THE
TWENTY-SECOND BOOK
OF THE ILIAD

WITH CRITICAL NOTES

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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

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\(^1\) 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 δυσάμορος, v. 435 ἔδεχατ', v. 439 ὅτε 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 liquide Λ and MNP, sæpe producta vel duplicata est in pronunciando. ΚΗΤ quoque ictu et emphasi pronunciandi duplicabuntur.” This view led him into the error of admitting into his text even trochees, as for instance in v. 41 φιλος τοσονδε γενοιτο. 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.\(^1\) 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.\(^2\) 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 ἀγέρος (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 ἀγέρος (sound); and by the reverse process ἀγέρος (sound) becomes ἀγέρος (an old man). This characteristic of the accent in modern Greek has already been observed by others. Brugman, Gr. Gr. p. 151, states “Alle unbetonten 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 “Sécrétařy,” 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 ἔλλειπτω ἐμμένω ἐννοῶ, a liquid following a short vowel which occurred in the arsis was often doubled. Hence we find such forms as ἔμμαθε ἔμμεναι ἔλλαβε ἔννεπε; and then ὡφέλλε Ἀχιλλεὺς δυσάμμορος.

2. In imitation of the double σ which is of such frequent occurrence in words such as τινάσσω πάσσω ἀσσον ἁνάσσα, were created the forms ἐπεσυμένος στήθοσιν ὁσον δαμάσσομεν ἐσσεθαί ἐλασσον περισσείωντο ἀεικίσσασθαί ὀπίσσω. This expedient was extended further and led to forms like ὀππότε ὀττία.1

3. a in the root was often changed into η, after such examples as ἄγω—ήγον; hence ῥηίδιώς δήιος Δηίφοβος.

4. ε and ο in the root were often changed into ει and ου respectively, after έχω—είχον το ὠνόμα—τούνομα. Thus we find the forms μείλινον είνεκα δειδέχατο Οὐλυμπός γρόνατα (after γρόνα) μείλαινε τείρεα ούρεα. A further development is visible in the forms ἐμείο σείο τελείο νεκείο γυία νύς.

5. Ρίκελος was made into είκελος after εικός.

6. o in the root was changed into οι in ὀλοίως, probably after ὀμοίος.

7. The oblique cases of nouns and participles in -ων and -ως were altered into -ωνος and -ωτος, after such words as ἄγων—ἄγωνος εὐρός—εὐρότος. This gave rise to the forms Πηλεύωνα Ἡετίωνος μεμαδτι τεθυηότα.

1 The derivation of ὀττία from ὀδ-τι seems to me far-fetched.
8. Nouns in -eus -ης -ης were declined in -ης, e.g. Ἀρης Ἀχιλῆς πολὺς νῆας, after such contracted forms as ἀληθής τείχη. A further development appears in πόλης μάντης.

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

10. In the subjunctives of athematic aorists the suffixes -εω -εης -εη were often altered into -εω -εης -εη under the influence of optatives in -εης -εη. In this way were created the forms δαείω μυγείης δαμείην.

11. After χαμαί were formed παραί, then ὑπαί ὑπαί, and finally ὑπαίδα.

12. δ was changed into ζ in ἀρίζηλος after ζάθεως ζάκοτος.

13. αὐταρ was frequently changed into αὐτάρ after αὐτε.

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 ἔσσεθ' and ἀείκισσασθαί, whereas we should have expected both infinitives to have been written with a single σ. Now, in v. 332 our traditional text reads σῶς ἔσσεσθ'. But the uncontracted form σῶς must be restored; and, this being done, the future will only fit the
rhythm if it is written ἐσεσθ'. In the same way, in v. 404 the middle ἄρεικίσσασθαι is inadmissible (cf. v. 256 ἄρεικίσσω); and a comparison of the whole phrase ἄρεικίσσασθαι ἔρη ἐν πατρίδι γαῖῃ with Ἐ244 ἄδθι φίλη ἐν πατρίδι γαῖῃ 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 ἄδθι. If we now restore both the active voice and the adverb ἄδθι, the line will only scan provided that the aorist infinitive is written with a single σ; and we shall thus read ἄρεικίσαι ἄδθι ἔρη ἐν πατρίδι γαῖῃ. Our text contains several passages equally instructive; and I will comment upon one more, as its case is absolutely clear. In Ο239 we find an intolerable asyndeton ἤτρ' υίων. If we remove it by writing ἤτρε δ', the metre imperatively demands, in place of υίων, what we find elsewhere as its genuine form, i.e. υὸν (= υίον 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 iambs 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 iambs 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 ἅκεφάλοις. They begin with words the first syllables of which are short, such as φαεὶ διὰ φίλε ἀείδης 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 ἐπεὶ and μέλανω, which could have been changed to ἐππεὶ (after ὁππώτε) and
μείλαυς, 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 ὀφιν 
συφεοῦ νεμέσι ὀδὼν θεός-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: ἀνυπήρωτερος 
κακοξειωτέρος ὀἰξυρύτερος ὀἰξυρύτατος. 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.

an athematic subjunctive should form its second 
person in ειπ. See Enchir. p. 303.

5. We find that certain words, such as ἀνέρες ὑδωρ 
"Αρης Ἀπόλλων" 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 caesura words such as ἡλθες
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 diaereses. 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:

\[
\begin{align*}
Στῶν \ Ψαρῶν \ & \ τῆν \ όλομαυρη \ ρώχη
\hline
Περπατῶντας \ & \ ή \ Δόξα \ μονάχη
\hline
Μελετά \ & \ τὰ \ λαμπρὰ \ | \ παλληκάρια,
\hline
Καὶ \ στεφάνι \ στὴν \ κόμη \ φορεῖ
\hline
Γεναμένο \ ἀπ' \ τὰ \ λίγα \ χορτάρια
\hline
Ποδχαν \ μεῖνει \ στὴν \ ε’ρημη \ γῆ.
\end{align*}
\]

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:

I o vorre i | che stend e s ser le n u b i  
 Sull’ Italia un mestis simo vel l o ;  
 A ch e tan t o sorri so di ci el o  
 Sulla ter ra del vile dolor ?

The so-called cæsurae, 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\(^1\) 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 Epicac* 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,\(^2\) for they are very frequent in Pindar, Simonides, Bacchylides, Theognis, Solon, Alcaios, Sappho, Tyrtaios, Aleman, 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 ζώγρεε ταρβεί instead of ζώγρεε ταρβέε (see van Leeuwen's *Enchir.* p. 74). When those corrections are introduced, the trochees simultaneously disappear.

\(^{2}\) Fick, II. p. xxxvi: "Die jüngeren 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 νιῶν in ὅς µ' νιῶν; v. 69 ἑπεξήγας in ἑπεξήγας πυλαροὺς; v. 72 ἅρηκταμένωι at the beginning of the line; v. 118 ὀσσα in ὀσσα πτόλις ἥδε κέκευθε; v. 211 Ἀχιλλῆος in τὴν µὲν Ἀχιλλῆος; v. 375 οὔτησασκε; v. 386 νήσσι in κεῖται πάρ νήσσι.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 ἄμερθής 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 ποσσίν. 83 τὸσσους. 127 εἰκάσσαις.

Alcman: 41 Ὀδυσσήος.

Archilochos: 14 τὸσσοιν.

Tyrtaios: 10²⁴ ἀποτελεῖνς. 10²⁹ θητός (?). 11¹ Ἡρακλῆος.

¹⁷ Ἀρης. 15² πολιητάν.
ΙΛΙΑΔΟΣ Χ

"Ως οἱ μὲν κατὰ Ράστυ, πεφυζότες ἦτε νεβροί, ἰδρο' ἀπεψυχοντο πολὺν ἀκέοντό τε δήσαν, κεκλιμένοι καλήσισιν ἐπάλξεσιν ἀτὰρ Ἀχαῖοι τείχεος ἄσσουν ἵσαν, σάκε' ὁμοιοί κλίναντες.

"Εκτορά δ' αὐτόθι μείναι ὁλοί μαίρ' ἑπέδησε, Φιλίοις προπάροιθε πυλάων τε Σκαιάων.

"Ατὰρ Πηλείωνα προσηύδα Φοίβος Ἀπόλλων: Τίπτε με, Πηλέος ὦ, ποσίν ταχέεσι διώκεις, αὐτὸς θυντὸς ἑὼν θεὸν ἀμβροτον, οὐδὲ νῦ πώ με ἔγνως ὡς θεὸς εἰμι, σὺ δ' ἀσπερχέσ μενεάνεις;

"Ἡ νῦ τοι ὡσ τι μέλει Τρώων φόνος οὐς ἐφόβησας —οί δὴ τοι εἰς Ράστυ ἄλευ—σὺ δὲ δεῦρ' ἐλιάσθης.

Οὐ μέν με κτενείς, ἐπεὶ οὐ τοι μόρσιμός εἰμι.

Τὸν δὲ μέγ' ὁχήσας προσέφη πόδας ὡκὺς Ἀχιλεύς:

Βλάψας με, Ἐκάρπεργε, θεὸν ὀλοστατε πάντων, ἐνθάδε νῦν τρέψας ἀπὸ τείχεος η' κ' ἑτὶ πολλοὶ γαῖαν ὃδὰξ εἰλον πρὶν Φιλίοιν εἰσαφικέσθαι.

The alterations marked with + are mine.

2 ἰδρο' PKnight; ἰδρῶ mss. πολὺν +; πίον τ' mss.~~~3 ἀτὰρ +; αὐτὰρ mss.~~~5 αὐτόθι Brandreth; αὐτὸύ mss. ὀλοή and ὀλοή mss.~~~6 Φιλίου PKnight; ἵλιου mss.~~~7 'Ατάρ Πηλείωνα +; αὐτὰρ Πηλείωνα mss.~~~8 ὤε +; υἱε' mss. ταχέεσι +; ταχέεσι mss.~~~11 φόνος Bothe; πόνος mss.~~~14 Ἀχιλεύς +; Ἀχιλ-

leus mss.~~~15 βλάψας με Bentley; ἐβλαψάς μ' mss.
Νῦν δ' ἐμὲ μὲν μέγα κύδος ἀφείλεο, τοὺς δ' ἐσάωσας ῥαίδιοις, ἔπει οὐ τι τίσων γ' ἐδρεύσας ὁπίσω.

19 ῥαίδιοις and ὁπίσω + ; ῥηῖδιοις and ὁπίσω mss. 20 κὲ σε Brandreth; σ' ἄν mss. 23 δὲ Ναυκ; δ' δ' mss. 24 γόνατ'+ ; γούνατ' mss. 25 δὲ Ναυκ; δ' δ' mss. 26 παμφανόενθ' + ; παμφαίνουθ' mss. ἐπεσυμένον + ; ἐπεσυμένον mss. 27 μετοπώροις + ; ρά τ' ὁπώρης mss. ἀρίδηλοι + ; ἀρίζηλοι mss. 32 στήθεσι + ; στήθεσι mss. 36 Αχιλὴ PKnight; 'Αχιλῆι mss. 37 δὲ Ναυκ; δ' δ' mss. 40 Πηλεῖοι + ; Πηλείων mss. 41 τόσον ὅδε + ; τοσσόνδε mss. 42 ὅσον PKnight; ὅσον mss.
"Η ῥα γέρων, πολιάς δ' ἄρα χάιτας εἵλκετο χερσι,
τιλλων ἐκ κεφαλῆς· οὐδ' "Εκτορι θυμὼν ἐπειδή.
Μήτηρ δ' αὐθ' ἐτέρωθεν ὁδύρετο δακρυχεόουσα,
κόλπον ἀνεμενή, ἐτέρηφι δὲ μαζὸν ἀνέσχε,
kai οοο—οο— Ρέπεα πτερόεντα προσηύδα:
"Εκτορ τέκνον ἐμον, τάδε τ' αἰδεο καὶ μ' ἐλέησον
ἀντήν, εἰ ποτὲ τοι λαθικῆδα μαζὸν ἐπέσχον,
tὸν μνήσαι, φίλε τέκνου, ἁμυνε δὲ δαίον ἀνδρα
tεῖχεος ἐντὸς ἐών, μηδὲ πρόμοι ἵστασο τοῦτω.
Σχέτλωσ! εἰ περ γάρ σε κατακτάνη, οὔ δ' ἐτ' ἐγὼ γε
κλαύσομαι εὖ λεχέεσι, φίλον θάλος, δόν τέκνον αὐτῆ,
οὔδ' ἀλοχος πολύδωρος, ἀνευθε δέ σε τάχα νῳϊν
Ἄργεῖοι παρά νησι κὺνες ταξεῖς κατέδονται.
'Ως τὸ γε κλαίουτε προσαυδήτην φίλον ὕν,
pολλὰ ρλισσομένων' οὔδ' "Εκτορι θυμὼν ἐπειδῶν,
ἀλλ' ο' ο' εἴμι μ' 'Αχιλέα πελώριον ἄσσον ἵοντα.
"Οχθήσας δ' ἄρ' ἔρειπτεν ἀνά μεγαλτήτορα θυμῶν:
'Ω μοι ἐγὼ! Εἰ μὲν κε πύλας καὶ τείχεα δύν,
Πολυδάμας μοι πρῶτος ἐλέγχεα ἀντία φῆσει,
ὅς μ' ἐκέλευε Τρῶσι' ποτὲ πτόλιν ἤγισσασθαι
νῦθε ὑπο τήνδ' ὅλοιν, ὅτε τ' ὀρετο δίος 'Αχιλέως.
'Ἀλλ' ἐγὼ οὔ πιθόμην ἢ κεν πολὺ κέρδιον ἱεν.
Νῦν δ' ἐπεὶ ὀλῆσα λαὸν ἀτασθαλίησιν ἐμήσι,
αίδέομαι Τρώας καὶ Τρώαδας ἐλκεσιπέπλους,
μὴ ποτὲ τις Ἑπιτησι κακότερος ἄλλος ἔμεοι.
"Εκτορ πῆφι βηνίφι πιθήσας οὖλεσε λαὸν.
Ως βερέουσι. 'Εμοὶ δὲ τὸ κεν πολὺ κέρδιον είη,
στάντ' ἀντ' ἡ Ἀχιλέα κατακτεῖναι νέεσθαι,
ἡ αὐτῶι πρὸ πόλιοι εὐκλεέως ἀπολέσθαι.

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Ως ὠρμαίει μέιων. "Ὁ δὲ ροι σχεδὸν ἤλθεν Ἀχιλέως
[ίσος Ἐνναλώι, κορυθαίκι πτολεμοστῆ],
σείου Πηλιάδα μελίνην κατὰ δεξίον ὄμοιν
dρεινήν ἀμφὶ δὲ χαλκὸς ἐλάμπτετο ῥίκελος αὐγὴ
ἡ πυρὸς αἰθομένοι' ἤ ἥλιοι' ἀνίοντος.

"Εκτορα δ', ὡς εὔνοησεν, ἔλε τρόμος, οὐδ' ἅρ' ἔτ' ἐτή
αὐθὶ μέειν, ὅπερ δὲ πῦλας λίπε, βῆ δὲ φοβηθεῖσ.
Πηλείδης δ' ἐπάρουσε ποσὶ κραίνοντι πεποιθῶς.

'Ηὔτε κήρκος ὀρέσφυι, ἐλαφρότατος πεπεινών,
καρπαλίμως ὀψισυς μετὰ τρήρωνα πέλειαν,

140
ἡ δὲ θ' ὑπὲκ πεφόβηται, δ' ἐγγύθεν ὡξν λεληκὼς
ῥίμφα β' ἔπαισσει, ἐλέμεν τε βε βυμὸς ἀνώγειν,
ὡς ἅρ' ὅ γ' ἐμμεμάδως ὁθὺς πέτετ', ἐτρέχε δ' "Εκτωρ
teĩčε' ὕπο Τρώων, λαυφηρα δὲ γόνατ' ἐνώμα.
ΧΑΙΛΔΟΣ Χ

Ως δ' ὃτ' ἀεθλοφόρου περὶ τέρματα μῶνυχες ὑποιρίμφα μάλα τροχάωσι—τὸ δὲ μέγα κεῖται ἀεθλὸν, ἢ τρίπος ἢ γυνὴ, ἀνδρὸς κατατεθηκότος—δὸς τῷ τρὶς Πριάμωι πόλιν πέρι δυνηθήτινα καρπαλάμοισι πόδεσι: θεοὶ δ' ἐς πάντες ὀρῶντο.

Τοῦσι δὲ μῦθων ἠρχε πατὴρ ἀνδρῶν τε θεῶν τε:

"Ω τόποι, ἢ φίλοι ἀνδρα διωκόμενον περὶ τεῖχος ὀφθαλμοῖς ὀρῶμαι! 'Εμὸν δ' ὀλοφύρεται ἦτορ Ἑκτόρος, ὅς μιὰ πολλὰ βοῶν ἐπὶ μηρὶ ἐκπε. "Ιδῆς ἐν κορυφήσι πολύπτυχος, ἀλλοτε δ' αὔτε ἐν πόλι ἄκροτάτη νῦν αὔτε ἐν δίος Ἀχιλέως Ράστυν πέρι Πριάμωι ποσὶν ταχέσι διώκει.

Αλλ' ἀγετε φράζεσθε, θεοὶ, καὶ μητιάεσθε, ἢ μιὰν ἐκ θανάτου σαῶσομεν, ἢ μιὰν ἢδη Πηλείδη Ἀχιλέη δαμάσομεν ἐσθλὸν ἑόντα.

Τὸν δ' αὔτε προσέπειπε θεὰ γλαυκώπτις Ἀθηνη: "Ω πάτερ ἀργικέρανυ κελαινεφῆς, οἶον ἔρειπες!

"Ανδρα θυντῶν ἑόντα, πάλαι πετρωμένον αὔσηι, εῖς ἔθελες θανάτου δυσηλεγέος ἀναλύσαι;

Κέρδοι αὔταρ ὑπάλλον τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

Τὴν δ' ἀρ' ἀμειβόμενος προσέφη νεφεληγερετά Ζεὺς:

Θάρσεσε, τριτογένεια φίλον τέκος ὑν νῦ τι θυμῶν

163 τροχάωσι VL and MDC; τροχάουσι Platt; τροχάωσι Barnes; τροχώσι or τρωχώσι mss. 164 κατατεθηκότος; κατατεθηκότος mss. 166 πόδεσι; πόδεσι mss. 171 πολύπτυχος Naber; πολυπτυχος mss. 172 πόλι Platt; πόλει mss.; Ἀχιλέως; Ἀχιλέως mss. 173 ταχέσι; ταχέσι mss. 174 μητιάσεθε Platt; μητιάσθε mss. 176 Ἀχιλέῃ PKnight; Ἀχιλῆς mss. δαμάσομεν; δαμάσομεν mss. 180 εἰς δυσηλεγέος ἀναλύσαι; ἄψ-δυσηλεγέος ἐξαναλύσαι mss. 182 ἀρ' ἀμειβόμενος; ἀμαειβόμενος mss. 183 θάρσεε Nauck; θάρσει mss.
πρόφρονι μυθέομαι, ἑθέλω δὲ τοι ἦπιος εἶναι.

'Ως ρειπὼν ὄτρυνε πάρος μεμαιναν 'Αθηνήν,

βῆ δὲ κατ' 'Ολυμποίου καρήνων αἰξάσα.

Πηλεώνα δ' ἰκανε θεὰ γλαυκόπτις 'Αθηνή,

ἀγχι δὲ ρ' ἵσταμενή ῥέπεα πτερόεντα προσηύδα:

Νῦν δὴ νῦε ρέρολπα, διώφιλε φαίδημ 'Αχιλεύ,

οἰσεθαι μέγα κύδος Ἀχαιοῖσι προτὲ νέας

'Εκτόρα δημώσαντε, μάχης ἀτὸν περ ἐόντα.

Οὐ Ροι νῦν ἐτὶ γ' ἐστὶ πεφυγμένον ἰμε νέεσθαι,

ου' ε' κεν μάλα πολλὰ πάθηρ ρεκάρεργος Ἀπόλλων

προπροκυλινδόμενος πατρὸς Δίως αἰγώχοιο.

'Αλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνεε, τόιδε δ' ἐγὼ τοι

οἰχομένη πεπιθήσων ἐναντίβιον μαχέσασθαι.

'Ως φάτ' 'Αθηναί', ὁ δ' ἐπίθετο, χαίρε δὲ θυμῶι,

[στῇ δ' ἅρ' ἐπί μελίνης χαλκογλώχινος ἐρεισθεῖς].

'Η δ' ἄρα τὸν μὲν ἐλιπ', ἐκιχήσατο δ''Εκτόρα δίον

Δαίφόβωι ρεμικοῦ δέμας καὶ ἀτειρέα φωνήν

ἀγχι δὲ ρ' ἵσταμενή ῥέπεα πτερόεντα προσηύδα:

'Ηδει', ἢ μάλα δὴ σε βιώζεται ὦκὺς 'Αχιλεύς,

ράστυ πέρι Πρίαμοι ποσίν ταχέσσι διϊκών

ἀλλ' ἄγα δὴ στέομεν καὶ ἀλεξόμεσθα μένοντες.

185 ἐρύκου + ; ἐρωτει mss. 187 'Ολυμποίου + ; 'Οδολμποίου mss. 188 215 ἀγχὶ δὲ β' VL and MDC; ἀγχοῦ δ' mss. 189 216 νῦν (νῦε + ) ρέρολπα Bentley ; νῶ γ' ἐολπα mss. 'Αχιλεύ + ; 'Αχιλλεύ mss. 217 νέας + ; νῆας mss. 219 ἰμε VL and MDC ; ἀμε or ἀμι mss. νέεσθαι + ;

γενέσθαι mss. 222 ἀμπνεε + ; ἀμπνε mss. 224 ἐπίθετο + from one ms. ; ἐπειθέτο the rest. 226 ἐλιπ' (ἐλιπε) + ; ἐλειπε mss. 227 Δαμφόβωβ PKnight ; Δηφόβωβ mss. βεμικοῦ Ἀχιλεύς; βεμικα mss. 228 ἀγχι δὲ β' VL and MDC ; ἀγχοῦ δ' mss. 229 'Αχιλλεύ + ; 'Αχιλλεύ mss. 230 ταχέεσι + ; ταχέσσι mss.
Τὴν δ’ αὐτὲ προσέρειπτε μέγας κορυθαίολος Ἐκτωρ:
Δαφίφοβ’, ἢ μὲν μοι τὸ πάρος πολὺ φίλτατος ἱσθα
γωνιῶν, οὐς Γεκάβη ἦδε Πρίαμος τέκε παιδάς:
νῦν δ’ ἐτι καὶ μᾶλλον νοεῖ φρεσὶ τιμῆσασθαι,
ὅς τιθής ἔνεκ’ ἐμέο, ἔτει ρίδες ὥφθαλμοισι,
τείχεσι έξελθείν, ἄλλοι δ’ ἐντοσθε μένουσι.
Τὸν δ’ αὐτὲ προσέρειπτε θεὰ γλαυκώπις Ἀθήνη:
’Ηθεί’, ἢ μὲν πολλὰ πατήρ καὶ πότνια μῆτηρ
γούνων Ρλίσσου’θ, ἐξείης δ’ ἐμοὶ ἀμφὶ μ’ ἐταῖροι,
ἀνθι μέειν τοῖον γάρ υποτρομεύουσιν ἄπαντες:
ἀλλ’ ἐμὸς ἐνδοθι θυμός ἐτείρετο πένθει λυγροῦ.
Νῦν δ’ ίδις μεμαότε μαχώμεθα, μηδὲ τι δούρων
ἐστω φειδωλῆ; ἵνα ἐμεδομεν, ἢ κεν Ἀχίλλεις
νὸς κατακτεῖνας ἔναρα βροτόσετα φέρηται
νέας ἐπὶ γλαψύρας, ἢ κεν σῶι δουρὶ δαμένη.
’Ὡς φαμένη ὑπ’ κερδοσύνην ἱγήσατ’ Ἀθήνη.
Οἱ δ’ ὁτε δὴ σχεδὸν ἵσαν ἐπ’ ἄλληλοισιν ἱόντες,
τὸν πρότερος προσέρειπτε μέγας κορυθαίολος Ἐκτωρ:
Οὐκέτι, Πηλέος ἕε, φοβῆσομαι, ὡς τὸ πάρος περ
τρὶς περὶ Ραύστω μέγα Πριάμοι φῦγον, οὐδὲ ποτ’ ἐτλην
μεῖναι ἐπερχόμενον. Νῦν αὐτὲ με θυμὸς ἰνώγει
στάμεναι ἀντία σὲ’ ἔλοιμι κεν ἢ κεν ἁλοίνην.

233 Δαφίφοβ’ PKnight + ; Δηφίφοβ’ mss. ——— 236 ὁς τιθής εἶνεκ’
ἐμείο Bekker (ἐνεκ’ ὐμὲ + ) ; ὁς τιθής ἐμεὶ εἶνεκ’ mss. ——— 240 γούνων
λίσσουθ’ ἐξείης δ’ ἐμοὶ ἀμφὶ μ’ + ; λίσσουθ’ ἐξείης γουνούμενοι ἀμφὶ δ’
mss. ——— 243 μεμᾶτε + ; μεμᾶτε mss. ——— 244 Ἡ Bekker;
εἰ mss. ὁ Ἀχίλλεις + ; ὁ Ἀχίλλεις mss. ——— 245 νῦε + ; νῦι mss. ———
246 νέας + ; νῆας mss. δαμένη + ; δαμεῖθ or δαμαίη mss. ——— 247
ῥοι + ; καὶ mss. ——— 250 οὐκέτι + ; οὐ σ’ ἐτι mss. ὑε + ; υε mss. ———
251 φῦγον + ; διὸν or διον mss. ; δίες schol. ——— 252 ἀνώγει pap. π’
ἀνήκε mss. ——— 253 στάμεναι + ; στάμεναι mss. σε + ; σειο mss.
'ΑΛΛ' ἄγε δεύρο θεός ἐπομόσουμεν οἱ γάρ ἀριστοὶ μάρτυροι ἔσονται καὶ ἐπίσκοποι ἀρμονίας. 255
Οὐ γὰρ ἐγὼ σ’ ἐκπαγγλον ἄρεικίσσω, αἱ κεν ἐμοὶ Ζεὺς δοθῇ μὲν ὕκνη, σὴν δὲ ψυχὴν ἀφέλασαι· ἀλλ’ ἔπει ἂρ κε σε συλήσω κλυτὰ τεύχε’, Ἀχιλεὺς, νεκρὸν Ἀχαιοίσιν δώσω πάλιν. Ὡς δὲ σὺ ῥέξειν.
Τὸν δ’ ἄρ’ υπόδρα ριδῶν προσέφη πόδας ὡκὺς· Ἀχιλεὺς: 260
"Εκτόρ, μὴ μοι, ἀλαστε, συνημοσύνας ἀγόρευε, ὅς οὐκ ἐστὶ λέουσι καὶ ἄνδράσιν ορκία πιστὰ, οὐδὲ λύκου τε κύνες τε ὀμόφρονα θυμὸν ἔχουσι, ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλληλοισι’ ὅς οὐκ ἐστ’ ἐμὲ καὶ σὲ φιλήμεναι, οὐδὲ τι νῦν ὀρκία ἔσονται, πρὶν γ’ ἡ ἔτερον γε πεσόντα αἷματος ἄσαι." Ἀρεά ταλαύρινον πολεμιστὴν.
Παντοίης ἀρετῆς μυμνίσκεον νῦν σε μάλα χρὴ αἰχμητῆν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
Οὐ τοι ἔτ’ ἐσθ’ υπάλυξίς, ἀφαρ δὲ σε Παλλᾶς Ἀθηνή ἐγχε’ ἐμώδ δαμάει. Νῦν ἄθροα πάντ’ ἀποτίσεις.
"Ἡ ῥα, καὶ ἀμπεπαλῶν προῖε δολιχόσκιον ἔγχος. 270
Καὶ τὸ μὲν ἀντα ῥιδῶν ἁλεύσατο φαίδιμος "Εκτόρ
πρὸς γὰρ ἐκυψε πέδων, τὸ δ’ ὑπέρπττατο χάλκεον ἔγχος, 275

254 ἐπομόσουμεν οἱ +; ἐπιδώμεθα τοι or ἐπιβωσόμεθ’ or ἐπιδώ-

σόμεθ’ οἱ mss. 255 ἐσονται +; ἐσονται mss. 256 ἄρεικίσσω Fick; ἄρεικίσσω mss. 257 μὲν νῖκην +; καμμονίνη mss. 258 Ἀχιλεὺς +; Ἀχιλλεὺς mss. 259 in pap. λ followed by a line ending in ωσθ. . . . a. 260 Ἀχιλεὺς +; Ἀχιλλεὺς mss. 261 in pap. ΠΓΧ followed by a line in which ὀχο . . . ον occurs, written under ν ὀρκία πιστὰ. 263 κύνες τε +; καὶ ἀνδρὲς or καὶ ἄρνες mss. 266 ἐσονται +; ἐσονται mss. 267 Apeia PKnight; Ἀρη mss. 271 ἐγχε’ Barnes; ἐγχεῖ mss. δαμαῖ PKnight; δαμάσ (with variations) mss. νῦν Leaf; νῦν or νῦν δ’ mss. 275 πρὸς γὰρ ἐκυψε πέδων +; ἐξετο γὰρ προίδων mss.
ἐν γαῖῃ δ’ ἐπάγη ἀνὰ δ’ ἤρπασε Παλλάς Ἀθήνη, ἂψ δ’ Ἄχιλεὶ δίδου, λάθε δ’ Ἐκτορα ποιμένα λάων.

"Εκτωρ δὲ προσέβειτεν ἀμύμονα Πηλείωνα:

"Ημβροτες, οὐδ’ ἀρα πώ τι, θεοίς’ ἐπιρίκελ’ Ἄχιλεῦ, ἐκ Δίως ἐφείδησθα ἐμὸν μόρον. Ἡ τοι ἔφη γε —ἀλλά τις ἀρτιεπῆς καὶ ὑπόκλοπος ἐπλεο μῦθων— ὤφρα σ’ ὑποδρείσας μένεός τ’ ἄλκης τε λάθωμαι.
Οὐ μὲν οὐν φεύγομεί τελαφρένωι ἐν δόρυ πῆξεις, ἀλλ’ ἰδίς μεμάοτι διὰ στήθεσθιν ἐλασον,
e’ τοι ἐδακε θεοί. Νῦν αὐτ’ ἐμὸν ἔγγος ἀλεναί
χάλκεον… δ’ ὁ δ’ ἐπ’ ἐπικάλυξθ’ σάκεος ἄρυν. Χόσατο δ’ Ἐκτωρ ὅτι β’ ἔχον ἀτρού ὅκου ἐτῶσιον ἐκφυγε χειρός.
Στῇ δὲ κατηφήσας—οὐδ’ ἀλλ’ ἔχε μέλινον ἔγγος—
Δαῦφβαϊ δ’ ἐνάσπιδ’ ἐκέκλετο μακρὸν ἀυσας ἦτε τε δόρυ μακρὸν’ δ’ ὅ’ οὐ τ’ ἐγγύθεν ἤνε.

"Εκτωρ δ’ ἔγγο ρήμισιν ἐνὶ φρεσὶ φώνησεν τε:

"ὢ πόποι, ἡ μάλα δ’ με θεοὶ θάνατον’ ἐκάλεσαν!

277 Ἀχιλέβι PKnight; Ἀχιλῇ mss. 278 Πηλεύνα +; Πηλεύνα mss. 279 ἐπιρίκελ’ Ἄχιλεῦ +; ἐπιρίκελ’ Ἄχιλλεῦ mss. 280 ἐφείδησθα + (εὐείδησθα Ναυκ); ἥειθς (with variations) τὸν mss. 281 ὑπόκλοπος +; ἐπίκλοπος mss. 282 μένεός τ’ one mss.; μένεος the rest. 284 μεμάοτι + μεμάοτι mss. ἐλασον +; ἐλασον mss. 287 Τρώεσι +; Τρώεσι mss. 288 σέο +; σέο mss. 291 ἀπ’ ἐπιλάγχθη +; ἀπεπλάγχθη mss. 292 ὅτι PKnight; ὅτι mss. 293 μέλινον +; μελίνον mss. 294 Δαῦφβων δ’ ἐνάσπιδ’ ἐκέκλετο +; Δηφβων δ’ ἐκάλει λευκάσπιδα mss. 295 τε +; μιν or δὲ μιν mss. 297 ἐκάλεσαν +; κάλεσαν mss.
Δαίφοβον γὰρ ἐγὼ γάρ ἀφάμην ὤρωα παρέστων ἄλλο δὲ μὲν ἐν τείχε, ἐμὲ δὲ ἐξεπατήσαν Ἄδημην, νῦν δὲ δὴ ἐγνύθη μοι θάνατος οὐδὲ ἐτ' ἀνευθε. 300
Μὴ μὰ ν ἀσπονδὶ γε καὶ ἀκλεώς ἀπολοίμην, ἄλλα μέγα βέγας τι καὶ ἐσομένουσι πυθεσθαι. 304
ΔΩς ἄρα φωνήσασι ἐφερύσατο φάσγανον ὄξυν [τὸ ροι ὑπὸ λατάρην τέτατο μέγα τε στιβαρόν τε], ὁμήσεν δὲ ραλείς ὃς τ' αἰετὸς υψιπετήεις, ὃς τ' εἰςιν πεδίονδε διὰ νεφέων ἐρεβεννὸν ἀρπάξων ἡ ῥαρ' ἀμαλὴν ἡ πτώκα λαγῶν ὃς ἔκτωρ ὁμήσε τινάσσων φάσγανον ὄξυν. 310
Ἀμησθῆ δ' Ἀχίλευς, μένεος δ' ἐμπλήσατο θυμὸν [ἀγρίον, πρόσθεν δὲ σάκος στέρνοι κάλυψε καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινη τετραφάλων, καλαὶ δὲ περισσεῖοντο ῥέθεραι.] 315
Οἶος δ' ἀστήρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῶν πρώτος, δς κάλλιστος ἐν οὐρανῷ εἰς πέλετ' ἀστήρ, ὃς αἰχμή π' ἀπέλαμπτ' εὐχάλκεος, ἦν ἄρ' Ἀχίλευς πάλλ' ἐν δεξιτερήφ φρονεῖον κακὰ ἐκτορὶ δἰω, εἰσοράϊον χρώα καλὸν ὅτη ρεῖζε μάλιστα. 320
Τοῦ δὲ σὺν ἄλλο τόσον μὲν ἐχε χρῶα τεύχεα καλὰ χάλκε', ἀ Πατρόκλοιο βίν ἐνύριξε κατακτάς,
Φαίνετο δ' Ἰο κληθὲς ἔφέργουσ' αὐχέν' ἄπ' ὀμων, λαυκανίῃ, ἵνα τε ψυχῆς ἄκιστος ὀλέθροι:

τῆς ὑ' ἐπὶ Ροῖ μεμαντ' ἔλασ' ἐγχεὶ διὸς Ἀχιλεύς, ἀντικρυς δ' ἀπαλοι δι' αὐχένος ἡλυθ' ἀκωκῇ
[οὐδ' ἄρ' ἄπ' ἀσφάραγον μελή τὰμε χαλκοβάρεια].

"Ἡρίπε δ' ἐν κονίθ'· δ' ἐπηύξατο διὸς Ἀχιλεύς:
"Εκτορ, ἀτάρ ποθ' ἐφ'ς Πατροκλε' ἐξεναρίζων σίος ἔσεθ', ἐμὲ δ' οὗ τι ὀπίσθε νόσφιν ἐόντα.

Νῆπτε! τοῦ δ' ἀνευθεν ἄσσεστηρ μέγ' ἀμείων νησίιν ἐπὶ γάλαφυρήσιν ἐγό μετόπισθ' ἐλελείμμην, ὃς τοι γόνατ' ἔλυσα. Σ' ἐμὲ κύνες ἤδ' οἶνωι
ἐλκύσσονι Ρεκάς, τὸν δὲ κτερίσουσιν Ἀχαιόι.

Τὸν δ' ὀλυγοδρανέων προσέφη κορυβαῖολος 'Εκτωρ:
Φλώσσομ' ὑπ' ἐρ ψυχῆς καὶ γούνων σὸν τε τοκέων, μὴ μ' ἐξα παρὰ νησίι κύνας καταδάψαι Ἀχαιῶν'
ἀλλὰ σὺ μὲν χαλκόν τε Ράλις χρυσὸν τε δέδεξο, δώρα τά τοι δώσουσι πατήρ καὶ πότισα μήτηρ,
σῶμα δὲ Ροίκαδ' ἐμὸν δόμεναι πάλιν, ὃφρα πυρὸς με
Τρῶδε καὶ Τρῶων ἀλοχοι λελάχωσι θανόντα.

Τὸν δ' ἄρ' ὑπόδρα Ριδών προσέφη πόδας ὅκυς Ἀχιλεύς:

324 ἔφέργουσ' αὐχέν' ἄπ' ὀμων +; ἄπ' ὀμων αὐχέν' ἔχουσι mss. 325 λαυκανίῃ Christ; λαυκανίῃς or λαυκανίῃς mss. 326 μεμάοτ' +; μεμαωτ' mss. Ἀχιλεύς +; Ἀχιλλεύς mss. 327 ἀντικρυς Nauck (ἀντικρύς Bentley), see Ench. § 31; ἀντικρύ mss. 328 Κονίθ' (κονίθ') Brandreth; κονίθ' mss. Ἀχιλεύς +; Ἀχιλλεύς mss. 329 ποθ' VL and MDC; τοῦ mss. Πατροκλε' PKnight; Πατροκλή' mss. 330 σίος ἔσεθ' PKnight; ὁς ε(ο)σεθ' mss. οὐ τί VL and MDC; οὐδ' mss. 331 γόνατ' +; γούνατ' mss. 332 σίος ἔσεθ' PKnight; ὁς ε(ο)σεθ' mss. οὐ τί VL and MDC; οὐδ' mss. 333 γόνατ' +; γούνατ' mss. 334 ἀλκίως mss. κτερίσουσιν VL and MDC; κτερίσουσιν mss. 335 τοκέρων PKnight; τοκήων mss. 336 Ρεκάς +; ἄεικως mss. 337 τοκέρων VL and MDC; κτερίσουσιν mss. 338 τοκήων PKnight; τοκήων mss. 339 μ' ἔα PKnight; μὲ ἐὰ mss. 344 Ἀχιλεύς +; Ἀχιλλεύς mss.
Μή με, κύων, γούνων γοννάξει μηδὲ τοκέων.
Αἱ γὰρ σὲ αὐτὸν με μένος καὶ θυμὸς ἀνείπ, ὁμ' ἀποταμινόμενον κρέα' ἐδμεναι, οἷα Ῥέροργας!
'Ος οὖκ ἔσθ' ὃς σῆς κε κύωνας κεφαλῆς ἀπαλάλκοι, οὐδ' εἰ κεν δεκάω καὶ ἐρεικοσινήριτ' ἀποινα
στήσως' ἐνθάδ' ἀγνοτες, ὑπόσχωνται δὲ καὶ ἄλλα, οὐδ' εἰ κεν σ' αὐτὸν χρυσοὶ ἐρεύσασθαι ἀνώγημεν
Δαρδανίδης Πρίαμος, οὐδ' ὡς σὲ γε πότνια μήτηρ ἑυθεμένη λεχέεσι γοήσεται ὃν τέκεν αὐτῇ,
ἄλλα κύνες τε καὶ οἶνονι κατὰ πάντα δάσωνται.

Τὸν δὲ καταθνήσκων προσέφη κορυφαίολος "Εκτωρ:

'H σ' εὖ γιγνώσκων προσπτύσσομαι, οὐδ' ἄρ' ἐμελλον
πεισέμεν' ἦ γὰρ σοὶ γε σιδήρεος ἐν φρεσι θυμός.
Φράξαρι νῦν μὴ τοί τι θεῶν μὴν μα γένωμα
ηματι τοῦ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλω
ἐσθλὸν ἑοντ' ὀλέκωσιν ἐπὶ Σκαίησι πύλησι.

'Ος ἄρα μιν ἐρεπόντα τέλος βανάτοι' ἐκάλυψε,
ψυχὴ δ' ἐκ ἰθέων πταμένη "Αἰδώσδ' ἐβεβήκει,
Ῥὸν πότμον γοαόουσα, λιποῦσ' ἕνδροτήτα καὶ ἥβην.

Τὸν καὶ τεθνηκότα προσηύδα δῶος Ἀχιλεῦς:
Τέθυαθι, κῆρα δ' ἐγὼ τότε δέξομαι, ὁπότε κεν δῇ
Zeus ἐθέλη τελέσαι ἢ' ὁθάνατοι θεοὶ ἄλλοι.

'H ῥά, καὶ ἐκ νεκροί' ἐπερύσατο χάλκεον ἐγχος,
καὶ τὸ γ' ἀνευθεῖν ζθηχ', ὁ δ' ἀφ' ὁμών τεῦχε' ἐσύλα αἰματάντων. "Ἀλλοι δὲ περιδραμοῦ νοὶ Ἄχαιῶν, οἳ καὶ θησαυρὸν φύσι καὶ ρεῖδος ἀγγέλων 370
"Εκτορος... οὐκ ἄρ πρὶν τις ἀνουτήτι κε παρέστη!
"Ωδε δὲ τις τείπτεσσει Ριδών εἰς πλησίον ἄλλον:
'Ω πόπου, ἦ μαλὰ δὴ μαλακῶτερος ἀμφαφάσθαι 376
'Εκτωρ ἦ ὁτε νέας ἐνέπρηθεν πυρὶ κηλεώι!
Τῶν δ' ἐπεὶ ἔξενάριξε ποδάρκης δίος Ἀχιλέως,
στὰς ἐν Ἀχαίοις Ῥέπεα πτερόευτ' ἀγάρευε:
'Ω φίλων, Ἀργεῖων ἣγήτορες ἦδὲ μέδοντες,
ἡ τοι δὴ τόυδ' ἀνδρα θεοὶ δαμάσασθαι ἐδωκαν,
[δὲ κακὰ πόλλα] ἔρρεξεν, ὥσ' οὐ σύμπαντες οἱ ἄλλοι):
νῦν δ' αὖ' ἐλείντοντες παιήνα, κοῦροι Ἀχαιῶν, 380
νυσίν ἐπὶ γλαφυρίσαι νεώμεθα, τῶνδε δ' ἀγαμεν.
'Ἡρόμεθα μέγα κύδος: ἐπέφυμεν 'Εκτορά διόν,
ὅς Τρώης κατὰ πάστυ θεοὶ ὅς ἡχετάοντο.
'Ἡ ρα, καὶ' 'Εκτορά διόν ἀρεικέα μιδετο Ῥέργα. 395
'Αμφοτέρων μετόπισθε ποδών τέτρησε τένοντε,
εἰς σφυρὰ δ' ἐκ πτέρνης βοέους ἔξηπτεν ἰμάντας,
ἐκ δίφρου δ' ἐδησε, κάρη δ' ἐλκεσθαι ἐασε. 391
Εἰς δίφρον δ' ἀναβάς ἀνά τε κλυτὰ τεῦχε' ἀείρας,
μάστιξεν ρ' ἐλάειν, τῷ δ' οὐκ ἀρέκοντ' ἐπετέσθην. 400
Τοῦ δ' ἦν ἐλκομένοις κοινσαλος, ἀμφὶ δὲ χαῖται

369 υὸι + ; uies mss. ~~~ 371 οὐκ ἄρ πρὶν-κε + ; οὐδ' ἀρα οἱ
-γε mss. ~~~ 373 ἀμφιφάεσθαι PKnight; ἀμφιφάσθαι mss.
~~~ 375 νεας + ; νήας mss. ~~~ 379 ή τοι + ; ἐπεὶ mss. ~~~
393 ἡρόμεθα Brandreth; ἡράμεθα mss. ~~~ 394 ἡχετάοντο (ἐχε-
τάοντο) Platt; εὐχετώντο mss. ~~~ 397 εἰς σφυρά δ' ἐκ πτέρνης
βοέους + ; ἐς σφυρὸν ἐκ πτέρνης βοέους δ' (one ms. omits δ')
mss. ~~~ 400 ἐλαειν VL and MDC; ἐλαειν PKnight; ἐλαν
mss.
κυάνει τίλλοντο, κάρη δ' ἀπαν ἐν κοινήφι
dῦ, τὸ πάρος χαρίεν, τότε δὲ Ζεὺς δυσμενεέσι
dῶκεν ἄρεικίσαι αὖθι ἔρη ἐν πατρίδι γαλη.

*Ως τοῦ μὲν κεκώντο κάρη ἄπαν. "Ἡ δὲ νῦ μῆτηρ
tίλλετό μιν, ἀπὸ δὲ λιπαρῆν ἐρρίψε καλύπτρην
tηλόσ', ἐκὼκυσέν δὲ μάλα μέγα παίδα Ριδοῦσα.

Ωμοαξέν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
κωκυτῶι τ' εὔχοντο καὶ οἴμοψῃ κατὰ Ράστον
Τῷ δὲ μάλιστ' ἀρ' ἔνυ ἐναλξγκιον, ὡς εἰ ἅπασα
ἔξελθεν μεμαίτα πυλαών Δαρδανώων.

Πάντας δ' ἐρλιτάνευε κυλιδόμενος κατὰ κόπρον,
ἐξ ὀνομακλήδην ὄνομάζων ἄνδρα βέκαστον:

Σχέσθε, φίλοι, καὶ μ' οἶνον ἔαστε κηδομένοι περ ἔξελθοντα πόλιος ἱκέσθι εἵνεας Ἀχαϊῶν,
μίσσωμι ἀνέρα τούτον ἀτάσθαλον ὑβριμὸρεργόν,
aὶ κε ποθ' ἡλικίην αἰδέσεται Ἴδ' ἐλεήσῃ γήρας. Καὶ δὲ νῦ τῶιδε πατὴρ τοίοσδε τέτυκται,

Πηλεὺς, ὡς μιν ἔτικε καὶ ἐτρεφε πῆμα γενέσθαι
Τρωσί. Μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε'
τόσος γὰρ μοι παίδας ἀπέκτανε τηλεθόεντας.

402 τίλλοντο + ; πλναντο or πίναντο mss. κοινήφι (κοινήθι)
Brandreth; κοινήσι mss. 403 δῦ, τὸ πάρος + ; κεῖτο πάρος
mss. δυσμενεέσι PKnight; δυσμενέσσι mss. 404 ἄβεικίσαι
αὖθι + ; αἰκίσσασθαι mss. 405 τίλλετό μιν + ; τίλλε κόμην
mss. 406 παίδα Ριδοῦσα Bentley; παίδ' ἐσιδουσά mss. 410 κατὰ κρῆ + ; κατ' ἄκρης mss. 412 ἀσχαλάοντα PKnight;
ἀσχαλάοντα mss. 413 μεμαίτα + ; μεμαίτα mss. 415 ἦξ
ὄνομακλήδην ΛMeyer; ἐξονομακλήδην mss. 417 πόλιος and
νέας + ; πόλιος and νῆας mss. 419 οἱ ke ποθ' VL and MDC;

τὸσσοι mss. αἰδέσεται + ; αἰδέσεται mss. 423 τοσοψ
PKnight; τόσσουs mss. τηλεθόεντας + ; τηλεθάοντας mss.
Τών πάντων ού τόσον ὁδύρομαι ἀχνύμενός περ ὡς ἐνός, οὔ μ' ἀχος ὅξυ κατοίσεται. ἂριδος εἶσω,
"Εκτορος. Ὅσ' ὄφελεθ θανεμέν εὖ χερσὶν ἐμῆσο! Τώι κ' ἐκορεσάμεθα κλαίοντε τε μυρομένω τε,
μήτηρ θ', ἣ μιν ἔτικτε δυσάμορος, ἤδ' ἐγὼ αὐτός.
"Ὡς ἔφατο κλαίον, ἔπι δ' ἐστενάχοντο γέροντες.
Τρωήμισ' αὐ Φεκάβη ἄδινοι ἐξήρχε γόοιο:
Τέκνον, ἡγὼ δρείλι! Τι νυ βίομαι αἰνὰ παθοῦσα,
σε' ἀπο τεθνήκατος, ο μοι νύκτας τε καὶ ἱμαρ
εὐχωλὴ κατὰ μίεττον πελέσκεα πιάσι τ' ὄνειαρ
Τρῳσι' τε καὶ Τρωήμισι κατὰ πτόλιν, ο'/ σε θεόν ὃς
δεδέχατ'; Ἡ γὰρ καὶ σφι μάλα μέγα κύδων ἐγῆσθα
ζωίδων ἑών' νῦν σ' αὖ θάνατος καὶ μοῖρα κιχάνει.
"Ὡς ἔφατο κλαίουσ'. "Ἀλοχος δ' ο' ὑπ τι πέπυστο
"Εκτορος ο' γὰρ ροὶ τὶς ἐτήτυμρος ἄγγελος ἐλθὼν
ἡγισεί' ὅτι ρὰ ροὶ πόσις ἐκτοθή μίμεν πυλάων,
ἄλλ', ἢ γ' ἱστον ὑφαίνε μυχωί δόμον ὑψηλοῦ,
δίπλακα πορφυρένν, ἐν δὲ θρόνα ποικιλ' ἑπασσε.
Ἀξία δ' ἄφρ' ἄμφιπόλοισιν ἐκέκλετ' ἐυπλοκάμοισι
ἄμφι πυρί στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
"Εκτορὶ θερμὲ λωετρὰ μάχης ἐκ νοστήσαντι.
Νηπίη! οὐδ' ἐνόησεν ο' μιν μάλα τῆλε λοετρῶν

424 τόσον PKnight; τόσον mss. 426 θανέμεν Nauck; θανέμεν
mss. 427 ἐκορεσάμεθα +; ἐκορεσάμεθα mss. 428 δυσάμορος
PKnight; δυσάμορος mss. 430 Τρωήμισ' αὖ +; Τρωής δ' αὖ
Herwerden; Τρωήσιν δ' mss. 432 σε' +; σευ mss. ἀπο
(τεθνήκατος +) τεθνήτως VL and MDC; ἀποτεθνήτως mss. 435
δεδέχατ' PKnight; δεδέχατ' mss. 436 σ' αὖ VL and MDC;
αὖ ὁ δ' αὖ mss. 439 δ' PKnight; ὅτι mss. 442 αὖφα
δ' αὖ μψ[πολοῖσιν ε]κέκλετ εὐπλοκάμοισιν
ραπ. Ἰκ (Ludwic); κέκλετο δ' ἄμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα mss.
'Αχιλέως χερσίν δάμασε γιλανκώτις Αθήνη.
Κωκυτοῦ δ' ήκουσε καὶ οἰμώγης ἀπὸ πύργου,
tῆς δ' ἐλυθεν ὑπὸ γυνα, χαμαι δὲ Ροι ἐκπέσε κερκίς.
"Η δ' αὐτίς ἐμωίσειν ἐντολοκάμουσι μετηύδα:
Δεῦτε, δύο μοι ἐπεσθε, Ρεδώμεθα Ρέργ' ἢ τέτυκται. 450
Αἰδώθης Ρεκυρῆς Ροπὸς ἐκλυον, ἐν δ' ἐμοὶ αὐτῆι
στήθεσι πάλλεται ἢτορ ἀνὰ στόμα, νέρθε δ' ἡ γοῦν
πήγνυται: ἐγγὺς δ' τι κακὸν Πριὰμοι τέκεσι.
Ajax ἄπ' οὐνας εἶν ἐμοί Ρέπος ὡδε μάλ' αἰνόν!
"Ως φαμένε μεγάρῳ διέσυτο μανώδι βίσθ 460
παλλομένη κραδὴν ἀμα δ' ἀμφίτολοι κίον αὐτῆι.
'Αταρ ἐπεὶ πύργου τε καὶ ἀνδρῶν ξεν ὄμιλον,
ἐστὶν παπτίμασ' ἐπὶ τείχει, τοῦ δ' εὖόησε
ἐλκόμενον νόσφιν πόλιος, τιχέες δὲ μιν ὑπ'τοι
ἐλκον ἀκηδέστως κοίλας ἐπὶ νέας 'Αχαιῶν. 465
Την δὲ κατ' ὀφθαλμό ἐρεβεννη νυξ ἐκάλυψε,
ήρυτε δ' εἰσοπίσώ, ὅποι δὲ σφυχὴν ἐκάπυνσε.
Τῆλε δ' ὑπὸ κρήτος βάλε δέσματα συγκλόντα,
ἀμπυκα κεκρύφαλον τ' Ἦδε πλεκτίν ἀναδέσμην,
κρήδεμνόν τε, τὸ Ροι δῶκε χρυσήν 'Αφροδίτη
ὁματὶ τού ὅτε μιν κορυθαίολος ἡγώγεθ' "Εκτωρ

446 'Αχιλέος χερσίν +; χερσίν 'Αχιλλῆος mss. ～ 448 τῆς δ'
ἐλυθεν ὑπὸ γυνα +; τῆς δ' ἐκελιχθη γυνα mss. ～ 450 ἐπεσθε
Bentley; ἐπεσθον mss. βιδώμεθα βέργ' ἢ +; ἢδωμ' οτι(ν) ἐργα
mss. ～ 453 τέκεσι +; τέκεσι mss. ～ 454 ἐμοι Menrad;
ἐμευ mss. ὡδε μάλ' αἰνόν +; ἀλλὰ μάλ' αἰνός mss. ～ 460
διέσυτο +; διέσυτο mss. ～ 464 νόσφιν +; πρόσθεν mss. ～
465 νέας +; νῆας mss. ～ 466 ὀφθαλμῷ VL and MDC;
ὀφθαλμῶν mss. ～ 467 εἰσοπίσω +; εἰσοπίσω mss. ～ 468
κρήτος +; κρήτος Zenodotos; κρατός mss. ～ 470 κρήδεμνόν τε
tὸ Ροι Hoffman +; κρήδεμνὸν θ' ὅ ρα οἱ mss. χρυσή Barnes;
χρυσή mss.
ἐκ δόμου Ἡετίωνος, ἐπεὶ πάρε μυρία Ρέδνα.

'Αμφὶ δὲ μιν γάλοσι τε και εἰνατέρες ρώλις ἦσταν,
αἱ ἤ μετὰ σφίσιν ἐλχον ἐπεσυμένην ἀπαλέσθαι.

"Ἡ δὲ ἐπεὶ οὐν ἀμπυνυτο καὶ εἰς φρένα θυμὸς ἀγέρθη,
ἀμβλήθην γιαούσα μετὰ Τρωιώσιν ἔρευτο:

"Εκτορ, έγὼ δύστηνος; Ἰὴρ ἄρα γενόμεθ' αἰσθη
ἀμφότεροι, σὺ μὲν ἐν Τροϊῇ Πριαμῷ κατὰ δῶμα,
ἀτὰρ έγὼ Ὄμβησιν ὑπὸ Πλάκκων ὑλήσθη
ἐν δόμων Ἡετίωνος, ὃ μ' ἔτρησε τυτθόν ἐσώσαν
dύσμορος αἰνόμορον δός μὴ ὅθελεν με τεκέσθαι!

Νῦν δὲ σὺ μὲν Ἀρίδαο δόμους ὑπὸ κεύθεσι γαίης
ἐρχείαι, ἀτὰρ ἔμε στυγερῶι ἐνὶ πενθεὶ λείπεις
χήρην ἐν μεγάροισι πάις δ' ἔτι νηπίως αὐτως,
ὅν τέκουμεν σὺ τ' ἐγὼ τε δυσάμοροι. Οὐδὲ σὺ τούτωι
ἐσεαί, "Εκτορ, οἰνειαρ, ἐπεὶ θάνει, οὐδὲ σοι οὕτος
— ὁ ὁ — παρὰ νησί κορονίσι νόσφι τοκέων
αἰώλαί εὐλαί ἔδονται, ἐπεὶ κε κόνος κορέσωνται,
γυμνὸν ἀτὰρ τοι Ρεῖματ' ἐνι μεγάροισι λέονται
λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.

'Αλλ' ἦ τοι τάδε πάντα καταμφλέξω πυρὶ κηλέων,
οὔ τι ἐόντ' ὅθελος, ἐπεί οὐκ ἐνδύσκεαι αὕτης.

'Ὡς ἑφατο κλαίουσ', ἐπὶ δ' ἐστενάχοντο γυναῖκες.
SPURIOUS VERSES
SPURIOUS VERSES

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 ἀργιαλέῃ φθίσει, κακὰ πόλι ἐπιδόντα, 
νῦν τ’ ὀλλυμένους ἐλκυθείσας τε θύγατρας, 
καὶ θαλάμους κεραίζομένους, καὶ νῆπια τέκνα 
βαλλόμενα προτὶ γαίη ἐν αἰνὴ δηιοτὴτι, 
ἐλκομένας τε νυσσὸς ὀλοίς ὑπὸ χερσίν Ἀχαιῶν 
αὐτὸν δ’ ἀν πῦματὸν με κῦνες πρώτησι θύρησιν 
ἀμησταλ ἐρύσουσιν, ἑτει κέ τις ὃξι χαλκῷ 
τύφας ἃ ἐ βαλὼν ῥεθέων ἐκ θυμὸν ἐληται, 
οὐς τρέφον ἐν μεγαροισι τραπεζῆς πυλασωροῖς, 
οί κ’ ἐμὸν αἴμα πίόντες, ἀλύσοντες περὶ θυμὼι, 
κείσοντ’ ἐν προθύροισι. Νέωι δὲ τε πάντ’ ἐπέοικεν 
ἀρηίκταμένωι, δεδαίγμενωι ὃξι χαλκῷ 
κείσθαι πάντα δὲ καλὰ θανόντι περ, ὃττι φανεῖ. 
Ἀλλ’ ὅτε δὴ πολίον τε κάρη πολίον τε γένειον 
αἰδῶ τ’ αἰσχύνωσι κῦνες κταμένου γέροντος, 
τούτῳ δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.

โอς δὲ δράκων ἐπὶ χειῆ ὁρέστερος ἀνδρὰ μένησι, 
βεβρωκὼς κακὰ φάρμακα—ἐδυ δὲ τε μιν χόλος αἰνὸς— 
σφηρδαλέων δὲ δέδορκεν ἐλισσόμενος περὶ χειῆ 
ὡς Ἑκτωρ ἀσβεστοῦ ἐχαν μένοι οὐχ ὑπεχώρει, 
πῦργῳ ἑπὶ προῦχοντι φαειῆν ἀστίδε ἐρέισας.

Εἰ δὲ κεν ἀστίδα μὲν καταθείομαι ὄμφαλοθεσαν 
καὶ κόρυθα βριαρῆν, δόμι δὲ πρὸς τεῖχος ἐρέισας 
αὐτὸς ἱων Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω 
καὶ οἱ ὑπόσχομαι Ἐλένην καὶ κτήμαθ’ ἀμ’ αὐτήι, 
πάντα μάλ’ ὅσα τ’ Ἀλέξανδρος κοίλης ἐνὶ νυσὶν

69–76 by Heyne. 93–97 by +. 111–130 by Bergk and Naber (121 by the Alexandrians).
ΣΠΥΡΙΟΥΣ ΒΕΡΣΕΣ

ηγάγετο Τροίνδ', ἡ τ' ἐπλετο νείκεος ἀρχή,
[δουσέμεν Ὁτρείδημισιν ἀγείαν, ἀμα δ' ἄμφις ὉΑχαίος
ἐλλ' ἀποδάσσασθαι, ὡσ' πτόλει ἦδε κέκευθε
Τρωσίν δ' αὗ μετόπισθε γερούσιοι ὀρκον ἔλωμαι
μή τι κατακρύψεωι, ἀλλ' ἄνδιχα πάντα δάσεσθαι,
κτῆσιν ὡσιν πτολείθρον ἐπίρατον ἐντὸς ἐέργει.

Αλλὰ τίς μοι ταῦτα φίλος διελέξατο θυμός;
Μή μιν ἐγὼ μὲν ἴκωμαι ἰδὼν, ὡ δὲ μ' οὖκ ἐλεήσει
ουδὲ τι μ' αἰδέσεται, κτενεῖ δε με γυμνὸν ἔστη
αὐτός ὡς τε γυναίκα, ἐπεὶ κ' ἀπὸ τεῦχεα δῦν.

Οὐ μὲν πως νῦν ἑστιν ἀπὸ δρυὸς ὁδ' ἀπὸ πέτρης
τῶν ὀδρίζεμεναι α' τε παρθένοις ἑίθεος τε
παρθένοις ἑίθεος τ' ὀδρίζετον ἀλλήλουν.

Βέλτερον αὖτ' ἐριδί ξυνελαυνέμεν, ὀφρα τάχιστα
εἴδομεν ὅπποτέροι κεν Ὁλύμπιος εὐχος ὑρέξην.

Οἵ δὲ παρὰ σκτοπῆν καὶ ἐρινεόν ὑνεμόντα
τεῦχεσ αἰεν ὑπεκ κατ' ἀμαξετὸν ἐσεῦντο,
κρονωδ' ἴκανον καλλιρρᾶοι. "Ενθα δὲ πηγαί
δοιαὶ ἀναίσσουσι Σκαμανδροῦ δικήντος;
ἡ μὲν γάρ θ' ὑδατι λιαρὸι ρέει, ἄμφι δὲ κατινὸς
χύνειει ὡς αὐτής ὡσι πυρὸς αἴθομένοιο,
ἡ δ' ἐτέρωθεν ὑπεκ προρείει εἰκύνα χαλάζη
ἡ χλόιν ψυχρή ἦ ἡ ὑδατος κρυστάλλωι.

Ενθα δ' ἐπητεανοὶ πλυνοὶ εὐρέες ἐγγὺς ἐαςι
καλοὶ λαῖνοι, ὡθι εἴματα συγαλάντα
πλύνεσκον Τρώων ἀλοχοί καλαὶ τε θύγατρες
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθεῖν νῦν ἂν ὉΑχαίων.

120 δάσεσθαι in Schol. and HStephanus; δάσασθαι mss. 129 ἄντ' + ; αὐτ' mss. 145-161 by +. 151 ἦ δ' ἐτέρωθεν ὑπεκ + ; ἦ δ' ἐτέρη θέρει mss. 153 ἐπητεανοὶ + ; ἐπ' αὐτάων mss.
Σπύριοι α' αισπερχές κλονέων ἐφετ' ὄκυς Ἀχιλλεύς. 188

'Ως δ' ὁτε νεβρῶν ὀρεσφί κύων ἐλάφου ὄδηται, 190
ὅρσας ἐξ εὐνής; διὰ τ' ἄγκεα καὶ διὰ βῆσσας, 195
τῶν δ' εἴπερ τε λάθησι καταπτήξας ὑπὸ θάμνωι, 200
ιᾶλα τ' ἀνιχνεύοις θείη ἐμπεδὼν ὀφρα κεν ἐύρην· 205
ὡς "Εκτωρ οὐ λήθε ποδόκεα Πηλείωνα.

Ὅσακι δ' ὀρμήσειε τυλάων Δαρδανίων 210
αὐτῶν ἀέξασθαι εὐδρήτος ὑπὸ πυργοὺς, 215
ἐι πῶς οἱ καθύπερθεν ἀλάκκοιεν βελέσσι, 220
τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραβθάς 225
πρὸς πεδίων αὐτῶς δὲ ποτὶ πτόλιος πέτετ' αἰεί.

'Ως δ' ἐν ὑνείρωι οὐ δύναται φεύγοντα διώκεων, 230
οὐτ' ἀρ' ὁ τῶν δύναται ὑποφεύγειν οὐθ' ὁ διώκεων'
ὡς οὐ τῶν οὐ δύνατο μάρψαι ποσίν, οὐθ' ὦς ἀλλοθεί.

Πῶς δὲ κεν "Εκτωρ κήρας ὑπεξέφυγεν θανάτοιο, 235
ἐι μὴ οἱ πῦματῶν τε καὶ ύστατων ἤμτετ' Ἀπόλλων 240
ἐγγύθεν, ὡς οἱ ἐπώρασε μένως λαϊψηρά τε γούνα;

"Ἀλλοισιν δ' ἀνένευε καρήτα γίος Ἀχιλλεύς, 245
οὐδ' ἐσα ἵμεναι ἐπὶ "Εκτορι πυκρα βέλεμνα, 250
μὴ τις κύδος ἀροιτο βαλῶν, ὡς δὲ δεύτερος ἐλθοί.

Ἀλλ' ὅτε ὅτι τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο, 255
καὶ τότε ὅξ γρύσεια πατήρ ἐτίτανε τάλαντα,
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210 ἐν δ’ ἐτίθει δύο κήρε ταυτελεγέος θανάτου, τὴν μὲν Ἀχιλλῆος, τὴν δ’ Ἔκτωρος ὑποδάμου, ἐλκε δὲ μέσσα λαβὼν ἐπέτε δ’ Ἔκτωρος αὔτισμον ἠμαρ, ὦιχετο δ’ εἰς Ἀἴδαο, λίπεν δὲ ε Ἰοῖβος Ἄπολλων.

κύδε’ ἐμὸν ἑτάρων, οὔς ἐκτανεῖ ἐγχεὶ θύων. 272

οὐδ’ ἄλεγ’ ἦ γὰρ ρὰ πάλαι τὸ τὲ φίλτερον ἦν
Ζηνὶ τε καὶ Διὸς νεὶ ἐκηβόλω, οὐ μὲ πάρος γε
πρόφρονες εἰρύστο’ νῦν αὐτὲ μὲ μοῖρα κεχάνει.

χρύσει, ὦς Ἡφαιστος ἴει λόφον ἄμφὶ θαμεῖας. 316

ἄφρα τί μιν προτιείποι ἀμεβόμενος ἐπέεσσιν. 329

Ὄσ ἄρα τις εἴπεσκε καὶ οὕτησασκε παραστάς. 375

εἶ δ’ ἄγετ’ ἄμφὶ πόλιν σὺν τεύχει πειρηθομεν,
ἄφρα κέ τι γνώμεν Τρώων νόον ὅν τιν’ ἔχουσιν,
ἡ καταλείψουσιν πόλιν ἀκρην τοῦδε πεσόντος,
ἡ μένειν μεμάασι καὶ Ἔκτωρος οὐκέτ’ ἐόντος.

Ἀλλὰ τη’ μοι ταῦτα φίλος διελέξατο θυμός ;
Κεῖται πὰρ νῆσοι νέκυς ἀκλαυτος ἀθαντος,
Πάτροκλος’ τοῦ δ’ οὐκ ἐπιλήσομαι, ὅφρ’ ἄν ἐγὼν
ζυωισίν μετέω καὶ μοι φίλα γούνατ’ ὀρώρη.
Εἰ δὲ θανάτων περ καταλήθων’ εἶν Ἀἴδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσσομ’ ἐταίρον. 390

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 μὴ δὴ μοι θρασύν "Εκτορά δίος Ἀχιλλεύς, μοῦνον ἀποτμήξας πόλιος, πεδίουδε δίηται, καὶ δὴ μιν καταπαύσῃ ἀγνορίης ἀλεξείνης ἥ μιν ἔχεσκ', ἐπεὶ οὕποτ' ἐνὶ πληθὺί μὲν ἀνδρῶν, ἀλλὰ πολὺ προθέσεσκε, τὸ δὲ μένος οὐδενὶ εἶκον.

"Ηπερ γὰρ πόλεμον γε φύγῃ πολύδακρυν Ἀχαϊῶν, αἰεί τοι τοῦτοι γε πῶνος καὶ κάδε' ὁπίσω ἔσσοντ'. ἄλλοι γὰρ οἱ ἀποφρήσουσιν ἀροῦρας.

'Ἡμαρ δ' ὀρφανικὸν παναφήλικα παύδα τίθησιν, πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί. Δευόμενος δὲ τ' ἀπεισὶ πάις ἐς πατρὸς ἑταίρους, ἄλλον μὲν χλαῖνης ἑρύων, ἄλλον δὲ χιτώνος· τῶν δ' ἐλεησάντων κοτύλην τις τυτθόν ἐπέσχε, χείλεα μὲν τ' ἐδίν', ὑπερώην δ' οὐκ ἐδίηνεν. Τὸν δὲ καὶ ἀμφιθάλης ἐκ δαιτύνος ἐστυφέλειξεν, χερσίν πεπληγὼς καὶ ὅνειδείουσιν ἐνίσσων' 'Ερρ' οὕτως' οὐ σῶς γε πατὴρ μεταδαίνυνται ἣμῖν. Δικήρουεις δὲ τ' ἀνεισὶ πάις ἐς μητέρα χήρην, Ἀστυναξ', ὅς πρὶν μὲν ἐσὶ ἐπὶ γούνας πατρὸς μυελὸν οἴον ἐδέσκε καὶ οἴον πίονα δημὸν, αὐτὰρ οἶδ' ὑπών έλοι παύσαστο τε νηπιαχεύων, εὐδέσκ' ἐν λέκτρουσιν ἐν ἀγκαλίδεσσιν τιθήνης εὕνηι εἰνι μαλάκη, θαλέων ἐμπλησάμενος κηρ'; νῦν δ' ἣν πολλὰ πάθησι πφίλου ἀπὸ πατρὸς ἀμαρτῶν, Ἀστυναξ' ὁν Τρῶος ἑπίκλησιν καλέουσιν' οἶος γὰρ σφιν ἐρυσο πύλας καὶ τείχεα μακρά.

ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι.

NOTES

1. πεφυξότες. 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.

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


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


7. Πηλεῖονα. The correct form in -όνα instead of -ώνα occurs in Ἴησονος Κρονίονος (Ξ247) Δυνάων Ὑπερίων Ὑπεριονίδης Δολοπίων Ἰξενίης Ἐμμιών πλείων.

8. νέ. See Preface p. 6. Mss νε. 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.

ταχέσσι. See Preface p. 6. Mss ταχέσσι. The traditional text gives datives in both -εσσι 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 ρασστών ραλισσκεταί νόος (νούς).
13. οὗ τοι μόρσιμός είμι. Supply κτάμεναι; that is, οὗ τοι (= σοι) μόρσιμόν ἐστι κτάμεναι με. This is how Krüger explains the construction in his Grammar § 55, 3, 11; no doubt correctly. Cf. E674 οὖν ὧπ’ ὅδωσῆν (?)—μόρσιμον ἤν—Διὸς ὢν ἀποκτάμεν.

14. 'Αχιλεύς. Mss give 'Αχιλεύς or 'Αχιλλεύς according to the supposed exigencies of the rhythm; both forms cannot be right.

19. ραίδίως. Mss ρηδίως; but that the first syllable is short is clear from E304, where we find ρέα, i.e. ράα.

22-23. ἵππος ἀεθλοφόρος—ὁς ρά τε ρίμφα θέμισ. Cf. v. 162 ὡς δ’ ὦτ’ ἀεθλοφόροι—ἵπποι ῥίμφα μάλα τροχάσσι. N29 τοι δ’ (ἵπποι) ἔπετοντο ῥίμφα μάλα. v83 (ἵπποι) ῥίμφα πρήσσουσι κέλευθον (perhaps κελεύθον). Also O268 ῥίμφα βε γόνα φέρει—ὁς Ἐκτωρ λαψηρά πόδας καὶ γόνατ’ ἐνώμα. For ῥίμφα mss give ρέα; but in the case of a racing (ἀεθλοφόρος) 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 “ρίμφα: ραίδίως, καταστρέφει δὲ εἰς τὸ (i.e. eventually becomes) ταχέως,” where ραίδίως must be an interpretation not of ρίμφα, but of ρέα. In v83 we meet with a corruption of ρίμφα in the variant διαπρήσσουσι for ῥίμφα πρήσσουσι. Cf. also on v. 142. The combination ρίμφα θέειν is found in K54 and v88. Further, though the combination ρά 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 ἐπεὶ μάλα βοι φίλος ἤν we find a variant ἐπεὶ ρά νῦ βοι φίλος ἤν. The phrases μάλα ρίμφα, μάλ’ ὀκα, μάλ’ αἰφα, μάλα κραύπνωσ 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 πάστον πῶν μέθυ 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—δοῦναι ἐμεναι—ἐῖναι.

26. παμφανονένθ᾽ ὄς. The participles παμφαινων and παμφανών exhibit this peculiarity, that whereas they occur some twenty-five times, the other moods of their verbs are only represented by παμφαινησι in E6 and παμφαινον in Λ30. 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 ἑπέπηγεν. Why this lack of the other moods? Everywhere the participles can and should be replaced by the adjective παμφανοεις. The following participles share the same peculiarity: γανόων κομῶν καρηκομών κυμαίνων τηλεθῶν λαμπτεόνων ὑπερηνορέων ὑπερμενέων ὑπερηφανέων, for which, I think, we must substitute the adjectival forms γανόεις κομόεις καρηκομόεις κυμαίνεις τηλεθεόεις λαμπτεόεις ὑπερηνορόεις ὑπερμενόεις ὑπερηφανόεις. The error of form is made manifest in ξ87 and ω227, where instead of ρυπώντα one ms gives correctly ρυπόσετα; in γ290, where the mss give both τροφέοντα and τροφόεντα; in δ227, where for μετιώντα there is a variant μητιόεις; and still more instructively in Α157, where we know that Aristarchos substituted σκιώντα for mss σκιώεντα. The corruption is due to the influence of later times, when the adjectival suffix -eis became extinct except in χαρίεις. I may add that under the strangely-formed adjective πάντοσε' ἐῖσῃν there lurks, perhaps, παμφανόεσαν. Further, θάλαμον κηώεντα in Ω191 seems a corruption of θάλαμον κευθμονόεντα.

ἐπεσυμένον. The mss ἐπεσεύμενον implies the fantastic present σεῦω. Thrice, in Ε208 Α147 Ε413, we find the aorist ἐσεῦνα with its first syllable in the thesis, where it must necessarily be long. But in αἴμ᾽ ἐσεῦνα (Ε208) this verb is inappropriate and should be corrected to ἡφυσα; cf. τ337 ὑδωρ−θερμὸν ἑπ᾽ὑψε. The other two passages are unintelligible and thus afford no evidence.

27. μετοπόριος. I.e. 'in the autumnal season.' Cf. δ194 μετα-δόρπιος. The suffix -ιος is usual in compound adjectives formed
by a preposition and a noun and denoting place or time: thus ἐπομφάλιος ὑπονυμάνιος ἐνυκίος πανημέριος (where παν- is equivalent to a preposition); also πρώτος, 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 ἑτοὺς πρὸς μετασφήρων ἤν ὁντός. Μετασφήρων 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 μετασφήρων the mss give πά τ' ὀπόρης, 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 μετασφήρων (δ194) which states "μετασφήρων: δείπνου ὠραί." A similar interlinear note on μετασφήρων 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. ἀμολγαί. The late Prof. Pantazidis of Athens in his Homeric Dictionary connects this word with ἀμοργη, Latin 'amurca' or 'amurga,' meaning 'olive-lees,' and with the modern Greek μοῦργος 'a dark-faced dog.' He also refers to the Macedonian word murdįschu 'twilight.' But μοῦργος, a term of abuse 'a cur,' seems to be connected rather with μολοβρός, which also is used abusively in ρ219 and σ26.

29. Ὀρίωνος. P. Knight Ὀρίωνος; 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. ἐλισσόμενος. 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. 'Αριλεί. Similarly we find B23 'Αρπεός B105 'Ατρεί Z222 Τυδέα E406 Τυδέος Δ372 Τυδεί Ξ115 Πορθεί etc. (see Enchir. § 76). For the mss form 'Αριλη see Preface p. 7.

41. αἰθέ-τόσον Ὀδε. For αἰθέ-ὅδε in expressions of wish cf. Σ272 K536. See my note on v. 454. Instead of τόσον Ὀδε the mss give τοσσόνδε; but we often find the form τόσον, and Homer cannot have said the word both as τόσον and τοσσόν.

77. ἡ ὑπα γέρων. Cf. Z390 ἡ ὑπα γνών, quoted here by Faesi.

τολλίς δ' ἀρα χαίτας εἰλκετο τίλλων ἐκ κεφαλής. Cf. K15 τολλίς ἐκ κεφαλής—εἰλκετο χαίτας. The mss ἀνά is undoubtedly wrong, as ἀνέλκενι 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. "χαίται· αἱ κεχυμέναι τρίχες" and "χαίτη· ἡ ἐπὶ τοῦ τραχύλου θρίς."

81. In the space marked as a lacuna the mss give μιν δάκρυ χέόσα. This, occurring so soon after δάκρυ χέόσα in v. 79, betrays an unresourceful hand and cannot come from Homer. Besides, it does not fit the rhythm, for before βέσεα we should have χέόσα without an ethipsis. The original words were probably καὶ Ρ' (=Ροι) ὀλοφυρόμενη or καὶ μιν ῥλισσομένη. Thus in Φ73 we find καὶ μιν φωνήσας as well as καὶ Ρ' ὀλοφυρόμενος καὶ μιν λυσσόμενος ἐπεα πτερόεντα προσηύδα. On the obliteration of the digamma prosodists must have tried to remedy the consequent hiatus by introducing words of their own.

82. ἐλέησον—εἰ ποτε—μνήσαι. In these supplications there are often two apodoses, one preceding and the other following the hypothesis. Cf. A37 κλυθί μοι—εἰ ποτε—κρήζην. Ε115 κλυθί μοι—εἰ ποτε—φίλαι. γ98 δ328 ρλισσομαι—εἰ ποτε—τῶν νῦν μοι μνήσαι. Sappho 1 τυίδ
\( \varepsilon \lambda \theta ' - \alpha ' \pi \omega \tau e - \varepsilon \lambda \theta \varepsilon \ \mu \omega i. \) I have therefore placed a comma after \( \varepsilon \pi \varepsilon \chi \omicron \omicron \) and not the usual full stop. Cf. also O372 \( \varepsilon ' \pi \omega \tau e \ \tau i \zeta \ \tau i \zeta \chi \varepsilon \tau o - \tau o n \ \mu \nu \varsigma \omega i a. \)

84. δαίον. Mss δήμον. But the first syllable is constantly found in the thesis; it is therefore short and must be written with \( \alpha \), not \( \eta \).

88. ἀνευθε δέ σε τάχα νῶιν Ἀργείων κόνες ταχέες κατέδονται. Cf. P241 ὁς κε τάχα Τρώων κορέση κόνας. φ363 τάχα αὖ σ' ἐφ' ὑκεί κόνες ταχέες κατέδονται. So Priam in v. 39 ἔνα μῆ τάχα πότιμον ἑπίσπημι. τάχα is constantly used in forebodings of an impending disaster. Instead of τάχα our mss give μέγα, which would need to be construed with ἀνευθε. “A rare use noticed by Schol. Ven. 2: τὸ μέγα νῶιν ἐπὶ τοῦ τόπου (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 o537 τάχα is displaced by μάλα, in ο353 by ᾧμα.

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

ἐβειπέν ἀνὰ-θυμὸν. I.e. ὀρμηνεῖ ἀνὰ θυμὸν (v. 131) ‘he said within himself.’ Cf. Ω679 οὐχ Ἐρμείαν-ὑπόνοις ἐμαρτπτε ὀρμαῖνοντ οἵ ἄνὸν θυμὸν. β156 ὀρμηναν ὅ' ἀνὰ θυμὸν. The mss instead of ἀνὰ give πρὸς ὅν, which is not only faulty in rhythm, but also absurd in sense, meaning ‘he addressed his own mind.’

100. Πολυδάμαμας μοι πρῶτος ἐλέγχεα ἀντία φήσει. I.e. ‘Polydamas first will insult me to my face.’ Cf. ζ285 ὃς θερέουσιν, ἐμοὶ δὲ κ' ὀνείδεα ταύτα γένοιτο (or perhaps πάλαιτο). ρ461 ὀνείδεα βάζεις. Υ246 ἐστι γὰρ ἀμφοτέρουσιν ὀνείδεα μυθήσασθαι. Φ393 ὀνείδειον φάτο
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μῦθον. Κ158 νείκεσε τ’ ἄντην. The mss give ἐλεγχεῖν ἀναθήμει, which is meaningless.

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

109. στάντ’ ἄντ’ (= στάντι ἄντα) ἦ Ἀχιλέα κατακτείναντι νέεσθαι ἢ ἀπολέσθαι. Cf. Σ307 μάλ’ ἄντην στήσομαι, ἢ κε φέρησι (?) μέγα κράτος ἢ κε φεροῖμην. For στάντ’ ἄντ’ our mss give ἄντην, which would need to be construed with κατακτείναντι, a combination alike unparalleled and absurd.


(κέρδιον) ἀπολέσθαι. Cf. Ο611 βέλτηρον ἦ ἀπολέσθαι—Ἠ βιώναι. Cf. Α117 βούλομαι ἐγὼ λαὸν σέον ἐμειναι ἢ ἀπολέσθαι. The mss give κεν—ἀπολέσθαι; but the particle is impossible.

132. P. Knight: “Commentum perinde esse, a rhapsodo vel grammatico insertum, indicat κορυθαίκη; in sermone enim antiquo ἐνχεια, non κορυθε, αριστεεν dieebantur.” Perhaps, however, only κορυθαίκη needs correction. Some mss give κορυθαίκη. Perhaps πῦκα θωρητῆς.

133. σείων—μελίνην κατὰ δεξίων ὃμοι. The preposition is hardly right, because it can only mean ‘aiming at.’ Cf. Π343 νύξε—κατὰ δεξίων ὃμοι. Ε66 βεβλήκει γλουτῶν κατὰ δεξίων. Ε98 τυχῶν κατὰ δεξίων ὃμοι. So that ὃμοι here would indicate Hector’s shoulder, not that of Achilles; and this, of course, is contrary to the sense.

134. ρίκελος. Mss εἰκελος. But the word frequently occurs in the thesis with its initial syllable short. See Preface p. 6.

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

139. πετεεινών. An uncertain form.

140. καρπαλίμως. From Pap. Π. Cf. Κ345 ἔπαίζειντες—καρπα—
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λίμως. Α118 καρπαλίμως ἐνέ. θ122 καρπαλίμως ἐπέτοντο. The mss inappropriately ἰμιδίως. See note on v. 23. I had myself conjectured καρπαλίμως before I learnt from Ludwich's edition that this reading exists in a papyrus.

141. ὑπὲκ πεφόβηται. The perfect form πεφόβηται in a present sense like δρέδω. The meaning of ὑπὲκ is 'trying to escape.' Cf. Υ147 ὄφρα τὸ κῆτος ὑπὲκ προφυγῶν ἀλέατο ὄποτε μὲν σεῖατο. Φ602 ὀ τῶν-διώκετο-ὑπὲκ προβέοντα. (In θ125 the correct reading seems to me to be ὑπερπροβέον; 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 παραι and καταλ, 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 Χ421 Φ255 Φ271 Φ493. In Φ271 λάβρος ὑπαίθα βέων we must read ὑπισθε, as is clear from the parallel v. 256 ὑπισθε βέων-μεγάλων ὄρμαγδώ; in Φ493 there is a variant ἐπείτα which suits the context admirably; Χ421 is part of a spurious passage (vv. 417–421) of no value; in Ο520 and Φ255 the correct readings are, I think, ὑπὲκ and ὑπὲκ ὁ ἄρα.

142. ρύμφα ὅ (= ροί) ἐπαίσσει. Cf. Ψ64 Ἐκτόρ (= Ἐκτορι) ἐπαίσσων. ξ281 οὐ μὲν μου-ἐπήσσον-ὑπόμενοι κτείναι. Instead of ρύμφα ὅ the mss give παρφέα, which clearly is not sound; it could only mean 'repeatedly,' whereas the context requires a word expressive of incessant running.

143. ἐπερέχε. Hector, after taking to flight and leaving the city gates behind, continues to run under the walls round Troy. The mss ἐπερέσε, i.e. 'took to flight and went under the walls' conflicts with vv. 6 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 (ἀφθ) until then.

144. τείχε ὑπὸ. The dative with ὑπὸ which exists in one mss 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 ἐναεν ὑπὸ Πλάκων. B866 ὑπὸ Τμώλων γεγαώτας (read γεγαώτας). a185 ἐστηκέν—ὑπὸ Νηὼν. The accusative would represent Hector as running towards the walls. Cf. Δ407 A181 M264 Ἐ281 (all these passages quoted by Laroche at this verse).

ἐνώμα. A later form.

163. τροχάωσι. The subjunctive as in B475 ὦς τ' αἰσόλια—αἰσόλιοι ἄνδρες ρεία (read ῥάα) διακρίωσιν. See van Leeuwen and da Costa ad loc.

164. κατατεθνηκότος. Mss κατατεθνηκῶτος. The participle is either τεθνήκως (cf. τεθνήκα τετυγηκῶς δεδακήκως βεβροκῶς πεφύκασι) or τεθνώς (cf. βεβάως γεγάως ἑστώς πεπετῶς). Accordingly, such forms as βεβαρηθῶς κεκαρφήσος (see Encliir. p. 403) are fictitious. The genitive again can only be formed in -ότος. See ν. Ω20 τεθνήτοα (read τεθνηκότα or τεθνάοτα), Ι345 βειδότος, δ447 τετληότι (read τετληκότι or τετλαότι), B170 ἐσταότα and numerous other instances.

166. 'Recepi ex optimo codice δ' ἐς, quod sententia postulat; nam simplex ὅραν est videre, ἐσοράν speciare. Conf. Δ4 Δ9 Ω23 Θ341.' LAROCHE.

169. ὅρωμα. A recent form.

176. ἐσθλόν 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. αἰσχρ. We should have expected θανάτου αἰσχρ.  

180. ἕξ-θανάτου δυσηλεγέος ἀναλύσαι. Cf. μ200 ἐμὲ τ' ἐκ δεσμῶν ἀνέλυσαν. The ἕξ is placed at a distance from the verb to which it belongs, as in Δ362 ἔς αὐ τ' ἐφυγες θάνατον and Μ234 ἐς ὄρα ὅ τοι ἐπειτα θεοί φρένας ὀλέσαν. Instead of θανάτου δυσηλεγέος our mss give θανάτον δυσηλεγέος. But the adjective is applicable say to war, where noise and clamour (Ῥηχῆ) are prevalent. The application of Ῥηχῆ to the laments 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' ἀρ' ἀμειβόμενος προσέφη. Cf. A292 τὸν δ' ἀρ' ὑποβλη- δον ἡμείβετο. X98 ὅχθοςας δ' ἀρ' ἔρειπτε. X260 τὸν δ' ἀρα-προσέφη. Similarly (ἐπειτά being equivalent to ἀρα) A121 τὸν δ' ἡμείβετ' ἐπειτά. a44 a314 ὑ210 θ338, etc. The mss, instead of ἀρ' 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 λ347 λ362 ν3 τὸν δ’ αὐτ’ Ἀλκίνους ἀπαμείβετο φῶνησέν 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 π445 τ405 ω327, where the phrase is exactly the same as the preceding one, save that instead of Ἀλκίνους we have Αἶνειας Ἐφρύαλος Ἀντίνοος Ἀυτόλυκος Δαέρτης. Here again (in θ400) there is a variant ἀμείβετο. (3) In π405 we find τὸν δ’ αὐτ’ Ἀντίνοος ἀπαμειβόμενος προσέφη, but there is also here a variant τὸν δ’ αὐτ’ Ἀντίνοος ἀπαμείβετο φῶνησέν τε, which brings this instance into line with the preceding ones. Therefore, it is only at first sight that ἀπαμείβεσθαι occurs frequently; in reality there are but two instances of its use, viz. τὸν δ’ ἀπαμειβόμενος and τὸν δ’ αὐτ’ Ἀλκίνους ἀπαμείβετο. On the other hand, the instances where the simple ἀμείβεσθαι occurs are many and various: Η356 δ’ μιν ἀμειβόμενος- προσέφηδα. δ464 ἄταρ ἑγὼ μιν ἀμαβόμενος προσέρειτον. Τ437 τὴν δ’ Πάρις μύθους ἀμειβόμενος προσέρειπε. Α604 ἤειδον ἀμειβόμεναι ἑπὶ καλῇ. Ω200 ἐκώμυσο δ’ γυνὴ καὶ ἀμείβετο μοῦ. Ψ489 ἀμείβασθαι ἑπέσεσθε (?). Τ171 τὸν δ’ Ἐλέην μύθους ἀμείβετο. Ω372 τὸν δ’ ἡμείβετ’ ἐπειτα, and so forth.

183—185. ’Ἐνταθᾶ τῷ ὑμίῳ λέγονται, κατὰ δὲ τὴν πρὸ τῆς κόλου μάχης ἀγωρᾶν [Θ38—40] οὐκέτι.” ARISTARCHOS.

185. μηδὲ τ’ ἐρύκου. I.e. ‘nor do thou be prevented from thy purpose.’ Cf. Σ126 μ’ μ’ ἐρυκεῖς μάχησ. Ψ443 μ’ μοι ἐρύκεσθον μηδὲ ἐστατον. 068 οὗ τι σ’ ἑγὼ γε πολὺν χρόνον ἐνθάδ’ ἐρύκω ρείμενον
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νόστοιο. δ594 ἡδη μοι ἀνιαζόνσων ἑταίρωι—οὐ δὲ με χρόνον ἐνθάδ’ ἐρύκεας. The mss give μηδὲ τ’ ἔρωτι, 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’ Ολύμποιο καρίμνων αἵξασά
 Φίλιον εἰς ιερήν. Ἀχιλέα δ’ ἅρ’ αἴω’ ἐκίκανε.

See H19.

216. νοη. Mss νοῇ. But the dual suffix is -ε; so ἣμε ἣμε σφέ. We also find σφοιν in the mss as a dual, but this also should be corrected into σφωε.

217. οἴσεσθαι μέγα κόδος Ἀχαιοίς προτὶ νέας. With οἴσεσθαι κόδος compare Σ308 μέγα κράτος—κεφορίμην. Σ165 ἢρετο κόδος. For the dative Leaf refers to Δ95 πᾶς δὲ κε Τρώεσι χάριν καὶ κόδος ἄρῳ (where Faesi also quotes 1303 ἦ γὰρ κε σφι μᾶλα μέγα κόδος ἄρῳ), and correctly remarks that the construction is similar to δέχεσθαι τι τινί. So far so good. But with the addition of προτὶ 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 ἦ κεν Ἀχιλείς—ἐναρα βροτόντα φέρηται νέας ἔπι γλαφυράς. Then there is another difficulty in μάχης ἄτον περ ἐόντα, which not only is ungrammatical (it should read μάχης περ ἄτον 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:

“Εκτορα δημιώσαντ’ ἔσθ’ ἐπὶ νέας Ἀχαίων.

219. πεφυγμένον νέεσθαι. Cf. 109 κατακτείναντι νέεσθαι. P497 ἄναμωτι νέεσθαι. Instead of νέεσθαι our mss give γενέσθαι, which commentators defend by referring to Z488 πεφυγμένον ἔμεναι. But
the case there is different. Whereas instead of πέφυσιν it is possible to say πεφυσικάς εἰμι (see Enchir. p. 325), it is a positive solecism to say πεφυσικαὶ ἕγενομην; of such an expression there is no instance nor could there be. Νέεσθαι has been corrupted into ἔσεσθαι in σ186; and γε νέεσθαι into γενέσθαι in Ξ221. Similarly, we find γενέσθαι instead of λιπέσθαι in ρ187.

221. προπροκυλινδόμενοι. This compound only occurs here and in ρ525. προπρο seems inexplicable. Here πρὸς γοῦν ἵζόμενος would fit the sense. Cf. σ395 'Αμφινόμοιν πρὸς γοῦνα καθέξετο. Λ609 περὶ (read ποτὲ) γόνατ' ἐμὰ στήσεσθαι. ζ310 μητρὸς περὶ (a variant ποτὶ) γώναι κείρας βαλλέμεναι. χ379 ἐξέσθην ποτὶ βωμόν. But, though palaeographically προς and ἱζόμενος closely resemble προ and ἱζόμενος, γοῦν is very distant from κυλ. In ρ525 the word is perhaps correct as παρπροκυλινδόμενοι, i.e. 'rolling right and left, back and forth.'

222. ἀμπνεε. Μss ἀμπνεε. An aorist ἐπνυνοῦ instead of ἐπνυσσα— which often occurs either simple or as a compound—is unheard of. Cobet wrote ἀμπνυοῦ; but 'to take breath' is ἀναπνεεῖν 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 Λ33 and Ω571. Similarly, in v. 103 some mss give πειθόμην instead of πιθόμην; and in v. 107 one ms gives πειθήσασ. Also in Σ474 we find ἐβαλλεν instead of ἐβαλεν.


227. Δαίφώβωι. See note on v. 84.

231. μένοντες. Nauck μένοντε in accordance with Zenodotos's reading in the parallel passage Λ348.
234. "Insititium esse [versum] quoque téke cum duobus nominibus contra poetæ morem plane ostendit." P. Knight. But perhaps instead of ηδε Πρίαμος Homer wrote δωκ Πριάμωι. Of the examples adduced by Laroche (P399 Σ398 Y320 ὤ Y358) in support of a verb in the singular having two persons as its subject, the only one to the point is Σ398 Ἐφρωνύμη Θέτις ὦ ὑπεδέξατο, where, however, we must read ὑπεδέξατο. 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 τιμήσατι σε. But the middle voice recurs in τ280 v129.

236. ἕνεκα. See Preface p. 4.


240. γοώνων ῥλίσσουθ', ἐξεῖςς δ' ἐμοί ἀμφί μ' ἐταῖροι. Deiphobos 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 πότια μήτηρ τιλλέσθην-κλαιών δ' ἀμφώσταθ' ὁμλος. Also in Τ4 ῥφρε δὲ Πατρόκλου περικείμενον ὃν (?) φίλον ἰὸν-πολέες δ' ἀμφί' αὐτον ἐταῖροι μυρονθ'. Compare, further, 1464 ἦ μὲν πολλὰ Ρέται καὶ ἀνεψιοι ἀμφίς (read ἀμφί μ') ἐόντες αὐτοῖ (?) ῥλισσούμενοι κατερήτων. τ542 ἀμφί δ' ἐμ' ἡγερέθντο-Ἀχαιαὶ οἰκτρ' ὀλοφυρομένην. The ms reading ῥλίσσουθ' ἐξεῖςς γοώνουμενοι is impossible. For (1) ῥλίσσεσθαί γοώνουμεν occurs in no other passage; as Laroche remarks, the phrase everywhere else is γοώνων ῥλίσσεσθαί. (2) ἐξεῖςς is a solecism when applied to two persons only; a combination like ἀμφίων ἐξεῖςς is not Greek. The word γοώνων was probably left out and then added in the margin, whence it was transferred and joined to ἐμοί so as to form γοώνουμενοι.

ἀμφί μ'. It may be either ἀμφί με or ἀμφί μοι. Cf. 1470 ἀμφ' αὐτοῦ.

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


247. ὃς φαμένη Ροι-ἡγήσατο. Cf. 460 ὃς φαμένη-διέσυντο. β405 ὃς ἄρα φωτήσασ' ἡγήσατο Παλλάς. α125 ὃς Ρεπἰῶν ἡγεῖθ ('!). ν429 ὃς-φαμένη-ἐπεμᾶσατ 'Αθήνη. Ε290 ὃς φάμενος προσέγκε. Ε835 ὃς φαμένη-δόσε. And constantly so. For Ροι-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-φοβήσομαι ὃς τὸ πάρος περ-φύγον. I.e. 'I shall no longer run away as I fled before.' Cf. χ226 οὐκέτι σοι γ', 'Οδυσεῦ, μένος ἐμπεδον. Instead of οὐκέτι the ms read οὐ σ' εἶ, which gives φοβήσομαι an active sense with σε as its object. This is a solecism.

251. φύγον. The ms δίον, which is clearly corrupt. Δίευν elsewhere means 'to fear.'

οὐδὲ ποι'. Perhaps οὐδὲ τί σ'.

253. στάμεναι. The ms στήμεναι. But this infinitive can be either στάμεναι or στήμαι. Thus δόμεναι-δοῦναι δέμεναι-θείμαι ἐμεναι-είμαι.

254. ἀλλ' ἄγε δεύρο θεοὺς ἐπομόσομεν. Cf. Τ108 εἰ' ἄγε νῦν μοι ὀμοσον. Ψ581 εἰ' ἄγε-ἐνοσίγαιον ὀμυνθ. The compound ἐπομόσυμη occurs in Ι132 and β377. That Hector invited Achilles to make a compact on oath is clear from Achilles's reply in v. 266 (ὄρκια). The ms reading ἐπιβωσόμεθ', which is objectionable both in form and sense, could easily have been derived from ἐπομόσομεν: ΕΗΟ-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. ἔσονται. See note on v. 332 (Preface p. 7).

256. αἱ κεν ἐμοὶ Ζεὺς δώῃ μὲν νίκην. Cf. Η202 Ζεὺ-δὸς νίκην Αἴαντι. Η291 εἰς ὁ κε δαίμων-δώῃ-ἐτέροις γε νίκην. Π596 νίκην δὲ (Ζεὺς) Τρώεσ' ἔδιδον. Π627 Ζεὺς ὁτε δὴ Τρώεσι δίδοιν-νίκην. The ms καμμονίνην 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 καταμύνω 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 ὅφρα μ’ ἔπειτα πυρὸς γνωτοὶ λελάχως θανόντα. Cf. v. 343 Η80 Ο350. The fragment has perhaps been wrongly referred to this place instead of to v. 343.

261. ἀλαστε. Its meaning is unknown, and all that has been advanced in support of its derivation from either ἄλω or λήθω or ἀλαπάζω is fanciful surmises which carry no conviction. Some critics have connected it with ἀλαστέω; but this verb contains no abusive sense, being synonymous with δεινοπαθεῖν, whereas certainly in this passage a term of strong abuse is required, such as κῶν in v. 345. Perhaps ἄλητρέ, to which the interpretation ἄλητρήσε in the Scholia seems to point. It is this term that Athene in her passion (Θ361) hurls at Zeus when she accuses him of folly.

262. The fragment in Pap. Π[*] is referred by Menrad to v. 273.

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

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

266. ὅρκια ἐσονταί. "Hiatus vitiosus, cf. § 15. . . . Suspicamur ὅρκι’ ἐσοντ’ fuisse, deinde aliquid intercidisse, assensus autem nobis van Herwerden proposuit ὅρκι’ ἐσονταί πιστὰ πρὶν ἦ.’ Van Leeuwen and da Costa. Brandreth wrote ὅρκια τρίν γ’ ἐσεταί. 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.

271. 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 νῦν δὲ expresses with especial emphasis.” Leaf.

275. πρὸς γὰρ ἐκψυχε πέδον. Cf. Π610 δ μὲν ἄντα βίδων ἢλεύστο-πρόσω γὰρ κατέκυψε, τὸ δ’-οὖνε ἐνεσκύμφθη. Φ68 δ’ ὑπέδραμε—κύψας: ἐγχείῃ δ’ ὑπὲρ νῶτον ἐνὶ γαίῃ ἑστη. The construction πρὸς γὰρ ἐκψυχε πέδον instead of ἐκψυχε γὰρ πρὸς πέδον is the same as in Λ245 ποτι δὲ σκιπτρόν βάλε γαίη (γαίαν ?). The mss reading ξέτο is absurd; for Hector to have sat down would have meant not escape, but certain death.

276. ἀνὰ δ’ ἠρπασε. “Sonst bedeutet ἀναρπάζειν dasselbe was ἀνερπέτεσθαι, rasch davonführen, entführen.” Laroche. Perhaps αὐθ rather than ἀνὰ.

279. ἐπιβίκελ’. The form ἵκελος occurs in several passages. The mss ἐπιβίκελ’.

281. ἄρτιεψ. It is clear from ἄρτια βάζειν (θ240) and ἄρτιέϕων (ω261) that ἄρτιεψ can only mean ‘tactful,’ and this is exactly the reverse of what the context requires. I suspect λαβροβετής = λαβραγόρης (Ψ479). Cf. also Ψ478 ἄλλα αἰτε χύθως (read μύθωι) λαβρείειαι. The rhythm could be restored by writing ἦ τής instead of ἄλλα τῆς. Cf. Φ397 ἦ τίς θητήρ (?) καὶ ἐπίκλοτος (read ὑπόκλοτος) 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 λαβροβετῆς is likewise required in Ὡ209.

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

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

287. καί. I prefer τῶι, which often follows expressions of wish. Cf. 426 δις ὅθελεν θανέμεν ἐν χερσίν ἐμῆσι τῶι κ’ ἐκορεσάμεθα. Β371 αἰ γὰρ—εἶν’ τῶι κε—τάχ’ ἠμύσετε. Π722 αἰθ’—εὖρ’ τῶι κε—ἀπερνήσειας. Λ380 Φ279. As the text stands, the passage is an asyndeton, since καί must be construed with τόλεμος in the sense of ‘even.’
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291. τήλε δ’ ἀπ’ ἐπλάγχθη σάκεος. Connect ἀπ’ with σάκεος. Cf. 468 τῆλε δ’ ἀπὸ κρήτος—βάλε. Ψ880 τῆλε δ’ ἀπ’ αὐτοῦ κάπτεσε. Ρ301 τήλ’ ἀπὸ Δαρίσσης. And often so.

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

βέλος ὡκὺ ἐτώσιον ἐκφυγε χειρός. A frequent phrase. But ἐκφυγε rather means 'slipped off.' Cf. Θ137 ἐκ χειρός φύγον ἡνία. The context, however, requires the meaning of 'shot off.' I suspect the true reading is ἐκθορε. Cf. Ε455 χειρὸς ἄπο—ἄλιον πηδῆσαι ἄκοντα. Ε656 δοῦρατα (read δόρατα) μακρὰ ἐκ χειρῶν ἦξαν. Ο313 ἀπὸ νευρῆφι δ’ ὑγοτοῦ θρώοσκον. Similarly in B266 and Δ493 we find a variant ἐκφυγε instead of ἐκτεσε.

293. μελινον. From μελίη. Μss μελινον.

294. Δαἰφόβωι δ’ ἐνασπιδ’ ἐκέκλετο μακρὸν ἀύσας. Cf. Z66 Ἀργεῖοι—σιν ἐκέκλετο μακρὸν ἀύσας. Similar phrases occur again and again. The mss give Δηφόβων δ’ ἐκάλει λευκάσπιδα. Not only, however, is ἐκάλει a recent form, but the imperfect also ill accords with the aorist ἀύσας. Like ἕβοια, which we find here as a variant, ἐκάλει must have been a gloss which expelled the true reading. Cf. Hesych. "ἐκέκλετο· ἐκάλει ἕβοια."

ἐνασπιδί. A compound adjective formed by ἐν and a piece of armour like ἐνμελίης ἐνκνήμις (ἐνκνήμις ?). The mss λευκάσπιδα occurs nowhere else.

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

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

299. ἐξηπατησεν. A recent form, for in Homer ἄτη is the correct word, not ἄτη. Perhaps ἐξ αὐτ’ ἦπαφ’. We often find αὐτ’ following μέν.

306. ἑρεύσατο. Mss εἱρύσσατο. 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 ἀορτο. Cf. 1271 μάχαιραν ἡ ὑπὸ πῶρ-κολέον-ἀορτο. (2) We should have also expected παρὰ, not ὑπὸ, λαπάρην. (3) μέγα τε στριβάρον τε are adjectives properly applicable to a shield or spear. Cf. E745 T373.


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

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

318. πρωίος. 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 εἰσὶ φῶς ἑρέων. ν93 ἀστήρ ὑπερέσχε φαείτατο δι τε μάλιστα ἐρχεται ἀγγελέων φῶς ἡδός. Instead of πρωίος the mss give ἐσπερος. This is incompatible with εἰσι, which can only mean ἐρχεται ‘it rises’; see the above quoted passage Ψ226.


319. αἰχμή ἡ (=ροι) ἀπέλαμπτ' ἐυχάλκεος. Cf. Θ494 λάμπητο δουρὸς αἰχμή χαλκείη. Ξ32 δι τοῦ χαλκὸς ἐλαμπτε. Ξ134 ἀμφί δὲ χαλκὸς ἐλάμπητο. Ο607 τῶ δὲ ῥοι όσο' ἐλαμπέσθην. For αἰχμή ἐυχάλ-
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keos cf. θ403 ἄμφ παγχάλκεον. In the mss reading αἴχην ἄπέλαιμπτ' εὐήκεος 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 εὐχάλκεος having been misread as εὐήκεος after ταναήκεος ἀμφήκεος.

320. κακά. So Nauck instead of κακόν, comparing Η70 Κ486.

322. σὺν-ἐχε χρόνα τεύχεα. I.e. 'The armour encircled the body.' Cf. Hesiod, Sc. 315 Ὀκεανός—πῶν συνείχε σάκος. Plat. Phaed. 98 D τὰ ὀστᾶ μετὰ τῶν σαρκῶν καὶ τοῦ δέρματος συνείχε αὐτὰ [τὰ ὀστᾶ]. Rep. 616 C τὸ φῶς—συνέχει τὴν περιφορὰν τοῦ ὑδρανοῦ. The tenses as in Α579 μὴ σὺν—ἡμών δαίτα ταράξη. K42 κενέας σὺν χεῖρας ἔχοντας. In the mss reading, which gives καὶ instead of σὺν, neither καὶ nor ἐχε by themselves yield any satisfactory meaning. A similar correction is needed in Μ455 δοιοὶ ὁ ἐντοσθεὶν ὀχέες ἐκοι, where we must read ἐντὸς σὺν instead of ἐντοσθεὶν; cf. Δ132 ᾠστήρος ὀχέες χρύσειον σύνεχον.


324. φαίνετο. The subject is χρῶς.

ἐφέργουσ' αἰχέν' ἄπ' ὀμων. I.e. 'they separate the neck from the shoulders.' Cf. Θ325 κλησ ἀπεφέργει (mss ἀποφέργει) αἰχένα τε στῇθός τε, in which passage is added τῆ' ἔπι βοὶ μεμαότα βάλει, as we also find here. The two passages, in fact, are identically the same. Cf. also Ε147 ἀπὸ δ' αἰχένος ὀμον ἐφέργαθεν. The mss reading ἄπ' ὀμων αἰχέν' ἔχουσι is meaningless. The origin of the change must clearly be sought in the fact that ἐφέργουσ' was corrupted into ἐφέργουσι, and that the verse thus became unrhymical.

325. λακακίη. A locatival dative. I suspect, however, that this word of unknown etymology is a fiction fabricated for rhythmical purposes, and that the original word was either λακακίων or λεκακίων. The word λακάνων or λεκάνων 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 λεκάνων 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 E75 ἤς ἐν κονίῃ. The mss κονίησ’. 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 κονίας κονιάων 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 ἡγγήσατο.

335. ὰς τοι γόνατ’ ἐλυσα. “Gewöhnlich tritt noch ὑπὸ hinzu.” LAROCHE, whose conservatism prevented him from suggesting θ’ (=τοι, σοι) ὑπὸ in the place of τοι.

335. κύνες ἡδ’ οἴωνοι ἐλκήσουσι ΡΕΚΑΣ. Cf. Δ816 ἀ δρειλοὶ−ἀς ἄρ’ ἐμέλλετε τῆλε φίλων−ἀσέμεν ἐν Τροϊῷ−κύνας. γ259 ἀλ’ ἄρα τὸν γε κύνες τε καὶ οἶωνοι κατέξαψαν−ΡΕΚΑΣ Ἀργεὺς. The idea of dying or suffering away from one’s friends was particularly saddening to the Homeric men and women. See v. 432 1244 Δ241 α49 β183 β332 ω290 and other similar passages. The mss “ἄικος πρὸ ἀβεικέων πονέστατο Homericum.” Van LEEUWEN and da COSTA.

346. σὲ must be taken with κρέα’ (cf. Δ174 σέο δ’ ὀστεά), 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.

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

348. οὐκ ἔσθ’ ὰς−κε−ἀπαλάλκοι. Cf. E192 ἐπνυὶ δ’ οὐ παρέασι−τῶν κ’ ἐπιβαίνην. Ο737 οὐ μὲν τι σχεδὸν ἔστι πόλις−ἡ κ’ ἀπαμυνναίμεσθα. ε141 οὐ γάρ μοι πάρα νέες καὶ ἐταῖροι οὐ κέν μιν πέμποιεν. The mss
give γε instead of κε; but the above instances show that κε is indis-
pensable.

349. ἔρεικοστηρίτ. A doubtful word. ἔρεικοστηρίτ ἢμιν would suit
the context, cf. I260 σοὶ ὃ Ὁγαμέμνων ἄξια δῶρα δίδωσι μεταλ-
ζαντι χόλοι; but I see no way of accounting for the alteration.

δεκάκις καὶ ἔρεικοστηρίτ. Leaf compares Theocr. 15129 ὀκτωκαίδε-
κήτης ὃ ἐνεακαίδεχ’ ὁ γαμπρός. Similarly β434 παννυχίη καὶ ἡώα.

351. ἑρύσασθαι ἀνώγητι. The words appear corrupt. ἑρύσασθαι
in the sense of ‘to weigh’ occurs only in Theogn. 76 as ἀντερύ-
σασθαι, which is probably a reminiscence of this passage. Then
instead of ἀνώγητι, as Paley remarks, we should rather have expected
at Α781 “τὸ κελέευν ὁ δεσποτικὴ λέξις ἐστίν: φιλικὸς γὰρ, ὃν καὶ ἡ
δεσποτής, ἐκέλευσεν ἐπεσθαί ἰσοδυναμείς ὃν, ὃς καὶ ἐν ἄλλως, τὸ
κελεύειν τῷ ἄξιον.” In Η349 Τ102 π141 σ352 the mss give both
ἀνώγειν and κελεύειν.

354. τε. Laroche σε.

356. προσπτύσσομαι. I.e. ‘I beseech thee.’ Cf. β77 ποτιπτυ-
σομέθα μύθω, where the Schol. “παρακαλοίμεν.” δ647 προσπτύζω
μύθω, where the Schol. “ἐξελπάρησεν.” The mss reading προστύ-
σομαι affords no meaning. The same error occurs in η31 and ψ365
μηδέ τιν’ ἀνθρώπων προτίσσωςεο μηδ’ ἐρέευεν. Read προσπτύσσομαι, as is
evident from ρ509 ὃφρα τί μν προσπτύζομαι ἦδ’ ἐρέωμαι and from
γ22 πῶς τ’ ἂρ προσπτύζομαι αὐτὸν ;—αἴδως—ἐξερέσθαι.

358. μὴ τοῖς τιθεῶν μήνιμα γένομαι. The same expression recurs
in λ73. I cannot say that I understand it. μήνιμα is otherwise
unknown, but is supposed to mean νέμεσις. Should this view be
right, I should have expected μὴ τ’ (=τοι, σοι) ἢκ τι τιθεῶν μήνιμα
gένηται. Cf. α40 ἢκ γὰρ Ὄρεσταο τίσις ἐσεται. But I do not think
the word is correct.

360. ἐσθλῶν ἐόντι. We should rather have expected ἐσθλῶν περ
ἐόντι.

δλέκωσιν. 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." Hoffmann. The word was also distasteful to Aristarchos, who at Ω6 remarks "οὐδἐπὸτε ἀνδροτήτα εἴρηκε τὴν ἀνδρείαν, ἀλλ' ἱνορέην." Perhaps ἐντήτα from ἔνς.

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

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

370. θηjspavto. I suspect the genuine word is θηjspavto. This is suggested by θηεύντο 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 οὐς ἄρα σι-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


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

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

380. ἐρρεξεν. A doubtful form. In φ298 we find κάκ' ἐρεξε. But the line is not free from suspicion, for the article in οἱ ἀλλοι is not Homeric.

397. εἰς σφυρὰ δ' ἐκ πτέρνης—ἐξηπτεν ἠμάντας. 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 τέτρηυε 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 ὑπὸ δὲ στέρνουσι (read πτέρνησι) κονίη ὑστατ' ἀειρομένη. So κονιορτός. Perhaps ὠρτο δ' ἐφελκομένου. I.e. 'and the dust rose as he was being dragged behind.' Cf. Ν597 τὸ δ' ἐφείλκετο—ἐγχος. Τ370 εἰλκε δ' ἐπι [Πάριν] στρέψας (mss εἰλκε δ' ἐπιστρέψας). In τοῦ we have perhaps what is left of ὠρτο.

402. τίλλωντο. 'Was shed.' The mss πιλναντο without meaning. Palæographically πιλναντo and τίλλωντo resemble each other very closely. The variant πίτταντο, which is generally adopted, is a mere emendation of Aristarchos.
κάρη δ’ ἀπαν ἐν κονίηφι δῦ. I.e. ‘and all his head sank into the dust.’ For ἐν in the sense of ‘into’ cf. Δ482 ἐν κονίηφι χαμαί πέσεν. The mss κέπτο 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 τόν γ’ ἀλοχός τε φίλη καὶ πότνια μήτηρ τυλλεσθη. The mss τίλλε κόμην; but as Laroche remarks, we should require the middle voice in accordance with κ567 τίλλοντο τε χαῖτας. Cf. also Χ77 χαῖτας εἰκέκετο.

ἐροψε. Grashof ἦ ὑψε; I think, correctly.


410. μάλιστ’ ἀρ’ ἐνν ἐναλιγκιοῦν. The particle has no force whatever. Perhaps ἐνν (this and ἐνν seem to be the only correct Homeric forms; see Enchir. § 302) ἄγχι instead of ἀρ’ ἐνν. In Ξ460 we find ἄγχι μάλιστα as equal to ἄγχιστα, so that μάλιστ’ ἐνν ἄγχι ἐναλιγκιοῦν would be a similar expression to Ξ474 ἄγχιστα ἰήροικε. ξ152 ἄγχιστα ἰήροικα. Cf. also Β87 μάλιστα—ἀγχιστα ἰήροικε. Π ὅ gives αἰεί, which palæographically is not very dissimilar to ἄγχι.

411. κατὰ κρη. See note on v. 468.

412. μέν ρα. There is no apparent force in the particle ρα. Perhaps δ’ ἐνθα. Cf. Θ207 αὐτοῦ (van Leeuwen and da Costa αὐτικα) δ’ ἐνή’ ἀκάκοιτο καθήμενοι.

415. ἔξ ὄνομακληδὴν ὄνομάζων. Leo Meyer refers to δ278 ἐκ δ’ ὄνομακληδὴν Δαναῶν ὄνομαζας ἀρίστους. In both passages the preposition belongs to the verb. Cf. Α361 ἐκ τ’ ὄνομαζε. The passage μ247–250, where ἔξ ὄνομακληδὴν occurs without the verb ὄνομαζειν, is an interpolation.

419. αἰδέσεται. This form with a single σ occurs in 1508. (It is
also found in \( \phi 28 \), which passage, however, is a very recent addition.)

Mss \( \alpha i \d' \varepsilon \sigma \varepsilon \tau e a \).

422. \( \varepsilon \d' \theta i k e \). Qu. \( \varepsilon \phi \d' \iota k e \).
423. \( \tau \eta l e \d' \omega \varepsilon n t a s \). See note on v. 26.
425. \( \kappa a t o \iota \varepsilon t e a i \). This compound does not recur elsewhere. Probably \( \tau \acute{a} \acute{x} \) \( \alpha i \varepsilon t e a i \).
427. \( \varepsilon \kappa o r e s \alpha \acute{a} m e \theta a \). This form with a single \( \sigma \) exists lower down in v. 509 and other passages. Mss \( \varepsilon \kappa o r e s \alpha \acute{a} m e \theta a \).
428. \( \delta u s \alpha \mu o r o s \), as well as \( \acute{a} \mu o r o s \), are always found with a double \( \mu \).
We have, however, \( \alpha i n \o o r o \alpha \) in v. 481. Cf. also \( \acute{\omega} k \acute{\iota} \mu o r o \) \( \iota \sigma \acute{\o} o r o \).
429. \( \gamma e r o u n t e s \). I have adopted this variant from the Scholia in accordance with T338. The mss reading \( \pi o l \acute{i} t a i \) is a very doubtful Homeric word; the Homeric usage is to say \( \tau \acute{r} \omega e s \). It is true, we find \( \pi o l \acute{i} t a s \) in O558 \( \Phi \l i o v \ a i \pi e n \heta \ \acute{\epsilon} \acute{l} \acute{e} m e n \ k t \acute{a} m e n a i \ t e \ \pi o l \acute{i} t a s \), but the correct reading there is, I think, \( k a i \ \acute{a} \iota t o u s \); cf. i40 \( \tau o l \iota \acute{\iota} r a \theta o n \ \omega \acute{l} e s u a \ \acute{d} \ \acute{a} \iota t o u s \). We also find it in \( \eta 131 \) and \( \rho 206 \ \acute{\upsilon} \acute{d} \acute{r} e \acute{u} \acute{n} o n t o \ \pi o l \acute{i} t a i \); where, were the verses genuine, we should have expected \( \gamma u \alpha i k e s \), since in Homeric times it was the business of the women to fetch water, not of the men.
430. \( \alpha \updelta \). Mss \( \delta \) \( \alpha \updelta \). Our mss often give both \( \alpha \updelta \) and \( \delta \) \( \alpha \updelta \), as in \( \delta 727 \ \epsilon 18 \).
432. \( \acute{\alpha} p o \ \tau e \theta i n \kappa o t o s \). Van Leeuwen and da Costa refer to B292 \( \Lambda 242 \ a 49 \) etc. The mss \( \acute{\alpha} p o t e \theta i n \gamma \acute{o} t o s \) as a single word. \textquoteleft Compositeum \( \acute{\alpha} p o t h n \acute{\iota} o s k o \) haud alibi ab Iliadis auctore usurpatum est." P. Knight.
In \( \lambda 424 \ \acute{\beta} \acute{\alpha} l l o u \ \acute{\alpha} p o t h n \acute{\iota} o s k o n \) the correct reading seems to be \( \acute{\eta} \acute{s} \acute{\pi} \acute{a} i r o n \ \theta n \acute{h} n \acute{i} o s k o n \) (cf. N371). \( \acute{\alpha} p o t h n \acute{\iota} o s k e n \) occurs also in \( \mu 393 \) and \( \phi 33 \), the latter passage being spurious.
435. \( \acute{\delta} \acute{e} \acute{d} \acute{e} \acute{\chi} a t \). That is: \textquoteleft they used to greet, to welcome.' From \( \acute{\delta} \acute{e} \chi \omega m a i \). The participle exists in O296 \( \tau \acute{o} \acute{\e} o u t i \ \acute{\delta} \acute{e} \acute{d} e \gamma m i e n o s \ \acute{\a} \acute{n} \acute{d} r a s \ \acute{\e} n \acute{n} \acute{i} r o \). where Diogenes shrewdly perceived that the word was used ironically: \textquoteleft \( \acute{o} \acute{i} o n \ \acute{\delta} \acute{e} \acute{t} \acute{o} u \acute{\mu} m e n o s \ t o i s \ \tau \acute{o} \acute{\e} o u s .\)" Cf. also E238 \( \acute{\delta} \acute{e} \acute{\delta} \acute{e} \acute{o} m a i \ \acute{\delta} \acute{e} \acute{e} \acute{i} \ \acute{\chi} a l k \acute{\o} \iota \). The mss \( \acute{\delta} \acute{e} \acute{d} e \gamma \acute{a} t \). See Preface p. 6. A similar error in \( 1224 \ \acute{\delta} \acute{e} \acute{\iota} d e k t \) instead of \( \acute{\epsilon} \acute{e} \acute{d} e k t \).
ένοθα. Brandreth εοθα.
439. ὅτι. As frequently. See Preface p. 6.
μύμνε. 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.
446. Ἀχίλλεος χερσίν. This transposition of the mss reading χερσίν Ἀχίλληος is necessary in order to restore the genuine form Ἀχιλλεός.
448. τῆς δ' ἐνθέν ὑπὸ γύα. Cf. Φ114 τοῦ δ' αὔθε λύτο γόνατα (as a consequence of fear and anxiety). σ341 λύθεν δ' ὑπὸ γύα ῥεκάστης ταρβοσύνης. Σ31 λύθεν δ' ὑπὸ γύα ῥεκάστης (as a consequence of sorrow). The mss ἐλελίχθη is meaningless. Nor does it yield any rational sense even if written ῥελέλίχθη; this would mean 'they twisted round.' Bentley had already felt that the text required correction and proposed τῆς δὲ λελύσατο γύα.
γύα. The mss γύα is a corruption of precisely the same nature as νίδος. See note on v. 8. Cf. ἀμφίγυος ἀμφίγυνεις (ἀμφίγυνεις ?).
450. δεύτε δύο ῥιδῶμεθα πέργα τ' ἔτυκται. Cf. β3410 δεύτε, ϕίλοι, ἡμα περώμεθα. θ133 δεύτε, ϕίλοι, τὸν ξείνον ἐρώμεθα. Η350 δεύτ' ἀγετ' Ἐλένην-δώομεν. Κ97 δεύτ' ἐσς τούς ϕίλακας καταβέομεν. In support of the mss reading ἢδομ' ὅτι ἔργα τέτυκται reference is made to κ44 ῥιδωμεθ' ὅτι τάδ' ἔστι. 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 ῥιδῶμεθα πέργα became ἢδωμεθ' ἔργα.
δύο. Mss δύο. Both forms are frequent in our traditional text; but both cannot be right.
δὗο μοι ἔπεσθε. Most probably δὗο μ’ (= μοι) ἀμ’ ἔπεσθε. Cf. Γ143 ἂμα τή γε καὶ ἀμφίπολοι δὗ’ ἔποντο. Ω573 ἂμα τώ γε δὗο θερά-
ποντες ἔποντο. δ37 κέκλετο δ’ ἄλλους—θεράποντας ἀμ’ ἐσπέσθαι ἔροι
αὐτῶι. ρ214 δὗο δ’ ἀμ’ ἔποντο νομεὲς. There are of course instances
of ἐπεσθαί without ἂμα in the sense of ‘to accompany,’ but in the
case of attendants the use of the preposition seems constant.

χ218 σῶι δ’ αὐτῶι κρήατι.

452. ἀνὰ στόμα. I.e. ‘rising towards the mouth.’ Cf. χ18 ἀλλὸς
ἀνὰ κινὰς παχὸς ἤλθε. χ193 κίον’ ἀν’ υψηλὴν ἑρυσαν. χ142 ἀνέβαινε-
ἀνὰ ῥόγας μεγάρου.

γοῦνα. Düntzer γνία. “γνία K95 simili in sententia.” CHRIST.


454. αἱ γάρ—οὖ. Cf. Σ272 αἱ γάρ δὴ μοι ἀτ’ οὖατος δὲ γένοιτο.
K536 αἱ γάρ δὴ—οὐδ’-ἐλασαῖτο ἐπίπους; also the spurious passage
Σ464 αἱ γάρ μν θανάτου—οὐδ’ δυναλιην—ἀποκρύψαι. Similarly X481
δς. So in modern Greek ἔτσι and in Italian cosi in expressions
of wish. The mss reading ἀλλὰ μᾶλ’ αὐτῶι is a mere connecting link.

460. διέσυτο—παλλομένη κραδίν. We should have rather ex-
pected παλλομένη κραδίν. Cf. Ω283 ἤλθε Φεκάβη τετινότι θυμῶι.
Dem. 98 τετινέμενη ἢτορ.

464. νόσφιν πόλιος. Cf. α185 νόσψι πόλιος. θ286 νόσψι κόντα.
δ289 νόσψιν ἀπήγαγε. The mss reading πρόσθεν is manifestly
corrupt, for the corpse was not being dragged in front of the walls,
but away from them.

466. ὁθάλμω. Mss ὁθαλμῶν. “Vitium aut hiatus peperit aut
locutio subsimilis κατ’ ὁθαλμῶν κέχυτ’ ἄχλυς (vs. 696 alibi). Cf. Ξ438 Π325 Π503; simillima vitia reperiuntur I503 θ64.” Van LEE-
WEN and da Costa at E659.

467. εἰσοπίσω. Mss ἐξοπίσω. But the suffix -ω denotes ‘direction
wards’ and could only combine with eis, not with ἐς. The same
error exists in Α461 Ν436 Ξ438 Ρ357 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 εἰσοπισίω. Cf. σ122 ν199 Hymn. Ven. 104 Soph. Ph. 1105. In Solon 27 we find both readings εἰσοπισίω and ἕξοπισίω. In Λ461 ἕξοπισίω ἄνεχαζετο the correct reading probably is ἄψ ἐτέρωσ'. Cf. Θ306 τ470 χ17.

468. κρήτος. Mss κρατός. But from κρήθεν and such cognate words as κρήδεμυον κρήνη (κρήνιν + νόο ; cf. modern Greek κεφαλόβρυσον = κεφάλι + βρύση, literally the 'head of a spring') it is clear that Zenodotos was right in adopting the form κρη- instead of κρα-. Schol. at Α530 "Ζηνόδωτος γρ. κρήτος. οὐκ ἔστι δὲ ᾽Ιακών." The noun is κρη κρήτος syncopated from κάρη καρήστος. The accusative has survived in κατά κρη 'headlong, utterly.' This expression has been corrupted in our mss into κατ' ἀκρης, but discloses itself in ε313 ἔλασεν μέγα κύμα κατὰ κρη (mss κατ' ἀκρης). For ἐλάνειν κατὰ κρη is exactly the same as ὅθειν ἐπὶ κεφαλήν, which we find in Plat. Rep. 553 B and Herod. vii. 136. On the latter passage Gaisford (from Valckenaer) remarks: "ὅθειν ἐπὶ κεφαλήν, precipitatem in caput dare, Hemst. attigit in Luc. p. 213, cui illud ἐπὶ κεφαλήν valde frequentatur. Rarius adhibetur ἐπὶ τράχηλον ὅθειν et ἐπὶ στόμα. Homerea ἐξεκυλίσθη πρήνης ἐπὶ στόμα vertit Virgilius prorus volvitur in caput. Alibi Homerò dicitur κύμβαχος, unde ἀνεκυμβαχάξαν olim lectum in H379. Hesychius explicat ἀνετρέπωντο ἐπὶ κεφαλήν." Compare also the modern Greek word κατακέφαλα. Vlachos, Λεξ. Ἐλληνογαλλ. p. 467 "ἲπεσε κατακέφαλα, il tomba la tête la première; il tomba gravement malade." The corruption is a very ancient one, since κατ' ἀκρας 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 σιγαλόειτα 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. "ἐαντὴν ἀπορράψαι τοῦ τείχους θέλουσαν." In the same way Priam (v. 413) wishes to rush out of the city. For ἐπεσυμένην cf. 1398 ἐπέσωτο θυμὸς—τέρπεσθαι. Mss ἀνυζομένην ἀπολέσθαι without meaning. ἀπαλέσθαι in this passage shows that ἄλλομαι in Homer is not aspirated.

475. εἰς φρένα θυμὸς ἀγέρθη. Cf. κ. 461 εἰς ὁ κεν ἄτις θυμὸν ἐνι στήθεσι λάβητε.


481. ὀφελεῖν. In Homer the aorist of ὀφέλεω is either ὀφελον or, without augment, ὀφελον. It occurs in several passages. The form ὀφελλον (or ὀφελλον) is fictitious.

485. οὐδὲ 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 οὖτε.

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 οὖτος] χραίσμι, ἀλλὰ παρὰ νησὶ κτλ. I.e. 'Nor was he any help to thee, but near the ships, away from thy parents, worms will eat thee.' Cf. Σ62 οὐδέ τι βοι δύναμαι χραισήσαι ἱοῦσα.

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

513. οὗ τι ἐόντ' ὀφελος, ἐπεῖ οὐκ ἐνδύσειαν ἄτις. 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 (οὐδέν σοι ὀφελος ἐπεί οὐκ ἐγκείσειαν αὐτοῖς) Andromache seems, very strangely, to say that her burning of the dresses is objectless. Besides, both οὐδὲν and αὐτοῖς are not Homeric forms. Nauck had conjectured ἐπιέσσεαι, 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 δείλοις βροτοῖσιν 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 ἄπαξ εἰρημένον, i.e. πυρετόν.

34. This verse is doubly tautological. For οἶμόξας and μέγ' ἐγεγὼν signify practically the same thing, and thus repeat twice what has already been stated in the previous verse. Further, ἀνα-σχόμενος is so unskilfully added as to have κεφαλὴν 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 νίων. See note on v. 8.

48. κρείουσα γυναικῶν is an ἄπαξ 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 concubinæ vel uxoris peculio ut filios posset redimere, neque dotem accipiebant heroes sed uxorem sibi emebant.” Van Leeuwen and da Costa.

52. Borrowed from ο350. From that passage also come εἰ μὲν ξώουσι in v. 49 and ἐπὶ γῆρας οὐδῶν in v. 60.

53. ἐμῶι θυμῶι καὶ μητέρι. Very awkward; unless the correct reading be ἐμοὶ δὲιλῶι. Cf. 431 P38 Τ287 Ξ243 v115.

54. λαοῖσι δ’ ἄλλοισι. This represents Priam and Hecabe as constituting by themselves a λαός.

μινυμηδιώτερον. 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 αἰὼνος as a feminine (the interpolator probably had in mind ὡς). Equally non-Homeric is the adjective φίλος as applied to αἰὼν or βίος.

59. ἐπὶ φρονέοντα, presumably, means 'whilst I am still alive.' Where is the force of such an expression?

61. πόλλα ἐπιδόντα with the digamma neglected. Bentley wrote πολλά ῥέοντα; but the context demands ἐπιδόντα.

62. νίας. A spurious form.

ἐλκηθείσας. The aorist conflicts with ὀλυμένας κεραῖομένας βαλλόμενα ἐλκομένας. Besides, the proper word to have used was ἀγομένας, as in Z455.

63. νῆπια τέκνα. Presumably, Priam's own; which is absurd.

64. δητοτῇ. This word everywhere, with the sole exception of the spurious verse μ257, means 'fight.' There is no question of a fight in this passage, but of a devastating sack.

66. Why πῦματον? We should have thought that Priam would be the first, or among the first, to be put to death. And why πρῶτησι 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 potest. Totum qui sequitur locum, per se praestantissimum [sic], vix a primo auctore profectum videri; sententiae enim jam finitae subjicitur alia sententia quae animum ad alia abducit, νέο δὲ πάντε ἐπέοικε." Heyne.

69. πολαώροις. "πόλαι in sermone antiquo urbium, castrorum etc. portae, non cadium sunt." P. Knight.

71. κείσονται. 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. ἀρηϊκταμένω. 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. "αιδῶ significatione non homerica 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 χειῇ.

95. ἐλισσόμενος περὶ χειῇ. 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. ἵων. 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. ἄμφις is regarded by commentators as equivalent to χωρίς '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 ἄμφις means the same as ἀνδίχα 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 Achaians.


118. ὄσσα. A false quantity in the penultimate. Besides, instead of ὄσσα we should have expected ἐξ ὄσσων; 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 ἐπείτα.

γερούσιον ὀρκοῦν. 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. Tantamount after v. 118 and athetized by the Alexandrians themselves.

123. ἰκώμαι ἰὸν. 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 δρύός οὖδ' ἀπὸ πέτρης τῷ ὀμιζέμεναι. 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 ὀπό.' Accordingly, Brandreth
proposed ὑπὸ δρῦς οὖδ᾽ 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 ὑπὸ σπέεος. I suspect that originally there was πεύκης in this old proverb, and not πέτρης. We find δρῦς and πεύκην mentioned together in Δ494 πολλὰς δὲ δρῦς—πολλὰς δὲ τε πεύκας. Ψ328 ἦ δρῦς ἦ πεύκης. Similarly, Hymn. Ven. 264 ἦ ἐλάται ἦ δρύες. Eur. Ph. 1525 ἦ δρῦς 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. ἄντ᾽ ἐριδί. Cf. Λ277 ἐρίζεμεναὶ—ἀντιβιήν. Instead of ἄντ᾽ 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 αὐτόν.

xivελαυνέμεν. 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 κρονὺς δ᾽ ἵκανον καλλιμβῶ 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 βάστυ πέρι—διώκων and v. 251 τρὶς περὶ βάστυν—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 Δ167 παρ' ἐρυθόν ἐσεύντο; ζ85 αἴ δ᾽
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οτε δὴ-βῶν περικαλλέως ίκοντο, ἐνθ' ἦ τοι πλυνοὶ ἧσαν ἐπημετανοὶ, πολὺ δ' ὀδὸς καλὼν ὑπὲκ πρόεευ; η129 ἐν δὲ δῶρ κρῆναν ἦ μὲν-ἤ ὤ ὀτέρωθεν; Ι403 τὸ πρὶν ἐπ' εἰρήνης πρὶν ἐλθέμεν αἰαν (?) Ἀχαϊών.

145. σκοπινή. Α σκοπινή 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 σκοπινή, they must have run up a high hill. This is inadmissible in itself, and it likewise clashes with v. 143, whether we read there ἐτρεσμέ-ὑπὸ τεῖχος or ἐτρεχε-ὑπὸ τεῖχει.

ἐρινεῖν. The interpolator seems to place this tree either on the top, or on the other side, of the hill. In Λ167, however, it is placed in the plain below, the spot now occupied by the Achaian army.

ἡμερόβεντα. 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 (Γ305).

146. τεῖχος-ὑπέκ. If this, as is generally supposed, means ‘away from the walls,’ it disagrees with τεῖχε or τεῖχος ὑπὸ in v. 144. But I do not think it means anything.

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

ἀμαξίτων 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: τᾶον ἦ μὲν.

κανὸν occurs nowhere else in the sense of ‘vapour.’

150. αἰθομενοῖ 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. ἦ δ' ὀτέρωθεν ὑπὲκ πρόεευ. I have written thus in accordance with the passages which the interpolator had in view, i.e. η129 ἐν δὲ δῶρ κρῆναν ἦ μὲν-ἤ ὤ ὀτέρωθεν and ξ85 ὀδὸς-ὑπὲκ πρόεευ. The preposition ὑπ- appears to have dropped out, and then ΘΕΝΕΚ to have
been misread as ἰερεύ, the reading which we now find in the mss. I had suspected that ἐτέρωθεν was the correct reading before I noticed that η129, wherein it occurs, is a parallel passage to this.

εἰκὺα χαλάζη. An original use of χαλάζη as a simile by its quality of coldness.

152. χιόνι-κρυστάλλω. These similes are mere verbiage, made worse by the addition of the adjective ψυχρῆ. We have further verbiage in ἐς ὀδατός.

153. ἐπηετανοῦ. Cf. ν247 ἀρδόμοε ἐπηετανοῦ, and chiefly πλυνοὶ ἐπηετανοῦ in ξ86 (quoted in note on vv. 145–156), from which passage the interpolator copied. The mss ἐπ' αὐτάων is meaningless. It is assumed to mean ‘near them,’ but this would have been expressed by ἐπ' αὐτήσων. Moreover, the use of ἐπ' αὐτάων in that sense, in addition to ἐνθα and ἐγγυμ, would be intolerably redundant.

154. λαὶνεοι instead of λαίνοι not known elsewhere. It is a singular formation.

156. οὐασ. A fictitious form.

157–161. Bernhardt (see Ameis-Hentze) has taken exception to these verses. 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) ἱερῷν instead of βόων, as though every ox offered as a prize was meant to be sacrificed. (2) τοσσίν αέθλια ἀνδρῶν instead of ποδῶν αέθλια ἀνδράσι. Cf. Ψ262 ἵπποισιν-αέθλα θήκα (i.e. ταχυτήτος). 653 πυγμαχίς-θήκεν αέθλα-τῶι δ' ἄρα νικηθέντι. 700 θήκεν αέθλα-παλαισμοσύνης-τῶι μὲν νικήσαντι. 740 τίθει ταχυτήτοις αέθλα. 750 δευτέρωι αὐτ βοῶν θήκα. 850 τοξευτήσει τίθει. (3) γίγνεται instead of τίθεται ορ κεῖται. 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 (ὀσσάκι) 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 (αιεί) 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 παρα-
φημορὶ (⊗) πόδεσι, αἰεί μὲν ἐπὶ νέας ἀπὸ στρατόφιν προτιβέλλειν ἔγχε'
ἐπαυσον, μὴ πως προτὶ βάστω ἄλιξη.

196. βελέσσαι. 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 ἔπεξέφυγε, quod prorsus sententiam jugulat; non enim effugit mortem, sed mortem tantum distulit." Heyne.

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

204. ὁς οἱ ἐπώρσε μένος λαυψηρά τε γοῦνα. An absurd phrase, which really states that Apollo strengthened Hector against himself (ἐπὶ οἴ). Van Leeuwen and da Costa, both here and in the parallel passage Υ93, 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 ὁρνημι γοῦνα ἐν τω;? Homer would have written ὁς θνι ἐνώρσε μένος γόναις. Cf. P451 σφῶν _DOUBLE_O_ ἐν γόναις βαλῶ (? μένος ἦδ ἐν θυμῶι.

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 δ' ἐπεξέχεται ἐν τῷ ἐποποίησε τό ἀληθον . . . διὰ τὸ μή ὅραν εἰς τὸν πράττοντα ἐπεί τὰ περὶ τὴν "Εκτορὸς δῷξεν ἐπὶ σκηνῆς ὄντα γέλαια ἃν φανεῖ, οἷς μὲν ἐπτώτεσ καὶ οὐ διώκοντες, ὁ δὲ ἀνανεύων ἐν δὲ τοῖς ἐπεστὶ λανθάνει. 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
211. Ἀχιλλῆς. A false quantity in the third syllable.
212. αἰσιμον 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 ἔκτανες we should have expected the imperfect. In α43 we find the sentence νῦν ὅ’ ἄθροα πάντ’ ἀπέτισεν 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 εἰρώνε) — but still for a long time past (πάλαι) they preferred him to die rather than live. Besides, νῦν αὐτέ με μοῖρα κεχάνει 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 ἀλέομαι) instead of 'warmth.'

302. νεί νεί βεβόλωι. It should have been νέα or νῶν βεβόλωι.

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

ἔπεσεν. A doubtful form instead of ῥέπεσιν.

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

οὐτήσασκε. 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 ἵνα κε would have been; and ἀλλὰ τὴν 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 "conflictos ex anteactis, et Andromaches brevi et festinanti orationi assutos, esse vix dubitandum est." P. Knight. There are besides obvious linguistic defects in this passage: δεῖδω; ἀγνορίης ἀλεγεινής; η μιν ἔχεσκε; τὸ ὅν; εἰκεν τινὶ ἐδον μένος; οὐδενὶ (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; ἀποντήσουσιν, παναφήλικα, ὑπεμνήμυκε, ὑπερῶν, ἀμφιθαλῆς [δαιτός]. 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. "ἐποντ' is a familiar device of the interpolator who is always anxious to supply a verb where it is not needed." Leaf.

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

δεδάκρυται. It should have been δεδακρύταται, 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. δὲ τ᾿ ἄνεισι. Perhaps δ' ἐπάνεισι.

500. Ἀστυάναξ. The genuine Homeric word was, I suspect, Ἀυτοπάναξ, a synonym of Ἀυτομέδων 'sole ruler.' To this points the explanation in Z403 οῖος (= αὐτός, cf. Θ99) γὰρ ἐρύετο Φίλιον Ἑκτωρ.

501. οἰών. It should have been οἶων.


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