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Magadis

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archive of the *γραφεῖον* (public notarial and register office) of Tebtunis and Kerkesouchon Oros, with a certain number from that of Talei and Theogonis (villages in the Arsinoite nome, division of Polemon.) As carefully written literary papyri would doubtless be kept some time before being thrown away the chances are that such papyri are older than the non-literary papyri of the same stratum.

Col. I.	Col. II.
τα· ἄρχεται δ' ὀχεύειν	[
ὁ μὲν ἄρρην γεν[ό	[
μενος ἐνιαύσιος ἡ	[
δὲ θήλεια βαίνεται	[
5 ὀκταμηνιαία· ἐπι	α[
βαίνει δ' ὁ ἄρρην [ο]ῦ	[
πάσαν ὥραν ἀλλὰ>	[
τὴν τῆς σκυζήσε	κ[
ως. ὅταν δ' ἄρχεται	[
10 σκυζᾶν ἡ μὲν φύ	[
σις αὐτῆς διοιδεῖ>	[
τὰ δὲ καταμήνια>	[
ρεῖ ἐφ' ἡμέρας ἑπτὰ	λ·[
εἶτα μετὰ ταύτας ἅλ	α[
15 λας ἑπτὰ σκυζαῖ ἐν	α[
αἷς ἡ σύλληψις γει>	σ[
νεται· τὰς γὰρ πάσας	κ[
δέκα καὶ ἑπτὰ ἡμέ	[
ρας σκυζᾷ<ι>. λέγεται>	ν·[
20 δὲ ὡς πολλὴ δρομή	τιο[
σαντες οἱ κύνες πο	τ·[
λὺν μᾶλλον ὀχευτι	τ[
κ]ώτεροι γίνονται.	νδ[
κ]ύει δὲ μῆνας δύο	[
25 ο] τίκτει δὲ τὰ πλεῖ	φθ[·]ρ[

στα δύο καὶ δέκα καὶ	τον[
τὰ μὲν πρῶτα κα	νογ[
τὰ τὸν πατέρα ὅμοι	δε·[
[α τ]ὰ δ' ὕστερα κατ' αὐ	κοτ[
30 τὴν· κατέδετα δὲ	δοι·[
τὸ χόρειον εὐθέως>	ειν[
πριν ἢ τῆς γῆς θι>	χη[·]
γ]εῖν. ὀχευεῖ δὲ καὶ ὁ	τουτ[
χε]ύεται ὁ κύων τὸν	σαεμ[
35 τοῦ ζ]ην αὐτοῦ χρὸ	αλ[··]
νον ἄρ[χετ]αι δὲ αἰ]	φῆ[

Col. I.: L. 17, Aristotle has the fuller statement τὰς γὰρ πάσας δοκεῖ σκυζᾶν ἡμέρας τέτταρας καὶ δέκα ὡς ἐπὶ τὸ πολλὸν· οὐ μὴν ἀλλὰ τισι καὶ περὶ ἐκκαίδεχ' ἡμέρας γεγενῆται τοῦτο τὸ πάθος. L. 20, δρομήσαντες, cf. Aelian N. H. IV. 40. Aristotle, followed by Pliny X. 178, has πονήσαντες. L. 22, the comparative occurs again in Theophrastus, Fr. 183, but nowhere in Aristotle. Ll. 27, 28, not in Aristotle, cf. Aelian IX. 5, Pliny X. 178. L. 30, not in Aristotle, but alluded to in Theophrastus, Fr. 175. L. 35, η, ν, and τ are all uncertain. η is represented by a stroke which might equally pass for ι or the right limb of ν. There are two spots which give ν the appearance of ν, but which may equally well be the top of two letters of the succeeding line, in which case ἄρχεται would be an impossible reading. τ would have to be read ψ. Aristotle has ἔως ἂν ζῶσιν.

Col. II.: L. 9, γ or π. L. 23, δ might be α or λ.

HERBERT J. M. MILNE.

MAGADIS.

THE word *μάγαδις* occurs seven times in Greek verse. According to Liddell and Scott the first syllable is short everywhere, save in Sophocles, Frag. 217:

πηκται δὲ λύρα καὶ μάγαδιδες
τά τ' ἐν Ἑλλήσει ξόαν' ἡδυμελῆ.

Meineke here postulates *μάγαδιδες*; but before we accept *μάγιδιδες* it seems worth while to look at the other six places where the word occurs in verse.

It is found first in Alcman 91:

μάγαδιν δ' ἀποθέσθαι.

This seems to be a perfectly good Pherecratean, with the first syllable of

μάγαδιν long. The Pherecratean metre and the *μάγαδις* suit one another, and they recur together in Anacreon 18:

ψάλλω δ' εἰκοσι <Λυδὴν>
χορδαῖς μάγαδιν ἡχέων,
ὦ Λεύκασπι· σὺ δ' ἡβᾶς.

In line 2 I have written *ἡχέων* for the MS. *ἔχων*, and have followed Bergk in adding *Λυδὴν* (*Λυδὸν* Bergk) at the end of line 1. I have also changed the *χορδαῖσι* of the MSS. to *χορδαῖς*. Otherwise I have altered nothing (I suppose that no one any longer will challenge the form *χορδαῖς* or defend *χορδαῖσι*). (*χορδῆσιν* *μαγάδην* *ἔχων* Bergk; but *μαγάδης* -*ου*

is his own invention. *χορδαῖσι μάγαδιν ἔχων* Kaibel, against both metre and dialect.)

In Telestes 4—

ἄλλος δ' ἄλλαν κλαγγὰν ἰεῖς
κερατῶφνον ἐρέθιζε μάγαδιν
[έν] πενταρράβδι χορδᾶν ἀρθμῶ
χέρα καμψιδίανλον ἀναστρωφῶν τάχος,

no correction is needed save *ῥέθιζε* for *ἐρέθιζε* (so Bergk already; but Kaibel will have none of it). The second line is then a normal iambic trimeter.

Frag. 23 of the tragedian Ion appears in Athenaeus in the form

Αὐδὸς τε μάγαδιν αὐλὸς ἡγείσθω βοῆς.

Here the first syllable of *μάγαδιν* looks as short as it can be. But the editors of Athenaeus have forgotten to mention that the line is preserved in Hesychius, s.v. *μαγάδεις* in a quite different form. Hesychius offers

ἡ μαγάδης αὐλὸς ἡ γηθηβοῆς,

i.e.

ἡ μαγάδι σ<ύν>αυλος ἡ γήθη βοῆς.

ῥήθη is perhaps a suspicious form, and the *ῥγείσθω* of Athenaeus may be right. But Hesychius is, I think, nearer to what Ion wrote than Athenaeus [*σύναυλος* was, no doubt, written σ' *αυλος*. 'ἀντὶ τοῦ συνάδων τῇ μαγάδῃ,' says Hesychius (*lege* *μαγάδι*)].

The comedian Anaxandrides offers us (Kock ii. 149) what might be an iambic trimeter (if one could believe in *μαγάδι*), but what may equally well be a part of a trochaic tetrameter:

— μαγάδι λαλήσω μικρὸν ἄμα σοι καὶ μέγα

(*μαγάδι* Meineke: *μάγαδιν* MSS. The correction is in any case certain. There is the same blunder from the same cause, the dative being misunderstood, at Xen. *Anab.* vii. 3, 32: Athen. 151e).

Here then are six passages of Greek verse which seem to agree in support of *μάγαδιν*; and in view of these a reasonably prudent person will be inclined to suppose that at Diogenes i., Nauck, p. 776,

ἀντιζύγους
ὀλκοῖς κρεκούσας μάγαδιν, ἔνθα Περσικῶ
νόμῳ ξενωθείς αὐλὸς ὁμονοεῖ χοροῖς,

there is something amiss with the text. I would suggest that the true reading here is *μαγάδ' ἔνθα*. The *μαγὰς* is the *δόναξ ὑπολύριος* (Aristoph. *Ran.* 229: cf. *κάλαμος λύρας*, Soph. Frag. 33; and Lucian, *Dial. Deor.* 7, 4; Pollux iv. 62). Liddell and Scott's *μαγὰς* has no more justification than their *μαγάδιν*.

This is all that the remains of Greek verse have to tell us about the quantities of the word *μάγαδιν*. It has, however, to be added that the word *μαγαδίσειν* occurs in a fragment of the comic poet Theophilus, Kock ii. 475:

πονηρὸν νῖδν καὶ πατέρα καὶ μητέρα
ἐστὶ(ν) μαγαδίσειν ἐπὶ τρόχῳ καθημένους.

Here in line 2 *ἄμα* has, I think, been lost before *μαγαδίσειν*, and the gap filled by *ἐστὶ(ν)*.

The most recent editor of Athenaeus seems to care about the gender of *μάγαδιν* as little as he cares about its quantity. Liddell and Scott give the gender correctly as feminine. But Kaibel, at Athenaeus 634d 2, has not only not troubled to correct the blunder τὸν *μάγαδιν*, but, though the word is everywhere else feminine, at 634e 1 (misled, I suppose, by such expressions as *ὁ δὲ μάγαδιν καλούμενος αὐλός*) he has altered *μάγαδιν* to <ὁ>*μάγαδιν*.

H. W. GARROD.

EMENDATIONS OF QUINTILIAN AND THE ELDER SENECA.

THE subjoined emendations were written by the late J. J. Wiles for a report to the electors of the Charles Oldham Classical Scholarship on work done in 1913. The outbreak of the war—during which Mr. Wiles held a commission—interrupted his study of Seneca's *Suasoriae* and *Controversiae*; on its termination he returned from India, where he had been stationed, and was for a short time a master at Rugby. Unhappily his health gave way, and he died early in 1920, his work being thus prematurely cut

short. The MS. was sent to me in 1920, but owing to my own ill-health, and my inability to find a friend with sufficient leisure to undertake the subject, it is only now that I have been able to make a digest of the emendations. I can pretend to no special knowledge of the subject, but some of the proposals appear to me to be quite valuable, and all worthy of being placed upon record.

J. R. WARDALE.