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Note on *Homer, Iliad* XIV. 139 ff

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VIII. Praef. 10 *quamvis* scripta sint.

IX. 38, 5 „ sint.

51, 4 „ sit.

XI. 23, 5 „ futuam.

43, 9 „ iaceret.

108, 1 „ possis.

XII. 29, 15 „ caleant.

77, 11 „ caverit.

XIII. 73 „ esset.

81 „ gerat.

XIV. 95 „ rubeam.

120 „ dicant.

Quamvis (b) with a participle (rare in Classical Latin, Kühner *Ausf. Gram.* II. p. 960, Anm. 3) occurs 5 times :

V. 15, 5 *quamvis* reverentia.

65, 1 „ obstante.

VI. 58, 5 „ lassa.

XI. 69, 11 „ rapta

104, 15 „ stertente.

Quamvis (c) with an adjective occurs 3 times :

I. 62, 2 *quamvis* tristior.V. 52, 7 *quamvis* ingentia.

X. 11, 8 „ plurima.

It will be noticed that Martial employs *quamvis* both with the comparative and with the superlative. *Cum* is used as a concessive particle 9 times and chiefly in the earlier books :

III. 27, 1 *venias cum saepe vocatus.*IV. 6, 3 *cum sis improbius.*13, 10 *cum fuerit, non videatur anus.*19, 1 *cum sit pupa.*2 „ „ *anus.*64, 23 „ „ *tam prope Mulvius.*73, 1 „ *extremas duceret horas.*

(this may also be taken as temporal)

VIII. 20 *cum facias versus ducenos.*XIV. 1, 4 „ *videat tam prope lacus.**Quantumvis* and *quamlibet* do not occur.

It is thus seen that the reigning concessive particle in Martial is *licet*, (54 times) and that next to this he prefers *quamvis* (15 times).

EMORY B. LEASE.

NOTE ON HOMER, *ILIAD* XIV. 139 ff.

Ἀτρείδῃ, νῦν δὴ πού Ἀχιλλῆος ὀλοὸν κῆρ
γῆθῆει ἐν στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν
δερκομένῳ, ἐπεὶ οὐ οἱ ἐνὶ φρένες οὐδ' ἥβαιαι.

So speaks Poseidon in the guise of an old man whose sympathies are on the side of Agamemnon. Hence there is no possible objection to the tone of ὀλοὸν, but only to the abnormal foot, a tribrach, which it produces in the fifth place in the verse.

At first sight one might imagine that ὀλοὸν had taken the place of an original λάσιον, as we find :—

B 851 Παφλαγόνων δ' ἡγέετο Πυλαιμένεος
λάσιον κῆρ

Π 554 ὦρσε Μενoitιάδew Πατροκλῆος λάσιον
κῆρ

and in reference to Achilles himself there is the well known passage :—

A 188 ἐν δὲ οἱ ἦτορ
στήθεσσιν λαίοισι δiάνδιχα μερμήριξεν

but apart from the doubt as to the suitability of λάσιον here, where the necessity for an

uncomplimentary term is fairly apparent, and it is certain, if only from Π 554, that λάσιον is not such, it is impossible to understand why λάσιον should ever have been displaced by ὀλοὸν. I believe the true restoration is this :—

Ἀτρείδῃ, νῦν δὴ πού Ἀχιλλῆ' οὐλόμενον κῆρ
γῆθῆει ἐν στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν
δερκομένῳ.

Here Ἀχιλλῆ' represents Ἀχιλλῆι and the removal of this elided ι would be quite a sufficient motive to induce the later Greeks to substitute ὀλοὸν for what they would consider, erroneously of course, the synonymous οὐλόμενον—inserting the commoner for the rarer form.

The expression as restored has its exact counterpart in :—

N 494 ὧς Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει,

where there was no inducement to tamper with the dative Αἰνεία. It is a singular additional confirmation of Ἀχιλλῆι in our

present passage, that the vast majority of our MSS., all the best, although there is complete unanimity as to the genitive of the proper name, give in defiance of grammar *δερκομένω*, and not *δερκομένον* in l. 141. This peculiarity of construction, which is the exact reverse of the usual one, is defended by a very weak-kneed trio I 636, K 188, Ψ 206, which I recommend to the consideration of those who may be interested in the point.

Classen's interpretation of *οὐλόμενος* needs no defence, but the coincidence of the Shakespearian use of 'shrewd' is worth a moment's notice. The 'Beshrew my heart,' of Juliet's nurse approximates very closely to *οὐλόμενον κῆρ* here. Oddly enough if we wanted an equivalent of the somewhat

remote modern use of 'shrewd' we have it in *λάσιον* according to tradition (Eust. τὸ δὲ *λάσιον κῆρ ἀντὶ τοῦ πυκνῆς ψυχῆς, τοῦτ' ἐστὶ μεταληπτικῶς πυκνὴ καὶ συνετὴ*). The only difficulty in the way of admitting this traditional explanation of *λάσιον* in the phrase *λάσιον κῆρ* is the above quoted passage, A 189, where 'shrewd,' 'wise,' 'prudent' would ill consort with the furious wrath of Achilles. It may be that *στήθεσιν λαίοισι* is only another example of the habitual carelessness of the later Greeks in maintaining obsolescent words. If this be so, I would suggest *στήθεσ' ἀλαστέιονσι*, 'in his indignant breast,' (cf. *ναικέω, ναικέω*) as an original by no means unlikely to have been corrupted into the vulgate.

T. L. AGAR.

ARISTOPHANES, *ACHARNIANS*, 709.

ὅς μὰ τὴν Δῆμητρ' ἐκείνος ἦνικ' ἦν Θουκυ-
 δίδης
 709 οὐδ' ἂν αὐτὴν τὴν Ἀχαίαν ῥαδίως ἠνέσχετ'
 ἂν,
 ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους
 δέκα,
 κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισχί-
 λίους,
 ὑπερετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς
 ξυγγενεῖς.¹

The difficulty of l. 709 is to understand why Thucydides, in the days of his prime, should have refused to 'put up with αὐτὴν τὴν Ἀχαίαν.' It is known (Hesychius) that Ἀχαία was an epithet of Demeter; and the cult of Δ. Ἀχαία is mentioned by Herodotus 5, 61; cf. also Plutarch, *de Isid.* 69 (ὡς ἐν ἄχει οὖσης). Hence the meaning is explained to be, either that he would not have put up with Demeter's presence (as being ill-omened), or would have shouted down even the shrieks of the grief-distracted mother, or would have drowned the noise of her drums and cymbals (*ἀπὸ τοῦ κτύπου τῶν κυμβάλων καὶ τυμπάνων τοῦ γενομένου κατὰ ζήτησιν τῆς Κόρης, schol.*). But such vagueness of reference is more in the style of Lykophron

¹ τοὺς ξυγγ. 'the (Scythian) relatives of,' cf. also *supra*, 704.

than of Aristophanes, and is especially unlikely in so forcible a passage. Hamaker conj. *Αὐτοκλῆς παλαίων*. Blaydes remarks *mibi quidem mendosus videtur hic locus*. The true reading is, I think, suggested by the climax of the passage *τοξότας, ὑπερετόξευσε, κ.τ.λ.* The goddess who excelled at archery was of course Artemis, the goddess of the chase, *ἐλαφάβολος, θηροφόνη*: and she could be jealous of mortal rivalry, witness the offence given by Agamemnon with his οὐδὲ ἦ Ἀρτεμις (Tzetzes *ad Lykophr.* 183). Now the huntress maiden had at Athens (*schol. Ar. equit.* 660) the title Ἀγροτέρα, cf. Aristotle, *Ath. pol.* 58. Also she had, though it occurs less frequently, the epithet Ἀγραία —cf. *schol. Plato, Phaedrus* 229 c Ἀγραίας Ἀρτέμιδος ἱερὸν ἔδρυσαν οἱ Ἀθηναῖοι διὰ τὸ ἔφορον εἶναι παντὸς τοῦ ἀγρίου τὴν θεὰν καὶ πᾶν τὸ ἀγρίον καὶ ἀνήμερον καταστέλλειν. Cf. Eustath. 361, 16. Similarly, Apollo had the title Ἀγραιός, Pausan. i. 41, 3. Aristophanes himself uses the name Ἀγροτέρα in three of his plays, and in this passage I would read

οὐδ' ἂν αὐτὴν τὴν Ἀγραιάν ῥαδίως ἠνέσχετ' ἂν.

The error Ἀχαίαν was possibly helped by the expletive μὰ τὴν Δῆμηττρα having occurred in the line preceding.

C. E. S. HEADLAM.