

HYPERTEXT TRANSCRIPTION (English translation)

Townleianus f. 113r
Il. 11, 316-342

Key:
blue writing: scholia exegetica
red writing: scholia VMK
violet writing: scholia manu recentiore addita

ο— I will certainly hold the position: but for a little: Diomedes as a wise man perceives the decisions of the gods, but he certainly does not prophesy. I will hold the position and stand firm: it has been changed (sc. the verb diathesis / the order of the words: see commentary) because of the meter : –
ο÷ He caused Thymbraios to fall from the horses to the ground: on the basis of the sudden change in the battle, he (sc. Diomedes) intends, as well as Odysseus, to test the situation (see comm.). Above all, the Poet convincingly organizes the subject matter with reference to the following events: since he wants them to be wounded, so that the burning of the ships seems to happen due to a lack of leaders, he throws them into terrible deeds (see comm.). He also teaches that it is necessary to accomplish one’s own actions, even if fortune is going to be adverse : – € As when two boars: for he (sc. the Poet) also said “he (sc. a hunter) rouse against a wild boar” [Il. 11.293] : – ✓ Rushing back: while they (sc. the Achaeans) were fleeing, as he (sc. the Poet) says “and indeed they would have fallen on the ships” [Il. 11.311], they (sc. Diomedes and Odysseus) now advance in front (sc. of the Trojans). Aristarchus reads as a single word “rushing back”, (sc. like) “bouncing back” [Il. 3.33], “vastly powerful” [Il. 1.102, al.], “thinking well” [Il. 1.73, al.]: – ο—| While fleeing they caught their breath the divine Hector: the (correct) sequence is ‘while fleeing the divine Hector, they caught their breath with joy’; and the hyperbaton is evident, when we connect (sc. the elements of the phrase). Consider the benefit of Odysseus’ words, as he has become reason for salvation for the other Greeks by inciting Diomedes.

The strong Diomedes took his turn and said:

ο— there is also the variant reading “I will resist”
“I will certainly hold the position and stand firm: but
our delight will last for a little, since Zeus gatherer of rainclouds
wishes to grant victory to the Trojans rather than us”.

ο÷ Thymbraios as Idaios when they (sc. the Achaeans) are successful, they kill two (sc. enemies) at the same time
He spoke and caused Thymbraios to fall from the horses to the ground, [320]
striking his chest on the left side; Odysseus, on the other hand,
equal to the one who accompanies him / from the consequence. In the sense of ‘Odysseus too killed’. Of that mentioned above
the godlike Molion, the attendant of that lord.

Then they let them, after making them cease to fight;
they went among the crowd and made confusion, as when two boars
in the sense of ‘toward the dogs’.
in the midst of hunting dogs rush high-spirited: [325]

✓
they were killing the Trojans rushing back in this manner; as for the Achaeans,
ο—|
while fleeing the divine Hector, they caught their breath with joy.

·S·
Then they took a chariot and two men, the best of their people,
*
the two sons of Merops of Perkote, who more than anyone
was competent in the divinatory art, and did not allow his sons [330]
ο>
to go into war that kills men; but they did not
obey him: for the fate of black death were leading them.
Diomedes famous for his spear, the son of Tideus,
‘separated’, derived from ‘despoil’
deprived them of their spirit and soul and took off their splendid armor:
Odysseus, on the other hand, killed Hippodamos and Hypeirochos. [335]

∫
Then the son of Kronos made the battle unfold for them as equally balanced,
because the Achaeans too have turned around
while looking down from Ida: they were killing each other.
The son of Tideus certainly struck with the spear Agastrophos,
(sc. there is a critical sign) because they all were called ‘heroes’
the hero son of Paion, in the hip joint: for he had no
the expression ‘in order to’ is left implicit he (sc. the Poet) mocks the audacity (sc. of Agastrophos)
horses nearby to flee away, but he was greatly blinded at heart. [340]

The attendant hold them far away, while he, fighting on foot,
advanced in the midst of the foremost fighters, until he lost his own life.

The passage “and he saves many” [Il. 13.734] is also referred to this aspect : –
·S· They took: it is referred to each of them collectively: for both of them took one chariot (see comm.) and overcame two men. They took one chariot and two men: “he (sc. Pelops) overcame the might of Oinomaos and obtained the maiden (as consort)” [Pind. O. 1.88] : –
* The two sons of Merops: Amphios and Adrastus. Some (sc. interpret) “of Merops of Perkote”) as a patronymic; for how is it that Asios governs Perkote [cf. Il. 2.835-837], while they govern Adrasteia and Apaisos [cf. Il. 2.828-830]? Or else their father was an immigrant who moved from Perkote : –
ο> But they did not obey him: he (sc. the Poet) considers it right not to disobey the fathers and not to undervalue the art of prophecy, punishing with death those who do so : –
∫ He made the battle unfold as equally balanced: for credibility: they (sc. Diomedes and Odysseus) would not excel if Zeus opposed them. Zeus, however, being a friend of the Greeks, and having regard for their zeal, allows it for a brief moment. Or he wants to say that the battle on that day became evenly balanced for them: at first “they had equal heads in battle” [Il. 11.72], then Agamemnon and subsequently Hector excel. Afterwards they are even wounded; but Hector too was wounded. ἐνθα has a temporal acception (“then”) : –