Cornelis J. Ruijgh, *The source and the structure of Homer's epic poetry*

During the centuries after Homer, *rhapsodes* used to recite not only the *Iliad* and the *Odyssey* but also later epics, constituting the epic Cycle. Only summaries and a few fragments of these later poems survive, but their language is in the same epic style as that of the *Iliad* and the *Odyssey*. It was obviously in the interest of the *rhapsodes* to present these poems as works of the famous Homer himself, but already in Classical times, however, such ascriptions were questioned.

The *chorizontes* were unitarians in the sense that they considered the entire text of the transmitted *Odyssey* the work of one single poet, just as the *Iliad* was considered the work of Homer. This unitarian approach was seriously questioned, particularly in the 19th century by German philologists, which led to the so-called Homeric Question. These scholars were shocked by the presence of unevenness in the transmitted text of the Homeric epics: such features were not found in later epic poetry like Apollonius’ *Argonautica* and Vergil’s *Aeneid*. They concluded that the transmitted text is a compilation of older and more recent passages composed by different poets. By analysing the text they tried to establish breaks between older and more recent passages and to reconstruct the original form of both epics. Usually, they attributed a higher quality to an *Ur-ilias* and the *Ur-odyssee* than to the transmitted texts.

**Otázky k textu:**

1. V jakém smyslu byli *chorizontes* unitáři?
2. Co je tzv. Homérská otázka?
3. Co mají společného ostatní díla epického cyklu s eposy *Ilias* a *Odysseia*?