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Methodius, Bishop of Olympos

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cōmercia 90 ex aliis alia pros. 91 uolue-
rum 93 Sollicitare 96 imp. 97 coepit-
que profundam 98 Naturam rerum
causis (so *m. pr.* then ^a (sic) has been added

before rerum and causis changed to causis)
100 est. 101 tremesceret 103 Peruidit
~~est~~ (sic, with a line through, another beneath)
soluitque animis m. rerum 105 solitum
mentis 106 dedux 108 cōphendere
celum 109 Atribuitque 111 ad nuñ (in
left marg. numerū, in paler ink: the hand is
of the most formal type, for clearness) 112
uariis 115 contigat After 117 DE
ORIGINE MVNDI :- 118 Et quoniam 128
unde ^{et} reditura (sic) 129 secula mlle (so
m. pr. corrected by a different hand which has
written close to it at the right mille, draw-
ing a line through mlle) 130 poene ex
nichilo summum est nichilumque 134
fingin (or fingun) seemingly the *m. pr.*, a t
has been added later 135 hoc 137 A^t
flamina, but ' seems later. 138 umor
m. pr., afterwards ^h added above dium per
quattuor 139 prohibetque 140 quic
quam creantur. 141 ^h amida (^h later)
143 Quem nexus labilis 144 rapacia
145 Quod latet et tantum supra est homi-
numque diumque 147 quecūque tamen
148 Conuenit coline *marg.* ordine 150

^e still. 152 intenuis 155 flatusque nati-
tantis 156 Aequore perfundit (sic) (stroke
coeval) 157 exhalet tenuis 158 Aere-
que 160 arenis 162 ^humor (h coeval)
163 fetata struxerunt equora 164
fluuidum 166 Exiliit 167 mediam
tenet 170 nec aderet 171 Letaque con-
tractis 172 corcurrendo *m. pr.*, changed
into cōt in longius 174 sub
euntibus 175 Foebus 176 Luna^{te}
(second n changed to u) submersos
178 Hesperos inmenso 179 non uno
180 suspsa *marg.* suspensa 181 caderet
subeat 184 assiduos 185 secula 186
foeb'cat *marg.* foebus eat 190 quod t.

monstrant. 192 ortus ad ortus. 193
occasum ne obitus caelum et eum sole per-
hennet. After 193 QVARE · TERRA · SIT ·
ROTVNDA 194 Nec uero tibi natura
uideri (sic) ad miranda uideri¹ 197 motus
cursusque (strokes coeval) 200 stel^e
203 et toto 207 ~~terens~~ *marg.* teretes (later)
209 querentis 210 ignis 211 eterna
212 nec finis (sic) 214 Sic stellas gl. manent

mundumque figurant 216 canopō (v in
rather paler ink) 217 Donec adeiacas² (so
the scribe: *in the marg.* a much later hand
has written niliacas) 218 querent helicen
220 terre uisusque coherent 221 glome-
rabilis 222 deficit 223 Non omnis
confundit sidera g's (sic) 224 querunt
g's (sic). [In both vv. a later hand has
written *in marg.* gentes] 227 Seraque
228 forent (. coeval) semel et orta (sic)
229 toti 233 accliuis p. decliua 234
giros 236 g's 237 adortos (so the
scribe: a corrector has added . . . below
ortos, and written arctos *in marg.* on right)
239 uidetus changed to uidetur 243 exitat

orbes, so the scribe: ex^uitat and orbes later
245 locamus 246 Potus distinguet al-
tered to Poⁿtus distingu^uet 251 tacta,
corrected later to tac^uta 252 Multa
quod in cunctas (then quod is struck
through and Et written before Multa
253 Alter ut 255 lucentis 262 as
Jac. 264 adm. 265 nocantem 267
tum cum 269 contento ~~area~~ (sic) dirigit
arcu 271 augusto 272 inflexa defun-
dit urna 274 cludentis (c half erased)
275 Atque consurgit 276 que mundo
277 imoque 278 In diuersa situ 281
Siderens (but the penultimate letter is
badly formed) 282 immotus a/t ille (sic)
284 conspiciat 285 stat robore corporis
ei' (' perhaps later) 290 posset

ROBINSON ELLIS.

¹ Fort. Nec uero admiranda tibi natura uideri.

² Seemingly for isiacas.

(To be continued.)

METHODIUS, BISHOP OF OLYMPOS.

A WRITER in the *Church Quarterly Review*, April 1893, p. 54, speaking of the old question as to whether Methodius, bishop of Olympos, was ever bishop of Tyre, says

'Zahn has found evidence from Strabo that Olympos in Lycia also bore the name of Φοινικεύς, and he plausibly conjectures that Jerome came to make Methodius a

Phoenician bishop from having hastily read a description of him as 'Ολύμπου τῆς Λυκίας τοῦ καὶ Φοινικούντος ἐπίσκοπος.' I have not access to Zahn's argument; but I think that a simpler and more probable explanation, differing to no very great extent from Zahn's, is furnished by the facts mentioned on p. 425 of my *Historical Geography of Asia Minor*, and in the table of Lycian bishoprics there given.

In that book I have had frequent occasion to speak of the habit of uniting two neighbouring places under one bishop, and styling him sometimes by the name of one place, sometimes of another. When the title is fully and correctly given, it includes both—thus we find ὁ Πινάρων καὶ (Σ)ιδύμων and many similar cases. In the table of Lycian bishops facing p. 424 of the *Histor. Geogr.* it will be seen that ὁ 'Ολύμπου in some

Notitiae corresponds to ὁ Φοινίκων in others. The full title therefore was ὁ 'Ολύμπου καὶ Φοινίκων, and this misled Jerome into the belief that Methodius 'afterwards became bishop of Tyre' in Phoenicia. Mount Phoinikous was near the town of Olympos, and it is quite natural and probable that a settlement on the mountain took the name of the mountain and was united under the same bishop with Olympos. So, e.g., we find Telmessos and the island Makre united under one bishop. In times of trouble the island may have been safer; gradually the name Makre established itself for the bishopric, and now the site of Telmessos is called Makre. So Phoinika is substituted for Olympos in the latest *Notitiae*: it probably had the stronger and safer situation on the mountain.

W. M. RAMSAY.

EUR. *Bacch.* 1058—1062.

Πενθεὺς δ' ὁ τλήμων, θῆλυν οὐχ ὀρῶν ὄχλον,
ἔλεξε τοιάδ'· ὦ ξέν', οὐ μὲν ἔσταμεν,
οὐκ ἐξικνούμαι μαινάδων ἴσσοι νόθων†.
ὄχθον δ' ἐπεμβῦς ἡ ἐλάττην ὑφαίχεν·
ἴδοιμ' ἂν ὀρθῶς μαινάδων αἰσχρουργίαν.

V. 1060 is notoriously corrupt and consequently *multum et diu vexatus*. The situation is a plain one, and so is the general sense of the verse. All the conjectures down to Professor Tyrrell's are of a desperate character. They all emend both the words obelized (not designedly of course, so far as they accept Estienne's text); but the one horn of the verbal dilemma is generally grasped more tenaciously than the other. *Vixere fortes ante Agamemmona*, and so Heath and Hermann read ὅσσοις for ὅσοι: but the acceptance of νόθων was left for the latest of the ἐπίγονοι. Let us now try the justly favourite device of 'put yourself in his place' and see what Pentheus would naturally have said, or what you would have said, had you been Pentheus. Poor Pentheus! he cannot see the women; he is impatient. 'Where we stand I can't begin to see anything of the maenads. If I could only mount a hill or climb a tree I could get a fine view of the maenads' rascality.' The words however do not emphasize sufficiently, with any of the conjectures thus far offered (except Elmsley's ὅσον ποθῶ),

the exertion that Pentheus has been making to no purpose—his disappointed efforts. The despairing 'I can't though I want to' does not—*mea quidem sententia* of course—come out strongly enough. Having thus tried to prepare the way, I accept ὅσσοις, reject νόθων (the *nomen* is here an *omen*), and try to find another solution of the difficulty. The end of the verse must have been badly preserved indeed to admit of even a scribe's writing ὅσοι νόθων; but there must have been something there. The hypothesis of the omission of one of twain would seem necessary to explain ὅσοι for ὅσσοις. But νόθων does not begin with C in the alphabet of our *dernier ressort*—nor with anything like it. But though OCCOICNOΘΩΝ will not serve our purpose OCCOICΘONΩΝ will; and here I think we have the clue to the solution. Not to stretch out a long speech, I would rewrite the verse thus:

οὐκ ἐξικνεῖσθαι μαινάδων ὅσσοις σθένω.

MORTIMER LAMSON EARLE.

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* *

Ath. Pol. Chap. 48.

κἄν τις ἐλλίπη καταβολήν, ἐντεῦθεν γέγραπται,
καὶ διπλοῦν ἀνάγκη τὸ ἐλλειφθὲν καταβάλλειν ἢ
δεδέσθαι.