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## The Ancient and Modern Vulgate of Homer

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## THE ANCIENT AND MODERN VULGATE OF HOMER.

In the March number of this *Review* an account was given of the extant MSS. of the *Iliad*, and it was shown that with the exception of a few Ptolemaic papyri and possibly one minuscule family they formed a vulgate.

This conclusion was arrived at by arrangements and combinations of the MSS. themselves. It becomes necessary next to bring into relation with this first hand evidence the large body of tradition which we possess about the Homeric text in the classical period, information either explicitly given in existing scholia or to be inferred from quotations in ancient authors, and to investigate the connection between the text of the Alexandrian and prae-Alexandrian periods and that of the mediaeval and late classical MSS.

This enquiry may be conducted under several heads: the question which I propose to consider first is the extent to which the ancient κοινή or Vulgate is continued in one extant MSS., in other words the relation between the Ancient and the Modern Vulgate.

The existence and antiquity of the ancient κοινή has in my opinion been successfully asserted by Prof. Ludwig in his book *Die homerische Vulgata als voralexandrinische erwiesen* (see this *Review*, February, 1899), but the mentions of the κοινή in our authorities are singularly few. Most of the passages are collected by Ludwig, *Aristarchs Homerkritik*, i. p. 11, but in view of the inferences I propose to draw from the wording of these passages it may be well to give a complete list of them here. [A = the scholia of Venetus 454, T = the scholia of the Townley MS., which roughly cover B (Venetus 453) and the Leipzig MS.]

1. B 53 αἱ πλείους καὶ χαριέσταται δίχα τοῦ ὦ βουλὴ καὶ ἡ ἀριστοφάνειος· ἐν δὲ ταῖς κοιναῖς ἐγγράφητο καὶ τῇ Ζηνοδοτεῖ βουλὴν ἀστυτέρα δὲ ἡ χωρὶς τοῦ ὦ καὶ ἀριστάρχειος. A = αἱ πλείους καὶ χαριέστεραι δίχα τοῦ ὦ ὡς καὶ ἡ ἀριστάρχειος· ἡ δὲ οὖν σὺν τῷ ὦ Ζηνοδοτεῖος T.

MSS. βουλὴν.

2. Δ 170 οὕτω πότμον αἱ ἀριστάρχου οὐ μοῖραν ὡς ἐν ταῖς κοιναῖς A. Not in T.

MSS. μοῖραν.

3. E 461 ἐν τῇ σινωπικῇ καὶ κυπρίᾳ καὶ ἀντιμάχου τρωῖας σὺν τῷ ἱ.....ἡ μέντοι κοινή,

ἡ συντίθεται καὶ ὁ ἀσκαλωνίτης, τρώας ὡς κᾶρας. AT.

Most MSS. have τρώων, the minority are divided between τρώας and τρώας.

4. E 797 ἀριστάρχου τεύρετο, αἱ δὲ κοιναὶ τρίβετο T = ἀριστάρχου τῷ τεύρετο, ἄλλοι δὲ τῷ τρίβετο A.

MSS. divided.

5. E 881 αἱ ἀριστάρχου ὑπερφίαλον οὐχ ὑπέρθυμον ὥσπερ αἱ δημώεις. A = ἀριστάρχου ὑπερφίαλον T.

MSS. ὑπέρθυμον.

6. Θ 349 ὁ Ζηνοδοτος γράφει γοργόνος ὄμματ'.....ἀριστάρχου δὲ γράφει σὺν τῷ ἱ οἶματ' ἔχων.....αἱ μέντοι πλείους τῶν δημῶν εἶχον γοργόνος ὄμματ' ἔχων...A = Ζηνοδοτος γοργόνος...and αἱ ἀριστάρχου οἶματα, αἱ δὲ πλείους<sup>1</sup> ὄμματα...T.

7. I 324 διὰ τοῦ ἄρα γράφουσι καὶ αἱ ἀριστάρχου κακῶς δ' ἄρα οἱ· αἱ δὲ εἰκαιότεραι κακῶς δέ τε οἱ πέλει αὐτῇ. A. Not in T.

MSS. divided.

8. M 33<sup>2</sup> οὕτως φέρουσι τὴν γραφὴν ἱεν ὡς τίθεν.....ἡ μέντοι κοινή ἱεῖ ἐστίν. A. In T ἱεν and ἱεν only are suggested.

MSS. ἱεν and ἱεν; ἱεῖ is barely found.

9. M 382 οὕτως αἱ ἀριστάρχου καὶ αἱ πλείους, χεῖρεσσ' ἀμφοτέρησιν, ἐν δὲ ταῖς κοινοτέrais χειρὶ γε τῇ ἐτέρῃ ἔχου ἀνὴρ. A = οὕτως αἱ ἀριστάρχου· ἐν δὲ ταῖς κοιναῖς χειρὶ γε τῇ ἐτέρῃ T.

MSS. χειρὶ γε τῇ ἐτέρῃ except h and some others.

10. M 404 οὕτως οὐδὲ διὰ πρό αἱ ἀριστάρχου· ἡ δὲ κοινή ἡ δὲ διὰ πρό A = οὕτως ἡ γραφὴ T.

MSS. divided.

11. N 289 οὕτως ἀριστάρχου οὐκ ἄν διὰ τοῦ α· αἱ δὲ κοιναὶ οὐ κεν A = οὕτως ἀριστάρχου· τινὲς δὲ οὐ κεν T.

Most MSS. have ἄν.

12. N 613 ἡ κοινή ἐφίκοντο, Ἀριστοφάνης ἐφικέσθην T = οὕτως ἀριστάρχου, ἄλλοι δὲ ἀφίκεσθον, ἀριστοφάνης δὲ ἀφικέσθην A.

MSS. ἐφίκοντο, minority ἀφίκεντο.

<sup>1</sup> Evidently the phrase here is used out of its ordinary sense, and is the survival of αἱ πλείους τῶν δημῶν.

<sup>2</sup> Δ 455 οὕτως ἀριστάρχου διὰ τοῦ μ, ἔμ' εἰ κε θάνω· ἡ δὲ διὰ τοῦ π ἐπεὶ κε θάνω γραμματιστῶν A. = αἱ ἀριστάρχου εἰ κε θάνω T. The testimony of the MSS. which are unanimous for ἐπεὶ κε θάνω κτεριστοί με, shows clearly that this was the reading of the κοιναί; but what are we to make of γραμματιστῶν? I know of no parallel expression.

13. Ξ 125 οὕτως αἱ ἀριστάρχου εἰ ἐτεόν περ  
...αἱ δὲ δημῳδεῖς ὡς ἐτεόν περ A = ἀριστάρ-  
χος εἰ ἐτεόν περ T.

MSS. ὡς except one or two.

14. Ξ 235 ἀρισταρχος χάριν εἶδew, αἱ δὲ  
δημῳδεῖς εἶδew χάριν A = αἱ ἀριστάρχου  
χάριν εἶδew T.

MSS. εἶδew (ιδέw) χάριν except h.

15. O 50 ἐν ταῖς εἰκαιότῃραις ἀθάνα-  
τοις θεοῖσι A. Not in T.

MSS. not collated.

16. O 197 ἀρισταρχος βέλτερον εἶη· οἱ δὲ  
εἰκαιότεροι γράφουσι κέρδιον εἶη· ἀριστοφάνης  
κάλλιον εἶη A. Not in T.

Most MSS. κέρδιον, but a substantial  
minority βέλτερον.

17. Π 638 αἱ μὲν κοινὰ κατ' αἰτιατι-  
κὴν σαπηδόνα...ἐὰν δὲ ὡς ἀρισταρχος γράφει  
σαπηδόνη δίω κατὰ δοτικὴν...and ἀρισταρχος  
κατὰ δοτικὴν σαπηδόνη δίω A. Not in T.

MSS. σαπηδόνα διον.

18. P 214 αἱ κοινὰ ἐκδόσεις ἔχουσι  
μεγαθύμου πηλείωνος...ἡ δὲ ἀριστάρχους διόρ-  
θωσις κατὰ δοτικὴν ἔχει μεγαθύμω πηλείωνι,  
and οὕτως ἀρισταρχος κατὰ δοτικὴν ἄλλοι δὲ  
μεγαθύμου πηλείωνος A.

= ἀρισταρχος μεγαθύμω πηλείωνι, Ζηνόδοτος  
πηληιάδew ἀχιλῆος T.

Nearly all MSS. the genitive, a few the  
dative.

19. Σ 100 διὰ τοῦ ὦ ἄρεω ἡ ἀριστάρχου...ἐν  
δὲ τοῖς εἰκαιότεροις ἀρῆς τῆς βλάβης...A.  
In T both readings but without authorities,  
except that τινὲς = Aristarchus.

MSS. ἀρῆς, ἀρης.

20. Σ 376 οὕτως...ἐν δὲ ταῖς εἰκαιό-  
τῃραις κατὰ δῶμα νέονται (νέονται T). AT.

MSS. δυσαίαι' or δύσωνται ἀγῶνα.

21. T 95 οὕτως ἐν ἀπάσαις Ζεὺς ἄσατο...ἐν  
δὲ τισι τῶν εἰκαιότέρων Ζῆν' ἄσατο AT.  
and ἀρισταρχος Ζεὺς ἄσατο A.

MSS. Ζῆν'.

22. Υ 228 αἱ ἀριστάρχου ἀλλ' ὅτε δέ· αἱ  
κοινὰ ἀλλ' ὅτε δῆ T = ἀρισταρχος ἀλλ' ὅτε  
δέ, ἄλλοι δὲ ἀλλ' ὅτε δῆ διὰ τοῦ ἡ A.

MSS. δῆ except Vat. 10.

23. Υ 255 οὕτως ἀρισταρχος πολλά τά τε<sup>1</sup>  
καὶ οὐκί...τὰ δὲ φανλότερα τῶν ἀντιγράφων  
ἐτεὰ ἔχει AT (τὰ δὲ εἰκαιότερα τῶν ἄ. T).

Most MSS. ἐτεὰ τε; a few τά τε, one or  
two ὄντα τε.

24. Υ 384 ἐν τισι τῶν φαύλων ἀντι-  
γράφων μετὰ τοῦ τ AT.

MSS. ὄν.

25. Φ 587 οὕτως αἱ ἀριστάρχου οἱ καὶ  
πρόσθε φίλων ἀλόχων τε καὶ νῶν. ἐν τισι δὲ  
τῶν εἰκαιότέρων οἱ κε πρόσθε κ.τ.λ. AT.

MSS. κε οἱ κεν.

26. X 301 πάροθέ γε. ἐν δὲ ταῖς εἰκαιό-  
τῃραις πάλαι τό γε φίλτερον T. Not in A.

MSS. πάλαι τό γε; τότε one or two,  
πάροθέ γε one or two.

27. X 468 αἱ ἀριστάρχου βάλε δέσματα,  
αἱ δὲ κοινὰί χέε AT.

MSS. χέε, h βάλε.

28. X 478 αἱ κοινότεραι πριάμου ἐνὶ  
οἴκῳ AT.

MSS. κατὰ δῶμα.

29. Ω 7 αἱ δημῳδεῖς καὶ πάθεν ἔργα T  
Not in A.

MSS. καὶ πάθεν ἄλγεα.

30. Ω 214 οὕτως ἐπεὶ οὐ ἐ...αἱ δὲ κοινὰί  
ἐπεὶ οὐτι. AT.

MSS. οὐ ἐ except the Ambrosian frag-  
ment.

31. Ω 344 οὕτως ἀρισταρχος διὰ τοῦ ε' αἱ  
δὲ κοινὰί διὰ τοῦ ἡ ἐθέλη. A. Not in T.

MSS. divided.

If we take the various terms κοινή, κοιναι,  
κοινότεραι, δημῳδεῖς, εἰκαιότεραι, φανλότερα, as  
synonymous, we find that out of 31 cases  
where the reading of the ancient vulgate is  
explicitly stated, our MSS. agree with it in  
17, are divided between it and the contrary  
reading in 6, and are against it in 7,  
one place being uncollated. In other  
words, the reading opposed to the κοινή  
has forced itself into the modern Vulgate  
to the exclusion of the other in 7 cases,  
and divides the ground with the contrary  
reading in 6.

Expressed in percentages these figures  
become:

Agreements of κοινή with MSS.	57 per ct.
MSS. divided ... ..	20 " "
MSS. against κοινή . . . .	23 " "

I draw attention to these results, which  
will be found essentially the same as those  
to be arrived at by a longer calculation at  
the end of this paper.

It is difficult to be satisfied with so small  
and limited a result: on the one hand mere  
*a priori* considerations suggest that wherever  
any variant on the Homeric text is recorded,  
there the κοινή must have had its own  
reading, either agreeing with or contrary to  
this variant; on the other hand we are  
actually able to trace the disappearance of  
the expression κοινή from our scholia. If  
we look at the different versions of the

<sup>1</sup> Corrupt.

same note in the passages given above, according as they appear in A, in T, and in the two different states or recension of the scholia within A, we shall find that out of 13 cases where double versions occur, in 6 in the shorter version Aristarchus' name alone remains (nos. 5, 10, 12, 13, 14, 21), in 3 (nos. 4, 18, 22), ἄλλοι takes the place of αἱ κοιναί, in 1 (no. 11), τινές does so, in 1 (no. 1), the name of the individual agreeing with the κοινή is retained, while the κοινή itself is dropped, in 1 (no. 19), the authorities on both sides are omitted, in 1 (no. 6), exceptionally in the shorter αἱ πλείους has taken the place of αἱ πλείους τῶν δημοδῶν.

Our Homeric scholia are a series of types of progressive compression. The original Didymean entry, Aristarchus and his authorities on one side, the authorities from whom he differed and the vulgate on the other, can apparently not be found in its perfection; the fullest form we possess is that of M 382 (no. 9) οὕτως αἱ Ἀριστάρχου καὶ αἱ πλείους.....ἐν δὲ ταῖς κοινοτέrais..... As a rule the mention of the κοινή vanished first; the depreciatory suggestions of the name itself, and the tendency of grammarians to prefer the authority of names, an Antimachus, a Sosigenes, an Aristophanes to the anonymous tradition, helped its disappearance. It is, I think, important to make an effort to recover it; when we are so in the dark about the ideas, standards, and methods of ancient critics, even of Aristarchus, and much more so of those editors whom we know only through his quotations, it seems essential to reconstruct, if possible, that tradition which, whatever its value or conditions, did not arise from individual taste, erudition, or prejudice.

From the comparison of double versions made above, it appears that the κοινή reading may lie hid (1) where Aristarchus's name only is mentioned, (2) where vague terms such as ἄλλοι and τινές are opposed to Aristarchus, (3) where one individual is opposed to Aristarchus. Moreover the Vulgate reading is surely indicated by the expressions αἱ πλείους, αἱ πλείους, ἀπασαι, σχεδὸν ἐν ἀπάσαις, αἱ χαρίστεραι etc. The constant usage of these words is to denominate generally the editions which possessed names, that is those called after critics or places, in opposition to the anonymous copies, and the universality of the expressions is limited to this sphere. As we see in the passages quoted, they exclude the κοινή, and it follows that its reading may be inferred without further evidence from such a statement; there is in

fact nothing left over, when we make abstraction of αἱ πλείους, except the κοινή.

I have therefore constructed the following rules for determining the reading of the κοινή:—

I. The reading opposed to that of ἀπασαι, αἱ πλείους, etc. is the Vulgate.

IIa. The reading opposed to Aristarchus when only Aristarchus is mentioned, or the reading held by ἄλλοι, τινές, etc. in opposition to Aristarchus, is the κοινή.

IIb. Where a single individual holds a reading against Aristarchus, if this reading is held by all our MSS. or a majority of them, it is the κοινή; otherwise it must be treated as the property of the individual only.

I do not claim the absolute exactness of this method: further information may correct single cases; but class I. may be regarded as certain, and class IIa. as highly probable;<sup>1</sup> the field of induction given by the 29 quotations appears sufficient, and it is to be noted that in them Aristarchus is nowhere quoted as agreeing with the κοινή, somewhat in contrast to Zenodotus, who follows it e.g. B 53, © 349,<sup>2</sup> and Ptolemy of Ascalon who agrees E 461. Class IIb is of use for recovering the reading of the κοινή, but naturally not for estimating the proportions of its survival in our MSS., which is my present object.

These rules applied to the *Iliad* give the following results:—

#### A

I. 13 cases (vv. 91, 124, 169, 258, 298, 304, 332, 424, 435, 522, 553, 585, 598).

In 10 the MSS. agree with the κοινή.

In 0 the MSS. are divided.

In 3 the MSS. are against the κοινή.

IIa. 14 cases (vv. 117, 142, 157, 168, 203, 204, 241, 273, 350, 404, 423, 447, 484, 524).

<sup>1</sup> It is further to be considered that in many double versions of scholia (A 298, 424, 553; Γ 99; E 231; Z 4, 121; H 171, 197; © 163; K 291, 341; Λ 146, 439; M 142, 161, 283, 318; N 485, 705; O 307; T 114; Φ 492; Ψ 548, 622) Ἀρίσταρχος = Ἀρίσταρχος καὶ αἱ πλείους (or authorities by name). We may therefore assume that a certain number of passages under IIa. are to be raised to I.

<sup>2</sup> Agreements of Zenodotus with the κοινή are numerous under the heading IIb. (A 434; B 53, 196; E 466; H 451; © 378; I 128, 564; Λ 219, 368, 437, 439; M 161, 340; N 423, 447, 449; Ξ 118, 208, 249, 322, 437; O 139, 459; Π 188, 507; P 171; Z 34; T 11, 138; Ψ 307; Ω 486), that is to say Zenodotus as against Aristarchus agrees with many or most of our MSS.

In 11 MSS. agree with *κουνή*.  
 In 2 MSS. are divided.  
 In 1 MSS. are against *κουνή*

## B

- I. 8 cases (vv. 12, 164, 192, 196, 415, 436, 447, 801).  
 In 5 MSS. agree with *κουνή*.  
 In 3 MSS. are divided.  
 In 0 MSS. are against *κουνή*.  
 IIa. 13 cases (vv. 111, 133, 163, 266, 278, 300, 355, 377, 516, 707, 733, 769, 798).  
 In 6 MSS. agree with *κουνή*.  
 In 6 MSS. are divided.  
 In 1 MSS. are against the *κουνή*.

## Γ

- I. 6 cases (vv. 18, 51, 57, 126, 292, 406).  
 In 4 MSS. agree with the *κουνή*.  
 In 1 MSS. are divided.  
 In 1 MSS. are against the *κουνή*.  
 IIa. 14 cases (vv. 99, 193, 227<sup>1</sup>, 270, 290, 295, 326, 348, 352, 362, 368, 402, 434, 436).  
 In 7 MSS. agree with *κουνή*.  
 In 7 MSS. are divided.  
 In 0 MSS. are against *κουνή*.

## Δ

- I. 1 case (v. 213).  
 In this the MSS. agree with the *κουνή*.  
 IIa. 11 cases (vv. 148, 205, 238, 260, 319<sup>1</sup>, 321, 333, 400, 426, 456, 527).  
 In 7 MSS. agree with the *κουνή*.  
 In 4 MSS. are divided.  
 In 0 MSS. are against the *κουνή*.

## E

- I. 1 case (v. 231).  
 In this the MSS. are divided.  
 IIa. 18 cases (vv. 66, 89, 104 *bis*, 199<sup>1</sup>, 249, 272, 317, 403, 425, 560, 661, 703, 787, 808, 839, 857, 874).  
 In 9 MSS. agree with *κουνή*.  
 In 4 MSS. are divided.  
 In 4 MSS. are against the *κουνή*.

## Ζ

- I. 2 cases (vv. 4, 121).  
 In both MSS. agree with the *κουνή*.  
 IIa. 10 cases (vv. 96, 157, 170, 288, 330, 354, 415, 432, 475, 479).  
 In 8 MSS. agree with *κουνή*.  
 In 1 MSS. are divided.  
 In 1 MSS. are against *κουνή*.

## Η

- I. 2 cases (vv. 171, 197).  
 In both the MSS. are divided.  
 IIa. 17 cases (vv. 12, 41, 73, 130, 144, 213, 214, 241, 259, 272 *bis*, 304, 336, 353, 420, 475, 481).  
 In 12 MSS. agree with *κουνή*.  
 In 3 MSS. are divided.  
 In 2 MSS. are against *κουνή*.

## Θ

- I. 1 case (v. 304).  
 Here MSS. agree with *κουνή*.  
 IIa. 18 cases (vv. 7, 23, 35, 55, 109, 137, 157, 191, 246, 270, 340, 389, 408, 423, 449, 513, 538, 539).  
 In 10 MSS. agree with *κουνή*.  
 In 7 MSS. are divided.  
 In 1 MSS. are against *κουνή*.

## Ι

- I. 1 case (v. 639).  
 Here the MSS., except *h*, are against the *κουνή*.  
 IIa. 40 cases (vv. 18, 19, 32, 57, 66, 73, 76, 88, 89, 109, 112, 132, 155, 197, 214, 242, 270, 274, 297, 310, 317, 322, 349, 350, 394, 397, 446, 455, 464, 472, 488, 509, 540, 580, 584, 602, 632, 654, 698).  
 In 27 MSS. agree with *κουνή*.  
 In 8 MSS. are divided.  
 In 5 MSS. are against the *κουνή*.

## Κ

- I. 3 cases (vv. 291, 341, 346).  
 In 2 MSS. agree with the *κουνή*.  
 In 0 MSS. are divided.  
 In 1 MSS. are against the *κουνή*.  
 IIa. 32 cases (vv. 32, 38, 48, 54, 79, 115, 124, 127, 129, 146, 161, 176, 225, 252, 321, 332, 347, 354, 362, 387, 397, 408, 413, 431, 446, 452, 463, 489, 513, 538, 539, 579).  
 In 15 MSS. agree with *κουνή*.  
 In 7 MSS. are divided.  
 In 8 MSS. are against the *κουνή*.

## Λ

- I. 2 cases (vv. 146, 439).  
 In both the MSS. are with the *κουνή*.  
 IIa. 25 cases (vv. 38, 40, 72, 92, 128, 129, 144, 184, 290, 392, 424, 437, 455, 457, 466, 537, 538, 553, 564, 622, 688, 773).

In 13 MSS. agree with *κοινή*.  
 In 7 MSS. are divided.  
 In 3 MSS. are against *κοινή*.

## M

## I. 6 cases.

In 4 MSS. agree with *κοινή*.  
 In 1 MSS. are divided.  
 In 1 MSS. are against *κοινή*.

## IIa. 14 cases.

In 5 MSS. agree with *κοινή*.  
 In 3 MSS. are divided.  
 In 6 MSS. are against *κοινή*.

## N

## I. 4 cases (vv. 465, 485, 499, 705).

In 1 MSS. agree with *κοινή*.  
 In 3 MSS. are divided.

## IIa. 26 cases (vv. 6, 28, 103, 144, 179, 225, 287, 318 bis, 347, 367, 384, 399, 407, 415, 443, 456, 541, 584, 594, 599, 613, 617, 785, 810).

In 14 MSS. agree with *κοινή*.  
 In 5 MSS. are divided.  
 In 7 MSS. are against *κοινή*.

## Ξ

## I. 2 cases (vv. 259, 437).

In 1 MSS. are divided.  
 In 1 MSS. are against the *κοινή*.

## IIa. 15 cases (vv. 62, 72, 157, 173, 181, 202, 203, 223, 241, 295, 376, 389, 400, 438).

In 9 MSS. agree with *κοινή*.  
 In 3 MSS. are divided.  
 In 3 MSS. are against *κοινή*.

## O

## I. 4 cases (vv. 18, 114, 272, 307).

In 3 MSS. agree with *κοινή*.  
 In 0 MSS. are divided.  
 In 1 MSS. are against *κοινή*.

## IIa. 24 cases (vv. 24, 45, 71, 72, 82 bis, 86, 94, 123, 187, 211, 232, 240, 252, 398, 417, 563, 621, 626, 690 bis, 680, 714, 737).

In 15 MSS. agree with *κοινή*.  
 In 5 MSS. are divided.  
 In 3 MSS. are against *κοινή*.

## Π

## I. 1 case (v. 261).

MSS. divided.

## IIa. 32 cases (vv. 5, 35, 50, 53, 71, 120, 144, 175, 227, 254, 290, 354, 379,

445, 450, 467, 488, 504 bis, 522, 633, 636, 648, 668, 707, 716, 474, 775, 801, 810, 842).

In 19 MSS. agree with the *κοινή*.

In 3 MSS. are divided.

In 10 MSS. are against *κοινή*.

## P

## I. 1 case (v. 461).

MSS. with the *κοινή*.

## IIa. 17 cases (vv. 20, 27, 42, 44, 95, 144, 161, 202, 231, 292, 302, 365, 505, 603, 607, 637, 746).

In 9 MSS. agree with *κοινή*.

In 7 MSS. are divided.

In 1 MSS. are against *κοινή*.

## Σ

## I. 1 case (v. 499).

The MSS. agree with the *κοινή*.

## IIa. 7 cases (vv. 14, 86, 124, 171, 213, 506, 568).

In 7 MSS. agree with the *κοινή*.

## T

## I. 1 case (v. 75).

The majority of MSS. are against the *κοινή*.

## IIa. 8 cases (vv. 17, 27, 70, 79, 92, 376, 391, 393).

In 3 MSS. agree with *κοινή*.

In 3 MSS. are divided.

In 2 MSS. are against *κοινή*.

## Υ

## I. 2 cases (vv. 114, 352).

In 1 MSS. agree with the *κοινή*.

In 1 MSS. are against the *κοινή*.

## IIa. 13 cases (vv. 12, 28, 35, 57, 59, 77, 84, 195, 259, 263, 414, 426, 471).

In 10 MSS. agree with *κοινή*.

In 1 MSS. are divided.

In 2 MSS. are against *κοινή*.

## Φ

## I. 4 cases (vv. 106, 122, 492, 586).

In 2 MSS. agree with the *κοινή*.

In 1 MSS. are against the *κοινή*.

In 1 MSS. are divided.

## IIa. 17 cases (vv. 73, 131, 172, 191, 195, 303, 321, 363, 513, 611).

In 10 MSS. agree with *κοινή*.

In 4 MSS. are divided.

In 3 MSS. are against *κοινή*.

## X

- I. 2 cases (vv. 251, 315).  
 In both the MSS. are with the *κοινή*.  
 II.a 14 cases (vv. 42, 48, 69, 73, 83, 85, 118, 122, 198, 202, 416, 431, 475, 491).  
 In 9 cases MSS. agree with *κοινή*.  
 In 1 MSS. are divided.  
 In 4 MSS. are against the *κοινή*.

## Ψ

- I. 3 cases (vv. 374, 548, 622).  
 In 2 MSS. are with the *κοινή*.  
 In 1 MSS. are against it.  
 II.a. 16 cases (vv. 18, 39, 48, 117, 120, 137, 287, 332, 361, 420, 422, 464, 483, 504, 635, 640).  
 In 7 MSS. agree with *κοινή*.  
 In 4 MSS. are divided.  
 In 5 MSS. are against *κοινή*.

## Ω

- I. 1 case (v. 67).  
 Here the MSS. agree with the *κοινή*.  
 II.a. 22 cases (vv. 20, 28, 38, 53, 148, 198, 200, 215, 241, 341, 347, 373, 418, 473, 518, 546, 636, 663, 701, 706, 764.)  
 In 12 MSS. agree with *κοινή*.  
 In 5 MSS. are divided.  
 In 5 MSS. are against *κοινή*.

Total: I. 72 cases.

- In 47 MSS. agree with the *κοινή*.  
 In 17 MSS. are divided.  
 In 8 MSS. are against the *κοινή*.

## IIa. 430 cases.

- In 256 MSS. agree with the *κοινή*.  
 In 99 MSS. are divided.  
 In 75 MSS. are against the *κοινή*.

Grand total of both classes:

- Cases 502.  
 In 303 MSS. agree with *κοινή* = 60 p.c.  
 In 116 MSS. are divided = 24 p.c.  
 In 83 MSS. are against the *κοινή* = 16 p.c.

If we compare these percentages with those obtained from the direct quotations of the *κοινή*, we find that the agreements of our MSS. with the *κοινή* were there 57 p.c. as against 60 p.c. here. This is substantially the same proportion, and the nearness of the results may perhaps confirm the method on which I have endeavoured to ascertain the reading of the *κοινή* where it is not named.

In the other results there is some variation; the proportions in which our MSS. show a divided text and are unanimous in rejecting the *κοινή* appear to have changed places. Perhaps it will be right to prefer the second result, as based on a much wider field.

We may say then that the modern or MS. vulgate is the same as the ancient vulgate to the extent of 60 per cent.; to the extent of 16 per cent. other readings have established themselves to the exclusion of the ancient vulgate; in 24 per cent. of passages the ancient vulgate and the new element are in warfare.

What is this new element, and by what means has it to this extent established itself in our text?

T. W. ALLEN.

NOTES ON SOPHOCLES'S *OEDIPUS TYRANNUS*.

## Vv. 2-5.

τίνας ποθ' ἔδρας τάδε μοι θαύζετε  
 ἱκτηρίους κλάδουσιν ἐξεστέμμενοι·  
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,  
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων;

'Why in the world, pray, are you sitting thus with suppliants' branches, while (whereas) the city is filled with incense, is filled with paeans and groans?' πόλις δὲ implies ὑμεῖς μὲν in the first member of the period. That the contrast exists is reasonably certain. But the actions

described in the two members are not plainly contrasted, as the sentence now stands. The sitting of a delegation with suppliants' boughs somewhere is not in marked contrast with burning incense or singing paeans somewhere. It is the designation of the person to whom the supplication is addressed on the one hand, the incense-burning and paeon-singing on the other, that makes a contrast between the actions. One part of the citizens—a delegation—supplicate the king; the city at large supplicates the gods. 'Why should a