'clever' is Hdt. V 23, describing Odysseus as ἄνδρα δεινός τε καὶ σοφός. It is tempting to see here a connection in thought between the two writers.

7) πολυμήχανος (1135) is the conventional Homeric epithet, given a less complimentary nuance. In using formulaic expressions from Homer, Sophokles sometimes innovates, sometimes merely 'lifts': for the latter, cf. δίος of Odysseus (344).

8) Cf. Ant. 742-745.

A.P. VII, 724 (ANYTE)

"Ηβα μέν σε πρόαρχε ἐσαν παιδών ἀτε ματρός,
Φειδία ἐν δνοφερῷ πένθει ἔθου φθίμενος,
ἀλλὰ καλόν τοι ὑπερθεν ἐποσ τόδε πέτρος ἄείδει
ὡς θυσίας πρὸ φίλας μακρύλεμος πατρίδος.

It is well known that it was typical of Hellenistic poets to reproduce Homeric unica, the meaning of which was debated in antiquity, in order to suggest their own interpretation of such words. One example in the poems of Anyte is A.P. VII, 215, 6 ἡκαθόριν (1). The above epigram contains a case that has not previously been recognised. The first couplet has inspired many conjectures 8), though the text, as I hope to show, is sound. The significant element is ἐσαν. "Ἐσαν is a Homeric unicum: II. 19, 393 ἄμφῳ δὲ καλά ἴππαν ἐσαν. The form has been a source of debate among modern scholars: it has been derived from ἰχμα and ἦκκυμα (1), but W. Leaf 4) and Liddell-Scott-Jones 5) take it, correctly it seems, as the aorist of ἑσαν. We know from Schol. Townl. ad II. 19, 393 that some ancient critics regarded it as the equivalent of θείσαν 'ἐκατὰ παράληψιν τοῦ θ'. Bearing this in mind, along with the usage mentioned above of Anyte and other Hellenistic poets, we may punctuate thus:

"Ηβα μέν σε, πρόαρχε, ἐσαν· παιδών ἀτε ματρός,
Φειδία, ἐν δνοφερῷ πένθει ἔθου φθίμενος,

and interpret as follows: 'The youth (sc. of the city) buried you, captain. When you died, Pheidias, you cast them into dark mourning, as of children for their mother'.

"Ηβα, collective, governs the plural form, ἐσαν. Instances of collective singulars with plural verbs are common from Homer on 6). Other examples of Ἧβαι used collectively, as here, with the meaning 'a body of youth' are given by Liddell-Scott-Jones, s.v., I, 3.

πρόαρχε = procer, chief, prince, captain, and as such is attested in Const. Manass. Chron. 6169 τοις τῆς ἄρχῆς προάρχους καὶ προβοῦ-
A possible parallel in meaning is πολέμαρχος συνεφήβων, IG 2 2.2055 7).

ἔσσον should read ἔσσον and = θέσσον, meaning ‘buried’ 8).

παῖδον ἀτε ματρός. “ Atatürk is not in Homer but is occasionally found in lyric and drama. It frequently follows the noun to which it is attached 9). Ματρός is objective genitive after πένθος 10). Ματρός, rather than πατρός, is apposite here because the relationship between child and mother was conventionally stronger than that between child and father 11), and the death of a mother would, therefore, be more painful for children. Also, since it was Atatürk’s habit to echo Homeric themes at every step, it should be remembered that Homer used the simile of a child and his mother to describe the behaviour of one warrior towards another (Teucros towards Ajax, Θ 271 f.):

οὔτάρ ὁ αὐτὸς ἰὸν, πάχος ὡς ὑπὸ μητέρα, δύσκεν
eἰς Ἀδενθ’ ὁ δὲ μνί βάπτεται φαινοῖ.

Anyte’s simile is a direct or indirect reminiscence of Homer’s.

The asyndeton may be either ‘for emotional effect’ 12) or ‘explicativum’ 13). Many parallels in Hellenistic epigrams might be cited: A.P. VII, 267, 1, A.P. VII, 506, 1, A.P. XII, 134, 1, A.P. XII, 135, 1, etc.

Φεδία. Vocative of Φεδίας, as at Ath. 2, 38 b (Antiphon.) and A.P. XVI, 81, 2. Double (and even triple) vocatives occur frequently in Hellenistic epigram: A.P. VI, 122, 1, A.P. VII, 80, 1 ff., A.P. 7, 440, 1 f., A.P. XII, 45, 1 f., (where there is again asyndeton), Ath. 7, 318 b = Callimachus, Ep. 5 (Pfeiffer), etc.

ἔθαυμ. The object (understood) being Ἡβα.

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1) See G. Giangrande, JHS 95 (1975), 31.
2) I refer the reader, for the sake of brevity, to H. Stadtmüller, Anthologia Graeca Epigrammatum Palatina cum Planudea (Leipzig 1894-1906), and A. S. F. Gow and D. L. Page, The Greek Anthology, Hellenistic Epigrams (Cambridge 1965).
3) See H. Ebeling, Lexicon Homericum (Leipzig 1885; Hildesheim 1963), s.v. ἡμι.
4) The Iliad (London 1900-2).
7) Cf. πολέμαρχος, Aesch. Ch. 1072. Similar forms in ἂρχος are νεῶν τ’.