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# The Classical Review

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## ἈΣΤΥΝΑΞ.

Τὸν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
'Αστυνάκτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἔκτωρ. Z  
402 f.

Mr. Leaf, in his excellent edition, says: 'The derivation of the name is not very fortunate; for in no sense was it true that Hector "ruled" Ilios (for this sense of *ρύομαι*, cf. I. 396), and if we understand it to mean "protected" (in battle) it does not explain Ἀστυνάξ. . . . Plato, however, knew and commented on the lines.'

I wish to show (1) that, according to analogy, the name Ἀστυνάξ as an epithet must be suited to Hector, rather than to Hector's son; and (2) that the name is thus suited to Hector.

1. The Epigoni of the Homeric heroes, except Orestes, are named from some quality or characteristic of the father. Thus Τηλέμαχος received this name because his father Odysseus was *fighting far away* from home when this boy was a child. Μεγαπένθης is a standing reminder of the *great grief* of Menelaus at his desertion by Helen. Νεοπτόλεμος received his name, doubtless, rather from the youth of his father Achilles than from his own *youth* on going to the war. Εὐρυσάκης was the son of Ajax, who bore *σάκος ἥντε πύργον*. With these examples may be compared τὴν δὲ . . . Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς | μῆτιρ Ἀλκύνος πολυπενθέος οἶτον ἔχουσα κ.τ.λ. I. 561 f.; and one Homeric etymology of Ὀδυσσεύς, to whom the grandsire (not the father, in this case) gave the name, πολλοῖσιν γὰρ ἐγὼ γε Ὀδυσσάμενος τόδ' ἰκάνω . . . τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, τ 407 f.

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Of biblical parallels, I mention only that of the son of Moses: 'And she (Zipporah) bare him a son, and he called his name Gershom (*stranger*): for he said, I have been a stranger in a strange land,' Exodus ii. 22.

The name Ἀστυνάξ, then, should belong primarily to Hector.

2. Mr. Leaf is certainly right that Hector was in no sense the ruler of Ilios. Hentze refers for Hector's 'politische Autorität' to a passage which really proves nothing. Y 179 ff. indicates clearly that Priam had not yet resigned the throne. Besides, there is no connection between Ἀστυνάξ as 'ruler of the city,' and οἶος γὰρ ἐρύετο Ἴλιον Ἔκτωρ Z 403. ἐρύετο does not mean 'ruled.' In the example cited by Mr. Leaf for this meaning, I 396, κοῦραι ἀριστῶν οἳ τε πτολίεθρα ῥύονται, the verb can have none other than its usual force of 'guard,' 'protect'; cf. II 542, ὃς Δυκίην εἵρνεο δίκησιν τε καὶ σθένει φ. This is the sense in the passage parallel to that which has served as my text, X 506, f. Ἀστυνάξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν | οἶος γὰρ σφιν ἔρυσσεν (sc. Hector) πύλας καὶ τείχεα μακρά. We should note further that, with apparent reference to Hector's name, the word ἔχω (*keep*) is used of his service to the city; cf. Ω 729 f. ἥ γὰρ ὀλωλας ἐπίσκοπος, ὃς τέ μιν αὐτὴν (i.e. the city) | ῥύσκει, ἔχες δ' ἀλόκους κεδνάς καὶ νήπια τέκνα, and E 472 f. Ἔκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες; | φῆς πον ἄτερ λαῶν πόλιν ἐξέμεν ἧδ' ἐπικούρους.

In all these passages, Hector appears as the 'protector,' 'keeper' of the city. This must remind us of the etymology proposed by Angermann in Curtius' *Studien*, vol. iii.; he understands ἀναξ as primarily 'guardian.'

Z

Thus he would translate A 38, Τενέδοιό τε ἱφι ἀνάσσεις, not 'who dost rule Tenedos with a rod of iron,' but 'who dost guard Tenedos by thy might.' This sense is absolutely demanded by the preceding line, ὃς Χρῦσσην ἀμφιβέβηκας. The same sense is needed also in Z 476 ff., Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι . . . ὥδε βίην τ' ἀγαθὸν καὶ Ἰλίον ἱφι ἀνάσσειν. Hector does not pray that his son may be the *tyrant* but the *mighty defender* of Ilios. The same sense is found also in the noun, cf. μ 288 ff.,

ἀνέμοιο θύελλα . . . ἢ Νότον ἢ Ζεφύροιο  
δυσαέος, οἳ τε μάλιστα | νῆα διαρραίσουσι θεῶν  
δέκητι ἀνάκτων (even against the will of the  
protecting gods). ἀναξ ἀνδρῶν once may have  
had a meaning not unlike that of ποιμὴν  
λαῶν or of Ἀλέξανδρος.

I think, then, that Ἀστυνάξ means originally 'Defender of the City,' and that it was properly given to Hector's son, since Hector was pre-eminently the ἔρμα πόλλος.

T. D. SEYMOUR.

### ON THE ANCIENT ARMENIAN VERSIONS OF PLATO.

It is not generally known that there exist in an ancient Armenian translation considerable portions of Plato, namely the *Euthyphron*, *Apology of Sokrates*, *Timaeus*, *Minos* and *Laws* (12 books). The date of this version is not certain. An Armenian named Gregor Magistros who lived in the first half of the eleventh century, in a letter written to one Sergius, abbot of the monastery of Sevan near Erivan, mentions a translation made by himself of the *Phaedon* and *Timaeus*. Quite literally translated the relevant part of his letter would thus run in English:—

'And now you will be eager to dilate upon these things out of your philosophical knowledge. For I have not ever paused from translation (? of) many books which I have not found in our tongue, the two books of Plato, the *Timaeus* and *Phaedo*, in which the whole doctrine of that seer is contained and of many others of the philosophers. Each of these books is larger than a missal. But I have also found written in the Armenian tongue by the translators the book of Olompiodorus, which David mentions, very admirable and beautiful poems, equal to the whole of philosophical discourses. I have also found the books of Kallimachus and of Andronikus in the Armenian tongue. But the geometry of Euclides I have begun to translate, and if the Lord so wills and prolongs my remaining life unto that end, I will not cease to translate the whole of the Greeks and Syrians. And I would fain that you being near should assist me in such matters. Still if you cannot, at least help me with your prayers.'

The Armenian original of the above is obscurely written and I do not feel sure that

the writer did not mean to say that the *Phaedo* and *Timaeus* are among the books he had found already translated into Armenian. The Armenian *Phaedo* is lost, and, even if the version of the *Timaeus* be admitted to be the work of Gregor Magistros, it would not follow that the versions of the other dialogues—which differ somewhat in style therefrom—were also made by him. Anyhow he is the latest Armenian writer who could have produced them, for the practice of translating from the Greek died with him. Thus these versions of Plato belong at the latest to the first decades of the eleventh century. I believe them myself to belong to a much earlier time, to the eighth and perhaps even to the fifth century. The learned historian of Armenian literature, Father Carékin of Venice, attributes them to Gregor Magistros at the latest and thinks they may date back to the seventh century; the authors of the monumental *Lexicon Armeno-Graeco-Latinum* assign them to the earlier date. It illustrates the vicissitudes of Armenian history that these versions were found in India, in an old manuscript, of which an imperfect copy was made, now at Venice and partly printed. Father Carékin writes as follows of the MS. Armenian Version of Plato: 'Vous me demandez des informations sur le manuscrit des œuvres de Platon que nous possédons. C'est unique; les catalogues de Jérusalem et même d'Ecchiazin n'indiquent pas, dans leur collections, un autre. Notre manuscrit même n'est pas très ancien, et n'a aucun *memento* qui indique le temps où il fut copié; n'a même le nom du copiste. Les lettres sont *bolorgir* (minuscule), très bien et soigneusement écrit. Je pense que le manuscrit fut copié au XVI<sup>ème</sup> ou XVII<sup>ème</sup> siècle,