The
Twenty-Second
Book of the Illiad
With Critical Notes

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BY
ALEX. PALLIS
THE
TWENTY-SECOND BOOK
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PREFACE

In the present edition I adopt without reserve the principle that in the Homeric epics every tribrach, wheresoever placed, can count as a dactyl and every iambus as a spondee.¹ This is practically the same theory as that of Fick, who holds that in Homer all short syllables could be lengthened as the effect of the ictus.²

This anomalous use of tribrachs and iambi in place of dactyls and spondees was not incompatible with a good rhythm. By the successive repetition of dactyls and spondees the voice

¹ Payne Knight was led by his theories as to the forms of certain words to introduce tribrachs or iambi into many passages. Thus he wrote correctly v. 428 δυσαμορος, v. 435 δεδεχαρ', v. 439 δη ρα. But, strangely enough for so acute an observer, he failed to perceive the true reason why such forms were admissible. For he says p. 52 “Littera Σ, sicuti aliae liquidae Δ and MNP, sepe producta vel duplicata est in pronunciando. KIIT quoque ictu et emphasi pronunciandi duplicabantur.” This view led him into the error of admitting into his text even trochees, as for instance in v. 41 φιλος τοσονδε γενοτο. His theory, in fact, was irrational, since it assumed that consonants could be doubled by the ictus and even lengthened.

² Fick has not drawn from his observation all the profit which lay ready to his hand.
would acquire the habit of dwelling upon the arsis of every foot; or, as we might now express it, upon the first beat of every bar. It would thus convert into a long syllable any short one which happened to occur in that position; and, with the syllable thus lengthened followed by two short syllables or one long, the foot or bar would be complete. But though these short syllables were rhythmically possible, they must certainly have introduced a wrong pronunciation into the words in which they occurred. For what the old Greek prosodists called a length is exactly what in modern languages we, less correctly, call an accent. The effect,

1 Whilst in a dactylic metre an iambus could rhythmically replace a spondee, a trochee was an impossible substitute. After passing over the short syllable of the second beat, the voice, accustomed by the constant repetition of dactyls, would require another short syllable in order to complete the bar which it was reciting. It would then draw into that bar the first (long) syllable of the next bar, thus ruining its rhythm by the introduction of 5/8 instead of 2/4 time, and throwing the whole verse into confusion. Equally impossible would be an anapaest, as its first syllable would necessarily be lengthened, and the time again become 5/8.

2 In modern Greek there can be no doubt that what is called an accentuated syllable is a long one. If we take a word like γέρος (an old man) and pronounce it so that the voice passes rapidly over the first syllable and dwells upon the second, we produce the adjective γερός (sound); and by the reverse process γερός (sound) becomes γέρος (an old man). This characteristic of the accent in modern Greek has already been observed by others. Brugman, Gr. Gr. p. 151, states "Alle unbebetonten Vokale [in modern Greek] werden heute kurz, alle betonten halblang gesprochen." Hubert Pernot, in his fine work Études de Linguistique néo-Hellénique (chez
therefore, of lengthening a short syllable would be the same as that of accentuating wrongly a modern word. "Secretary," for instance, would be accentuated in the American fashion and pronounced as "Sécrétary," were its penultimate to be lengthened.

These mispronunciations constituted, as a matter of course, real and serious faults, and would have sounded ridiculous in a poem meant to be read. But we know from Homer's account of Demodocos that in his day epic poems—or ballads—were not read or recited, but sung or chanted; and in singing or chanting the jarring effect of wrong accentuation was, in all probability, to a great extent disguised. In later times, however, the case was altered. At least as early as the seventh century the Homeric poems became, as it were, textbooks in the schools, from which reading and writing were taught; and in reading the faults in accentuation inevitably disclosed themselves and became offensive. It was then that, in order to remedy matters, recourse was had (whether consciously or unconsciously we cannot tell; probably the latter) to several expedients whereby other forms could be given to the offending words. These forms being new, a new accentuation in accordance with the exigencies of the rhythm would be given to the words so produced with comparatively little linguistic shock.

I cannot at present go over a complete list of all the words so affected, or even of all the expedients adopted. It

l’auteur, 7 Rue du Clos d’Orléans, à Fontenay-sous-Bois, Seine, 1907), has fully investigated this fact, and now placed it beyond dispute. And I venture to think that in this respect what is true of one language is true of all.
will suffice for my purpose if I mention only such expedients as have a bearing upon the text of this book.

1. Under the influence of such compounds as ἐλλείπω ἐμμένω ἐννοῶ, a liquid following a short vowel which occurred in the arsis was often doubled. Hence we find such forms as ἐμμάθε ἐμμεναῖ ἐλλαβε ἐννετε; and then ὥφελλε Ἀχιλλεύς ὑσάμμορος.

2. In imitation of the double σ which is of such frequent occurrence in words such as τινάσσω πάσσω ἄσσον ἀνασσα, were created the forms ἐπεσσυμένος στίθεσαι ὁσσον δαμάσσομεν ἐσσεθαί ἐλάσσον περισείοντο ὑεικίσσασθαι ὑπίσσω. This expedient was extended further and led to forms like ὀππότε ὀττί.\(^1\)

3. a in the root was often changed into η, after such examples as ἀγο—ηγον; hence ῶηδίως δήιος Δῆφοβος.

4. ε and ὦ in the root were often changed into ει and ου respectively, after ἐχω—εἶχον τὸ ὄνομα—τοῦνομα. Thus we find the forms μείλινον εἶνεκα δειδέχατο Ὀὐλυμπος γούνατα (after γούνα) μείλαυ τείρεα οὐρεα. A further development is visible in the forms ἐμεῖο σεῖο τελεῖο νεικεῖο ὑπία νίος.

5. Ρίκελος was made into εἰκέλος after εἰκός.

6. o in the root was changed into οι in ὀλοίος, probably after ὀμοῖος.

7. The oblique cases of nouns and participles in -ων and -ως were altered into -ωνος and -ωτος, after such words as ἀγών—ἀγώνος εὐρῶς—εὐρῶτος. This gave rise to the forms Πηλείώνα Ἡντίωνος μεμαῦτι τεθυνώτα.

\(^1\) The derivation of ὀττί from ὀδ-τί seems to me far-fetched.
8. Nouns in -eις -ής -ήνις were declined in -ής, e.g. Ἀρης Ἀχιλῆς Τοκῆων νῆας, after such contracted forms as ἀληθῆ τείχη. A further development appears in πόλης μάντης.

9. After στήναι τεθήναι were formed στήμεναι γοήμεναι τεθήμεναι; and τιθήμεναι led to τιθήμενος άήμενος.

10. In the subjunctives of unmetric aorists the suffixes -εις -ει were often altered into -ειο -είς -ειν under the influence of optatives in -εις -ειν. In this way were created the forms δακίο μυγέλις σαμείη.

11. After χαμάι were formed παραί, then ἀπαί ὑπαί, and finally ὑπαιθα.

12. δ ἐλευθέρος after ζάκεας ζάκοτος.

13. ἀντέρ was frequently changed into αὐτάρ after αὔτε.

The proof that these forms are mere fictions lies, of course, in the fact that, whereas their peculiar lengthenings are extremely numerous in the arsis, they are to be found in the thesis but rarely; had these been natural, there is no reason why they should not have been admitted as unreservedly in the one as in the other position. In the genuine parts of this book we find such lengthenings about ninety times in the arsis as against five in the thesis (vv. 41, 332, 389, 404, 446). These five passages can all be corrected very simply; and a detailed examination of two of them (vv. 332 and 404) will prove instructive, as in their case it can be demonstrated with almost mathematical cogency that the suspicious forms have been foisted into the text.

In these verses we find ἐσαεθ' and ἀεικόσωσθαί, whereas we should have expected both infinitives to have been written with a single σ. Now, in v. 332 our traditional text reads σῶς ἐσαεθ'. But the uncontracted form σάος must be restored; and, this being done, the future will only fit the
rhythm if it is written ἢσεσθ'. In the same way, in v. 404 the middle ἀεικίσσασθαι is inadmissible (cf. v. 256 ἀρεικίω); and a comparison of the whole phrase ἀεικίσσασθαι ἔρη ἐν πατρίδι γαίη with 1244 αὖθι φίλη ἐν πατρίδι γαίη and the other passages quoted in my note on v. 404 shows that the middle suffix -σθαι is nothing else than a corruption of the adverb αὖθι. If we now restore both the active voice and the adverb αὖθι, the line will only scan provided that the aorist infinitive is written with a single σ; and we shall thus read ἀρεικίσαι αὖθι ἔρη ἐν πατρίδι γαίη. Our text contains several passages equally instructive; and I will comment upon one more, as its case is absolutely clear. In 0239 we find an intolerable asyndeton ἡν' νίον. If we remove it by writing ἡν' ἐν', the metre imperatively demands, in place of νίον, what we find elsewhere as its genuine form, i.e. νοῦ (= νίον with a short penultimate).

The fictitious forms I have described, with which our traditional text teems, impart to the Homeric diction a motley and bizarre appearance. It is not only because they are grammatically anomalous; probably no language is free from anomalies. Its oddity is rather due to the fact that so many words are represented as possessing duplicate and fluid forms in the mouth of one and the same person. We can best illustrate the effect of this by imagining an Englishman as saying at one time "water" "bed" "hard"; at another, "wateer" "beed" "hawrd." In the case of any other language or person, such a possibility would be utterly scouted; and it is incredible that Homer alone spoke in this monstrous fashion. Indeed, if we were content to believe that Homer's diction was of this extraordinary kind, we should be forced to suspect that he was
a foreigner and, as such, uncertain as to the true forms of the words with which he composed his poetry. It is only by restoring constant forms to the epic words that we can rescue Homer from such a supposition; and this restoration is only feasible provided that we admit tribrachs and iambi as legitimate substitutes for dactyls and spondees. Were this principle to be followed out concurrently with the restoration of the digamma and of uncontracted forms, the Homeric dialect would resume a tolerably normal appearance, and the text stand in no need of being rewritten in Aiolic or of any other violent treatment. Nor would it then be so difficult to construct a rational Homeric Grammar, a task which at present, and not without reason, is occasionally disparaged. Existing Grammars seem to acquiesce in the principle that every Homeric word could be a law unto itself.

Let us now see whether any instances of tribrachs and iambi have survived in our traditional text: for, unless such facts are found to a considerable extent, it would be somewhat venturesome to proceed to a correction of all the forms which I have indicated, however strong the presumption that they are fictitious. Fortunately, of such instances there is no lack.

1. We have those verses which the ancients called ἀκεφάλοις. They begin with words the first syllables of which are short, such as φαεῖ διὰ φίλε ἀείδην λύτο. These have apparently escaped intact, since it was found impossible to alter them. Their immutability once secured, they were excused on the ground of "poetic licence"; and so even other similar words in the same position, such as ἑτεῖ and μέλαιν, which could have been changed to ἐπτεῖ (after ὀπτότε) and
μείλανι, were allowed to survive in their genuine forms.

2. Next, we have those verses called by the ancients μείουροι. These end with such words as κάνεα ὅφιν συφεῶν νεμέσι ὀδὸν θεὸς-ῶς; they have, that is, an iambus for their sixth foot. The genuine feet in these μείουροι have probably survived for the same reason as those in the ἀκέφαλοι.

3. We find tribrachs in the endings of the following comparative and superlative forms: ἀνυιρότερος κακοξεινότερος διξυρότερος διξυρότατος. The grammatical necessity of forming the degrees of comparison in -ότερος -ότατος when the preceding syllable is long, sufficiently accounts for the freedom of these forms from corruption.


5. We find that certain words, such as ἀνέρες ὕδωρ Ἄρης Ἄττωλλων behave very strangely, in that their initial syllables are long in the arsis, but short in the thesis. It has been supposed that this is a special gift peculiar to these words; such a view is tantamount to contending that short α and υ in certain words can differ in nature from short α and υ in other words, a contention which, to my mind, is wholly inadmissible. The true explanation of the phenomenon can be no other than that these short initial syllables can exist in the arsis because, in conjunction with the following syllables, they can form a tribrach or an iambus.

6. We constantly find at a cæsura words such as ἦλθες
"ἀκούοντες κεραδ' κατηρεφέας", the final syllables of which are short. They thus form iambi or tribrachs in conjunction with the first, or the first and second, syllables of the succeeding words when these words begin with a vowel. These final syllables have clearly escaped being tampered with because, being suffixes, they did not lend themselves to alteration. They are supposed, we know, to be lengthened as the effect of the caesura; but why a caesura should possess this magic power remains a mystery to the present day. A caesura, in my opinion, is endowed with no special gifts, but owes its existence to a very simple cause; this cause I will endeavour to explain.

A hexameter is an exceedingly simple verse and possesses but two special features. The first is its tendency to break off or come to a pause at the end of the second dipody. Such a pause we meet with in both the trochaic and the anapaestic tetrameters of the ancients, as well as in the iambic tetrameters of the modern Greeks, in their so-called πολυτικὸς (i.e. vulgar) verse. The hexameter in like manner would inevitably break off at that point if it extended beyond its present length. In fact, it is probably owing to its being the longest possible uninterrupted verse that the old rhapsodists, with unerring instinct, adopted it; for a long continuous verse is best suited to serve as a medium for narrative poetry in a language of long words like ancient Greek.¹ The

¹ The dactylic rhythm, moreover, must have offered a further inducement, in that it is particularly good to dance to. The συρτός
second special feature of the hexameter is its tendency to start its initial foot with words ending with the end of that foot. In the opening thirteen lines of this book no less than ten are so constructed. This feature is probably due to the fact that, unconsciously, the poets found it convenient to put first in a verse any whole dactyl or spondee occurring in the phrase which they were about to express.

Now, what would be the consequence of the presence of diaereses at the end of the fourth and first feet? Clearly, that in the remaining feet the ends of words might not coincide with the ends of feet; in other terms, that at the ends of those feet there might be no diareses. Otherwise, in a language of long words, the verse would become intolerably monotonous. Every true poet, consciously or unconsciously, without going to the length of pedantry, would certainly strive to avoid such monotony; and this we can actually observe happening at the present time alike in Romaic and in Italian, both of them languages of longish words. Solomos, for instance, in writing his fine epigram on Psara, thus divided his anapaests:

\[
\begin{align*}
\Sigma\tau\omegaν & \ Ψαρών | τήν \ ολόμαυρη \ ράχη \\
Περπατώντας & \ ή \ Δόξα \ μονάχη \\
Μελετά & \ τὰ \ λαμπρὰ | \ παλληκάρια, \\
Καὶ \ στεφάνι \ στὴν \ κόμη \ φορεῖ \\
Γεναμένο \ ἀπ’ & \ τὰ \ λίγα \ χορτάρια \\
Ποὺχαν \ μείνει \ στὴν & \ ε’|ρήμη \ γῆ.
\end{align*}
\]

of the modern Greeks—a survival probably from classical times—is a dance of a dactylic rhythm, consisting of three steps, the first one long, the next two short.
And Niccolini, in his famous lines on Italy, divided his anapaests in a similar manner:

Io vorrei che stendessero le nuvole
Sull'Italia un mestissimo velo;
A che tanto sorriso di cielo
Sulla terra del vile dolor?

The so-called cæsuræ, therefore, are nothing else than a structural necessity resorted to in order to avoid monotony of versification: and since they do not necessarily give rise to pauses, they possess no power whatever of lengthening short syllables.

It follows that a short syllable occurring at a cæsura remains short and, combined with the succeeding syllables, forms a real tribrach or iambus.

7. Every true poet, without lapsing into pedantic precision, must endeavour to avoid hiatus in his verses. But in Homer we seem to be constantly coming across this blemish, when the final vowel of the preceding word is long. Unless we are to impute to so fine an artist either carelessness or indifference in the matter of hiatus, how can these apparent flaws be accounted for? Very simply and naturally. There are really no hiatus in passages of this kind: the long vowel becomes shortened in front of the succeeding vowel, and we know that, whenever such a shortening occurs, the hiatus, for reasons which now escape us, disappears. In these passages, therefore, we have really to deal with tribrachs or iambi, and not with dactyls or spondees.

This view is strengthened by the fact that only
very rarely indeed do we meet with instances where the long thesis of a spondee is followed by a word beginning with a vowel. The reason, I have no doubt, is that the long vowel would have become shortened, converting the spondee into a trochee; and we have seen in note on p. 4 that such a foot does not fit a dactylic rhythm.

So far as the genuine parts of this book are concerned, I have ventured to modify the text in accordance with the foregoing views. In other respects I have followed, on the whole, van Leeuwen's grammatical ideas, as expounded by him in his *Enchiridium Dictionis Epicae* and put into application in the edition of Homer which he has published in collaboration with Mendes da Costa.

In the spurious parts of the book I have allowed the linguistic peculiarities of our traditional text to stand. There is no doubt that these peculiarities were created at a very early period, for they are very frequent in Pindar, Simonides, Bacchylides, Theognis, Solon, Alcaios, Sappho, Tyrtaios, Alcman, and even in Simonides of Amorgos, Archilochos, and

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1 The instances are so few that the conclusion that they are due to textual corruption is irresistible. Indeed, where they occur, the text often needs correction on other grounds, as when we find ἴωγρει ταρβεί instead of ἴωγρεε ταρβεί (see van Leeuwen's *Enchir.* p. 74). When those corrections are introduced, the trochees simultaneously disappear.

2 Fick, II. p. xxxvi: "Die jüngerem Ionier von 540 ab hörten (und lasen?) den Homer im wesentlichen schon so wie wir ihn jetzt lesen."
Callinos, poets who flourished towards the very beginning of the seventh century. We cannot affirm that Homeric interpolators did not equally employ them, since it is impossible to prove that they were at work prior to those old Lyrics. Besides, it is clear that wrong lengthenings, if they were not original in the interpolated parts, should only abound in the arsis; whereas interpolators, ignorant of their true significance, interspersed them without discrimination in the arsis and in the thesis alike. Thus in this very book we find v. 44 νίων in ὅς μ' νίων; v. 69 τραπεζῆς in τραπεζῆς πυλαωροῦς; v. 72 ἀρηκταμένωι at the beginning of the line; v. 118 ὅσα in ὅσα πτόλεις ἢδε κέκευθε; v. 211 Ἀχιλλῆς in τήν μὲν Ἀχιλλῆς; v. 375 οὐτήσαικε; v. 386 νήσοι in κεῖται πάρ νήσοι.1 Such errors, I may add, when, as in the passages quoted, they are incapable of correction, and especially when they are found in conjunction with contracted forms (such as ἀμερθῆς in v. 58) and with neglect of the digamma, provide a reliable criterion whereby to identify those passages for which Homer is not responsible. Passages of this kind will generally be found deficient in poetic inspiration.

My designations of papyri and manuscripts agree with those of Ludwich’s Index.

1 If our manuscripts were trustworthy, we should conclude that the lyric poets erred in the same way. For I find the following artificial lengthenings in the thesis:—

Theognis (Bergk): 72 ποσίν. 83 τόσους. 127 εἰκάσσαι.

Aelmen: 41 Ὀδυσσής.

Archilochos: 14 τόσους.

Tyrtaios: 1024 ἀποπνείοντα. 1029 θητός (?). 117 Ἡρακλῆς.

117 Ἀρης. 152 πολιητῶν.
ΙΔΙΑΔΟΣ Χ

'Ως οἱ μὲν κατὰ ράστυ, πεφυζότες ἡπτε νεβροὶ, ἰδρό' ἀπεψυχοῦτο πολὺν ἀκέοντο τε δίναν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν ἀτὰρ 'Αχαίοι
teίχεος ἄσσον ἵσαν, σάκε' ὁμοιοί κλάναντες.
"Εκτορά δ' αὐτόθι μείναι ὀλοὶ μοῷρ' ἐπέδησε,
Φίλιον προπάροιθε πυλάων τε Σκαιάων.

'Ατὰρ Πηλείωνα προσηύδα Φοίβος 'Απόλλων:
Τίπτε με, Πηλεός ύε, ποσὶν ταχέσι διώκεις,
αὐτὸς θυτός ἐδών θεοὺν ἀμβροτον, οὐδέ νῦ πὼ με
ἐγνως ὡς θεὸς εἰμι, σὺ δ' ἀστερχῆς μενεάωιες;
"Ἡ νῦ τοι οὖ τι μέλει Τρώων φόνος οὖς ἐφόβησας
—οἱ δὴ τοι εἰς ράστου ἄλευ—σὺ δὲ δεύρ' ἐλιώζης.
Οὐ μὲν εἰ με κτενεῖς, ἐπεὶ οὐ τοι μόρσιμός εἰμι.

Τὸν δὲ μέγ' ὁχθῆςας πρὸσέφη τόδας ὡκὺν 'Αχιλεύς:
Βλάψας με, Ῥεκάρεργε, θείων ὀλοῶτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· η' κ' ἐτί πολλοὶ
γαιαν ὁδὰξ εἶλον πρὶν Φίλιον εἰσαφικέσθαι.

The alterations marked with + are mine.

2 ἰδρό' PKnight; ἰδρὼ mss. πολὺν +; πῖον τ' mss.—3 ἀτὰρ +; 
αὐτὰρ mss. — 5 αὐτὸν Brandreth; αὐτοῦ mss. ὀλοὶ and ὀλοὶ
mss. — 6 Φιλίου PKnight; 'Ιλίου mss. — 7' Ατὰρ Πηλείωνα +;
αὐτὰρ Πηλείωνα mss. — 8 ὑε +; ὑε mss. ταχέσι +; ταχέσσι
mss. — 11 φόνος Bothe; πόνος mss. — 14 'Αχιλεύς +; 'Αχιλ-
λεύς mss. — 15 βλάψας με Bentley; ἐβλαψάς μ' mss.
Νῦν δ' ἐμὲ μὲν μέγα κύδος ἀφείλεο, τοὺς δ' ἐσάωσας ραίδίως, ἐπει ὦ τι τίσιν γ' ἔδρεισας ὤπισω.

"Ἡ κέ σε τισαίμην, εἴ μοι δύναμίς γε παρεῖν.

"Ὡς θειπὼν προτί ράστυ μέγα φρονέων ἐβεβήκει, σενάμενος ὦς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφι, ὦς ρά τε ρίμφα θέησι τυταινόμενον πεδίοιο· ὦς 'Αχιλέως λαυψηρά πόδας καὶ γόνατ' ἐνόμα.

Τὸν δὲ γέρων Πρίαμος πρώτος ρίδεν ὀρθαλμοῖς, παμφανόενθ' ὦς τ' ἀστέρ' ἐπεσυμένου πεδίου, ὦς μετοπόριος εἰσιν, ἀρίδηλοι δὲ ὦι αὐγαί φαίνονται παλλοῦτι μετ' ἄστρασι νυκτὸς ἀμολγῶ [ὅν τε κύν' Ὡρίωνος ἐπίκλησιν καλέουσι]; ὦς τοῦ χαλκός ἔλαμπτε περὶ στῆθεσι θέουτος.

"Ωμοζευ δὲ γέρων, κεφαλὴν δ' ὦ γε κόψατο χερσί, ῥλισομένον φίλον ὑόν, δὲ δὲ προπάροιθε πυλάων εἰστήκει, ἀμοτον μεμάδος 'Αχιλέι μάχεσθαι.

Τὸν δὲ γέρων ἑλεεινὰ προσηύδα χεῖρας ὀρεγύνος:

"Ἐκτωρ, μή μοι μίμον, φίλον τέκος, ἀνέρα τοῦτου οἶος ἀνενθ' ἄλλων, ὦν μην τὰχα πότιμον ἐπίστηνις Πηλείοιν δαμείς, ἐπεὶ ἡ πολὺ φέρτερος ἐστὶ. Σχέτλιος! αἰθεθεῖ θεοῖ φίλος τόσον ὡδὲ γένοιτο ὢσον ἐμοὶ τάχα κέν ρε κύνες καὶ γὕπτες ἐδοιεν κείμενον... "Η κέ μοι αἰνόν ἀπὸ πραπτίδων ἀχός ἐλθοι!
"Η ῥα γέρων, πολιάδας δ᾿ ἀρα χαίτας εἰλκετο χερώι,
τίλλων ἵκε κεφαλῆς· οὔδ᾿ "Εκτορι θυμὸν ἔπειθε.
Μήτηρ δ᾿ αὖθ᾿ ἑτέραθεν ὅδύρετο δακρυχέουσα,
κόλπον ἀνινέμνη, ἑτέρηφι δὲ μαζὸν ἀνέσχε,
καὶ —— Ῥέπεα πτερόεντα προσηύδα:
"Εκτορ τέκνων ἔμοι, τάδε τ᾿ αἴδεο καὶ μ᾿ ἐλέησον
ἀυτὴν, εἰ ποτὲ τοι λαυκιηδα μαζὸν ἐπέσχον,
τῶν μυῆσαι, φίλε τέκνων, ἀμυνε δὲ δαίον ἄνδρα
tείχεσε εὔνος ἐὼν, μηδὲ πρόμος ἱστασο τοῦτοι.
Σχέτλως! εἰ περ γὰρ σε κατακτάνη, οὐ σ᾿ ἑτ᾿ ἐγὼ γέ
κλαύσομαι ἐν λεχέεσι, φίλον θάλος, ὅν τέκον αὐτήν,
οὐδ᾿ ἀλοχὸς πολύδωρος, ἀνευθε δὲ σε τάχα νοών
Ἀργείων παρὰ νηυᾶτι κόνυες ταχέες κατέδουν.
"Ως τῷ γε κλαύσω τυραννὴν φίλον ὑὸν,
pολλὰ ῶλισσομένων· οὔδ᾿ "Εκτορι θυμὸν ἔπειθον,
ἀλλ᾿ ὅ γ᾿ ἐμιμον᾿ 'Ἄχιλέα πελώρων ἅςον ἱόντα.
"Οχθήσας δ᾿ ἀρ᾿ ἐρείπευν ἀνὰ μεγαλήτορα θυμὸν:
"Ω μοι ἐγὼ! Ἐλ μέν κε πύλας καὶ τείχεα δύν,
Πολυδάμας μοι πρότος ἐλέγχεα ἀντία φήσει,
οὐ μ᾿ ἐκέλευνς Τρωσὶ ποτὶ πτόλων ἡγήσασθαι
νύχθ᾿ ὑπὸ τήνδ᾿ ὀλοήν, ὅτε τ᾿ ὀρετο διὸς 'Ἄχιλεύς.
'Ἀλλ᾿ ἐγὼ οὐ πιθόμην ἢ κεν πολὺ κέρδον ἤεν.
Νῦν δ᾿ ἐπεὶ ὠλέσα λαὸν ἀτασθαλίσσω ἐμῆσιν,
αιδέομαι Τρώας καὶ Τρῳάδας ἐλκεσιπέπλους,
μὴ ποτὲ τις ἤπιτημα κακώτερος ἄλλος ἔμεο:
"Εκτωρ ῥήψει βίηψει πιθήγας ἀλέσε λαὸν.
'Ως ρετέονσιν. 'Εμοὶ δὲ τὸ κεν πολὺ κέρδιον εἴη,
στάντ' ἄντ' ἢ 'Ἀχιλέα κατακτεῖναι νέεσθαι,
ἡ αὐτώι πρὸ πόλιοι ἐνκλεεῶς ἀπολέσθαι.
"Ως ὤμμαινε μένωι. "Ο δὲ ροι σχεδον ἠλθεν 'Ἀχιλέα
[Ἰσος 'Ενναλίωι, κορυθάικὶ πτολεμιστῆι],
σεῖων Πηλιάδα μελήν κατὰ δεξίου ὄμοιν
δρεινὴν ἀμφὶ δὲ χαλκὸς ἐλάμπτετο ῥίκελοσ αὐγή
ἡ πυρος αἰθομένου' ἡ' ἠλίοι' ἀμώντος.
"Εκτωρ δ', ὥς ἐνόησεν, ἔλε τρόμος, οὐδ' ἄρ' ἐτ' ἐτλη
αὕθι μένειν, ὅτισο δὲ πύλας λίπε, βὴ δὲ φοβηθεῖσ.
Πηλείδης δ' ἐπόρουσε ποσὶ κραυνοῖσι πεποιθώ.
'Ηὔτε κίρκος ὤρεσφιν, ἔλαφρότατοσ πετεευνῶν,
καρπαλῖμωσ ὕμησε μέτα τρήρωνα πέλειαν,
ἡ δὲ θ' ὑπέκ πεφόβηται, δ' ἐγγύθεν ὃ ἐνε λεληκὼς
ῥύμφα ρ' ἐπαίσσει, ἐλέμεν τὲ ρεθυμὸς ἀνώγει,
ὡς ἄρ' ὡς ἐμμεμαῦς ἰδὼς πέτετ', ἔτρεχε δ' "Εκτωρ
teixẽ' ὑπὸ Τρώων, λαψηρὰ δὲ ὕονατ' ἐνόμα.

106 ἔμεο + ; ἔμειο mss. ~~~ 108 τὸ κεν Brandreth; τὸτ' ἢν mss.
~~~ 109 στάν't' ἂν' + ; ἄντην mss. Ἀχιλέα PKnight; Ἀχιλῆα
Π (Ludwich); ἥ' κεν αὐτϊν (ορ αὐτϊν) ὄλεσθαι εὐκλειώς (Brandreth
eukleewos) πρὸ πόλιοι mss. πόλιοι +. ~~~ 131 Ἀχιλεις + ;
Ἀχιλλεύς mss. ~~~ 134 ρίκελοσ + ; εἰκελοσ mss. ~~~ 135 ἦλιοι
VL and MDC (=Van Leeuwen and Mendes Da Costa); ἦλιου
mss. ~~~ 140 καρπαλίμως pap. J[x]; ῥηδίως mss. ~~~ 141 ὑπὲκ
πεφόβηται + ; ὑπαφα φοβείται mss. ~~~ 142 ῥύμφα ρ' + ; ταρφὲ
mss. ἐλέμεν Nauck; ἐλέευν or ἐλέεν mss. ~~~ 143 τρέχε (ἐτρεχε) +;
τρέεσ mss. ~~~ 144 τείχε' + ; τεῖχος or τείχει mss. 'γόνατ' + ;
γόνατ' mss.
'Ος δ' ὁτ' ἀεθλοφόροι περὶ τέρματα μόνυχες ὑποι 162
ρίμφα μάλα τροχάωσι—τὸ δὲ μέγα κεῖται ἀεθλον,
ἡ τρίτος ἡ γυνὴ, ἀνδρὸς κατατεθνηκότος—
διὸ τῷ τρίς Πριάμου τόλμων πέρι δινηθήτην 165
cαρπαλύμωσι πόδεσι θεοὶ δ' ἐς πάντες ὀρὼντο.

Τοῦτο δὲ μῶθων ἢρχε παθὴρ ἀνδρῶν τε θεῶν τε:
"Ω πότοι, ἢ φίλοι ἀνδρα διακόμενον περὶ τεῖχος
ὀφθαλμοῦσιν ὀρῶμαι! 'Εμὸν δ' ὀλοφύρεται ἦτορ
"Εκτόρος, ὥς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκη
"Ιδὴς ἐν κορυφήσι πολύπτυχος, ἄλλοτε δ' αὐτὲ
ἐν πολὲ ἀκροτάτην νῦν αὐτὲ ἐς δίὸς 'Αχιλεὺς
Ράστυ πέρι Πριάμου ποσίν ταχέαι διώκει.
"Αλλ' ἀγέτε φράξεσθε, θεοὶ, καὶ μητιάσεθε,
ἡ μὲν ἐκ θανάτου σαώσομεν, ἤ μὲν ἢδη 175
Πηλείδη 'Αχιλεῖ δαμάσομεν ἐσθλὸν ἐντα.

Τὸν δ' αὐτὲ προσέβειτε θεὰ γλαυκώπτις 'Αθηνῆ:
"Ω πάτερ ἄργικέραυνε κελαινεφῆς, οἶον ἐρειτες!
"Ἀνδρα θυγῆτον ἐόντα, πάλαι πεπρωμένου αἴσθη,
ἐξ ἐθέλεις θανάτου δυσηλεγέος ἀναλῦσαι;
"Ερέσ. ἀτὰρ οὐ τοι πάντες ἐπανέσομεν θεοὶ ἄλλοι.

"Τὴν δ' ἄρ' ἀμειβόμενος προσέβη νεφέληγερέτα Ζεὺς:
Θάρσει, τριτογένεια φίλον τέκος, οὐ νῦ τι θυμῶν

163 τροχάωσι VL and MDC; τροχάωσι Platt; τροχάωσι Barnes; τροχώσι οἱ τροχώσι mss. ~~~ 164 κατατεθηκότος +; κατατεθηκότος mss. ~~~ 166 πόδεσι +; πόδεσι mss. ~~~ 171 πολύπτυχος Naber; πολύπτυχος mss. ~~~ 172 πόλι Platt; πόλει mss.; 'Αχιλεὺς +;
'Αχιλεὺς mss. ~~~ 173 ταχέεσθε +; ταχέεσθε mss. ~~~ 174 μητιάσεθε Platt; μητιάσεθε mss. ~~~ 176 Αχιλεῖ PKnight; 'Αχιλῇ mss.
δαμάσομεν +; δαμάσομεν mss. ~~~ 180 ἔξι δυσηλεγέος ἀναλῦσαι +;
ἠφίδιηξέος ἐξαναλῦσαι mss. ~~~ 182 ἄρ' ἀμειβόμενος +; ἀπαμειβόμενος mss. ~~~ 183 θάρσει Nauck; θάρσει mss.
πρόφρονι μυθεμαί, έθέλω δέ τοι ἦπιος εἶναι.

Βέρεξον ὁππο δή τοι νόσος ἐπλέτο μηδὲ τ' ἐρύκου.

"Ως ρεπτών ὄτρυνε πάρος μεμανιαν Ἄθηνην,
βή δέ κατ' Ὀλυμποιο καρίνιν ψέγασα.

Πηλείωνα δ' ἰκανε θεά γλαυκώπης Ἄθηνη,
ἄγχι δε Ρ' ἰσταμένη ῥέπεα πτερόεντα προσήδα:
Νῦν δ' νῦὲ Ῥῆρολπα, διάφειρα φαίδιμ' Ἀχιλεὺ,
οἴσεσθαι μέγα κύδος Ἀχαιοίς προτι νέας
"Εκτορά δημώσαντε, μάχης ἀτὸν περ ἐόντα.
Οὕ ροι νῦν ἐτί γ' ἐστὶ πεφυμένων ἡμε νέεσθαι,
οὐδ' εἰ κεν μάλα πολλὰ πάθην Ῥεκάβεργος Ἀπόλλων
προπροκυλουδόμενος πατρὸς Δίως αἰγύπχοου.
Ἀλλα σὺ μὲν νῦν στήθι καὶ ἀμπυνε, τόνδε δ' ἐγὼ τοι
οἰχομένη πεπιθήςον ἑναυτίβιον μαχέασθαι.

"Ως φάτ' Ἀθηναίη, ὁ δ' ἐπίθετο, χαίρε δε θυμώι,
[στῇ β' ἀρ' ἐπὶ μελίς χαλκογλώχινος ἐρευσθεῖς].

"Η δ' ἄρα τὸν μὲν ἐλιπ', ἐκιχήσατο δ'"Εκτορά διὸν
Δαίφόβου Ῥερικία δήμας καὶ ἀτειρέα φωνήν
ἄγχι δὲ Ρ' ἰσταμένη ῥέπεα πτερόεντα προσήδα:
"Ηθεί, ἦ μάλα δή σε βιαίζεται ὡκὺς Ἀχιλεὺς,
ράττν πέρι Πριμοίο ποσίν ταχέεςι διόκων
ἀλλ' ἀγι' δη στέομεν καὶ ἀλεξώμεσθα μένοντες.
Τὴν δ' αυτὲ προσέφειτε μέγας κορυθαίολος "Εκτώρ:
Δαίφοβ', ἣ μέν μοι τὸ πάρος πολὺ φίλτατος ἠσθα
γνωτῶν, οὐς Φεκάβη ἢδὲ Πρίαμος τέκε παίδας,
νῦν δ' ἔτι καὶ μᾶλλον νοεῖ φρεάτι τιμῆσασκαί,
ὅς τὸν ἔνεκ' ἐμέο, ἐπεὶ ρίδες ὀφθαλμοῖοι,
teίχεος ἐξελθεῖν, ἀλλ' δ' ἐντόσθε μένουσι.
Τὸν δ' αυτὲ προσέφειτε θεὰ γλαυκόπης 'Αθήνη:
'Ἡθε', ἣ μὲν πολλὰ πατήρ καὶ τότνια μῆτηρ
γούνων ὑλίσουσθ', ἐξεῖθος δ' ἐμοὶ ἄμφι μ' ἐταῖροι,
ἀθι μένειν τοῦτον γὰρ ὑποτρομεύσειν ἄπαντες'
ἄλλ' ἐμὸς ἐνδοθι θυμὸς ἐτείρητο πένθει λυγρῶι.
Νῦν δ' ἰδύς μεμάστη μαχώμεθα, μηδὲ τι δούρων
ἐστὶν φειδωλή, ἢν ρεῖδομεν, ἣ κεν 'Αχιλλεὺς
νῦν κατακτείνας ἐναρα βροτεύναι φέρναται
νέας ἐπὶ γλαφύρας, ἢ κεν σώι διουρ δαμέμη.
'Ως φαμένη Ροι κερδοσύνην ἱγήσατ' 'Αθήνη.
Οἷ δ' ὅτε δὴ σχεδὸν ὄσαν ἐπὶ ἀλλήλοισιν ἑντε,
tὸν πρότερος προσέφειτε μέγας κορυθαίολος"Εκτώρ:
Οὐκέτι, Πηλεός ὑε, φοβήσομαι, ὡς τὸ πάρος περ
τρὶς περὶ ράστυν μέγα Πριάμου φύγον, οὔτε ποτ' ἐτλήν
μεῖναι ἐπερχόμενον. Νῦν αὐτέ με θυμὸς ἀνώγει
στάμνειν ἀντία σέο' ἐλοιμὶ κεν ἢ κεν ἀλοίην.

233 Δαίφοβ', PKnight + ; Δηφοβ' mss. ~ 236 ὁς τὸν ἐνεκ'
ἔλειον Bekker (ἐνεκ' ἐμε') ; ὁς τὸν ἐνειδε δ' mss. ~ 240 γούνων
λίσσου', ἐξεῖθος δ' ἐμοὶ ἄμφι μ' + ; λίσσου' ἐξεῖθος γουνούμενοι ἄμφι δ'
mss. ~ 243 μεμάστη + ; μεμαύτε mss. ~ 244 η Bekker;
εἰ mss. 'Αχιλλεὺς + ; 'Αχίλλευς mss. ~ 245 νῦ + ; νῦι mss. ~
246 νέας + ; νῆσας mss. δαμέτη + ; δαμείη or δαμείη mss. ~ 247
ροι + ; καὶ mss. ~ ~ 250 οὐκέτι + ; οὐ δ' ἔτι mss. ὑε + ; ἵπτε mss. ~
251 φύγον + ; διὸν or διὸν mss. ; διὸς schol. ~ ~ 252 ἀνώγει pap. [x];
ἀνήκε mss. ~ ~ 253 στάμνειν + ; στήμεναι mss. σέο + ; σείο mss.
'Αλλ' αγε δεύρο θεούς ἐπομόσομεν οἴ γὰρ ἀριστοὶ μάρτυροι ἔσονται καὶ ἐπίσκοποι ἀρμονιῶν.

Οὐ γὰρ ἐγώ σ' ἐκπαγόλου ἀρεικίσα, αὖ κεν ἐμοὶ Ζεὺς δώῃ μὲν νίκην, σὴν δὲ ψυχὴν ἀφέλαμαι:

ἀλλ' ἐπεὶ ἂρ κέ σε συλήσω κλυτά τεῦχε, 'Αχίλε, νεκρὸν Ἀχαιοίσιν δῶσω πάλιν. Ὀς δὲ σὺ ἰέσεωι.

Τὸν δ' ἂρ ὑπόδρα ῥηδών προσέφη πόδας ὡκὺς 'Αχίλείς: 260

"Εκτορ, μὴ μοι, ἀλαστε, συνιησοῦνας ἀγόρευε,

ὡς οὐκ ἐστὶ λέοντι καὶ ἀνδράσιν ὀρκία πιστὰ,

οὐδὲ λύκου τε κῦνες τε ὀμόφρονα θυμῶν ἔχουσι,

ἀλλ' κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν:

ὡς οὐκ ἐστὶ ἐμὲ καὶ σε φιλήμεναι, οὐδὲ τι νῶιν ὀρκία ἔσονται, πρίν γ' ἢ ἐτερὸν γε πεσόντα αἵματος ἄσαι "Αρεά ταλαύρινον πολεμιστήν.

Παντοίης ἀρετῆς μμυνησκεο' νῦν σε μάλα χρῆ

ἀιχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.

Οὐ τοι ἔτε' ἐσθ' ὑπάλυξις, ἀφαρ δέ σε Παλλάς 'Αθήνη

ἐγχε' ἐμῶι δαμάει. Νῦν ἄθροι πάντ' ἀποτίσεις.

Η ῥά, καὶ ἀμπεπαλῶν προῖει δολιχόσκιον ἔγχος.

Καὶ τὸ μὲν ἄντα βίδων ἠλεύατο φαίδιμος "Εκτορ:

πρὸς γὰρ ἐκυψε πέδου, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
ἐν γαῖῃ δ' ἐπάγγῃ ἀνὰ δ' ἠρπασε Παλλὰς Ἀθήνη, ἄφ' δ' Ἀχιλλεί δίδου, λάθε δ' Ἕκτωρ ποιμένα λαὸν.

"Εκτωρ δὲ προσέρειτεν ἀμύμωνα Πηλέωνα:

'Ἡμβρότες, οὖν ἄρα πώ τι, θεοῖ' ἐπιφίκει' Ἀχιλλεύ, ἐκ Δίως ἐρείδησθα ἐμὸν μόρον. Ἡ τοι ἔφης γε —ἀλλὰ τὰς ἀρτιεῖσιν καὶ ὑπόκλοπος ἐπίλεο μῦθων— ὅφρα σ' ὑποδέιγας μένεος τ' ἄλκης τε λάθωμαι. Οὐ μὲν μοι φεύγοντι μεταφρένων ἐν δόρῳ πῆξεις, ἀλλ' ἰδὼς μεμαίτι διὰ στῆθεσφιν ἐλάσον, εἶ τοι ἐδύκει θεός. Νῦν αὐτ' ἐμὸν ἔγχος ἀλευνάι

χάλκεουν... δὸς δὴ μιν σοὶ ἐνὶ χροὶ πᾶν κομίσαιο!

Καὶ κεν ἐλαφράτερος πόλεμος Τρόαςι γέννυτο σέο καταφθιμένου, σὺ γὰρ σφιεῖ τῆμα μέγιστον.

'Η ῥα, καὶ ἀμπεπαλῶν προέει δολίχοσκίον ἔγχος, καὶ βάλε πηλείδαο μέσον σάκος οὖν ἀφάμαρτε'

τῆλε δ' ἀπ' ἐπλάγχθη σάκεος δόρυ. Χώσατο δ' "Εκτωρ ὅτι ἰὰ τοῖ βέλος ὁκὴ ἐτῶσιον ἐκφυγε χειρὸς.

Στῇ δὲ κατηφήσας—οὖν' ἀλλ' ἔχε μέλινον ἐγχος—

Δαίφοβοι δ' ἐνάσπιδ' ἐκέκλετο μακρὸν Ἀὔσας

ἡτεὲ τε δόρυ μακρὸν· δ' οὖ τι τοι ἐγγύθεν ἦν.

"Εκτωρ δ' ἐγνω Ρήμιον ἐνὶ φρεσὶ φῶνησεν τε:

'Ο πόλοι, ἦ μάλα δὴ με θεοὶ θάνατόν θ' ἐκάλεσαν!

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277 Ἀχιλλεύ—PKnight; Ἀχιλλῆι mss. 278 Πηλείωνα +; Πηλεώνα mss. 279 ἐπιφίκει' Ἀχιλλεύ +; ἐπίφικε' Ἐκτωρ mss. 280 ἐρείδησθα + (ἐπειδησθα Nauck); ἡείδης (with variations) τὸν mss. 281 ὑπόκλοπος +; ἐπίκλοπος mss. 282 μένεος τ' one mss.; μένεος the rest. 284 μεμαίτι + μεμαῦτι mss. ἐλασον +; ἐλασον mss. 287 Τρώαςι +; Τρώασι mss. 288 σεό +; σείο mss. 291 ἀπ' ἐπλάγχθη +; ἀπεπλάγχθη mss. 292 δτι PKnight; οτί mss. 293 μέλινον +; μειλινον mss. 294 Δαίφοβοι δ' ἐνάσπιδ' ἐκέκλετο +; Δαίφοβον δ' ἐκαλεί λευκάσπιδα mss. 295 τε +; μν orth. 297 ἐκάλεσαν +; κάλεσαν mss.
Δαίφοβον γὰρ ἐγὼ ὑ' ἐφάμην ἵρωα παρείναι ἀλλ' ὦ μὲν ἐν τείχε', ἐμὲ ὦ ἐξαπάτησεν 'Αθηνή, νῦν δὲ δὴ ἐγγὺθι μοι θάνατος κακὸς οὐδ' ἐτ' ἀνευθε. 300
Μή μὰν ἀσπονδύ γε καὶ ἀκλέεως ἀπολοίμην, 304
ἀλλὰ μέγα βέξας τι καὶ ἐσομένουσι πυθέσαι.
305
'Ὄς ἀρα φανήσας ἔφερύσατο φάσηγαν ὄξυ
[τὸ ροι ὑπὸ λατάρην τέτατο μέγα τε στιβαρόν τε],
ὡμησεν δὲ ῥαλείς ὦς τ' αἰετὸς ὑψιπτήνες,
ὅς τ' εἰσιν πεδίοντε διὰ νεφέων ἐρεβεννῶν
ἀρπάξων ὣραρ' ἀμαλήν ὣ πτῴκα λαγγοῦν
ὅς' Ἐκτωρ ὡμησὲ πτῶσαν τινάσσων φάσηγαν ὄξυ.
'Ὄμηθη δ' Ἀχιλέως, μένεοι δ' ἐμπλήσατο θυμών
[ἀγρίον, πρόσθεν δὲ σάκος στέρνου κάλυψε
καλὸν δαιδάλεον, κόρυθι δ' ἐπένεεν φαεινή
tετραβάλωι, καλαί δὲ περισσεόντο τέθειμα.]
310
Οἶος δ' ἀστὴρ εἰσὶ μετ' ἀστράσι νυκτὸς ἀμολγῶι
πρώισος, ὦς κάλλιστος ἐν οὐρανῷ εἰς πέλετ' ἀστὴρ,
ὡς αἰχμῆ ῥ' ὑπέλαμπτ' ἔνχάλκεος, ἥν ἄρ' Ἀχιλέως
πᾶλλ' ἐν δεξιερή φρονέων κακὰ Ἐκτορι δίωι,
315
eἰσοράων χρόα καλὸν ὅπιῃ θείζειε μάλιστα.
Τοῦ δὲ σὺν ἄλλο τόσον μὲν ἐκχε χρώα τεῦχα καλὰ
χάλκε', ἃ Πατρόκλοιο βήην ἐνάριζε κατακτᾶς,
φαίνετο δ' ἣν κληΰδες ἔφεργουσ' αὐχέν' ὕπ' ὤμων, λαυκανίη, ἵνα τε φυχής ὁκιστος ὀλεθρός:

τῇ ρ' ἐπὶ Ροι μεμαύτ' ἐλασ' ἐγχεῖ δῖος Ἀχιλέας, ἀντικρὺς δ' ἀπάλασο δι' αὐχένος ἡλυθ' ἀκοκή
[οὐδ' ἄρ' ἀτ' ἀσφάραγον μελίν τάμε χαλκοβάρεια.

'Ηριτε δ' ἐν κοινῆ' ὅ δ' ἐπηνύζατο δῖος Ἀχιλέας:

'Εκτορ, ἀτάρ ποθ' ἐφις Πατροκλέα' ἐξεναρίζουν σαίον ἐσεσθ', ἐμὲ δ' οὐ τι ὄπιξε νόσφιν ἔσινα.
Νὴπιε! τοῖς δ' ἀνευθεν ἀοσσηθηρ μέγ' ἀμείνον νησιστὶν ἑλαφρύμισιν ἐγὼ μετόπισθ' ἐλελείμμην,
ός τιν χόνατ' ἐλυσα. Σε μὲν κύνες ἵν' οἰωνοί ἐλκήσουσι Ρέκας, τὸν δὲ κτερίσουσιν Ἀχαίοι.

Τὸν δ' ὀλυγδρανέων προσέφη κορυθαίολος "Εκτωρ:

'Ελίσσοι' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκέων,
μῆ' ἐα παρὰ νησικ' κύνας καταδύψαι Ἀχαίων
ἀλλὰ σὺ μὲν χάλκων τε ῥάλις χρυσόν τε δέδεξο,
δόρα τά τοι δόσουσιν πατήρ καὶ πότνια μήτηρ,
σῶμα δὲ ροίκαδ' ἔμοι δόμεναι πάλιν, ὄφρα πυρός με
Τρῶας καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα θηρίδων προσέφη πῦδας ὠκὺς Ἀχιλέας:

324 ἔφεργουσ' αὐχέν' ἀπ' ὤμων; ἀπ' ὤμων αὐχέν' ἔχουσι mss. 325 λαυκανίη Christ; λαυκανίης or λαυκανίν mss. 326 μεμαύτ' +; μεμαώτ' mss. Ἀχιλεύς +; Ἀχιλλεύς mss. 327 ἀντικρὺς Nauck (ἀντικρὺς Bentley), see Ench. § 31; ἀντικρύ mss. 330 κοινῆ' (κοινῆ') Brandreth; κοινή' mss. Ἀχιλεύς +; Ἀχιλλεύς mss. 331 ποθ' VL and MDC; του mss. Πατροκλέα' PKnight; Πατροκλῆ' mss. 332 σαίον ἐσεσθ' PKnight; σῶς ε(σ)εσθ' mss. οὐ τι VL and MDC; ὀδηγὸν mss. 335 γόνατ' +; γούνατ' mss 336 Ρέκας +; ἀείκώς mss. κτερίσουσιν VL and MDC; κτερίσουσιν mss. 338 τοκέων PKnight; τοκήνς mss. 339 μ' ἔα PKnight; με ἔα mss. 344 Ἀχιλεύς +; Ἀχιλλεύς mss.
Μῆ με, κύων, γούνων γουνάζεω μηδὲ τοκέων.

Αἰ γάρ σὲ αὐτὸν μὲ μένος καὶ θυμὸς ἀνείη

"Ως οὐκ ἔσθ' ὡς σῆς κε κύνας κεφαλῆς ἀπαλάλκοι,

"Οδροργάσει καὶ ἐφευκοσκινήτριτ' ἀποινά

Στήσω' ἐνθάδ' ἁγοντες, ὕποσχονται δὲ καὶ ἄλλα,

Οὐδ' εἰ κεν σ' αὐτὸν χρυσῶι Βερύσασθαι ἀνώγη

Δαρδανίδης Πρίαμος, οὐδ' ὡς σὲ γε πότνπα μὴτηρ

Εὐθεμένη λεχέσι γοηστὰ ὁν τέκεν αὐτη,

rvine κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάφνονται.

Τὸν δὲ κατατηρήσκων προσέφη κορυθαίολος "Εκτωρ:

"Η σ' εὖ γυγυώκων προσπτύσσομαι, οὐδ' ἀρ' ἐμελλὼν

πεισέμεν ἡ γάρ σοι γε σιδήρες εὖ φρεσὶ θυμός.

Φράζεω νῦν μὴ τοι τι θεῶν μήμιμα γένωμαι

ηματε τοι ὅτε κέν σε Πάρις καὶ Φοῖβος 'Ἀπόλλων

ἐσθλὸν ἐσώτ' ὀλέκωσον ἐτι Σκαυήσι πύλησι.

"Ως ἀρα μν ἑπτόντα τέλος θανάτοι ἐκάλυψε,

ψυχή δ' ἐκ ρεθέων πταμένη "Δίδοσθ' ἐβεβήκει,

Ῥοὺν πότμον γοάουσα, λιπτούσα' ἀνθρώτητα καὶ ἤβην.

Τὸν καὶ τεθνηκότα προσηύδα δῖος 'Αχιλέως:

Τέθναθι, κῆρα δ' ἐγὼ τότε δέξομαι, ὅποτε κεν δὴ

Ζεὺς ἑθέλῃ τελέσαι ἢδ' ἀθάνατοι θεοὶ ἄλλοι.

"Η ῥα, καὶ ἐκ νεκροί ἐφευρύσατο χύλκεων ἐγχος,
καὶ τὸ γ’ ἀνευθεὶν ἐθηχ’, ὁ δ’ ἀπ’ ὅμων τεῦχε’ ἐσύλα αἰματόεντ’. “Αλλοι δὲ περιδραμὸν ὤλὶ Ἀχαιῶν, οὗ καὶ θησαυρὸν φυὴν καὶ ρείδος ἀγητὸν

"Εκτορος . . . οὖκ ἄρ πρὶν τις ἀνουτητί κε παρέστη!

"Ωδὲ δὲ τε ῥεῖπτεσκε ριδῶν εἰς πλευρίον ἄλλον:

"Ω πότοι, ἢ μάλα δὴ μαλακώτερος ἀμφαφάεσθαι

"Εκτωρ ἢ ὦτε νέας ἐνέπρηθεν πυρὶ κηλέωι!

Τὸν δ’ ἔπει ἔξενάριζε ποδάρκης δίδος Ἀχίλλειος,

στὰς ἐν Ἀχαιῶν ῥέτεα πτερόεντ’ ἀγόρευε:

"Ω φίλοι, Ἀργείων ἱγγύτορες ἃδε μέδοντες,

heimer πολὺ ἐρρεξεν, ὡς’ οὐ σύμπαντες οἱ ἄλλοι:]

νῦν δ’ ἀγ’ ἀεὶδοντες παιόνα, κοῦροι Ἀχαιῶν,

νησιν ἐπὶ γλαφυρῷ σιο νεώμεθα, τόνδε δ’ ἀγωμεν.

'Ἡρώμεθα μέγα κύδος: ἐπέφυμομεν "Εκτορα δίοιν,

ὅτι Τρῶες κατὰ Ράστυ θεῶι ὑς ὑὔχετάοντο.

"Η ρα, καὶ "Εκτορα δίον ἀρεικεα μήδετο Ρέργα.

'Αμφοτέρους μετόπισθε ποδῶν τέρτηνε τένοντε,

εἰς σφυρὰ δ’ ἐκ πτέρνης βοέους ἐξῆπτεν ιμάντας,

ἐκ δίφροιο δ’ ἔδησε, κάρῃ δ’ ἐλκεσθαί εας.

Εἰς δίφρον δ’ ἀναβᾶς ἀνὰ τε κλυτὰ τεῦχε’ ἀείρας,

μᾶστιξεν ἡ ἐλαίειν, τῷ δ’ οὖν ἀρέκοντ’ ἐπετέσθην.

Τοῦ δ’ ἢν ἐλκομένου κοινάσας, ἀμφὶ δὲ χαίται

369 ὤλι + ; uies mss. ~~~ 371 οὐκ ἄρ πρὶν-κε + ; οὐδ’ ἄρα οἱ

—γε mss. ~~~ 373 ἀμφιφάεσθαι PKnight; ἀμφιφάασθαι mss.

~~~ 375 νέας + ; νῆας mss. ~~~ 379 ἢ τοι + ; ἔπει mss. ~~~

393 ἡρώμεθα Brandreth; ἡράμεθα mss. ~~~ 394 νῦχετάοντο (εὐχε-

tάοντο) Platt; εὐχετάοντο mss. ~~~ 397 εἰς σφυρὰ δ’ ἐκ πτέρνης

βοέους + ; εἰς σφυρὸν ἐκ πτέρνης βοέους δ’ (one ms. omits δ’) mss. ~~~ 400 ἐλάειν VL and MDC; ἐλαεεν PKnight; ἐλάαν mss.
κυάνει τίλλοντο, κάρη δ' ἀπαν ἐν κοινήφι
dῦ, τὸ πάρος χαρίεν, τότε δὲ Ζεὺς δυσμενέσσι
dῶκεν ἀρεικίαςι αὐθὶ ἐρή ἐν πατρίδι γαλῆμ.

*Ὡς τοῦ μὲν κεκόντω κάρη ἀπαν. Ἡ δὲ νυ μήτηρ τίλλετό μιν, ἀπὸ δὲ λυπαρῆν ἐρρυψε καλύπτρην τηλόσ', ἐκώκυσεν δὲ μάλα μέγα παίδα πιδοῦσα.

'Ωμοξέν δ' ἐλειεινα πατήρ φίλος, ἀμβαὶ δὲ λαοὶ κοκυτίο τ' εἰχόντα καὶ οἰμωγήτα κατὰ ῥάστυν.

Τῶι δὲ μάλιστ' ἄρ' ἐγν ἐναλύγκιον, ὡς εἰ ἀπασα

Φίλος ὀφρυόεσσα πυρὶ σμύχοι κατὰ κρῆ.

Δαοι μὲν ρὰ γέροντα μόγις ἔχον ἄσχαλάοντα, ἐξελθεῖν μεμαότα πυλῶν Δαρδανίων.

Πάντας δ' ἐῥειτάεινοι κυλινδόμενοι κατὰ κόπτρον, ἐξ ὀνομακλήδην ὀνομαξίων ἀνδρὰ Ρέκαστον:

Σχέσθε, φίλοι, καὶ μ' οἶον ἑώςτε κηδόμενοι περ

ἐξελθόντα πόλιος ικέθο' ἐπὶ νέας Ἀχαιῶν,

Ῥάσσουμ' ἀνέρα τούτων ἀτάσθαλον ὀβριμομεργίον, αἴ κε ποθ' ἡλικίην αἱδέσεται ἧδ' ελείσην
gῆρας. Καὶ δὲ νυ τῶιδε πατήρ τοιόσδε τέτυκται,

Πηλεὺς, ὅς μιν ἐτίκτε καὶ έτρεφε πῆμα γενέσθαι

Τρωσι'. Μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἐθηκε'
tόσους γὰρ μοι παίδας ἀπέκτανε τιλεθέντας.

402 τίλλοντο +; πιλναντο or πίναντο mss. κοινήφι (κοινήθ) Brandreth; κοινήισι mss. ~ 403 δῦ, τὸ πάρος +; κεῖτο πάρος mss. δυσμενέσσι PKnight; δυσμένεσσι mss. ~ 404 αρεικία αὐθὶ +; ἀρεικίαςσαι mss. ~ 406 τίλλετο μιν +; τίλλε κόμην mss. ~ 407 παίδα πιδοῦσα Bentley; παίδ' εὐδοῦσα mss. ~ 411 κατὰ κρῆ +; κατ' ἀκρῆς mss. ~ 412 ἀσχαλάοντα PKnight; ἀσχαλόωντα mss. ~ 413 μεμαότα +; μεμαώτα mss. ~ 415 εξ ὀνομακλήδην LMeyer; ἐξονομακλήδην mss. ~ 417 πόλιος and νέας +; πόλιος and νήας mss. ~ 419 αἴ κε ποθ' VL and MDC; ἦν πωσ mss. αἱδέσεται +; αἱδέσεται mss. ~ 423 τοσοφ' PKnight; τόσος mss. τιλεθέντας +; τιλεθάοντας mss.
Τῶν πάντων οὖ τόσον ὀδύρομαι ἀχυτύμενος περ ὡς ἐνός, οὗ μ' ἄχος ἄξον κατοίκεσθαι "Ἀρίδος εἰσώ, Ἕκτορος. "Ὡς ὄφελεν θανέμεν ἐν χερσίν ἐμησι! Τοῦ κ' ἐκορεσάμεθα κλαιοντέ τε μυρομένω τε, μήτηρ θ', ἢ μιν ἐτικε δυσάμορος, ἤδ' ἐγώ αὐτός. "Ὡς ἐφατο κλαίων, ἐπὶ δ' ἐστενάχοντο γέροντες.
Τρωήσμα αὖ Ἑκαβῆ ἄδυνοι' ἐξήρχε γόοιον;
Τέκνον, ἐγὼ δρειλή! Τῇ νυ βίομαι αίνα παθοῦσα, σὲ ἀπὸ τεθυκότος, ἢ μοι νύκτας τε καὶ ἢμαρ εὐχωλὴ κατὰ ράστυν πελέσκεο πάσι τ' ὀνειαρ Τροσὶ τε καὶ Τρωήσα κατὰ πτόλειν, ὥσ σὲ θεόν ὑπὸ διδέχαστ'. "Ἡ γάρ καὶ σφὶ μάλα μέγα κύδος ἐγεύα 
ζωῖν ἐὼν νῦν σ' αὖ θάνατος καὶ μοῦρα κεχάνει.
"Ὡς ἐφατο κλαίωνα'. "Δλοχος δ' οὐ πώ τι πέτυστο
"Εκτορος' οὖ γάρ ρο' τις ἐτήτυμος ἁγγελος ἐλθὼν 
ὕγγειλ' ὅτι πάροι τόσις ἐκτοθὶ μίμεν πυλάων, ἂλλ' ἢ γ' ἰστὸν ὑφαίνε μυχωὶ δόμου ὑψηλοὶ,
διπλακα πορφυρὲν, ἐν δὲ θρόνα ποικὶλ' ἐπασσε. 
Αἴθα δ' ἄρ' ἀμφιτόλοισιν ἐκέκλετ' ἐνπλοκάμοισι 
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
"Εκτορι θερμ' λοετρὰ μάχης ἐκ νοστήσατιν.
Νηπίη! οὐδ' ἐνοήσεν ὃ μιν μάλα τῇλε λοετρῶν

424 τόσον PKnight; τόσον mss. ～～ 426 θανέμεν Nauck; θανέμεν mss. ～～ 427 ἐκορεσάμεθα +; ἐκορεσάμεθα mss. ～～ 428 δυσάμορος PKnight; δυσάμορος mss. ～～ 430 Τρωήσμα αὐ +; Τρωήσις 8' αὐ Herwerden; Τρωήσιν 8' mss. ～～ 432 σε +; σεῦ mss. ἀπὸ (τεθυκότος +) τεθυκότος VL and MDC; ἀποτεθυκότος mss. ～～ 435 διδέχατ' PKnight; διδέχατ' mss. ～～ 436 σ' αὖ VL and MDC; αὖ or 8' αὖ mss. ～～ 439 στὶ PKnight; στὶ mss. ～～ 442 αἰ]ψα δ' ἀμφι[πολοισιν εκεκλετ ενπλοκαμοισιν pap. ][x (Ludwich);
κέκλετο 8' ἀμφιπολοισιν ενπλοκαμοισι κατά δῶμα mss.
Ἀχιλέως χερσίν δάμασε γλαυκώτις Ἀθήνη.
Κωκυτοῦ δ' ἤκουσε καὶ οἰμώγης ἀπὸ πύργου,
τῆς δ' ἐλυθεν ὑπὸ γύα, χαμαί δὲ Ροι ἐκπεσε κερκίς.
"Ἡ δ' αὐτὶς δμωίησιν ἐυτλοκάμουσι μετηύδα:
Δεύτε, δύο μοι ἐπεσθε, Ριδώμεθα Ἄρεγγ' ἢ τέτυκται.
Αἴδοιής Ρεκυρής Ροτός ἐκλυν, ἐν δ' ἐμοί αὐτῆς
στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
πήγνυται ἐγγὺς δὴ τι κακὸν Πριάμου τέκεσι.
Ἄι γὰρ ἀπ᾽ οὐατος εἰη ἐμοὶ Ῥέτους ὅδε μάλ' αἰῶν!
*Ὡς φαμένη μεγάρῳ διέσυτο μαίνάδι Ρίση
πάλλομενή κραδίνην ἁμα δ' ἀμφίπολοι κίον αὐτῆς.
Ἀτάρ ἐπεὶ πύργου τε καὶ ἄνδρῶν ἤξεν ὁμίλοιν,
ἐστὶν παπτίμασι ἐπὶ τελχεί, τὸν δ' ἐνόησε
ἐλκόμενον νόσφιν πόλιος, ταχέες δὲ μιν ὑποι
εἰλκον ἀκηδήστωσ κούλας ἐπὶ νέας Ἀχαιών.
Τὴν δὲ κατ' ὀφθαλμῷ ἐρεβεννή νυξ ἐκάλυψε,
ハウス δ' εἰσοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπτυσε.
Τῆλε δ' ἀπὸ κρήτως βάλε δέσματα σιγάλοντα,
άμπικα κεκρύφαλὸν τ' ἢδὲ πλεκτὴν ἀνάδεσμην,
κρήδημον τε, τὸ Ροι δῶκε χρυσήν Ἀφροδίτη
هةτι τῷ ὁτε μιν κορυθαίοδος ἑγάγεθ' Ἐκτωρ

446 Ἀχιλέως χερσίν + ; χερσίν Ἀχιλλῆς mss. ~~~ 448 τῆς δ' ἐλυθεν ὑπὸ γύα + ; τῆς δ' ἐλελιξθη γυα mss. ~~~ 450 ἐπεσθε Bentley; ἐπεςθον mss. Ριδώμεθα Ἄρεγγ' ἢ + ; ἔδωρ' ὤτι(ν) ἔργα mss. ~~~ 453 τέκεσι + ; τέκεσι mss. ~~~ 454 ἐμοί Menrad; ἐμεῖ mss. ὅδε μάλ' αἰῶν + ; ἀλλὰ μάλ' αἰῶν mss. ~~~ 460 διέσυτο + ; διέσυτο mss. ~~~ 464 νόσφιν + ; πρόσθεν mss. ~~~ 465 νέας + ; νήας mss. ~~~ 466 ὀφθαλμῷ VL and MDC; ὀφθαλμῷ mss. ~~~ 467 εἰσοπίσω + ; εἴσοπίσῳ mss. ~~~ 468 κρήτως + ; κρήτως Zenodotos; κράτως mss. ~~~ 470 κρήδημον τε τὸ Ροι Hoffman + ; κρήδημον θ' δ' βα οἰ mss. χρυσή Barnes; χρυσῇ mss.
ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία Ῥέδνα.
Ἀμψί δὲ μν γάλοοι τε καὶ εἰνατέρες Ῥάλις ἔσταν,
αἰ ἐπέ μετὰ σφίσιν εἶχον ἐπεσυμένην ἀπαλέσθαι.
"Ἦ ὁ ἐπεὶ οὐν ἀμπνυντο καὶ εἰς φρένα θυμὸς ἀγέρθη, ἀμβληθὴν γοάουςα μετὰ Τρωηῆσιν ἐβείπτε:
"Εκτορ, ἐγὼ δύστην; Ἡ ἱερὰ γενόμεθα' αἰσθή
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριὰμον κατὰ δῶμα,
ἀτάρ ἐγὼ Θῆβηςίν ὑπὸ Πλάκωι ὕπέσηθι
ἐν δόμω Ἡετίωνος, ὁ μ' ἐτρεπε τυθὸν ἐϊόναν
δύσμορος αἰνόμορον' ὡς μὴ ὀφελέν με τεκέσθαι!
Νῦν δὲ σὺ μὲν Ἄριδαο δόμους ὑπὸ κεύθεσι γαῖς
ἐχρέαι, ἀτάρ ἐμὲ στυγερῷ ἐνὶ πενθεὶ λείπεις
χήρην ἐν μεγάροισι' πάσι δ' ἐτι νήπιος ἄυτως,
ὅν τεκόμεν σὺ τ' ἑγώ το δυσάμοροι. Οὐδὲ σὺ τούτῳ
ἐσεάθε, ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὐδὲ σοι οὕτος
— ὁ ὁ — παρὰ νησί' κορούσίσι νόσφι τοκέων
αἵλα κυλαὶ ἐδονται, ἐπεὶ κη κοίνες κορέςωνται,
γυμνῶν', ἀτάρ τοι Ἐπίματ' ἐνὶ μεγάροισι κέονται
λεπτα τε καὶ χαριέντα, τετυγμένα χερσί γυναικῶν.
Ἀλλ' ἦν τοι τάδε πάντα καταφλέξω πυρὶ κηλέωι,
οῦ τι ἐόντ' ὀφελός, ἐπεὶ νῦκ ἐνδύσεαι ἄυτις.
"Ὡς ἐφατο κλαίοντι'; ἐπὶ δ' ἐστενάχοντο γυναῖκες.
SPURIOUS VERSES
SPURIOUS VERSES

λαμπρότατος μὲν ὦδ' ἔστι, κακὸν δὲ τε σῆμα τέτυκται
καὶ τε φέρει πολλῶν πυρετῶν δειλοίσι βροτοῖσιν'

υψός ἀνασχόμενος, μέγα δ' οἴμωξας ἐγεγόνει

ὁς μ' νῦν πολλῶν τε καὶ ἐσθλῶν εὐνὺν ἔθηκε,
κτείνων καὶ περνᾶς νῆσων ἐπι τηλεδαπάνων.
Kαὶ γὰρ νῦν δύο παίδε, Δυκάονα καὶ Πολύδωρον,
on δύναμαι ἱδέειν Ἰρώνον εἰς ἀστυ ἀλέντων,
tοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
'Αλλ' εἰ μὲν ζώουσι μετὰ στρατοὺ, ἢ τ' ἄν ἐπειτι
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'. ἐστὶ γὰρ ἐνδον
πολλὰ γὰρ ὀπασε παιδί γέρων ὀνομάκλυτος' Ἀλτης.
Εἰ δ' ἥδη τεθνάσι καὶ εἰν 'Αἴδαο δόμουσιν,
ἀλγος ἐμοὶ θυμῶι καὶ μητέρι τοι τεκόμεσθα:
λαοῖσιν δ' ἄλλοισι μυνυθαδιώτερον ἀλγος
ἐσσεται, ἢ μή καὶ σὺ θάνης Ἀχιλῆι δαμασθείς.
'Αλλ' εἰσέρχεο τεῖχος, ἐμοὺ τέκος, ὅφρα σαώσης
Τρώας καὶ Τρωίας, μηδὲ μέγα κύδος ὀρέξης
Πηλείδης, αὐτὸς δὲ φίλης αἰώνος ἀμερθής.
Πρὸς δ' ἐμὲ τὸν δύστην ἔτι φρούεσσιν ἐλέησον,
ἐγκυμοριον, δὸν ὅτα πατὴρ Κρονίδης ἐπὶ γῆρας ὕδωι

30-31 condemned by +. ~34 by Duentzer. ~44-45 by +.
~46-55 by Hoffman. ~56-68 by + (65 by Bothe and Duentzer and omitted in Plut. Mor. 114 A).
αισθή ἐν ἀργαλείᾳ φθίσει, κακὰ πόλλ' ἐπιδόντα,
υἱὰς τ' ὀλλουμένους ἐλκῃδείσας τε θύγατρας,
καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαῖῃ ἐν αἰνὴν δηιοτῆτι,
ἐλκομένας τε νωὸς ὁλοίης ὑπὸ χερσὶν Ἀχαῖον,
αὐτὸν δ' ἀν πύματον με κύνες πρῶτησιν θύρημα.
ἀμησταὶ ἐρύουσιν, ἐτεὶ κ' ὁ 
χαλκῶ
τὺγας ἥ' βαλῶν ἰδεῖσων ἐκ θυμὸν ἐληταῖ,
οὐς τρέφου ἐν μεγάροισ τραπεζήσας πυλαροῖς,
οἱ κ' ἐμὸν αἶμα πιόντες, ἀλύσουσας περὶ θυμοῖ,
κείσοντ' ἐν προθύροις. Νέων δ' ἔποιηκεν
ἀρρηκτάμεναι, δεδαϊγμέναι δἐ 
χαλκῶ
κεῖσθαι πάντα δἐ καλὰ θανῶντε περ', ὅτι 

Ἀλλ' ὅτε δ' ἐπὶ πολίων τε κάρη πολίων τε γένειον
αιδῶ τ' αἰσχύνως κύνες κταμένοι γέροντος,
τοῦτο δ' ὁ ἰκτίστου πέλεται δειλοίσι βρωτοῖς.

'Ὡς δὲ δράκων ἐπὶ χεῖρὶ ἀρέστερος ἄνδρα μένησι,
βεβρωκὼς κακὰ φάρμακ'—ἔδυ δὲ τε μιν χόλος αἰνὸς—
σμερδαλέου δὲ δέδορκεν ἐλεσόμενος περὶ χείρι,

δὸς Ἐκτορ ἀσβεστοῦ ἔχον μένος οὐχ ὑπεχόρει,
πύργῳ ἐπὶ προύχοντι φαεινὴν ἀσπίδα ἐρείσας.

Εἰ δ' ἐπὶ κεν ἀσπίδα μὲν καταθείομαι ὄμφαλοςσαν
καὶ κύρουθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας

αὐτὸς ἤλων Ἀχιλῆς ἄμμυμονος ἄντιος ἐλθὼ
καὶ οἱ ὠτόσχωμαι Ἐλένη καὶ κτίμαθ' ἀμ' αὐτῆι,

πάντα μᾶλ' ὅσσα τ' Ἀλέξανδρος κολλῆσῃ ἐν ἰνυσίων.

69-76 by Heyne. 93-97 by +. 111-130 by Bergk and Naber (121 by the Alexandrians).
(SPurious Verses 39)

ηγάγετο Τροίηρδ', ἢ τ' ἐπλετο νείκεος ἀρχξ;
[δωσέμεν Ἀτρειδησίων ἄγεων, ἀμα δ' ἀμφὶς Ὁχαιοῖς
ἀλλ' ἀποδόσεσθαι, ὡςα πτόλις ἂδε κέκευθε'
Τρωσίν δ' αὖ μετώπισθε γερόςσιον ὄρκον ἑλώμαι
μὴ τε κατακρύψειν, ἀλλ' ἀνδίχα πάντα δάσεσθαι,
κτῆσιν ὃςν πτολεμθὸν ἐπήρατον ἐντὸς ἐέργει...
'Ἀλλὰ τίς μοι ταῦτα φίλοι διελέξατο θυμοὺς;
Μὴ μὲν ἐγὼ μὲν ἵκωμαι ἰῶν, ὅ δὲ μ' οὐκ ἐλέησει
οὐδὲ τί μ' αἰδέσεται, κτενεῖε δὲ με γυμνὸν ἐνυτα
ἀὐτῶς ὡς τε γυναῖκα, ἐπεὶ κ' ἄπτο τεῦχα δύω.
Οὐ μὲν πῶς νῦν ἐστὶν ἄπτο δρῦς οὖν ἀπὸ πέτρης
tῶι δαρίζεμεναι ἃ τε παρθένος ἥθεος τε
παρθένος ἥθεος τ' ὀαρίζετον ἀλλήλουν.
Βέλτερον ἀντ' ἔριδι ξυνελαννέμεν, ὀφρα τάχιστα
eἰδομεν ὀπποτέρῳ κεν Ὅλυμπιος εὐχὸς ὅρέξηι.

Οἱ δὲ παρὰ σκοπηῖν καὶ ἐρινεῦν ἠμεῦντα
τεῖχεος αἰεῖν ὑπὲκ κατ' ἀμαξῖτων ἐσσεύντο,
κρονῶν δ' ἰκανον καλλιρρῶν. 'Ενθα δὲ πηγαί
δοιαλ ἀναῖσσουσι Σκαμάνδρου δινήγεινος
ἡ μὲν γὰρ θ' ὕδατι λιαρῶι ῥέει, ἀμφὶ δὲ καπνὸς
γίνεται εἰς αὐτῆς ὡςεὶ πυρὸς αἰθομένου,
ἡ δ' ἐτέρωσθεν ὑπὲκ προρεεί εἰκνία χαλάξη
ἡ χιών ψυχρη ἡ εἰς ύδατος κρυστάλλωι.
'Ενθα δ' ἐπητεανοὶ πλυνοὶ εὐρέσε εἰγνὺς εἰεςι
καλοὶ λαύνους, ὧθι εἰματα συγαλέους
πλύνεσκον Τρώων ἄλοχοι καλαὶ τε θύγατρες
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῦν úιας Ὅχαιόν.

120 δάσεσθαι in Schol. and HStephanus; δάσσοσθαι mss. 129 ἀντ' + ; αὐτ' mss. 145-161 by +. 151 ὃ δ' ἐτέρωσθεν ὑπὲκ +; ἢ δ' εἰτερηθεί mss. 153 ἐπητεανοὶ + ; ἢτ' αὐτῶν mss.
Τῆι ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπίσθε διώκων—πρόσθε μὲν ἄσθλος ἔφευγε, διώκε δὲ μιν μέγ' ἀμείων—καρπαλίμος, ἐπεὶ οὐχ ἰερήνον οὐδὲ βοεῖν ἀρνύσθην, ἂ τε ποσσίν ἁθλία γίγνεται ἄνδρῶν, ἀλλὰ περὶ ψυχῆς θέου "Εκτόρος ἵπποδάμουι.

"Εκτόρα δ' ἀσπερχῆς κλονέων ἐφετ' ὁκὺς Αχιλλεύς. 188
'Ωσ δ' οτε νεβρῶν ἀρεσφι κύων ἐλάφου οὔηταί, ὀρσας ἐξ εὐνῆς, διὰ τ' ἀγκεα καὶ διὰ βήσας, 190
τὸν δ' εὔπερ τε λάθησι καταπτήξας ύπὸ βάμων, ἀλλὰ τ' ἀνυκεύων θέει ἐμπεδον ὀφρα κεν εὐρην' ὅς "Εκτὼρ οὐ λήθε ποδώκεα Πηλείωνα.
Οςάκι δ' ὀρμήσειε πυλάων Δαρδανάων ἀντίον ἀξασθαί εὐδώμητους ύπὸ πύργους, 195
εἴ πὼς οἱ καθύπερθεν ἀλάλκοιεν βελέσσαι,
tοσσάκι μιν προπάροιθεν ὀποστρέφασκε παραφθᾶς πρὸς πεδίουν αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
'Ως δ' εὖ νοείρων οὐ δύναται φεύγοντα διώκειν, 200
οὔτ' ἄρ' ό τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκεων, ὅς ό τὸν οὐ δύνατο μάρψαι ποσιν, οὔδ' ὅς ἀλύξαι.
Πῶς δὲ κεν "Εκτὼρ κήρας ὑπεξέφυγεν θανάτου, εἴ μή οἱ πύρματον τε καὶ ὑστατον ἤμτετ' Ἀπόλλων ἐγγύθεν, ὡς οἱ ἐπώρσε μένοι λαυπηρά τε γοῦνα;
"Αλλοσιν δ' ἀνένεε καρήται δίοις Αχιλλεύς, 205
οὔδ' ἐὰν ἱέμεναι ἐπὶ "Εκτορι πικρὰ βέλεμα, μή τις κόδος ἁροῦτο βαλεν, ὅ δὲ δεύτερος ἐξθοι.
"Αλλ' οτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκουτο, καὶ τότε δὴ χρύσεια πατὴρ ἐτίαινε τάλαντα,
SPURIOUS VERSES

ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτου, τὴν μὲν Ἀχιλλῆς, τὴν δ' Ἕκτωρος ἵπποδαμοῦ, ἐλκὲ δὲ μέσα λαβὼν ρέπτε δ' Ἕκτωρος αἵσιμον ἵμαρ, ὦχετο δ' εἰς Ἀίδαο, λίπεν δὲ ἐ Φοῖβος Ἀπόλλων.

κηδὲ ἐμῶν ἑτάρων, οὐς ἐκτανε ἐγχεὶ θύων.

οὐδ' ἀλέη ᾗ γάρ ρα πάλαι τὸ γε φίλτρον ἤνε Ἑηνὶ τε καὶ Δίως νιεὶ εἰκηβόλω, οἳ με πάρος γε πρόφρονες εἰρύατον νῦν αὐτὲ με μοῖρα κιχάνει.

χρύσει, ὥς Ὑφαιστος ιεὶ λόφον ἀμφὶ θαμείας.

ὀφρα τί μιν προτείποι ἀμειβόμενος ἐπέεσσιν.

Ὡς ἀρα τις εἰπεσκε καὶ οὐτήςασκε παραστάς.

ei δ' ἀγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθώμεν, ὥφρα κε τι γυώμεν Τρώων νόον ἂν τίν' ἔχουσιν, ἥ καταλείψαν πόλιν ἀκρὴν τοῦδε πεσόντος, ἢ ἔσενεν μεμάσας καὶ Ἕκτωρος οὐκέτ' ἐόντος.

Ἀλλά τὴν μοι ταῦτα φίλος διελέξατο θυμὸς; Κεῖται πάρ νῆσσι νέκυς ἀκλαυτος ἀθαντος, Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὥφρ' ἂν ἔγωγε χωιόσων μετέω καὶ μοι φίλα γούνατ' ἄρώπη. Εἰ δὲ θανόντων περ καταλήθουν' εἰν Ἀίδαο, αὐτὰρ ἐγὼ καὶ κεῖθε φίλου μεμνήσομ' ἑταῖρον.

272 by Nauck and omitted in some mss. 301-303 by Heyne. 316 omitted in some mss. 329 by Aristarchos. 375 by +. 381-390 by Hoffman, Fick, Christ.
δείδω μη δή μοι θρασύν Ἐκτωρα δίος Ἀχιλλεύς, 455
μοῦνον ἀποτμῆξας πόλιος, πεδίονδε διήταται,
καὶ δὴ μιν καταπαύση ἀγηνορίη ἀλεγειώη
ἡ μιν ἔχεσκ᾽, ἔπει οὔποτ᾽ ἐνι πληθοῦι μὲν' ἀνδρῶν,
ἀλλὰ πολὺ προβῆσεσκε, τὸ ὅν μένος οὐδενὶ εἰκὸν.

"Ηνπερ γὰρ πόλεμον γε φύγῃ πολύδακρυν Ἀχαϊῶν,
αἰεὶ τοι τούτων γε πόνος καὶ κίδε' ὀπίσω
ἐσσοντ᾽. ἀλλοι γὰρ οἱ ἀπουρήσουσιν ἄρούρας.
"Ημαρ δ᾽ ὀρφανικῶν παναφήλικα παιδα τίθησιν,
πάντα δ᾽ ἵπτενήμικε, δεδικρυνται δὲ παρειαί.
Δευόμενος δὲ τ᾽ ἀπεισαί πὰίς ἐς πατρὸς ἑταίρους,
ἀλλον μὲν χλαίνης ἐρύων, ἀλλον δὲ χιτῶνος
tὸν δ᾽ ἐλεησάυτως κοτύλην τις τυτθὸν ἐπέσχε, ἐρέλεας μὲν τ᾽ ἐδίην', ὑπερώιην δ᾽ οὐκ ἐδίηνεν.
Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαίτυος ἐστυφέλιξεν,
χερσίν πεπληγῆσ καὶ οὐειδεῖουσιν ἐνίσσων.
"Επρ᾽ οὔτος᾽ οὐ σὸς γε πατὴρ μεταδαίννατι ἢμῶν.
Δακρυόνες δὲ τ᾽ ἀνείσαι πὰίς ἐς μητέρα χώρην,
'Ἀστυνάξ, ὅς πρὶν μὲν ἐνο οὕ τι γούνασι πατρὸς
μυελὸν ὅων ἐδεσκε καὶ οἰών πίωνα δημῶν,
αὐτὰρ δὴ ὄπιον ἐλοὶ παύσατο τε νηπιαχεῦων,
eὔδεσκ᾽ ἐν λέκτροισιν ἐν ἀγκαλίδεσσι τιθήνης
eὐνῆ ἐνι μαλαχῆ, θαλέων ἐμπλησάμενος κήρ
νὸν δ᾽ ἀν πολλὰ πάθησι φίλου ἀπὸ πατρὸς ἀμαρτῶν,
'Ἀστυνάξ δὲ Τρώας ἐπικλησίς καλέουσιν
οίος γὰρ σφίν ἐρύσο πύλας καὶ τείχεα μακρά.

ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.

NOTES
NOTES

1. πεφυζότες. Suspected by Nauck. It means 'in a state of rout,' and the Trojans could not be in a state of rout within the walls. It is probably borrowed from Φ528.

ήτε. A word of doubtful correctness; whenever it occurs we should probably read ολά τε. Cf. η106 ολά τε φύλλα.


3. ἀτάρ. Mss αὐτάρ. Both these forms occur frequently, but both cannot be right. See Preface p. 7.


7. ηλείονα. The correct form in -ονα instead of -ωνα occurs in Ἰησονος Κρονίων (Ξ247) Λυκάωνος Ὑπερίωνος Ὑπεριονίδης Δολοπιόνος Ἰξιονίης Ἐρμιόνη πλείονος.

8. υτ. See Preface p. 6. Mss νυί. This word is frequently found with a short penultimate; but a diphthong before a vowel cannot be shortened except at the end of a word.

ταχέσοι. See Preface p. 6. Mss ταχέσοι. The traditional text gives datives in both -εσι and -εσσι. But it is no more rational to suppose that Homer used both than that a Tuscan could say at one time velo bel-la and at another vel-lo bela. It is true that -εσσι appears in Inscriptions; but too much importance need not be attached to this fact. The double σ became an orthographical tradition derived from the Homeric text-books, and was even admitted into such words as βαστών βαλίσσεται νόος (νοῦς).
13. οὗ τοι μόρσιμος εἴμι. Supply κτάμεναι; that is, οὗ τοι (.getFirstWord(0)) μόρσιμον ἐστι κτάμεναι με. This is how Krüger explains the construction in his Grammar § 55, 3, 11; no doubt correctly. Cf. Ε674 οὗ ἀρ 'Οδυσση (?)—μόρσιμον Ξεν—Διός τοῦ ἀποκτάμεν.

14. Ἀχλεῦς. Mss give Ἀχλεῦς or Ἀχλλεῦς according to the supposed exigencies of the rhythm; both forms cannot be right.

19. βαδίως. Mss βηδίως; but that the first syllable is short is clear from Ε304, where we find βέα, i.e. βάα.

22–23. ἵππος ἀθλοφόρος—ὁς ἐὰν τε βίμφα θείσης. Cf. v. 162 ὁς ὁτ' ἀθλοφόρου—ἵπποι βίμφα μάλα τροχάωσι. N29 τοῦ ὁτ' (ἵπποι) ἐπέτοντο βίμφα μάλα. v83 (ἵπποι) βίμφα πρήσουσι κέλευθον (perhaps κελεύθου). Also Ο268 βίμφα ὡς γοῦνα φέρει—ὁς Ἑκτωρ λαυρηρά πόδας καὶ γόνατ' ἐνόμα. For βίμφα mss give βεία; but in the case of a racing (ἀθλοφόρος) horse we require the sense of swift, not of easy, movement. The same error seems to have formerly existed in v. 163, for the Scholiast there states "βίμφα: βαδίως, καταστρέφει δὲ εἰς τὸ (i.e. eventually becomes) ταχέως," where βαδίως must be an interpretation not of βίμφα, but of βεία. In v83 we meet with a corruption of βίμφα in the variant διαπρήσουσι for βίμφα πρήσουσι. Cf. also on v. 142. The combination βίμφα βείν is found in Κ54 and v88. Further, though the combination ἐὰν τε occasionally occurs, I much doubt its correctness; such a meaningless addition of expletive particles is unworthy of Homer. In this passage we should perhaps read μάλα. Thus in Α381 ἐτεὶ μάλα ροι φίλος ἔμεν we find a variant ἐτεὶ ἐὰν νῦ ροι φίλος ἔμεν. The phrases μάλα βίμφα, μάλ' ὁκα, μάλ' αἴψα, μάλα κρατεῖτως are very frequent.

24. γόνατα. The lengthening in the antepenultimate of the traditional form γούνατα is supposed to compensate for the loss of a digamma, this digamma existing as ν in the nominative γόνν. The distinction between this ν and those in the suffixes of ἰάστυ πῶν μέθω seems entirely arbitrary. I have no doubt myself that γούνατα is a rhythmical expedient, and has been created after γόνα. In the latter word the lengthening is easily accounted for: a syllable
having been lost, the word strove to resume its previous quantity by lengthening another syllable. Cf. δομεναι—δοιναι ἔμεναι—εἶναι.

26. παμφανόνθ᾽ ὅς. The participles παμφαίνων and παμφανόν exhibit this peculiarity, that whereas they occur some twenty-five times, the other moods of their verbs are only represented by παμφαίνωμεν in E6 and παμφανόν in Α30. Even in these two passages the verbs are corrupt; in the former the subjunctive is impossible (see van Leeuwen ad loc.), and in the latter the sense requires a word like ἔπειθεν. Why this lack of the other moods? Everywhere the participles can and should be replaced by the adjective παμφανόεις. The following participles share the same peculiarity: γανόν κομόν καρηκομόν κυμαίνων τηλθόν λαμππετόν υπερηνορέων υπερμενέων υπερηφανέων, for which, I think, we must substitute the adjectival forms γανείς κομείς καρηκομείς κυματείς τηλθείς λαμππετείς υπερηνορείς υπερμενοίς υπερηφανοις. The error of form is made manifest in ζ87 and ω227, where instead of ὑπόωντα one ms gives correctly ὑπόεντα; in γ290, where the ms give both τροφέωντα and τροφέωντα; in δ227, where for μητιῶντα there is a variant μητιόεντα; and still more instructively in Α157, where we know that Aristarchos substituted σκιώντα for ms σκιώντα. The corruption is due to the influence of later times, when the adjectival suffix -εις became extinct except in χαρίεις. I may add that under the strangely-formed adjective πάντοσ' εἴσην there lurks, perhaps, παμφανόεσσαν. Further, βάλαμον κηώεντα in Ο191 seems a corruption of βάλαμον κευθμονόεντα.

ἐπεσομένον. The ms ἐπεσοσίμενον implies the fantastic present σοσών. Thrice, in Е208 Α147 Ξ413, we find the aorist ἔσεσα with its first syllable in the thesis, where it must necessarily be long. But in αἵμ' ἔσενα (Ε208) this verb is inappropriate and should be corrected to ἔφυσα; cf. τ337 ὕδωρ—θερμὸν ἐπήφυσε. The other two passages are unintelligible and thus afford no evidence.

27. μετοπώριος. I.e. 'in the autumnal season.' Cf. δ194 μεταδόρπιος. The suffix -ίος is usual in compound adjectives formed
by a preposition and a noun and denoting place or time: thus ἐπομφάλιος ὑπουράνιος ἐνύχιος πανημέριος (where παν- is equivalent to a preposition); also πρώιος, according to my correction, in v. 318 of this book. During the month of October Sirius, the star here meant, is very conspicuous in the early morning, the time when it would be most frequently observed by the ancients (see note on v. 318); and October would be accounted by the ancient Greeks—as it is also by the modern Greeks—the chief autumnal month. Thus Thukydides in vii. 79 refers to the month of September as being towards the approach of autumn: τοῦ ἑτοῦς πρὸς μετάπωρον ἧν ὄντος. Μετάπωρον was the season after all the fruit had been gathered, i.e. after the vintage, which in Greece takes place in September (it was not the season after the harvest, as Leaf says: the Greek harvest falls in June, which is therefore called θεριστής). For μεταπώριος the mss give ἕα τ' ὑπώρης, which is clearly wrong: for in summer Sirius is not conspicuous at any hour of the night. We can see how the corruption may have arisen from a scholion on μεταδώριος (δ194) which states "μεταδώριος: δεῖπνον ὄραι." A similar interlinear note on μεταπώριος may have also forced its way here into the text.

ἀρίδηλοι. See Preface p. 7. In the form ἀρίζηλοι which we find in our mss the change of δ into ζ is inexplicable.

28. ἀμολγώ. The late Prof. Pantazidis of Athens in his Homeric Dictionary connects this word with ἀμόργη, Latin 'amurca' or 'amurga,' meaning 'olive-lees,' and with the modern Greek μουργός 'a dark-faced dog.' He also refers to the Macedonian word murljischu 'twilight.' But μουργός, a term of abuse 'a cur,' seems to be connected rather with μολοβρῶς, which also is used abusively in p219 and σ26.

29. Ὀρίωνος. P. Knight Ὀνρίωνος; van Leeuwen and da Costa (Σ486) Ὀαρίωνος (it should be Ὀαρίωνος; see note on v. 7). But Menrad is probably right in regarding the verse as spurious.

35. Ῥισσόμενος. That the word began with two consonants is
clear from passages such as v. 91, where the thesis of the preceding spondee would otherwise be short.

36. 'Αχιλλης. Similarly we find B23 'Ατρέως B105 'Ατρέι Σ222 Τυδέα Ε406 Τυδέως Δ372 Τυδεί Ζ115 Πορθέι etc. (see Enchir. § 76). For the mss form Αχιλλης see Preface p. 7.

41. αίθε-τόσων ὤδε. For αίθε-δε in expressions of wish cf. Σ272 Κ536. See my note on v. 454. Instead of τόσων δε the mss give τοσσόνδε; but we often find the form τόσων, and Homer cannot have said the word both as τόσων and τόσων.


πολλάς 8' ἁρα χαίτας εἶλκετο τίλλων ἐκ κεφαλῆς. Cf. K15 πολλάς ἐκ κεφαλῆς-εἶλκετο χαίτας. The mss ἀνά is undoubtedly wrong, as ἀνέλκειν means 'to draw back,' e.g. a bow, but cannot be applied to hair, which is not drawn back by a person in despair, but, on the contrary, forward. In K15 there is no ἀνά. If the word is removed here, the line will not scan unless τρίχας is replaced by χαίτας. Mss τρίχας must have been a gloss on χαίτας, which it eventually displaced. Cf. Hesych. "χαίτας: αἰ κεφυμέναι τρίχες" and "χαίτη: ἡ ἐπὶ τοῦ τραχήλου θρείς."

81. In the space marked as a lacuna the mss give μιν δάκρυ χέουσα'. This, occurring so soon after δάκρυ χέουσα in v. 79, betrays an unresourceful hand and cannot come from Homer. Besides, it does not fit the rhythm, for before βέπεα we should have χέουσα without an ethelipsis. The original words were probably καὶ ἰβ' (=ροι) ὀλοφυρομένη οὔ καί μιν ῥισσομένη. Thus in Φ73 we find καὶ μιν φωνήσας as well as καὶ ἰβ' ὀλοφυρομένος καὶ καὶ μιν λισσομένος ἐπεκ πτερόντα προσηύδα. On the obliteration of the digamma prosodists must have tried to remedy the consequent hiatus by introducing words of their own.

82. ἕλεγον-εἰ ποτε-μνήσαι. In these supplications there are often two apodoses, one preceding and the other following the hypothesis. Cf. A37 κλεθέ μοι-εἰ ποτε-κρήνουν. Ε115 κλεθέ μοι-εἰ ποτε-φίλαι. γ98 δ328 ρλίσσομαι-εἰ ποτε-τῶν νῦν μου μνήσαι. Sappho 1 τινό
Elite—ai pot—elfe moi. I have therefore placed a comma after etoschov and not the usual full stop. Cf. also Ω372 ei poti tis tou—Nacheto-
ton mygasa.

84. daim. Mss δημον. But the first syllable is constantly found in the thesis; it is therefore short and must be written with α, not η.

88. aneube de se taca nωιν 'Argeitov k Ones tachees katiodontai. Cf. P241 ος ke taca Trwov korosht kinas. Φ363 tach' αυ' έφ' ἕσει κόνες tachees katiodontai. So Priam in v. 39 η' taca πότον ἐπίσπησι. taca is constantly used in forebodings of an impending disaster. Instead of taca our mss give μέγα, which would need to be construed with aneube. "A rare use noticed by Schol. Ven. 2: το μέγα η' ἐπι του πότου (viz. in a local sense)." Paley, who might have said with more accuracy that there is no other instance of such a use. Perhaps the notion that σε could be lengthened before a liquid, but not before τ, suggested to prosodists the alteration. In β40 and ο537 τάχα is displaced by μάλα, in ω353 by άμα.

98. oxthosas. There are so many passages where oxthosas precedes a speech commencing with oimoi that I have hesitated to interfere with the text. But a person who excliams ωμοι and oimoi does not oixe, but oimou; and I strongly suspect that here and in other similar passages we should read oimou. From passages like Θ208 it appears probable that oxthosas should only be admitted where the context requires an expression of anger or impatience.

τετεπεν ανα—θυμον. I.e. ορμησυν ανα—θυμον (v. 131) 'he said within himself.' Cf. Ω679 ουχ Ερμείαν—υπνοι ἔμαρτε ὁρμαίνοντ' ανα θυμον. Β156 ορμηναν δ' ανα θυμον. The mss instead of ανα give προσ ον, which is not only faulty in rhythm, but also absurd in sense, meaning 'he addressed his own mind.'

100. Polydamas moi protos elagxa antia φησει. I.e. 'Polydamas first will insult me to my face.' Cf. Χ285 άς ρεόουν, έμοι δε κ' ονειδεα ταύτα γένοιτο (or perhaps φέλοιτο). ρ461 ονειδεα βαζεις. Υ246 έστι γάρ ἀμφοτέρουιν ονειδεα μωθήσασθαι. Φ393 ονειδεων φάτο
μοῦν. K158 νεῖκεσε τ’ ἀντὶν. The mss give ἑλεγχεῖν ἀναθησεῖ, which is meaningless.

106. ἐμείο. Mss ἐμεῖο. But in many passages the forms ἐμείο and σέο are demanded by the rhythm. See Preface p. 6.

109. στάντ’ ἀντ’ (=στάντε ἄντα) ἡ Ἀχιλέα κατακτείναντι νέσσθαι ἡ ἀπολέσθαι. Cf. Σ307 μάλ’ ἀντὶν στήσομαι, ἡ κε φέρησο (?) μέγα κράτος ἡ κε φερόμην. For στάντ’ ἀντ’ our mss give ἄντην, which would need to be construed with κατακτείναντι, a combination alike unparalleled and absurd.


132. P. Knight: “Commentum perinde esse, a rhapsodo vel grammatico insertum, indicat κορυθάικη; in sermone enim antiquo ἐνχεια, non κορυθῆ, αρισσεν dicebantur.” Perhaps, however, only κορυθαίκη needs correction. Some mss give κορυθαίκη. Perhaps πίκα θωρηκτῇ.

133. σείων—μελίην κατὰ δεξιὸν ὄμοιν. The preposition is hardly right, because it can only mean ‘aiming at.’ Cf. Π343 νύξα—κατὰ δεξιὸν ὄμοιν. E66 βεβλήκη ς γλυντὸν κάτα δεξιὸν. E98 τυχῶν κατὰ δεξιῶν ὄμοιν. So that ὄμοιν here would, indicate Hector’s shoulder, not that of Achilles; and this, of course, is contrary to the sense.


136. ὡς εὐνόησεν. Grashof’s conjecture ὡς ὑε νόησεν is preferable to the traditional reading. I ought to have adopted it, since palæographically both readings are identical.

139. πετεεινώ. An uncertain form.

140. καρπαλίμως. From Pap. Ἱ. Cf. K345 ἐπαίξαντες—καρπα-
Λίμως. Δ118 καρπολίμως ἤμε. Θ122 καρπολίμως ἐπέτοντο. The mss inappropriately ἤμεδιοι. See note on v. 23. I had myself conjectured καρπολίμως before I learnt from Ludwich’s edition that this reading exists in a papyrus.

141. ὑπέκ πεφοβηται. The perfect form πεφοβηται in a present sense like δρέων. The meaning of ὑπέκ is ‘trying to escape.’ Cf. Υ147 ὀφρα τὸ κῆτος ὑπέκ προφυγὼν ἀλέατο ὅπωτε μὴ σεύατο. Θ602 ὅ τὸν—διώκετο—ὑπέκ προβέοντα. (In Θ125 the correct reading seems to me to be ὑπερπροβεόνων; cf. Θ198 Ψ637). The mss give ὑπαίθα φοβείται. But the contracted form φοβείται is not Homeric; and ὑπαίθα is a fiction derived from that other fiction ὑπαί which, like παραί and καταί, was invented to meet those cases where the rhythm required a long syllable at the end of the preposition. See Preface p. 7. "Ὑπαίθα occurs in five passages: Ο520 Σ421 Φ255 Φ271 Ψ493. In Φ271 λάβρος ὑπαίθα μέων we must read ὁπισθε, as is clear from the parallel v. 256 ὁπισθε μέων—μεγάλων ὄρμαγδων; in Ψ493 there is a variant ἐπετία which suits the context admirably; Σ421 is part of a spurious passage (vv. 417–421) of no value; in Ο520 and Φ255 the correct readings are, I think, ὑπέκ and ὑπέκ ὅ ἀρα.

142. ῥίμφα ρ’ (= ροί) ἐπαίσκει. Cf. Ψ64 "Εκτόρ’ (= "Εκτορι) ἐπαίσκεσθαι. ξ281 ὁ μὲν μοῦ—ἐπήρεσον—ῥέμαιες κτεῖναι. Instead of ῥίμφα ρ’ the mss give ταρφέα, which clearly is not sound; it could only mean ‘repeatedly,’ whereas the context requires a word expressive of incessant running.

143. ἔπρεξε. Hector, after taking to flight and leaving the city gates behind, continues to run under the walls round Troy. The mss ἔπρεξε, i.e. ‘took to flight and went under the walls’ conflicts with vvv6 and 137. In the former passage Hector is placed near the gates, and therefore close by the walls; in the latter, it is clearly stated that he had not left this position (αὕθ) until then.

144. τείχε’ ὑπο. The dative with ὑπο which exists in one ms is the only case which agrees with the sense of the passage as given in the foregoing note, inasmuch as it affords the meaning ‘he was running
along under the walls.' Cf. Z396 ἐναίειν ὑπὸ Πλάκων. B866 ὑπὸ Τμώλων γεγαώτας (read γεγαώτας). α185 ἐστηκεν—ὑπὸ Νηήου. The accusative would represent Hector as running towards the walls. Cf. Δ407 Α181 Μ264 Σ281 (all these passages quoted by Laroche at this verse).

eνώμα. A later form.

163. τροχάω. The subjunctive as in B475 ὡς τ’ αἰτόλια—αἰτόλοι ἄνδρες ἰδία (read ἰδά) διακρίνωσιν. See van Leeuwen and da Costa ad loc.

164. κατατεθηκότος. Μss κατατεθηκότως. The participle is either τεθηκός (cf. τέθηκεν τετυχηκός δεδακτός βεβαρωκὸς τεφύκαιι) or τεθυκός (cf. βεβάιος γεγαώδες ἐσταῖός τεπτεώς). Accordingly, such forms as βεβαρηθάκες κεκαφηθός (see Enchirip. p. 403) are fictitious. The genitive again can only be formed in -ότος. See v. Ω20 τεθηκότα (read τεθηκότα or τεθυκότα), 1345 θειότος, 8447 τετληότι (read τετληκότι or τετλαότι), B170 ἐσταίστα and numerous other instances.

166. 'Recepi ex optimo codice δ’ ἐσ, quod sententia postulat; nam simplex ὅραν est videre, ἔσοραν spectare. Conf. Δ4 Δ9 Ω23 6341.' LAROCHE.

169. ὅρωμαι. A recent form.

176. ἐσθλὸν ἑόντα. We should have expected ἐσθλόν περ ἑόντα, i.e. 'though he be a good man.' The phrase without the particle would fit if placed after σαώσομεν. That some disturbance has marred the text I have no doubt.

179. αἰσθ. We should have expected θανάτου αἰσθ.

180. ἐς—θανάτου δυσηλεγέος ἀναλύσαι. Cf. μ200 ἐμέ τ’ ἐκ δεσμῶν ἀνέλυσαν. The ἐς is placed at a distance from the verb to which it belongs, as in Λ362 ἐς αὖ νῦν ἐφυγες θανατον and Μ234 ἐς ἀρα δὴ τοι ἐπειτα θεοὶ φρένας ὃλεσαν. Instead of θανάτου δυσηλεγέος our mss give θανάτου δυσηχέος. But the adjective is applicable say to war, where noise and clamour (Ῥηχῆ) are prevalent. The application of Ῥηχῆ to the lamentations over the dead is impossible, nor are instances of such a usage found elsewhere. It is true that this
adjective is applied to death in Σ464; but that verse and the following one are probably spurious.

182. τὴν δ᾿ ἄρ’ ἀμειβόμενος προσέφη. Cf. A292 τὸν δ’ ἄρ’ ὑποβλη- δὴν ἡμείβετο. X98 ὀχθῆσαι δ’ ἄρ’ ἔρειπτε. X260 τὸν δ’ ἄρα-προσέφη. Similarly (ἐπειτα being equivalent to ἀρα) A121 τὸν δ’ ἡμείβετ’ ἐπειτα. a44 a314 γ210 θ338, etc. The mss, instead of ἄρ’ ἀμειβόμενος, give ἀπαμειβόμενος; but this compound, I have no doubt, is wrong. It is only found in that common expression τὸν δ’ ἀπαμειβόμενος, with a few exceptions. These are (1) η298 η308 ι347 ι362 ν3 τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμειβέτο φώνησεν τε, where it is possible to read ἡμείβετο. We have practically this reading, i.e. ἀμείβετο, as a variant in η298. (2) The next group of exceptions is Υ199 θ140 θ158 θ400 ρ445 τ405 ω327, where the phrase is exactly the same as the preceding one, save that instead of Ἀλκίνοος we have Αἰνείας Εὐρύαλος Ἀντίνοος Αὐτόλυκος Λαέρτης. Here again (in θ400) there is a variant ἀμείβετο. (3) In ρ405 we find τὸν δ’ αὐτ’ Ἀντίνοος ἀπαμειβόμενος προσέφη, but there is also here a variant τὸν δ’ αὐτ’ Ἀντίνοος ἀπαμειβέτο φώνησεν τε, which brings this instance into line with the preceding ones. Therefore, it is only at first sight that ἀπαμειβίσθαι occurs frequently; in reality there are but two instances of its use, viz. τὸν δ’ ἀπαμειβόμενος and τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμειβέτο. On the other hand, the instances where the simple ἀμειβίσθαι occurs are many and various: Η356 ὦς μὲν ἀμειβόμενος- προσιθία. δ464 ἀταρ ἐγώ μὲν ἀμειβόμενος προσέβεστον. Γ437 τὴν δὲ Πάρις μύθους ἀμειβόμενος προσέβεστε. Α604 ἄειδον ἀμειβόμεναι ροτὴ καλῆ. Ω200 ἐκώκυο θεὶ ἐγὼ καὶ ἀμείβετο μύθου. Ψ489 ἀμεϊψάσθαι ἐπέέσται (1). Τ171 τὸν δ’ Ἐλενὴ μύθουσιν ἀμείβετο. Ω372 τὸν δ’ ἡμείβετ’ ἐπειτα, and so forth.


185. μηδὲ τ’ ἐρύκου. I.e. ‘nor do thou be prevented from thy purpose.’ Cf. Σ126 μή μ’ ἐρύκε μάχης. Ψ443 μή μοι ἐρύκεσθον μηδ’ ἔστατον. ο68 οὐ τι σ’ ἐγὼ γε πολὺν χρόνον ἐνθὰδ’ ἐρύξω πιέμενον.
vóúto. 3594 ἣδθ μοι ἀνιάζουσιν ἑταῖροι—οὐ δὲ με χρόνον ἐνθάδ' ἔρικες. The mss give μηδέ τ' ἐρώτει, i.e. 'nor do thou retreat,' which disagrees with the context.

214. It is both inartistic and improbable that so soon after v.187 the name of Athene should be repeated. The whole verse seems to have been remodelled so as to serve as a junctura with the interpolated piece vv.188–213. The passage originally ran somewhat in this way:

βη δὲ κατ' Ὀλυμποῦ καρῆνων ἀξίασα

Fil'mon eis ieríν. Ἀχιλέα δ' ἄρ' αἴν' εἴκανε.

Sec H19.

216. νόε. Mss νοῇ. But the dual suffix is -ε; so ἡμε ὑμε σφέ. We also find σφαῖ in the mss as a dual, but this also should be corrected into σφῶε.

217. οἰσεσθαι μέγα κόδος Ἀχαίων προτε νέας. With οἰσεσθαι κόδος compare Σ308 μέγα κράτος—κε φερούμην. Σ165 ἱρετο κόδος. For the dative Leaf refers to Δ95 πάσι δὲ κε Τρώσει χάριν καὶ κόδος ἄρου (where Faesin also quotes 1303 ἢ γάρ κε σφι μάλα μέγα κόδος ἄρου), and correctly remarks that the construction is similar to δέχεσθαι τι τιν. So far so good. But with the addition of προτε νέας it is inevitable that every hearer would understand the passage to mean that the κόδος was to be carried to the Achaians at the ships, in accordance with v. 244 ἢ κεν Ἀχιλέας—ἐναρά βροθέντα φέρηται νέας ἐπι γλαφυράς. Then there is another difficulty in μάχης ἀτών περ ἐόντα, which not only is ungrammatical (it should read μάχης περ ἀτών ἐόντα), but at a time when Hector is running away in terror represents him very absurdly as 'insatiable of battle.' I strongly suspect that the text has been radically tampered with, and that originally there was only one verse, thus:

"Εκτορὰ ἰδώσαντι ἱεσθ' ἐπὶ νέας Ἀχαίων.

219. πεφυγόμενον νέεσθαι. Cf. 109 κατακείναντι νέεσθαι. Π497 ἀναμῳτι νέεσθαι. Instead of νέεσθαι our mss give γενέσθαι, which commentators defend by referring to Ζ488 πεφυγόμενον ἐμεναι. But
the case there is different. Whereas instead of πέφευγα it is possible to say πεφυμένος εἰμι (see Enchir. p. 325), it is a positive solecism to say πεφυμένος ἐγενόμην; of such an expression there is no instance nor could there be. Νέουθαι has been corrupted into ἐσταί in σ186; and γε νέουθαι into γενέωθαι in Σ221. Similarly, we find γενέωθαι instead of λυπέωθαι in ρ187.

221. προπροκυλινδόμενος. This compound only occurs here and in ρ525. προπρο seems inexplicable. Here πρὸς γοῦν ἵξόμενος would fit the sense. Cf. σ395 Ἀμφινόμον πρὸς γοῦν καθεξῆς. Δ609 περὶ (read ποτὶ) γόνατ’ ἐμὰ στήσεσθαι. ζ310 μητρὸς περὶ (a variant ποτὶ) γό νας χείρας βαλλέμεναι. χ379 ἐξέσθην ποτὶ βωμῶν. But, though palaeographically προσ and ἱδομένος closely resemble προ and ἱδόμενος, γοῦν’ is very distant from κυλ. In ρ525 the word is perhaps correct as παρπροκυλινδόμενος, i.e. ‘rolling right and left, back and forth.’

222. ἀμπνεε. Mss ἀμπνυν. An aorist ἐπνευον instead of ἐπνεύσα— which often occurs either simple or as a compound—is unheard of. Cobet wrote ἀμπνυον; but ‘to take breath’ is ἀναπνέειν in the active.

224. ἐπίθετο. The mss ἐπείθετο. The aorist is indispensable here, as also in v. 226, where we now find ἔλειπε. The imperfect was, no doubt, introduced in order to effect a dactyl. The same correction is required in Α33 and Ω571. Similarly, in v. 103 some mss give πειθόμην instead of πιθόμην; and in v. 107 one ms gives πειθόςας. Also in Σ474 we find ἐβάλειν instead of ἐβαλείν.


227. Δαϊφδεω. See note on v. 84.

231. μένοντες. Nauck μένοντε in accordance with Zenodotus’s reading in the parallel passage Α348.
234. "Insititium esse [versum] quoque téke cum duobus nominibus contra poetae morem plane ostendit." P. Knight. But perhaps instead of ὑδὲ Πρῶμος Homer wrote διὸν Πρῶμον. Of the examples adduced by Laroche (P399 Σ398 Υ320? Υ358) in support of a verb in the singular having two persons as its subject, the only one to the point is Σ398 Εὐρυνόμη Θέτις θ᾽ ὑπεδέξατο, where, however, we must read ὑπεδέχατο. See note on v. 435. The examples A255 and H386 adduced by van Leeuwen and da Costa (in Σ398) are also different.

235. τιμήσασθαι. Perhaps τιμήσατε se. But the middle voice recurs in τ280 ν129.

236. ἔνεκα. See Preface p. 4.


240. γούννων ῥλίσοσθ’ ἐξείης δ’ ἐμοὶ ἀμφὶ μ’ ἑταῖροι. Deiphobus represents the occurrence as though his parents besought him to stay, whilst his friends stood round and joined in their supplications in turn. We find a similar pitiful scene in Ω710 ἀλοχός τε φίλη καὶ πότνια μήτηρ τιλλέσθην—κλαίων δ’ ἀμφίσταθ’ ὠμίλος. Also in Τ4 ἡπε ἐν Πατρόκλων περικείμενον δὲν ([,] ἡ) φιλον ὅν—πολέες δ’ ἀμφὶ αὐτὸν ἑταῖροι μύρωνθ’. Compare, further, 1464 ἤ μὲν πολλὰ β’ ἑταὶ καὶ ἀνεψιοὶ ἀμφὶς (read ἀμφὶς μ’ ἡ) τοιτὶς αὐτοῦ ([,] ῥλισόσμενοι κατερήτνον. τ542 ἀμφὶ δ’ ἤμ’ ἄγερέθιοντο—Αχαιαὶ οίκτρ’ ἀλοφυρομένην. The ms reading ῥλίσοσθ’ ἐξείης γούννυμένωι is impossible. For (1) ῥλίσοσθαι γούννυμένον occurs in no other passage; as Laroche remarks, the phrase everywhere else is γούννων ῥλίσοσθαι. (2) ἐξείης is a solecism when applied to two persons only; a combination like ἀμφὶ ἐξείης is not Greek. The word γούννων was probably left out and then added in the margin, whence it was transferred and joined to ἐμοὶ so as to form γούννυμένοι.

ἀμφὶ μ’. It may be either ἀμφὶ με or ἀμφὶ μοι. Cf. 1470 ἀμφ’ αὐτῶι.

245. φέρηται. The present tense does not appear correct. Cf. δαμέην.

(or δαμείη). "Doch Kann der Opt. mit κεν in solchen abhängigen Fragesätzen nicht stehen." Hoff- 
man.

247. ὡς φαμένη ὑπο-ἡγήσατο. Cf. 460 ὡς φαμένη-διέσυμπτο. β405 ὡς ἀρα φωνήσασ' ἡγήσατο Παλλάς. α125 ὡς βειπτῶν ἤγειθ' (!). ν429 ὡς-φαμένη-ἐπεμάζατ' Ἀθήνη. Ε290 ὡς φάμενος προσέπηκε. Ε835 ὡς φαμένη-δόσε. And constantly so. For ὑπο-ἡγήσατο cf. v. 101 ζ114 η22 π397. The syntax of φαμένη καὶ ἡγήσατο, which is the ms reading, is not Greek or rational.

250. οὐκέτι-φοβήσωμαι ὡς τὸ πάροισερ-φύγον. I.e. 'I shall no longer run away as I fled before.' Cf. χ226 οὐκέτι σοι γ', 'Οδυσεῖ, μένος ἐμπεδον. Instead of οὐκέτι the ms read οὐ στί ετι, which gives φοβήσωμαι an active sense with σε as its object. This is a solecism.

251. φύγον. The ms ὅν, which is clearly corrupt. Δίευν else-where means 'to fear.'

οὐδέ ποτ'. Perhaps οὐδέ τι σ'.

253. στάμεναι. The ms στήμεναι. But this infinitive can be either στάμεναι or στήμαται. Thus δόμεναι-δοῦναι θέμεναι-θεναι ἐμεναι- 
εναι.

254. ἀλλ' ἄγε δεῦρο θεοὺς ἐπομόσιμον. Cf. Τ108 εἰ' ἄγε νῦν μοι ὀμοσον. Ψ581 εἰ' ἄγε-ἐνοστγαῖον ὀμνυθι. The compound ἐπομόσιμον occurs in ι132 and β377. That Hector invited Achilles to make a compact on oath is clear from Achilles's reply in v. 266 (δρκα). The ms reading ἐπιβωσόμεθα, which is objectionable both in form and sense, could easily have been derived from ἐπομόσιμον: ΕΠΟ-ΕΠΙ ΜΟ-ΒΩ ΣΟ-ΣΟ ΜΕΝ-ΜΕΘ. The variant ἐπιδωσόμεθα is an emendation of Aristarchos; see ms at Κ463. The second variant ἐπιδώμεθα is a further correction of ἐπιδωσόμεθα.

255. ἐσονταί. See note on v. 332 (Preface p. 7).

256. αἱ κεν ἐμοὶ Ζεῦς δώῃ μὲν νίκην. Cf. Η202 Ζεῦ-δος νίκην Αἰαντ. Η291 εἰς ὃ κε δαὶμον-δόῃ-ἐτέρωσι γε νίκην. Ρ596 νίκην δὲ (Ζεῦς) Τρέσεσ' ἐδίδον. Ρ627 Ζεῦς οτὲ δὴ Τρώεσι δίδον-νίκην. The ms καμμονίην is supposed to mean 'endurance'; but Hector does not need endurance wherewith to withstand Achilles, but victory where-
with to slay him. Nor could the word mean 'endurance.' That is ὑπομονή. Besides, how can μονή be formed from μίμω or μένω? And how is it that the verb καταμίμω or καταμένω does not exist? The correction μὲν νίκην is also required in Ψ661.

259. The fragmentary line in Pap. λ no doubt read something to this effect ὀφρα μ᾽ ἔπειτα πυρὸς γνωτοὶ λελάχωσι θανόντα. Cf. v. 343 H80 O350. The fragment has perhaps been wrongly referred to this place instead of to v. 343.

260. ἀλαστε. Its meaning is unknown, and all that has been advanced in support of its derivation from either ἀλῶ or λῆθω or ἀλαστάξω is fanciful surmises which carry no conviction. Some critics have connected it with ἀλαστεω; but this verb contains no abusive sense, being synonymous with δεινοπαθεώ, whereas certainly in this passage a term of strong abuse is required, such as κῦνον in v. 345. Perhaps ἀλιτρέ, to which the interpretation ἀλιτηρίε in the Scholia seems to point. It is this term that Athene in her passion (Θ661) hurls at Zeus when she accuses him of folly.

261. The fragment in Pap. [ ] is referred by Menrad to v. 273.

262. The ms reading ἄνδρες practically makes this verse a mere repetition of the preceding one. The variant ἄνδρες is utterly absurd, because, taken in conjunction with the following verse, it represents lambs as planning war against the wolves. The context requires κῦνες, the natural enemies of the wolves.

263. ἔλεγεν. I do not understand this form. It cannot be an alternative form of ἔλεευν, as has been represented, because the middle voice is required by the context. It is probably corrupt.

264. ὀρκία ἐσνται. “Hiatus vitiosus, cf. § 15. . . . Suspicamur ὀρκί ἐσντ' fuisse, deinde aliquid intercidisse, assensus autem nobis van Herwerden proposuit ὀρκί ἐσνται πιστὰ πρὶν ἦ. Van Leeuwen and da Costa. Brandreth wrote ὀρκία πρὶν γ' ἐσνται. This emendation is better and is supported by E288 (to which Ludwich refers), and I regret now that I did not adopt it in the text.

265. νῦν. Most mss νῦν δ'. “Here the δ' after νῦν is omitted on
Platt's suggestion. The clause is clearly more vigorous without it, being an expansion of the preceding, not a contrast such as νὸν δὲ expresses with especial emphasis." LEAF.

275. πρὸς γὰρ ἐκψε Πέδον. Cf. ΠΠ610 ὃ μὲν ἄντα βεβών ήλεύων πρόσω γὰρ κατέκυψε, τὸ δ'—οὐδὲ ἐνεσκήμφθη. Φ68 ὃ δ' ὑπέδραμε—κύψας ἔγχει σ' ὑπὲρ νότου ἐνι γαίης ἐστη. The construction πρὸς γὰρ ἐκψε Πέδον instead of ἐκψε γὰρ πρὸς Πέδον is the same as in Α245 ποτὶ δὲ σκηττρὸν βάλε γαίη (γαίαν ?). The mss reading ἐξετο is absurd; for Hector to have sat down would have meant not escape, but certain death.

276. ἀνά δ' ἵππασε. "Sonst bedeutet ἀναρτάζειν dasselbe was ἀνερέπεσωσαι, rasch davonführen, entführen." LAROCHE. Perhaps ἀνά instead of ἀνά.

279. ἐπιφίκηλ. The form ἐκέλος occurs in several passages. The mss ἐπιφίκηλ.

281. ἀρτιεπης. It is clear from ἀρτια βάζειν (Θ240) and ἀρτιέφρων (ὁ261) that ἀρτιεπης can only mean 'tactful,' and this is exactly the reverse of what the context requires. I suspect λαβροπετης = λαβραγύρης (Ψ479). Cf. also Ψ478 ἄλλ' αἰεὶ μύθοι (read μύθωι) λαβρεύει. The rhythm could be restored by writing ἤ τις instead of ἄλλα τις. Cf. φ397 ἤ τις θητήρ (?) καὶ ἐπίκλοπος (read ἐπόκλοπος) ἐπλετο τόξων (?). The sense of the passage would then be 'Thou pretendedest so—a random braggart and cunning in thy speech as thou art—that I might take fright.' Probably λαβροπετὴς is likewise required in Θ209.

ἐπόκλοπος. The word has been preserved in Bacchyl. 1430. ἐπὶ in ἐπόκλοπος, which is the mss reading, possesses no force whatever.

284. ἔλασον. This form in v. 326. Mss ἔλασσον.

287. καί. I prefer τῷ, which often follows expressions of wish. Cf. 426 ὃς ὄφελεν θανέμεν ἐν χεροῖν ἐμῆσον τῷ κ' ἐκοφεσάμεθα. Β371 αἰ γὰρ—εἶν τῷ κε—τάχ' ἠμύσει. Π722 αὖθ'—εἶν' τῷ κε—ἀπερωήσειας. Λ380 Φ279. As the text stands, the passage is an asyndeton, since καί must be construed with πόλεμος in the sense of 'even.'
291. τῆλε δ’ ἀπ’ ἐπλάγχθη σάκεος. Connect ἀν’ with σάκεος. Cf. 468 τῆλε δ’ ἀπὸ κρῆτος—βάλε. Ψ880 τῆλε δ’ ἀπ’ αὐτοῦ κάπτεσε. Ρ301 τῆλ’ ἀπὸ Δαρᾶς. And often so.

292. διτ. See Preface p. 6. The mss ὅτι.

βέλος ὡκῦ ἔτωσιον ἐκφυγε χειρός. A frequent phrase. But ἐκφυγε rather means ‘slipped off.’ Cf. Θ137 ἐκ χειρός φύγον ἱνά. The context, however, requires the meaning of ‘shot off.’ I suspect the true reading is ἐκθορε. Cf. Ξ455 χειρός ἄπο—ἀλιν τηδῆσαι ἄκοντα. Ε656 δούρατα (read δόρατα) μακρὰ ἐκ χειρῶν ἑξεαν. Θ313 ἄπο νευρῇφι δ’ ὄιστοι θρώσκουν. Similarly in B266 and Α493 we find a variant ἐκφυγε instead of ἔκπεσε.

293. μέλινον. From μέλη. Mss μελίνων.

294. Δαίφοβως δ’ ἐνασπίδ’ ἐκέκλετο μακρὸν ἀώσας. Cf. Ζ66 Ἀργείωνιν ἐκέκλετο μακρὸν ἀώσας. Similar phrases occur again and again. The mss give Δῆφοβον δ’ ἐκάλει λευκάσπιδα. Not only, however, is ἐκάλε: a recent form, but the imperfect also ill accords with the aorist ἀώσας. Like ἐβόα, which we find here as a variant, ἐκάλε must have been a gloss which expelled the true reading. Cf. Hesych. "ἐκέκλετο: ἐκάλει ἐβόα."

ἐνασπίδι. A compound adjective formed by ἐν and a piece of armour like ἐμιέλης ἐκνήμις (ἐκνήμις;). The mss λευκάσπιδα occurs nowhere else.

295. ἥτετε τε. Mss ἥτετε μῦν, which introduces an impossible asyndeton. μῦν no doubt was interpolated in order to substitute a dactyl for a tribrach.

297. ἐκάλεσαν. The form with a single σ occurs in Α270 Θ43 and other passages. Mss κάλεσαν.

299. ἐξηπάτησεν. A recent form, for in Homer ἀτη is the correct word, not ἀτη. Perhaps ἦς αὐτ’ ἦπαφ’. We often find ἦπαφ following μῦν.

306. ἐβερύσατο. Mss εἰρύσατο. But the form with a single σ occurs in Θ21 Β389 and elsewhere.

307. This verse is probably spurious. For (1) Τέτατο can properly
apply to ἰμάντες, but not to a sword; in the case of a sword we should have expected ἀόρτο. Cf. 1271 μάχαιραν ἦ ἤν ἄρα—κολέον—ἀόρτο. (2) We should have also expected παρὰ, not ὑπὸ, λαπάρην. (3) μέγα τε στιβαρόν τε are adjectives properly applicable to a shield or spear. Cf. E745 T373.


313–316. “The lines 313–316 read like an interpolation, and are in part repeated from T382–383.” PALEY.

314. ἐπενευε. This verb should mean ‘he nodded assent.’

315. περισσείουντο. Were the verse genuine, we should have expected περισσεύοντο with a single σ. See Preface p. 6. In the same way we should have expected ἄγριον in v. 313, as Payne Knight read.

318. πρῶιον. I.e. ‘in the early morning.’ An adjective of time. See note on v. 27. The ancients, who from want of artificial light retired early and rose from sleep early, observed the stars as they appeared in the morning rather than in the evening. Cf. Ψ226 ἀστήρ εἰς φάος Ρεφέων. ν93 ἀστήρ ὑπερέσχε φαέντατο δ' τε μάλιστα ἔρχεται ἄγγελέων φάος ἱόος. Instead of πρῶιον the mss give ἐσπέρως. This is incompatible with εἰς, which can only mean ἔρχεται ‘it rises’; see the above quoted passage Ψ226.

κάλλιστος—εἰς πέλεται. A well-known phrase. Cf. Μ243 εἰς οἰωνὸς ἄριστος. Soph. Αj. 1340 ἐν' ἀνδρ' ἰδίων ἄριστον. For πέλεται cf. Ξ345 οὔ τε [ἡλίου]—δεύτατον πέλεται φάος. η84 ὠστε γὰρ ἡλιοί άγίλη πέλετ'. Instead of εἰς πέλετ' the mss give ἵστατ', which makes the star stand upright. Cf. Φ240 ἰστατο κῦμα.

319. αἰχμὴ ἱ' (= ἤν) ἀπελαμ' εὐχάλκεος. Cf. Θ494 λάμπητο δονρὸς αἰχμὴ χαλκείη. Χ32 δ' τοῦ χαλκὸς ἐλαμπ. Χ134 ἄμβι δ' χαλκὸς ελάμπ. Ο607 τ' δ' ὠτο ὤστε ἐλαμπέσθην. For αἰχμὴ εὐχάλ-
keos. cf. θ403 ἀν παγχάλκεον. In the ms. reading αἰχύνης ἀπέλαμπτ᾽ ἐνήκεος we should need to take the verb in an impersonal sense, and of such a usage there are no instances. The corruption must originate in ἐνχάλκεος having been misread as ἐνήκεος after παγκανήκεος ἀμφήκεος.

320. Κακά. So Nauck instead of Κακόν, comparing H70 Κ486.

322. σῶν-ἔχει χρόνοι τεύχει. I.e. ‘The armour encircled the body.’ Cf. Hesiod, Sc. 315 Ὄκεανός—πάν συνείχε σάκος. Plat. Phaed. 98 D τὰ ὄντα μετὰ τῶν σαρκῶν καὶ τοῦ δέρματος ἂ συνέχει αὑτᾶ [τὰ ὄντα]. Rep. 616 C τὸ φῶς—σύνεχει τὴν περιφορὰν τοῦ σώματος. The tmesis as in A579 μὴ σῶν—ἡμῶν δαίτα ταράξῃ. K42 κενᾶς σῶν χείρας ἔχοντας. In the ms. reading, which gives καὶ instead of σῶν, neither καὶ nor ἔχει by themselves yield any satisfactory meaning. A similar correction is needed in M455 δοῦλοι δ’ ἐντοσθεν ὀχύες εἰχον, where we must read ἐντόσ σῶν instead of ἐντοσθεν; cf. Δ132 ἐσπώητος ὀχύες χρυσειοι σύνεχοι.


324. φαίνετο. The subject is χρόνοι.

ἔφέργουσ’ αὐχέν’ ἀπ’ ὁμον. I.e. ‘they separate the neck from the shoulders.’ Cf. Θ325 κλήσις ἀπεφέργει (ms. ἀποφέργει) αὐχένα τε στήθος τε, in which passage is added τὴν ἀ’ ἐπὶ β’ ὧν μεμιάζα βάλεν, as we also find here. The two passages, in fact, are identically the same. Cf. also E147 ἀπὸ δ’ αὐχένος ὁμον ἔφεργάθεν. The ms. reading ἀπ’ ὁμον αὐχέν’ ἔχουσι is meaningless. The origin of the change must clearly be sought in the fact that ἔφεργουσ’ was corrupted into ἔργουσι, and that the verse thus became unrhymical.

325. λακανή. A locational dative. I suspect, however, that this word of unknown etymology is a fiction fabricated for rhythmical purposes, and that the original word was either λακανίων or λεκανίων. The word λακάνιον or λεκάνιον would be a diminutive of λακάνη or λεκάνη, and denote the depression at the root of the neck formed by the collar-bone. This would correspond exactly with Homer’s description. I admit, however, that I should have thought it more
likely for λεκάνιον to mean the depression under the cartilage of the gullet, which in modern Greek, by a somewhat analogous metaphor, is called λακκάκι. Compare λήκυθος as a term denoting the gullet.

330. κονίηφ'. Similarly in Ε75 ἤρπε δ' εν κονίη. The mss κονίητοι'. We constantly find this plural dative in our traditional text; it occurs nearly forty times. Having become familiar with it we do not think it strange, though the other plural cases κονίαι κονίάων κονίας would shock any scholar who is at all conversant with the Greek language. But the plural dative is equally objectionable, and it was probably invented in order to obviate cases of hiatus. We see this in v. 247, where according to the Scholiast some grammarians altered κερδοσύνη into κερδοσύνης; no doubt because there follows ἡγύσατο...

335. ὑς τοι γόνατ' ἠλοσα. "Gewöhnlich tritt noch ὑπὸ hinzu." Laroche, whose conservatism prevented him from suggesting θ' (=τοι, σοι) ὑπὸ in the place of τοι.

335. κόνεσ ἡδ' οἰωνοὶ ἐλκήσουσι βεκάς. Cf. Δ816 ἄδρειλοι-ῶς ἄρ' ἐμέλλετε τῇλε φίλων-ἀσέμεν ἐν Τροϊς-κόνεσ. γ259 ἄλλ' ἄρα τὸν γε κόνεσ τε καὶ οἰωνοὶ κατέδαφαν-βεκάς 'Αργεος. The idea of dying or suffering away from one's friends was particularly saddening to the Homeric men and women. See v. 432 Ι244 Λ241 α49 β183 β332 ω290 and other similar passages. The mss "ἄκως pro ἄβεικέως non est Homericum." Van Leeuwen and da Costa.

346. σὲ must be taken with κρέα (cf. Δ174 σέο δ' ὤστεα), and is indispensable; without it Achilles is made to say that he longed to devour raw flesh generally. σὲ' probably became σ', and then was replaced by a monosyllabic word that would fit the rhythm.

αὐτῶν. To be construed with ἀποσαμνόμενοι. The meaning is 'Would that my rage urged me myself—not the vultures only—to tear thy flesh and eat it!'

348. οὐκ ἤσθ' ὡς-κα-ἀπαλάκκοι. Cf. Ε192 ζπποι δ' οὐ παρέωσι-τῶν κ' ἐπιβαίνῃ. Ο737 οὐ μέν τι σχεδόν ἔστι πόλεις-ἡ κ' ἀπαμυϊμεθά. Ε141 οὗ γάρ μοι πάρα νέες καὶ ἑταῖροι οἱ κέν μιν πέμποιεν. The mss
give ye instead of κε; but the above instances show that κε is indis- pensable.

349. ἐρεικοσνῆριτ. A doubtful word. ἐρεικοσνὴ ἄξι would suit the context, cf. 1260 σοὶ δ’ Ἀγαμέμνων ἄξια δῶρα δίδωσι μεταλη- ἔαντι χόλου; but I see no way of accounting for the alteration.

δεκάκις καὶ ἐρεικοσν. Leaf compares Theocr. 15129 ὀκτωκαὶδε- κέτης ἢ ἐννεακαίδεξ’ ὁ γαμπρός. Similarly β434 παννυχὴ καὶ ἕοα.

351. βερύσασθαι ἀνώγη. The words appear corrupt. βερύσασθαι in the sense of 'to weigh' occurs only in Theogn. 76 as ἀντερύ- σασθαῖ, which is probably a reminiscence of this passage. Then instead of ἀνώγη, as Paley remarks, we should rather have expected θέη. Perhaps κελεύῃ. Cf. Ω599 ὅσο–λέλυται ὡς ἐκέλευσας. Eust. at A781 "τὸ κελεύων οὐ δεσποτικὴ λέξις ἐστὶ· φιλικὸς γὰρ, οὗ μὴν ὡς δεσπότης, ἐκέλευσεν ἐπεσθαί· ἰσοδύναμεν οὖν, ὡς καὶ ἐν ἄλλοις, τὸ κελεύει τῶ διξίουν." In H349 T102 π141 σ352 the mss give both ἀνώγειν and κελεύειν.

354. τε. Laroche σε.

356. προσπτύσομαι. I.e. 'I beseech thee.' Cf. β77 ποτιπτυσ- σοίμεθα μύθω, where the Schol. "παρακαλοῖμεν." δ647 προσπτύζετο μύθων, where the Schol. "ἐξελιπάρησεν." The mss reading προσπτύσομαι affords no meaning. The same error occurs in η31 and ψ365 µηδὲ τιν’ ἀνθρώπων προτιόσσεο μηδ’ ἐρέεινε. Read προσπτύσσεο, as is evident from ρ509 αφρά τι μὴν προσπτύζομαι ἦν ἐρέεμαι and from γ22 πῶς τ’ ἄρ προσπτύζομαι αὐτόν;—αἰδὼς-ἐξερέεσθαι.

358. µὴ τοῦ τι θεῶν µήνµα γένωμαι. The same expression recurs in λ73. I cannot say that I understand it. µήνµα is otherwise unknown, but is supposed to mean νέµεσις. Should this view be right, I should have expected µὴ τ’ (=τοι, σοι) ἐκ τι θεῶν µήνµα γένηται. Cf. α40 ἐκ γὰρ Ὀρέστα τίσις ἔσται. But I do not think the word is correct.

360. ἔσθλὼν ἐόντ’. We should rather have expected ἔσθλὼν περ ἐόντ’. "δέλκωσιν. I.e. 'in the course of their encompassing thy destruc-
tion.' Mss ὀλέσωσιν. But this word states that Hector would prove a misfortune to Achilles after the latter's death. This is contrary to the context.

363. ἀνδροτήτα. "Nach der Homerischen [und allgemeinen] Metrik kann ἀνδροτήτα nicht echt sein. Man wird am richtigsten annehmen, es habe hier früher ein mit ἀνδροτήτα gleichbeteundes Wort gestanden, das später ausser Gebrauch gekommen war." Hoffman. The word was also distasteful to Aristarchos, who at Ω6 remarks "οὐδέποτε ἀνδροτήτα εἰρήκε τὴν ἀνδρείαν, ἀλλ' ἢνορέην." Perhaps εὐτήτα from εὺς.

365. ὀπότε. This form occurs frequently. The mss ὀππότε.

369. ωι. The mss give υις, which, if written υς, would turn the sons into swine. I have no doubt that υις is a fiction, the true forms being ωι and υις.

370. θησαντο. I suspect the genuine word is θεσαντο. This is suggested by θησαντο in Ψ728, for if the uncontracted form is substituted, the verse will only scan provided that the first syllable of the verb is short.

371. οὐκ ἄρ πρὶν τις ἀνουτητί κε παρέστη. I.e. 'but before no one could have stood by unhurt.' My conjecture οὐκ ἄρ πρὶν-κε, which I made long ago, is confirmed by a remark of Doederlein quoted by Paley, who states: "Doederlein explains it [ἀνουτητί] 'unwounded,' i.e. in former fights led by Hector. This would at once be a testimony to his prowess." The traditional reading οὔδ' ἄρα οἱ-γε states that all those who approached the corpse thrust their spears into it. Of such a practice there is no evidence in Homer, though there were so many opportunities of mentioning it if it existed. It is only alluded to again in Ω421-422; but those verses are a reminiscence of this passage, and their language betrays them as an interpolation. Moreover, if we admit the traditional reading as sound, we must conclude that, though so vivid a painter of war, Homer never witnessed a field of battle, nor realised that for so many men to spear a corpse meant to disfigure it beyond recognition.
NOTES

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νέας. This form is found in several passages. The mss νήας.

378. ὁ φίλοι-ἡ τοι-νῦν δ' ἀγε. In very many passages ἡ τοι follows a vocative. See Ebeling’s Lex. v. ἡ under 14. It is itself often followed by sentences beginning with ἀλλ' ἀγε or ἀγετε (H193 γ332 ω287), or with νῦν δὲ (σ256 τ129), or ἀλλ' ἀγε νῦν (α309). Instead of ἡ τοι our mss give ἐπεὶ, which is extremely tame; whereas ἡ τοι introduces a note of exultation and boastfulness eminently in accordance with the spirit of the passage.

380. ἔφεξεν. A doubtful form. In φ298 we find κάκ' ἔφεξε. But the line is not free from suspicion, for the article in οἴ ἄλλοι is not Homeric.

397. εἰς σφυρὰ δ' ἐκ πτέρνης-ἐξηπτεν ἰμάντας. The end of the thong was passed through the slit and then brought round the heel; passed a second time through the slit and brought over the ankle-joint; and then passed a third time through the slit and brought in front of the heel, where it was firmly tied. The mss reading τέτρπην τένοντε εἰς σφυρὸν ἐκ πτέρνης makes the heel and the ankle-joint face one another.

401. τοῦ δ' ἦν ἐλκομένου κονίσαλος. The imperfect ἦν is a recent form. Nor does ἦν κονίσαλος seem a Homeric expression; Homer says κονίην ἀείρεσθαι. Cf. Ψ365 ὕπο δὲ στέρνωσι (read πτέρνησι) κονίη ἵστατ' ἀείρομεν. So κονιορτός. Perhaps ὁρτό δ' ἐφελκομένοι. I.e. ‘and the dust rose as he was being dragged behind.’ Cf. Ν597 τὸ δ' ἐφεβλκετο-ἐγχως. Γ370 εἰλκε δ' ἐπὶ [Ῥάμυν] στρέψας (mss οἰλκε δ' ἐπιστρέψασ). In τοῦ we have perhaps what is left of ὁρτο.

402. τίλλοντο. ‘Was shed.’ The mss πιλανντο without meaning. Palæographically πιλανντο and τίλλοντο resemble each other very closely. The variant πιτανντο, which is generally adopted, is a mere emendation of Aristarchos.
κάρη δ' ἀπαν ἐν κοινήφι δῷ. I.e. 'and all his head sank into the dust.' For ἐν in the sense of 'into' cf. Δ482 ἐν κοινήφι χαμαι πέσεν. The mss κεῖτο is absurd; no rational man could say 'all his head was lying in the dust.' A similar error occurs in v. 513.


406. τίλλετο μν. Cf. Ω710 τὸν γ' ἀλοχὸς τε φιλὴ καὶ πότνια μήτηρ τιλλέσθην. The mss τίλλε κόμην; but as Laroche remarks, we should require the middle voice in accordance with κ567 τιλλοντό τε χαῖτας. Cf. also Χ77 χαίτας εἰλκετο.

ἐρρυψε. Grashof ἐν ρῦψε; I think, correctly.


410. μάλιστ' ἄρ' ἔνν ἐναλίγκιον. The particle has no force whatever. Perhaps ἐν (this and ἔνν seem to be the only correct Homeric forms; see Enchir. § 302) ἄγχ' instead of ἄρ' ἔνν. In Ξ460 we find ἄγχι μάλιστα as equal to ἄγχιστα, so that μάλιστ' ἔνν ἄγχ' ἐναλίγκιον would be a similar expression to Ξ474 ἄγχιστα ῥέβοικε. ξ152 ἄγχιστα ῥέβοισκω. Cf. also Β57 μάλιστα-ἄγχιστα ῥέβοικε. Hb gives αἰεῖ, which palaeographically is not very dissimilar to ἄγχι.

411. κατὰ κρῆ. See note on v. 468.

412. μὲν ρα. There is no apparent force in the particle ρα. Perhaps δ' ἐνδα. Cf. Θ207 αὐτοῦ (van Leeuwen and da Costa αὐτίκα) δ' ἐνβ' ἀκάχοιτο καθήμενο.0

415. ἦ' ὀνομακλήδην ὀνομάζων. Leo Meyer refers to δ278 ἦ' δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἄριστον. In both passages the preposition belongs to the verb. Cf. Α361 ἦ' τ' ὀνόμαζε. The passage ρ247—250, where ἦ' ὀνομακλήδην occurs without the verb ὀνομάζειν, is an interpolation.

419. αἰδέσμενα. This form with a single σ occurs in Ι508. (It is
also found in φ28, which passage, however, is a very recent addition.\) Mss αιδέσσεται.

422. ἤθηκε. Qu. ἐφήκε.


425. κατοίσεται. This compound does not recur elsewhere. Probably τάχ’ οἷοσεται.

427. ἐκορεσάμεθα. This form with a single σ exists lower down in v. 509 and other passages. Mss ἐκορεσάμεθα.

428. δυσάμορος, as well as ἄμορος, are always found with a double μ. We have, however, αἰνόμορον in v. 481. Cf. also ἐκίμορος ἴσόμορος.

429. γέροντες. I have adopted this variant from the Scholia in accordance with Τ338. The mss reading πολύται is a very doubtful Homeric word; the Homeric usage is to say Τρώες. It is true, we find πολύται in Ο558 Εὐλον αἰτεῖν ἔλεμεν κτάμεναι τε πολύται, but the correct reading there is, I think, καὶ αὐτούς; cf. ι40 πόλιν ἐπραθὼν ἀλέσα δ’ αὐτούς. We also find it in η131 and ρ206 ὑδρεύντο πολύται; where, were the verses genuine, we should have expected γυναῖκες, since in Homeric times it was the business of the women to fetch water, not of the men.

430. αὐ. Mss δ’ αὐ. Our mss often give both αὐ and δ’ αὐ, as in δ727 ε18.

432. ἀπο τεθνηκότος. Van Leeuwen and da Costa refer to B292 Α242 α49 etc. The mss ἀποτεθνηκότος as a single word. “Compositum ἀποθνήσκω haud alibi ab Iliadis auctore usurpatum est.” P. Knight. In λ424 βάλλον ἀποθνήσκων the correct reading seems to be ἡσπαίρων θνησκων (cf. Ν571). ἀποθνήσκεν occurs also in μ.393 and φ33, the latter passage being spurious.

435. δεδέχατ’. That is: ‘they used to greet, to welcome.’ From δέχομαι. The participle exists in Θ296 τόξουι δεδεγμένος ἄνδρας ἐναίρω, where Diogenes shrewdly perceived that the word was used ironically: “οἷον δεξιόυμενος τοῖς τόξοις.” Cf. also Ε238 δεδέχομαι δεέι χαλκώ. The mss δεδέχατ’. See Preface p. 6. A similar error in 1224 δείδεκτ’ instead of δείδεκτ’.
NOTES

ζησθα. Brandreth ζεσθα.

439. ὅτι. As frequently. See Preface p. 6.

μῦνε. This does not appear correct. Andromache knew that Hector was outside the walls; in fact, she thought that he was still fighting (v. 444). What she did not know, and what no messenger had yet come to tell her, was that he was dead. Perhaps θάνε, which may have purposely been altered to a word that turned a tribrach to a dactyl.

441. ἐν δὲ θρόνα. Perhaps ἐν δ᾽ ἀνθέμα. Cf. Xen. An. iv. 432 ἀνθέ·

μον ἑστιγμένοι. The word θρόνον is not otherwise known.

446. Ἀχιλεός χερσίν. This transposition of the mss reading χερσίν Ἀχιλλής is necessary in order to restore the genuine form Ἀχιλέως.

448. τῆς δ᾽ ἐλυθὲν ὑπὸ γυνα. Cf. Φ114 τοῦ δ᾽ αθί λύτο γόνατα (as a consequence of fear and anxiety). ὁ341 λύθεν δ᾽ ὑπὸ γυνα ἐκάστης ταρβοσύνη. Σ31 λύθεν δ᾽ ὑπὸ γυνα ἐκάστης (as a consequence of sorrow). The mss ἐλείχθη is meaningless. Nor does it yield any rational sense even if written ἐρελιχθη; this would mean ‘they twisted round.’ Bentley had already felt that the text required correction and proposed τῆς δὲ λελιατὸ γυνα.

γυνα. The mss γυνα is a corruption of precisely the same nature as νιός. See note on v. 8. Cf. ἀμφίγνος ἀμφιγυνης (ἀμφιγυνοις !).

450. δεῦτε δύο Ρίδώμεθα Ρέγρα ἀ τέτυκται. Cf. β1410 δεῦτε, φίλοι, ζήα

φερώμεθα. θ133 δεῦτε, φίλοι, τὸν χείνον ἐρώμεθα. Η350 δεῦτ' ἄγετ'—

'Εληνη—δώμεν. Κ97 δεύρ' ἐς τοὺς φίλακας καταβέομεν. In support of the mss reading ἵδωμ' ὁτι ἐργα τέτυκται reference is made to κ44

Ρίδώμεθ' ὁτι τάδ' ἐστι. But as Leaf remarks, that passage differs in the important fact that the sing. and plur. are not joined as subject of the verb. ὅτι, I have no doubt, was brought in for the purpose of completing the metre, when by the loss of the digamma Ρίδώμεθα

Ρέγρα became ἵδωμ' ἐργα.

δίο. Mss δώ. Both forms are frequent in our traditional text; but both cannot be right.
δύο μοι ἐπεσθε. Most probably δύο μ' (= μοι) ἀμ' ἐπεσθε. Cf. Π143 ἀμα τῇ γε καὶ ἀμφίπολοι δῦ' ἐποντο. Ο573 ἀμα τῷ γε δῦ' θεράποντες ἐποντο. δ37 κέκλετο δ' ἄλλους-θεράποντας ἀμ' ἐστέσθαι ἐρ'οι αὐτωι. ρ214 δῦ' δ' ἀμ' ἐποντο νομεές. There are of course instances of ἐστεσθαι without ἀμα in the sense of 'to accompany,' but in the case of attendants the use of the preposition seems constant.


452. ἀνὰ στόμα. I.e. 'rising towards the mouth.' Cf. χ18 αἴλὸς ἀνὰ ρίνας παχὺς ήλθε. χ193 κίον' ἀν' ψηλήν βέρυσαν. χ142 ἀνεβαίνε-ἀνὰ ρόγας μεγάρου.

γοῦνα. Düntzer γυία. "γυία K95 simili in sententia." CHRIST.


454. αἰ γὰρ-δε. Cf. Σ272 αἰ γὰρ δὴ μοι ἀπ' οὐατο δ' δε γένοιτο. K536 αἰ γὰρ δὴ-δὲ-ἐλασσαίατο ἐπισώ; also the spurious passage Σ464 αἰ γὰρ μν θαυμάτου-δὲ δυναίμην-ἀποκρύφα. Similarly X481 δ'κ. So in modern Greek ἔτος and in Italian cosi in expressions of wish. The mss reading ἀλλὰ μᾶλ' αἰνώς is a mere connecting link.

460. διέσυτο-παλλομένη κραδίνην. We should have rather expected παλλομένη κραδίνη. Cf. Ο283 ἡλθε Φεκάβη τετιηότε θυμώι. Φ456 κίομεν κεκοτηότε θυμώι. But K492 τρομεοάτο θυμώι. Hymn. Dem. 98 τετημένη ἦτορ.

464. νόσφιν πόλιος. Cf. α185 νόσφι πόλιος. Θ286 νόσφι κόντα. δ289 νόσφιν ἀπήγαγε. The mss reading πρόσθεν is manifestly corrupt, for the corpse was not being dragged in front of the walls, but away from them.


467. εἰσοπίσω. Mss ἐξοπίσω. But the suffix -ω denotes 'direction towards' and could only combine with εἰς, not with ε. The same error exists in Λ461 Ν436 Ξ438 Π357 δ35 ν144. The last two
passages show the mistake clearly, for the meaning there required is 'at some future time,' and this can only be expressed by εἰσοπίσω. Cf. σ122 ν199 Hymn. Ven. 104 Soph. Ph. 1105. In Solon 27 we find both readings εἰσοπίσω and ἐξοπίσω. In Λ461 ἐξοπίσω ἀνεχάζετο the correct reading probably is ἃψ ἑτέρως'. Cf. Θ306 τ470 χ17.

468. κρήτως. Mss κρατός. But from κρήθεν and such cognate words as κρήδεμνον κρήνη (κρή + νάω; cf. modern Greek κεφαλόβρυσον = κεφάλι + βρύση, literally the 'head of a spring') it is clear that Zenodotos was right in adopting the form κρή- instead of κρα-. Schol. at Α530 "Ζηνόδοτος γρ. κρητός. οὐκ ἐστι δὲ Ἰακών." The noun is κρή κρήτως syncopated from κάρη καρήτως. The accusative has survived in κατα κρή 'headlong, utterly.' This expression has been corrupted in our mss into κατ' ἄκρης, but discloses itself in ε313 ἐλασεν μέγα κύμα κατα κρή (mss κατ' ἄκρης). For ἐλαύνειν κατα κρή is exactly the same as ὀθεῖν ἐπὶ κεφαλήν, which we find in Plat. Rep. 553 B and Herod. vii. 136. On the latter passage Gaisford (from Valckenaer) remarks: "ὁθεῖν ἐπὶ κεφαλήν, precipitem in caput dare, Hemst. attigit in Luc. p. 213, cui illud ἐπὶ κεφαλήν valde frequentatur. Rarius adhibetur ἐπὶ τράχηλον ὀθεῖν et ἐπὶ στόμα. Homerea ἐξεκυλίσθη πρηνής ἐπὶ στόμα vertit Virgilius pronus volvitur in caput. Alibi Homero dicitur κύμβαχος, unde ἀνεκμυβαχίαζον olim lectum in Π379. Hesychius explicat ἀνετρέποντο ἐπὶ κεφαλήν." Compare also the modern Greek word κατακέφαλα. Vlachos, Λεξ. Ἑλληνογαλλ. p. 467 "ἐπετεί κατακέφαλα, il tomba la tête la première; il tomba gravement malade." The corruption is a very ancient one, since κατ' ἄκρας is employed in good faith by Herodotos, Sophocles, and Thukydides.

469. I have placed this verse between commas, as it is only of the objects therein named that the δέσματα σιγαλώντα consisted; κρήδεμνον was not a head ornament, but only a shawl.

474. ἐπεσυμένην ἀπαλέσθαι. I.e. 'whilst she strove to jump off the walls.' So the Schol. "ἐαυτὴν ἀπορρῆψαι τοῖς τείχοις θέλονσαν." In the same way Priam (v. 413) wishes to rush out of the city. For ἐπεσυμένην cf. 1398 ἐπέσυντο θυμὸς-τέρπεσθαι. Mss ἀπυζομένην ἀπολέσθαι without meaning. ἀπαλέσθαι in this passage shows that ἀλλομαὶ in Homer is not aspirated.

475. εἰς φρένα θυμὸς ἀγέρθη. Cf. κ.461 εἰς ὅ κεν αὖτις θυμὸν ἐνι στῆθεσι λάβητε.


481. ὕφελλον. In Homer the aorist of ὕφελλοι is either ὕφελλον or, without augment, ὕφελλον. It occurs in several passages. The form ὕφελλον (or ὕφελλον) is fictitious.

485. οὐδε is necessary, because the meaning is τούτωι δὲ σὺ οὐκ ἐσεαί κτλ. And οὐδὲ here requires also οὐδὲ in the following verse. Mss in both places οὔτε.

508. This verse seems to have been altered so as to form a link with the foregoing interpolation. Its original form most probably ran thus: [οὐδὲ σοι οὕτω] χραῖσμ', ἀλλὰ παρὰ νησι κτλ. I.e. 'Nor was he any help to thee, but near the ships, away from thy parents, worms will eat thee.' Cf. Ξ.62 οὐδέ τί βοι δύναμαι χραισμῆσαι ἱνώα.

510. κέονται. This is perhaps the genuine Homeric form of the verb.

513. οὐ τι ἑστὶ οὕτως ὕφελος, ἐπεὶ οὐκ ἐνδύσεαι αὐτὶς. Andromache's meaning is that, since those priceless dresses will no longer be worn by Hector, she will destroy them as useless. In the mss reading (οὐδὲν σοι οὕτως ἐπεὶ οὐκ ἐγκείσεαι αὑτοῖς) Andromache seems, very strangely, to say that her burning of the dresses is objectless. Besides, both οὐδὲν and αὑτοῖς are not Homeric forms. Nauck had conjectured ἐπείσεαι, but palaeographically ἐνδύσεαι resembles more closely the mss reading.
30-31. Far from being refulgent, Sirius during the fever season just emerges before dawn as a very faint object. A great poet like Homer would not describe natural phenomena at random; nor would he be so unresourceful as to write καὶ τε, especially so soon after δὲ τε. That melodramatic expression δειλοῖσι βροτοῖσι makes it likely that these lines were interpolated by the learned copyist who foisted into the text vv. 71-76. As is often the case in spurious passages, we find here an ἀπαξ εἰρημένον, i.e. πυρετόν.

34. This verse is doubly tautological. For οἴμωξας and μέγ’ ἐγεγόνει signify practically the same thing, and thus repeat twice what has already been stated in the previous verse. Further, ἀνασχόμενος is so unskilfully added as to have κεφαλήν for its object.

44-45. Hoffman has already condemned vv. 46-55. But with them must go also the two preceding lines. Besides, v. 44 contains a false quantity in νῦν. See note on v. 8.

48. κρείοσα γυναικῶν is an ἀπαξ εἰρημένον, and it really means nothing.

51. In this verse Laothoe is represented not as a concubine, but as a wife. This betrays the interpolator’s ignorance, for in Homer there are no instances of polygamy. Moreover “Priamo non opus erat concubinae vel uxoris peculio ut filios posset redimere, neque dotem accipiebant heroes sed uxorem sibi emebant.” Van LEEUWEN and da COSTA.

52. Borrowed from o350. From that passage also come εἰ μὲν ζώοι in v. 49 and ἐπὶ γῆρας οὐδέν in v. 60.

53. ἔμων θυμῶν καὶ μητέρι. Very awkward; unless the correct reading be ἐμοὶ δὲ εἰλῶι. Cf. 431 P38 T287 Ξ243 v115.

54. λαοῖ οἱ δ’ ἄλλοις. This represents Priam and Hecabe as constituting by themselves a λαὸς.

μινυθαξίωτερον. This makes Priam say that his and Laothoe’s grief would be of short duration, though not so short as that of the other Trojans.

56-58. The anxiety in Priam’s mind was not lest Achilles should
be glorified, but lest Hector should perish. This, however, was stated almost immediately before in vv. 39–40. Besides, ἀμερῆς is a non-Homeric form, and so is αἰώνος as a feminine (the interpolator probably had in mind ζωῆς). Equally non-Homeric is the adjective Φίλος as applied to αἰών or βίος.

59. εἰ θροεόντα, presumably, means ‘whilst I am still alive.’ Where is the force of such an expression?

60. πόλλῃ ἔπιδόντα with the digamma neglected. Bentley wrote πολλὰ Ρίδόντα; but the context demands ἔπιδόντα.

61. υίας. A spurious form.

62. Ελκηθείσας. The aorist conflicts with ὀλλυμένας κεραϊξομένας βαλλόμενα ἐλκομένας. Besides, the proper word to have used was ἄγομένας, as in Z.255.

63. νήπια τέκνα. Presumably, Priam’s own; which is absurd.

64. δηοτῆτι. This word everywhere, with the sole exception of the spurious verse μ.257, means ‘fight.’ There is no question of a fight in this passage, but of a devastating sack.

65. Why πυματον? We should have thought that Priam would be the first, or among the first, to be put to death. And why πρώτης θύρησιν? The text really represents Priam as though he imagined himself as coming out upon the threshold of his palace; there being left alone to witness the devastation that raged around him; and then, when everything else had perished, being slain methodically on the very spot where he stood and thrown to the dogs.

69–76. “Hoc moneri pôtest. Totum qui sequitur locum, peri se præstantissimam [sic], vix a primo auctore profectum videri; sententia enim jam finitæ subjicitur alia sententia quæ animum ad alia abducit, νέω δὲ πάωτ' ἐπέωικε.” HEYNE.

69. πυλαωροῦς. “πύλαι in sermone antiquo urbiun, castrorum etc. portæ, non eadim sunt.” P. KNIGHT.

71. κεῖσονται. A dog in distress does not lie down quietly, but wanders about restlessly.
πάντα is a servile repetition from Tyrtaios with no appropriate application to this passage.

72. ἄρικταμένω. A false quantity in the second syllable.

73. θανόντι περ. This states that whatever a youth may exhibit when lying dead is beautiful, but is not so when he is alive. A most grotesque idea.

75. "αἰσός significatone non homeria usurpatum est." P. Knight. In B262 we should, I think, read τά τε χρόα.

93–97. Hector was not in a rage as represented in these verses; his speech, on the contrary, shows that he was full of misgivings. His resolution is so uncertain that at the approach of Achilles he flees in terror. The idea also that, whilst momentarily expecting to meet in battle his mortal foe, Hector deprived himself of his shield, is utterly puerile. The verses, further, contain a non-Homeric word in χείη.

95. ἐλισσάμενος περὶ χείη. In respect of these words Leaf truly remarks that they do not agree with an accurate observation of nature; a snake under the circumstances described would certainly prefer to retire into the hole.


111–130. To Achilles it was no longer a question of compensation, as these verses imply, but of terrible revenge for the death of Patroclus. Nor is it conceivable that, when Achilles in his victorious advance had shown himself so revengeful and pitiless, Hector, the chief object of his intense hatred, should propose to approach him unarmed and thus place himself in his power. The passage teems with absurdities, as we shall presently see.

113. τῶν. Redundant.

117–122. These verses appear to me an amplification by the hand of a later interpolator. The grammatical connection with the preceding words is very awkward. The second interpolator most probably felt that it was no longer possible to obtain peace merely
by restoring Helen and Paris’s spoils. In this he was right; but he was not equal to expressing his idea in a sensible way.

117. ἀμφις is regarded by commentators as equivalent to χωρὶς ‘apart from Helen’s property.’ But according to this interpretation the Atreidai are to have only Helen and her property, whilst everything else is to go to the remainder of the Achaian army—a very unfair division. Laroche, however, thinks that ἀμφις means the same as ἄδξα in v. 120, i.e. ‘in two parts.’ Matters are not improved by this alternative interpretation. For the text would then state, very absurdly, that of this division into two halves the only partakers would be the Achaian.


118. σοσα. A false quantity in the penultimate. Besides, instead of σοσα we should have expected εἰ σοιὸν; the accusative can only mean ‘everything that Troy contains,’ and this is not what the context requires.

119. μετόπισθε elsewhere means ‘in the future’ or ‘at some future date,’ whereas the sense here required is simply ἐπετεῖα.

γεροῦσιον ὄρκον. I.e. ‘an oath to be taken by the chiefs.’ An expression such as this would be intelligible if Achilles were to receive the oath; but when applied to Hector, who as the principal chief himself would have to give it on behalf of the Trojans, it is absurd.

121. Tautological after v. 118 and athetized by the Alexandrians themselves.

123. ἵκωμαι ἕων. Very unskilful. Besides, in this passage without apparent reason Hector is represented as proposing to go and implore Achilles’s pity; an unnecessary step, since he could quite easily retire into the city.

126. ἀπὸ δρυὸς ὀδ’ ἀπὸ πέτρης τῶν δαριζέμεναι. I.e. ‘to dally with him from oak tree or from rock’ (Lang). But does any one climb up a tree for the purpose of dallying? Heyne says “Harmer vir doctus (Obss. on Passages of Scriptures, To. iv. p. 21) exponebat sub querco vel antro. At hoc esset ὑπό.” Accordingly, Brandreth
proposed έπο δρυνος οίδι' ὑπὸ πέτρης. But, further, it is difficult to see what ὑπὸ πέτρης means. Harmer interpreted it 'sub antro.' This should have been ὑπὸ σπέεος; cf. 1141 κρήνη υπὸ σπέεος. I suspect that originally there was πεύκης in this old proverb, and not πέτρης. We find δρῦν and πεύκην mentioned together in A494 πολλὰς δὲ δρῦς—πολλὰς δὲ τε πεύκας. Ψ328 ἕ δρυνὸς ἕπευκης. Similarly, Hymn. Ven. 264 ἦ ἐλάτας ἦ δρῦες. Eur. Ph. 1525 ἦ δρυνὸς ἦ ἐλάτας. The meaning would then be 'under an oak or a pine tree, i.e. under this tree or that.' In this way we should obtain a true picture of what occurs in a hot climate among young rustics, who, after the morning's work is done, sit perhaps in the heat of the day under the shade of one tree or another and court. The same correction is required in τ163. The corruption, however, dates from very old times, since πέτρη is found also in Hesiod (Theog. 35) and Plato (Apol. 34 D and Rep. 544 D).

129. ἀντ' ἐριδι. Cf. A277 ἐριζέμεναι—ἀντιβίνον. Instead of ἀντ' mss give αὐτ', which should introduce a sentence opposed to the previous line of reasoning, whereas here the sentence in which it occurs is, on the contrary, a conclusion therefrom. Similarly, in ε77 (ἀντην) there exists a variant αὐτον.

ἐυνελαυνέμεν. Wrongly employed in an intransitive sense, as remarked by Laroche.

145–156. In these verses the course which Hector followed, with Achilles in his pursuit, is represented as a straight one towards the sources of the Scamandros and back. For κροῦνε δ' ἰκανον καλλιρρόω can only mean 'they reached, they went as far as, the two fair-flowing springs.' Not only does such a course conflict with v. 230 ῥάστυ πέρι—διώκων and v. 251 τρὶς περί ῥάστυ—φύγων, where it is clearly represented as one round Troy, but it is also an absurd one, and worthy of a muddle-headed versificator who never realized that, if Hector went straight to a point and then turned back, he would on turning find his pursuer in front. The whole passage is really a cento, made up from Λ167 παρ' ἐρυνέων ἐσεϊόντο; ξ85 αἱ δ'
οὔτε δὴ-ρόμον περικαλλε' ἵκοντο, ἐντ' ἡ τοι πλυνοὶ ἱσαν ἐπηητανοί, πολὺ δ' ὑδωρ καλὸν ὑπὲκ πρόρεεν; η129 ἐν δὲ δύο κρῆναι ἥ μὲν-ἡ δ' ἐτέρωθεν; ι403 τὸ πρὶν ἐπ' εἰρήνης πρὶν ἐλθέμεν νῖας (?) Ἀχαϊῶν.

145. σκοπήν. Α σκοπή is always the top of a high hill or mountain from which a watchman can take a distant view. If Hector and Achilles passed a σκοπήν, they must have run up a high hill. This is inadmissible in itself, and it likewise clashes with v. 143, whether we read there ἔτρεσε-ὑπὸ τείχος or ἔτρεξε-ὑπὸ τείχει.

ἐρυνεών. The interpolator seems to place this tree either on the top, or on the other side, of the hill. In Α167, however, it is placed in the plain below, the spot now occupied by the Achaian army.

 hennebenta. A ridiculous adjective when applied to a stumpy tree like a fig-tree. It is only applicable to eminences exposed to strong winds, such as a mountain (τ432) or an acropolis (Τ305).

146. τείχος-ὑπὲκ. If this, as is generally supposed, means 'away from the walls,' it disagrees with τείχε or τεῖχος ὑπὸ in v. 144. But I do not think it means anything.

αἰέν. By this adverb the course is represented as rather too methodical, always on the cart-road and up the hill.

άμαξιτῶν only occurs in a hymn and points to the late date of v. 146.

149. γὰρ is meaningless here. In Lang's translation it is ignored. The sentence should begin thus: τάων ἢ μέν. καπνὸς occurs nowhere else in the sense of 'vapour.'

150. αἰθομένου gives the idea of an intense fire. Lang "as it were from a blazing fire." Such an idea, however, is contradictory to the water from the spring being only lukewarm.

151. ἡ δ' ἐτέρωθεν ὑπὲκ προπέει. I have written thus in accordance with the passages which the interpolator had in view, i.e. η129 ἐν δὲ δύο κρῆναι ἥ μὲν-ἡ δ' ἐτέρωθεν and ζ85 ὑδωρ-ὑπὲκ πρόρεεν. The preposition ἐπ- appears to have dropped out, and then ΘΕΝΕΚ to have
been misread as \( \theta \varepsilon \rho \varepsilon \iota \), the reading which we now find in the mss. I had suspected that \( \varepsilon \tau \rho \rho \omega \theta \nu \varepsilon \) was the correct reading before I noticed that \( \gamma 129 \), wherein it occurs, is a parallel passage to this.

\( \varepsilon \iota \kappa \nu \iota \alpha \chi \alpha \lambda \alpha \zeta \eta \). An original use of \( \chi \alpha \lambda \alpha \zeta \eta \) as a simile by its quality of coldness.

152. \( \chi \iota \nu \iota - \kappa \nu \mu \sigma \tau \alpha \lambda \lambda \omega \). These similes are mere verbiage, made worse by the addition of the adjective \( \psi \nu \chi \rho \eta \). We have further verbiage in \( \varepsilon \xi \ \tilde{\tau} \alpha \tau \omega \). 4

153. \( \varepsilon \pi \eta \eta \tau \alpha \nu \omega \). Cf. \( \nu 247 \ \dot{\alpha} \rho \mu \mu \iota \ \varepsilon \pi \eta \eta \tau \alpha \nu \omega \), and chiefly \( \pi \lambda \nu \nu \iota \ \varepsilon \pi \eta \eta \tau \alpha \nu \omega \) in \( \xi 886 \) (quoted in note on vv. 145–156), from which passage the interpolator copied. The mss \( \dot{\epsilon} \pi \ \alpha \nu \tau \alpha \omega \) is meaningless. It is assumed to mean ‘near them,’ but this would have been expressed by \( \dot{\epsilon} \pi \ \alpha \nu \tau \alpha \omega \eta \). Moreover, the use of \( \dot{\epsilon} \pi \ \alpha \nu \tau \alpha \omega \nu \) in that sense, in addition to \( \varepsilon \nu \beta \alpha \) and \( \gamma \gamma \varepsilon \), would be intolerably redundant.

154. \( \lambda \alpha \nu \nu \iota \) instead of \( \lambda \alpha \nu \nu \iota \) not known elsewhere. It is a singular formation.

156. \( \upsilon \alpha \). A fictitious form.

157–161. Bernhardt (see Ameis-Hentze) has taken exception to these verses. They are indeed absurd. They imply that, when the prize at a foot race is to be an ox or a shield (so Paley), men do not run swiftly. They contain, besides, linguistic peculiarities of a highly objectionable character. (1) \( \iota \rho \rho \nu \iota \) instead of \( \beta \omega \nu \), as though every ox offered as a prize was meant to be sacrificed. (2) \( \pi \rho \sigma \iota \nu \ \dot{\alpha} \varepsilon \theta \lambda \alpha \ \dot{\alpha} \nu \dot{\delta} \rho \alpha \nu \) instead of \( \pi \sigma \nu \ \dot{\alpha} \varepsilon \theta \lambda \alpha \ \dot{\alpha} \nu \dot{\delta} \rho \) \( \dot{\alpha} \varepsilon \theta \lambda \alpha \). Cf. \( \Psi 262 \ \iota \rho \rho \nu \iota \- \dot{\alpha} \varepsilon \theta \lambda \alpha \ \theta \iota \kappa \varepsilon \) (i.e. \( \tau \chi \mu \chi \theta \mu \iota \)). 653 \( \pi \gamma \mu \chi \chi \gamma \iota \nu \- \theta \iota \kappa \nu \ \dot{\alpha} \varepsilon \theta \lambda \alpha \- \tau \omega \ i \ \dot{\alpha} \ \dot{\alpha} \nu \ \nu \kappa \iota \theta \varepsilon \iota \iota \nu \iota \). 700 \( \theta \iota \kappa \nu \ \dot{\alpha} \varepsilon \theta \lambda \alpha \- \pi \alpha \lambda \iota \iota \iota \iota \nu \nu \gamma \iota \nu \iota \nu \mu \nu \kappa \iota \theta \varepsilon \iota \iota \nu \iota \). 740 \( \tau \iota \beta \varepsilon \iota \tau \chi \mu \chi \theta \mu \iota \) \( \dot{\alpha} \varepsilon \theta \lambda \alpha \). 750 \( \delta \varepsilon \iota \rho \varepsilon \iota \nu \ \alpha \nu \ \dot{\alpha} \varepsilon \theta \lambda \alpha \ \theta \iota \kappa \nu \). 850 \( \tau \varepsilon \varepsilon \iota \mu \iota \nu \ \tau \iota \beta \varepsilon \iota \). (3) \( \gamma \lambda \gamma \varepsilon \nu \tau \tau \nu \iota \) instead of \( \tau \iota \beta \varepsilon \iota \nu \) or \( \kappa \iota \tau \iota \). Finally, the simile in vv. 159–161 is practically the same as that in vv. 162–164.

158 has been explained as parenthetical by J. Renner (see Faesi-Franke).

188–198 were probably inserted by the same clumsy hand which added vv. 145–161. We know from v. 251 that Hector and Achilles
ran round Troy three times and no more, and that the third circuit was completed before the colloquy of the gods took place (v. 165). In these verses, however, Hector is represented as making several attempts (δοσούμεν) to rush towards the gates; and as each attempt can only have been made each time he passed by them, he is represented as going round Troy oftener than the three times of which Homer knew. Secondly, there is an utterly confused statement in vv. 194–198. We are told there that Achilles is steadily (αἰεὶ) running on the side of the walls; notwithstanding, Hector tries to save himself by making for the very side on which Achilles runs, and Achilles, every time he sees him make this attempt, intercepts him by hastening himself towards the side on which he is already. Thirdly, the simile of the deer and the dog is tautological; in substance it is no other than that of the hawk and the partridge which was given in v. 139 ff. when this very pursuit was described. Fourthly, the simile implies that Hector occasionally succeeded in concealing himself for a time, whereas in v. 193 it is affirmed that Achilles never lost sight of him. Fifthly, the change of subject twice over in vv. 191 and 192 is such as only a writer devoid of skill and taste would have been content to acquiesce in.

194–198 seem to have been suggested by K346 ff. εἰ δ' ἦμεν παραφθημεν (?) πόδεσι, αἰεὶ μην ἐπὶ νέας ἀπὸ στρατόφων προτιβέλλειν ἕχχε' ἐπαίσεων, μή πως προτὶ βάστιν ἀλίζη.

196. βελέεσσι. A very doubtful form.

199–201. If taken by itself, this passage, one is glad to admit, is not unpoetical in conception. But, as Aristarchos pointed out, it is badly constructed and the helpless immobility it expresses is quite inapplicable to two men who were described a little while ago as running with the swiftness of racing horses.


202–204. "The chief objection is, that so important and striking
an incident as the final appearance of Apollo should be dismissed, without further reference to it than the brief allusions in 203, in three verses. "Paley. "Latet fraus in voce ἐπεξέφυγε, quod prorsus sententiam jugulat; non enim effugit mortem, sed mortem tantum distulit." Heyne.

203. ἦρμετο. 'Chanced to meet.' A sense contrary to the context.

204. ὃς οἱ ἐπώρσε μένος λαυηρά τε γοῦνα. An absurd phrase, which really states that Apollo strengthened Hector against himself (ἐπὶ οἱ). Van Leeuwen and da Costa, both here and in the parallel passage Y93, write ἐνώρσε. This obviates the difficulty as to the verb required by μένος, but not that as to the verb required by γοῦνα. How can one say ὃρμουμι γοῦνα ἐν τίνι? Homer would have written ὃς ροι ἐνώρσε μένος γόνασι. Cf. P451 σφῶν ὃ ἐν γόνασι βαλῶ (?), μένος ἦδ᾽ ἐν θυμώι.

205-207. "There is something scholastic in [these] lines. ... The same spirit which asks: why could not Achilles catch Hector? asks: why did not the other Greeks stop Hector? Just as the scholiasts on Φ ask: why were not the other Greeks drowned in the inundation of Skamandros? The answer is that the other Greeks have been steadily ignored since the end of Υ, in order to concentrate our whole attention on the one great Greek. To have them brought to mind here is not only needless; it suggests many awkward questions, which there is every reason to suppose that the original poet would have been careful not to stir. Aristotle himself felt the difficulty (Poet. xxiv. 8): μᾶλλον ὃ ἐνδέχεται ἐν τῇ ἐποποία τὸ ἄλογον ... διὰ τὸ μὴ ὄραν εἰς τὸν πράττοτα ἐπεὶ τὰ περὶ τίνι Ἑκτορος διοξῖν ἐπὶ σκηνής ὄντα γελοῖα ἄν φανεῖ, οἴ μὲν ἐστῶτες καὶ οὐ διώκοντες, ὃ δὲ ἀνανεὼν ἐν δὲ τοῖς ἐπεις λαυθάνει. But the concealment should at least be as complete as possible." Leaf, II. ii. p. 617.

208-213. "Nachdem Zeus Hector aufgegeben, kann Apoll ihm nicht mehr beistehen und ebenso wenig hat Zeus nach v. 185 noch eine entscheidung zu treffen oder das schicksal zu befragen, welches
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dem dichter der Menis übrigens mit Zeus willen identisch ist.”


211. Αχιλλής. A false quantity in the third syllable.

212. αἴσιμον ἤμαρ. A strange expression instead of αἰσα or κήρ.

272. The mention by Achilles of all his comrades instead of Patroclus only is against the spirit of this rhapsody. See v. 331 ff. Besides, instead of ἐκτανές we should have expected the imperfect. In a 43 we find the sentence νῦν δὲ αἷροα πάντ’ ἀπέτυσεν without further amplifications.

301-303. The sense of this passage is muddled. It states that Zeus and Apollo had in the past been Hector’s staunch defenders (πρόφρονες εἰρύατο); but still for a long time past (πάλαι) they preferred him to die rather than live. Besides, νῦν αὐτέ με μοῖρα κιχάνει is a mere redundancy after v. 300 νῦν δὲ δὴ ἐγγύθη μοι θάνατος.

301. ἀλέη. Wrongly used in the sense of ‘escape’ (as if it were connected with ἀλέωμα:) instead of ‘warmth.’

302. νεῦ ἐκηβόλω. It should have been νεῖ or υῶι βεκηβόλω.

316. This verse is absent from A and other mss. It is a mere reminiscence of Σ612 καλὴν δαϊδαλέν, ἐπὶ δὲ χρύσεων λόφον ἢκεν. But ἢκεν in that verse is a corruption of ἢκεν (cf. Σ390 562 φ7); so that this verse with ζι must have been composed after ἢκεν had, in course of time, become ἢκεν in Σ612.

329. “It must be confessed that 328–329 look somewhat like an early rhapsodist’s answer to the difficulty: how can Hector speak with the spear through his throat?” Leaf.

ἐπέεσσων. A doubtful form instead of ἐπέεσσω.

375. See note on v. 371. I should have marked this verse as athetized by Senacherim.

οὐτῆσασκε. A false quantity in the second syllable. The word could only be οὐτάσασκε.

381–390. No one can fail to notice the poetical inferiority of these verses. Linguistically, too, they are extremely objectionable. Πειρηθῶμεν and γνῶμεν are non-Homeric forms; ὀφρα κε, as pointed
out by Doederlein, is as ungrammatical as ἐνα κε would have been; and ἀλλὰ τῷ is a phrase which could only be employed in a soliloquy. I say nothing respecting εἰ and ἄν, as both these could easily be rectified.

455-459 “confictos ex anteactis, et Andromaches brevi et festinanti orationi assutos, esse vix dubitandum est.” P. Knight. There are besides obvious linguistic defects in this passage: δείω; ἀγνορίης ἀλεγενής; ἡ μὲν ἔχεσε; τὸ ὅν; εἰκεν τινι ἕν μένος; ὀδενέ (a late form which only recurs in the parallel verse λ515).

487-507. Aristarchos rejected 487-499. And “it will be noticed that the rejected passage contains ἀπαξ λεγόμενα of a sort quite unfamiliar in Epic poetry; ἀπουρήσουσιν, παναφήλικα, ὑπεμήμυκε, ὑπερώην, ἀμφιθάλης [δαινός]. But it is clear that the athetesis does not reach far enough. 500-4 are pointless except as a contrast to the preceding picture of starvation; 506-7 are a very clumsy addition and frigid in the extreme.” Leaf.

489. “ἐσονον’ is a familiar device of the interpolator who is always anxious to supply a verb where it is not needed.” Leaf.

491. ὑπεμήμυκε. What lurks under this monster no one so far has been able to elicit.

Σάδακρυται. It should have been Σάδακρυται, as pointed out by van Leeuwen and da Costa.

492. ἄνεισι. Mss ἄνεισι: ‘returns.’ But Axt correctly remarked that the meaning of returning is alien to this passage.

499. δέ τ’ ἄνεισι. Perhaps δ’ ἄπανεσι.

500. Ἀστυάναξ. The genuine Homeric word was, I suspect, Ἀτυράναξ, a synonym of Αὐτομέδων ‘sole ruler.’ To this points the explanation in Z403 οἶος (= αὐτὸς, cf. Θ99) γὰρ ἐρύετο Φιλόν Ἐκτωρ.

501. οἰων. It should have been οἰων.


507. πόλας. We should have expected πόλως, as Nauck conjectured, a reading which exists in Plat. Cratyl. 392 E.
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