

HYPERBOREUS

STUDIA CLASSICA

ναυσι δ' οὔτε πεζὸς ἰὼν κεν εὔροις
ἔς Ἑπερβορέων ἀγῶνα θαυμαστὰν ὁδόν

(Pind. *Pyth.* 10. 29–30)

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TWO NOTES ON ARISTOTLE AND ARISTARCHUS ON THE MEANING OF ΚΕΡΑΣ IN THE *ILLIAD*

1. Five texts on *Il.* 11. 385

In *Iliad* 11, Paris strikes Diomedes on the foot with an arrow, and Diomedes replies with this string of insults (385): τοξότα λωβητήρ κέρα ἀγλαέ παρθενοπίπα (“Archer, wretch, splendid *in horn*, girl-ogler”). With the exception of κέρα, these are vocatives. Ancient Homeric scholars debated the meaning of κέρα (‘in/with horn’) in this context.¹ Hesychius (κ 2278) captures succinctly the three major interpretations: κέρας· θρίξ, τόξον, καὶ αἰδοῖον (“horn: hair, bow, and penis”). So, either κέρας refers to Paris’ bow (because it is made of horn, which makes this synecdoche), or it is a metaphor for his hair or his penis.

Three texts attribute two conflicting views to Aristotle on this issue:

(1) Σ^T *Il.* 11. 385 f. Erbse:

“κέρα ἀγλαέ”: τῆ τριχί· ὅθεν καὶ κείρειν. Ἀριστοτέλης δὲ “ὦ τῷ τόξῳ σεμνυόμενε”.

‘splendid in horn’: [i.e.] in hair; from which indeed comes ‘to cut’.² But Aristotle [says it means] ‘O one exalting yourself with [your] bow’.

(2) Σ^{Ge} *Il.* 11. 385 Nicole:

τὸ δὲ “κέρα ἀγλαέ”, ἢ τῆ τριχί, παρὰ τὸ κείρεσθαι, ἢ τῷ τόξῳ σεμνυόμε<εν>ος· οὕτως ὁ Ἀριστοτέλης.³

‘splendid in horn’: either ‘in hair’ – from ‘to be cut’ – or ‘exalting himself with [his] bow’; Aristotle [takes it] in this way.

¹ See the scholia on *Il.* 11. 385 (many of which I discuss below), as well as Lamberton 1992, xii–xiii n. 17, and van der Valk 1963, 212–213.

² This is folk etymology: see Beekes 2010, 665 & 676–677.

³ It is unclear whether the manuscript reads σεμνυόμενος or -μό- or -μέ- or something else (see Plate 1). Nicole 1891, 140 prints σεμνόμενε and in his apparatus writes: σεμνόμενε] σεμνύμενος. But I think it more likely that the scholiast intended σεμνυόμενος; cf. the T-scholiast’s σεμνυόμενε and Eustathius’ σεμνυόμενον in the other two Aristotle-texts.

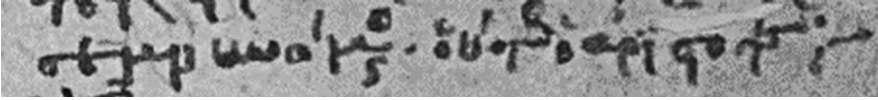


Plate 1

Genevensis gr. 44 (p. 463, on *Il.* 11. 385):
 σεμνυνόμ<εν>ος· οὕτως ὁ Ἄριστοτέλης⁴

(3) *Eust. Il.* 11. 385; vol. 3, p. 218 van der Valk:

Ἄριστοτέλης δέ φησι⁵ κέρα ἀγλαὸν εἶπεν ἀντὶ τοῦ αἰδοίῳ σεμνυόμενον, ἐπὶ τοιούτου σημαινομένου τὴν λέξιν ἐκεῖνος νοήσας, καὶ ἔοικεν ὁ σκορπιώδης τὴν γλῶσσαν Ἄρχιλοχος ἀπαλὸν κέρας τὸ αἰδοῖον εἰπὼν ἐντεῦθεν τὴν λέξιν πορίσασθαι.

Aristotle claims: [Homer] said ‘splendid in horn’ rather than ‘exalting himself with [his] penis’, thinking this word depended on such signification. And the scorpion-tongued Archilochus, saying ‘delicate horn’ for the penis, likely furnished the word from there.

Clearly, somewhere along the line Aristotle’s meaning or intention became garbled. According to the two scholia, Aristotle understood ‘horn’ to refer to ‘bow’ in this passage.⁶ Eustathius, however, claims that he took it to be a metaphor for penis – the taunt I assume being that Paris’ prowess is in the bedroom and not on the field of battle.

In his first edition of the fragments of Aristotle, Rose claimed that in the Eustathius-passage Ἄριστοτέλης was a mistake for Ἄριστοφάνης, and in the T-scholion Ἄριστοτέλης is a mistake for Ἄρισταρχος.⁷ Heitz agreed with the latter ‘emendation’, but not with the former.⁸ Van der Valk too thinks Eustathius is right about Aristotle here, as does Lamberton.⁹ I see no reason to change Ἄριστοτέλης in every case, but it does seem necessary to emend the scholia or Eustathius (or otherwise explain the contradiction).¹⁰ Further, there is no reason to think

⁴ See <http://www.e-codices.unifr.ch/en/bge/gr0044/463/0/Sequence-116>.

⁵ I here accept an emendation of Rose 1863, 166, changing φασί to φησι, which I think makes more sense. Rose is followed by Schrader 1880, 165.

⁶ These two similar scholia are no doubt related; the T-scholion is more fundamental.

⁷ Rose 1863, 166–167. This predated the publication of the Geneva scholia.

⁸ Heitz 1869, 139.

⁹ See van der Valk 1963, 503 and Lamberton 1992, xii–xiii n. 17. Van der Valk conjectures that “for reasons of decency, T has altered the original text”.

¹⁰ Another possibility is that the scholia are the product of a condensing of their source to the point of inaccuracy. I discuss just such an occurrence in Mayhew 2017.

Ἀριστοτέλης is a mistake for Ἀριστοφάνης (as we have no evidence of either Aristophanes' opinion on this issue),¹¹ so we must ask (or, we may profit by speculating about) which of the two interpretations attributed to Aristotle is more likely to be in fact the reading of Aristarchus,¹² and on this issue some evidence seems to survive.

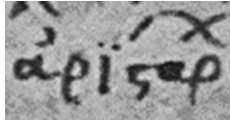


Plate 2

Genevensis gr. 44 (p. 718, on *Il.* 21. 323): Ἀρίσταρχος¹³

First, we must consider Σ^A *Il.* 11. 385 d (Erbse), which is generally taken to provide the view of Aristarchus. (More on that attribution shortly.) This scholion presents the hair-interpretation (with an elaboration, which I omit), and then briefly gives a reason for rejecting the bow-interpretation:

κέρα οὐ τῆ τριχὶ ψιλῶς, ἀλλ' ἐμπλοκῆς τι γένος· εἰς κέρατος τρόπον ἀνεπλέκοντο οἱ ἀρχαῖοι... ἔνιοι δέ, τῷ τόξῳ ἀγαλλόμενε· προείρηκε δὲ τοξότα λαβητήρ.

κέρα [means] not 'in hair' simply, but [refers to] some kind of braid; the ancients braided [hair] in the form of a horn. ... For some, however, [κέρα ἀγλαέ means] 'glorying in [your] bow'; but 'archer, wretch' was said already.

The long braid of a well-coiffed Paris might indeed resemble a splendid horn. And as Hainsworth explains, "if κέρας were taken as a reference to the bow the gibe τοξότα would be otiose", and therefore this scholion takes "κέρας to denote a style of hairdressing".¹⁴

¹¹ There's no evidence that would support attributing this to Aristophanes of Byzantium; and as for the comic playwright, note Henderson 1991, 127: "κέρας, horn, appears in comedy only in double entendres at Pl. Com. 210 [and] Eub. 67. 4".

¹² The possibility of confusing Ἀριστοτέλης and Ἀρίσταρχος is quite real. Compare, for instance, the abbreviations of these two names in the scholia in *Genevensis gr.* 44: Plate 1 (Ἀριστοτέλης) and Plate 2 (Ἀρίσταρχος).

¹³ See <http://www.e-codices.unifr.ch/en/bge/gr0044/718/0/Sequence-116>.

¹⁴ Hainsworth 1993, 269. He takes this scholion to represent the views of Aristarchus; but as I go on to explain, this is unlikely. On the hair-interpretation, see also Σ^A *Il.* 11. 385 e 1 and Σ^T *Il.* 11. 385 e 2.

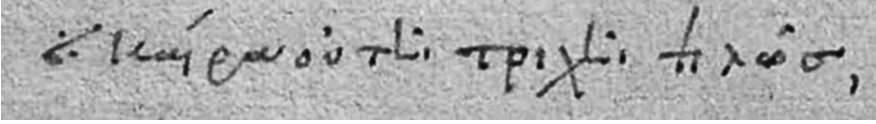


Plate 3

Venetus A: Marcianus Graecus Z. 454 (fol. 145r, on Il. 11. 385):

% κέρα οὐ τῆ τριχῆι [sic] ψιλῶς,¹⁵

Note that this text begins “κέρα ἀγλαέ: ὅτι” in the edition of Erbse,¹⁶ who indicates that Aristonicus is the source. And Friedländer includes this text, also adding at the beginning as he often does ἡ διπλῆ.¹⁷ But see Plate 3: the lemma and ὅτι (or ἡ διπλῆ ὅτι in Friedländer) are not there, but are added by the editors because of the sign (something like %) preceding κέρα οὐ τῆ τριχῆι κτλ. Such a sign often means: “Aristarchus added the διπλῆ because (ὅτι)...” But in this case, it makes no sense to say “Aristarchus added the διπλῆ because κέρα means not ‘in hair’ simply, but refers to some kind of braid”: for the braid makes the hair-interpretation *more* plausible, not less so.¹⁸ If this scholion presented Aristarchus’ reason for athetizing κέρα, we would rather have expected it to say something like: “Aristarchus added the διπλῆ because κέρα never means ‘hair’ in Homer”. And in fact he elsewhere said precisely that – which brings us to our next text.

According to Apollonius, Aristarchus rejects the hair-interpretation and defends the bow-interpretation (*Lex. Hom.* p. 98 Bekker):

“κέρ’ ἀγλαέ”. οἱ μὲν γλωσσογράφοι ταῖς θριξίν ἀγαλλόμενε· κέρα γὰρ τὴν τρίχα λέγεσθαι. ὁ δὲ Ἄρισταρχος κυρίως ἀκούει τὸ τοῦ “βοῦς κέρας”, οἷον τὸ κεράτινον συρίγγιον· τὸ γὰρ παλαιόν, πρὸς τὸ μὴ ἀποτρῶξαι τὸν ἰχθύν, τῷ ἀγκίστρῳ περιτίθεσθαι τοῦτο, τὸν δὲ Ὅμηρον μηδέποτε εἰρηκέναι κέρας τὴν τρίχα. ὅθεν ἐπὶ τοῦ κέρ’ ἀγλαέ, τόξῳ ἀγαλλόμενε.¹⁹

‘splendid in horn’. The lexicographers [take this to mean] ‘glorying in [his] hair’; for κέρας is said [to mean] ‘hair’. But Aristarchus understands ‘horn of the ox’ [*Il.* 24. 81] in the literal sense, like the pipe made of

¹⁵ See <http://www.homermultitext.org/hmt-digital/images?request=GetIIPMooViewer&urn=urn:cite:hmt:vaimg.VA145RN-0317>. The manuscript seems to have τριχῆι (which is an error) in place of τριχῆι here.

¹⁶ Erbse 1974.

¹⁷ Friedländer 1853, 195. Aristonicus’ work is on the signs Aristarchus used to athetize or mark as suspect certain verses of Homer.

¹⁸ Van Thiel 2014, 256–257 attributes the lemma not to Aristarchus but to Ixion. (My thanks to an anonymous referee for the journal for this reference.)

¹⁹ See Heitz 1869, 139.

horn: for the ancients, with a view to the fish not biting off [the line], put this around the hook, and Homer never said κέρας is hair. For which reason, in the case of ‘splendid in horn’ [Aristarchus understands] ‘glorying in [your] bow’.

The βοὸς κέρας part of this passage has some connection to a couple of scholia that I discuss in the next section (where the importance of using horn to protect a fish-hook will become apparent). I take Apollonius to be saying that whereas the lexicographers adopt the hair-interpretation, Aristarchus²⁰ rejected the hair-interpretation and accepted the bow-interpretation, on the grounds that Homer never uses κέρας to refer to hair.

I have given reasons why I think that Aristarchus is less securely connected to Σ^A *Il.* 11. 385 d than he is to this Apollonius-passage (where he is named); so I would tentatively attribute the bow-interpretation to him (this gets more support in the next section) and the penis-interpretation to Aristotle (making the Eustathius-text the accurate one). Unless of course Aristotle and Aristarchus held the same view – that in *Il.* 11. 385 κέρας refers to Paris’ bow – in which case Aristotle may have exerted an influence on Aristarchus,²¹ and the name in the Eustathius-passage is a corruption. But that is highly unlikely, as the most likely corruption (Ἀριστοτέλης for Ἀρίσταρχος) is not possible, given that there is no evidence that Aristarchus accepted the penis-interpretation.²²

In any case, I think we can be fairly certain that Aristotle discussed the meaning of κέρα (in *Il.* 11. 385) in one of his lost poetical works, the most likely candidate being his *Homeric Puzzles*.²³

2. Plutarch, *De soll. an.* 24 (*Mor.* 976 F – 977 A) and *Il.* 24. 80–82

In *De soll. an.* 24, discussing the intelligence of certain fish, Plutarch quotes *Il.* 24. 80–82 (*Mor.* 976 F):

ἡ δὲ μολυβδαίνη ἰκέλη ἐς βυσσὸν ὄρουσεν,
ἦτε κατ’ ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
ἔρχεται ὠμηστῆσιν ἐπ’ ἰχθύσι κῆρα φέρουσα·

²⁰ Or perhaps someone relying on something Aristarchus said about *Il.* 24. 81, though I think that is a less natural reading.

²¹ See Bouchard 2012.

²² I assume this is why Rose (1863, 166–167) suggested emending Ἀριστοτέλης in this passage to Ἀριστοφάνης. But this is unnecessarily complex and speculative.

²³ Diogenes Laertius’ list of Aristotle’s works includes an Ἀπορημάτων Ὀμηρικῶν in six books (5. 26), as does the list in the biography of Aristotle attributed to Hesychius (no. 106).

She [sc. Iris] rushed to the sea-depths like a lead weight,
 which, mounted upon the horn of an ox of the field,
 goes [down] bringing doom to the ravenous fish.

Plutarch then adds: παρακούοντες ἔνιοι βοείαις θριξίν οἴονται πρὸς τὰς ὀρμιάς χρῆσθαι τοὺς παλαιούς (“some, misconstruing [these verses], think that the ancients used ox-hair for fishing-line”). Plutarch rejects this view (976 F – 977 A), which he says is based on erroneously taking κέρασ to refer to hair (some connecting κέρασ and τὸ κείρεσθαι, just as we saw in the previous section).

Shortly thereafter, he presents Aristotle’s evaluation of this Homeric passage (977 A):

Ἄριστοτέλης δέ φησι μηδὲν ἐν τούτοις λέγεσθαι σοφὸν ἢ περιττὸν ἄλλὰ τῷ ὄντι κεράτιον περιτίθεσθαι πρὸ τοῦ ἀγκίστρου περὶ τὴν ὀρμιάν, ἐπεὶ πρὸς ἄλλο ἐρχόμενοι διεσθίουσι. τῶν δ’ ἀγκίστρων τοῖς μὲν στρογγύλοις ἐπὶ κεστρέας καὶ ἀμίας χρῶνται μικροστόμους ὄντας· τὸ γὰρ εὐθύτερον εὐλαβοῦνται...

Aristotle claims that nothing said in these [verses] is clever or remarkable but that what is horn is put around the line in front of the hook, since [the fish], encountering anything else, chew [it] in two. And of the hooks they use rounded ones in the case of mullets and bonitos, as they are small-mouthed; for they are wary of the straighter ones. ...²⁴

I take it that in saying μηδὲν ... σοφὸν ἢ περιττὸν, Aristotle is claiming that nothing in these verses need be understood metaphorically²⁵ (perhaps in contrast to κέρα ἀγλαέ in *Il.* 11. 385): βοὸς κέρασ is exactly what it means, ox-horn not ox-hair.

Plutarch’s reference to Aristotle here is not a quote or paraphrase or even an allusion to anything in Aristotle’s extant works, so I think it ought to be considered a source-text for some lost work of his. Further, given Aristotle’s interest in the animals in Homeric epic,²⁶ and the fact that Plutarch presents this passage as Aristotle’s evaluation of *Il.* 24.

²⁴ Presumably, the straighter ones are long and narrow, and so more difficult for a small-mouthed fish to swallow. In the remainder of *De soll. an.* 24, Plutarch (or Aristotle) continues to provide examples of fish that allude or are suspicious of bait or lures, thus illustrating the intelligence of these creatures (977 A–C).

²⁵ This includes synecdoche, an instance of which (as we saw above) is the bow-interpretation of κέρασ in *Il.* 11. 385.

²⁶ See Mayhew 2015.

80–82, I again think the lost work that is its most likely source is the *Homeric Puzzles*.

It is worth noting in this context that Aristotle's *HA* 8 (9). 37 is devoted to the ingenuity that can be observed in marine animals, and that the following passage is particularly relevant (621 a 6–16):

Ἦν δὲ καλοῦσι σκολόπενδραν, ὅταν καταπίη τὸ ἄγκιστρον, ἐκτρέπεται τὰ ἐντὸς ἐκτός, ἕως ἂν ἐκβάλῃ τὸ ἄγκιστρον· εἶθ' οὕτως εἰστρέπεται πάλιν ἐντός. ... τῶν δ' ἰχθύων αἱ ὀνομαζόμεναι ἀλώπεκες ὅταν αἴσθωνται ὅτι τὸ ἄγκιστρον καταπεπώκασι, βοηθοῦσι πρὸς τοῦτο ὥσπερ καὶ ἡ σκολόπενδρα· ἀναδραμοῦσαι γὰρ ἐπὶ πολὺ πρὸς τὴν ὀρμιᾶν ἀποτρώγουσιν αὐτῆς· ἀλίσκονται γὰρ περὶ ἐνίους τόπους πολυαγκίστροις ἐν ρόωδεσι καὶ βαθέσι τόποις.

The so-called scolopendra, after swallowing the hook, turns inside out until it expels the hook; having done so it then turns its inside back in again. ... Among fishes those named foxes, after perceiving that they have swallowed the hook, take counter-measures just as the scolopendra does: they run back a long way to the fishing line and bite a piece out of it. But they are caught in certain areas on multiple hook lines in rapid deep water.²⁷

I find it completely plausible that Aristotle, in his *Homeric Puzzles*, used some of the fishing ἔνδοξα he gathered in his study of animals – even material that did not ultimately appear in his biological works – to explain *Il.* 24. 81,²⁸ and that Plutarch *De soll. an.* 24 (*Mor.* 977 A) more or less accurately presents Aristotle's interpretation.

Scholars have omitted *De soll. an.* 24 (*Mor.* 976 F – 977 A) from collections of fragments of Aristotle's *Homeric Puzzles*, however, not because it is thought to belong to some other work of his, but because they consider the Ἄριστοτέλης in that passage to be a mistake for Ἄριστάρχος.²⁹ They do so based on the passage from Apollonius quoted in the previous section, and on a couple of scholia which I turn to now.

Here is Σ^A *Il.* 24. 81 a (Erbse), which (if the source is Aristonicus) contains Aristarchus' take on this verse:

²⁷ Translation of Balme 1991.

²⁸ See Mayhew 2015, 128–132.

²⁹ See e.g. Rose 1863, 167–168. Bernardakis 1895, 58 prints Ἄριστοτέλης, and in his *apparatus criticus* comments: *locum non inveni*. Platt 1911, 255 responds: “no wonder; of course Ἄριστοτέλης is simply a mistake for Ἄριστάρχος”. Helmbold 1957, 423 prints Ἄριστάρχος.

οὐ λέγει βοὸς κέρασ βοὸς τρίχα, διὰ τὸ τριχίνην εἶναι τὴν ὀρμιάν· λιναῖς γὰρ ἐχρῶντο: “ἐκ πόντοιο θύραζε λίνω ἐνὶ ἥνοπι χαλκῶ”. οἱ δὲ νῦν οὐδὲ βοείαις χρῶνται, ἀλλ’ ἰππεύαις. λέγοι ἂν οἶον βοὸς κέρασ κυρίως· κατεσκεύαζον γὰρ σύριγγα ἐκ κέρατος βοείου, ἣν περιετίθεσαν τῇ ὀρμιᾷ ὑπὲρ τὸ ἄγκιστρον, ὅπως μὴ οἱ ἰχθῦς ἀποτρώγωσι τὸν λίνον.

βοὸς κέρασ does not mean ‘hair of ox’, [which some maintain] owing to the line being made of hair. For they were using [lines] made of linen: “out of the sea with linen [line] and glittering bronze” [*Il.* 16. 408]. And people nowadays use not oxen [hair] but horse. Therefore, he would say βοὸς κέρασ in the literal sense: for they made pipe out of ox horn, which they put around the line above the hook, so that the fish would not chew off the linen [line].

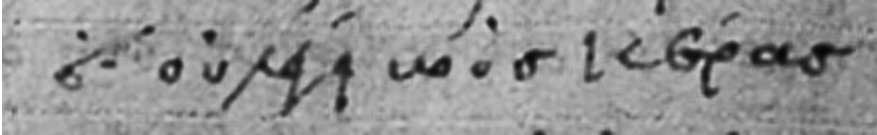


Plate 4

*Venetus A: Marcianus Graecus Z. 454 (fol. 312v, on *Il.* 24. 81):*

% οὐ λέγει βοὸς κέρασ³⁰

We have the same issue in this case as with the A-scholion discussed in the previous section. This one too (see Plate 4) begins with a mark (similar to %) which is rendered lemma plus ὅτι by Erbse (plus ἡ διπλῆ ὅτι by Friedländer). Now this scholion either is simply presenting the view that βοὸς κέρασ does not in *Il.* 24. 81 refer to ox-hair, but should be taken literally to refer to the bit of horn put around the line near the hook to prevent it from being bitten; or, it contains Aristarchus’ reasons for doubting βοὸς κέρασ here (in which case, however, I do not see how the last line – κατεσκεύαζον γὰρ κτλ. – makes sense). In either case, we can be pretty certain that this scholion does represent the view of Aristarchus – not only because of the Apollonius-passage quoted in the previous section, but also because of Σ *Od.* 12. 253 (Dindorf):

³⁰ See <http://www.homermultitext.org/hmt-digital/images?request=GetIIPMooViewer&urn=urn:cite:hmt:vaimg.VA312VN-0814>. Note that in manuscripts, beta is often written like a cursive yu (υ).

βοὺς κέρας:³¹ κέρας Ἄρισταρχος τὸ κεράτινον συρίγγιον, ὃ ἐπιτιθέασι πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ ἰχθύος τὴν ὀρμιάν. ἔνιοι δὲ τὴν τρίχα.

‘horn of ox’: Aristarchus [says the] horn is the little pipe made of horn, which they put on the line so as not to be eaten by the fish. But some [say κέρας means] hair.

So, according to Plutarch, Aristotle held that βοὺς κέρας in *Il.* 24. 8 ought to be understood literally as ‘horn of ox’. According to the Apollonius-passage and the two scholia, Aristarchus held that βοὺς κέρας in *Il.* 24. 8 and *Od.* 12. 253 ought to be understood literally as ‘horn of ox’ and not as ‘hair of ox’, and it may be the case (though this seems contradictory) that he marked βοὺς κέρας in *Il.* 24. 8 as doubtful. So the claim that Ἄριστοτέλης is a mistake for Ἄρισταρχος in the Plutarch-passage seems to have been based on two considerations: (1) that the view attributed to Aristotle in the Plutarch-passage is the same as Aristarchus’, and (2) that the view attributed to Aristotle in the Plutarch-passage is not found in any extant work of Aristotle. But I do not find these compelling reasons for changing Ἄριστοτέλης to Ἄρισταρχος, in light of the fact that Aristotle wrote a work on Homer that is not extant, and the possibility that either Aristotle exerted an influence on Aristarchus or their agreement about how to understand *Il.* 24. 8 is a coincidence.

Coda

To sum up: In the case of κέρας in *Il.* 11. 385, Aristotle either thought that this should be interpreted metaphorically to mean penis, or he thought that it should be interpreted to mean horn (referring to Paris’ bow, which makes this synecdoche), whereas Aristarchus definitely accepted the bow-interpretation and rejected the hair-interpretation. In the case of κέρας in *Il.* 24. 8, both Aristotle and Aristarchus thought that this should be interpreted literally to mean horn – specifically a small pipe made of horn used to protect the fishing line. I have further argued that in the first case, taking Ἄριστοτέλης to be a mistake for Ἄρισταρχος in the two scholia is one possible explanation for the contradictory textual evidence, but that there is no compelling reason to conclude that the same mistake was made in the Plutarch-passage (as a number of scholars have claimed).

³¹ In *Od.* 12. 253, βοὺς κέρας appears in a similar fishing metaphor: ἐς πόντον προΐησι βοὺς κέρας ἀγραύλοιο (cf. *Il.* 24. 81: ἢ τε κατ’ ἀγραύλοιο βοὺς κέρας ἐμβεβαυῖα).

A final word on the Aristotle-texts discussed above: I consider the three discussed in § 1 (Σ^T *Il.* 11. 385 f., Σ^{Ge} *Il.* 11. 385, and Eust. *Il.* 11. 385) and the Plutarch-passage discussed in § 2 to be neglected source-texts for Aristotle's lost *Homeric Puzzles*. They are neglected in the sense that they were not included in either of the standard editions of Aristotle's fragments – Rose and Gigon – nor in Breitenberger's more recent German translation with commentary of the fragments of this work.³² Or to state the matter positively, all of these texts ought to be included in any subsequent collection of the fragments of Aristotle in general or of the *Homeric Puzzles* in particular.

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³² Rose 1886, Gigon 1987, Breitenberger 2006.

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This essay examines two sets of texts, each of which describes how Aristotle and Aristarchus interpreted κέρας (‘horn’) in the *Iliad* (in verses 11. 385 and 24. 81). In addition to providing a better understanding of these texts, the essay attempts to show that (1) scholars have been too quick to emend Ἄριστοτέλης to Ἄρισταρχος, and (2) that four of the texts discussed are neglected source-texts for Aristotle’s lost *Homeric Puzzles*, which ought to be included in any subsequent collection of the fragments of Aristotle.

В статье рассматриваются две группы текстов, сообщающих о том, как Аристотель и Аристарх интерпретируют слово κέρας в “Илиаде” (XI, 385; XXIV, 81). В статье уточняется толкование этих текстов и доказывается, что (1) исправление Ἄριστοτέλης на Ἄρισταρχος необоснованно, и (2) четыре рассматриваемых текста восходят к утраченному сочинению Аристотеля “Гомеровские трудности” и должны быть включены в последующие издания фрагментов Аристотеля.