄγυρις never appears with θεῶν in Homer.

²²⁶ See the *etymologica figura* at *Il.* 1.57 etc.: ἦγερθεν ὀμηγερέες τε γένοντο.

πάντας γενέσθαι. [11] ὅτε οὖν ὁμοῦ συναθροισμένοι ἐγένοντο οἱ καθ' ἓνα ἀθροισθέντες “τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκύς Ἀχιλλεύς” (Α 58). [12] οὐκ ἀπιθάνως δὲ (ἔχουσιν) οἱ “τερπικέραυνον” οὐ “τὸν τερπόμενον τῶ κεραυνῶ” ἀποδόντες, [13] ἀλλὰ κατὰ μετάθεσιν τοῦ ῥ “τρεπικέραυνον”, “τὸν τρέποντα τοὺς ἐναντίους τῶ κεραυνῶ”, [14] ὡς “δρατὰ σώματα” (Ψ 169) ἔφη τὰ “δαρτά” καὶ τὴν “καρδίαν” (Λ 12, Ζ 152) “κραδίην” (Α 395 etc.) κατὰ μετάθεσιν τοῦ ῥ. [15] τὸ μέντοι “ἀγορεύειν” σημαίνει τὸ δημηγορεῖν· “τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν” (β 15), [16] καὶ τὸ διαλέγεσθαι, ὡς “οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγορεύον” (Ε 274). [17] “ἀγείρειν” δὲ καὶ “ἦγειρα” ἐπὶ τε τοῦ ἀθροίζειν, ὡς “λαὸν ἦγειρα” (β 41), καὶ ἐπὶ τοῦ παροξῦναι, ὡς “Τρωσὶ θυμὸν ἀγείραι” (Ε 510), [18] καὶ τὸ κατ' ἔλλειψιν “ἦδη γάρ οἱ ἐφῆκα βέλος” (Ε 188), “ἦγειρα δὲ μᾶλλον” (Ε 208) ἀντὶ τοῦ παρώξυνα.

[17] ἀγείραι (sic) *F: ἐγειραι ψ

are all individually in the same place. [11] 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). [12] Not unconvincing <are> those who render *τερπικέραυνον*, not ‘he who delights in thunder’, [13] but by changing the position of the rho *τρεπικέραυνον*, ‘he who turns the enemy with thunder’, [14] on the ground that [Homer] called flayed (*δρατᾶ*) [animals] *δρατᾶ σώματα* (*Il.* 23.169) and heart (*καρδίαν*) (*Il.* 11.12, 14.152) *κραδίην* (*Il.* 1.395 etc.) by changing the position of the rho. [15] And yet, *ἀγορεύειν* means ‘to make a public speech’: ‘then hero Aegyptius began *ἀγορεύειν* to them’ (*Od.* 2.15) [16] and ‘to say’, like ‘they were saying things like this to one another’ (*Il.* 5.274). [17] But ‘to gather together’ (*ἀγείρειν*) and ‘I gathered together’ (*ἤγειρα*) [are used] in the case of ‘to crowd together’, like ‘I gathered the men’ (β 41), and in the case of ‘to incite’,²²⁷ like ‘to incite (*ἀγείρωι sic*) the Trojans’ spirit’ (*Il.* 5.510), [18] and by the omission [of a direct object, he says]: ‘for already I discharged a missile at him’ (*Il.* 5. 188), ‘but I roused [them]²²⁸ more’ (*Il.* 5. 208),²²⁹ as an equivalent of ‘I incited’.

²²⁷ At *QH I* 75.14, P. cites the same verse with *ἐγείρωι*, ‘to rouse’, read by the majority of the MSS of Homer, as opposed to *ἀγείρωι* which P.’s argument requires in the present extract.

²²⁸ At *Il.* 5.188 Pandarus refers only to Diomedes. By contrast, at *Il.* 5.208 he refers to both Diomedes and Menelaus. One must therefore supply ‘them’ as the implied direct object of *ἤγειρα* at *Il.* 5.208.

²²⁹ This example is likewise based on a confusion of *ἤγειρα* < *ἀγείρω*, ‘gather together’ and *ἤγειρα* < *ἐγείρω*, ‘wake, rouse’,

[I] Πορφυρίου· εἰς τὸ

οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσοντο (Θ 53-54).

[2] ὅτι “δεῖπνον” λέγει καὶ τὸ ἐξ ἐωθινοῦ ἀκράτισμα, {καὶ} τὸ ὑφ' ἡμῶν
λεγόμενον ἄριστον, ὡς νῦν ἐν τοῖς προκειμένοις, [3] καὶ (τὸ ἐπὶ τῆς τοῦ Ἥλιου
δύσεως δόρπον), ὡς ἐν τῷ “ἦμος δὲ δρυτόμος περ ἀνὴρ ὀπλίσατο δεῖπνον” (Λ
86), [4] καὶ πάλιν “ἄριστον” (τὸ) ἀκράτισμα· “ἐντύνοντο ἄριστον ἄμ' ἠοί,
κειαμένω πῦρ” (π 2). [5] τὸ δὲ ἐν τοῖς προκειμένοις “ἀπὸ δ' αὐτοῦ θωρήσοντο”
(Θ 54) οὐκ ἔστιν ὑπερβατόν, ὡς τινες “ἀπεθωρήσοντο δὲ αὐτοῦ”, [6] ἀλλά
φησιν “ἀπὸ τοῦ δεῖπνου ἐθωρήσοντο”. [7] καὶ ἔστιν πεζοτέρα ἢ φράσις, καὶ διὰ
τοῦτο λανθάνει τὸ νόημα.

codd.: *B f. 104 r., *F f. 68 r., Le f. 163 r.

[I] Πορφυρίου usque ad ὅτι om. *B ἀπὸ δ' αὐτοῦ Le: ἀπ' αὐτοῦ δὲ *F [2]
λέγει *FLe: λέγεται *B καὶ τὸ om. Le ἐξ *B*F: κατὰ Le [2-4] τὸ ὑφ' usque ad
ἀκράτισμα om. Le [2[τὸ ὑφ' scripsi: καὶ τὸ ὑφ' codd. [3] τὸ ἐπὶ τῆς τοῦ Ἥλιου
δύσεως δόρπον addidi ὀπλίσατο ψ: ὀπλίσατο χ κειαμένω ψ: κειμένω χ
ἀλλά φησιν *BLe: ἀλλά φησὶν *F

[1] With regard to

Then the long-haired Achaeans took a meal (δειπνον) speedily
through [their] huts, and thence they armed themselves (*Il.* 8.53-54),

[2] since he calls a δειπνον both the breakfast at earliest dawn, as here in the lines under discussion, which is called an ἄριστον by us,²³⁰ [3] and <the evening meal at sunset>,²³¹ as in the line ‘when [sc. after a hard day’s work] a wood-cutter prepares a δειπνον’ (*Il.* 11.86), [4] and conversely [he calls] breakfast an ἄριστον ‘kindling a fire, they were preparing ἄριστον at dawn’ (*Od.* 16.2).

[5] In the lines given above, ‘and thence they armed themselves’ (*Il.* 8.54), there is not a transposition [i.e. tmesis], as some [read] ‘and there they took off their armor’, [6] but rather he asserts ‘from [i.e. immediately following] the meal they armed themselves.’ The phrase is rather prosaic, and therefore the sense escapes notice.²³²

²³⁰ For the comparison with current usage, cf. fr. B viii: ἄς καταιγίδας εἰώθαμεν προσαγορεύειν.

²³¹ As Λ 86 refers to a wood-cutter’s evening meal, the transmitted text cannot be correct. One must posit a lacuna after καί, in which P. said that Homer also uses δειπνον for dinner.

²³² P.’s choice of words is reminiscent of his statement in the preface: ἀγνοεῖται μὲν πολλὰ τῶν κατὰ τὴν φράσιν, λαυθάνει δὲ τοὺς πολλοὺς (*QH I* 1.28-30).

[1] Πορφυρίου· εἰς τὸ “πᾶσαι δ’ ὠίγνυντο πύλαι, ἐκ δ’ ἔσσυτο λαός” (Θ 58). οὐ λέγει περὶ τῶν ἐν Ἰλίῳ πυλῶν μόνον, [2] ἀλλὰ καὶ περὶ τῶν ἐν τῷ ναυστάθμῳ τῶν Ἑλλήνων, [3] οὐδὲ λαὸν τὸν Τρωϊκὸν μόνον ἀλλὰ καὶ τὸν Ἑλληνικόν. [4] τούτῳ γὰρ ἀκόλουθον καὶ τὸ “οἱ δ’ ὅτε δὴ ῥ’ ἐς χῶρον ἓνα ξυνιόντες ἴκοντο” (Θ 60). [5] εἶτα ἐπάγει ὅτι συνέβαλλον παντάπασι τὰς ἀσπιδὰς <ταῖς> ἀσπίσι, τὰ ἔγχη τοῖς ἔγχεσι, τὰς δυνάμεις ταῖς δυνάμεσι. [6] καὶ ἀναλαμβάνει αὐτά· “ἀσπίδες ὀμφαλόεσσαι / ἔπληντ’ ἀλλήλησι” (Θ 62-63). [7] ἔψαυον γὰρ ἀλλήλων, τουτέστιν αἱ μὲν τῶν Τρώων ταῖς τῶν Ἑλλήνων, <αἱ δὲ τῶν Ἑλλήνων ταῖς τῶν Τρώων>.

codd.: *B f. 104 r., *F f. 68 r., Le f. 164 r.

[1] Πορφυρίου om. *B [4] οἱ *BLe: οἱ *F ῥ’ *BLe: ῥ’ *F [5] <ταῖς> addidi
[7] <αἱ δὲ τῶν Ἑλλήνων ταῖς τῶν Τρώων> add. Janko

[1] With regard to the verse ‘all gates were being opened, and the host rushed out’ (*Il.* 8.58). [The poet] is speaking, not only about the gates in Ilium, [2] but also those in the naval camp of the Hellenes, [3] and not only about the Trojan army, but also the Hellenic one. [4] For the verse ‘and when they arrived coming together into one place’ (Θ 60) is also consistent with this [interpretation]. [5] Then he adds that they were altogether joining shields with shields, spears with spears, forces with forces. [6] [The poet] takes it [sc. the details] up again: ‘embossed shields / came into contact with one another’ (*Il.* 8.62-63). [7] For they were touching one another, i.e. the shields of the Trojans [were touching] those of the Hellenes <and *vice versa*.>

[1] Πορφυρίου· <εἰς τὸ> “ἐν δ’ ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο” (Θ 70) καὶ τὰ ἐξῆς. [2] πρὸς Αἰσχύλον Ψυχοστασίαν γράψαντα (TGrF vol. 3, pp. 374-76) καὶ τὸ κῆρ ἀκούσαντα οὐκ ἐπὶ τῆς μοῖρας λεγόμενον ἀλλ’ ἐπὶ τῆς ψυχῆς, [3] {ὅτι θηλυκῶς μὲν ἡ κῆρ τὴν μοῖραν δηλοῖ, οὐδετέρως δὲ τὸ κῆρ καὶ περισπωμένως τὴν ψυχὴν, ὃ διαιρεῖται εἰς “κέαρ”.} [4] εἰ δὲ ἔλεγε τὴν ψυχὴν, οὐκ ἂν ἔφησε “δύο κῆρε” διὰ τοῦ $\bar{\epsilon}$, ἀλλὰ δύο κῆρα διὰ τοῦ $\bar{\alpha}$. [5] καὶ αὐτὸς δὲ ἐξηγήσατο τίς ἡ κῆρ εἰπὼν· “ρέπε δ’ αἴσιμον ἡμαρ Ἀχαιῶν” (Θ 72). [6] ἀντὶ γὰρ τοῦ φάναι “ρέπε δὲ ἡ κῆρ τῶν Ἀχαιῶν” μεταλαβῶν ἔφη “ρέπε δ’ αἴσιμον ἡμαρ Ἀχαιῶν” (Θ 72).

[7] ἡ κῆρ δὲ εἴληπται οὐχ ἑνὸς τῶν Ἑλλήνων μία ἀλλὰ πάντων, οὐδὲ Τρώων ἑνὸς μία ἀλλὰ πάντων. [8] διὸ καὶ ἐπάγει· “αἱ μὲν Ἀχαιῶν κῆρες” (Θ 73). ὡς <δὲ> ἡ “ἵππος” τῶν πολεμίων σημαίνει πλῆθος, οὕτως ἡ κῆρ τῶν Ἑλλήνων αἱ κῆρες ἦσαν. [9] καὶ τὸ <μὲν> “ἐπὶ χθονὶ” ἔζεσθαι τὸ πρὸς γῆν ρέψαι δηλοῖ, τὸ δ’ ἐς οὐρανὸν ἀρθῆναι τὸ ὑπερτέραν γενέσθαι. [10] συμβολικῶς δὲ λαμβάνει τὰ μὲν ρέποντα πρὸς τὰ χθόνια θανατικά, τὰ δὲ πρὸς τὸν οὐρανὸν

codd.: *B f. 104 r., *F f. 67 v., Le f. 164 r.

[1] Πορφυρίου om. *B <εἰς τὸ> addidi [5] τίς ἡ om. Le [8] <δὲ> addidi [9] <μὲν> addidi [10] τὸν om. Le

[1] <With regard to> ‘On [the scales Zeus] was placing two fates (κῆρε) of death that brings long woe’ (*Il.* 8.70) and the following [verses]. [2] In response to Aeschylus, who wrote the *Psychostasia* (*TGrF* 3.374-76) and understood the word κῆρ as being meant, not with regard to ‘fate’, but with regard to ‘heart’, [3] since κῆρ indicates ‘fate’ when it is feminine, but ‘heart’ when it is neuter and has a circumflex accent (κῆρ), which divides into κέαρ. [4] But if [Homer] had meant ‘heart’, he would not have said ‘two κῆρε’ with an epsilon but ‘two κῆρα’ with an alpha. [5] [Homer] himself also explained²³³ what ἡ κῆρ is by saying: ‘the destined day of the Achaeans was turning the scale’ (*Il.* 8.72). [6] For instead of saying ‘the fate of the Achaeans’, substituting [another phrase],²³⁴ he said: ‘the destined day of the Achaeans was turning the scale’ (*Il.* 8.72).

[7] Fate has been understood, not as one for each of the Hellenes, but [as one for] all, nor as one for each of the Trojans but [as one for] all. [8] Therefore he adds: ‘the fates of the Achaeans’ (*Il.* 8.73). Just as the ‘horse’ of the enemy signifies a multitude [i.e. cavalry], thus the fates of the Hellenes were [expressed as] the ‘fate’. [9] The fact that the <one> was sitting upon the ground,²³⁵ indicates that it sank towards the earth, but the fact that the other was lifted²³⁶ [indicates] that it was higher. [10] Symbolically, he takes that which sinks towards the nether world as mortal, but that which [is lifted]

²³³ The phrase αὐτὸς ἐξηγήσατο recalls the dictum that ‘Homer explains Homer’: αὐτὸς μὲν ἑαυτὸν τὰ πολλὰ Ὀμηρος ἐξηγεῖται (*QH I* 1.12-14); ὡς αὐτὸς ἐξηγήσατο εἰπῶν (*QH I* 12.18-19); τοῦ ποιητοῦ ἐξηγουμένου (*QH I* 15.20); αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυον (*QH I* 56.4-5); ἑαυτὸν ἐξηγεῖται (*QH I* 63.14-15); αὐτὸς ἐδήλωσε (p. 98.8); αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει (*QH I* 132.8-9).

²³⁴ Cf. δεῖ παρατηρεῖσθαι καὶ τὰ ἐν διαφόροις ἐπὶ τῆς αὐτῆς διανοίας παραλαμβανόμενα εἰς ἐξήγησιν τῶν ἀσαφεστέρων (*QH I* 64.14-17).

²³⁵ See *Il.* 8.73-74: αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ / ἐζέσθην.

²³⁶ See *Il.* 8.74: Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.

ζωτικά. [I1] ζωηφόρα γὰρ τὰ οὐρανια, θανατηφόρα δὲ τὰ χθόνια. [I2] ὅπερ ἀγνόησαντές τινες ἠθέτησαν τὰ ἔπη ἐν οἷς φησὶν

αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πολυβοτείρη
ἐζέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρύν ἄερθεν (Θ 73-74),

[I3] νομίσαντες ὅτι “ἐζέσθην” δυϊκόν ἐστιν, ὡς ἀποδεξαμένων τινῶν ὅτι ἀνά δύο τίθησι κῆρας εἰς τὸν ζύγον. [I4] οὐ σημαίνει δὲ τὸ ἐζέσθην, ἀλλ’ ἀντὶ τοῦ ἔζοντο, [I5] ὡς “μιάνθην αἵματι μηροί” (Δ I46) ἀντὶ {γὰρ} τοῦ ἐμιάνθησαν ἐπὶ πληθυντικοῦ κεῖται. [I6] εἰ γὰρ ἦν ἐπὶ δυϊκοῦ, ἔφη ἂν “μιανθήτην” ὡς “κλινθήτην” καὶ “ἠσθήτην”. [I7] “ἐζέσθην” οὖν ἀντὶ τοῦ ἐζέσθησαν, ὡς τὸ “κόσμηθεν” (Γ I) ἀντὶ τοῦ ἐκοσμήθησαν.

[I2-I3] Τρώων usque ad ἐζέσθην om. **Le** ἔφη ***B*F**: ἔφην **Le** [I5] {γὰρ} del.
Janko [I7] ὅπερ ἀντὶ τοῦ ἐζέσθησαν ***F** post ἐζέσθησαν

towards heaven as maintaining life. [11] For that which is heavenly is life-bringing, but that which is netherworldly is death-bringing. [12] Not understanding this, some athetized the verses where he 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),

[13] believing that ‘they sat’ (ἐζέσθην) is dual, on the ground that some people accept that [Zeus] places fates on the scale in two’s. [14] But the verb ἐζέσθην does not signify [a dual subject] but [is used] as an equivalent of ‘they were sitting’ (ἔζοντο), [15] just as ‘his thighs were stained (μιάνην) with blood’ (*Il.* 4.146) is used in regard to the plural as an equivalent of ἐμιάνησαν. [16] For if it were [referring] to a dual [subject], he would have said ‘the two were stained’ (μιανήτην), like ‘the two reclined’ (κλιθήτην [*Il.* 10.350]) and ‘the two enjoyed themselves’ (ἠσθήτην). [17] Therefore ἐζέσθην [is used] as an equivalent of ‘they sat’ (ἐζέσθησαν),²³⁷ just as κόσμηθεν (*Il.* 8.505.1) [is used] as an equivalent of ‘they were marshalled’ (έκοσμήθησαν).

²³⁷ MS *F contains an interesting dittography. The phrase οὖν ἀντὶ τοῦ ἐζέσθησαν is duplicated, but οὖν is replaced with ὅπερ, which similarly has an inferential force.

[I] Πορφυρίου· εἰς τὸ “δαιόμενον δὲ / ἦκε σέλας” (Θ 75-76). [2] πῶς ἔφη τὸν κεραυνὸν “σέλας δαιόμενον”, ἦγουν καιόμενον; [3] σέλας μὲν γὰρ ἡ φωτὸς ἐκλαμψις, καυθεῖσα δὲ καὶ ἐκπυρωθεῖσα κεραυνὸς γίνεται καὶ οὐκ ἀστραπὴ μόνον. [4] προειπὼν δ’ “αὐτὸς δ’ ἐξ Ἰδης μεγάλ’ ἔκτυπε” (Θ 75), [5] καὶ ἐπάγων τὸ τοῦ κεραυνοῦ, ἐσήμανεν ὡς προηγεῖται ἡ βροντὴ τῆς ἀστραπῆς δι’ ἧς καὶ τὸ σέλας ἐκλάμπει.

Cf. Σ^b ad Θ 75-6: τὸ “σέλας” (Θ 76) δηλοῖ τὴν “ἔλλαμψιν”. βουλόμενος οὖν εἰπεῖν ὡς οὐκ ἦν ἀστραπὴ τὸ γινόμενον, ἀλλὰ κεραυνὸς μετὰ τὴν βροντὴν προσέθηκε τὸ “δαιόμενον” (75).

codd.: *B f. 104 v., *F f. 68 r.

[I] Πορφυρίου om. *B [3] ἐκλαμψις *F: ἔλλαμψις *B [4] προειπὼν Schrader: προειπὼν *F [4-5] προειπὼν usque ad ἐκλάμπει om. *B

[1] With regard to '[Zeus] sent a δαιόμενον σέλας (burning flame)' (*Il.* 8.75-76). [2] How did [the poet] call the thunderbolt a δαιόμενον σέλας, that is to say 'burning'? [3] For the shining forth of a light is a σέλας, but when it is set on fire and burnt to ashes, it becomes a thunderbolt and not only a flash of lightning. [4] By saying beforehand '[Zeus] himself was thundering loudly from Ida' (*Il.* 8.75) [5] and appending²³⁸ the [description] of the thunderbolt, he indicated that the thunder precedes the flash of lightning through which the flame shines forth also.

²³⁸ ἐπάγων [sc. ὁ ποιητής] ... ἐσήμανεν: the choice of words is consistent with P.'s diction in *QHI*.

[I] Πορφυρίου·

⟨βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦτοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἰστόν,
 θῆκε δ' ἐπὶ νευρῆ· τὸν δ' αὖ κορυθαιόλος Ἔκτωρ
 αὐερύοντα παρ' ὤμον, ὅθι κληῖς ἀποέργει
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστιν,
 τῆ ρ' ἐπὶ οἷ μεμαῶτα βάλεν λίθω ὀκρίοντι,
 ῥῆξε δὲ οἱ νευρῆν· νάρκησε δὲ χεῖρ ἐπὶ καρπῶ,
 στῆ δὲ γνύξ ἐριπῶν, τόξον δὲ οἱ ἔκπεσε χειρός⟩ (Θ 322-29).

ἐν τούτοις τοῖς ἔπεσι περὶ τοῦ Τεύκρου εἰρημένοις, ζητοῦσι ποῖαν χεῖρα
 τέτρωται ὁ Τεῦκρος καὶ πότερον τὴν νευρὰν ἐπὶ τὸν ὤμον ἔλκει καθάπερ οἱ
 Σκυῖται. [2] τοῦτο γὰρ ᾤετο Νεοτέλης ὅλην βίβλον γράψας περὶ τῆς κατὰ τοὺς
 ἥρωας τοξείας, καὶ τοὺς μὲν Κρηῖτας φάμενος τὴν νευρὰν ἔλκειν ἐπὶ τὸν μαστόν,
 τὴν δὲ τάσιν κυκλοτερῆ ποιῆσθαι, [3] τῶν <δὲ> Σκυθῶν οὐκ ἐπὶ τὸν μαστόν, ἀλλ'
 ἐπὶ τὸν ὤμον ἐλκόντων, [4] <ὥς> μὴ προέχειν τὰ ἐνώνυμα μέρη τοῦ τοξεύοντος
 τὰ δεξιὰ.

[5] ῥητέον δὲ τὸ “αὐερύοντα” οὐ δεῖ(ν) συνάπτειν τῶ “παρ' ὤμον”, [6]
 ἀλλὰ στίξαντα ἐν τῶ “αὐερύοντα” τὸ ἐξῆς λέγειν· “παρ' ὤμον, ὅθι κληῖς
 ἀποέργει / αὐχένα τε στῆθος τε” (Θ 325-26). [7] τοῦτο γὰρ τῶ μὲν τὴν νευρὰν
 ἐπὶ τὸν ὤμον ἔλκειν οὐ συνάδειν, τῶ δ' ἐμφῆναι βουλομένω τὴν παρ' ὤμον
 πληγὴν ὅπως καὶ ποῦ μάλιστα συνάδειν. [8] παρὰ γὰρ τὸν ὤμον ἢ κλεῖς ἐστὶν

codd.: *B f. 255 r., *F f. 66 r., Le f. 171 r.

[I] Πορφυρίου om. *B <βῆ usque ad χειρός> addidi περὶ *B: παρὰ *FLe [2]
 μαστόν *B*F: μασθόν Le [3] <δὲ> addidi [4] ante <ὥς> lac. pos. Schrader <ὥς>
 addidi: <ὥστε> Erbse τοῦ τοξεύοντος Le: τοξεύοντα *B*F [5] τὸ om. Le
 αὐερύοντα *BLe: αὐ ἐρύοντα *F δεῖ(ν) scripsi [6] αὐερύοντα *BLe: αὐ ἐρύοντα
 *F [7] ὅπως *FLe: ὅπος *B ποῦ scripsi: ποσὶ codd.: πόσε Schrader

- [1] <[Hector] went straight for Teucer, and his heart bids him to strike. Indeed this one 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).

In these lines spoken about Teucer, they inquire in which²³⁹ 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, [3] whereas the Scythians draw [the bowstring] not to the breast, but to the shoulder, [4] <so that>²⁴⁰ the right side of the archer does not project beyond the left side.

[5] But one must say that ‘drawing back’ must not construe with ‘beside his shoulder’, [6] but if one punctuates²⁴¹ at ‘drawing back’, the grammatical sequence means ‘beside his shoulder where the collar-bone divides the neck and chest’ (Il. 8.325-26). [7] 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. [8] For alongside the shoulder is the collar-bone which divides the chest from the neck.

²³⁹ For ποῖος = πρότερος, see LSJ s.v. ποῖος V.

²⁴⁰ 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.*

²⁴¹ Cf. οἱ περὶ Παρμενίσκον ἐπὶ τοῦ “τεῖχος μὲν ῥ’ ἄλοχοί τε φίλαι καὶ νήπια τέκνα / ῥύατ’ ἐφεσταότες μετὰ δ’ ἀνέρες οὓς ἔχε γῆρας” (Il. 18.514-15) στίλβειν ἤξιον μετὰ τὸ “ῥύατο”, εἶτα συνῆπτον τὸ ἐξῆς κτλ. (QHI 31.25 - 32.7)

ἀποδιαιροῦσα τὸ στήθος ἀπὸ τοῦ ἀυχένου. [9] τοῦτο μὲν, οἶμαι, οὕτως λύεται.
 [10] φημὲν δὲ ὅτι παρὰ τὸν ἀριστερὸν ὦμον ὁ λίθος κατηνέχθη. [11] <καὶ> οὐκ ἐκ
 τῶν προκειμένων δὲ ἐπῶν <ἀλλ'> ἐξ ὧν ἐπάγει ἔδειξε·

ῥῆξε δὲ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῶ,
 στῆ δὲ γνύξ ἐριπῶν, τόξον δὲ οἱ ἔκπεσε χειρὸς (Θ 328-29),

[12] οὐ μὰ Δία τῆς δεξιᾶς ἀλλὰ τῆς εὐωνύμου. [13] καὶ συνέβη ταύτην ναρκεῖσαι
 κατὰ τὴν πρὸς τὸν ὦμον συνάφειαν, ὅνπερ καὶ πεπληγέναι συνέβαινε. [14]
 προσεχῆ γὰρ τῇ μὲν δεξιᾷ χειρὶ τὰ δεξιὰ τῶν ὑπὲρ αὐτήν, τῇ δ' ἀριστερᾷ
 συναφῆ τὰ ἐναντία. [15] καὶ οὐκ <ἄν> ἠδύνατο, τῆς κρατούσης τὸ τόξον
 ἀριστερᾶς χειρὸς ναρκεσάσης καὶ διὰ τοῦτο ἀποβαλούσης τὸ τόξον, [16]
 μᾶλλον ὁ δεξιὸς ὦμος βεβληθῆσθαι ἢ ὁ τῆς πεπονθυίας ἀριστερᾶς, [17] ἐπεὶ καὶ
 προσβάλλοντες μὲν τὸν ἀριστερὸν ὦμον, συστέλλοντες δὲ εἰς ἑαυτοὺς τὸν
 δεξιὸν τοξεύουσιν. [18] ἐτοιμότερον δὲ εἰς βολὴν τὸ προβεβλημένον τοῦ
 κρυπτομένου.

[11] <καὶ> addidi δὲ om. **Le** <ἀλλ'> ins. Bekker ἐπάγει ***B*F**: ἐπάγη **Le** [13]
 τὴν om. ***B** [14] συναφῆ scripsi: ἐν συναφῇ ***B*F**: ἡ συναφή **Le** [15] <ἄν> add.
 Janko [16] ἢ scripsi: ἀλλ' οὐχ ***B*F**

[9] This [problem], I believe, is solved in this way. [10] We say that the stone landed by his left shoulder. [11] [Homer] shows [this], not from the aforementioned verses, but from what he adds:²⁴²

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),

[12] not, by Zeus, from his right hand, but from the left. [13] It happened that this [hand] grew numb in accord with to its connection with the shoulder, which [Hector] happened to have struck. [14] 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. [15] As his left hand which was controlling the bow grew numb and on this account dropped the bow, [16] the right shoulder could not have been struck more than the [shoulder] of the left hand which was affected, [17] since they shoot the bow by jutting forward the left shoulder but drawing the right shoulder towards themselves. [18] What has been made to project is more liable to receive a blow than what is being concealed.

²⁴² P.'s argument is based on the proposition that 'Homer elucidates himself.' This phrase is a catchy way of saying that the context of a given passage is the *arbiter ultimus* for its interpretation. Since ancient Greek lacks a standard technical term that refers to 'context', simple words that describe this idea acquire a quasi-technical significance in P.'s interpretive method. Thus, in regard to the spatial proximity of the decisive passage to the passage in question, P. states the corollary (*QH* I 56.3-6) that Homer interprets himself either immediately (παρακειμένως) or 'in other passages' (ἐν ἄλλοις). So too, in regard to the chronological sequence of the decisive passage in relation to the passage in question, P. often uses words compounded with προ- ('before') and ἐπι- ('after').

[I] Πορφυρίου· “ὡς δ’ ὅτ’ ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην / φαίνεται ἀριπρεπέα” (Θ 555-56). [2] ἐκ τοῦ ἀδυνάτου καὶ τοῦτο. πῶς γὰρ δυνατὸν περὶ τὴν “φαεινὴν” σελήνην ἀριπρεπεῖ εἶναι τὰ ἄστρα; [3] 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” (ζ 74), [4] καὶ “πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ρέεθρα” (Φ 218), [5] (ὡς) τὸ ἀμφὶ σελήνην “φαεινὴν” φύσει οὕτω συντακτέον. [6] ὅτε γὰρ ἐκείνη φαεινὴ, οὐ πάντως ἀριπρεπεῖ τὰ ἄστρα, ἀλλ’ ὅταν μὴ φαίνεται ἢ φαίνοιτο μὲν, οὐ μὴν φαεινὴ, [7] ἀλλὰ πῶς ἀμαυρὰ καὶ ἀλαμπῆς τινὶ αἰτίᾳ ἐπηλυγαζομένη.

codd.: *B f. 114 r., *F f. 73 r., Le f. 178 v.

[I] Πορφυρίου om. *B ἀριπρεπεῖ *FLe: ἀριπρεπέα *B ἀπορία post ἀριπρεπέα *B [2] ἐκ Le: ἔτι *B*F περὶ *B*F: παρὰ Le [3] λύσις ante ἐκ Le λύσις *B*F: λῆξις Le (λέγεται) add. Janko τούτου *B*F: τούτων Le [5] τὸ usque ad συντακτέον del. Kammer (ὡς) Janko post MacPhail τὸ om. *FLe ἀμφὶ σελήνην φαεινὴν codd.: φαεινὴν ἀμφὶ σελήνην ψ [6] φαίνεται *B*F: φαίνητε Le [7] ἐπηλυγαζομένη *B: ἐπιλυγαζομένη Le: ἐπηλυγαζομένη *F

[1] <In regard to> ‘As when a star in heaven appears conspicuous around the bright moon’ (*Il.* 8.555-56). [2] This too²⁴³ is based on an impossibility. For how is it possible that the stars are conspicuous around the bright moon? [3] 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), [4] and ‘for my lovely streams are full of corpses’ (*Il.* 21.218), [5] <so> one must construe ‘around the bright moon’ by its nature. [6] 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.

²⁴³ The use of *καί* may imply that this question was originally part of a larger conglomeration of problems that addressed τὸ ἀδυνατόν. On ἀδυνατά in the *QH*, see Sodano 1966b, pp. 1-66.

[1] Πορφυρίου· ὄλου βιβλίου ἐδέησε Δωροθέω τῷ Ἀσκαλωνίτῃ εἰς ἐξήγησιν τοῦ παρ' Ὀμήρῳ “κλισίου”. [2] τρία δέ φησι ζητεῖσθαι περὶ {τοῦ} αὐτοῦ· περὶ τοῦ σημαινομένου, εἰ ταῦτὸ δηλοῦται τῷ παρὰ Ἀττικοῖς, [3] καὶ δεύτερον διὰ τὴν ὀρθογραφίαν, πότερον διὰ διφθόγγου ἢ πρώτη ἢ διὰ τοῦ $\bar{\iota}$, [4] καὶ τρίτον περὶ τῆς προσωδίας, πότερον παροξύτονον ἢ προπαροξύτονον.

[5] τὸ μὲν οὖν δηλούμενόν φησιν οὐ πολλῆς σκέψεως δεῖσθαι οὔτε παρὰ τῷ ποιητῇ οὔτε παρὰ τοῖς Ἀττικοῖς. [6] οἶκον γάρ τινά φησι μέγαν Ὀμηρος {τῶν} ἐν ταῖς ἐπαύλεσι κατασκευαζόμενον· πῦρ δὲ ἐν αὐτῷ καίειν καὶ κοιμᾶσθαι τοὺς ἐργάτας σὺν γυναιξὶ καὶ τέκνοις.

[7] “κλίσιον” δὲ αὐτὸ προσηγόρευσεν ἀναλόγως τῇ “κλισίᾳ”, ἥτις στρατιωτικὴ σκηνὴ ἐστὶν αὐτοσχέδιος. [8] ἀπὸ γὰρ τοῦ “κλίνω”, ἐξ οὗ καὶ “κλιντήρ” καὶ “κλισμός”. [9] καὶ οἱ μὲν ἔχοντες ἀπέρεισιν τοῖς ὤμοις “κλισμοί”, οἱ δ' ἄλλοι “θρόνοι”, Ἀττικῶς δὲ “κλιντήριον” τὸ μικρὸν κλινίδιον λέγεται. [10] τὸ μὲν οὖν χωροῦν κλίνας πολλὰς καὶ θρόνους “κλίσιον” ἐκάλουν, ὥ ττρόπῳ καὶ τὸν

codd.: *B f. 116 r., *F f. 76 r., Le 183 v.

[1] Πορφυρίου om. *B [2] {τοῦ} del. Janko περὶ *F: παρὰ *BLe [3] δεύτερον *BLe: β' *F διὰ τὴν ὀρθογραφίαν codd.: περὶ τῆς ὀρθογραφίας Bekker [5] δηλούμενόν *BLe: δηλούμενον *F φησιν *BLe: φησὶν *F [6] γάρ τινά φησι *B: γάρ τινα φησὶ *F: γάρ φησὶ τινα Le {τῶν} delevi -σκευαζόμενον Kammer: -σκευαζομένων *B: -σκεαζομένων *F: -σκιαζόμενον Le [9] ἀπέρεισιν *B: ἀπερείσειν *FLe κλινίδιον *FLe: κλισίδιον *B ἐκάλουν *FLe: ἐκάλεσαν *B

[1] Dorotheus of Ascalon²⁴⁴ needed a whole book to explain Homer's word κλίσιον.²⁴⁵

[2] He says that three [questions] are asked about it: on the meaning, if the same thing is meant as in Attic [i.e. κλεισίον];²⁴⁶ [3] second, on account of the orthography,²⁴⁷ whether the first [syllable is spelled] with a diphthong [i.e. κλεισίον] or with an iota [i.e. κλίσιον]; [4] third, on the prosody, whether [it is] paroxytone [i.e. κλεισίον] or proparoxytone [i.e. κλίσιον].

[5] Now, as to the meaning,²⁴⁸ [Dorotheus] says that there is not need of much investigation either in the poet or in Attic. [6] For Homer says that it is a large house constructed among the outbuildings; in it a fire burns,²⁴⁹ and the workers sleep with their wives and children.²⁵⁰

[7] [Homer] calls it a κλίσιον analogously to κλισία,²⁵¹ which is an impromptu military tent. [8] For [it is also] from κλίνω, whence both κλιντήρ and κλισμός [are derived]. [9] Those with a support for the shoulders are κλισμοί; the others are θρόνοι. In Attic a small couch is called a κλιντήριον. [10] Anyway, [the people of Homer's day]

²⁴⁴ See Valckenaer 105-7. Athenaeus *Deipnosophistae* 7.138.20-21: Δωρόθεος δ' ὁ Ἀσκαλωνίτης ἐν τῷ ὀγδόῳ πρὸς τοῖς ἑκατὸν τῆς λέξεων συναγωγῆς "θέτταν" γράφει. See also *ibid.* 14.76.29 and Σ^A ad K 252a: Δωρόθεος ἐν τριακοστῷ πρώτῳ τῆς Ἀττικῆς λέξεως.

²⁴⁵ In keeping with the style of QHI, the first sentence of P.'s introduction does not have a particle.

²⁴⁶ P. means κλεισίον, 'outhouse, shed.' The following two questions are based on the opposition of κλεισίον and κλίσιον.

²⁴⁷ I retain the the paradosis διὰ τὴν ὀρθογραφίαν on the ground that Bekker's conjecture περὶ τῆς ὀρθογραφίας trivializes *variatio* that is unlikely to have been introduced by a scribe. For a study of this mannerism in scholarly discourse, see R. Renehan, 'On Some Genitives and a Few Accusatives in Aristotle: A Study in Style', *Hermes* 125 (1997), 153-68.

²⁴⁸ Presumably, μὲν anticipates a δὲ that connected the other two points of inquiry.

²⁴⁹ Cf. ἐνθα δὲ πῦρ κείαντο (I 88).

²⁵⁰ Cf. ἐν τῷ [sc. κλισίῳ] σιτέσκοντο καὶ ἴζανον ἢ δὲ ἴαυον / δμῶες ἀναγχαῖοι (*Od* 24.209-10). The mention of τέκνοις is troublesome: although chiefly a poetic word, Homer only uses it only in the vocative.

²⁵¹ Dorotheus' etymology of the word, as we shall see below, conflicts with this derivation from κλίνω, which must therefore be P.'s.

“κοιτῶνα” ἐκαλέσαμεν· [11] “δωμάτιον” δὲ οἱ Ἀττικοὶ τὸν ὑφ’ ἡμῶν “κοιτῶνα” ἔλεγον, “Ὀμηρος δὲ “θάλαμον”. [12] “ἐμοὶ δὲ δοκεῖ”, φησὶ Δωρόθεος, “ἀπὸ τοῦ κέκλ(ε)ῖσθαι κατωνομάσθαι, τοῦ σημαίνοντος τὸ περιειληφέναι καὶ περιέχειν.”

[13] Ἀρίσταρχος δὲ ἐτέρως ἐξηγεῖται· τὸ γὰρ “περὶ κλίσιον θέε πάντη” (ω 208) δηλοῦν ὡς κύκλω τοῦ οἴκου στιβάδων ᾠκοδομημένων, [14] πρὸς αἷς οἱ θρόνοι ἔκειντο ὥστε ἐπ’ αὐτῶν καθεζομένους δειπνεῖν, ἐπὶ δὲ τῶν στιβάδων κοιμᾶσθαι, ἵνα μὴ ἄλλος οἶκος ἢ τοῦ Λαέρτου. [15] ἄλλο δὲ τὸ κλίσιον. {ἀλλ’} ἐν <γὰρ> τῷ οἴκῳ τοῦ Λαέρτου εἰρῆσθαι τὴν ἐν κύκλω οἰκοδομίαν τῶν στιβάδων καὶ θέσιν τῶν θρόνων. [16] ἐμφαίνει δὲ ὅτι ὁ μὲν οἶκος Λαέρτου ἐν τῷ ἐντὸς καὶ περιεχομένῳ ὑπὸ τοῦ κλισίου, τῶν δὲ ἄλλων ἐν τῷ ἔξωθεν περιέχοντι κλισίῳ. [17] κατὰ τὸν αὐτὸν δὲ τρόπον καὶ ἐν τῇ Ὀδυσσεύς οἰκίᾳ ὁ θάλαμος τοῦ Τηλεμάχου μέσος ὑψηλὸς ᾠκοδόμητο, [18] ὑπὸ τῆς αὐλῆς περιεχόμενος·

Τηλέμαχος δὲ ὅθι οἱ θάλαμος <περικαλλέος αὐλῆς>
ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ (α 425-26).

[19] καὶ γὰρ τοῦτον τὸν θάλαμον κατὰ τὸ μέσον τῆς αὐλῆς κεῖσθαι φησι· διὸ καὶ “<περί>σκεπτον” ὠνόμασεν, οἷον “περιφανῆ”, διὰ τὸ πανταχόθεν περιέχεσθαι.

[11] ὑφ’ Valckenaer: ἀφ’ codd.: ἐφ’ Kammer [12] κέκλ(ε)ῖσθαι Lehrs: κελίσθαι codd.

[13] ἐξηγεῖται *FLe: ἐξηγήσατο *B ᾠκοδομημένον *FLe: ᾠκονομημένον *B

[14] ἐπ’ αὐτῶν *FLe: ἐπ’ αὐτοῦς *B [15] {ἀλλ’} ἐν <γὰρ> scr. Janko [19]

κεῖσθαι φησι *BLe: κεῖσθαι φησί *F <περί>σκεπτον Villoison: σκεπτόν codd.

used to call [the place] that contains many couches and thrones a κλίσιον, just as²⁵² we called [it] a κοιτών, [11] but Attic writers used to call a ‘bedchamber’ (δωμάτιον) [what is called] a κοιτών by us,²⁵³ and Homer [calls it] a θάλαμος. [12] ‘But it seems to me’, says Dorotheus, ‘that [sc. κλεισίον] is named from ‘to be in a state of being enclosed’, as this indicates ‘to have encompassed and contain’.²⁵⁴

[13] Aristarchus explains it differently. For [he says] that the verse ‘a κλίσιον ran around on every side’ (*Od.* 24.208) means that, when beds of straw have been built in a circle around the house, [14] against which thrones were placed so that they dine sitting on them, they sleep on the beds of straw, so that [the κλίσιον] is not a different house of Laertes. [15] But κλίσιον is other [than Aristarchus would have it].²⁵⁵ For [Dorotheus says] that the building of the mattresses and positioning of thrones in a circle have been meant [to be] in the house of Laertes. [16] [Homer] indicates that the house of Laertes [is] on the interior and surrounded by the κλίσιον, but [the domiciles] of the others are from without in the κλίσιον that surrounds it. [17] Likewise, in the house of Odysseus, the bedroom of Telemachus was also built high up in the middle, [18] where it was 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).

[19] For [Homer] says that this bedroom lay in the middle of the courtyard. Therefore he also named it <περί>σκεπτον, ‘seen all around’, as it were, on account of

²⁵² Both dialects use a name that derives from what one does inside.

²⁵³ For Valckenaer’s emendation ὑφ’, cf. *QH* fr. Θ iii: ἀκράτισμα, τὸ ὑφ’ ἡμῶν λεγόμενον ἄριστον.

²⁵⁴ Cf. Pollux 9.50.

²⁵⁵ According to this account, Aristarchus envisioned the κλίσιον, not as a separate dwelling, ἵνα μὴ ἄλλος οἶκος ἦ τοῦ Λαέρτου, but a series of mattresses on the outside of Laertius’ house.

[20] τὸν αὐτὸν τρόπον καὶ τὸν Λαέρτου οἶκον περιέχεσθαι πανταχόθεν ὑπὸ τοῦ κλίσιου, κατὰ μέσον ὤκοδομημένον. [21] τὸ γὰρ περιθεῖν τοῦτο δηλοῖ, οἶον καὶ Ἀρχίλοχος δηλοῖ ποιήσας “τοῖον γὰρ αὐλήν ἔρκος ἀμφιδέδρομεν” (fr. 37 West).

[22] ἔχει {γὰρ} <δὲ> τὸ κλίσιον ἀναλογίαν τινὰ πρὸς τὰ τοιαῦτα· {πρὸς τὰς} παστὰς, πρόδομος, ἐξέδρα. [23] προὤκοδόμητο γὰρ οἰκίσεώς τινος ἢ παστὰς καὶ ἢ προπαστὰς καὶ ὁ πρόδομος, [24] καθάπερ καὶ τούνομα δηλοῖ· “ἄλλο δ’ ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων” (l. 473). [25] τοιοῦτο δέ τι καὶ ἐξέδρα, τῆς οἰκίας ἔξω πάσης πρὸς αὐτῇ τῇ εἰσόδῳ κατεσκευασμένη. [26] οἷς δὴ παραπλησίως καὶ τὸ κλίσιον ἔξω τοῦ οἴκου.

[22] {γὰρ} delevi <δὲ> addidi {πρὸς τὰς} delevi [23] οἰκίσεώς τινος *BLe:
οἰκίσεως τινὸς *F παστὰς scripsi: παστάδας *F

[20] Likewise,²⁵⁶ [he says] that the house of Laertes is surrounded from every side by the κλίσιον, since it is built in the middle [of it]. [21] For the [verb] ‘to run around’ indicates this, just as Archilochus shows too, who wrote the verse: ‘such a hedge runs around the courtyard’ (fr. 37 West).

[22] κλίσιον has an analogy with [words] such as these: porch, reception area, seated arcade. [23] For the porch, the vestibule and the reception area were built in front of any dwelling, [24] as the name also indicates: ‘another in the reception area, in front of the doors of the chamber’ (*Il.* 9.473). [25] Also somewhat like this is the seated arcade, which is constructed outside the whole house beside the entrance way itself. [26] In like fashion the κλίσιον is also outside the house.

²⁵⁶ The repetition of this expression in so short a space may reflect a characteristic of Dorotheus’ own prose style.

[1] Πορφυρίου· οἰκεῖον τῷ ἥρωϊ 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” (I 186) ᾄδει. [4] ἢ οἰόμενος ἤξειν αὐτοὺς σοβαρεύεται. [5] καλῶς δὲ ἀπούσης τῆς ἐρωμένης ᾄδει, ὅπως μὴ δοκοίη κωμάζειν. [6] ἢ ὅτι πεφρόντικε μὲν τῆς τῶν Ἑλλήνων ἀσφαλείας, προσποιεῖται δὲ καταφρονεῖν· [7] φησὶ γοῦν· “διε Μεινοτιάδη, / νῦν οἴω περὶ γούνατ’ ἐμὰ στήσεσθαι Ἀχαιοῦς” (Λ 608-9). [8] καὶ πάλιν·

ὄρσοο, διογενὲς Πατρόκλεις, ἱπποκέλευθε.
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἐρωήν (Π 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. B 773-9).

Cf. QH ep. ad I 186: Πορφυρίου· ἀπρεπὲς δοκεῖ καταλαμβάνεσθαι κιθαρίζοντα (I 186). λύεται δ’ ἐκ τοῦ καιροῦ. ἐν γὰρ νυκτὶ οὐκ ἄ(ν) πρεπ(ωδ)έστερον ἄλλως κατελαμβάνετο. γυμνάζεσθαι μὲν γὰρ τῷ σώματι οὐκ ἦν τότε, κοιμώμενος δὲ ἢ παννυχίζων ἀπρεπέστερον ἄ(ν) ηὔρισκετο.

codd.: *B f. 118 r., *F f. 77 r., Li f. 157 r., Le f. 187 r., Σ^{bT} ad I 186

[1] Πορφυρίου om. *BLiΣ^{bT} οἰκεῖον *B*FLiLe: οὐκ ἀνοίκειον 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] Μεινοτιάδη *BLiΣ^{bT}: Μεινοτιάδους Le [8] Πατρόκλεις *BLiΣ^{bT}: Πατρόκλης Le [9] ψυχῇ *BLeΣ^{bT}: ψυχὴν Li ἀργεῖν om. Li Μυρμιδόνες *BLiΣ^{bT}: Μυρμηδόνες Le

[1] When it is night, it befits the hero [Achilles] to practice music rather than to stay up late partying. [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). [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] 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 the [skills] of warfare, just like the Myrmidons.²⁵⁷

²⁵⁷ Cf. *Il.* 2.773-9: λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισιν θ' ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν ἄρματα δ' εὖ πεπυκασμένα κείμενά τε ἀνάκτων
 ἐν κλισίῃσιν οἳ δ' ἄρχον ἄρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.

[I] Πορφυρίου· “ζωρότερον δὲ κέραιε, δέπας δ’ ἔντυνον ἐκάστω” (I 203).
 ἀπρεπές· [2] ὡς γὰρ ἐπὶ κῶμον ἤκουσιν ἀκρατότερον διδόναι παρακελεύεται. [3]
 <***> οἱ μὲν γὰρ ἀπὸ τῆς λέξεως λύουσι· [4] τὸ γὰρ “ζωρότερον” εἶναι τάχιον. οἱ
 δὲ ἀπὸ τοῦ καιροῦ, ὅτι νύξ. [5] οἱ δὲ ἀπὸ τοῦ ἔθους· τοὺς γὰρ ἥρωας ἄλλως
 καταπονουμένους δαφιλεστέροις τοῖς πρὸς τὴν δίκαιαν κεχρηῆσθαι. [6] ἢ ἴσως,
 ὡς μουσικὸς καὶ ὑδαρέστερον πίνειν· ἀφ’ ὧν ὄνειδίζει καὶ οἰνοφλυγίαν
 Ἄγαμέμνονι (Cf. A 225).

Cf. Σ^{bT} ad I 203: ἀκρατότερον, παρὰ τὸ ζῆν. οἱ δὲ ἀντὶ τοῦ ταχύτερον. ἢ ἴσως,
 ὡς μουσικὸς καὶ ὑδαρέστερον πίνων, ἀφ’ ὧν ὄνειδίζει Ἄγαμέμνονι οἰνοφλυγίαν
 (Cf. A 225).

codd.: *B f. 118 v., *F f. 77 r., Le f. 187 r.

[I] Πορφυρίου om. *B [3] <***> Janko οἱ μὲν *FLe: καὶ οἱ μὲν *B εἶναι om.
 *B κεχρηῆσθαι *B*F: κεχρηῆσθαι εἰκός Le

[1] ‘Mix ζωρότερον, and furnish a cup for each’ (*Il* 9.203).²⁵⁸ [Some call this] unbecoming. [2] For, as though they have come for a drinking bout, [Achilles] exhorts [Patroclus] to give [them] a stronger mixture of wine. <But they are mistaken.> [3] For some solve it from the diction. For [they say] that ζωρότερον means faster. [4] Others solve [it] from the time, because [it is] night. [5] Others [solve it] from custom. For [they say] that heroes, who are otherwise worn out, use daily provisions in rather abundant quantities. [6] Or perhaps, [they say], as a musician, he drinks rather watery [wine], whence he rebukes Agamemnon for drunkenness too (Cf. *Il* 1.225).

²⁵⁸ In his discussion of Homeric Problems in the *Poetics*, Aristotle cites this verse as an example of a problem that can be solved by Homer’s diction: καὶ τὸ “ζωρότερον δὲ κέραιε” (*Il* 9.203) οὐ τὸ ἄκρατον ὡς οἰνόφλυξιν ἀλλὰ τὸ θᾶπτον (*Poetics* 1461a 14-16).

[1] Πορφυρίου· τί βούλεται τὸ “αἶθωνας δὲ λέβητας ἑείκοσι” (I 265), καὶ εἰ τοιοῦτοι <ἀντικείμενοι> τοῖς ἀπύροις ὅταν εἴπῃ “ἄπυρον λέβητα” (Ψ 267, 885, γ 440); [2] φημί οὖν ὅτι τῶν τριπόδων καὶ τῶν λεβήτων οἱ μὲν ἦσαν εἰς ὑπηρεσίαν τοῦ πυρὸς ἐπιτήδειοι, [3] οἱ δὲ ἄργοι καὶ εἰς θέαν καὶ τὴν διὰ τῆς ὄψεως τέρψιν εἰργασμένοι. [4] διακρίνει δὲ τοῖς ἐπιθέτοις ἀπ’ ἀλλήλων, τοὺς μὲν λέγων “αἶθωνας” (I 265) καὶ “ἐμπυριβῆτας” (Ψ 702), [5] τοὺς δὲ “ἀπύρους” (Ψ 267, 885) καὶ “ἀνθεμόεντας”, τοὺς ἔνεκα κόσμου μόνον εἰργασμένους.

codd.: ***B** f. 120 r., ***F** f. 78 r., **Le** f. 189 r.

[1] Πορφυρίου om. ***B** εἰ om. ***B** τοιοῦτοι scripsi: οἱ αὐτοὶ ***B**: αὐτοὶ ***FLe**
 <ἀντικείμενοι> addidi [2] οὖν om. ***FLe** [3] τὴν διὰ ***B*F**: διὰ τὴν **Le** [5]
 ἀνθεμόεντας ***B*F**: ἀνθυμόεντας **Le**

[1] What does the [phrase] ‘twenty gleaming cauldrons’ means (*Il.* 9.265), though such [cauldrons] <are opposed> to 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, [3] but others were non-functional and made for viewing and the enjoyment of their appearance. [4] 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), [5] but [calling] others, which were made solely for decoration, ‘fireless’ (*Il.* 23.267, 885) and ‘adorned with flowers’ (*Il.* 23.885, *Od.* 3.440).²⁵⁹

²⁵⁹ Cf. ἐπίθετα χαλκοῦ ἐφιλοτέχνησε (*QH I* 47.19).

[1] Πορφυρίου· οὐκ ἐπαινεῖν φησὶν Ἀντισθένης Ὀμηρον τὸν Ὀδυσσεά μαλλον ἢ ψέγειν λέγοντα αὐτὸν “πολύτροπον” (α 1, κ 330). [2] οὐκ οὖν τὸν Ἀχιλλέα καὶ τὸν Αἴαντα πολυτρόπους πεποικημένοι, ἀλλ’ ἀπλοῦς καὶ γεννάδας, [3] οὐδὲ τὸν Νέστορα τὸν σοφὸν οὐ μὰ Δία δόλιον καὶ παλίμβολον τὸ ἦθος, [4] ἀλλ’ ἀπλῶς τῷ Ἀγαμέμνονι συνόντα καὶ τοῖς ἄλλοις ἅπασιν καὶ εἰς τὸ στρατόπεδον, εἴ τι ἀγαθὸν εἶχε, συμβουλεύοντα καὶ οὐκ ἀποκρυπτόμενον. [5] καὶ τοσοῦτον ἀπέιχε (τοῦ) τοιοῦτον τρόπον ἀποδέχεσθαι ὁ Ἀχιλλεύς, [6] ὡς ἐχθρὸν ἠγεῖσθαι ὁμοίως τῷ θανάτῳ ἐκείνου, “ὅς χ’ ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ εἶπη” (I 313).

[7] λύων δὲ ὁ Ἀντισθένης φησὶ· “τί οὖν; ἄρα γε (διότι) πονηρὸς ὁ Ὀδυσσεὺς {ὅτι} ἰσχυρὸς ἐκλήθη; καὶ μὴν διότι σοφός, οὕτως αὐτὸν προεῖρηκε. [8] μήποτε οὖν τρόπος τὸ μὲν τι σημαίνει τὸ ἦθος’, τὸ δὲ τι σημαίνει τὴν τοῦ λόγου χρῆσιν.

codd.: *F f. 78 v. Le f. 189 v., H, M.

[1] Πορφυρίου om. HM [2] ἀπλοῦς *FHM: ἀπλῶς Le [3] οὐδὲ *FLeM: ἠδὲ H οὐ LeHM: οὐ *F τῷ *FLeH: τε M συνόντα *FHM: συνόντων Le εἶχε *FLeM: εἶχον H [5] καὶ τοσοῦτον H: τοσοῦτον *FLeM (τοῦ) τοιοῦτον scripsi: (τὸν) τοιοῦτον Schrader: τοιοῦτον M: τοῦτον *FLe: τοῦτον ὄντα H [6] κεύθει χ: κεύθη ψ βάζει H: εἶπη *FLeM [7] (διότι) addidi {ὅτι} delevi ἐκλήθη M: ἐρρέθη *FLeH μὴν *FLeH: μὴ M αὐτὸν προεῖρηκε *FLeM: πρὸς αὐτὸν εῖρηκε H [8] τρόπος *FLeH: ὁ τρόπος M τὸ μὲν τι *FHM: τὸ μέντοι Le τὸ δὲ τι *FHM: τὸ δὴ τι H τὴν τοῦ om. LeM

[1] Antisthenes says that Homer does not praise but rather reproaches Odysseus when he calls him πολύτροπος (*Od.* 1.1, 10.330).²⁶⁰ [2] [Antisthenes says] that [Homer] has not portrayed Achilles and Ajax as much-turning, but simple and noble, [3] nor by Zeus [has he portrayed] the wise Nestor as crafty and duplicitous in character, [4] but simply as accompanying Agamemnon and all the others, giving advice in regard to the army if he had anything good [to say] and not keeping it to himself. [5] Achilles was so far from approving a character like this [6] that he deems that man, ‘who hides one thing in his mind, but says another’ (*Il.* 9.313), hateful like death.

[7] Solving [this], Antisthenes says: ‘What then?’²⁶¹ Is Odysseus called πολύτροπος because he was knavish? On the contrary, [Homer] gave him this epithet beforehand because he was wise.’ [8] Then perhaps τρόπος indicates “character” on the one hand and “a use of speech” on the other.

²⁶⁰ See A. Brancacci, ΟΙΚΕΙΟΣ ΛΟΓΟΣ: *La filosofia del linguaggio di Antistene*. (Naples 1990): 45-60.

Cf. Plato’s discussion of Odysseus’ epithet πολύτροπος in *Hippias Maior* 364c - 365c and 369b -371e: ἀλλ’ ἐγώ σοι, ὦ Σώκρατες, ἐθέλω ἔτι σαφέστερον ἢ τότε διελθεῖν ἃ λέγω καί περὶ τούτων καὶ ἄλλων. φημί γὰρ Ὅμηρον πεποιηκέναι ἄριστον μὲν ἄνδρα Ἀχιλλέα τῶν εἰς Τροίαν ἀφικομένων, σοφώτατον δὲ Νέστορα, πολυτροπώτατον δὲ Ὀδυσσεά κτλ.

²⁶¹ This diction suggests that P. consulted a dialogue by Antisthenes.

[9] 'εὐτροπος' γὰρ ὁ τὸ ἦθος ἔχων εἰς τὸ εὖ τετραμμένον. τρόποι δὲ λόγου αἴτιοι αἰ πλάσεις. [10] καὶ κέχρηται τῷ 'τρόπῳ' καὶ ἐπὶ φωνῆς καὶ ἐπὶ μελῶν ἐξαλλαγῆς, ὡς ἐπὶ τῆς ἀηδόνης· ἢ τε θαμὰ τρωπῶσα χέει μελιηδέα γῆρυν' (τ 521). [11] εἰ δὲ οἱ σοφοὶ δεινοὶ εἰσι διαλέγεσθαι καὶ ἐπίστανται τὸ αὐτὸ νόημα κατὰ πολλοὺς τρόπους λέγειν, ἐπιστάμενοι {δὲ} πολλοὺς τρόπους λόγων περὶ τοῦ αὐτοῦ 'πολύτροποι' ἂν εἶεν. [12] οἱ δὲ σοφοὶ καὶ <ἀνθρώποις ὁμιλεῖν> ἀγαθοὶ εἰσιν. διὰ τοῦτό φησι τὸν Ὀδυσσεῖα "Ὀμηρος σοφὸν ὄντα 'πολύτροπον' εἶναι, ὅτι δὴ τοῖς ἀνθρώποις ἠπίστατο πολλοῖς τρόποις συνεῖναι."

[13] οὕτως καὶ Πυθαγόρας λέγεται, πρὸς παῖδας ἀξιωθεὶς ποιήσασθαι λόγους, διαθεῖναι πρὸς αὐτοὺς λόγους παιδικούς, καὶ πρὸς γυναῖκας, γυναιξὶν ἀρμοδίους, καὶ πρὸς ἄρχοντας, ἀρχοντικούς, καὶ πρὸς ἐφήβους, ἐφηβικούς.

[9] λόγου *FLeM: λόγων H [10] καὶ κέχρηται scripsi: κέχρηται *FLeM: καὶ χρῆται H ἐξαλλαγῆς HM: ἐξαλλαγῆς καὶ *FLe ὡς *FH: καὶ ὡς Le: ὡς om. M τρωπῶσα *F: τροπῶσα HM: τραποῦσα Le μελιηδέα γῆρυν scripsi (vel possis μελιηδέ' αἰοιδῆν): μελιηδέα γῆρυν αἰοιδῆν *FLe: πολυηχέα φωνήν HMψ: πολυδευκέα φωνήν Aelian [11] τρόπους λέγειν *FLeH: λέγειν τρόπους M {δὲ} delevi τοῦ αὐτοῦ *FLeH: αὐτοῦ M πολύτροποι *FHM: πολλοὶ τρόποι Le εἶεν *FLeM: ἦεν H [12] οἱ σοφοὶ *FH: σοφοὶ LeM <ἀνθρώποις ὁμιλεῖν> ins. Schrader τοῦτό φησι LeHM: τοῦτο φησὶ *F ὅτι δὴ *FLeM: ὅτι διὰ H [13] ἄρχοντας HM: τοὺς ἄρχοντας *FLe ἐφήβους *FLeM: ἐφήβεις H

[9] For the man who keeps his character focused on what is good [is] εὐτροπος, and formations [that are] responsible for speech [are] τρόποι. [10] He uses the word τρόπος both in regards to voice and in regards to a change in songs, as in the example of the nightingale: ‘and turning frequently it sheds a honey-sweet voice’ (*Il.* 19.521).²⁶² [11] But if the wise are clever in discourse and know how to say the same thought in many ways, since they know many τρόποι of words concerning the same thing, they would be πολύτροποι. [12] The wise are also good <at dealing with men>. On this account, Homer says that Odysseus, being wise, is πολύτροπος, since he knew how to associate with men in many ways.’

[13] So too, when Pythagoras thought fit to speak with children, he is said to have composed words for them that befit children; with women, [words] suited for women; with rulers, [words] fit for rulers; and with ephebes, [words] fit for ephebes.²⁶³

²⁶² Since there are many examples in which P. clearly misquotes Homer from memory, I am inclined to regard the epithet μελιδέα, not as a legitimate textual variant, but as another misquotation.

²⁶³ Cf. P.’s *Vita Protagorae* 36.7- 38.1: ὅσα γε μὴν τοῖς προσιούσι διελέγετο, ἢ διεξοδικῶς ἢ συμβολικῶς παρήνει. διττὸν γὰρ ἦν αὐτοῦ τῆς διδασκαλίας τὸ σχῆμα. καὶ τῶν προσιόντων οἱ μὲν ἔκαλοῦντο μαθηματικοί, οἱ δ’ ἀκουσματικοί· καὶ μαθηματικοί μὲν οἱ τὸν περιττότερον καὶ πρὸς ἀκρίβειαν διαπεπονημένον τῆς ἐπιστήμης λόγον ἐκμεμαθηκότες, ἀκουσματικοὶ δ’ οἱ μόνας τὰς κεφαλαιώδεις ὑποθήκας τῶν γραμμάτων ἄνευ ἀκριβεστέρως διηγήσεως ἀκηκοότες.

[14] τὸν γὰρ ἐκάστοις πρόσφορον τρόπον τῆς σοφίας ἐξευρίσκειν, ἀμαθίας δὲ εἶναι τὸ πρὸς τοὺς ἀνομοίους ἐντυγχάνοντα τοῦ λόγου τὸ μονότροπον. [15] ἔχειν δὲ τοῦτο καὶ τὴν ἰατρικὴν ἐν τῇ τῆς τέχνης κατορθώσει, ἡσκηκίας τῆς θεραπείας τὸ πολύτροπον διὰ τὴν τῶν θεραπευομένων ποικίλην σύστασιν.

[16] τρόπος μὲν οὖν τὸ παλίμβολον {τὸ} τοῦ ἤθους, τὸ πολυμετάβολον καὶ ἄστατον, λόγου δὲ πολυτροπία καὶ χρήσις λόγου ποικίλη εἰς ποικίλας ἀκοὰς μονοτροπία γίνεται. [17] ἐν γὰρ τὸ ἐκάστῳ οἰκεῖον. διὸ καὶ τὸ ἀρμόδιον ἐκάστῳ τὴν ποικίλιαν τοῦ λόγου εἰς ἓν συναγείρει, τὸ ἐκάστῳ πρόσφορον. [18] τὸ δ' αὖ μονοειδές, ἀνάρμοστον ὄν πρὸς ἀκοὰς διαφόρους, πολύτροπον ποιεῖ τὸν <ἄλλως> ὑπὸ πολλῶν ἀπόβλητον, ὡς αὐτοῖς ἀνάρμοστον, λόγον.

[14] ἐκάστοις *FLeH: ἐκάστης M δὲ εἶναι *FLeM: δὲ H ἀνομοίους ἐντυγχάνοντα τοῦ λόγου τὸ μονότροπον *FLeM: ἀνομοίως ἔχοντας τῷ τοῦ λόγου χρῆσθαι μονοτρόπῳ H [15] ἔχειν *FHM: ἔχει Le post σύστασιν lac. posuit Schrader [16] {τὸ} del. Janko [17] τὸ Dindorf: τὸν codd. ἐκάστῳ *FLe: ἐκάστου HM [18] ὄν *FLeM: τὸν H <ἄλλως> ins. Schrader ἀνάρμοστον scripsi: ἀπόβλητον codd.

[14] For to find the manner suitable for all individuals [is a sign] of wisdom, but [it is sign] of ignorance to use a single kind of speech with people who are dissimilar. [15] [Antisthenes says] that even medicine has this [characteristic] in the success of the skill, practicing a diversity of treatments on account of the diverse constitutions of those under medical care.

[16] Well then, vacillation of character, [i.e.] what is fickle and unsteady, is a τρόπος, but multiformity of speech and a diverse use of speech with respect to diverse audiences becomes uniformity (μονοτροπία). [17] For what is appropriate²⁶⁴ for each person is one thing. Therefore what is fit for each person also brings together a variety of speech into one thing, [i.e.] what is appropriate for each person. [18] However, uniformity, being unsuitable in regard to different audiences, diversifies speech that is <otherwise> rejected by many, on the ground that it is usuted to them.

²⁶⁴ For Antisthenes' theory of the οἰκεῖος λόγος, see Brancacci 1990, 227-62.

[1] Πορφυρίου· διὰ τί ὁ Πηλεὺς τὸν Φοῖνικα, τοιαῦτα ἡμαρτηκότα ὥστε τῆ παλλακίδι τοῦ πατρὸς συγγενέσθαι καὶ τῷ πατρὶ ἐπιβουλεῦσαι, ὅμως διδάσκαλον τῷ υἱῷ συνέπεμψεν (I 446); [2] {ἦ} ὅτι, ὥσπερ ἰατροὶ ἄριστοι ἐγίνοντο, οὐχ οἱ μὴ ἠρρωσθηκότες, οὐδὲ ἠρρωσθηκότες μὲν, μὴ εἰδότες δὲ τὰ ἀμαρτήματα καὶ τὰς αἰτίας, ἀλλ' οἱ ἄμφω ἔχοντες, [3] οὕτω καὶ σύμβουλοι ἄριστοι, οὐχ οἱ ἄπειροι τῶν ἀμαρτημάτων, ἀλλ' οἱ ἔμπειροι, οὐδὲ οἱ ἐν ἐμπειρίᾳ μὲν γενόμενοι μὴ οἰόμενοι δὲ ἡμαρτηκέναι, ὃ παρῆν τῷ Φοῖνικι. καὶ γὰρ ἡμαρτε, καὶ ἀμαρτῶν ἔγνω {ὅτι ἡμαρτε}, [4] καὶ προσεπιγνοὺς ὅτι ἡμαρτε, ἑαυτὸν τετιμώρηκε διὰ τῆς ἐκούσης φυγῆς. ὁ τοιοῦτος οὖν ἄριστος ἂν εἴη διδάσκαλος τῶν παιδείας δεομένων.

[5] ἡ δὲ μνήμη τῆς περὶ τὴν παλλακὴν ἀμαρτίας πρὸς τὸν Ἀχιλλέα οὐκ ἄκαιρος, διὰ παλλακίδος αἰτίαν ἐξαμαρτάνοντα πρὸς τοὺς Ἕλληνας, [6] καὶ <τοῦ Φοῖνικος> παράδειγμα φέροντος πρὸς τὸν Ἀχιλλέα πατρικῆς πράξεως.

Cf. Σ^{bT} ad I 446b: ἀκριβῆς δὲ διδασκαλία ἢ πείρα· διὸ καὶ τοσαῦτα ἡμαρτηκότι τῷ Φοῖνικι καὶ ἐν προσκρούσει τοῦ πατρὸς γεγονότι τὸν υἱὸν ἐπιτρέπει ὁ Πηλεὺς· ἑώρα γὰρ αὐτὸν αἰσθόμενον τῆς ἀμαρτίας, δι' ὧν ἑαυτῷ τὴν ἐκούσιον ἐπήγαγε φυγὴν.

codd.: *B f. 124 r., *F f. 80 v., Le f. 194 r.

[1] Πορφυρίου om. *B υἱῷ *BLe: υἱεῖ *F [2] {ἦ} delevi αἰτίας Scodel: αὐτὰς χ [3] ὃ παρῆν Bekker: ὅπερ ἦν codd. {ὅτι ἡμαρτε} delevi [4] ἐκούσης *B: ἀκούσης *FLe διδάσκαλος *BLe: ἰατρὸς *F [5] παλλακίδος *B: παλακίδος *FLe [6] <τοῦ Φοῖνικος> add. Janko πατρικῆς *BLe: πρακτικῆς *F

[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 not those who have not been unwell, nor those who have been unwell but are ignorant of their mistakes, but those who had both become the best doctors, [3] so too the best advisers were not those inexperienced in mistakes and the causes [of them], nor those who have been involved [in wrongdoing] but do not think they are in the wrong, but rather the experienced, [an attribute] that Phoenix possessed. For he had erred in judgement, and he was aware that he had, [4] and after that he erred, he punished himself with voluntary exile. Therefore a person like this would be the best teacher²⁶⁵ for those who need education.

[5] The mention of an offense connected with a concubine was not ill-timed with respect to Achilles, since [it was] because of a concubine [that Achilles] did wrong to the Hellenes, [6] and [since Phoenix] was bringing Achilles a model of a paternal action.

[7] 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, [8] οὕτω τὸν ἰκετεύσαντα
Ἄγαμέμνονα, ἀνθ' ὧν εἰς τὴν παλλακίδα πλημμελεῖν, ἐδόκει μὴ ἄτοπον εἶναι
προ(σ)ήσεσθαι. [9] μήτ' οὖν τῷ Ἀχιλλεῖ μήτε τῷ Φοίνικι ὑπὲρ αὐτοῦ πρεσβεύειν.

{καὶ} om. *FLe [8] παλλακίδα *B: παλακίδα *FLe προ(σ)ήσεσθαι Bekker:
προήσεσθαι *B: προίήσεσθαι *FLe [9] οὖν *B: ἐν *FLe

[7] For just as Peleus did not refuse to take in [Phoenix], who had committed an offense regarding a concubine against his father, confessed the wrong, supplicated, and kept atoning for his father's wrath with exile, [8] so it did not seem to be out of place to accept Agamemnon, who supplicated in return for his offense regarding the concubine. [9] Therefore neither to Achilles nor to Phoenix [did it seem to be odd for the latter] to act as an ambassador on his behalf.

[1] Πορφυρίου· “ἐν καρὸς αἴση” (I 378). ἀπὸ τῶν Καρῶν, οὐς αἰεὶ λοιδορεῖ ὁ ποιητής, οἷον ἐν μοίρα Καρός, οἶονεὶ δούλου. [2] τὸ <δ’ οὖν> ἐγκαρὸς Ἀλκαῖος μὲν ὁ ἐπιγραμματικοὺς “ἐγκέφαλον” ἤκουσεν (Anth. Gr. 9. 519.3), ἀπὸ τοῦ ἐν τῷ κάρᾳ εἶναι. [3] τὰ γὰρ παλαιὰ <τινα> τῶν γραϊδίων <λέγεται> ἀπορρίπτειν τὸν ἐγκέφαλον. λέγει οὖν τὸ “τίω δέ μιν ἐν καρὸς αἴση” (I 378), τουτέστι “τιμῶμαι αὐτὸν ἐν μοίρα ἐν ἧ αἰ γυναῖκες τὸν ἐγκέφαλον.” [4] Ἀρχίλοχος δὲ <“κᾶρα μισθόφορον” (fr. 216 West), τουτέστι> “τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρα.”

[5] Λυσανίας δὲ ὁ Κυρηναῖος καὶ Ἀριστοφάνης καὶ Ἀρίσταρχος “ἐν κηρὸς μοίρα” (I 378) φασὶ λέγειν τὸν ποιητὴν Δωρικῶς μεταβαλόντα τὸ ἦ εἰς ᾱ. [6] Νέσ(σ)ος δὲ ὁ Χίος καὶ τὸ ᾱ μηκύνει, οὐδὲν φροντίσας τοῦ μέτρου. [7] Ἡρακλείδης δὲ φησιν ὅτι τὰ ἐκ τοῦ ἦ εἰς βραχὺ ᾱ μεταγόμενα Ἰωνικά ἐστίν, ἀλλ’ οὐ Δωριέων συστολαί.

Cf. Σ^A ad I 378a: ὅτι συνέσταλται Ἰακῶς “ἐν καρὸς” ἀντὶ τοῦ “ἐν κηρὸς” Σ^{bT} ad I 378b: ὅμοιον γὰρ ἐστὶ τῷ “ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ” (Γ 454). οἱ δὲ ἀπὸ τῶν Καρῶν, οὐς αἰεὶ λοιδορεῖ ὁ ποιητής.

codd.: *B f. 122 r., *F f. 80 r., Le f. 193 v.

[1] Πορφυρίου om. *B [2] <δ’ οὖν> addidi ἔγκαρος Gr. Anth.: καρὸς X [3] <τινα> add. Janko <λέγεται> addidi ἀπορρίπτειν scripsi: ἀπορρίπτει codd. [4] <κᾶρα μισθόφορον> addidi <τουτέστι> addidi [5] Λυσανίας Le: Λυσσανίας *B*F [6] Νέσ(σ)ος Janko: Νέσος codd. [7] δὲ φησιν *BLE: δὲ φησὶν *F [8] <πᾶσιν> addidi

[1] ‘In the lot of a κάρ’ (*Il.* 9.378). [The word is derived] from the Carians, whom the poet always subjects to verbal abuse,²⁶⁶ e.g. in the lot of Carian, as if a slave.

[2] <Nevertheless>, Alcaeus, the epigrammatist, understood κάρ [as] ‘brain’,²⁶⁷ from the fact that it is in the head. [3] For <it is said> that long ago some old women used to throw away the brain. Therefore [Achilles] says ‘I value him as having the worth of a brain’, i.e. ‘I value him as much as women [value] the brain.’

[4] But Archilochus [understood κάρ as] <‘mercenary’> (fr. 216 West),²⁶⁸ [i.e.] ‘I estimate him as having the worth of a mercenary or any random soldier.’

[5] Lysanias of Cyrene,²⁶⁹ Aristophanes, and Aristarchus say that the poet means “in the destiny of death” (*Il.* 9.378) by changing the eta to alpha like a Dorian. [6] Nessus of Chios even lengthens the alpha, without thought for the meter.²⁷⁰ [7] Heraclides says that the transfer from eta to short alpha is Ionic, not a Dorian contraction.

²⁶⁶ E.g. *Il.* 2.867: Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφύωνων.

²⁶⁷ See ὡς ὄφελόν γε καὶ ἔγκαρον ἐχθροῦ ἀράξας / βρέγμα Φιλιππίης ἐξέπιον κεφαλῆς (*Anthologia Graeca* 9. 519.3). Cf. Plutarch *Quaestiones Convivales* 733e8.

²⁶⁸ Σ ad Plato *Laches* 187b (p. 117 Greene): “ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος” παροιμία, ἐπὶ τῶν ἐπισηφελέστερον καὶ ἐν ἀλλοτρίοις κινδυνεύοντων. Κάρες γὰρ δοκοῦσι πρῶτοι μισθοφορῆσαι, ὅθεν καὶ εἰς πόλεμον αὐτοὺς προέταττον ... μέμνηται δ’ αὐτῆς Ἀρχίλοχος λέγων· “καὶ δὴ ἴπικουρος ὥστε Κάρ κεκλήσομαι.”

²⁶⁹ Q.v. Schrader 1880, p. 440.

²⁷⁰ There is no *testimonia* on Nessus of Chios besides this passage.

[8] ἀντιφράζει μέντοι ὁ ποιητὴς τῷ “ἐν καρὸς αἴση” (I 378) τὸ “εἰ δέ τοι Ἀτρείδης μὲν ἀπήχθετο κηρόθι μᾶλλον” (I 300) καὶ “ἴσον γάρ σφιν <πᾶσιν> ἀπήχθετο κηρὶ μελαίνῃ” (Γ 454). [9] καὶ ὁ αὐτὸς Ἀχιλλεύς· “ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀίδαο πύλησιν” (I 312). ὅμοιον δέ ἐστιν τῷ “ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ” (Γ 454).

[8] <πᾶσιν> addidi

[8] However, in contrast to ‘in the lot of a κάρ’ (*Il.* 9.378), the poet says ‘if Atrides is hated more in your heart (κηρόθι)’ (*Il.* 9.300) and ‘for all [Alexander] was hated like black death (κηρί)’ (*Il.* 3.454). [9] The same Achilles [says]: ‘that man is equally detestable to me as the gates of Hades’ (*Il.* 9.312). It is equal in force to ‘for all [Alexander] was hated like black death (κηρί)’ (*Il.* 3.454).

[1] Πορφυρίου·

⟨αἱ θ' ἑκατόμυλοὶ εἰσι, διηκόσιοι δ' ἀν' ἑκάστας
ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν⟩ (I 382-83).

[2] ζητεῖται πότερον τὸ μέγεθος τῆς πόλεως δηλῶσαι βούλεται, ὡς ἂν ἐχούσης
πύλας ἑκατὸν, [3] ἢ τῶν πυλῶν τὸ μέγεθος, ὡς {ἐκ} διακοσίων ἀρμάτων καθ'
ἑκάστην εἰσιέναι δυναμένων, [4] ἢ τὸ μέγεθος τῆς δυνάμεως, ὅπερ καὶ βούλεται.

[5] εἰ γὰρ διακόσιοι ἄνδρες καθ' ἑκάστην εἰσίσαι, οἱ διακόσιοι ἐπὶ τὰ ἑκατὸν
πολλαπλασιασθέντες δισμύριοι ἂν εἶεν, [6] καὶ οὐδὲν μέγα εἰ δισμύριοι ἄνδρες
οἰκοῦσι τὴν πόλιν.

[7] ῥητέον δὲ ὅτι μέγεθος πόλεως δηλοῖ καὶ δυνάμεως {μέγεθος}, οὐκέτι δὲ
πυλῶν. [8] οὐ γὰρ καὶ τὸ ἅμα τοὺς διακοσίους εἰσιέναι δεδήλωκεν, ἀλλὰ μόνον
ὅτι καθ' ἑκάστην εἰσίσαι διακόσιοι, οἱ κἂν ἔπεσθαι ἀλλήλοις ἠδύναντο. [9] μέγεθος
δὲ τῆς πόλεως δηλοῖ τὸ “ἑκατόμυλον”, τῆς δὲ δυνάμεως τῶν ἀρμάτων καὶ
ἠνιόχων τοσοῦτον εἶναι πλῆθος. [10] οὐ γὰρ δὴ ἀπλῶς τῶν κατοικούντων
τοσοῦτον τίθεται τὸ πλῆθος ἀλλὰ τῶν ἀρματοφορούντων.

[11] ἀμφίβολον δὲ πότερον ἄνδρες διακόσιοι σὺν διακοσίοις ἄρμασιν ἢ
ἄνδρες ἑκατὸν σὺν ἑκατὸν ἄρμασιν, [12] ὡς τὸ συναμφοτέρους εἶναι τοὺς
διακοσίους τοὺς ἀνθρώπους καὶ τὰ ἄρματα. [13] κἂν διακόσιοι δὲ ᾧσιν

codd.: ***B** f. 122 v., ***F** f. 79 v., **Le** f. 193 r.

[1] Πορφυρίου om. **B** αἱ θ' usque ad ὄχεσφιν addidi [3] {ἐκ} del. Janko [5] ἐπὶ
τὰ ἑκατὸν ***B*F**: ἐπὶ τοῖς ἑκατὸν **Le** [7] λύσις ante ῥητέον **Le** {μέγεθος} delevi
[8] οὐ γὰρ ***FLe**: οὐδὲ γὰρ ***B** διακοσίους scripsi: σ' codd. διακόσιοι scripsi: σ'
codd. κἂν scripsi: καὶ codd. [10] ἀρματοτροφούντων Kammer:
ἀρματοφορούντων codd. [12] ὡς ***B**: ὥστε ***FLe**

[1] <sc. Egyptian Thebes] which is hundred-gated, and through each 200 men go forth with horses and chariots> (*Il.* 9.382-83).

[2] There is an inquiry whether he means to indicate the size of the city as if [Egyptian Thebes] could contain 100 gates, [3] or the size of the gates, as if from the ability of 200 chariots to enter through each, [4] or the size of forces, which in fact he means.²⁷¹ [5] For if 200 men enter through each, the 200 multiplied by 100 would be 20,000, [6] and it is nothing big if 20,000 men inhabit the city.

[7] It must be said that he indicates the size of the city and its power but not of the gates. [8] For he has not shown that 200 men enter simultaneously, but only that 200, who could²⁷² have 'followed one another' [in single file], enter through each. [9] The [epithet] 'hundred-gated' indicates the size of the city, and [the fact] that the number of chariots and charioteers was this large [indicates the size] of its power. [10] For he does not simply posit that the number of inhabitants was this large but that of those who kept chariot horses.

[11] But it is ambiguous whether 200 men with 200 chariots [enter through each] or 100 men with 100 chariots [enter through each], [12] so that²⁷³ the 200 is the men and,

²⁷² Logic requires $\kappa\acute{\alpha}\nu$. Homer does not show '200 men who were unable to attend one another', as the reading of the *paradosis* wrongly states.

²⁷³ As a rule P. prefers the simple $\acute{\omega}\varsigma$ with the infinitive instead of the normal Attic construction with $\acute{\omega}\sigma\tau\epsilon$. See Goulet-Cazé 1992, 97 (5).

ἄνθρωποι, [14] ἀμφίβολον πότερον ἐν ἑκάστος ἔχει ἄρμα, καὶ οὕτως ἔσονται, διακοσίων ὄντων (ἄρμάτων), τετρακόσιοι ἵπποι, ἢ διακόσιοι ἄνδρες ἔχουσι ἄρματα, ἐν ἑκάστῳ ἄρματι ἠνιόχου καὶ παραβάτου ὄντος, [15] ὡς ἑκατὸν μὲν εἶναι τὰ ἄρματα, ἵππους δὲ διακοσίους καὶ ἀνθρώπους διακοσίους, καὶ ἄρματα μὲν τὰ πάντα μύρια, ἵππους δὲ δισμύριους. ἐκείνως γὰρ ἄρματα μὲν εἰσι διακόσια, ἵπποι δὲ τετρακισμύριοι, ἠνιόχοι δὲ δισμύριοι σύμπαντες. [16] ἑκατέρως δὲ ἡ δύναμις μεγάλη φαίνεται, ἢ τετρακισμυρίων ἵππων τρεφομένων ἢ καὶ δισμυρίων.

[17] ἦν δὲ τὸ παλαιὸν Αἰγύπτου βασιλεία, καὶ πολλοὺς εἰς αὐτὴν ἀνήγον φόρους Αἰγύπτιοι Λίβυες Αἰθίοπες καὶ ἄλλα ἔθνη. [18] νῦν δὲ Διόσπολις καλοῦνται αἱ τὸ παλαιὸν Θῆβαι, καὶ φασὶ δεικνυσθαι περὶ τὴν Διόσπολιν πολλῶν πυλῶν ἵχνη. [19] ὡς δὲ Κάστῳ ἱστορεῖ (FGrH 250, 20), ἡ Διόπολις ἡ μεγάλη, πρὸ τοῦ ὑπὸ Περσῶν ἀφανισθῆναι, κώμας μὲν εἶχε τρισμυρίας τρισχιλίας τριάκοντα, ἀνθρώπων δὲ μυριάδας ἑπτακοσίας, ἑκατὸν δὲ πύλαις διεκοσμεῖτο. [20] ταύτην (δὲ) ἐτείχισε βασιλεὺς Ὀσιρις. τινὲς δὲ φασὶ τῶν ἱερέων, ὅτι ἑκατὸν εἶχε πύλας, ἐξ ἑκάστης δὲ ὀπλῖται (μὲν) μύριοι, χίλιοι δὲ ἵππεῖς

[14] ἔσονται *B*F: ἔζονται Le διακοσίων scripsi: σ' Le: διακόσ *F*: διακόσιοι *B* (ἄρμάτων) addidi [15] ὡς ἑκατὸν *FLe*: ὥστε ἑκατὸν *B* ἵππους δὲ *B*F: ἵππους Le μύρια Le: μυρία *B*F ἐκείνως *F*: ἐκείνων *BLe* διακόσια scripsi: σ' codd. [16] ἑκατέρως Janko post MacPhail [17] βασιλεία scripsi: βασίλεια *B*: βασίλειον *FLe* [18] Διόσπ- Schrader: Διὸς π- χ καὶ φασὶ *BLe*: καὶ φασὶ *F* περὶ *B*: παρὰ *FLe* πολλῶν *BLe*: πολῶν *F* [19] Κάστῳ Wyttenbach: Κάτῳ χ [20] (δὲ) addidi δὲ φασὶ *BLe*: δὲ φασὶ *F* ἑκατὸν scripsi: ρ' codd. (μὲν) scripsi χίλιοι δὲ *FLe*: ψ' *B*

the chariots combined. [13] But even if there are 200 men [14] it is ambiguous whether each man has one chariot, and thus, since there are 200 [chariots], there will be 400 horses, or 200 men have chariots, with a charioteer and a combatant being on each chariot,²⁷⁴ [15] so that there are 100 chariots, and there are 200 horses and 200 men, and in all [i.e. multiplied by 100 gates] there are 10,000 chariots and 20,000 horses. For with the former [interpretation] there are 200 chariots, but there are 40,000 horses and 20,000 charioteers all together. [16] The power seems large on either interpretation, whether 40,000 horses are reared or 20,000.

[17] There was in antiquity a kingdom of Egypt, and Egyptians, Libyans, Ethiopians and other peoples used to bring many tributes. [18] What was Thebes in ancient times is now called Diospolis, and they say that traces of many gates are shown around Diospolis. [19] As Castor records,²⁷⁵ 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. [20] King Osiris fortified this [city]. Some of the priests [say] that it had 100 gates, and 10,000 hoplites and 1,000 cavalry

²⁷⁴ Cf. *QHI* 3.3-18.

²⁷⁵ According to the *Suda*, Castor of Rhodes wrote a *Περὶ τοῦ Νείλου*, which Plutarch seems to have used in *De Iside et Osiride* (ch. 31 p. 363 B).

ἐξεστράτευον. [21] Θῆβαι δὲ ὀνομάζονται ὑπὸ Ἑλλήνων ἀπὸ Θήβης τῆς Νείλου
θυγατρὸς· [22] οἱ δὲ Ἐπάφου εἶπον αὐτήν, οἱ δὲ Πρωτέως τοῦ Ποσειδῶνος, οἱ δὲ
Λίβυος τοῦ Ἡπείρου.

[21] ὀνομάζονται *B*F: ὀνομάζοντο Le

used to march out of each one. [21] Thebes is named by Hellenes from Thebe, the daughter of Nile. [22] 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'.]

[1] Πορφυρίου· ἐν τῷ μουσεῖῳ τῷ κατὰ τὴν Ἀλεξάνδρειαν, νόμος ἦν
προβάλλεσθαι ζητήματα καὶ τὰς λύσεις τὰς γινομένας ἀναγράφεσθαι. [2]
προεβλήθη οὖν πῶς τοῦ Ἀχιλλέως τοῖς πρὸς αὐτὸν ἐλθοῦσι πρέσβεισι ταύτην
δεδωκότος ἀπόφασιν,

οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
πρὶν γ' υἷὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι (I 650-52),
ἀμφὶ δέ τοι τῇ ἡμῆ κλισίῃ καὶ νηὶ μελαίνῃ
Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω (I 654-55),

[3] Ὀδυσσεύς, ἐρωτώμενος τὰ περὶ τῆς πρεσβείας, τοῦτο μὲν οὐ φησιν, ἀλλὰ τὸ

αὐτὸς δ' ἠπειλήσεν ἅμ' ἡοῖ φαινομένηφι
νῆας ἐυσσέλμους ἅλαδ' ἐλκέμεν ἀμφιελίσσας (I 682-83).

[4] παραπρεσβείας γὰρ εἶναι τὸ μὴ τάληθῆ ἀπαγγέλλειν.

[5] πρὸς τοῦτο ὁ λύων ἔφασκε, τάληθῆ μὲν ἐπαγγεῖλαι τὸν Ὀδυσσεά, οὐχ
ἂ πρὸς ἄλλους εἴρηκεν εἰπόντα, ἀλλ' ἂ πρὸς αὐτὸν καὶ ἂ ἤκουσε παρ' Ἀχιλλέως.

[6] ἦν δὲ πρὸς αὐτὸν ῥηθέντα·

Cf. Σ^A ad I 688: ἀπορία. ζητεῖται, διὰ τί μετὰ τὴν πρὸς Αἴαντα --ἀλλ' οὔτοι, ὅτι
καὶ αὐτοὶ ἐδόκουν.

codd.: *B f. 121 v., *F f. 84 r., Le f. 192 r.

[1] Πορφυρίου om. *B τὴν Ἀλεξάνδρειαν *FLe: Ἀλεξάνδρειαν *B τὰς
λύσεις τὰς γινομένας *FLe: τὰς γινομένας λύσεις *B [3] αὐτὸς *B: αὐτός *F: δ'
αὐτὸς Le φαινομένηφι *B*F: φαινομένη φῆ' (sic) Le ἐυσσέλμους *B*F:
ἐυσσέλμους Le [4] παραπρεσβείας *BF: παραπρεσβείαν Le τάληθῆ *B*F:
ἀληθῆ Le [5] ἄλλους *B*F: ἀλλήλους Le ἀλλ' ἂ πρὸς Le: ἀλλὰ πρὸς *B*F
αὐτὸν Janko: αὐτὸν codd.

[1] In the Museum at Alexandria, it was a custom to raise problems and record the solutions that were proposed. [2] There was an inquiry on how, after Achilles has given this refusal to the ambassadors who came to him:

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.* 9.54-55),

[3] Odysseus, asked about the embassy, does not say this but:

Achilles himself threatened when dawn appears
to drag the well-benched curved ships to the sea (*Il.* 9.682-83).

[4] For not to report the truth is a mark of a false embassy.

[5] In regard to this [objection], the person who offered a solution tried to claim that Odysseus reports the truth by saying, not what [Achilles] has said to others, [6] but what [Achilles] said to himself and he [sc. Odysseus] heard from Achilles. [Here] is what had been said to him:

νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμίζειν Ἐκτορι δίῳ,
 αὔριον, ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερούσσω,
 ὄψεται ἦν ἐθέλησθα καὶ αἴ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας (I 356-61).

[7] ὅταν μὲν οὖν εἶπη ὁ μὲν “αὔριον” πορεύ(σ)εσθαι, ὁ δ' Ὀδυσσεὺς “ἄμ' ἡοῖ φαινομένηφι”, τάληθές ἄν εἴη ἀπηγγελκῶς. [8] οὐ μέντοι ἀπλῶς ἔφη ὅτι ταῦτα εἶρηκεν Ἀχιλλεύς, ἀλλ' ὅτι “ἠπέιλησεν” (I 682), [9] ἀπειλήν τὸ πρᾶγμα καὶ οὐκ ἔργον ἀποφαίνων, δι' ἃ ἤκουσε πρὸς τοὺς ἄλλους ὑπ' αὐτοῦ λεγόμενα, [10] ὦν πρὸς μὲν τὸν Φοῖνικα, “φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν” (I 619), [11] πρὸς δὲ τὸν Αἴαντα, “πρὶν γ' υἷον Πριάμοιο” ἐλθεῖν ἐπὶ τὴν σκηνήν, οὐ πρότερον ἐξιεσθαι εἰς τὸν πόλεμον (I 650-54).

[12] τί οὖν ἔδει τὰ πρὸς τοὺς ἄλλους λέγειν, ἀλλ' οὐχὶ μόνον ἐπικρίνειν τὰ πρὸς αὐτὸν ῥηθέντα; [13] ἀπειλαὶ δὲ ἦσαν ἐξ ὧν πρὸς τοὺς ἄλλους μετὰ ταῦτα ἔφη. [14] εἰ δ' αὐτῶς καὶ τὰ πρὸς Αἴαντα φθάσας εἶπε ῥηθέντα, ὕβρις ἄν ἦν τοῦ Αἴαντος, μὴ δυναμένου λέγειν ἃ ἀκήκοε. [15] διὸ ἐπήγαγεν “εἰσὶ καὶ οἶδε” (I 688) ἀπαγγέλλειν οἷοί τε τὰ ῥηθέντα πρὸς αὐτούς.

[6] Ἑλλήσποντον *B*F: Ἑλήσποντον Le [7] εἶπη ὁ μὲν *B*: ὁ μὲν εἶπη FLe
 πορεύ(σ)εσθαι scripsi: πορεύεσθαι χ ἀπηγγελκῶς *B*: ἀπαγγελκῶς *FLe [9]
 τοὺς ἄλλους ὑπ' om. Le [10] κε νεώμεθ' *B*F: κεν νεώμεθ' Le [11] εἰς τὸν
 πόλεμον Villoison: τοῦ πολέμου χ [12] αὐτὸν Janko post MacPhail: αὐτὸν codd.
 [14] αὐτῶς *B*F: αὐτῶς Le

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).

[7] When [Achilles] says that he will make the voyage 'tomorrow' (*Il.* 9.357), but Odysseus says 'at dawn' (*Il.* 9.682), [Odysseus] could be [read as] having reported the truth. [8] However, he did not simply say that Achilles said this but that he 'threatened' it (*Il.* 9.682), [9] representing the matter as a threat and not a deed, on account of what he heard him say to others: [10] to Phoenix [Achilles said]: 'we consider whether we shall return to our homeland or stay' (*Il.* 9.619), [11] and to Ajax, that he will not go out to battle 'before the son of Priam' comes to his hut (*Il.* 9.650-54).

[12] So why ought he to have said what was said to the others, but not select only what was said to himself? [13] Threats were [based] on what [Achilles] said afterward to the others. [14] But if he had preempted what was said to Ajax in the same way, it would have been an insult to Ajax, since he [i.e. Ajax] would not be able to say what he heard. [15] Therefore he added: 'these men too' (*Il.* 9.688) can report what was said to them.

[1] <Πορφυρίου>

φθέγγεο δ' ἢ κεν ἴησθα καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον
πάντας κυδαίνων, μηδὲ μεγαλίζεο θυμῶ (K 67-9).

[2] ταῦτα σημειωτέον ὡς ἐπιτήδεια εἰς αἰτίας ἀπόδοσιν, δι' ἣν εἰώθασιν οὕτω πρὸς ἀλλήλους διαλέγεσθαι οἱ ἥρωες· [3] “διογενὲς Λαερτιάδη πολυμήχαν' Ὀδυσσεῦ” (K 144)· εἶναι γὰρ φιλοφρονουμένων τὸν τοιοῦτον τρόπον τῆς προσαγορευσεως. [4] τὸ μὲν οὖν πατρόθεν ὀνομάζειν ἐστὶν ἐν τῷ “Λαερτιάδη”, τὸ δὲ ἐκ γενεῆς τὸ ἐκ γενάρχου, οἷον τὸ “διογενὲς”· [5] ἐκ γὰρ τοῦ Διὸς τοῦ ἀρχηγέτου τοῦ γένους εἴληπται τὸ “διογενὲς.” [6] τὸ δὲ οὕτως ὀνομάζειν κυδαίνοντός ἐστι τοὺς καλουμένους.

[7] τί οὖν τὸ “μηδὲ μεγαλίζεο θυμῶ” (K 69); οὐ γὰρ <σημαίνει>, ὡσπερ οἱ γραμματικοί, τὸ “μὴ μέγα ἡγοῦ τὸ τοιοῦτον καὶ τὸ οὕτω προσφωνεῖν”, [8] ἀλλὰ σημαίνει· “μὴ μεγάλυε σεαυτοῦ τὴν ψυχὴν”, [9] ἐξ οὗ σημαίνεται “μὴ ὑπερόπτης γίνου μηδ' ἀνάξιον σεαυτοῦ τὸ ἄλλον κυδαίνειν ἡγοῦ”. [10] ταῦτόν γὰρ τοῦτο καὶ ἐν ἄλλοις ἔφη· “οὐ δὲ μεγαλήτορα θυμὸν / ἴσχειν ἐν στήθεσ(σ)ιν” (I 255-56). [11] ὅμοιον γὰρ τῷ “μὴ μεγαλίζεο θυμῶ” (K 69) τὸ “ἴσχειν ἐν στήθεσ(σ)ι θυμὸν μεγαλήτορα” (I 255-56), ᾧ ἐπάγει “φιλοφροσύνη γὰρ ἀμείνων” (I 256). [12] ταῦτόν οὖν τῷ “πάντας κυδαίνων” (K 69).

cod.: *B f. 130 v.

[1] <Πορφυρίου> addidi [7] <σημαίνει> add. Janko [10] ἴσχειν ψ: ἔχειν *B: ἴσχεις Villoison στήθεσ(σ)ιν ψ: στήθεσιν *B [11] στήθεσ(σ)ιν ψ: στήθεσιν *B

[1] Make an utterance wherever you go and bid [them] stay awake, by 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).

[2] One must notice how suitable this [is] for providing reason why the heroes talk with each another in this way: [3] ‘Sprung from Zeus, son of Laertes, much-devising Odysseus’ (*Il.* 10.144). For [one must notice] that such a mode of address is [characteristic] of [those] who show graciousness. [4] So the patronymic is [used] in ‘son of Laertes’ (*Il.* 10.144), and the [naming] on the basis of lineage [which is] from the beginning of the lineage, e.g. ‘sprung from Zeus’ (*Il.* 10.144); [5] for the phrase ‘sprung from Zeus’ is taken from the founder of the lineage. [6] To name those who are summoned in this way is [characteristic] of one who glorifies [them].

[7] Why then [say] ‘nor be too proud in spirit’ (*Il.* 10.69)? For [it does] not [mean], as the *grammatikoi* [suggest], ‘do not regard such a matter and such an address of great importance’, [8] but rather it signifies ‘do not aggrandize your spirit’, [9] from which is signified ‘do not become supercilious nor regard the glorification of another as unworthy of yourself’. [10] For [Homer] says this same thing in other passages too:²⁷⁶ ‘but you, check the proud spirit in your chest’ (*Il.* 9.255-56). [11] 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),²⁷⁷ to which he adds:²⁷⁸ ‘for kindness is better’ (*Il.* 9.256). [12] So [the gist] is the same as ‘glorifying [them] all’ (*Il.* 10.69).

²⁷⁶ For auto-exegesis ἐν ἄλλοις, see *QHI* 56.1-6 etc.

²⁷⁷ Cf. δεῖ παρατηρεῖσθαι καὶ τὰ ἐν διαφοροῖς ἐπὶ τῆς αὐτῆς διανοίας παραλαμβανόμενα εἰς ἐξήγησιν τῶν ἀσαφεστέρων (*QHI* 64.14-17).

²⁷⁸ For ἐπάγειν, see *QHI* passim.

[13] καὶ ἡ Πηνελόπη δὲ λέγει “οὐ γὰρ τι μεγαλίζομαι οὐδ’ ἀθερίζω” (ψ 174),
 <ἤγουν> “οὐχ ὑπερηφανῶ ὥς τις μεγάλη, οὐδέ σ’ ὡς μικρὸν καὶ ἀνάξιον
 ἀτιμάζω.” [14] ἀθερίζειν γὰρ, ἀπὸ τῶν ἀποκρινομένων ἀθέρων, <σημαίνει> τὸ
 ἀτιμάζοντα ἀποκρίνειν ὡς τοῦ μηδενὸς ἄξιον, ὡς ἀθήρας ἀπὸ τοῦ καρποῦ
 ἀποκρίνοντα· [15] “καὶ οὐ ποτέ μ’ οἱ γ’ ἀθέριζον” (Α 261), <ἤγουν> “οὐ ποτέ με ἐν
 ἀθέρων μοίρα εἶχον.” [16] ταυτό δὲ τὸ ἀθερίζειν ἐστὶ τῷ ἀπόβλητόν τι
 ποιεῖσθαι· “οὐ τοι ἀπόβλητον ἔπος ἔσσεται” (Β 361), [17] ᾧ ἀντικείμεται τὸ

ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους
 κρινάμενος κατὰ λαὸν Ἀχαιῶν (I 520-21)

καὶ “αἰσυννῆται δ’ ἔκκριτοι ἐννέα πάντες ἀνέσταν” (θ 258). [18] ἐξηγούμενος δὲ
 τὸ ἀθερίζειν ἔφη “τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω” (θ 212). [19]
 ἔστι δὲ τὸ “ἀναίνομαι” “οὐχὶ ἐπαινῶ”, διὸ ἴσον ἂν εἴη τῷ “πάντας κυδαίνειν.”
 [20] καὶ τὸ “οὐχ ἄλιον” (Δ 498 etc.) δὲ ἴσον τῷ “οὐκ ἀθερίζειν, οὐκ ἀποβολῆς
 ἄξιον <εἰς> τὴν θαλάττην.” [21] τὸ μὲν γὰρ “ἀθερίζειν” ἀπὸ τῶν ἀποκρινομένων
 ἀθέρων, ὁ δὲ “ἄλιος” ἀπὸ τῶν εἰς ἄλλα βαλλομένων, ὡς τὸ “ἄλιον ἔπος ἔκβαλον
 ἦματι κείνῳ” (Σ 324).

[13] <ἤγουν> add. Janko [14] <σημαίνει> add. Janko [15] <ἤγουν> add. Janko [17]
 ἐπιπροέηκεν ψ: ἐπεὶ προέηκεν *B κρινάμενος ψ: κρινάμενοι *B [20] <εἰς> addidi
 τὴν θαλάττην scripsi: τῆς θαλάττης *B [21] ἔκβαλον ψ: ἔκβαλλον *B

[13] Penelope too says ‘for not at all I am too proud nor do I make light of you’ (*Od.* 23.174), [i.e.] ‘I am not arrogant like some proud [woman], nor do I dishonor you like insignificant and unworthy [person].’ [14] For ‘to make light of’, from chaff that is being separated, [means] that one who dishonors separates [someone] as if [he is] worth nothing, like one who separates chaff from the harvest: [15] ‘never were those men making light of me’ (*Il.* 1.261), [i.e.] ‘never were they deeming me as if chaff.’

[16] The [verb] ‘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), [17] to which [the poet] will oppose²⁷⁹

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). [18] Explaining the [verb] ‘to make light of’, [the poet] says: ‘I do not spurn nor make light of any of the others’ (*Od.* 8.212). [19] The [verb] ‘I spurn’ means ‘I do not praise’, wherefore it would be equivalent to ‘to glorify [them] all.’ [20] The phrase ‘not fruitless’ (*Il.* 4.498 etc.) is also equivalent to ‘to not make light of, not worthy of throwing away <into> the sea.’ [21] For ‘to make light of’ [derives] 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).

²⁷⁹ For the explanation of a word by opposition, cf. *QHI* 50.17; 101.7,

[22] τὸ μὲν οὖν “μὴ μεγαλίζεσθαι θυμῷ” σημαίνει τὸ “μὴ ὑπερηφανεῖν δι’ ὑπεροψίαν.” [23] αὐτό τε τὸ ὑπερηφανῆσαί φησι·

σὺ δὲ σὼ μεγαλήτορι θυμῷ
εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοὶ περ ἔτισαν,
ἠτίμησας (I 109-11),

ὁ ἔφη “ἠθέρισας.” [24] καὶ πάλιν “οἱ τὸ πάρος <περ> / θυμῷ ἦρα φέροντες ἀφεστᾶσι” (Σ 131-32), [25] καταφρονοῦντες καὶ ὑπερηφανοῦντες, διὰ τὸ αὐτοῖς χαρίζεσθαι, ὡς πού ἔφη

ταῦθ’ ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες
ἡμέας ὑβρίζοντες ἀτάσθαλα μηχανόωντο (Λ 694-95).

[26] οἱ μέντοι συνείκοντες καὶ τῆς ὑπεροψίας πανόμενοι· “ὡς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνε(ν) κακὸν ἦμαρ / εἶξας ῶ θυμῷ” (I 597-98).

[23] σὼ ψ: τῷ *B [24] πάρος περ ψ: πάρος *B φέροντες ψ: φρένες *B [25] αὐτοῖς χαρίζεσθαι Janko: αὐτοῖς χωρίζεσθαι *B μηχανόωντο ψ: μηχανόωνται *B

Fr. K i

[22] Well then, ‘to not be too proud in spirit’ signifies ‘to not behave arrogantly on account of contempt.’ [23] 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.’ [24] Again: ‘[sc. others], who previously / stood aloof doing as they liked’ (*Il.* 14.131-32), [25] feeling contempt and arrogance on account of pleasing themselves, just as, somewhere, [Nestor] says:

behaving arrogantly at this, bronze-tunicked Epeians
were devising wicked acts as they maltreated us (*Il.* 11.694-95).

[26] However, those who give way and desist from their contempt: ‘thus he warded off an evil day for the Aetolians / by giving way to his heart’ (*Il.* 9.597-98).²⁸⁰

²⁸⁰ In its diction, focus on philological problems, and exemplification of the principle that Homer interprets himself, fr. K i harmonizes closely with *QHI*.

[1] <Πορφυρίου> <***> “ἀμήχανος” (K 167) γὰρ πρὸς ὄν οὐδὲ τὸ γῆράς τι ἐμηχανήσατο, ἐξ οὗ νοεῖται τὸ “ἀνίκητος.” [2] οὕτω καὶ ἐπὶ τῆς Ἡρας “ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἡρη” (O 14), τουτέστιν “ἀ(ν)ήττητε”, πρὸς ἣν οὐδὲν ἔστι μηχανήσασθαι.

[3] ὁ δ’ ἀπὸ κοινοῦ τρόπος ἐστὶ καὶ παρ’ αὐτῶ καὶ ἐν τοῖς τοιούτοις. [4] “οὐ γὰρ πώποτ’ ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους” (A 154)· ἀπὸ κοινοῦ γὰρ “οὐδὲ τοὺς ἵππους ἤλασαν.” [5] “ὥς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο” (Y 1), “Τρῶες δ’ αὖθ’ ἐτέρωθεν ἐπὶ θρωσμάῳ πεδίῳ” (Y 3)· ἐκ κοινοῦ γὰρ “θωρήσσοντο.” [6] “παννύχιοι μὲν ἔπειτα καρηκομόωντες Ἀχαιοὶ / δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ’ ἐπίκουροι” (Θ 476-77) “δαίνυντο” δηλονότι. [7] “πολλὰ δὲ τόνδε κασίγνηται καὶ πότνια μήτηρ / ἐ(λ)λίssonθ’, ὁ δὲ μᾶλλον ἀναίνετο, πολλὰ δ’ ἐταῖροι” (I 584-85). ἐκ κοινοῦ γὰρ τὸ “ἐ(λ)λίssonτο.” [8] “ἀγαθὴ δὲ παραίφασίς ἐστὶν ἐταίρου” (Λ 793) ἀγαθοῦ· οὐ πᾶσα γὰρ παραίφασίς ἐστὶν ἀγαθὴ, ἀλλὰ τοῦ ἀγαθοῦ, ὥστ’ ἐκ κοινοῦ τὸ “ἀγαθὴ” {τὸ δ’} ἐπὶ τοῦ ἐταίρου ἀκουστέον ἀρσενικῶς.

cod.: *B f. 132 v.

[1] <Πορφυρίου> om. *B <***> lac. posui [2] ἀ(ν)ήττητε Scodel: ἀήττητε *B

[7] ἐ(λ)λίssonθ’ ψ: ἐλίssonθ’ *B [8] {τὸ δ’} del. Janko

[1] <***>²⁸¹ For [Nestor is] ‘unmanageable’ (*Il.* 10.167) against whom not even old age could contrive anything, hence [it is understood] as ‘invincible’ [2] So too in regard to Hera,²⁸² ‘truly quite cleverly-crafted, unmanageable one, [is] your guile, Hera’ (*Il.* 15.14), that is ‘unconquerable’, against whom one can contrive nothing.²⁸³

[3] But the trope²⁸⁴ *apo koinou* is in him also²⁸⁵ in verses such as these: [4] ‘for never yet have they driven off my oxen, nor horses’ (*Il.* 1.154); for ‘nor have they driven off my horses’ is [understood] *apo koinou*. [5] ‘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 the word “armed” is *ek koinou*. [6] Then all night long the longhaired Achaeans were feasting, and the Trojans and comrades in arms through the city’ (*Il.* 8.476-77); clearly, [the Trojans] were feasting. [7] ‘Many a time his brothers and lordly mother supplicated this man, but he refused all the more, and many a time his companions’ (*Il.* 9.584-85); for the verb ‘supplicated’ [is understood] *ek koinou*. [8] ‘Good is the assuagement of a companion’ (*Il.* 11.793), [i.e.] of a good one; for not all assuagement is good, but [that] of the good [companion], so that the adjective ‘good’ [must be understood] *ek koinou* in the masculine as referring to the noun ‘companion’.

²⁸¹ The particle γάρ implies that something preceded in the original.

²⁸² As so often in *QHI*, P. uses ἐπί with the genitive to identify another example of the usage under discussion. For ἐπί + gen “with Verbs of speaking on a subject”, see LSJ s.v. ἐπί I, 2, fol.

²⁸³ For P.’s interest in words with alpha-privative, cf. *QHI* 119.9 - 121.22 and *QH* fr. B i.

²⁸⁴ Cf. fr. Z iii for ὁ τρόπος σύλληψις.

²⁸⁵ Schrader deleted [1-2] and placed a lacuna before [3]. However, the reiteration of adverbial καί [3] implies that P. discussed the trope previously, either in the lacuna or perhaps another *zetema*. The adjective ἀμήχανος must have appeared in an example cited in the lacuna, which led to a digression on its meaning. Cf. the digression below on the meaning of ἄφαρ [24-26] after the word appears in a problem solved κατὰ τὸ παραπλήσιον [20-23]. See also *QHI* pp. 86-103, in which P.’s focus shifts from Homer’s custom of predisposing the audience to the tenor of a speech (pp. 86-92) to particular words that arise in connection with this narrative technique (pp. 93-103). Such a sequence of thought is characteristic of the conversational mode that P. attempts to capture in *QHI*.

[9] πάλιν “οἱ δ’ ἀμφ’ Ἰδομενεῖα (δαίφρονα) θωρήσσοντο· Ἰδομενεὺς μὲν ἐνὶ προμάχοις συὶ εἵκελος ἀλκὴν” (Δ 252-53)· τὸ γὰρ θωρήσσετο προσυπακούομεν ἀπὸ τοῦ “θωρήσσοντο.” [10] “χώρησαν δ’ ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ” (Π 588)· ἐκ κοινοῦ τὸ ἐχώρησεν. [11] “εὖρ’ υἷον Πετεῶο Μενεσθῆα πλήψιππον / ἔσταότ’ ἀμφὶ δ’ Ἀθηναῖοι μῆστωρες αὐτῆς” (Δ 327-28). ἐκ κοινοῦ τὸ ἔστασαν ἀπὸ τοῦ “ἔσταότα.” [12] “τῆ ρ’ ἐνόρουσ’ ἅμα δ’ ἄλλοι ἀριστῆες Παναχαιῶν” (Λ 149) δηλονότι ἐπόρουσαν. [13] “ὡς ἂν Πηλείδην τιμήσομεν, ὅς μὲγ’ ἄριστος / Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες” (Π 271-72)· ἀπὸ τοῦ “ἄριστος” καὶ “ἄριστοι” οἱ θεράποντες ἀκουσθήσονται. [14] “οὐδ’ ἄρ’ ἔμελλε / δίφρω ἐφέζεσθαι, πολλῶν κατὰ οἶκον ἐόντων” (δ 716-17)· ἐκ κοινοῦ “δίφρων.” [15] “καμάτω τε καὶ ἰδρῶ νωλεμὲς αἰὶ / γούνατά τε κνημαί τε ... παλάσσετο” (Ρ 386-87) ὡς ἐκ κοινοῦ τὸ “παλάσσουντο” ληπτέον. καὶ ἐπὶ μὲν τῶν γονάτων οἰκείως εἶρητο, ἐπὶ δὲ τῶν κνημῶν ὑπακουστέον. [16] “ἐκ πόλιος δ’ ἄξεσθε βόας καὶ ἴφια μῆλα / καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε, / σίτον δ’ ἐκ μεγάρων” (Θ 505-07)· οὔτε γὰρ “οἰνίζεσθε” οὔτε “ἄξεσθε” (ὑπακουστέον) ἀλλὰ “φέρετε” ἢ “λαμβάνετε.” [17] καὶ πάλιν· “οἱ μὲν ἔπειθ’ ἵζοντο κατὰ στίχας, ἦχι ἐκάστῳ / ἵπποι ἀεροσίποδες καὶ ποικίλα τεύχε’ ἔκειτο” (Γ 326-27)· οὐ γὰρ καὶ οἱ

[9] δαίφρονα ψ: om. *B εἵκελος ψ: ἵκελος *B [11] ἔσταότ’ ψ: ἔσταῶτ’ *B
 ἀμφὶ ψ: ἄμφι *B ἔσταότα ψ: ἔσταῶτα *B [12] ἐνόρουσ’ ψ: ἐνόρουσεν *B
 [13] τιμήσομεν ψ: τιμήσωμεν *B [14] κατὰ ψ: κατ’ *B [16] ἄξεσθε ψ: ἄξασθε
 *B <ὑπακουστέον> add. Janko

[9] 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.’ [10] ‘The champions withdrew and brilliant Hector’ (*Il.* 16.588). The verb ‘he withdrew’ [is understood] *ek koinou*. [11] ‘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] *ek koinou* from ‘standing still’. [12] ‘There he leapt on, and at the same time other bravest’ (*Il.* 11.149); clearly they ‘leapt on.’ [13] ‘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.’ [14] ‘Nor was she about to sit on a throne, though there were many through the house’ (*Od.* 4.716-17), with ‘thrones’ [understood] *ek koinou*. [15] ‘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’ *ek koinou*. In regard to the knees, it was said properly, but in regard 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). For neither ‘drink’ nor ‘you shall take’ [is left out], but ‘carry off’ or ‘take.’ [17] 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

ἵπποι ἔκειντο, ἀλλὰ τὸ εἰστήκε{1}σαν ἀκούομεν ἢ ἦσαν, [18] ὡς ἐπὶ τοῦ “ποῦ δέ οἱ ἔντεα κείτο ἀρήϊα, ποῦ δέ οἱ ἵπποι” (K 407); ὑπακουσόμεθα γὰρ τὸ ἦσαν ἢ εἰστήκε{1}σαν. [19] “οὐ μὰν ἀκκληῖς Λυκίην κατακοιρανέουσιν / ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα / οἶνόν τ' ἔξαιτον” (M 318-20), δηλονότι “πίνουσι.”

[20] τὰ τοιαῦτα παρατηρῶν τις πολλὰ λύσει τῶν ζητουμένων κατὰ τὸ παραπλήσιον. [21] τούτοις γὰρ ὅμοιον τὸ “ἀλλὰ πολὺ πρὶν / φραζώμεσθ' ὡς κεν καταπαύσομεν, ἠδὲ καὶ αὐτοὶ / παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωῖόν ἐστιν” (β 167-69). [22] ἐκ κοινοῦ γὰρ δεῖ λαβεῖν τὸ “παυέσθων” καὶ σχηματίσαι οἰκείως τοῖς ἐξῆς, ἴν' ἢ “καὶ γὰρ καὶ αὐτοῖς “ἄφαρ” παυσαμένοις καὶ ταχέως, πρὶν ἔλθειν τὸν Ὀδυσσεά, “λωῖόν ἐστι”. προεῖρηται γὰρ “ἀλλὰ που ἤδη / ἐγγὺς ἔων τοῖσδεσσι φόνον καὶ κῆρα φυτεύει / πάντεσσι” (β 164-66). [23] τὸ δὲ “ἄφαρ <δέ τε> χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν” (N 814) ἐν ὑπερβατῷ εἴρηται, <ἴν' ἢ> “ἐπεὶ εἰσὶ γὰρ καὶ ἡμῖν χεῖρες ὥστ' ἄφαρ ἀμύνειν”. [24] τὸ δ' “αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης / ὦδ' ἄφαρ ἐκ Τρώων ἔλασαίατο μώνυχας ἵππους” (K 536-37), δηλονότι “ταχέως.” [25] ἀπὸ δὲ τοῦ “ἄφαρ” ἔοικεν ἐν συνηθείᾳ εἶναι τῶν

[17] εἰστήκε{1}σαν del. Scodel [18] ἦσαν Janko: εἰσίν *B εἰστήκε{1}σαν scripsi

[21] φραζώμεσθ' ψ: φραζόμεσθ' *B [23] <δέ τε> ψ: om. *B <ἴν' ἢ> add. Janko

[24] αἶ ψ: αἶ *B δηλονότι scripsi: δῆλον οὐ τὸ *B

were not sitting, but rather we understand ‘they were standing’ or ‘they were’, [18] like ‘where his martial weapons were lying, where his horses’ (*Il.* 10.407). For we understand ‘they were’ or ‘they were standing.’ [19] ‘Surely not without fame our kings rule over Lycia, they eat plump sheep and exquisite wine’ (*Il.* 12.318-20); clearly [we understand] ‘they drink.’

[20] Whoever scrutinizes²⁸⁶ such [examples] will solve many of the [passages] in question according to almost the same principle.²⁸⁷ [21] For similar to them 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). [22] For one must take ‘may they stop’ *ek koinou* and assume that it goes properly with the following, so that <the sense> is: ‘for it is also preferable for them if they stop forthwith and quickly, before Odysseus comes.’ 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). [23] ‘We too have hands for defense’ (*Il.* 13.814) is said in hyperbaton. So that [the sense is] ‘since we also have hands so as to defend ourselves forthwith.’ [24] ‘Would that Odysseus and the mighty Diomedes immediately drive hither single-hooved horses from the Trojans’ (*Il.* 10.537-37): clearly [ἄφαρ means] ‘quickly.’

²⁸⁶ Cf. παρατηρεῖν δεῖ ὅτι, ὅταν ἐκ προσώπου τινὸς μετάγειν λόγους μέλλη τινὰς ὁ ποιητής, καὶ προλέγει προσημαίνων οἷος ἔσται ὁ λόγος ἢ μεθ’ οἷας διαθέσεως λεγόμενος (*QH I* 86.10 - 87.9). See also: ἡξίουν ἡμᾶς, παρατηροῦντας τὴν ἐν πᾶσι τοῦ ποιητοῦ λεπτοουργίαν, ἰχνεύειν καὶ τὴν ἐν τοῖς ὀνόμασιν αὐτοῦ πρὸς αὐτὸν ὁμολογίαν (*QH I* 46. 11 -14).

²⁸⁷ It is characteristic of P.’s method to apply the solution of one problem to as many others as it is applicable.

Ἀλεξανδρέων {τὸ} λέγειν {τὸ ἔσπευσμένως} “ἀφαρὲι πεποίηκε” τὸ
 “ἔσπευσμένως καὶ τεθορυβημένως.” [26] Ὀμηρος δὲ ἀπὸ τοῦ “ἄφαρ” πεποίηκε
 τὸ “ἀφάρτεροι”, ἢ τῶι “ταχύτεροι”. “τῶν δ’ ἵπποι μὲν ἕασιν ἀφάρτεροι” (Ψ 311)
 {ἦτοι “ταχύτεροι”}. [27] πολλάκις δὲ ὁ ποιητὴς ἐν ἄλλοις μὲν τὸ πλῆρες λέγει, ἐν
 ἄλλοις δὲ τὸ ἐλλιπές, καὶ δεῖ ἀναπληροῦν μαθόντας παρ’ αὐτοῦ τί ἦν τὸ λείπον,
 [28] οἷον εἶπέ που· “ὡς δ’ αὐτῶς καὶ κείνο ἰδὼν ἐτεθήπεα θυμῶ, / ... / ὡς σέ,
 γύναι, ἄγαμαί <τε> τέθηπά τε δειδία δ’ αἰνῶς” (ζ 166-68). [29] λέγει οὖν
 “ὡσαύτως”, ὅπερ καὶ ἐν τῇ συνηθείᾳ λέγεται· “ὡσαύτως με ἀδικεῖς ὡς καὶ
 πολλάκις.” [30] καὶ ὅταν οὖν λέγη “αὐτῶς γὰρ ἐπέεσσ’ ἐριδαίνομεν” (B 342),
 λείπειν φήσομεν τὸ “ὡς”, ἢ τῇ “ὡσαύτως γὰρ λόγοις μόνοις ἐριδαίνομεν,
 μηχανὴν δὲ εὐρεῖν, οὗ ἔνεκα ἐληλύθεμεν, οὐ δυνάμεθα”. [31] ὅμοιον καὶ τὸ “ἀλλ’
 αὐτῶς ἀλάλημαι ἀν’ εὐρυπυλῆς Ἴδου δῶ” (Ψ 74), τουτέστιν· “ὡσαύτως ὡς
 κατῆλθον καὶ ἐξ οὗ κατῆλθον ὁμοίως ἀλάλημαι.” [32] οὕτως ἀκουσόμεθα καὶ τὸ
 “οὐπω μὲν φασιν φαγέμεν καὶ πιέμεν αὐτῶς” (π 143), “ὡσαύτως καὶ ὁμοίως.”
 [33] <καὶ τὸ> “κτενέει δὲ με γυμνὸν ἔοντα / αὐτῶς ὥστε γυναῖκα” (X 124-25),
 “ὡσαύτως ὡς γυναῖκα.” [34] <καὶ τὸ> “αὐτῶς οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο” (K
 50), “ὡσαύτως οὔτε θεᾶς υἱὸς {ἔρεξεν} οὔτε θεοῖο.”

[25] {τὸ} del. Janko {τὸ ἔσπευσμένως} del. Schrader [26] <ἦτ>οί scripsi ἕασιν
 ψ: ἕασ’ *B {ἦτοι “ταχύτεροι”} delevi [28-33] αὐτῶς pro αὐτῶς *B ὡς ψ:
 ὡς *B ὡς σέ ψ: ὥστε *B γύναι ψ: γῦναι *B ἄγαμαί τε ψ: ἄγαμαι *B
 [29] del. Schrader [30] ἐπέεσσ’ ψ: ἐπέεσσιν *B ἐληλύθεμεν scripsi: ἐληλύθειμεν
 *B [31] εὐρυπυλῆς ψ: εὐρύπυλεις *B [32] αὐτῶς ψ: αὐτῶς *B [33] <καὶ
 τὸ> add. Janko [34] καὶ τὸ> add. Janko {ἔρεξεν} delevi

[25] From the word ἄφαρ the phrase ‘he has acted suddenly (ἄφαρ(εῖ))’ seems to be in the everyday speech of the Alexandrians to express ‘hastily and disorderly’. [26] From ἄφαρ Homer created ἀφάρτεροι, ‘faster’: ‘there are ἀφάρτεροι horses than these’ (*Il.* 23.311), i.e. ‘faster.’²⁸⁸ [27] Often the poet says the full expression in one passage, but the elliptical in another, and [we] must supply [the full expression] by learning from him what was left out, [28] 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). [29] 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].’ [30] 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 [to the problem] for the sake of which we had come.’ [31] 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.’ [32] 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.’ [33] ‘He will kill me when I am unarmed just like a woman’ (*Il.* 22.124), ‘in the same way as a woman.’ [34] ‘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.’²⁸⁹

²⁸⁸ Schrader deleted [24-26]. However, P. tends to digress on words of philological interest that arise in making his initial point.

²⁸⁹ ἔρεξεν seems to have crept into the paraphrase either from the preceding or following verse of the poem: ὅσσ’ Ἐκτώρ ἔρρεξε Διὶ φίλος υἱᾶς Ἀχαιῶν / αὐτῶς, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. / ἔργα δ’ ἔρεξ’ ὅσα φημὶ μελησέμεν Ἀργείοισι (*Il.* 10.49-51)

[1] Πορφυρίου· ἠπόρησεν Ἀριστοτέλης διὰ τί ἔξω τοῦ τείχους ἐποίησεν τοὺς ἀριστέας βουλευομένους ἐν νυκτηγορίᾳ (K 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 εὐτυχούντων <ἄν> ἦν ἀποκινδυνεύειν. [3] ἔπειτα ἐν ἐρημίᾳ καὶ καθ' ἡσυχίαν βουλευέσθαι περὶ τῶν τηλικούτων ἔθος· ἄτοπον τ' ἂν ἦν, εἰ ἠξίου<ν> μὲν πορευθῆναι τινὰς εἰς τοὺς Τρῶας, αὐτοὶ δὲ οὐδὲ μικρὸν προελθεῖν ἐτόλμων. [4] ἔπειτα στρατηγῶν ἂν εἶη τὸ φυλάττεσθαι τοὺς νυκτερινούς θορύβους, τὸ δ' ἐν τῷ στρατεύματι νυκτὸς συνιόντας βουλευέσθαι νεωτερισμοῦ, ὑποψίαν παρασχόν, φόβον ἐνεποίει <ἄν>. [5] ἅμα δὲ καὶ ἡ πρόθεσις

Cf. Σ^{bT} ad K 194a: διὰ τί δὲ μὴ μᾶλλον ἔσω τοῦ τείχους ἀσφαλέστερον βουλεύονται; ἀλλ' ἐν τῷ στρατεύματι νυκτὸς συνιόντες θόρυβον ἂν ἐκίνησαν, καὶ ταῦτα προτεταλαιπωρημένων ἤδη τῶν Ἑλλήνων. ἄλλως τε ἄτοπον ἦν εἰς κατασκοπὴν ὀτρύνοντας μὴ τολμᾶν προϊέναι τῶν πυλῶν. ἔτι δὲ καὶ πρὸς παραμυθίαν τῶν μελλόντων ἐκπέμπεσθαι.

codd.: *B f. 131 r., *F f. 86 r., Le f. 207 r.

[1] Πορφυρίου om. *B Ἀριστοτ^λ in marg. adscr. *B τείχους Janko bis βουλευομένους *B: βουλομένους *FLe φησί *BLe: φησί *F [2] οὐδ' Janko: οὐτ' *B <ἄν> add. Janko [3] περὶ *B*F: παρὰ Le ἠξίου<ν> Bekker: ἠξίου χ πορευθῆναί *B: πορευθῆναι *FLe τινὰς *B*F: τοὺς Τρῶας τινὰς Le προελθεῖν Bekker: προσελθεῖν χ [4] φυλάττεσθαι *FLe: φυλάσσεσθαι *B <ἄν> add. Janko

[1] Aristotle was at a loss [as to] why [the poet] depicted the champions deliberating outside the wall in a nocturnal assembly (*Il.* 10.194-97), when it would have been possible [to do so] within the wall in safety.²⁹⁰ He says: [2] First, it would not be likely that the Trojans jeopardize themselves nor make an attack at night.²⁹¹ 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.²⁹² [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 night²⁹³ <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,²⁹⁴ in whose hands was the salvation of those who slept.

²⁹⁰ In conformity with the style of *QH* I, P. introduces the investigation with a statement, not a question.

²⁹¹ For the Atreids' concern about a night attack from the Trojans, see *Il.* 10.100-101: *δυσμενέες δ' ἄνδρες σχεδὸν εἶαται· οὐδέ τι ἴδμεν / μή πως καὶ διὰ νύκτα μενοιησώσι μάχεσθαι.*

²⁹² Menelaus doubts that anyone will have the courage to volunteer. See *Il.* 10.37-41: *ἤ τιν' ἑταίρων / ὄτρυνέεις Τρώεσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς / δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον / ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθῶν / νύκτα δι' ἀμβροσίην· μάλα τις θρασκευάρδιος ἔσται.*

²⁹³ See *Il.* 10.194-97: *ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο / Ἀργείων βασιλῆς ὅσοι κεκλήατο βουλήν. / τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς / ἦσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.*

²⁹⁴ Thus Agamemnon tells Nestor: *δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν / μή τοι μὲν καμάτω ἀδηκότες ἦδὲ καὶ ὕπνω / κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται (*Il.* 10.97-99 [West]).*

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 ἀναμειγμένοι φύλαξιν, ἐν ἀσφαλεῖ δέ· πλησίον γὰρ <ἦσαν> τῶν φυλάκων. καὶ ἅμα ταχέως <ἐχρ>ῆν ἐπιτελέσαι τὰ δόξαντα.

[7] ὁ δὲ {νεκύων} χώρος 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 ταφὴν, νυκτὸς μὲν καταλαβούσης, ἐκ δὲ τῆς ἥττης ὑπὸ τοῦ καμάτου εἰς ὕπνον τετραμμένων πάντων. [9] φησὶ γὰρ

μη τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ
κοιμήσονται. ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται (K 98-99)

[10] καὶ “ὄθεν αὖτις ἀπετράπετ' ὄβριμος “Εκτωρ” (K 200) καὶ τὰ ἐξῆς.

[6] τούτοις *B*F: τούτων Le <ἦσαν> add. Janko ὀλίγον *BLe: ὀλίγῳ *F

<ἐχρ>ῆν scripsi [7] ὁ δὲ scripsi: ὁδὲ χ {νεκύων} delevi [9] ἐπὶ πάγχυ ψ:

ἐπιπάγχυ χ [10] ὄβριμος *B: ὄμβριμος *FLe

[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 [the] guards,²⁹⁵ but in safety. For [they were] near the guards. At the same time, they had²⁹⁶ to implement their decisions quickly.²⁹⁷

[7] The place, where they were sitting, was full of bodies that lay unburied,²⁹⁸ 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, [Homer] adds²⁹⁹ that the retreat of the enemy had occurred in the night (*Il.* 10.200).³⁰⁰ The moment did not afford free time for funeral rites,³⁰¹ since night had taken hold, and everyone turned from the defeat to sleep because of their weariness. [9] For [the poet] says:

so that they may not lie exhausted by toil and sleep,
and be entirely oblivious of guard-duty (*Il.* 10.98-99)

²⁹⁵ See *Il.* 10.180: οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν.

²⁹⁶ The context of the passage requires a sense of necessity. Thus, ἔχρησεν.

²⁹⁷ Aristotle's comment could perhaps be inferred from *Il.* 10.211: ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι / ἀσκηθῆς.

²⁹⁸ See *Il.* 10.198-200: ἐδριόωντο / ἐν καθαρῶ, ὅθι δὴ νεκύων διεφαίνετο χῶρος / πιπτόντων.

The intrusion of the poetic form {νεκύων} with χῶρος is not surprising in light of *Il.* 10.199: ὅθι δὴ νεκύων ... χῶρος. The scribe's eye needed to veer but slightly to catch sight of the contaminating verse.

²⁹⁹ In *QH I* ἐπάγει is P.'s verb of choice to describe how the poet 'explains himself' by 'adding' clarification.

³⁰⁰ See *Il.* 10.200-1: ὅθεν αὐτίς ἀπετράπετ' ὄβριμος Ἐκτωρ / ὄλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυπεν.

P. often construes γέγονεν with an abstract noun: γέγονεν ἡ ... κρίσις (*Plot.* 20.3-4), ἡ κατάβασις γέγονεν (*De abst.* 1.30.20), ἡ ζωοφαγία γέγονεν (*De abst.* 2.27.29), ἡ πλάνη γέγονεν (*De abst.* 2.38.4), ἀποστάσει ... τῆ γεγούσια (*QH fr.* Z. iv), ἡ συναγωγὴ τῶν ζητουμένων γέγονε (*Fr.* K x), etc.

³⁰¹ Although P.'s explanation could be summarized as ἐκ τοῦ καιροῦ, he does not use that express phrase, but says that Homer defends himself by what he adds. The diction is a shade away from what one typically finds in *QH I*, where phrases like αὐτὸν ... ἐξηγεῖται ... ἐπάγων are legion. Nevertheless, even if his words are not exactly identical, the dictum is still applicable, since the solution rests on what the poet says (φησὶ γάρ).

[10] and 'whence again turned away warlike Hector' (*Il.* 10.200) and so on.

[1] <Πορφυρίου> ἡ συναγωγή τῶν ζητουμένων γέγονε μὲν ἤδη καὶ παρ' ἄλλοις·
 [2] ἡμεῖς δὲ τὰ προβλήματα λαμβάνοντες παρὰ τῶν ἐζητηκότων, [3] τὰς λύσεις
 ἐπικρίνομεν ἅς ἐκεῖνοι ὑπέταξαν τοῖς προβλήμασι. [4] καὶ τινὰς μὲν τούτων
 ἐγκρίνομεν, τινὰς δὲ παραιτούμεθα, τὰς δ' αὐτοὶ ἐξευρίσκομεν, [5] τὰς δὲ
 πειρώμεθα διορθοῦν καὶ ἐξεργάζεσθαι, ὥσπερ τοῖς ἐντυγχάνουσιν ἔσται δῆλον.

[6] αὐτίκα τῶν παλαιῶν ζητημάτων ὠμολόγηται εἶναι τὸ τοιοῦτο, ἐν οἷς
 φησιν·

ἄστρα δὲ δὴ προβέβηκε, παρῶχηκε δὲ πλέω νύξ
 τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται (K 252-53).

[7] πῶς γάρ, εἰ αἱ δύο μοῖραι ἐξήκουσιν αὐταί τε καὶ ἔτι τούτων πλέον, ἢ
 τριτάτη μοῖρα λέλειπται, ἀλλ' οὐχὶ τῆς τρίτης μόριον; [8] ὅθεν καὶ τινες
 προστιθέντες τὸ ζ᾽ ἡξίου “τριτάτης δ' ἔτι μοῖρα λέλειπται” γράφειν, ἵνα τῆς
 τρίτης μερίς τις ἦ καταλελειμμένη, ἀλλ' οὐχ ὅλη ἢ τρίτη.

[9] Μητρόδωρος μὲν οὖν τὸ “πλεῖον” δύο σημαίνειν φησὶ παρ' Ὀμήρῳ
 (FGrH 43.4). [10] καὶ γὰρ τὸ σῦνηθες, ὡς ὅταν λέγη “νώτου ἀποπροταμών, ἐπὶ

Σ^A ad K 252a: διὰ τὸ πολυθρύλητον ζήτημα καὶ τὰς γεγонуίας ἀποδόσεις.
 γράφεται καὶ οὕτως “ἄστρα δὲ δὴ προβέβηκε, παροίχωκεν δὲ πλέω<ν> νύξ /
 τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται” (K 252-53). τριφύλακος γὰρ
 ἦν καθ' Ὀμηρον ἢ νύξ. καὶ ἐν ἄλλοις: “ἔσσεται <ἦ> ἠὼς ἢ δεῖλη ἢ μέσον ἡμαρ” (Φ
 111).

cod.: *B f. 134 v.

[1] <Πορφυρίου> ins. Dindorf [6] ἔτι Bekker: δέ τι *B [7] ἔτι Bekker: δέ τι *B

[1] The gathering of questions has already been done in the works of others. [2] But we, taking the problems from those who have made inquiries, [3] consider the solutions which they proposed for the questions. [4] Some of them we approve, some we deny, others we invent ourselves, [5] and others we attempt to revise and elaborate, as will be clear to the reader.³⁰²

[6] For example, it is agreed that [a passage] like this, in which he says,

the stars have proceeded, and more [of the] night has gone by
than two parts, and a third part still remains (*Il.* 10.252-53),

was [one] of the old questions. [7] 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? [8] On this account some [scholars], 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.

[9] Metrodorus says that πλεῖον has two meanings in Homer.³⁰³ [10] For [it has] both the customary meaning [sc. ‘the majority’], when [Homer] says, ‘after

³⁰² Dindorf (p. xii-xiii), followed by Van der Valk (1963, p. 104 n. 75), thought that this *zetema* began the *QH* as a whole.

³⁰³ Scholars disagree about which Metrodorus P. means. Jacoby assigned the fragment to Metrodorus of Chios, the student of Democritus (*FGrH* 43.4). Rejecting Jacoby’s view, Diels and Kranz hesitantly assigned it to Metrodorus of Lampsacus, the student Anaxagoras and allegorical interpreter of Homer, with the caveat that it was improbable that he wrote on philological questions (61, 5 n. 28). On the confusion of Metrodorus of Chios and Metrodorus of Lampsacus, as well as the younger the Metrodorus of Lampsacus, who was a friend of Epicurus, see Janko 1997, 77-79. For the elder Metrodorus of Lampsacus’ renown as a commentator on Homer, see Plato’s *Ion* 530 c: οἶμαι κάλλιστα ἀνθρώπων λέγειν περὶ Ὀμήρου, ὡς οὔτε Μητροδῶρος ὁ Λαμψακηνὸς οὔτε Στησίμβροτος ὁ Θάσιος οὔτε Γλαύκων οὔτε ἄλλος οὐδεὶς τῶν πῶποτε γενομένων ἔσχεν εἰπεῖν οὕτω πολλὰς καὶ καλὰς διανοίας περὶ Ὀμήρου ὅσας ἐγώ.

δὲ πλεῖον ἐλέλειπτο” (θ 475) καὶ “ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο /
 χεῖρες ἐμαὶ διέπουσι” (Α 165-66). [11] σημαίνει(ν) <δὲ> καὶ τὸ “πληρες”, ὡς ἐν τῷ
 “σὸν δὲ πλεῖον δέπας αἰεὶ / ἔστηκε” (Δ 262-63), καὶ ἐν τῷ “πλεῖαί τοι χαλκοῦ
 κλισίαι” (Β 226). [12] νῦν οὖν τὸ “πλέον” ἀντὶ τοῦ “πληρες” εἰρήσθαι. πλήρης
 γὰρ ἡ νύξ τῶν δύο μοιρῶν γεγонуῖα παρῶχηκε, τριτάτη δ’ ἔτι περιλέλειπται.
 [13] διεῖλε δ’ εἰς τρία, ὡς ἂν τριφυλάκου τῆς νυκτὸς οὔσης.

[14] Χρύσιππος δὲ (*SVF* fr. 772) “ὥσπερ εἴ τις”, φησί, “περὶ τριῶν
 ἡμερῶν διαλεγόμενος, ἐν τῇ τρίτῃ λέγει μίαν ἀπολείπεσθαι ἔτι ἡμέραν, κἂν μὴ
 περὶ ὄρθρον ποιῆται τοὺς λόγους, [15] οὕτως καὶ τὸν Ὀδυσσεά, εἰ καὶ πλέον ἦν
 παρῶχηκός τῶν δύο μοιρῶν, τὴν τρίτην φάναι καταλείπεσθαι, [16] ἐπειδὴ
 τριμεροῦς οὔσης τῆς νυκτὸς ἕκαστον μέρος ὡς ἐν τι λαμβάνεται, [17] ὥστε κἂν
 ἐλλιπὲς ἦ τοῦτο καὶ μὴ ὀλόκληρον, ἀλλ’ ἀριθμεῖσθαί γε τρίτην τῷ τάξιν τῶν
 μερῶν ἔχειν τὴν τρίτην. [18] οὕτω γὰρ καὶ ἄνθρωπον πηρὸν τὸν πόδα
 γενόμενον ἔτι τυγχάνειν τῆς ‘ὄλου’ προσηγορίας”.

[19] ἄλλοι δὲ φασὶν ἔθος ἔχειν τοὺς ποιητὰς τῷ ἀπηρτισμένῳ χρῆσθαι
 ἀριθμῷ, [20] ὅτε μὲν τὰ ἐπιτρέχοντα τοῖς ἀριθμοῖς περιγράφοντας ὑπὲρ τοῦ
 ὀλοσχερεῖ καὶ ἀπηρτισμένῳ χρῆσθαι, [21] <ὡς> ὅταν “χιλιόναυν στρατὸν” φῆσειέ
 <τις> τῶν Ἑλλήνων, [22] ἦσαν δὲ αἱ νῆες χίλια ἑκατὸν ὀγδοήκοντα ἕξ· καὶ ἔτι·
 “πύργους εἴκοσι μιᾶ στολῆ, πεζοῖς μὲν ἔνδεκα, ναυσὶ δὲ δωδέκα” (*TrGF* vol. 2 fr.

[11] σημαίνει(ν) ins. Diels <δὲ> ins. Schrader [12] περιλέλειπται Bekker:

περίλειπται *B [17] μερῶν Schrader: ἡμερῶν *B [18] πηρὸν τὸν πόδα Diels:

παρὰ πόδα *B ὄλου Janko: ὄλης *B [21] <ὡς> addidi <τις> ins. Schrader

he cut away from the the chine, and πλεῖον was left' (*Od.* 8.475), and 'but my hands carry on πλεῖον of impetuous war' (*Il.* 1.165-66), [11] <but that it> also means 'full', as in 'your cup is always πλεῖον' (*Il.* 1.262-63), and in 'your huts are πλεῖαι of bronze' (*Il.* 2.226).³⁰⁴ [12] Therefore in the present case, [he says that] 'more' has been said as a substitute for 'full.' For having become full of two parts, the night has passed by, and a third was still left over. [13] He divided it into three parts, as if the night contained three watches.

[14] 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, [15] so too, even though more than two parts had passed, Odysseus says that the third was left, [16] since each part of the night, which is tripartite, is taken as a unit, [17] 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. [18] 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]'.

[19] Others say that poets have a custom of using a rounded number, [20] sometimes by cancelling the remainders in the numbers for the sake of using a whole and rounded one, [21] <as>³⁰⁵ when <one> might say 'a thousand-shipped fleet' of the Hellenes,³⁰⁶ [22] but there were 1186 ships; furthermore: 'twenty columns³⁰⁷ to a single

³⁰⁴ Metrodorus confuses two adjectives with the same spelling. One is the neuter comparative of πόλυς. The other is the epic form of πλέως [< πῖμπλημι].

³⁰⁵ For the insertion, see above: καὶ γὰρ τὸ σύνηθες, ὡς ὅταν λέγη κτλ.

³⁰⁶ E.g. Euripides *Orestes* 351-52.

³⁰⁷ For πύργος as a division of an army, see LSJ s.v. πύργος II.

adesp. 432a*) ἀντὶ τοῦ εἴκοσι τρεῖς. [23] ὅτε δὲ τὸν προκείμενον περιγράφουσι, τῷ ἐπιτρέχοντι ἀρκούμενοι, [24] οἶον “κάμ μὲν φίλα τέκνα ἔπεφνε(ν) θάλλοντα(ς) ἦβα δὺ δέκα, αὐτὸν δὲ τρίτον” (Pindar fr. 171 Snell-Maehler), ἀντὶ τοῦ τρίτον καὶ δέκατον. [25] καὶ “τετράτῳ δ’ αὐτὸς πεδάθη”, φησὶν ὁ Πίνδαρος (fr. 135 Snell-Maehler), ἀντὶ τοῦ τετάρτῳ καὶ δεκάτῳ. [26] “ἡ δὲ γυνὴ” τέταρτον ἔτος “ἦβῶσι, πέμπτῳ δὲ γαμοῖτο” (Hesiod *Op.* 698), ἀντὶ τοῦ τεσσαρεσκαιδεκάτῳ καὶ πεντεκαιδεκάτῳ. [27] Εὐπολὶς τε Χρυσῶ γενεῖ

δωδέκατος ὁ τυφλός, τρίτος ὁ τὴν κάλην ἔχων,
ὁ στιγματίας τέταρτός ἐστιν ἐπὶ δέκα,
πέμπτος δ’ ὁ πύργος, ἕκτος ὁ διεστραμμένος.
χοῦτοι μὲν εἰς’ ἑκκαίδεκα εἰς Ἀρχέστρατον,
ἔς τὸν δὲ φαλακρὸν ἑπτακαίδεκα. (B.) ἴσχε δὴ.
(A.) ὄγδοος ὁ τὸν τρίβων ἔχων (fr. 298 Kassel-Austin).

[28] ὅτε δὲ ἔξω προστιθέασιν, ἵνα τὸν πλήρη ἀριθμὸν εἴπωσιν, οἶον Ὀμήρου εἰπόντος “ἐννεακαίδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν” (Ω 496), [29] Σιμωνίδης φησὶ “καὶ σὺ μὲν εἴκοσι παίδων μάτερ ἔλλαθι” (*PMG* fr. 559). [30] καὶ δεκάτῳ μηνὶ τοῦ τοκετοῦ ταῖς γυναιξὶ γιγνομένου φησὶν Ὀμηρος. [31] “χαῖρε, γυνὴ, φιλότῃτι, / περιπλομένου δ’ ἐνιαυτοῦ τέξῃ ἀγλαὰ τέκνα” (λ 248-49). [32] καὶ “ἄλλοι θ’ οἱ

[22] εἴκοσι τρεῖς scripsi: κγ’ *B [24] κάμ Maehler: κατὰ codd. Pindari τέκν’
ἔπεφνε(ν) θάλλοντα(ς) corr. Boeckh [27] Χρυσῶ γενεῖ Bekker: χρυσογένειαν *B
δωδέκατος Runkel: δέκατος *B κάλην Emperius *Opusc.* p. 309 et O. Schneider
Phil. I (1846) 647: καλὴν *B: κωλῆν Meineke πύργος *B: πυρρός Runkel: πηρός
Cobet *Misc. crit.* p. 416 χοῦτοι Runkel: καὶ οὔτοι *B εἰς’ Runkel: εἰς *B
ἑκκαίδεκα εἰς Runkel: ἑκκαίδεκα ἐς *B τὸν δὲ Runkel: δὲ τὸν *B personas dist.
Runkel ἑπτακαίδεκα Runkel: ἑπτακαίδεκα *B

expedition, eleven to infantry, twelve to ships' (*Trag. Adesp.* fr. 432a* Snell-Kannicht), instead of twenty-three. [23] At other times they cancel the preceding [digit]satisfied with the remainder, [24] for example 'he slew twelve dear children blooming with youth, and him third' (Pindar fr. 171 Snell-Maehler), as a substitute for 'thirteenth', [25] and 'he himself was subdued fourth', says Pindar (fr. 135 Snell-Maehler), as a substitute for 'fourteenth;' [26] '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;' [27] 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:³⁰⁸ these men are sixteen up to Archestratus, but up to the baldheaded man, seventeen. (B.) Hey, hold on! (A.) Eighth is the one who has the threadbare cloak' (fr. 298 Kassel Austin). 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), [29] Simonides says: 'you, mother of twenty children, make atonement' (*PMG* fr. 559). [30] Also, although women have childbirth in the tenth month, Homer says: [31] 'take pleasure in love, woman, and when a year goes around, you will bear splendid children' (*Od.* 11.248-49), [32] and 'others who were dwelling around hundred-citied Crete' (*Il.* 2.649), [while elsewhere he

³⁰⁸ See Kassel-Austin ad loc.: διεστραμμένος 'strabo', cf. *Ar. Equ.* 175, *Av.* 177, fr. 126.

Κρήτην ἑκατόμπολιν ἀμφενέμοντο” (B 649) καὶ “πολλοὶ ἀπειρέσιοι καὶ ἑννήκοντα πόλεις” (τ 174). [33] ἢ γὰρ κατὰ τὸ ἕτερον προστίθῃσιν ἢ κατὰ τὸ ἕτερον ἀφαιρεῖ. [34] ὁμοίως “καὶ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα δαίνυντο” (A 601), οὐχ ἅμα τῇ ἔφ ἀρξαμένων πίνειν· καὶ “πᾶν δ’ ἡμᾶρ μάρναντο περὶ Σκαιοῖσι πύλῃσι” (Σ 453), καίπερ βραχέος γινομένου χρόνου ὑπὲρ τὴν μάχην. [35] καὶ τῶν Ὀλυμπίων δὲ ἐναλλάξ ἀγομένων διὰ πεντήκοντα μηνῶν καὶ τεσσαράκοντα ἐννέα, οἱ ποιηταὶ “πεντηκοντάμηνόν” φασὶ τὴν πανήγυριν. [36] οὕτως οὖν οὐδὲν κωλύει, καὶ τῆς τρίτης μοῖρας ἐλλιποῦς οὔσης, οὐχ ὀλόκληρον τρίτην αὐτὴν ὀνομάσαι μοῖραν.

[37] Ἀριστοτέλης δὲ οὕτως ἀξιοῖ λύειν, ἐν οἷς φησιν· [38] ἢ εἰς δύο διαίρεσις εἰς ἴσην δύναται γενέσθαι ἐν τούτοις· [39] ἐπεὶ δὲ τὸ πλεόν τοῦ ἡμίσεος ἀόριστόν ἐστιν, ὅταν τοσοῦτον αὐξηθῇ ὡς τοῦ ὅλου τρίτον ἀπολείπεσθαι, [40] ἀκριβοῦς ἂν εἴη τὸ ἀφορίσαι τοῦτο καὶ δηλῶσαι ὅσον ἐστὶ τὸ καταλειφθέν, ἵνα ὅσον ηὔξηθη τοῦ ὅλου τὸ ἡμισυ δῆλον γένηται. [41] οἷον τῶν 5’ ἡμισυ τὰ 3’. εἴπερ διαιρεθῆι τὰ 5’ εἰς β’ ἴσα, ἔσται 3’. [42] ἐὰν <δὲ> τὸ ἕτερον μέρος αὐξηθῇ, ἄδηλον πότερον μορίῳ ἀριθμοῦ ἢ ὅλη μονάδι. [43] ἐὰν οὖν ὅλη μονάδι πλεόν γένηται, τὸ μέρος τὸ ὑπολειπόμενον τρίτον ἔσται τοῦ ὅλου, [44] ὥστε καὶ ὁ εἰπὼν τῶν δύο μερῶν θάτερον πλεόν γινόμενον καταλειπέ(ναι) τριτάτην μοῖραν, δεδήλωκεν ὅτι ἐν αὐξήσει τὸ πλεόν μονάδι γέγονε, [45] τεσσάρων γεγονότων τῶν τριῶν καὶ δύο ὑπολειπομένων, ὅπερ ἦν τῶν ἕξ τὸ τρίτον. [46] ἐπεὶ οὖν καὶ τῆς νυκτὸς αἱ δώδεκα μοῖραι εἰς δύο ἴσας μερίδας μερίζεσθαι δύνανται {εἰς ἕξ}, ηὔξηθη δὲ καὶ πλεόν γέγονε θάτερον μέρος,

[36] ὀλόκληρον Villoison: ὀλοκλήρου *B [39] ἐπεὶ δὲ Rose: ἐπειδὴ *B [42] <δὲ> addidi [44] -λελοιπέ(ναι) scripsi: -λέλοιπε *B [46] {εἰς ἕξ} delevi

says of Crete] ‘many countless [men] and ninety cities’ (*Od.* 19.174).³⁰⁹ [33] For either he adds with regard to the one or subtracts with regard to the other. [34] 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 around the Scaean gate’ (*Il.* 18.453), although little time passed over [the course of] the battle; [35] and though the Olympic games are celebrated alternately between fifty months and forty-nine, the poets call the festival ‘fifty-monthed’.³¹⁰ [36] So then nothing prevents [him], even though the third part fell short, from calling it an incomplete third part.

[37] But Aristotle saw fit to solve it thus,³¹¹ where he says:³¹² [38] division into two can result in an equal [division] in these circumstances: [39] since what is more than half is undefined, whenever it has been multiplied so much that a third of the whole is left, [40] 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. [41] For example, half of six is three. If six were to be divided into two equal parts, [half] will be three. [42] But if one part is increased, [it will be] unclear whether [it has been increased] by a portion of a number or by a whole unit. [43] Now, if [the increased part] is more by a whole unit, the part that remains will be a third of the whole, [44] 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, [45] with the three having become four and two left, which would be one third of six. [46] Therefore, since the twelve parts

³⁰⁹ Cf. fr. B xi above.

³¹⁰ The epithet πεντηκοντάμηνον appears only here. P.’s source presumably had epinician poets in mind (Cf. πενταετηρίς: Pind. *O.* 10.57, *O.* 3.21, fr. 193, etc.).

³¹¹ The verb ἀξιοῖ appears often in *QHI*: 1.17; 12.12; 28.12; 30.6; 31.10; 32.6; 46.11 etc.

³¹² Cf. Aristotle *Poetics* 1461a 25: τὰ δὲ ἀμφιβολία, “παρώχηκεν δὲ πλέω νύξ” (K 252). τὸ γὰρ “πλείω” ἀμφιβολόν ἐστίν.

[47] ἄδηλον δὲ τὸ πόσαις ὥραις--καὶ γὰρ μιᾶ καὶ δύο καὶ τρισὶ καὶ πλείοσιν ἢ αὐξήσις δύναται γίνεσθαι--[48] ἀφορίζων ὁ ποιητὴς τὸ ἀόριστον τοῦ πλείονος πόσον ἦν καὶ ὅτι δυσὶν ὥραις ἠύξήθη, [49] ἐπήγαγεν ὅτι τριτάτη μοῖρα λέλειπται, ὡς ὀκτῶ μὲν γενέσθαι τὰς παρῶχηκυίας ὥρας, καταλείπεσθαι δὲ τέσσαρας, αἴπερ εἰσὶ τοῦ ὅλου τρίτον. [50] οὕτω καὶ εἰ δέκα ὀκτῶ εἴη μοιρῶν, ὅτι δίχα διαιρεῖται εἰς ἑννέα, εἴποις δ' ὅτι πλεον τῆς εἰς δύο μοίρας <νεμομένης νυκτός> παρῶχηκεν, [51] ἢ δὲ τρίτη μοῖρα περιλείπεται, δῆλον ποιήσεις ἐκ τοῦ τὸ τρίτον φάναι περιλείπεσθαι, ὅπερ ἐστὶν ἔξ, ὅτι δώδεκα φῆς εἰληφθαι. [52] ἔστω δὲ καὶ ἐπὶ τοῦ νυχθημέρου τῶν ὥρῶν τὸ αὐτὸ ζητούμενον, καὶ λεγέτω τις ὅτι πλεον τι τῶν εἰς δύο μοίρας νεμομένων ὥρῶν παρῶχηκε {τι}, [53] μὴ ἀφορίσας τὸ πόσον, ἐπαγέτω δὲ ὅτι ἡ τρίτη μοῖρα τοῦ παντός λέλειπται· δῆλον γίνεται ὅτι τῆς εἰς β' διαιρέσεως εἰς ιβ' καὶ ιβ' γενομένης, [54] τοῦ τρίτου καταλειφθέντος τοῦ παντός, ὅπερ ἐστὶν ὀκτῶ, θάτερον μέρος τὸ πλεον ἐν τέτρασιν ἔσχεν, ὥστε ἑκκαίδεκα ὥρας τὰς πάσας παρεληλυθέναι, ὑπολείπεσθαι δὲ ὀκτῶ. [55] 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 πλεον ἢ αὐξήσις γέγονε. [56] σοφῶς οὖν ὁ ποιητὴς τὸ ἀόριστον {τρίτον} τῆς αὐξήσεως τοῦ ἡμίσεος δεδήλωκεν ὅσον ἦν, ὅτι ὥραις δύο, καὶ ὀγδὴ παρεληλύθει ὥρα, διὰ τὸ φάναι “τριτάτη δ' ἔτι μοῖρα λέλειπται” (K 253). [57] εἰδὼς γὰρ τις ὅτι ιβ' μὲν αἱ ὥραι πᾶσαι τῆς νυκτός,

[48] δυσὶν scripsi: β' *B [50] εἴη μοιρῶν Schrader: εἴη μετρῶν *B: εἴη μερῶν Villoison <νεμομένης> add. Janko post MacPhail <νυκτός> addidi [51] ἔξ scripsi: 5' *B [52] {τι} delevi [55] <τοῦ β' τῆς> addidi καταλίπη scripsi: καταλίποι *B [56] {τρίτον} del. Kammer ἔτι Bekker: δέ τι *B

of night can divided {into six} into two equal parts, one part has been increased and become more, [47] but it is unclear by how many hours--for indeed, the increase can be by one, two, three or more--[48] the poet, defining how much is the undefined [amount] of the larger [half] and that it was increased by two hours, [49] adds that a third part is left, since eight hours were gone, but four were left, which is a third of the whole. [50] So too if it were of eighteen parts, since [eighteen] divides by two into nine, and [if] you said that more of the <night> [divided] into two parts has passed, [51] 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. [52] 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, [53] not having defined the quantity, and let him add that the third part of the whole is left; it becomes clear that with the division into two resulting in twelve and twelve, [54] 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. [55] Therefore where there is a division into two equal parts and into three [equal parts], 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. [56] Cleverly then has the poet shown how much³¹³ was the undefined [amount] of the increase of the half, that [it was] by two hours and the eighth hour had passed, on account of the fact that he says 'and a third part still remains' (*Il.* 10.253). [57] For anyone who knows that the hours of the night are twelve in total,

³¹³ Aristotle uses several expressions (e.g. the poet defines/shows/adds) that smack of P.'s characteristic terminology in *QHI*. The similarities suggest that the basic spirit of the 'Homer from Homer' dictum is tacitly at the basis of Aristotle's approach. Cf. J. Porter 1992, 115-33.

ῶν 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 πλέον τι παρώχηκεν, [58] εἶτα γνοῦς ὅτι τῆς εἰς τρία τὸ τρίτον ἐπιμένει, ὅπερ ἐστὶν ὥραι τέσσαρες, εὐθύς γινώσκει ὅτι ἀπὸ τοῦ μεσονυκτίου β' ὥραι ἦσαν παραλλάξασαι μεταβάντος (fr. 385 Gigon = fr. 161 Rose).

[59] Αὐτόχθων δὲ φησιν ὅτι τετελεσμένων τῶν δυεῖν μοιρῶν, λειπομένης δὲ τῆς τρίτης, εἰκότως φησὶν ὡς παρήλθε τὸ πλέον ἢ νύξ οὔσα μοιρῶν δυεῖν· πλέον γὰρ μέρος εἰσὶ τῆς νυκτὸς αἱ δύο, εἴ γε τὰ δύο τοῦ ἐνὸς πλείονα. [60] τὸ οὖν “παρώχηκέν” (K 252) (φησιν), ὅτι παροιχομένων τῶν δύο μοιρῶν τῶ πλείονι ἢ νύξ παρώχηκεν. [61] οὕτω γὰρ οὐδ' ἀμάρτημα ἔσται ἐν τῶ “πλέω” (K 252), ὅπερ θηλυκῶς ἀκούοντές τινες ἡμαρτηθῆναι λέγουσιν ἀντὶ τοῦ ἢ πλείων. [62] ἔστι γὰρ τῶ πλέω ἢ νύξ παρωχηκυῖα μέρει, τουτέστι τῶ πλείονι καὶ μείζονι μέρει παρήλλαχε, τῶν δύο μερῶν παρωχημένων.

[63] Ἀπίων δὲ αὐτῶν τῶν δυεῖν τὸ πλέον μέρος ἀνηλῶσθαι λέγει, ὥστε καὶ τῆς δευτέρας εἶναι λείψανον, καὶ τούτων μὲν οὖν τὸ πλέον παρώχηκε, τὸ (δὲ) τρίτον καταλείπεται. [64] περὶ γὰρ νύκτας μέσας ἀναστὰς, Ἀγαμέμνων ἐγείρει τὸν Νέστορα καὶ μετ' αὐτοῦ τινὰς τῶν ἀριστέων· καὶ ἐπὶ τὴν τάφρον προελθόντες πέμπουσι τοὺς κατασκόπους. [65] τὸν δὲ καιρὸν τῆς νυκτὸς ὑποβάλλει καὶ τὸ πλῆθος τῶν πράξεων. [66] ὀπλισάμενοι γὰρ οἱ κατάσκοποι,

[57] δ' καὶ δ' (καὶ δ') Kammer: ἐς δ' καὶ δ' *B (ὅτι) add. Janko παρωχηκέν(αι)

scripsi: παρώχηκεν *B [59] δυεῖν scripsi: β' *B δυεῖν² scripsi: β' *B [60]

(φησιν) addidi [63] Ἀπίων Dindorf: ἀππίων *B καὶ τούτων Schrader: καὶ ῶν

*B (δὲ) ins. Schrader

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, [58] 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.³¹⁴

[59] But Autochthon says: As two parts had been fulfilled, and a third were left, [Homer] reasonably 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. [60] Therefore [Homer says] 'has passed by' (*Il.* 10.252), since, as the two parts pass by, for the most part the night has passed by. [61] For indeed in this way there will not be an error in the word πλέω (*Il.* 10.252), which some who understand it as a feminine say has been mistaken for ἡ πλείων. [62] 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.

[63] 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. [64] For Agamemnon, having arisen around midnight, wakes Nestor and with him some of the champions; they advance to the ditch and dispatch the scouts. [65] [Homer] suggests the time of night and the multitude of their actions. [66] For after the scouts have equipped themselves, once the omen is seen by them, and they pray to

³¹⁴ Although cast as a mathematical word problem, Aristotle's solution is conformable to the Homer from Homer dictum. The poet explains himself immediately (Cf. *QHI* 56.3-6: ἀξιῶν δὲ ἐγὼ "Ὅμηρον ἐξ 'Ὀμήρου σαφηνίζειν αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυον, ποτέ μὲν παρακειμένως, ἄλλοτε δ' ἐν ἄλλοις) by adding that one third was left, which shows that eight hours had expired.

ὀφθέντος αὐτοῖς τοῦ ὀρνέου, εὐξάμενοί τε τῇ Ἀθηνᾶ χωροῦσι πρόσω· [67] καὶ ἐντυχόντες τῷ Δόλῳ οὐκ ὀλίγον χρόνον περὶ τὰς ἐρωτήσεις διέτριψαν· καὶ κτείναντες αὐτὸν μετὰ ταῦτα ἐπὶ τοὺς Θρᾶκας ἔρχονται· [68] καὶ βραδύνουσι αὐτοῖς περὶ τὸν τούτων φόνον ἢ Ἀθηνᾶ ἐπὶ τὰς ναῦς ἀπαλλάττεσθαι παραινεῖ· [69] καὶ ἐπανελθόντες λούονται τε καὶ ἀριστοποιοῦνται, καὶ τότε ἡμέρα γίνεται. Ὀδυσσεὺς δὲ λέγει “ἐγγύθι δ’ ἠώς” (K 251), τὴν διέξοδον ἐπέιγων· [70] οὐδὲ γὰρ εὐλογον πλησιαζούσης τῆς ἕω κατασκόπους πέμπεσθαι, ἀλλὰ καὶ πάνυ ἐπισηφάλης.

[71] τὸ δὲ “πλέω” (K 252) δύναται μὲν καὶ ὡς πληθυντικὸν οὐδέτερον παρειλῆφθαι, ⟨ἴν’ ἦ⟩ “τὰ πλείονα ἐκ τῶν δύο μοιρῶν παρῆλθεν” [72] 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). [73] δύναται δὲ καὶ θηλυκὸν ἐνικὸν εἶναι ⟨κατὰ⟩ πτώσιν αἰτιατικὴν, [74] †προβάλλον† ⟨ἴν’ ἦ⟩ “ἡ νύξ παρῆλθε τὴν πλείονα μοῖραν τῶν δύο μοιρῶν”. [75] πιθανῶς δὲ οὐδένα ἄλλον τὴν τῶν ἄστρων πορείαν ἐποίησε φυλάττοντα ἢ τὸν Ὀδυσσεῆα, προοικονομῶν εἰς τὴν Ὀδύσειαν· [76] ἐκεῖ γὰρ αὐτῷ ὁ πλοῦς ἀνύεται “Πληιάδας ἐσορῶντι καὶ ὀψὲ δύνοντα Βοώτην” (ε 272).

[71] ⟨ἴν’ ἦ⟩ addidi [72] συνεξῆλθον Cobet: συνῆλθον codd.: exierunt Valla [73]

⟨κατὰ⟩ addidi [74] †προβάλλον† delevi ⟨ἴν’ ἦ⟩ add. Janko

Athena, they go onward; [67] encountering Dolon they spent no little time on questions; killing him thereafter they go to the Thracians; [68] as they delay around the murder of these men, Athena exhorts them to get away to the ships; [69] after they return, they bathe and make breakfast, and then daybreak arrives. Odysseus says, ‘Dawn is near’ (*Il.* 10.251) hastening their escape. [70] For indeed [it is] not reasonable to have scouts dispatched when dawn approaches, but very risky.³¹⁵

[71] ‘More’ (*Il.* 10.252) can also be taken as neuter plural, <so that it means> ‘the majority of the two parts has passed by’, [72] 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).³¹⁶ [73] But it can also be feminine singular in the accusative case,³¹⁷ <so that it means> [74] ‘the night went past the larger part of its two segments’. [75] Plausibly, he depicted no one as watching the passage of the stars other than Odysseus, preestablishing [this characteristic] with a view to the *Odyssey*,³¹⁸ [76] for there his voyage is accomplished ‘as he gazes at the Pleiades and late setting Boötes’ (ε 572).

³¹⁵ I take P.’s paraphrase of Apion as ending here and the next sentence as beginning his own contribution to the question.

³¹⁶ In this connection, it should be noted that the *Suda* (s.v. Πορφύριος 2098, 15) ascribes to P. a work entitled εἰς τὸ Θουκυδίδου προοίμιον.

³¹⁷ Grammatical writers regularly use the prepositional phrase κατὰ πτώσιν to specify the case in which a given word is found.

³¹⁸ The comment that Homer preestablishes this characteristic (προοικονομεῖν) with a view to the *Odyssey* applies on a macro level the same point which P. makes on a micro level at *QH* I 86.9-87.8: παρατηρεῖν δεῖ ὡς, ὅταν ἐκ προσώπου τινὸς ἐπάγειν λόγους μέλλη τινὰς ὁ ποιητής, προλέγει προσημαίνων οἷος ἔσται ὁ λόγος ἢ μεθ’ οἷας διαθέσεως λεγόμενος. οὕτω γὰρ ὄρον λαβόντες παρὰ τοῦ ποιητοῦ ἐπὶ τὰ αὐτὰ οἷς αὐτὸς παρήγγειλε τῶν λεγομένων ἀκουσόμεθα.

[1] <Πορφυρίου> Ζωίλος ὁ κληθεὶς Ὀμηρομάστιξ γένει μὲν ἦν Ἀμφιπολίτης, τοῦ δὲ Ἰσοκρατικοῦ διδασκαλείου, ὅς ἔγραψε τὰ καθ' Ὀμήρου γυμνασίας ἕνεκα, εἰωθότων καὶ τῶν ῥητόρων ἐν τοῖς ποιηταῖς γυμνάζεσθαι. [2] οὗτος ἄλλα τε πολλὰ Ὀμήρου κατηγορεῖ καὶ τὰ περὶ τοῦ ἔρωδιου, ὃν ἐν τῇ Νυκτεγεροσίᾳ ἔπεμψε τοῖς περὶ τὸν Ὀδυσσεῖα ἢ Ἀθηνᾶ, ὃν, φησὶν, “οὐκ ἴδον ὀφθαλμοῖσιν, /... / ἀλλὰ κλάγξαντος ἄκουσαν” (K 275-76). [3] πῶς γὰρ φησὶ “χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς” (K 277); εἰκὸς γὰρ ἦν ὑπολαβεῖν περιβοήτους ἔσεσθαι. [4] φωνὴ γὰρ σημεῖόν ἐστι τοῖς λανθάνειν προαιρουμένοις ὑπεναντίον.

[5] Μεγακλείδης <δέ φησιν> 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> βουλεύματα καὶ τὰς τάξεις, Δόλωνος ἐξαγγείλαντος. [7] πῶς ἂν οὖν οἰωνὸς σαφέστερος φανείη;

[8] Ἀλέξανδρος δὲ ὁ Μύνδιος ἐν τῷ τρίτῳ Περὶ ζώων ἠπόρει διὰ τί ἢ Ἀθηνᾶ ἐπὶ τὴν κατασκοπὴν πορευομένοις τοῖς περὶ τὸν Ὀδυσσεῖα οὐ τὴν γλαῦκα τὴν ἰδίαν ὄρνιν ἔπεμψε σημα{1}νοῦσαν τῇ φωνῇ, [9] καὶ ταῦτα νυκτερινὴν οὔσαν ὄρνιν, ἀλλὰ τὸν <ἔρωδιόν> <τόν> ἱερόν τοῦ Ποσειδῶνος καὶ ἐτέρων τινῶν θεῶν. [10] φασὶν οὖν λύοντες ὅτι ἐλώδους ὄντος τοῦ τόπου, τῶν ζώων τούτων νυκτὸς ἐν τοῖς ποταμοῖς καὶ τοῖς τέλμασι νεμομένων, [11] διὰ τούτου σημήναί τι τοῖς κατασκόποις ἠβουλήθη, καὶ οὐ τῆς τὸ ὕδωρ καὶ τὰ ἔλη μισούσης ὄρνιθος,

cod.: *B f. 135 v.

[1] διδασκαλείου Dindorf: διδασκα^λ*B [2] ἴδον ψ: εἶδον *B [3] ὄρνιθ' ψ: ὄρνιθι *B [5] <δέ φησιν> addidi <τὰ> ins. Bekker [8] σημα{1}νοῦσαν scripsi: σημαίνουσαν *B [9] τὸν scripsi: ὅτι *B <ἔρωδιόν> add. Janko <τόν> addidi [12] ἔπειτα Schrader: ἐπεὶ *B

[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 his party in the 'Waking at Night', which 'they did not see with eyes but heard when it screeched' (*Il.* 10.276). [3] [Zoilus] says:

For how does [Homer] say 'Odysseus rejoiced at the omen' (*Il.* 10.277)? For it would be likely for [Odysseus and Diomedes] to assume that they would be surrounded by shouts and cries. [4] For a voice is a sign thwarting those who prefer to be unobserved.

[5] But Megacleides [says]: [Homer] 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 was perplexed why, when Odysseus and his party moved forward for reconnaissance, [9] Athena sent them not the owl, her personal bird, and a nocturnal bird at that, to give a sign with its voice, but the <heron>, the [bird] holy to Poseidon and some other gods. [10] Well, solving this, they say that, since the place was marshy and these creatures feed at night in the rivers and swamps, [11] she wanted to give a sign to the scouts with this bird and not with the one that hates

δαιτωμένης καὶ οἰκούσης ἐν πέτραις καὶ τείχεσιν· [12] ἔπειτα καὶ ὁ ὄρνις οὗτος
 ἡμέρα τε καὶ νυκτὶ χρῆται ἐνεργὸς ὢν, καὶ ἔστιν ἀμφίβιος, ὥστε καὶ ἐν ὕδατι
 τροφὰς ἑαυτῷ πορίζειν, [13] οἱ δ' ἀριστεῖς οὔτοι καὶ σὺν ναυσὶ καὶ πεζοὶ τὰ κατὰ
 τοὺς πολεμίους ἐληίζοντο, καὶ ἀναφανδὸν καὶ τότε διὰ τῆς νυκτὸς τὰ πρὸς τὸν
 πόλεμον ἔπραττον. [14] ἐπεὶ δ' αὐτίκα δράσειν ἔμελλον, “ἐγγὺς ὁδοῖό” (K 274)
 φησι· τὰ γὰρ ἐγγὺς παραυτικά ἐστὶ σημεῖα. [15] ἐν δεξιᾷ δὲ χώρα ἡ κλαγγὴ
 αὐτοῖς γίνεται, ὅτι ἡ δεξιὰ ἀλλοτρία χώρα, ἐν ἣ τοῖς (μὲν) δυσμενέσιν ἔμελλον
 ἔσεσθαι ἀλγηδόνες, τοῖς δ' ἀκούσασι χαρὰ τις καὶ ἔρυμα. [16] ὁ γὰρ ἔρωδιὸς
 οὗτος ὡς ἐπὶ τὸ πολὺ τότε κλαγγάζει, ἠνίκα εὖ πράττει καὶ εὐθυμεῖ ἄγρας ἕνεκα.
 [17] ἔτι δὲ ὁ ἔρωδιὸς λέγεται ἀφροδισίων ἕνεκα αἶμα δακρύνειν καὶ προπίπτειν
 αὐτοῦ τοὺς ὀφθαλμούς καὶ ἀποθνήσκειν, ὥστε τῇ δεξιᾷ χώρᾳ ὀφθεις τῇ
 ἀλλοτρία τοὺς ἀλλοτρίους καὶ πολεμίους γάμων ἕνεκα ἐδήλου τεθνήξεσθαι.

[18] καὶ Ἑρμῶν δὲ ὁ Δῆλιος γράφει·

ἔρωδιὸς ὁ πέλλος
 [19] ἐν πεδίῳ (μὲν) φαινόμενος δαπέδου μεδέοντος
 [20] ἔστι Ποσειδῶνος (∞ | - ∞ | - ∞ | - x)
 [21] ἄρμενος ἐς πόλεμόν τε καὶ ἐν νήεσσι μάχεσθαι·
 [22] ἔσθλος καὶ πεζοῖσι, καὶ ἰππήεσσι ἀριστος
 [23] ἐν πεδίῳ θεμένοισι μάχην, ἐν ὄρει δὲ τε χείρων
 [24] φαινόμενος· μάλα δ' αὐ πέλεται νικηφόρος ὄρνις.

[14] φησι scripsi: φασι *B παραυτικά scripsi: ἀπανταχοῦ *B [18] Ἑρμῶν
 Eustathius ad loc.: ἐρῶν *B [19] (μὲν) addidi [23] τε *B: γε Powell [24] {δ'}
 delevi δ' αὐ Lehrs: γὰρ *B

water and marshy ground, since it feeds and dwells in rocks and walls. [12] 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, [13] 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. [14] Since they were going to act immediately, he says 'near the road' (*Il.* 10.274); for signs that are near are in the immediate vicinity. [15] 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. [16] For this heron for the most part screeches³¹⁹ when it is doing well and feels cheerful on account of prey. [17] 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.

[18] Hermo of Delos writes:³²⁰

The dusky heron:

[19] when it appears on a plain, it is [a ward] of the lord of the earth,

[20] Poseidon <☉ | - ☉ | - ☉ | - x>

[21] [it is] suited to war and for fighting in ships;

[22] [it is] also good for infantry and best for cavalry battling on a plain,

[23] but when it appears on a mountain, [it is] worse.

[24] However, it is quite a victory bringing omen.

³¹⁹ For the rare word κλαγγάζω, cf. P.'s *De abst.* 3.3.

³²⁰ Cf. Σ^{bT} ad K 274-75: ἀγαθὸν λίαν τὸ σημεῖον τοῖς ἐνεδρεύουσιν, ὡς φησιν Ἑρμῶν.

[25] ἕς τε βοηλασίην ὀρμωμένω ἢ ἐπὶ λείην

[26] ἄρμενος· ὀπλίτης κεν ἄγων οἰκόνδε νέοιτο (*Coll. Alex.* 251).

[27] οὕτω δὲ καὶ ἀξιούσιν οὐ “Παλλὰς Ἀθηναίη” (K 275) γράφειν, ἀλλὰ “πέλλον.” {τοὺς δὲ μεταγράψαντας τῷ ἐπιθέτῳ ψυχαγωγηθῆναι, οὐ τῇ ἀληθείᾳ δὲ ἀκολουθῆσαι}

[28] ὅθεν καὶ Ζώπυρος ἐν τετάρτῳ Μιλήτου κτίσεως (*FGrH* 494 F1)

γράφει· [29] “ἐν τῇ νυκτεγεροσίᾳ τοῦ ποιητοῦ θέντος ‘πέλλον Ἀθηναίη’, μεταγράφουσί τινες καὶ φασὶ ‘Παλλὰς Ἀθηναίη’, τῷ ἐπιθέτῳ ψυχαγωγούμενοι ἀλλ’ οὐ τῇ ἀληθείᾳ ἀκολουθοῦντες. [30] τρία δὲ γένη ἐστὶν ἐρωδιῶν, καὶ τῇ χροιά διαλλάσσοντα ἀλλήλων καὶ τῇ πράξει {διάφορα ὄντα} καὶ τῇ φωνῇ· [31] ἐν 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 ὀφθαλμούς καὶ αἱμορραγεῖ. [32] ἄλλος <δὲ> ἐστὶν ἐρωδιὸς ὃν καλοῦσιν ἀφροδίσιον· οὗτος δὲ ἐν μὲν τῇ συνουσίᾳ ἀρμόζει, πρὸς δὲ γάμον καὶ συμφωνίαν βίου αἰσιώτατος. [33] τρίτος δὲ πέλλος, ὁ μελάγχρους, καὶ πρὸς λαθραίαν πράξιν ἄριστος πάντων ἐστίν. [34] οὐκ ἤμελλεν οὖν ὁ ποιητὴς, τριῶν ὀρνίθων ὄντων καὶ τούτων ἴδιον ἐκάστου φέροντος πράγμα, ἀφείδων τὸ τὴν παροῦσαν ὁδὸν σημαῖνον, τῇ κοινοτέρᾳ τῶν ὀρνίθων ἐπὶ πάντων ὁμοίως χρᾶσθαι”.

[25] ἕς τε βο- scripsi: ἕς τε βρο-*B: ἕσπερος Lehrs βοηλασίην ὀρμωμένω ἢ ἐπὶ λείην Wilamowitz: βρομίην ὀρμένω ἀπελίην *B: εἰ λείην ἐπιορμένω ἀντιοσῶη Lehrs
 [26] ὀπλίτης scripsi: ὀπλίτην *B νέοιτο Lehrs: νέοτ *B [27] del. Kammer [29] νυκτεγεροσία Dindorf: νυκτηγεροσία *B [30] διάφορα ὄντα delevi [31] μὲν τι scripsi: μέντοι *B [32] <δὲ> addidi

[25] [It is] suited for someone setting out on a cattle-raid or for plunder;
[26] a man-at-arms could return homeward leading [sc. booty] (*Coll. Alex.* 251).

[27] Thus they even see fit to read, not 'Pallas Athena' (*Il.* 10.275), but 'dusky' (πέλλων).

[28] Hence in the fourth book of his *Founding of Miletus*, Zopyrus writes: [29] Though the poet said 'Athena [sent] a dusky (πέλλων) [heron]' in the 'Waking at Night', some, being won over by the epithet (Παλλάς) but not keeping step with the truth, change the reading and say 'Pallas Athena.' [30] There are three types of herons differing from each other in color, action, and voice. [31] 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. [32] 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. [33] Third is the *pellus*, the dark colored, and it is the best of all in regard to stealthy action. [34] Therefore, as there are three birds and each of them brings its own consequence, the poet is not likely to have neglected the one that signifies the present course and used the commonest of the birds in reference to the

[35] Καλλίμαχος δὲ ἐν τῷ Περὶ ὀρνέων οὐ τὸν πύγαργόν φησιν εἶναι τὸν ἐν τῇ ὀχείᾳ τοὺς ὀφθαλμοὺς αἰμάσσοντα, ἀλλὰ τὸν πέλλον, γράφων ὧδε·

[36] “ἀστερίας· ὁ δ’ αὐτὸς καλεῖται ὄκνος· οὗτος οὐδὲν ἐργάζεται. [37] πέλλος· οὗτος ὅταν ὀχεύῃ κραυγάζει καὶ ἐκ τῶν ὀφθαλμῶν ἀφήσιν αἷμα, καὶ τίκτουσιν ἐπιπόνως αἱ θήλειαι. [38] λευκός· οὗτος ἀνωδύνως ἐν ἀμφοτέροις ἀπαλλάσσεται” (fr. 427 Pfeiffer).

Cf. Aristotle *Historia animalium* 609b 22-25: τῶν δ’ ἐρωδιῶν ἐστὶ τρία γένη, ὃ τε πέλλος καὶ ὁ λευκός καὶ ὁ ἀστερίας καλούμενος. τούτων ὁ πέλλος χαλεπῶς εὐνάζεται καὶ ὀχεύει. κράζει τε γὰρ καὶ αἷμα, ὡς φασίν, ἀφήσιν ἐκ τῶν ὀφθαλμῶν ὀχεύων, καὶ τίκτει φαύλως καὶ ὀδυνηρῶς. Cf. *ibid.* 619b 33.

[30] διάφορα ὄντα delevi [31] μέν τι scripsi: μέντοι *B [32] <δὲ> addidi

whole lot alike.

[35] But in his *On Birds* Callimachus says that it is not the *pygargos* that bleeds from its eyes *in coitu*, but the *pellus*, by writing thus: [36] '*Asterias*: the same is called an *ocnus*: this one does nothing. [37] *Pellus*: this one screeches when it mates and discharges blood from its eyes, and the females give birth in pain. [38] *Leucus*: this one escapes painlessly in both' (fr. 427 Pfeiffer).

[1] Πορφυρίου· τὸ “καταλέξω” (K 413) οὐκ ἔστιν ἀπλῶς “ἐρῶ”, ἀλλ’ “εἰς τέλος τοῦ λόγου ἀφίξομαι καὶ καταλήξω.” [2] ταῦτὸν γὰρ ἐστὶ τῷ “ἀτὰρ οὐ τέλος ἴκεο μύθων” (I 56) καὶ “ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ’ ἔειπε” (Ψ 350). [3] τὸ διεξελεῖν οὖν τὸν λόγον μέχρι τοῦ ἀπολήξαι.

codd.: *B f. 138 r., Le f. 117 v.

[1] καταλήξω Janko: καταλέξω *BLe

[1] καταλέξω is not simply 'I shall say', 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] Therefore [it is] the act of going through the speech in detail until [one] comes to the end.

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