

John A. MacPhail Jr.
Porphyry's *Homeric Questions* on the *Iliad*

TEXTE UND KOMMENTARE

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Homeric Questions
on the *Iliad*

Text, Translation, Commentary

by

John A. MacPhail Jr.

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Introduction

The Life of Porphyry

What little we know about the life of Porphyry is what he says about himself.¹ Porphyry was born in Tyre in 234 CE.² He spent his early adulthood in Athens, where he studied with the grammarian Apollonius,³ the mathematician Demetrius,⁴ the rhetorician Minucianus,⁵ and the preeminent critic of his age, Cassius Longinus.⁶ Eunapius records the story that Longinus named the young man Porphyry, adjusting his Syrian name, which meant “King,” to the color of royal attire.⁷ In the summer of 263 CE Porphyry left Athens and went to the Neoplatonist school of Plotinus in Rome.⁸ After five and half years⁹ he became severely depressed and went to Sicily at the urging of Plotinus.¹⁰ Eunapius insinuates that his depression

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- 1 See Eunapius *Vitae Sophistarum* 4.1.4, Bidez 1913, and Smith 1987, 719-23. Eunapius says that so far as he knew, no one had written a biography of Porphyry before him. He gathered information “reckoning from signs given in his reading”, ἀναλεγομένῳ δὲ ἐκ τῶν δοθέντων κατὰ τὴν ἀνάγνωσιν σημείων (3.1.5). Smith notes that much of Bidez’ biography is based on probable assumptions rather than certain facts.
 - 2 τῷ δεκάτῳ δὲ ἔτει τῆς Γαλιήνου βασιλείας [i.e. 264 CE] ἐγὼ Πορφύριος ... αὐτὸς ὢν τοτὲ ἐτῶν τριάκοντα (*Vita Plotini* 4.1-9). Πορφύριον Τύριον ὄντα (*Plot.* 7.49-50).
 - 3 Ἀπολλώνιος ... ὁ διδάσκαλος ἡμῶν (*HQ* I 111.9-10).
 - 4 Δημήτριος ὁ γεωμέτρης μὲν, Πορφυρίου δὲ διδάσκαλος (*Proclus in Rep.* II 23, 14-15).
 - 5 See Heath 1996, 69-70 and 2003, 143.
 - 6 τοῦ καθ’ ἡμᾶς κριτικωτάτου γενομένου (*Plot.* 20.1-2). Heath 1999 argues that Cassius Longinus is the author of *De sublimitate*.
 - 7 Eunap. *Vit. Soph.* 4.1.4: Πορφύριον δὲ αὐτὸν ὠνόμασε Λογγίνος, ἐς τὸ βασιλικὸν τῆς ἐσθῆτος παράσημον τὴν προσηγορίαν ἀποτρέψας.
 - 8 See Goulet 1982a, 210f and Smith 1987, 719 n.3.
 - 9 συγγεγονῶς δὲ αὐτῷ τοῦτό τε ἔτος καὶ ἐφεξῆς ἄλλα ἔτη πέντε (*Plot.* 5.1).
 - 10 καὶ ποτε ἐμοῦ Πορφυρίου ἦσθετο ἐξάγειν ἐμαυτὸν διανοομένου τοῦ βίου· καὶ ἐξαίφνης ἐπιστάς μοι ἐν τῷ οἴκῳ διατρίβοντι καὶ εἰπὼν μὴ εἶναι ταύτην τὴν προθυμίαν ἐκ νοεράς καταστάσεως, ἀλλ’ ἐκ μελαγχολικῆς τινος νόσου,

was caused by the corporeal state of his soul:¹¹ “overcome by his discourses he hated his own body and the fact that he was human”.¹² Late in his life Porphyry married the widow of a friend.¹³ The last date that he mentions is 301 CE, when he wrote the biography of Plotinus.¹⁴

Most scholars assume that Porphyry wrote the *Homeric Questions* before he joined the school of Plotinus because it does not have any Neoplatonic allegorizing. In the dedicatory letter of Book One, Porphyry says that he is “deferring greater studies on Homer to the appropriate time” and presenting the *Homeric Questions* “as though it were a preliminary exercise”.¹⁵ Besides the *Homeric Questions*, the only Homeric studies of Porphyry that remain are *On the Cave of the Nymphs* and *On the Styx*. In these two essays Porphyry reads the *Odyssey* as an allegory of the soul’s struggle to be liberated from the body. Lamberton rightly stresses that the assumed dating is based solely on probability and that other chronologies are theoretically possible.¹⁶

The *Homeric Questions* belongs to a genre that defends Homer against the criticism of detractors. The questions (ζητήματα, προβλήματα, ἀπορίαι) are focused on inconsistencies, contradictions, illogicalities, improbabilities, and violations of propriety, ranging from the moral objections of Xenophanes and Plato to the pettifoggery of Zoilus of Amphipolis, the “so-called scourge of Homer”.¹⁷ In chapter 25 of the *Poetics*¹⁸ Aristotle outlines five types of criticism and twelve types of solution (λύσις) that formed the theoretical basis of his six lost books of *Homeric Problems*.¹⁹ Although Aristotle does not mention allegory per se, Porphyry says this type of defense originated “from Theagenes of Rhegium, who first wrote

ἀποδημῆσαι ἐκέλευσε. πεισθεὶς δὲ αὐτῷ ἐγὼ εἰς τὴν Σικελίαν ἀφικόμην (*Plot.* 11.11-16).

11 In the first sentence of Porphyry’s biography of Plotinus, he says “he looked like was ashamed that he was in a body”, ἐφκει μὲν αἰσχυνομένῳ ὅτι ἐν σώματι εἶη (*Plot.* 1.1-2).

12 ὑπὸ τοῦ μεγέθους τῶν λόγων νικώμενος, τό τε σῶμα καὶ τὸ ἄνθρωπος εἶναι ἐμίσησεν (*Eunap. Vit. Soph.* 4.7).

13 See the *Letter to Marcella* 4.

14 ἔτος ἄγων ἐξηκοστὸν τε καὶ ὄγδοον (*Plot.* 23.13).

15 τὰς μὲν μείζους εἰς Ὅμηρον πραγματείας ὑπερτιθέμενος εἰς καιρὸν σκέψεως τὸν προσήκοντα, ταυτὶ δὲ οἷον προγύμνασμα τῶν εἰς αὐτὸν ἀγῶνων (*HQ* I 1.24-7).

16 Lamberton 1986, 110.

17 See Friedländer 1895. Porphyry says that Zoilus “wrote against Homer for training, as rhetoricians were accustomed to practice on poets” (*HQ* K 274.1).

18 See Carroll 1895 and Rosenmeyer 1973, 231-52.

19 Diogenes Laertius 5.26.7.

about Homer” and categorizes it in Aristotelian terms as a “solution from diction”.²⁰

Book One of the *Homeric Questions*

Book One is preserved on a continuous manuscript.²¹ Extracts of the *Homeric Questions*, copied on the margins of the manuscripts of Homer, supply the remainder of the text. The style of Book One is uniform; that of the extracts, varied.

The *Homeric Questions* is often labeled “philological”, and that is true of Book One. In the dedicatory letter to Anatolius,²² Porphyry cites the Aristarchan maxim that “Homer explains himself”,²³ adding that “many [subtleties] of speech are not recognized and escape the notice of the majority”.²⁴ Book One concerns the meaning of Homeric words and phrases and the poet’s artistry in using them. In two questions Porphyry gives a close philological reading of an image in the text on which ancient scholars disagreed: one is the siege depicted on the shield of Achilles (*Il.* 18.509-34),²⁵ the other is the movement of the fish that Achilles says will eat the

20 οὗτος μὲν οὖν τρόπος ἀπολογίας ἀρχαῖος ὢν πάννυ καὶ ἀπὸ Θεαγένου τοῦ Ῥηγίνου, ὃς πρῶτα ἐγραψε περὶ Ὀμήρου, τοιοῦτός ἐστιν ἀπὸ τῆς λέξεως (*HQ* Y 67.7). The *Homeric Problems* of Heraclitus Rhetor, the only other example of the genre that survives from antiquity, also defends the poet by means of allegory.

21 *Vaticanus* 305 (14th BCE). The *Homeric Questions* are written on ff. 171^r-184^v with the heading “Book One of the *Homeric Questions* of the Philosopher Porphyry”. The codex also contains Nicanor’s *Theriaca* (ff. 139^r-170^v), roughly half of Heraclitus Rhetor’s allegorical *Homeric Questions* (ff. 184^v to 190^r), and Porphyry’s *On the Cave of the Nymphs* (ff. 190^r - 208^v).

22 For Anatolius, see Eunapius (*Vit. Soph* 5.1.2).

23 αὐτὸς μὲν ἑαυτὸν τὰ πολλὰ Ὅμηρος ἐξηγεῖται (*HQ* I 1.12-13). Although there is no proof that Aristarchus said this dictum, the idea is uncontestedly Aristarchan: ὁ Ἀρίσταρχος ἡξίου ... μηδὲν τι τῶν παρὰ τῇ ποιήσει μυθικῶν περιεργάζεσθαι ἀλληγορικῶς ἔξω τῶν φραζομένων (Eust. *Il.* 2.101.14-15). Ἀρίσταρχος ἀξιοῖ τὰ φραζόμενα ὑπὸ τοῦ ποιητοῦ μυθικώτερον ἐκδέχεσθαι κατὰ τὴν ποιητικὴν ἐξουσίαν, μηδὲν ἔξω τῶν φραζομένων ὑπὸ τοῦ ποιητοῦ περιεργαζομένου (Σ^D ad *Il.* 5. 385). In this connection it is interesting to note that Porphyry says Aristarchus “excuses his interpretation from Homer”, παραμυθεῖται δὲ ἐξ Ὀμήρου (*HQ* M 258.2).

For intimations of this idea in Aristotle’s *Poetics*, see J. Porter 1992, 115-33. For similar expressions in other writers, see Schaublin 1977, 221-27. Also see Pfeiffer 1968, 225-27; Wilson, 1971, 172 and 1976, 123; Lee 1975, 63-64.

24 ἀγνοεῖται μὲν πολλὰ τῶν κατὰ τὴν φράσιν, λανθάνει δὲ τοὺς πολλοὺς (*HQ* I 1.28-30).

25 *HQ* I 25.25-35.6.

corpse of Lycaon (*Il.* 21.122-27).²⁶ The dictum that “Homer explains himself” recurs through the book.²⁷ Porphyry notes in particular that “sometimes Homer explains himself immediately (παρακειμένως), but at other times elsewhere (ἐν ἄλλοις)”.²⁸ When showing that Homer has supplied an explanation, his verb of choice is ἐπάγειν.²⁹ The preposition ἐπί and the genitive, “with reference to x”, is the usual way that Porphyry indicates the person or thing to which he refers.³⁰ Often the participle “saying” (λέγων or εἰπών) precedes quotations.³¹

The first sentence of each *zēteōma* in Book One is a statement or indirect question but never a direct question. E.g.:

- Q. 3: I don’t know on what basis some of the grammarians deem fit to understand *aiolos* in Homer as referring to “variegated” (*HQ* 12.10-12).³²
- Q. 4: One shouldn’t get annoyed if some of the Homeric [subtleties] escape the notice of the majority of students nowadays, seeing that the difference that *harmatrochia* has with *hamatrochia* even escaped the notice of Callimachus who’s reputed to be very precise and learned (*HQ* 15.7-14).³³

26 *HQ* I 39.17-46.10.

27 αὐτὸς μὲν ἑαυτὸν τὰ πολλὰ Ὅμηρος ἐξηγεῖται (*HQ* I 1.12-14); ὥς αὐτὸς ἐξηγήσατο εἰπών (*HQ* I 12.18-19); τοῦ ποιητοῦ ἐξηγουμένου (*HQ* I 15.20); ἀξιῶν δὲ ἐγὼ Ὅμηρον ἐξ Ὁμήρου σαφηνίζειν (*HQ* I 63.3-4); ἑαυτὸν ἐξηγεῖται (*HQ* I 63.14-15); αὐτὸς ἐδήλωσε (*HQ* I 98.8); αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει (*HQ* I 132.8-9).

28 αὐτὸν ἐξηγουμένον ἑαυτὸν ὑπεδείκνυον ποτὲ μὲν παρακειμένως, ἄλλοτε δ’ ἐν ἄλλοις (*HQ* I 56.4-6). The latter phrase is common in Book One: 3.7, 9.20, 10.5, 16.7, 18.7, 19.9, 22.24, 37.6, 59.18, 64.8, 92.23, 94.5, 94.15, 97.13, 126.4.

29 *HQ* I 18.17, 23.5, 23.8, 23.20, 24.22, 25.13, 33.15, 40.22, 44.6, 52.17, 59.15, 61.4, 61.12, 70.17, 74.19, 75.19, 77.10, 77.16, 78.22, 80.16, 86.10, 88.8, 89.3, 92.19, 93.9, 94.3, 113.21, 115.20, 118.7, 120.9, 133.14.

30 *HQ* I 3.4, 4.6, 13.3, 14.10, 15.22, 16.8, 20.15, 21.7, 21.13, 21.23, 22.15, 23.11, 23.17, 24.14, 24.24, 25.11, 27.18, 27.21, 28.19, 30.19, 32.3, 33.3, 33.21, 34.15, 40.15, 42.11, 46.5, 47.15, 48.10, 48.14, 49.9, 52.15, 52.23, 57.10, 59.18, 62.8, 64.15, 65.11, 66.22, 66.25, 70.16, 72.17, 73.10, 76.4, 77.17, 85.3, 85.7, 85.8, 89.6, 90.10, 92.14, 95.5, 98.8, 100.10, 100.11, 116.10, 116.12, 117.13, 117.17, 118.8, 118.15, 121.14, 123.4, 123.6, 123.8, 123.9, 123.23, 125.6, 125.7, 125.11, 125.20, 125.23, 130.10.

31 λέγων: *HQ* I: 3.5, 4.7, 15.22, 16.22, 70.16, 70.21, 75.14, 98.9, 98.13, 132.14, 132.22. εἰπών: *HQ* I: 12.19, 13.17, 21.13, 22.15, 23.14, 25.13, 30.17, 33.15, 49.5, 52.16, 62.9, 62.11, 74.17, 77.18, 80.15, 81.18, 93.22, 98.11, 126.4, 132.10,

32 τὸ “αἰόλον” οὐκ οἶδ’ ὅθεν τῶν γραμματικῶν τινες ἐπὶ τοῦ “ποικίλου” παρ’ Ὁμήρῳ ἀκούειν ἀξιούσιν (*HQ* 12.10-12).

33 οὐ δεῖ δυσχεραίνειν, εἰ τοὺς πολλοὺς τῶν νῦν παιδευτῶν λανθάνει τινὰ τῶν Ὀμηρικῶν, ὅπου καὶ τὸν δοκοῦντα εἶναι ἀκριβέστατον καὶ πολυμαθέστατον.

- Q. 14: Ridiculously Apion explained *hippokorystas* as those who have helmets adorned with horsehair.³⁴
- Q. 20: Against those who accuse Homer of lacking ability on the ground that he depicts both those sending [messengers and heralds] and the messengers and heralds who are sent saying the same speeches or setting out in detail actions or words said before, it is fit to point out that by varying [his words] he expresses himself in different ways masterfully (*HQ* 131.14-132.10).³⁵

The beginning of a question sometimes alludes to the conversations with Anatolius from which the book developed.³⁶ E.g.:

- Q. 1: We were inquiring into the sense of this.³⁷
- Q. 5: Reading this you were puzzled.³⁸
- Q. 9: As we were closely observing the subtlety of the poet in all matters, I was thinking fit that we also trace his consistency in names.³⁹
- Q. 11: Seeing fit to elucidate Homer from Homer, I was pointing out.⁴⁰

Twice Porphyry returns to the topic of a previous question and expands his point:

- Q. 6: Since we mentioned a comparison, consider the poet's practice here.⁴¹
- Q. 17: We were saying about comparisons that he often applies the proper name for the matter at hand to the resemblance in the

Καλλιμάχων ἔλαθεν ἡ διαφορὰ τῆς ἄρματροχίας, ἣν ἔχει πρὸς τὴν ἡ διαφορὰ τῆς ἄρματροχίας, ἣν ἔχει πρὸς τὴν χωρὶς τοῦ ρ λεγομένην ἄματροχίαν.

- 34 γελοιῶς ὁ Ἀπίων ἱππορυστὰς ἀποδέδωκε τοὺς κόρυθας ἔχοντας ἱππεΐαις θριξὶ κεκοσμημένας (*HQ* I 83.16-84.3).
- 35 πρὸς τοὺς ἀδυναμίαν Ὀμήρου κατηγοῦντας ἐκ τοῦ πολλάκις τὰς αὐτὰς ῥήσεις ποιεῖν λέγοντας τοὺς τε ἐκπέμποντας καὶ τοὺς πεμπομένους ἀγγέλους καὶ κήρυκας ἢ διηγουμένους πράξεις ἢ λόγους ῥηθέντας πρότερον, ἄξιον σημειῖν ὅπως ποικίλων αὐτὸς ἑαυτὸν ἄλλως καὶ ἄλλως ἐρμηνεύει διὰ δύναμιν.
- 36 πολλάκις μὲν ἐν ταῖς πρὸς ἀλλήλους συνουσίαις Ὀμηρικῶν ζητημάτων γινομένων (*HQ* I 9-11).
- 37 ἐζητοῦμεν τὸν νοῦν τὸν τούτων (*HQ* I 2.16-17).
- 38 ταῦτ' οὖν ἀναγινώσκων ... ἠπόρεις (*HQ* I 17.31-32).
- 39 ἡξίου ἡμᾶς, παρατηροῦντας τὴν ἐν πᾶσι τοῦ ποιητοῦ λεπτοουργίαν, ἰχνεύειν καὶ τὴν ἐν τοῖς ὀνόμασιν αὐτοῦ πρὸς αὐτὸν ὁμολογίαν (*HQ* I 46.11-13).
- 40 ἀξίων δὲ ἐγὼ Ὀμηρον ἐξ Ὀμήρου σαφηνίζειν αὐτὸν ἐξηγουμένον ἑαυτὸν ὑπεδείκνυσεν, ποτὲ μὲν παρακειμένως, ἄλλοτε δ' ἐν ἄλλοις (*HQ* I 56.3-6).
- 41 ἐπεὶ δὲ παραβολῆς ἐμνήσαμεν, σκέψαι τὴν τοῦ ποιητοῦ ἐνταῦθα χρήσιν (*HQ* I 20.13-15).

comparison, but in many [he does] the reverse. For proof of this let these [examples] be cited.⁴²

Whenever possible, Porphyry mentions additional problems that can be solved with the solution he just applied. E.g.:

- Q. 1: From that you will also solve “pressed on by the wind of Zeus it hit upon Pherae” (*Od.* 15.297).⁴³
- Q. 2: From this you will also solve what is said about the Phaeacians.⁴⁴
- Q. 3: From “helmet-shaking” you will also solve “hair-waving Dorians” (*Il.* 2.11).⁴⁵
- Q. 15: From this it is possible to solve much of what has been overlooked by the grammarians.⁴⁶

The text ends after the twentieth question with a scribal note: “here end Porphyry’s *zetemata*” (*hic desinunt Porphyrii ζητήματα*).⁴⁷

The Extracts of the *Homeric Questions* on the *Iliad*

After the original was published, the questions were copied on the margins of the manuscripts of Homer. Occasionally the same question was copied onto the margins of both the *Iliad* and the *Odyssey*, or repeated it at different points in the same poem. The scribes also copied epitomes of the *Homeric Questions* on the margins of the manuscripts of Homer.⁴⁸

Fifty questions on the *Iliad* are written in the same style as Book One, save its allusions to Porphyry’s conversations with Anatolius.⁴⁹ The rest diverge from Book One in the following ways:

42 ἐλέγομεν περὶ τῶν παραβολῶν ὅτι πολλάκις τὰ οἰκεῖα τοῖς πράγμασιν ὀνόματα παρατίθησι τοῖς ἐν ταῖς παραβολαῖς ὁμοιώμασιν, ἐν πολλοῖς δὲ καὶ ἔμπαλιν. εἰς δὲ πίστιν τούτου παρακείσθω καὶ ταῦτα (*HQ* I 122.7-12).

43 λύσεις ἐντεῦθεν καὶ τὸ “ἡ δὲ Φερὰς ἐπέβαλεν ἐπειγομένη Διὸς οὐρῳ” (*HQ* I 5.13-6.4).

44 ἐκ τούτων λύσεις καὶ τὸ περὶ τῶν Φαιάκων εἰρημένον (*HQ* I 11.15-16).

45 ἐκ δὲ τοῦ “κορυθάϊκι” λύσεις τὸ “Δωριέες τε τριχάϊκες” (*HQ* I 14.17-18).

46 ἐκ τούτων δὲ πολλὰ ἔνεστι λύειν τῶν παρεωραμένων τοῖς γραμματικοῖς (*HQ* I 90.7-9).

47 Sodano notes that the manuscript might not contain all of Book One since the sign that usually indicates the end of a question is missing (1965, 97-98).

48 Sixteen extracts on the *Iliad* have a corresponding epitome: A 138-9, B 8-12, B 305-29, B 827, Γ 65-6, Γ 306, Δ 297-9, Z 113, Z 129-34, Θ 1, I 186, K 561, M 10, M 25, O 189, Y 259-72.

49 A 104, A 169, A 225b, A 340, A 486, B 423, B 447, B 467-8, B 423, Γ 197, Δ 1, Δ 434, E 137-8, E 453, E 695, E 770, Z 15, Z 488-9, Z 491, Θ 1, Θ 2, Θ 39-40, Θ 53-

- i. The focus is not narrowly philological but encompasses any type of question.⁵⁰
- ii. The first sentence of the extract is a direct question, usually beginning with διὰ τί.⁵¹
- iii. The problem is phrased “it is illogical” (ἄλογον),⁵² “impossible” (ἀδύνατον),⁵³ unfitting (ἀπρεπές),⁵⁴ “contrary” (ἐναντίον),⁵⁵ or “it conflicts” (μάχεται).⁵⁶
- iv. The solution begins “one must say that” (ῥητέον δὲ ὅτι).⁵⁷
- v. The question is solved from diction (λύεται δ’ ἐκ τῆς λέξεως), from custom (ἐκ τοῦ ἔθους), from time (ἐκ τοῦ καιροῦ), or from character (ἐκ τοῦ προσώπου).⁵⁸...
- vi. Porphyry cites anonymous sources: some say x, others y, others z etc. (οἱ μὲν φασιν ... οἱ δὲ ... οἱ δὲ *vel sim.*).⁵⁹
- vii. After rehearsing the solutions in his sources, Porphyry suggests his own by saying “perhaps ...” (μήποτε).⁶⁰

4, Θ 58, Θ 70, I 90, I 378, K 67-9, K 167, K 413, Λ 354, Λ 786, M 122, M 258, 358-603, N 443, N 824, O 128, Π 67-8, Π 161-2, P 143, P 608, T 108, T 389, Φ 563, X 431, Ω 22, Ω 117, Ω 221, Ω 221b.

50 In a *zēlēmā* suspected to have begun another book (see Dindorf 1875, xii-xiii and Van der Valk 1964, 104 n. 75), Porphyry says “The gathering of questions is already in the works of others. But we, taking the problems from those who have inquired, consider the solutions that they proposed for the questions. Some of them we approve, some we deny, others we invent ourselves, and others we attempt to revise and elaborate, as will be clear to the reader” (*HQ* K 252-3.1-3).

51 E.g. A 225.1, A 524.1, B 73.1, B 257-77.1, B 370-74.1, B 478.1, B 649.1, Γ 281.1, Γ 306.1, Γ 441.1 etc.

52 Ept. A 138.1; ept. A 420.1; ept. B 73.1; ept. Γ 369.2; ept. K 194.1; M 25.2; ept. M 25.1 etc.

53 Ept. Γ 144; Γ 379.2; ept. Δ 491.2; ept. H 8-10.1; E 7.1; ept. N 3.1; ept. K 11.1; ept. K 447.1; ept. N 3.1.

54 Ept. A 211.1; ept. B 1-2.1; ept. B 12.1; B 183.1; ept. B 480.1; ept. Z 433.1; ept. I 187.1; ept. I 203.1; ept. I 452.1; ept. I 591.1.

55 A 3.1; ept. Ξ 434.1.

56 E 576.1; ept. Y 329.

57 A 524.2, B 370.3, B 478.3, Θ 322-29.3, I 382.4, M 25.3, Ξ 238, X 71.2.

58 λύσις ἐκ τῆς λέξεως (Combella 1987, 202-19): ept. A 211.2; ept. B 12.2; ept. Γ 121.3; ept. Γ 144.3; ept. E 576.2 λύσις ἐκ τοῦ ἔθους: B 12.4; Γ 379.3; Δ 297.3; ept. I 203.3; ept. K 447.2. λύσις ἐκ τοῦ καιροῦ: ept. A 420.2; ept. Γ 315.2; ept. Γ 144.3; ept. Γ 365.2; ept. E 576.2. λύσις ἐκ τοῦ προσώπου (Dachs 1913): ept. Γ 121.3; ept. M 25.4; ept. Ψ 71.4. Several can be applied to the same question: ept. B 12.2-4; ept. Δ 297.3-4; E 7.3-4; ept. I 203.2-3; Y 232-5.2-5.

59 Ept. Γ 121.3; Δ 297.6-7; Z 113.2-4; ept. M 25.2-4; Y 67-75.8-9.

60 μήποτε: B 649.7; Z 200.3; M 127.9; Ξ 200.37; Ξ 304.10; T 221.17. Cf. E 576.5 (τάχα) and ept. I 203.4 (ἴσως).

Six extracts on the *Iliad* Book are identical in style to Book One but for one exception in each.⁶¹ The epitomes have the highest concentration of stylistic divergences with Book One. The remaining extracts commingle the divergences with traits of Book One in varying degrees.

If Book One is complete, the extracts on the *Iliad* that cohere with it stylistically would fill at least two more books. The less stylistically consistent extracts, roughly three books.

The Manuscripts

The two principal manuscripts of the *Iliad* with extracts of the *Homeric Questions* are *Venetus Graecus* 821 and *Escorialensis* 509,⁶² followed by *Leidensis Graecus* 64 and *Lipsiensis Graecus* 32.⁶³

The Venetian manuscript (B) (11th CE), formerly called *Marcianus Graecus* 453, contains 338 folios, each 40.5 × 31.5 cm.⁶⁴ Folios 68-9 (*Il.* 5.259-355) and 145 (*Il.* 11.167-217) fell out and were replaced by a more recent hand.⁶⁵ Each folio has twelve, twenty, or twenty-four lines of the *Iliad*, surrounded by marginalia on the top, outer and lower margins. Each scholium is assigned a number from 1 (α'), 2 (β'), 3 (γ') etc. indicating the verse to which it refers. The first line of poetry on every *verso* is counted 1 (α'), the second 2 (β'), the third 3 (γ'), and so on until the last line of verse on the *recto*, which is 24 (κδ'), 40 (μ'), or 48 (μθ'). A more recent hand (*B), assigned to the 12th/13th CE, filled up empty marginal space with *scholia minora* (= Σ^D), glosses from lexica and the *Epimerismi Homeric*i, and excerpts from Porphyry's *Homeric Questions* and Heraclitus Rhetor's *Homeric Allegories*. At the top left hand corner of the first leaf, *B inscribed a thin cylinder pointing to one o'clock (one of several symbols used interchangeably) and "of Porph[ry]", giving the source.⁶⁶ The subsequent extracts are preceded only by a symbol. Nevertheless, *B wrote "of Aristotle" in the margins whenever Porphyry cited him. Some time after the initial excerpt, the same hand added more extracts preceded by symbol in red ink (**B).

61 In Ξ 200.1 the first sentence is a direct question. In M 10-12.13, M 127-32.9, and in T 221-4 μήποτε precedes Porphyry's suggestion. At Y 259-72 Porphyry cites anonymous sources. At X 71.2 he says ῥητέον.

62 West (1998, xi, lix) changed the siglum of this manuscript from E⁴ to F.

63 Seen on microfilm.

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

65 See Erbse 1960, 26-28.

66 Cf. Schrader 1880, 357.

Escorialensis 509 (Ω I 12, F) is an 11th CE manuscript of 216 folios, each 35.3 × 31.5 cm.⁶⁷ The manuscript has two central columns. The left contains the text of the *Iliad*, usually 39 lines apiece; the right, a prose paraphrase. In the margins around the two columns, a second hand (*F) copied *scholia minora* (Σ^D), signalled by asterisks, circles, and diplai. A contemporaneous hand copied exegetical scholia (Σ^{bT}) and excerpts from the *Homeric Questions* in the margins. I have renamed the second hand *F to be analogous with *B, who copied excerpts of the *HQ* in B's margins. Unlike the Venetian manuscript, *F indicates the source "of Porphyry" (Πορφυρίου = Π.) before every fragment, along with an asterisk or other symbol, which is usually followed by the prepositional phrase εἰς τό and the lines which are under discussion. Colons mark the end of both scholia and extracts, and separate individual entries in the same margin. This hand routinely misaccentuates enclitics. Since it is unlikely that this type of mistake would be repeated wholesale, one has grounds to suppose that *F was copied from an unaccented uncial exemplar.

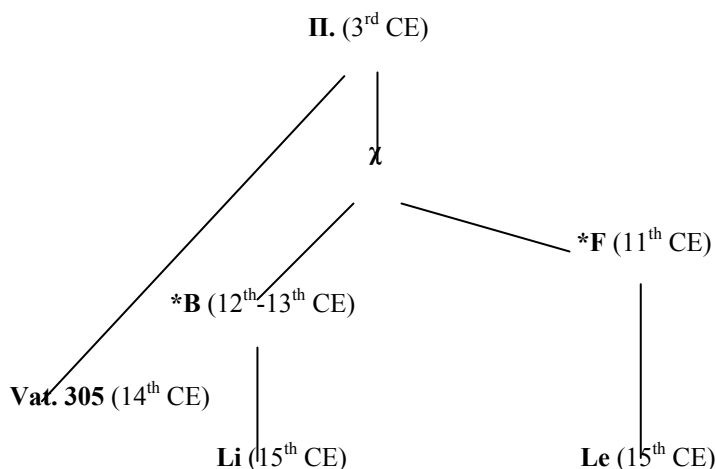
Leidensis Vossianus Graecus 64 (Le) is a 15th century manuscript with 492 folios, each 28 x 21 cm. Folio 1 *recto* contains an argumentum of *Iliad* A; its *verso*, a life of Homer and metrical explanations. Folios 2 *recto* to 493 preserve the *Iliad* up to Ω 17 with scholia. Each page has up to 20 lines of verse with a supralinear paraphrase in dark red ink. Le often agrees with *F against *BLi but corrects diacritical errors in the earlier manuscript.

Lipsiensis Graecus 32 (Li) contains 339 folios, each measuring 33.5 x 23 cm.⁶⁸ On folios 1-50 a hand assigned to the 15th century copied two lives of Homer, some epigrams falsely attributed to Homer, an aetiology of the Trojan war, John Tzetzes' exegesis of *Iliad* A, and a Herodotean life of Homer. A 14th century hand copied *Iliad* A 1 to P 89 on folios 52 *recto* to 268 *verso*. With the exception of the first page of each book, each folio has 25-27 lines of verse along with exegetical scholia. On the remaining leaves a 15th century copyist filled in the rest of the *Iliad* and the *Batrachomyomachia*. Li usually agrees with *B against the other manuscripts, but rarely offers an independent reading of any value. In addition to the extracts from Porphyry, Li also preserves excerpts from a scholar named Σεναχηρ(ε)ῖμ.⁶⁹

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

68 See Valkenaer 1807-09, 1-151.

69 For extracts in *Venetus Graecus* 822 (see Erbse 1977-83, xiii-xvi), *Victorianus* (ibid. xvi, xxix-xxx), or *Etonensis* 139 (see Noehden 1797, 1-2; 30ff.), I rely on the readings of previous editors.



Scholarship on the *Homeric Questions*

Scholarship on the *Homeric Questions* begins with Valckenaer's work on the Leiden codex of the *Iliad* (Le).⁷⁰ He divided the extracts in two general categories, [i] problems and solutions (ἀπορίαι τε καὶ λύσεις) and [ii] explanations (ἐξηγήσεις) of words and passages.⁷¹ Concerning the transmission of the text, Valckenaer postulated that one continuous manuscript preserved Porphyry's allegorical works on Homer and *HQ* I, which he thought someone had reconstituted from the extracts.⁷² According to his theory the same person forged the preface of *HQ* I.⁷³

Basil Gildersleeve established the internal consistency between the text and the preface, adducing the subsequent references to the addressee Anatolius and the principle that "Homer interprets Homer". Gildersleeve rejected Valckenaer's hypothesis that one MS contained Porphyry's *Homerica* because, as he argued, the combination of different genres (i.e.

⁷⁰ See Valckenaer 1807-09, 95-152. Also see Noehden's dissertation *De Porphyrii scholiis in Homerum* (Göttingen 1797).

⁷¹ *ibid.* 142-45.

⁷² *ibid.* 145-46: *credere malui serie continua codicem ista [sc. Homerica] subministrasse.*

⁷³ *ibid.* 146: *has [i.e. HQ I] si quis nunc iudicaverit e scholiis Homericis a quopiam descriptas, qui de more Porphyrii libellum suis verbis Anatolio inscripserit, poterit ... sententiam roborare.*

allegory and philology) would not have been possible.⁷⁴ Gildersleeve collated the text of *HQ* I with the extracts.⁷⁵ He reassigned certain excerpts to other titles ascribed to Porphyry, namely *On the Names Omitted by the Poet*,⁷⁶ *On Divine Names*,⁷⁷ *On the Benefit for Kings from Homer*,⁷⁸ and *On Images of Gods*.⁷⁹ Gildersleeve's last chapter turns to the allegorical *Homeric Questions* by Heraclitus Rhetor⁸⁰ and the Plutarchean *Life of Homer*, which Rudolph Schmidt had assigned to Porphyry.⁸¹

Like Valckenaer, Kammer also distinguished two types of Porphyrian scholia. One type, he said, was meant to show off vain knowledge. The other type was long, serious, and necessary. Kammer noted that these longer investigations usually had their own preface. He assigned all the extracts of the second category to *HQ* I.

In 1880 Schrader published his edition of Porphyry's *Homeric Questions* on the *Iliad*, followed ten years later by the questions on the *Odyssey*. Following Römer, Schrader took *Venetus* 453 B as his principal manuscript, *inter eos codices, quod ad Iliadem attinet, locum ... primum Venetus 453 (B) tenet, quem in Porphyrianis summae auctoritatis esse ipse Roemerus, censor eius paullo severior, concessit*.⁸² Schrader assigned to Porphyry all marginal notes in the manuscripts of Homer written in the form of a question: *omnia, quaecumque quaerendi forma utantur vel certas ob rationes e zetemate aliquo repetenda sint ... Porphyrio vindicemus*.⁸³ Since the original order was unrecoverable, he chose to place Book I in *Vaticanus* 305 after the text of the extracts: *nobis, quoniam quemnam ordinem secutus sit non constat, quaestiones illae secundum textum homericum edendae errant*.⁸⁴ Following Gildersleeve, Schrader argued that Porphyry originally composed a separate work, entitled *On the Names Omitted by the Poet*, which was excerpted into the marginal commentary on Book Two of the *Iliad*.⁸⁵

74 *ibid.* 7-8. His point is refuted by *HQ* T 221-4. Also see N. Richardson 1975, 67-68 and R. Lamberton 1986, 109-10.

75 *ibid.* 10-13.

76 Περὶ τῶν παραλειμμένων τῷ ποιητῇ ὀνομάτων ...; see Σ^D *ad Il.* 3.250.

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

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

79 Περὶ ἀγαλμάτων, ed. Bidez 1913.

80 See Buffière 1956 and Russell 2003.

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

82 Schrader 1880,

83 See Schrader 1890, 139.

84 *ibid.* iv.

85 See Schrader 1879, 231-52.

Erbese showed that Schrader had overestimated the debt of the bT scholia to Porphyry.⁸⁶ Following Gildersleeve, Erbse argued that *Vaticanus* 305 preserved *HQ* I in its original form as a monograph. He assumed economically that there was only one excerpt of the original, from which the transmitted extracts descend in varying degrees of completion and fidelity. With regard to the alleged title *On the Names Omitted by the Poet*, Erbse suggested that the phrase ἐν τῷ περὶ τῶν παραλελειμμένων τῷ ποιητῷ ὀνομάτων referred to a single *zetema* (i.e. ἐν τῷ περὶ ... [sc. ζητήματι]).⁸⁷ Erbse excluded the extracts of the *Homeric Questions* from his landmark edition of the *Iliad* scholia.

Van der Valk investigated Eustathius' use of the *Homeric Questions*. He argued that Eustathius did not have the work in its original sequence but rather a redaction of *Porphyriana* that had been resequenced into a running commentary.⁸⁸ Commenting on the difference between an ancient *hypomnema* and a running medieval commentary, Van der Valk cited Plutarch's *Quaestiones Convivales*, in which different topics are treated in random order.

Before publishing his important edition of Book One, Sodano wrote articles on the *Vaticanus* 305,⁸⁹ Porphyry's sources,⁹⁰ and the Aristotelian concepts of "the impossible" (τὸ ἀδύνατον) and "the illogical" (τὸ ἄλογον).⁹¹ Sodano prints facing recensions of the Vatican manuscript and the extracts. The English translation of Book One by Robin Schlunk follows the text of Sodano.⁹²

It remains to thank the following people: Sabine Vogt, Robert Renehan, Benjamin Acosta-Hughes, Ruth Scodel, Richard Janko, Mira Seo, Netta Berlin, Laura Russello, and Todd Marcus.

86 See Erbse 1960, 17-77.

87 See Erbse 1960, 73-76.

88 See Van der Valk 1963 (pt.1), 104.

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

90 See Sodano 1964, 1-90.

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

92 See Schlunk 1993.

Abbreviations and Sigla

*B	Venetus Graecus 821	Schr.	Schrader
*F	Escorialensis 509	Dind.	Dindorf
Le	Leidensis Graecus 64	*	scripsi
Li	Lipsiensis Graecus 32	D-K	Die Fragmenta der Vorsokratiker, ed. H. Diels, revised by W. Kranz 6 th edn. (Berlin 1961)
A	Venetus Graecus 822		
Et	Etonensis 139		
Vict.	Victorianus		
f.	folio	FGrH	Fragmenteder griechischen Historiker, ed. F. Jacoby (Berlin 1923-).
R	recto		
v	verso		
Π.	Πορφυρίου	GP	J. D. Denniston, The Greek Particles, 2 nd edn. (Oxford 1954)
Σ	scholia		
⟨⟩	addenda videntur		
{}	interpolata videntur	K-A	Poetae Comici Graeci, ed. R. Kassel and C. Austin (Berlin 1983-).
††	corrupta videntur		
⟨***⟩	lacuna	LSJ	H. G Liddell, R. Scott, H. S. Jones, and R. McKenzie, A Greek English Lexicon, 9 th edn. (Oxford 1940)
[***]	textus periit		
evan.	evanuit		
coll.	collocavit		
om.	omisit		
ras.	in rasura		
marg.	in margine	TrGF	Tragicorum Graecorum fragmenta, ed. B. Snell, R. Kannicht, S. Radt (Berlin 1975-85)
Eust.	Eustathius		
Vill.	Villoison		
Bekk.	Bekker		
Kamm.	Kammer		

Text and Translation

- A 3** [1] τὸ “πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν” (*Il.* 1.3) ἐναντίον ἀποφαίνεται τῷ “μοῖραν δ’ οὐτινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν” (*Il.* 6.488), ἔτι δὲ καὶ “ἡύ[τ]’ ὄνει[ρ]ος ἀποπταμένη πεπότηται” (*Od.* 11.222) <τῷ> Ἄϊδος εἰσῆλθεν· [2] εἰ γὰρ “προΐαψεν” ἐστὶ “προδιέφθειρεν”, οὔτε ἡ μοῖρα [***] οὔτε ἡ ψυχὴ μένει· [***] γὰρ [***]. [3] λύεται δὲ κατ’ αὐτὴν τὴν λέξιν· τὸ “προΐαψεν” ἀποδιδοάσι τινες ἀντὶ <τοῦ “ἐπέμψε”>. [4] τὸ γὰρ “Ἄϊδι προΐαψεν” (*Il.* 1.3) <***>

Cf. Σ *Il.* 1.3c (Erbse)

fons: *B f. 1^R (Π.)

[1] Πορ[φυρ]ίου praemittitur post ἐναντίον usque ad ἔμμεναι om. *B <τῷ> Schr. ἡύ[.....]ρος legit Schr.: <ψυχὴ δ’ ἡύτ’ ὄνειρος> Dind. πεπότηται Dind.: πεπότηται *B [3] <τοῦ ἐπέμψε> Schr. [4] detritissimus fit textus. legit autem Schr.: ο τερα μεν (?) | λογίσασθαι | ἐβαλ ... ὅτι δὲ | εβάλετο τινες (?) | 5 lineae prorsus desperandae | αποτροπ | πάθος ὥστε | νῆες ... γὰρ | παντελες | λεγε

- A 104** [1] προεβλήθη ποίου γένους τὸ “ὅσσε” (*Il.* 1.104, 200 etc.) καὶ τίς ἡ ἐνικὴ εὐθεΐα. [2] οἱ μὲν οὖν ἔφασαν, ὥσπερ ἀπὸ τοῦ “θῆρε” τοῦ δυϊκοῦ κατ’ ἀποβολὴν τοῦ ε̄ τὸ ἐνικὸν γίνεται θῆρ, οὕτως καὶ τοῦ “ὅσσε” τὸ ἐνικὸν ἐστὶν ὅcc διὰ δύο c̄c. [3] ἐλέγχονται δέ· οὐ γὰρ ἐπὶ πάντων ταῦτ’ γίνεται. [4] ἰδοὺ γὰρ ἀπὸ τοῦ “δμῶε” οὐ γίνεται τὸ ἐνικὸν “δμῶ” οὐδὲ ἀπὸ τοῦ “φῶτε” “φῶ(τ)”, οὕτως οὐδὲ ἀπὸ τοῦ “ὅσσε” “ὅcc”. [5] ἡ δὲ αἰτία· ἐπεὶ τὸ ρ̄ καὶ τὸ ν̄ τῶν ἀμεταπτώτων κατὰ γε τὸ πλείστον, προσεβλήθη καὶ τῷ “θῆρ” καὶ τῷ “χῆν” τὸ ε̄ καὶ δυϊκὰ γέγονεν. [6] οὐδέποτε δ’ ἂν εὔροις τοῦτο συμβαῖνον ἐφ’ ὧν ἔσχατον ἦν τὸ c̄. [7] τῷ γὰρ “Κρής” εἰ προστεθεῖν τὸ ε̄ δυϊκὸν οὐκ ἂν γένοιτο Κρήσε, οὐδὲ τῷ “χρῶς” καὶ “παῖς” οὕτως οὐδὲ τῷ “ὅcc”. [8] ἔτι καὶ ἀδύνατόν ἐστι συλλαβὴν μίαν εἰς δύο c̄c λήγειν. [9] οὐδὲ μὴν δύναται “ὅc” εἶναι δι’ ἐτέρου c̄ τῶν γὰρ εἰς ὀc ληγόντων ὀνομάτων τὰ δυϊκὰ εἰς ῶ λήγει. [10] ῥητέον οὖν ὅτι τὸ “ὅσσε” οὐκ ἐστὶν ἄρσενικὸν δυϊκόν. [11] φησὶ γὰρ ὁ ποιητὴς “τῷ δὲ οἱ ὅσσε | πᾶρ ποσὶν αἱματόεντα χαμαὶ πέσον” (*Il.* 13.616-7), οὐχ αἱματόεντες. [12] οὐδετέραν οὖν ληπτέον εὐθείαν καὶ ἔσται τὸ “ὅσσοs”, ὡς ἔρκος βέλος τεῖχος, τὸ δὲ πληθυντικὸν κατὰ Ἀθηναίους μὲν ἔρκη βέλη τεῖχη, κατὰ δὲ τοὺς Ἴωνας ἔρκεα βέλεα τεῖχεα καὶ δῆλον ὅτι ὅσσεα.

fontes: *B f. 148^V, 5^R (inc. a [10]= *B^A), *F f. 97^V (Π.), Le f. 235^V (Π.)

[1] εἰς τὸ “ὅσσε” inc. *FLe ποίου *B*F: τίνοc Le τὸ Schr.: τὸ codd. [2] τοῦ⁴ Vill.: τὸ *B*FLe ὅcc *FLe: ὅcc *B δύο *B*F: τὰ δύο Le [4] φῶ(τ) Bekk.: φῶ codd. [5] προσεβλήθη Vill.: ἐπροσεβλήθη codd. [6] εὔροιc *FLe: εὔρηc *B [7] εἰ προστεθεῖν Schr.: προσθεῖν *B*F: εἰ μὴ προσθεῖν Le [8] δύο Schr.: β’ codd. [9] ἐτέρου c̄ Le: ἐτέρουcc *B*F [10] τὸ ὅσσε Bekk.: τὸ ὅσσε codd. αἱματόεντα *B*FLe: αἱματόεντε *B^A [12] οὐδετέραν *B*F: οὐδετέρας *B^A: οὐ δευτέραν Le

[1] “He sent forth (*proïapsen*) many mighty souls of men to Hades” (*Il.* 1.3) **A 3** seems contradictory to “I say that no one has escaped his destiny” (*Il.* 6.488), and “like a dream [sc. the soul] flutters as it flies away” (*Od.* 11.222) <to> “it entered the house of Hades. [2] For if *proïapsen* means “he had destroyed”, neither does destiny [***] nor does the soul remain, [***] for [***]. [3] It is solved in accord with the word itself. Some explain *proïapsen* as the equivalent [of “he sent”]. [4] For “he sent to Hades” (*Il.* 1.3).

[1] Of which gender is “[a pair of] eyes” (*osse*) and what is its nominative singular were [the questions] put forward. [2] Now then, some claimed, just as singular “beast” (*thēr*) comes from a dropping of the epsilon from the dual “[a pair of] beasts” (*thēre*), so too the singular of “[a pair of] eyes” (*osse*) is eye (*oss*) with two sigmas. [3] But they are proved wrong, for the same thing does not take place in the case of all duals. [4] Look, the singular “slave” (*dmō*) does not come from “[a pair of] slaves” (*dmōe*), nor “light” (*phōt*) from “[a pair of] lights” (*phōte*), nor in this way is “eye” (*oss*) from “[a pair of] eyes” (*osse*). [5] And the reason: since for the most part rho and nu are among the unchanging [letters], the epsilon was added to “beast” (*thēr*) and to “goose” (*chēn*), and they became duals. [6] But you would never find this happening among those in which a sigma is last. [7] For if epsilon were added to Cretan (*Krēs*), *Krēse* would not be dual, nor [if it were added] to “skin” (*chrōs*) and “child” (*pais*), nor thus to “eye” *oss*. [8] In addition, it is impossible that a single syllable ends in two sigmas. [9] “Eye” (*os*) certainly not can be spelled with another sigma. For among the words ending in *-os* the duals end in omega. [10] Now one must say that “[a pair of] eyes” (*osse*) is not a masculine dual. [11] For the poet says: “his [two] eyes (*osse*) fell bloody (*haimatoenta*) to the ground by his feet” (*Il.* 13.616-7), not *haimatoentes*. [12] So one must understand a neuter nominative, and the [singular] will be *ossos*, just as fence (*herkos*), missile, (*belos*), city-wall *teichos*, and the plurals, according to Athenians, [are] *herkē belē teichē*, but according to Ionians, *herkea belea teichea* and clearly *ossea*.

[13] τῶν δὲ εἰς ἀπληθυντικὸν τὰ δυνικὰ οὐδέτερα εἰς ἑτελευτᾷ, οἷον ὅμματα ὅμματα, γράμματα γράμματα, καὶ Εὐριπίδης “οὐκ ἂν δύ’ ἦσθιν ταῦτ’ ἔχοντε γράμματα” (Hipp. 386), καὶ Ἀριστοφάνης ἐν Πλούτῳ (454) “γρύζειν δὲ καὶ τολμᾶτον, ὧ καθάρματα”. [14] σαφὲς οὖν ὅτι καὶ τείχεα λέξουσι δυνικὰ καὶ ὅσσεα, εἴτα κατὰ ἀφαίρεσιν ὅσσε ἐγένετο.

[12] τοὺς Ἴωνας *FLe δὲ om. *B^A δυνικὰ *FLe*B^A: δυνικὰ καὶ *B [13] καὶ usque ad γράμματα om. *B*FLe δὲ καὶ B*FLe et codd. Aristophanis: δὲ *B^A [14] ἐγένετο om. *B^A

A 138-39 [1] διὰ τί δὲ συνεχῶς ὁ Ἀγαμέμνων ἐν ταῖς πρὸς Ἀχιλλέα διαπληκτίσσειν Αἴαντος καὶ Ὀδυσσεὺς μνημονεύει καὶ ἐν τῇ ἀφαιρέσει τῶν τιμῶν·

ἢ τεδὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος

ἄξω ἐλὼν (*Il.* 1.138-39),

καὶ μετ’ ὀλίγον ἐφεξῆς, ὅτε δεῖ πέμψαι τὴν Χρυσίδα, φησὶν·

[2] εἰς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,

ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς

ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ’ ἀνδρῶν (*Il.* 1.144-146);

[3] καὶ γὰρ ἀτιμάσειν ἀπειλῶν συγκαταλέγει Αἴαντα καὶ Ὀδυσσεά τῳ Ἀχιλλεῖ, καὶ ἀποστελεῖν πρὸς τὸν θεὸν ἐπαγγελλούμενος ἐξ Αἴαντος καὶ Ὀδυσσεὺς καὶ Ἀχιλλέως φησὶν ἕνα ἀποστελεῖν, [4] ὅτε μὲν ἀτιμάσειν ἀπειλεῖ, προθεῖς τὸν Ἀχιλλέα μετὰ ὕβρεως: “ἢ τεδὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος” (*Il.* 1.138)· ὅτε δὲ ὑπὲρ τῶν Ἑλλήνων θύειν ἔδει ἀπελθόντα:

ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς

ἢ ἐσὺ, Πηλεΐδῃ” (*Il.* 1.145-46).

[5] (ἢ δὲ) λύσις ὅτι οὗτοι ἐδόκουν μάλιστα φίλοι εἶναι Ἀχιλλέως. [6] διὸ καὶ ὁ Νέστωρ αὐτὸς καταλέγων πρεσβευτὰς πρὸς Ἀχιλλέα τούτους αἰρεῖται, καὶ Ἀχιλλεὺς εὐμενέστατα ὁρᾷ ἐλθόντας τούτους καὶ δεξιοῦνται αἰ ὁμολογεῖ τὸ προϋπάρχον φίλτρον· “οἷ μοι σκυζομένῳ παρ’ Ἀχαιῶν φίλτατοί ἐστων” (*Il.* 9.198) καὶ “χαίρετον, ἢ φίλοι ἄνδρες ἰκάνετον” (*Il.* 9.197). [7] συνατιμάζει οὖν τούτους καὶ συγκαταλέγει ὡς φίλους ὄντας τῳ Ἀχιλλεῖ τὰ μάλιστα.

Cf. *HQ* ept. ad *Il.* 1.138

fons: *B f. 6^V

[1] praemittit ἀπ’ *B Ὀδυσῆος ω: Ὀδυσσῆος *B [3] Ἀχιλλεῖ ω: ἀχιλλεῖ *B ἀποστελεῖν¹ *: ἀποστέλλειν¹ *B ἀποστελεῖν² *: ἀποστέλλειν² *B [4] ἀτιμάσειν *: ἀτιμάσαι *B Ὀδυσῆος ω: ὀδυσσῆος *B [5] (ἢ δὲ) *

[13] The neuter duals of the plurals ending in *ā* end in *ē*, for example, *ommata ommate*, *grammata grammate*, and Euripides: “there would not be two having (*dy<o>... echonte*) the same letters”, (*Hipp.* 386), and Aristophanes in *Wealth*, “you even have the nerve to grumble, you scum (*katharmate*)?” (454). [14] So it is clear that they will say *teichee* and *ossee* as duals, then it became *osse* by the removal [of a letter].

[1] Why, in his sparring with Achilles and his depriving him of honors, does Agamemnon consistently mention Ajax and Odysseus too: **A 138-39**

either going to your prize of honor or [the one] of Ajax or Odysseus,

I shall take and lead her off (*Il.* 1.138-39),

and a bit further on, when he must send Chryseis, he says:

[2] may there be one council-bearing man to lead,

either Ajax, Idomeneus, godly Odysseus,

or you, Peliades, most terrible of men (*Il.* 1.144-46)?

[3] For indeed, threatening that he would dishonor them, he names Ajax and Odysseus with Achilles, and promising to send an embassy to the god, he says that he is sending one of Ajax, Odysseus, and Achilles: when he threatens [4] to dishonor them, placing Achilles first in an insulting way: “either going to your prize of honor or [the one] of Ajax or Odysseus” (*Il.* 1.138); but when they had to go off and sacrifice on behalf of the Hellenes:

either Ajax, Idomeneus, godly Odysseus,

or you, Peliades (*Il.* 1.145-46).

[5] The solution is since these men seemed to be friends of Achilles most of all. [6] On this account, Nestor himself chooses them when he lists the ambassadors to Achilles, and Achilles sees them coming in a very kindly way, offers his right hand, and acknowledges their preexisting bond of affection: “you who are dearest of the Achaeans to me when I sulk” (*Il.* 9.198) and “Hail! Indeed, you are friends who arrive” (*Il.* 9.197). [7] So he names and dishonors them with Achilles since they are his friends most of all.

- A 169** [1] “φέρτερον” (*Il.* 1.169, 186, 281 etc.) τὸν κρείττω λέγει, “τὸν φέρειν ἰσχύοντα”, ποιήσας τοῦνομα ἀπὸ τοῦ “φέρειν δύνασθαι μᾶλλον” τὰ προσπίπτοντα. [2] τοῦτου οὖν ἐν εἶδει ὁ ὀπλότερος ὁ “φέρειν μᾶλλον ὅπλον δυνάμενος”. [3] ἀντιφερίζει δὲ ὁ ἐξ ἐναντίας τῷ φέροντι ἀντιφέρων τὸ ἴσον (*Il.* 21.357, 488). [4] τὸ δ’ αὐτὸ καὶ ἰσοφαρίζει (*Il.* 21.194) λέγει, ἥτοι ἀπὸ τῶν φερόντων ἐναντία ὅπλα ἢ καὶ ἀπὸ τῶν ὑποζυγίων· “ἥλικες ἰσοφόροι” (*Od.* 18.373). [5] ἀπὸ τοῦ φέρειν δὲ καὶ τὸ “ἀλλ’ ἄγε δὴ πρόφερε κρατερὸν μένος” (*Il.* 10.479), ὡς εἰ ἔλεγε τὸ “ὅπλον”, καὶ “μή μοι δῶρ’ ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης” (*Il.* 3.64).

fontes: *B f. 139^R, *F f. 91^R 9 (Π.), Le f. 219^V (Π.)

[1] εἰς τὸ “ἀλλ’ ἄγε δὴ πρόφερε κρατερὸν μένος” (*Il.* 10.479) inc. *FLe post λέγει ins. *FLe ἦτοι [3] ἐναντία *B: ἐναντ’ *F: ἐναντίον [5] ἀλλ’ ἄγε δὴ *B *F: ἀλλά σε δὴ Le

- A 225** [1] διὰ τί ὁ Ἀχιλλεὺς λοιδορησάμενος Ἀγαμέμνονι τρία ταῦτα, “οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο” (*Il.* 1.225), οὔτε τῷ οἶνοβαρεῖ ἐπιμένει οὔτε τῷ “κραδίην δ’ ἐλάφοιο”, ἀλλὰ μάλιστα τῷ “κυνὸς ὄμματ’ ἔχων”, ποτὲ μὲν ἐπιφέρων “ἀναιδείην ἐπιειμένε” (*Il.* 1.149), ποτὲ δὲ “ἀλλὰ σοί, ὦ μέγ’ ἀναιδὲς, ἐσπόμεθα, ὄφρα σὺ χαίρης” (*Il.* 1.158), αὖθις δὲ “τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα” (*Il.* 1.159); [2] ἡ δὲ λύσις ἐκ τῶν προειρημένων ἐν τῇ ἐκκλησίᾳ πρὸς τὸν Κάλχαντα, ἐνδειχθεισῶν τῶν τῆς ὀράσεως φλογώσεων· ἔφη γὰρ “ὅσσε δέ οἱ πυρὶ λαμπετόντι εἴκτιν” (*Il.* 1.104). [3] τῆς γὰρ ἐμφανῶς πᾶσι γενομένης τῶν ὀφθαλμῶν μαρμαρυγῆς ἀναιδοῦς ἐχόμενον τὸ τοῦ Ἀχιλλέως πάθος συνεχῶς ἐπιφέρεται, εἰς ὀνειδισμόν τούτου πρὸς τοὺς τὰ ὅμοια ὀρῶντας ὡς πρὸς μάρτυρας. [4] Ἰσοκράτης μὲν οὖν τρία περὶ τὸν στρατηγὸν ὑπάρχειν ἀγαθὰ μαρτυρεῖ κοινὰ λέγων· “ὅς ἦν ἐπιμελέστατος μὲν τῶν στρατηγῶν, πιστότατος δὲ τοῖς Ἑλλήσιν, ἐμπειρότατος δὲ τῶν πρὸς τὸν πόλεμον κινδύνων” (*Panegyricus* 142). [5] Ὅμηρος δὲ κατηγορῶν τὰς ἐναντίας ταῖς ἀρεταῖς ταύταις κακίας τοῦ Ἀγαμέμνονος ἐνθεάζει. [6] ἐν μὲν γὰρ τῷ λέγειν “οἶνοβαρῇ” πολλὴν ὀλιγωρίαν ὀνειδίζει—τί γὰρ ἐν μέθῃ ἐπιμελές;—ἐν δὲ τῷ “πάντων ἀναιδέστατον” τὴν ἀπιστίαν· [7] ἡ δὲ ἀνανδρία πάντων μέγιστον ἐμπόδιον εἰς ἡγεμονίαν.

Cf. Σ *Il.* 1.225b (Erbse)

fons: *B f. 9^V

[1] ἄμ’ ante ἐσπόμεθα ω [5] ἐνθεάζει Janko: ἐκθειάζει *B

[1] He calls the stronger “more capable” (*pherteron*) (*Il.* 1.169, 186, 281 etc.), **A 169** “one who has the strength to bear”, having created the name from being more (-*teron*) able to bear (*pher-*) what befalls. [2] So by a type of this [formation] “younger” (*hoploteros*) [is] “one who is more [-*teros*] able to carry a weapon [*hoplon*]”. [3] One who equally matches his opponent measures himself against (*antipherizei*) him, (*Il.* 21.357, 488). [4] To be equal to (*isopharizei*) means the same (*Il.* 21.194), i.e. from them bearing opposing weapons or from beasts of burden: “of the same age bearing equal weights” (*helikes isophoroi*) (*Od.* 18.373). [5] From “to bear” (*pherein*) is also “but come, bring forth (*prophere*) mighty force”, as if he were saying “[bring forth] a weapon” and “please do not bring forward [i.e. cite] (*prophere*) the lovely gifts of Aphrodite [sc. as a reproach]” (*Il.* 3.64).

[1] Why does Achilles, after using these three reproaches, “heavy with wine, with the eyes of a dog and a heart of a deer” (*Il.* 1.225), dwell on neither “heavy with wine” nor “heart of a deer”, but very much on “with the eyes of a dog”, at one time adding “clothed in shamelessness” (*Il.* 1.149), at another “we attend you, exceedingly shameless one, so that you may take delight” (*Il.* 1.158), and again “winning honor for Menelaus and you, dog-faced one” (*Il.* 1.158)? **A 225**

[2] The solution is from what had previously been said [by Agamemnon] to Calchas in the assembly, when the glare of his vision was pointed out:¹ he said “his eyes looked like a shining fire” (*Il.* 1.104). [3] For Achilles’ passion bursts forth continuously sticking to the gleam of his eyes, which had been plainly shameless to all, to reproach him to those who had seen the same kind of glares, as though to witnesses.

[4] Now then Isocrates attests that there are three general virtues concerning a general, when he says: “[sc. Conon] who was the most careful of the generals, most loyal to the Hellenes, and most experienced in the dangers of war” (*Panegyricus* 142). [5] Condemning Agamemnon for the vices opposite to these virtues,² Homer is divinely inspired.³ [6] For in saying “heavy with wine”, he rebukes him for much neglect—for what is cared for in a state of drunkenness?—and in saying “most shameful of all”, for his unreliability. [7] But cowardice is the greatest impediment with regard to leadership.

1 Cf. HQ I 46.11-53.19.

2 Cf. HQ I 73.5: κατηγορεῖ δὲ [sc. ὁ ποιητής] τοῦ πάθους καὶ ἀγριότητος [sc. χόλος].

3 The MS reading, ἐκθειάζω, i.e. “worship”, does not fit in the context. The sense is restored by the simplex θειάζω or the complex ἐνθειάζω, “to be inspired”.

A 225b [1] ζητοῦσι {δὲ} πότερον διὰ ὕβρεως ἐξηνέχθη ὁ Ἀχιλλεὺς ὀργιζόμενος εἰς τοιαύτας λαιδορίας· “οἶνοβαρές, κυνὸς ὄμματ’ ἔχων κραδίην δ’ ἐλάφοιο” (*Il.* 1.225), ἢ ἀπὸ τίνος αἰτίας προαχθεὶς ὑπὸ τῆς ὀργῆς εἰς τοιαῦτα ἐμπεπτώκεν. [2] οἶνοβαρῇ μὲν οὖν αὐτὸν προήχθη εἰπεῖν, ἐπειδὴ φαίνεται σπουδάζων περὶ πολλὴν οἶνου κτῆσιν. [3] μόνῳ γὰρ αὐτῷ καὶ Μενελάῳ χίλια μέτρα οἶνου Εὐνεως πέμπει (*Il.* 7.470-71). [4] ὃ τε Νέστωρ, ἐκ τῶν πραττομένων ὑπ’ αὐτοῦ τὸ πλῆθος εἰδὼς τῆς τοῦ οἶνου συναγωγῆς, φησί·

πλεῖται τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν

ἡμάτιαι Θρήκηθεν ἐπ’ εὐρέα πόντον ἄγουσιν (*Il.* 9.71-72).

[5] αὐτός τε ὁ Ἀγαμέμνων προτρεπόμενος ἐπὶ πόλεμον προφέρει ἣν φέρει τιμὴν διὰ τοῦ “σὸν δὲ πλεῖον δέπας ἀεὶ | ἔστιχ’ ὥσπερ ἐμοὶ πῖεῖν” (*Il.* 4.262-63). [6] ὅθεν καὶ ἐπιστρεφέστερον ὀνειδίζων εἰς τὰ τοιαῦτα πῇ μὲν λέγει “πῇ ἔβαν εὐχολαί” (*Il.* 8.229) καὶ ἐπάγει “πίνοντες κρατῆρας ἐπιστεφείας οἶνοιο” (*Il.* 8.232), καὶ πάλιν εἰκόνα λαμβάνων τὴν ἐκ τῶν συμποσίων “εἵπερ γάρ κ’ ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε” (*Il.* 2.123) ὀρκωμόσια ποιησάμενοι. [7] εἶτα ἐπάγει·

Τρώων δ’ αὐτε ἕκαστον ἐλοίμεθα οἶνοχοεῦειν,

πολλαὶ κεν δεκάδες δευοῖατο οἶνοχόοιο (*Il.* 2.127-28).

[8] καὶ τὸ τελευταῖον καὶ τὸν θάνατον ἐν Αἰδου ἀφηγεῖται ὡς “ἀμφὶ κρατῆρα τραπέζας τε πληθούσας” (*Od.* 11.419) ἀπώλετο. [9] τὸ δὲ “κυνὸς ὄμματ’ ἔχων” ἐλέγομεν ὅτι, ἐξ ὧν εἶδεν, αὐτὸν ὀργιζόμενον·

ὅσσε δὲ οἱ πυρὶ λαμπετόωντι εἴκτην

καὶ Κάλχαντα πρῶτιστα κακ’ ὀσσόμενος προσέειπεν (*Il.* 1.104-5),

“κραδίην δ’ ἐλάφοιο” ἀπὸ τοῦ ἐπίφορον εἶναι εἰς τὸ λέγειν

“φεύγωμεν”. [10] καὶ τρεῖς ἐν τῇ Ἰλιάδι (*Il.* 2.140, 9.27, 14.75-76) φαίνεσθαι τοῦτο εἰρηκότα.

fontes: *B f. 10^R, Li f. 57^R

[1] ἀπορία praemittit codd. {δὲ} * ὕβρεως *B: ὕβριν Li [2] λύσις ante οἶνοβαρῇ codd. [6] κρατῆρας *BLi: κρητῆρας ω [7] αὐτε *BLi: ἄνδρα ω οἶνοχοεῦειν *B: οἶνοχορεῦειν Li [8] ἐν *BLi: ἐξ ab alia, ut videtur, manu inter lineas postea addita Li

[1] They inquire whether Achilles became angry and burst into insults like these,⁴ “heavy with wine, with the eyes of a dog and the heart of a deer” (*Il.* 1.225), because of insolence, or from what cause, provoked by anger, he fell into such [insults]. [2] Now, he was drawn to call him “heavy with wine” since [Agamemnon] was obviously zealous about a massive acquisition of wine: [3] Euneos sends 1,000 measures of wine to himself and Menelaus alone (*Il.* 7.470-71); [4] and knowing the size of his wine-collection from those who were taxed by him, Nestor says

your huts are full of wine, which the ships of the Achaeans
bring daily from Thrace over the wide sea (*Il.* 9.71- 72);

[5] and Agamemnon himself, giving an exhortation to war, brings up the privilege which he provides with the verse “your cup is always full just like mine to drink” (*Il.* 5.262-63). [6] Hence, reproaching in a more modulated way for such [vices], he says somewhere “where have the boasts gone” (*Il.* 8.229) and adds “when you were drinking mixing bowls filled to the brim with wine” (*Il.* 8.232), and again taking an image from the symposium: “Were we, Achaeans and Trojans, to consent” (*Il.* 2.123) to perform an oath-swearing ceremony. [7] Then he supplies:

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

[8] And lastly, he explains in Hades about his death, that he perished “around a mixing bowl and full tables” (*Od.* 11.419). [9] But “having the eyes of a dog” (*Il.* 1.225), we were saying that [it was] from what [Achilles] saw,⁵ <namely> that he was angry:

his eyes looked like a shining fire
first looking he addressed Calchas with an evil look (*Il.* 1.104),⁶

“having the heart of a deer” is from his propensity to say “let us flee”. [10] He clearly says this three times in the *Iliad* (*Il.* 2.140, 9.27, 14.75-76).⁷

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

5 τῆς γὰρ ἐμφανῶς πᾶσι γενομένης τῶν ὀφθαλμῶν μαρμαρυγῆς ἀναιδοῦς ἐχόμενον τὸ τοῦ Ἀχιλλέως πάθος συνεχῶς ἐπιφέρεται, εἰς ὀνειδισμόν τούτου πρὸς τοὺς τὰ ὅμοια ὀρῶντας ὡς πρὸς μάρτυρας. For P.’s tendency to renew earlier topics of his discussion, cf. HQ I 9.15, 122.7.

6 Cf. HQ I 95.19-98.6, where -οσσ- in κακοσσόμενος means divine voice.

7 In the last example, Agamemnon says “let us drag [the ships] ... to sea”.

A 287-9 [1] “ἀλλ’ ὅδ’ ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων” καὶ τὰ ἐξῆς μέχρι τοῦ “πᾶσι δὲ σημαίνειν” (*Il.* 1.287-9). [2] τί τὸ πολλάκις τὴν αὐτὴν κυκλοῦν διάνοιαν; [3] χαρακτηριστικόν ἐστὶν ὀργῆς. διὸ καὶ ἐπὶ τοῦ Ἀχιλλέως ὀργιζομένου τὸ αὐτὸ πεποίηκεν·

[4] ἄλλοισι(ν) δὴ ταῦτ’ ἐπιτέλλεο· μὴ γὰρ ἔμοιγε
σήμαιν’· οὐ γὰρ ἔγωγε τί σοι πείσεσθαι οἶω (*Il.* 1.295-6).

[5] οἱ γὰρ ἐν ὀργῇ, κἂν πολλάκις εἴπωσί τι, οὐπω δοκοῦσιν ἱκανῶς εἰρηκέναι.

Cf. Σ *Il.* 1.287-89a (Erbse)

fontes: *F f. 10^V (Π.), Le f. 11^V (Π.)

[1] εἰς τὸ ante ἀλλ’ ὅδ’ *F [2] τὴν αὐτὴν κυκλοῦν Le: τὸ αὐτὸ διακυκλοῦν *F [3] χαρακτηριστικόν *F: χαρακτηριστικόν Le

A 340 [1] οἱ Πυθαγόρειοι, καθὰ θεῖον καὶ ἀνθρώπειον γένος, ὅλον τρίτον ἐτίθεντο, σεβάσμιον {τὸν} βασιλέα ἢ σοφὸν ἄνδρα, Ὀμήρου πρώτου μεταξὺ θεῶν τε καὶ ἀνθρώπων θέντος τὸν βασιλέα, καὶ πάλιν τὸν βασιλέα προτιμῶντα ποιήσαντος αὐτοῦ τὸν σοφὸν ἄνδρα. [2] καὶ περὶ μὲν τοῦ βασιλέως τοιαῦτα λέγει·

τὸ δ’ αὐτὸ μάρτυροι ἔστων

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος (*Il.* 1.338-40).

Cf. Σ *Il.* 1.339-40a (Erbse)

fontes: *B f. 12^R, *F f. 11^R (Π.), Le f. 14^R (Π.), Li f. 59^V (Π.)

[1] οἱ Πυθαγόρειοι *B*F: οἱ Πυθαγόριοι Le: Πυθαγόρειοι Li καθὰ θεῖον *: κατὰ θεὸν *B*FLiLe καὶ ἀνθρώπειον *: κατὰ ἀνθρώπειον *B*FLi: κατὰ τὸ ἀνθρώπιον Le: <καὶ> κατὰ ἀνθρώπειον Vill. {τὸν} del. Janko Ὀμήρου πρώτου *B*FLi: Ὀμήρου δὲ πρώτου Le θεῶν τε καὶ *B*FLi: θεῶν καὶ Le αὐτοῦ Le: αὐτοῦ *B*F: αὐτοῦς Li [2] καὶ περὶ *BLi: περὶ *FLe

[1] “But this man wishes to surpass all others” (*Il.* 1.287) and the rest up to “and to give orders to all” (*Il.* 1.289). [2] Why does he repeat the same thought many times? [3] It is characteristic of anger.⁸ Therefore he has also represented the same symptom applied to Achilles’ anger:

[4] give these commands to others; do not order me. For I do not think I shall obey you in any way (*Il.* 1.295-6).

[5] For the enraged, even if they say something many times, still believe they have not said enough.⁹

A 287-89

[1] Just as [they posited] the divine and the human, the Pythagoreans posited a whole third stock, the venerable king or wise man, though Homer first placed the king in between gods and men and, moreover, represented the king as preferring the wise man to himself.¹⁰ [2] Concerning the king, he says such things as:

A 340

May these two themselves be witnesses
in the name of the gods, in the name of mortal men
and in the name of the king (*Il.* 1.338-40).

8 The Greek in the first two sentences after the quote is awkward. It would be explained if a scribe had tacked on the interrogative τί to change a declarative statement, the standard opening in the zetemata of HQ I, into a question. This alteration would have necessitated that the predicate of the original sentence, “is a characteristic of the angered”, be shifted back to become the solution to the makeshift question.

9 Cf. Ps. Longin. De subl. 22, 1: ὥς γὰρ οἱ τῷ ὄντι ὀργιζόμενοι ἢ φοβούμενοι ἢ ἀγανακτοῦντες ἢ ὑπὸ ζηλοτυπίας ἢ ὑπὸ ἄλλου τινὸς ... ἐκάστοτε παραπίπτοντες ἄλλα προθέμενοι πολλάκις ἐπ’ ἄλλα μεταπηδῶσι, μέσα τινὰ παρεμβάλλοντες ἀλόγως, εἴτ’ αὖθις ἐπὶ τὰ πρῶτα ἀνακυκλοῦντες καὶ πάντῃ πρὸς τῆς ἀγωνίας, ὥς ὑπ’ ἀστάτου πνεύματος, τῇδε κάκεισε ἀγχιστρόφως ἀντισπώμενοι τὰς λέξεις τὰς νοήσεις τὴν ἐκ τοῦ κατὰ φύσιν εἰρμοῦ παντοίως πρὸς μυρίας τροπὰς ἐναλλάττουσι τάξιν, οὕτως παρὰ τοῖς ἀρίστοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἢ μίμησις ἐπὶ τὰ τῆς φύσεως ἔργα φέρεται.

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

[3] τὸ δὲ “ἀπηνέος” (*Il.* 1.340) προσέθηκε διὰ τὴν ὀργήν. [4] αὐτὸς δὲ ὁ βασιλεὺς οὐ μεταπέμπεται Νέστορα σκοπούμενος περὶ τῶν συμφερόντων, ἀλλ’ αὐτὸς ἅπεισιν·

ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,

Νέστορ’ ἐπὶ πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν (*Il.* 10.17-18).

[5] παρ’ Ἰνδοῖς δὲ τοὺς Βραχμᾶνας, οἵπερ εἰσὶ παρ’ αὐτοῖς οἱ φιλόσοφοι, λόγος τοὺς βασιλέας ἀπαντῶντας προσκυνεῖν.

[3] τὸ δὲ ἀπηνέος προσέθηκε διὰ τὴν ὀργήν *BLi: προσέθηκε δὲ διὰ τὴν ὀργήν τὸ ἀπηνέος *FLe [4] μεταπέμπεται *B*FLe: μεταπέμπει Li σκοπούμενος *FLe: σκοπούμενον *BLi ἦδε *B*FLi: ἦδη Le [5] Ἰνδοῖς δὲ Janko: Ἰνδοῖς τε codd.

A 486 [1] “ὑπὸ δ’ ἔρματα μακρὰ τάνυσσαν” (*Il.* 1.486) ἐξηγοῦνται τὰ “ὑπερείσματα”. [2] οὐκέτι δὲ πόθεν γέγονεν λέγουσιν. [3] ἀπὸ γὰρ τοῦ “ἐνεῖρθαι καὶ ἐρηρεῖσθαι” τῇ γῇ γέγονεν. [4] οὕτως οὖν καὶ τὰ ἐλλόβια “ἔρματα” εἴρηται παρὰ τὸ ἐνεῖρθαι. “ἐν δ’ ἄρα ἔρματα ἦκεν ἐντρήτοισι λοβοῖσι” (*Il.* 14.182). [5] καὶ “ἐρμῖς” ὁ κλινόπους, {τὸ} οἶον “ἔρμα” καὶ ἐρηρεισμένον κατὰ τῆς γῆς.

[6] καὶ “ἡμεῖς δ’ ἔρμα πόλῃος ἀπέκταμεν” (*Od.* 23.121), τὸ “ἔρεισμα καὶ θεμέλιον”, ἐκ τοῦ ἐρηρεῖσθαι ἐν τῇ ἔρᾳ. [7] καὶ ὄρμος δὲ ὁ περιδέραιος κόσμος. “χρύσειον ὄρμον ἔχων” (*Od.* 15.460). [8] εἴτ’ ἐτυμολογεῖ. “μετὰ δ’ ἠλέκτροισιν ἔερτο” (*Od.* 15.460).

fontes: *B f. 16^R, *F f. 13^R (Π.), Le f. 19^R (Π.), Li f. 62^V

[2] οὐκέτι δὲ πόθεν γέγονεν λέγουσιν *F: om. cett. [3] ἀπὸ γὰρ τοῦ ἐν. καὶ ἐρ. τῇ γῇ γέγ. *FLe: γέγ. γὰρ ἀπὸ τοῦ ἐν. καὶ ἐρ. τῇ γῇ *BLi [4] τὰ ἐλλόβια *B*FLi: ἐλλόβια Le ἔρματα *BLiLe: ἔρματα *F ἄρα *BLe*F: ἄρα δ’ Li ἔρματα *BLiLe: ἔρματα *F [5] ἐρμῖς *BLe: ἐρμῖς *F: ἔρμα Li τὸ del. Janko ἔρμα *BLiLe: ἔρμα *F τῆς γῆς *BLi: γῆς *FLe [6] ἔρμα *BLiLe: ἔρμα *F πόλῃος *B*FLi: πόλῃος Le post ἀπέκταμεν abiud. Kamm. [7] ὄρμος *BLi: ὄρμος *F: ἔρμα Le περιδέραιος *B*FLi: περιδέραιος Le ὄρμον *B*FLi: ἔρμα Le [8] δ’ ἠλέκτροισιν *BLe: δὴ λέκτροισι *FLi ἔερτο *B*FLi: ἔορτο Le