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ON HERODOTUS VII 162.

The words οὗτος δὲ ὁ νόος τοῦ ῥήματος τὸ ἐθέλει λέγειν· δῆλα γὰρ ὡς ἐν τῷ ἐνιαυτῷ ἐστὶ τὸ ἕαρ δοκιμώτατον, τῆς δὲ τῶν Ἑλλήνων στρατιῆς τὴν ἐωυτοῦ στρατιήν, which are found in all the MSS, have given editors of Herodotus much trouble. Some have rejected them all, holding them to have been a marginal note of a reader to the figure used by Gelon; others have regarded only τὸ ἐθέλει λέγειν as an interpolation. But by striking out this clause we do not get rid of the whole difficulty; for it is by no means evident that ἐν τῷ ἐνιαυτῷ ἐστὶ τὸ ἕαρ δοκιμώτατον, and even less so is it that Gelon's troops were the δοκιμωτάτη στρατιή of the Greek army. It is manifest, however, that that is just what Gelon meant. I think that this sense can be clearly brought out, and all trouble removed, if we agree to read the passage thus: οὗτος δὲ ὁ νόος τοῦ ῥήματος· δῆλα γὰρ ὅτι ἐθέλει λέγειν ὡς κ. τ. λ. But how did the false reading get into all the MSS? This question I will endeavor to answer.

Stein, in the preface to his critical edition, p. 21, says that he believes all our MSS are to be traced to a common archetype and parent, which he calls Ω. Now, I suppose that in the MS of which Ω was a copy τ_ο (= ὅτι) ἐθέλει λέγειν, omitted from the text by oversight, was added above the line; and that the copyist restored it to the text in Ω, but, reading τ_ο for τ_ό, placed it wrongly after ῥήματος. It will be conceded, I think, that the following ὡς easily led to the omission of ὅτι ἐθέλει λέγειν, since the construction of δῆλα was not thereby interfered with, and more easily to the error made in putting it before δῆλα.

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