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Hude's Edition of Thucydides' *Histories Thucydidis Historiae*, ad optimos codices denuo ab ipso collatos, recensuit Dr. Carolus Hude. Tomus prior: libri i.–iv. Teubner. 1898. 10 Mk.

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The Classical Review / Volume 12 / Issue 08 / November 1898, pp 409 - 412

DOI: 10.1017/S0009840X00033394, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00033394

How to cite this article:

E. C. Marchant (1898). The Classical Review, 12, pp 409-412 doi:10.1017/S0009840X00033394

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The change to the singular and nominative and the transposition of the infinitives is slighter than it looks, while Vauvillier's *μόνον*, the alternative, is unmotivated. 1220 *θέλοντος* is kept (as masc.) against the certainly very bad *δέοντος* of Reiske. 1452 *χρόνος ἐπεὶ μὲν ἔτερα* MSS. Hartung's *στρέφων* lacks any graphical justification, and should never have been accepted; Prof. Tyrrell's *ἐπιών*, if not absolutely certain as to sense, is infinitely better. 1584 *τὸν ἦει βίοντον* for *τὸν αἰεὶ*, very attractive and ingenious. 1756 Prof. Tyrrell reading *τύμβον θέλομεν προσδεῖν αὐταὶ* | *πατρός. ἀλλ' οὐ κείσε μολεῖν θεμιτόν*, drops indeed *ἡμετέρου* but keeps the much more valuable words *κείσε μολεῖν* which the ordinary arrangements sacrifice. Antig. 452 *οὐ τοῦσδ'* for the MS. *οἱ τοῦσδ'*, a great improvement on the ordinary *τοιούσδ'*. 613 sq. the words *οὐδὲν ἔρπει θνατῶν βίῳ τῷ ἐκτὸς ἄτας* are taken to be the νόμος itself, *πάμπολυς* (for *πάμπολις*) being parenthetical. The imagination implied in this view of a hackneyed passage is equal to the invention of *ἦει* above. 966 sq. *παρὰ δὲ κυναεῶν πελάθων διδύμας ἁλὸς* | *ἀκταῖς βοσπορίαῖσιν ὁ Ἑλλήνων ἄξενος* for *κυναεῶν πελάγεων πετρῶν* | *διδύμας ἁλὸς ἀκταῖ*

βοσπόρια. Trach. 660 *πανήμερος* (= *πανήμερος* 'calm') with the MSS. For *πανήμερος* the vulg. there seems no justification. Philoct. 782 *ἀλλὰ δέδι'* very neatly for *ἀλλὰ δέδοικ'* which is unmetrical. 1092 *αἱ θῆραι δ' ἄνω* again very neatly for *εἰθ' αἰθέρος ἄνω*. 1131 sq. *τὸν ἡρακλείω* | *αθλῶ τῷδε σοὶ* | *οὐκέτι χρῆσόμενον* for *τὸν ἡράκλειον* | *ἀθλίον ὧδε σοὶ* | *οὐποτε χρῆσόμενον*; the dative is less violent than Erfurdt's *ἄρθμιον*. 1149 *φύδα* for *φυγᾶ* (unmetrical), thus avoiding Jebb's rearrangement. Ajax. 406 *φίλοις δὲ τοῖσδ'* ὁμοῦ *γέλως* for *φίλοι τοῖσδ'* ὁμοῦ *πέλας*. 869 *συνπαθεῖν* for *συνμαθεῖν*. 885 *ποταμῶν θεὰ* (or *νύμφα*) *ἔνυδρος* for *ποταμῶν ἱδρις*; again a word (*ἱδρις*) commonly left out is saved.

Prof. Tyrrell professes a general agreement with Prof. Jebb, but he has accepted with some liberality the creations of other scholars. I must protest against Beller-mann's *ὀπλίζεται* (for *ἕξεται*) Antig. 351. Prof. Housman contributes some conjectures; the more important are O.T. 1494 *τοῖσιν οἷς γόνουσιν* for *τοῖς ἐμοῖς γονέουσιν*, 1505 *μή σφε* δὴ *παρῆς* for *μή σφε παρίδης*. O.C. 133 *πρίοντες* for *ιέντες*.

T. W. ALLEN.

HUDE'S EDITION OF THUCYDIDES' HISTORIES.

Thucydidis Historiae, ad optimos codices denuo ab ipso collatos, recensuit Dr. CAROLUS HUDE. Tomus prior: libri i.-iv. Teubner. 1898. 10 Mk.

MOST English Hellenists already know Dr. Hude's work—the learning, the accuracy, the remarkable linguistic skill which he has brought to bear on the text of Aristotle, Thucydides and other authors. Not so many perhaps could answer the question, Who is Dr. Hude? It may be of interest, then, to state that Karl Hude is a school-master at Copenhagen and editor of the *Athenaeum* of Denmark. He is still young, one from whom much more may be expected. Some years ago he received from the Danish government the equivalent of a travelling fellowship; and this stipend combined as it was with the right to provide a substitute, has enabled him to visit the libraries that contain all the chief manuscripts of Thucydides. These MSS. he has collated with great care and exactness; and the result is that he has laid all future editors of Thucydides

under a heavy obligation. I have no doubt that Dr. Hude's collations are final. He has in addition collected a vast number of *Testimonia*, and he has ransacked many tons of conjectures. How many felicitous conjectures he has made himself, it is scarcely possible to imagine; but I hope I shall not betray a secret when I say that the printer of the 'tidskrift' looks to its editor to fill up the little vacant spaces of that periodical with 'little conjectures' of his own. Not all the 'little conjectures' are convincing; but then they are never superfluous, and always exhibit the unusual linguistic ability of their author.

It is here, however, that we come upon the only fault that seems to vitiate the new text. The editor has, I think, admitted too many conjectures into the text itself. I venture to give an instance of his excessive partiality to guess-work, as it happens to affect myself. In ii. 58, 2 all MSS. show *ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους*. Dr. Hude has printed for *ἐπιγενομένη* my conjecture *ἐπινευρομένη*;

and this circumstance emboldens me to say, in spite of Herwerden's objections, that my suggestion is very probably right. But if I were editing a Teubner text, I should not place *ἐπιμερομένη* above the critical apparatus. But, after all, with so complete an apparatus, a tendency to excessive subjectivity matters little: and in view of the immense advance that this edition marks, this, its one blemish, is of trifling moment.

To the text of the *Histories*, Hude has prefixed a revised text of the *Lives*. The MSS. of these biographical notices are very poor, and Hude has made many good conjectures. Perhaps the most startling and not the least convincing is the brilliant *μνήσιν ποιείται* for the meaningless *νήσους ποιεί* or *οικεί* of § 49 (*ἐνθα τὰ τῆς σωφροσύνης αὐτοῦ νήσους οἰκεί, τὰ δ' ἄλλα οὐκ ἀκριβοῦ*). The preceding section stands thus: *οὐ γὰρ ἐπετῆδενσε (ὁ Θ.) τοῖς ἄλλοις ταῦτον συγγραφῆσιν οὐδὲ ἱστορικοῖς . . ἄλλ' ἐκένοι μὲν οὕτως, τῷ συγγραφῆν δ' οὐκ ἐμέλησε πρὸς τέρψιν τῶν ἀκούοντων, ἀλλὰ πρὸς ἀκρίβειαν τῶν μανθανόντων γράφειν. καὶ γὰρ ὠνόμασεν ἀγώνισμα τὴν ἑαυτοῦ συγγραφὴν. πολλὰ γὰρ τῶν πρὸς ἡδονὴν ἀπέφυγε.* In this passage I have no doubt that the sentence *καὶ γὰρ . . συγγραφὴν* should be read as a parenthesis; and *ἑαυτοῦ* should, I think, be corrected into *<ἐφ> ἑαυτοῦ*. Moreover for *τῷ συγγραφῆν* it is likely that *<τούτῳ> τῷ συγγραφῆν* should be read: for though Thuc. is, of course, often called *ὁ συγγραφεύς*, it is not correct to speak thus of him when he is compared *τοῖς ἄλλοις συγγραφῆσιν*.

A little further on we have *ὁ δὲ συγγραφεὺς οὗτος . . διὰ μὲν τὴν ἀνάγκην λέγει, διηγεῖται δὲ μόνον εἰς γνώσιν τῶν ἀκούοντων ἀφικνούμενος*. For the last word H. conjectures *ἀπιδόμενος*. I should prefer *ἀκριβολογούμενος*. In § 50 *περὶ μὲν οὖν τοῖς μύθοις τοιοῦτος, δεινὸς δὲ ἡτογραφῆσαι, καὶ ἐν μὲν τοῖς μέρεσι σαφής, ὑπὸ δὲ τὴν σύνταξιν ἐνίοτε . . ἄδηλος εἶναι δοκῶν*. It is obvious that *δοκῶν* ought to be *δοκεῖ*. In § 51 *πολυειδὴς δὲ ἐν τοῖς σχήμασι, τὰ πολλὰ καὶ τῶν Γοργίου μιμούμενος* I would bracket the *καί*. The next sentence is printed *ὅψει γοῦν παρ' αὐτῷ φρόνημα Περικλέους καὶ Κλέωνος οὐκ οἶδ' ὅ τι ἂν εἴποι τις, Ἀλκιβιάδου νεότητα, Θεμιστοκλέους ἑπάντα*. For *πάντα* we should probably read *ἀπάτας*.

Id. § 53 *μέλει δὲ αὐτῷ . . καὶ . . βραχύτιτος συντάξεν*: τὰ γὰρ πολλὰ τῶν πραγμάτων καὶ λέξει δέκνυνται. The Latin version for the latter sentence is *Nam saepe multae res vel unica voce declarantur*. Either the Latin is quite wrong, or for *καὶ λέξει* we should read *καὶ <μῶ> λέξει*. But I have no confidence in the correction.

In the 'Anonymous Life' § 2 *καὶ σὺν*

αὐτῷ διεφθάρησαν . . ὧν καὶ κατεοκάφησαν καὶ αἱ οἰκίαι, καὶ τὸ γένος τὸ μὲν διεφθάρη, τὸ δὲ ἄτιμον ἐγένετο, I propose [*καὶ*] *αἱ οἰκίαι*. In § 3 of the same, *Βρασιδᾶς μὲν ἐνίκησεν αὐτόν, Κλέων δὲ ἀπέθανεν . . βληθείς. οὐ μὴν ἀλλὰ καὶ ὁ Βρασιδᾶς τῆς νίκης αἰσθόμενος ἀπέθανε, καὶ Ἀμφίπολις Ἀθηναίων ἀπέστη*, it seems clear that *οὐ μὴν ἀλλὰ . . ἀπέθανε* forms a parenthesis. In § 4 *οὐ γὰρ καιρὸς αὐτῷ κατεπιεῖν Ἀθηναίων ἐγένετο . . πολλὸς ἐν τοῖς ἐγκλήμασι τοῖς Ἀττικοῖς ἐρρήν . . τὰς δὲ συμφορὰς ἠΐξῃσε τὰς Ἀττικὰς, ὅπου καὶ τὰς ἐν Σικελίᾳ*, I would suggest *τὰς Ἀττικὰς ὅπου <καιρὸς>, καὶ τὰς ἐν Σ.*

Book i., c. 16 § 2 *κατὰ γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις περιεγένετο* (Tournier for *παρεγένετο*), *οὐδεὶς ξυνέστη*. H. gives *κᾶν* for *καὶ* with Siesbye. But *ὅθεν . . περιεγένετο* stands as an epithet to *πόλεμος* and really *καὶ* is as good as *κᾶν*.

c. 49 § 2 *ἦν τε ἡ ναυμαχία καρτερὰ, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχίᾳ δὲ τὸ πλεόν προσφερὴς οὕσα*. On this passage Herwerden remarks 'Non video quid faciat ars aut imperitia ad majorem minoremve pugnae vehementiam. Expectabam fere τῇ μὲν τέχνῃ οὐχ ὁμοία ταῖς ὑπερον κτέ.'; and Mr. Forbes says 'A battle could hardly be said to be *καρτερὰ* τέχνῃ.' But perhaps this *τέχνῃ* is *causal* and co-ordinate with *οὕσα*, so that the rendering should be: 'The naval battle was obstinate, in a less degree *because* the combatants were skilled in tactics, but rather *because* the engagement resembled a land battle.' In every contest the connexion between *καρτερία* and *τέχνῃ* is acknowledged. There is probably, then, no necessity to alter *οὐχ ὁμοίως*—for example—into *οὐκ ἔχουσ' ὁμοίως* (*sc. ναυμαχία*). Steup is right in saying that *οὐχ ὁμοίως* is practically a simple negative; but it is meant to correspond with the *τὸ πλεόν* that follows.

c. 91, 1 *τῶν δὲ ἑλλάνων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τευχίζεται κτέ.* Shilleto conjectured *αὐτοπτῶν δὲ ἄλλων*, van der Mey *τῶν δὲ αἰ ἀφ.* It seems to me that a simpler conjecture is *ἀπ' Ἀθηνῶν* for *ἄλλων*. There is no doubt that the sense is 'Persons who came from Athens to Sparta.'

c. 91 § 4 *εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι, πρὸςβεῦσθαι παρὰ σφᾶς ὡς πρὸς διαγινώσκοντας τὸ λοιπὸν ἵεναι τὰ τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά*. By *σφίσιν* αὐτοῖς the Athenians are meant; by *τὰ κοινά* the interests of Greece at large. As to the construction, the ordinary plan is to connect *πρὸςβεῦσθαι* with *βούλονται*; but the order of the words from *ὡς* onwards then lacks justification, and the phrase *εἴ τι βούλονται* is more naturally taken as independent.

What we seem to require is ὡς πρὸς διαγνώσκοντας τὸ λοιπὸν ἴσ' εἶναι τὰ τε σφίσιν αὐτοῖς ξυμφορὰ καὶ τὰ κοινά, 'to men who discerned that for the future their interests and the interests of Greece in general were similar.' Whatever increased the power of Athens—it is argued—was of value to all the members of the alliance; consequently the completion of the Athenian fortifications καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον εἶσθαι. The two sentences are well illustrated by c. 120, 1 χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια (i.e. the interests of the leaders) ἐξ ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, where ἐξ ἴσου νέμειν is not 'to give a just share of attention,' but 'to give attention to them as being in agreement with (and not of greater importance than) the interests of the allies.' This use of ἴσος is seen in Soph. *Trach.* 1164 φανὼ δ' ἐγὼ τούτοις συμβαίνοντ' ἴσα μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα. For the ἰέναι of our passage H. reads εἶναι.

c. 95, 5 perhaps κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα μηδισμὸς καὶ <ΤΟΔ> ἑΔόκει σαφέστατον εἶναι. The parallel passages referred to by Classen c. 127, 2 (see Steup there) and iii. 39, 3 are both doubtful.

c. 118, 2 οἱ δὲ Λακεδαιμόνιοι . . . ἡσύχαζον τὸ πλεόν τοῦ χρόνου, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους. The μὴ here is desperate, and Arnold conjectured οὐ for it. Surely the simplest correction is χρόνου, <νομίζ>οντες κτέ., νομίζω being equal to εἴωθα. For this sentence we are to compare c. 132, 5 χρώμενοι τῷ τρόπῳ ὅπῃ εἰώθασιν ἐς σφᾶς αὐτοὺς, μὴ ταχεῖς εἶναι . . . βουλευσαί τι.

c. 141 § 2 τὰ δὲ τοῦ πολέμου καὶ τῶν ἐκατέρους ὑπαρχόντων ὥς οὐκ ἀσθενέστερα ἔξομεν γνῶτε καθ' ἑκάστον ἀκούοντες. Mr. Forbes indicates the current view of this when he directs us to render 'as to the prospects of the war, and as to our respective resources generally.' But this version involves, as Herwerden points out, τὰ τῶν ἐκατέρους ὑπαρχόντων οὐκ ἀσθενέστερα ἔξομεν, and ἐκατέρους cannot properly be referred to ἔξομεν. This difficulty the editors avoid by saying that τὰ . . . ὑπαρχόντων is adverbial: but they overlook the fact that ἀσθενέστερα ought then to be an adverb; i.e. it ought to be ἀσθενέστερον or -ως (διαφερόντως καὶ τότε [τῷδε Hude] ἔχομεν ii. 40). It cannot surely be maintained that the sentence as it stands differs from iii. 82 ἀμείνους τὰς γνώμας ἔχουσι, and iv. 92 ἐπικινδυνότεραν ἐτέρων τὴν παρούκην ἔχομεν, and vii. 77 τὰ ἐπιτήδεια βραχέα ἔχομεν, and c. 77 of this very book ἀμεικτα τὰ . . . νόμιμα ἔχετε, and so on. I therefore am led to believe that καὶ means 'also' here, and that τῶν ἐκατέρους ὑπαρχόντων belongs to καθ'

ἑκάστον ἀκούοντες. The construe is: 'when you hear also in detail the resources that belong to either side, know that the means of making war will not be weaker on our side.' The καὶ is in point, because hitherto the speaker has contrasted only the conduct, or demands, of the two sides. The order of the words is not surprising when we take into account the emphasis that falls on the various parts of the sentence.

Book II. c. 16 § 1 τῇ δ' οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκήσει [μετείχον] οἱ Ἀθηναῖοι κτέ. Since publishing, Hude has proposed κατεχόμενοι for μετείχον, comparing, for the confusion of μετ and κατ viii. 72, 2. This fits in well with what follows. I had thought of οἰκήσει, μετ' ἐκείνον οἱ Ἀ. καὶ ἐπειδὴ ξυνωκίσθησαν κτέ., ἐκείνος being, of course, Theseus.

c. 41, 4 Πανταχοῦ δὲ μνημεῖα κακῶν τε κάθων ἀΐδια ξυγκατοικίσαντες. It is strange that Hude did not think Herwerden's καλῶν for κακῶν worthy of record. Is it really probable that Pericles would here play the Witch to the Manfred of the Athenian Demos?—

"I know thee, and the powers which gave thee power;
I know thee for a man of many thoughts,
And deeds of good and ill, extreme in both"—

or, again, that the sentiment of the line *quae regio in terris nostri non plena laboris* is really identical with the boast of the text?

c. 52, 2 ἐν καλύβαις πνιγγραῖς ὥρα ἔτους διαιτωμένων ὁ φθόρος ἐγένετο οὐδενὶ κόσμῳ, ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο καὶ ἐν ταῖς ὁδοῖς ἐκαλινδούντο καὶ περὶ τὰς κρήνας ἀπάσας ἡμιθνήτες τοῦ ὕδατος ἀπορία. I do not know why Gertz's proposal to bracket νεκροὶ is thought by H. worth recording while my suggestion that ἀποθνήσκοντες is a gloss on ἡμιθνήτες and Stein's <τε> before ταῖς are to be passed over. However, Poppo says we must understand ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο-νεκροί. But the order of νεκροὶ is intolerable and the inceptive ἀποθνήσκοντες would have to be changed into ἀποθανόντες.¹ If then ἀποθνήσκοντες is not to be moved with Oncken (cf. Croiset and Steup), it must be altered—and, possibly, into ἀποσσεσηπότες.

c. 90, 1 ἔπλεον . . . παρὰ (with CG for ἐπὶ) ἔσω [ἐπὶ] τοῦ κόλπου. So H., regarding ἐπὶ

¹ Stahl, to be sure, refers to the first fragment of Callinus, but with all respect, that is a wholly different use of θνήσκοντες.

as spurious with Krüger. But compare Herod. 8, 18 *δρησµὸν ἔσω ἐς τὴν Ἑλλάδα*.

There are many passages in the book which like the above still require and will doubtless excite discussion. But, whatever be the verdict on isolated passages in Hude's text, there can be but one opinion of the work as a whole. The book is essential to

every student of Thucydides; and though the text may not become the standard followed in this country, there is no doubt that the *apparatus criticus* must in future be the criterion for all readers and editors of whatever nationality.

E. C. MARCHANT.

BLASS'S EDITION OF BACCHYLIDES.

Bacchylidis Carmina cum fragmentis, edidit FRIDERICUS BLASS. Lipsiae. Teubner. 1898. Mk. 2. 40.

WE know what to expect from Dr. Blass—always sincerity and candour, often brilliancy rising sometimes to genius, occasionally views difficult to accept, which however he may be confidently expected genially to withdraw and recant, if they can be shown to be untenable or inferior to other suggestions. We take an example of the latter first, because the passage illustrating it occurs very early in the poems. In iii. 22 the MS. gives

ΘΕΟΝΘ . . ΤΙΣ
ΑΓΛΑΪΖΕΘΩΓΑΡΑΡΙΣΤΟΣΟΛΒΩΝ.

With a very slight correction, E for I and II for Γ, the commonest of errors, we have

θεὸν θέλοντες
ἀγλαΐζεθ' ᾧ πάρ' ἄριστος ὀλβων.

The use of θέλοντες 'gladly' is defended by ἐθέλων in v. 169, and the sentiment is perfectly natural. Dr. Blass reads

θεὸν θεόν τις
ἀγλαΐζέτω, ὁ γὰρ ἄριστος ὀλβων.

The repetition of θεόν is Palmer's suggestion; but surely ἀγλαΐζεθ' points to a plural participle, and τις can be maintained only by changing θ of the MS. in ἀγλαΐζεθ' to τ—a more violent alteration than ours. But the fatal objection to Dr. Blass's reading is the strikingmetrical anomaly involved in making -τω ὁ equivalent to a long syllable. Unless fortified by an undoubted example we are unable to accept such a metrical phenomenon as the evanescence of a short vowel ὁ in a preceding long vowel -τω. The converse would be more possible, namely that the long vowel should lose its length and make with the short vowel following a short

syllable. Let us hasten to set against this some instances of Dr. Blass's shrewdness and good judgment. In v. 193 he fills up the *lacuna* (an almost identical suggestion was made by Housman) by the words

ὃν ἂν ἀθάνατοι τιμῶσι, κείνῳ
καὶ βροτῶν φήμαν ἔπ]εσθαι.

The sentiment is ascribed to Hesiod by Bacchylides, but there is no trace of it in Hesiod. The ingenious suggestion of Dr. Blass is that the poet by a lapse of memory attributed to Hesiod a gnome which really belongs to Theognis 169,

ὃν δὲ θεοὶ τιμῶσ', ὃν καὶ μωμεύμενος αἰνεῖ.

Perhaps, however, we should read τιμῶσιν ὁ καὶ μωμεύμενος αἰνεῖ. Even the captious critic praises him whom the gods delight to honour.

In i. 6 (Kenyon) the MS. gives

ΟΠΟΤΕ
ΑΧΡΕΙ [] ΟΛΟΙΜΑΧΑΣ.

Dr. Blass's remedy is drastic, introducing a quite new word, but of new words there are at least a hundred in Bacchylides. He would read

ὅποτε
χρείων τι κερβόλλοι μάχας.

Undoubtedly there was a word κερβολεῖν = κερτομεῖν. But Bacchylides would not have written the contracted form κερβολοῖ, and Dr. Blass fairly infers a form κερβόλλειν from σκερβόλλειν found in Aristoph. *Eg.* 821. The winner is well compared in spirit to some lion when a call to combat taunts him to the fray. The form κερβόλλοι would certainly be strange enough (though quite defensible) to puzzle the copyist, who may have deliberately omitted the earlier part of