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Note on Sophocles

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that I have not had access to a Latin book for nearly two years. Apart from this I will now make only two observations :

1. I set aside the evidence of Cod. Paris. Lat. 7530 because I was dealing with evidence of saec. i.-iv. Cod. Paris. Lat. 7530 shows that some persons at the end of saec. viii. ascribed the *Thyestes* to L. Varius Rufus. So did persons in saec. iv. In addition, Cod. Paris. Lat. 7530 gives a date for the *Thyestes*. To Mr. Housman this date is certain ; if it is uncertain a large part of his argument comes to nothing. But who can think it certain ? It comes to us from the end of the eighth century. If it came to us from Jerome's Chronicle we could still not think it certain, though we should know whence Jerome derived it. We do not know whence Cod. Paris. Lat. 7530 derived it. The reference to Actium may have no better source than the wish to connect a great literary and a great political event : and the gossip about the playwright's profits (reckoned by Mr. Housman at some £10,000) seems to me in itself suspicious.

2. The main contention of the early part of my paper was that the evidence of the relevant MSS. as between *Vari* and *Varii*, etc., amounts to nothing either way. I do not think Mr. Housman is prepared seriously to contest this proposition.

H. W. GARROD.

NOTE ON HOMER.

- A 40 ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρία ἔκηα
ταύρων ἢ δ' αἰγῶν
66 αἶ' κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
ἀντιάσας
315 ἔρδον δ' Ἀπόλλωνι τελέεσσας ἑκατόμβας
ταύρων ἢ δ' αἰγῶν

In no other Homeric passages do we find an allusion to sacrifices of goats, nor is it likely that offerings of animals so little prized would have been thought acceptable to the gods. It is clear, therefore, that in the above passages¹ we must read *δαίων* instead of *αἰγῶν*, changing besides *ἀρνῶν* into *ταύρων*. We shall thus obtain the same combination as in O 373 ἢ βοὸς ἢ οἶος κατὰ πίονα μηρία καίων. Compare also B 550, α 25, λ 131. Sacrifices of bulls or thighs of bulls are further mentioned in Θ 240, Λ 728, 773, Υ 403, Φ 131, X 170, γ 6, ν 181.

The word *ταύρου* must also have disappeared in Σ 481 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες. The pronoun in this passage seems meaningless, and I suggest that originally the verse commenced with πέντε δὲ ταύρου. Skins of bulls were the choicest material of which shield-plates were made, and it was with such that Ajax's famous σάκος was covered. See H 223.

¹ As also in Ω 34, which is a parallel passage to O 373.

NOTE ON SOPHOCLES.

THE mention of *ταῦρος* brings me to *Trach.* 11, where the word *ἐναργής* in the phrase *φουτῶν ἐναργής ταῦρος* does not yield any satisfactory sense. The correct reading, I believe, is *ἐνόρχης*. The epithet was meant to produce an impression of prowess and strength. It is so used in Arist. *Lys.* 661 *ἐνόρχης ἀνὴρ*.

ALEX. PALLIS.