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The Earliest Appearance in Print of the First Idyll of Moschus

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ence and that too in a metrical inscription this was plausible enough, but when we meet with a second occurrence and this time in a prose inscription, we are forced to the conviction that there is something more behind it. And yet our knowledge of the history of the genitive formation is sufficient to make it impossible to attribute any etymological value to the $\mathcal{F}$, Fick, BzB. 11,248, notwithstanding. There is only one form of explanation left, namely that the $\mathcal{F}$ is due to a secondary development. One recalls the Delian $\delta\mathcal{F}\nu\tau\omicron\upsilon$ and in looking up the other instances of such sporadic spelling one notes that besides the Cretan $\delta\mu\mathcal{F}\nu\sigma\alpha\upsilon$ and $\delta\mathcal{F}\nu\tau\acute{\alpha}\nu$ (Comparetti, *Monumenti Antichi*, iii., nos. 12-13, 18), Attic $\delta\mathcal{F}\nu\tau\acute{\alpha}\rho$, $\nu\alpha\mathcal{F}\upsilon[\pi\eta\gamma\acute{o}\varsigma$ (*C.I.A.* iv. pt. 1, pp. 189, 198), an $\delta\mathcal{F}\nu\tau\acute{\alpha}\nu$ is found on another Coreyran tombstone (Roberts, no. 99) of the same age as that containing $\tau\lambda\alpha\sigma\acute{\iota}\alpha\mathcal{F}\omicron$. In these cases the $\mathcal{F}$ is only the expression of that slight glide sound which is naturally produced in passing from another vowel sound to that of u . Anyone may make the experiment and observe it clearly in the case of $\bar{a}u$ when pronounced slowly. But one is hardly conscious of such a glide and hence it is only rarely that it is indicated in the writing. Now the same glide is possible before a close o . The Greek o , as we know, was relatively close in those dialects in which the lengthened o was indicated by ou not ω , and to these belong the Rhodian and

Corinthian. It is possible, though this is not a necessary assumption, that at Coreyra and Gela the final o was especially close, so that the pronunciation of the ending was not so very different from that of the Arcadian and Cyprian, which was always written $-av$. An Arcadian genitive in $-a\mathcal{F}\upsilon$ would give us no trouble, in view of spellings like $\delta\mathcal{F}\nu\tau\acute{\alpha}\nu$, and my contention is that the $\mathcal{F}$ of $\tau\lambda\alpha\sigma\acute{\iota}\alpha\mathcal{F}\omicron$ and $\Pi\alpha\sigma\acute{\iota}\alpha\delta\alpha\mathcal{F}\omicron$ is to be regarded in the same light.

Aside from the genitive form, the interest of the inscription is solely palaeographical, it being the second important addition to the material for the study of the alphabet of Rhodes and its colonies which has appeared since the discussions of Kirchhoff and Roberts. It shows neither the Argive type (Kirchhoff p. 48, Roberts, no. 131) which has $\sigma\alpha\eta$, not sigma, nor that represented by vases of Cameirus and now by the earliest stone inscriptions of Rhodes (*Mith.* 16, 107 f.) which besides the $\Psi=\chi$ has $H=\eta$. But, though most of the characteristic letters are wanting, nothing stands in the way of identifying its alphabet with that of the bronze plate found at Olympia and bearing the name of Gela (Roberts, p. 322). The two agree against the others in the combination of the three-barred sigma with $E=\eta$.

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January '97.

THE EARLIEST APPEARANCE IN PRINT OF THE FIRST IDYLL OF MOSCHUS.

THE rare volume printed by Goltz at Bruges in 1565 under the editorship of Adolph Mekerch holds the rank of the *Editio Princeps* of Moschus and Bion. But, as is well-known, the three principal and longest Idylls of Moschus together with several of those of Bion are to be found mixed up with those of Theocritus in the volume printed by Aldus in 1495-6 which purports to contain the Eclogues of Theocritus, the verses of the Gnomical Poets, those of Hesiod and some others. This book has hitherto been supposed to be the earliest printed volume which contains any of the Idylls or fragments of Moschus, and it has escaped the notice as well of the editors of this poet as of all bibliographers that his first Idyll *Ἔρως διαπύρνης* had been printed

six years earlier, and is in fact one of the earliest printed pieces of classical Greek, since at the date of its appearance thirteen Greek books only had issued from the press, and of these there are only three that can be considered as classics — Homer, Aesop, and the *Batrachomyomachia* — the other ten being Psalters, Grammars and Dictionaries.

Although a few words were printed with Greek letters as early as 1465 in the *Paradoxa* of Cicero given by Fust and Schoeffer in that year, and though in the works that issued from the press of Sweynheym and Pannartz from 1465 to 1470, and notably in the Aulus Gellius of 1469, as well as in one or two books of others printers, there are long passages in Greek characters, the

earliest volume printed in Greek was the first book of the *Grammar of Lascaris* which appeared at Milan in 1476 or 1477 (the colophon being dated MCCCCLXXVI die xxx Januarii). A second edition with a Latin translation by Craston was printed, also at Milan, in 1480, and a third with the same translation by Leonardus de Basilea at Vicenza in 1489. In this third edition the *Grammar* ends on the recto of the ninety-seventh leaf, and is followed on the same page by the colophon. Then on the two next pages come twenty-nine Greek verses, being in fact the first Idyll of Moschus without either the name of the author or the usual title Ἔπος δραπέτης but with the rather mysterious heading στίχη ἡρωικοὶ εἰς τὸν ἔρωτα. The only writer so far as I know who has mentioned these verses is Dibdin who in the third volume of the *Bibliotheca Spenceriana*, p. 82, thus refers to them:—

‘On the reverse of this leaf we read nearly one half of twenty-nine verses (printed widely apart in a large full Greek type, not very dissimilar to that of the first Isocrates) which are thus whimsically entitled:—

στίχη ἡρωικοὶ εἰς τὸν ἔρωτα

The remaining number of these verses is on the recto of the following and last leaf which completes the tenth leaf of signature m.’ But Dibdin did not recognise these verses as those of Moschus, and indeed probably did not read them. The volume, like most early Greek impressions is carelessly printed and full of mistakes, and the

‘whimsical title’ is probably a misprint for

στίχοι ἡρωικοὶ εἰς τὸν ἔρωτα.

The Idyll was certainly printed from a different manuscript from that from which the copy in the Aldine Theocritus was taken, and presents numerous variations from that text, most of them perhaps errors of the copyist or of the printer but some few deserving the attention of the editors and students of Moschus. The *variae lectiones* are as follows:—

	<i>The Lascaris</i>		<i>The Aldine Theocritus</i>
Line 1	ἔβοεισται	for	ἐβώσται.
3	μηνυτὰς	„	μανυτὰς.
4	δ before ἀγάγης	is omitted.	
6	ἔστι δὲ παῖς	for	ἔστι δ' ὁ παῖς.
10	δὲ χολᾶ	„	δὲ χολᾶ.
	ἡπεροπευτὰς	„	ἡπεροπευτάς.
13	τίνω	„	τήνῳ.
16	ἐφίπεται	„	ἐφίπτται.
17	σπλάγχνοις	„	σπλάγχνοις.
18	τόξῳ	„	τόξῳ.
19	βέλεμνον	„	βόλεμνον.
21	κῆμε πτρώσκει	„	κάμει τιτρώσκει.
22	αὐτῷ	„	αὐτῷ.
23	ἀνάισθαι	„	ἀαίθει.
24	δαμάσας	„	δάσας.
25	χλέοντα	„	κλαίοντα.
	φυλάξεω	„	φυλάσσεο.
26	γελᾶν	„	γελᾶν.
	φιλήσῃ	„	φιλάσαι.
28	ἦν λέγει	„	ἦν δὲ λέγει.
	ὄσα μοι	„	ὄσα μοι.

RICHARD C. CHRISTIE.

JEBB'S SOPHOCLES.

DEALING with a text so difficult as that of Sophocles, one may without disrespect occasionally differ from the interpretation of the most distinguished teacher. The appearance of the seventh and last play of the Sophoclean drama, which Professor Jebb has been giving to the world with a revised text and an English version, seems to be a fitting opportunity of offering for consideration the grounds on which in a few passages I would venture to differ from the judgment of so trustworthy a guide.

In the following remarks the texts under examination are followed by Professor Jebb's version between inverted commas.

Oedipus Tyrannus.

1. ὥς τοῖσιν ἐμπίρῳσι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
44–45.

‘For I see that when men have been proved in deeds past, the issues of their counsels, too, most often have effect.’

A note remarks that ἐμπίρῳσι and βουλευμάτων imply the antithesis between past and future.

But the position of the words shows that the antithesis lies between ἐμπίρῳσι and ξυμφορὰς, and prohibits our placing any