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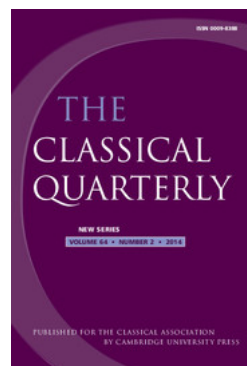
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## The MSS. of Callimachus' *Hymns*. ( *Continued*.)

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# THE CLASSICAL QUARTERLY

JULY AND OCTOBER, 1920.

## THE MSS. OF CALLIMACHVS' *HYMNS*.

(Continued.)

### III. II, D, AND POLITIAN'S AND LASCARIS' EDITIONS.

Π<sup>1</sup> is Paris, Bibliothèque Nationale, *grec suppl.* 1095 ;<sup>2</sup> foll. 280 (paper), cmm. 33, 5 × 22, 8,<sup>3</sup> with forty lines to the page; cent. late XV. Contents: f. 1<sup>r</sup>, Life of Homer ("Ὅμηρος ὁ ποιητὴς τίνων μὲν κτλ.). 1<sup>v</sup>-24<sup>v</sup>, Plutarch's dissertation on Homer (Περὶ σόν μὲν ἴσως κτλ.). 25-222<sup>r</sup>, *Iliad*, with scholia. 223-4, blank. 225<sup>r</sup>-245<sup>r</sup>, *Homeric Hymns* III.-XXXIII. (but IV. 494-580, V. 1-152, and XXIV.-XXVIII. or XXV.-XXIX., are missing); then the epigram εἰς ξένους (*Epigr.* I. Baum.).<sup>4</sup> 245<sup>r</sup>, an epigram on Callimachus' works,<sup>5</sup> which runs thus in this manuscript:

Τμῶν τὸν ὑψίζυγον ἐν πρώτοις δία  
φοῖβον δ' ἔπειτα καὶ τρίτην τὴν ἄρτεμιν  
δῆλον τετάρτην εἶτα λουτρά παλάδος.  
ἔκτην δὲ τὴν δῆμητραν τὴν παλαιτέραν.  
μέλπω δὲ γράδς τῆς φιλοξένου τρόπη.  
καὶ τὴν τελευτέαν τὲ τὴν ἄγραν.  
καὶ τῶν μεγίστων αἰτίων τὴν τετράδα.  
σκώπτω δ' ἐπ' ἀραῖς ἵβον ἀπολλώνιον  
καὶ τὴν ἀθηνᾶν ὕστατον μέλπω πάλιν  
γρίφω βαθίστω καὶ δυσευρήτοις λόγοις.

<sup>1</sup> See L. Delisle, *Bibl. Nationale, Catalogue des Manuscrits des Fonds Libri et Barrois* (1888), p. 125; Omont, *Inventaire Sommaire*; Nigra, *lib. cit.*, XX. (1892), pp. 209-212; A. Ludwich, *op. cit.*, p. 124; T. W. Allen, Vol. V. of *Homeric Opera* (Oxford Text), p. 190.

<sup>2</sup> Formerly Ashburnham 1198, Libri 8070. For the *Homeric Hymns* it is II; for Proclus, P.

<sup>3</sup> So Delisle, *l.c.*; Nigra, *l.c.*, p. 209, says cmm. 33, 7 × 23.

<sup>4</sup> Cf. *Q, F, At.*

<sup>5</sup> I cite it from Nigra, *l.c.* For an emended text, see Wilamowitz, p. 4. The poem recurs in a printed copy from Berne (see *Hermes*, XXVI., p. 308); and ll. 1-4 in *F, At, T*, and (by addition) *I*. Politian (*Misc.* XXIV.) cites l. 5. Nigra discusses the items named (*l.c.*, pp. 210-211).

245<sup>v</sup>-258<sup>r</sup>, Callimachus' *Hymns*, with marginal and interlinear scholia. 258<sup>v</sup>-274<sup>r</sup>, Orpheus, *Hymns*. 274<sup>r</sup>-276<sup>v</sup>, Proclus, *Hymns*. 276<sup>v</sup>, *Batrachomyomachia*. The manuscript once belonged to the Abbey of St. Peter at Perugia, as we learn from two notes at the beginning and the end of the volume. Of the gatherings Nigra (*l.c.*) says 'Nel margine esterno inferiore vi è traccia dell' antica numerazione di registro, tagliata dal legatore. Da questa ultima numerazione appare che il codice era composto di 3 quaderni (a b c) e di 26 quinterni (d-y e A-G). Ma mancano 3 interi fogli nel quinterno C e uno nel quinterno D.' This last came between ff. 248<sup>v</sup> and 249<sup>r</sup>, and contained Call. III. 66-145. Ludwich (*l.c.*) says, presumably only of the part containing Proclus, 'codex . . . quem duo eiusdem temporis (saec. XV.) librarii alternis exarauerunt, deinde recentiores correxerunt.' In the Callimachean portion one hand alone appears, alike in text and scholia. Abbreviations are more frequent in the latter, but are not uncommon in the former also, where they include the symbols for -av, -ais, -as, -ειν, -εις, -εν, -ην, -ης, -ις, -ον, -ος, -ους, -ται, -ων, with οί, καί (in two forms), φασί, and ἄνθρωπος, οὐρανός, πατήρ, and μήτηρ. Uncontracted suprascript letters, none of them much used thus, are -a, -ai, -ais, -e, ευσ, -η, -νη, -s, -σσι, -τα, -το, -ω. Ligatures abound, especially those with υ as the first element. Both ρ and γ are used, and final -σ almost completely ousts -ς. *Iota subscr.* is never used. A large initial letter, projecting into the margin, is found, introducing a speech, at IV. 266, VI. 46; resuming after a speech, at III. 26, IV. 99, 121, 153, 228, 249, 274, VI. 50; and, without either of these reasons, at IV. 141, 147, VI. 59, 91, and in the odd lines of *Hymn V*. στίχοι are given for all six *Hymns*.

Of the quality of this manuscript Wilamowitz<sup>1</sup> sagaciously remarks: 'scriba, quem Graecum non fuisse Τροεζήνος ostendit, quod in scholio 4, 41 semel ei excidit, laudem elegantiae et probitatis unam quaesivit. doctus nec erat nec uideri uolebat; itaque ab emendando se continuit, glossas paruas una cum textu descripsit, longiora scholia pleraque omisit, calami errores perraro correxit.' Thus the scribe gives δω for εἶσω (IV. 59), ἐκ for οὐκ (IV. 215), φαίη for λαίφη (IV. 319), πόδα τέρεν for πόδες φέρεν (VI. 10); from III. 8 he omits ἔα, without leaving a space; and he omits letters or syllables in no less than fourteen places, sometimes most flagrantly. Permutations of letters number forty-four; insertions of letters or syllables, four; mis-division of words occurs five times, non-division seven times; and mistakes of accent and breathing are not infrequent.

D<sup>2</sup> is Florence, Laurentian, XXXII. 45; foll. 181 (parchment), cmm. 26, 7×17, 8; cent. XV. Contents: f. 1, Apollonius Rhodius, *Argonautica*, lacking the title. 106<sup>v</sup>, Orpheus, *Argonautica*, without title. 131, Orpheus, *Hymns*. 152<sup>r</sup>-155<sup>v</sup>, Proclus, *Hymns* I.-VII. 155<sup>v</sup>(?)-181, *Homeric Hymns* III.-VII. 33. The manuscript, as it stands now, is mutilated, ending

<sup>1</sup> *Praef.*, p. 11.

<sup>2</sup> See A. M. Bandini, *Catalogus codicum MSS. bibliothecae Mediceo-Laurentianae* (Florence, 1763-70), II., pp. 204-5; A. Ludwich, *op. cit.*, p. 123;

Allen-Sikes, *Homeric Hymns*, p. X. For Proclus it is E; for *Homeric Hymns*, L<sup>1</sup>. Mr. Allen says it has ff. 170, and assigns ff. 144-170 to *Homeric Hymns*.

abruptly with the conclusion of a quinion; but a list of books in the library of the Medici family, compiled in 1495, adds Callimachus' *Hymns* to those of 'Homer.'<sup>1</sup> Wilamowitz thinks that '*probabile est eo ipso tempore [1495] iam euulsum fuisse Callimachum (direpta scilicet per turbas et seditionem populi a fratre Sauonarola excitati Mediceorum bibliotheca) et prelis traditum, ut describeretur editio princeps a Iano Lascari, ut ferunt, anno 1494 parata.*'<sup>2</sup> But there are grounds, as we shall see, for regarding 1496 (or later), not 1494, as the year of publication of Lascaris' edition; and in view of these, and of the fact that Lascaris had the publishing of other Greek works on hand in 1494, I cannot accept Wilamowitz' assumption as against the explicit statement of the 1495 catalogue. And against his '*direpta . . . bibliotheca*' may be set Miss L. M. Villari's remarks,<sup>3</sup> in writing of the burning of the 'vanities' in 1497: 'Savonarola was neither a foe to art nor to learning. On the contrary, so great was his respect for both that, when there was a question of selling the Medici library to pay that family's debts, he saved the collection at the expense of the convent purse.'

*Politian*.<sup>4</sup>—Politian's was the first printed edition; but it contained only *Hymn V.* and a few other lines. It was published thrice in the fifteenth century, in Chapter LXXX. of his *Miscellanea*:

(i.) In a separate edition of the *Miscellanea*<sup>5</sup> (Florence, Antonio Misco-mini, 1489). At the end of the *Praefatio* we are told that '*Familiares quidam Politiani recognovere. Politianus ipse nec hortographian se ait, nec omnino alienam praestare culpam.*' Chapter LXXX. is entitled '*Fabula ignotior de Tiresia et Pallade: qua sensus aperitur Propertianus*'; and he gives there, following the Greek text, a translation in Latin elegiac couplets. From the Greek, breathings, accents, apostrophes, and interrogation marks are omitted, probably owing to 'a deliberate decision in favour of greater simplicity' than had been shown in the Parma fount of type.<sup>6</sup> For *iota subscr.* is substituted an adscript *iota* of full text-size; and not only enclitics but also some other words are printed continuously with preceding or following words (e.g. 7 οὐδοκαδη, 111 αλλουκαντον). Printer's errors include the omission of ll. 61-2—probably from their likeness to 63-4, for they appear in the Latin version. In Chap. XXIV. Politian quotes μέλπω δὲ γραῶς τῆς φιλοξένου τρόπους (see above, p. 105) and *Hymn II.* 105-6, with the scholium thereon; in Chap. XXXV., *Hymn I.* 8-9. In Chap. LII. he cites *Hymn II.* 58-63, with accents and breathings affixed and *iota subscr.* in use; his ἐνδοθι (for ἐγγύθι, 59) is found in no manuscript.

(ii.) In a composite volume, together with works by Filippo Beroaldo, Domizio Calderini, and Giambattista Pio (Brescia, 1496).

<sup>1</sup> See E. Piccolomini, *Intorno alle condizioni ed alle vicende della libreria Medicea privata*, in *Archivio Storico Italiano*, Third Series, XIX. (1874), pp. 100-129, 254-281; XX. (1874), pp. 51 sqq.; XXI. (1875), pp. 102 sqq., 282 sqq.; 538 sq.

<sup>2</sup> *Praef.*, p. 11.

<sup>3</sup> In *Encycl. Brit.*, art. 'Savonarola.'

<sup>4</sup> See Nigra, *lib. cit.*, XX. (1892), pp. 414 sqq.

<sup>5</sup> *Angeli Politiani Miscellaneorum Centuria Prima ad Laurentium Medicem.*

<sup>6</sup> See R. Proctor, *The Printing of Greek in the Fifteenth Century* (Oxford, 1910), p. 133.

(iii.) In the Aldine edition of Politian's works (Venice, 1498),<sup>1</sup> with the Greek text of V. 61-2 inserted.

All three editions alike are without scholia.

*Janus Lascaris*.<sup>2</sup>—The *editio princeps* of all six *Hymns* of Callimachus, in small quarto, with twenty-four lines of text to the full page, lacks all indications of the date and place of publication, and of the printer's name. Contents: ff. 1-24<sup>r</sup>, *Hymns* I.-VI., headed Καλλιμάχου Κυρηναίου ὕμνοι. | Εἰς Δία, and followed by Τέλος τῶν εὕρισκομένων Καλλιμάχου ὕμνων. 24<sup>v</sup>, a Greek poem,<sup>3</sup> headed Εἰς Καλλίμαχον and with the subscription Λασκάρως. The gatherings of the text are in quaternions; and at the foot of the obverse page of each folio is printed the letter of its quaternion (A, B, or Γ), followed by a Roman numeral (I., II., III., or IIII.). Some copies add (ff. 25<sup>r</sup>-34<sup>r</sup>) scholia, headed Σχόλια παλαιὰ τῶν Καλλιμάχου ὕμνων. | Εἰς τὸν διός, and followed by Τέλος τῶν σχολίων. f. 34<sup>v</sup> is blank. These scholia are gathered in a ternion followed by a binion, with a separate numeration (Ai, Aii, Aiii, Bi, Bii) from the text. The letters of the text are Roman capitals,<sup>4</sup> with the rough and the smooth breathings represented respectively by the first and the second half of η ( + and - ).<sup>5</sup> Larger capitals, lacking accents and breathings, mark proper names, the beginnings of paragraphs, and the hexameter lines of *Hymn* V. As in Politian's first edition, *iota adscriptum* replaces *iota subscr.*, but here it is only half the size of the adjacent letter. In contrast with Politian's text, accents are marked, the circumflex being a blend (Λ) of acute and grave;<sup>6</sup> and punctuation is supplied by the use of the *punctum* (in its three kinds) and the *virgula*. The initial letters of all the *Hymns* (except I.), and of the first scholium on each *Hymn*, are lacking. In the scholia both rubrics and annotations are in lower-case (minuscule) type.

The date of this book is uncertain. It has been variously assigned to 1494, 1495, 1496, and 'about' 1497-8. It appears that we must reckon with two editions; for some copies have the scholia, while others lack them, and we have seen that in the former the gatherings of the scholia differ in number of folios from those of the text and have a separate numeration. The capital type used for the text is found also in a series of works published at Florence, under the direction of Janus Lascaris and with Lorenzo di Alopa as the printer; and the lower-case type of the scholia is represented in some books of this same series. On these facts, and the presence of Lascaris' epigram on

<sup>1</sup> *Opera Omnia Angelii Politiani, et alia quasdam lectu digna, quorum nomina ex sequenti indice videre licet.*

<sup>2</sup> See M. Maittaire, *Annales Typographici* (Amsterdam, 1733), I. 101-7, 759; J. A. Fabricius, *Bibliotheca Graeca* (fourth edition, Hamburg), p. 825; L. Hain, *Repertorium Bibliographicum* (Stuttgart, 1827), I., Part 2, No. 4266; Nigra, *lib. cit.*, XX. (1892), pp. 418 sqq. Four copies of *ed. pr.* are in the British Museum; one each

in the Bodleian, in Rylands Library, Manchester, and in the Earl of Crawford's Library at Haigh Hall, Wigan. Blomfield cites it as *L* in his edition of the *Hymns* (1815) for nearly 300 readings, misquoting it in about 30.

<sup>3</sup> Ἰχθυία μαστεύων κτλ.

<sup>4</sup> On the significance of this innovation see Proctor, *op. cit.*, p. 78.

<sup>5</sup> Maittaire, *op. cit.*, I., p. 103.

<sup>6</sup> Maittaire, *l.c.*

f. 24<sup>v</sup>, the *ed. pr.* of the *Hymns* may reasonably be assigned to the same press and editor. Mr. Proctor's *criteria*<sup>1</sup> give us 1494, when the Alopa *Anthology* was published, as the earlier limit for dating the unannotated text of Callimachus; but if April 29, 1496, be the true date of *I*,<sup>2</sup> and if *I* itself (and not its lost parent or some lost brother) be one source of *ed. pr.*,<sup>3</sup> obviously both text and scholia of Lascaris' *Hymns* come later than *I*. Again, *D* seems to have been the source of much of Lascaris' text;<sup>4</sup> and the 1495 catalogue, as we have noticed, shows that in that year *D* still contained the *Hymns*. Further, 1496 is the date of the Alopa Apollonius Rhodius, whose scholia belong to the same subdivision of the lower-case type as Callimachus', but are placed round the text. If Lascaris did not follow Charles VIII. to France till the end of 1496,<sup>5</sup> he and Alopa may have had time from May to add to the issuing of Lucian<sup>6</sup> the preparation and publication of the *Hymns*.

Whether the Callimachean scholia belong to the same year, or fall later, is uncertain, especially in view of the problem of their relationship to those published by Gelenius in the Frobenian edition (Basle, 1532), where each *Hymn* is followed immediately by its own scholia. For (1) Froben's title-page announces the *Hymns* '*cum scholiis nunc primum aeditis*'; and (2) while these editions have in common a handful of other discrepancies between the rubric of a scholium and the text of the *Hymn* to which it refers, at III. 133 Froben has *τρώγει* in both text and rubric, Alopa *τρώει* (of all *codd.*) in text but *τρώγει* in rubric, and at III. 109 Alopa shows a wider divergence than Froben (both in text *κεραύνιος*: in rubric Froben *κεραυνίος*, Alopa *κεραύνειος*). The Frobenian claim to priority is certainly explicit; but, if we admit it as true, it is difficult to find a date after 1532 for the Alopa lower-case type. Callierges acquired it, with the large and small capitals, in 1517 or earlier; but his period of activity as a printer at Rome, under the protection of Leo X., seems to have ended with the publication of a *Lexicon* in May, 1523.<sup>7</sup> If we reject the Frobenian statement as false, and ascribe *ed. pr.*'s divergences between text and rubric to carelessness, we may hold it probable that Lascaris did not himself edit these scholia,<sup>8</sup> and attribute their publication to Florence and Alopa, with a date not long after Lascaris' retirement to Paris.<sup>9</sup> But this is *mera coniectura*.

*Politian's Source.*—The near relationship of *D* to II has been proved for the *Homeric Hymns* by Mr. Allen.<sup>10</sup> Consequently, while the belief that

<sup>1</sup> *Op. cit.*, pp. 79-80. He places the Callimachus in 1495. Maittaire (*op. cit.*, p. 105) points out that the *Anthology* must have been the first of this Alopa series, in view of its prefatory letter in which Lascaris explains the basis of his new type.

<sup>2</sup> See below.

<sup>3</sup> See below, p. 110.

<sup>4</sup> See below, p. 110.

<sup>5</sup> So Proctor, p. 79. If 1496 be the true date of *I*, Lascaris can hardly have removed to Paris in 1495, as *Encyclopaedia Britannica* states (art. *Lascaris, Johannes*).

<sup>6</sup> See Proctor, *op. cit.*, p. 118.

<sup>7</sup> *Ibid.*

<sup>8</sup> So Nigra, *lib. cit.*, XX. (1892), p. 419.

<sup>9</sup> Like Chrysoloras' *Evotemata* and Cebes' *Ilvaç*, of which Proctor (p. 79) says that 'these small books may well have been set up after his departure, and in either case would not have taken long to print. They agree in every respect with the Lucian.'

<sup>10</sup> In *J.H.S.* XV. (1895), p. 164. He regards it as possible that they are not direct copies of the same manuscript.

Politian's edition may have been, and that Lascaris' was, based on *D* is obviously incapable of direct proof, a strong presumption in its favour is established by a review of the readings which *D*'s kinsman *Π*, alone among the extant manuscripts, shares with Politian's or Lascaris' text, or with both.<sup>1</sup> Such readings are very few.

*Π* and Politian share the following readings, against *cett.* and *ed. pr.*: V. 47 ὦ δῶλαι *Π*, ὠδῶλαι *Pol.* (against αἱ δῶλαι, αἱ δῶλαι, αἱ δοῦλαι, αἱ δοῦναι, οἱ δοῦναι); 77 εἴλυθε (against ἤλυθε); 107 ὅσσα (against πάσσα, πᾶσσα, πᾶσα, πόσσα, or lacuna). At 132 they share μόνα (μόναι *Pol.*) only with *z*<sup>2</sup> (against μῶνα, μῶνα, μούνα); at 25 they alone<sup>2</sup> have λαβοῖσα, to which *Π*'s margin adds γρ'βαλοῖσα (against λαβούσα, λαβῶσα, λαβῶσα, βαλοῖσα). They share with *ed. pr.* 78 θέμιδες (against θεμιτὰ, θεμιτ, or lacuna).

*Sources of the Editio Princeps.*—(i.) *D*. The readings monopolized by *Π* and *ed. pr.* occur in some of the lacunose passages whose consideration is postponed for other purposes, consisting of IV. 255, VI. 13, 22, 23 (cf. V. 78, 136). In some other readings *Π* and *ed. pr.* agree in company with a few other manuscripts, viz.:

- IV. 52 ἀντιμοιβὸν *Π ed. pr. x*: ἀντημοικὸν *Ee*, ἀντημοιβὸν *cett.*  
 127 ἐξερύσειε *Π ed. pr. EeF*: ἐξερύξειε *x*, ἐξερύσσειε *S*, ἐξερύσει με *z*<sup>2</sup>.  
 130 διψαλέην *Π ed. pr. EeF*: διψαλέον *xS*, δαψιλέων *G*, δαψιλέην *HI*.  
 132 εἰλήθειαν *Π ed. pr. x*: εἰλείθυιαν *z*<sup>2</sup>, εἰλήθυιαν *E*, εἰλήθυιαν *cett.*  
 150 εἰσόκέ (οἱ) *Π* (in marg.) *ed. pr. x*: εἰσόκέν *Ee*, εἰσόκεν *ΠG*, εἰσόκε *cett.*  
 209 ἀπὸ *Π ed. pr. z*: ἀπο (*sic*) *cett.*  
 307 ἱρὸν *Π ed. pr. EeI*: ἱερὸν *cett.*  
 VI. 15 *Π ed. pr.* with *x* have only τρὶς δ' ἐπὶ καλλι: *cett.* all give more, except *S*, which has only τρὶς δ' ἐπὶ.  
 At VI. 37 (*ἦς ed. pr.*, ἐσ *Π*, ἦν *cett.*) Lascaris perhaps found ἦς in *D*.

(ii.) *I* is an aid frequently used by Lascaris. The evidence under this head will be found when we consider successively the distinctive readings of *z*, *z*<sup>2</sup>, and *I*, where *I* append 'Lascaris' or 'Lasc.' to those in which his edition shares.

(iii.) *Politian.*—His first edition of *Hymn V.* was consulted by Lascaris, as is shown by the following agreements against the manuscripts:

<sup>1</sup> *Π*'s history before it came to Perugia is unknown, whereas we do know *D* to have been a Medicean MS. Hence the latter seems a more likely source than the former for Politian's and Lascaris' readings.

<sup>2</sup> I assume the change from βαλοῖσα (so *Q*) to λαβοῖσα in *S* to be subsequent to Politian's publication of his text; we have seen that C. Lascaris used the latter elsewhere (pp. 66-7 above).

|       | Politian, Lascaris.                                  | MSS.               |
|-------|--|--------------------|
| V. 16 | ἀθαναία ( <i>H</i> independently)                    | ἀθηναία            |
| 20    | ἔβλεψεν ( <i>E</i> „ )                               | ἔβλεψαν, ἔκλεψαν   |
| 24    | οἶα παρ' ( <i>E</i> „ )                              | οἶα περ; οἶα περ.  |
| 49    | ῥδατα  | ῥδατι              |
| 65    | εωι . . . διφρωι Pol., ἐῶ . . . δίφρωι Lasc.         | ἐῶ . . . δίφρω     |
| 69    | εὔσαν  | ἔσσαν, οὔσαν       |
| 87    | ἀφείλεο  | ἀφείλετο           |
| 93    | λαβοῖσα  | λαβοῦσα            |
| 102   | μισθῶ . . . μεγάλωι (-ωι . . . -ωι Pol.)             | μισθῶ . . . μεγάλω |
| 130   | φοιτασεῖ   | φοιτάσει           |
| 137   | ἔρχετ' (ἀθαναία) Pol. : ἔρχε τ' ( <i>sic</i> ) Lasc. | ἔρχεται            |

Of these conjectures of Politian, all but those at 65, 69, and 102<sup>1</sup> give the true reading.

The Callimachean portion of *D* being lost, we cannot tell what of Lascaris' graphical errors, not found in *I* nor (for *Hymn* V.) in Politian, are his own, and what he received from *D*. His unshared weaknesses consist of ten permutations of letters, and eight transpositions (II. 110 δοῖη: III. 45 λητωίδι θυγατέρας: IV. 280 οἴην, 306 ἀσαφλές, 310 μήκυμα: V. 73 λόωντο: VI. 42 νιππίκη, 104 ἀπηρείκαντι); insertion of letters three, omission four; non-division of words two, mis-division two; and minor defects in regard to accent and breathing. Also, he favours οὐκ ἔτι (with *H*), ἐξ ἔτι (*H*), ἄρ (the *z* group, for ἄρ'), οὐ δὲ and μὴ δὲ; and even has οὐ ποτε (once οὔπο τ'), οὐδέποτε, οὐ δέ τι (IV. 289), τοσσόνδε (IV. 270), τοσσάςδε (IV. 253), ὃ τ' (for ὅτ', VI. 9), ὥς τ' (for ὥστ', VI. 28), ἔς τ' (VI. 10, 11). His small adscript *iota* he sometimes adds wrongly (τῆνος *passim*: III. 40 ἐπεκρήνηνε, 74 δοῖη) and sometimes applies in place of the normal *iota* (nine times; e.g. ὕωνοί, εἰλειθύης).

Of readings given by the *editio princeps*, and not found in any extant manuscript, the following are correct: I. 41 υἱῶνοί, 87 νοήση: II. 2 οἶα, 94 ἔνειμεν: III. 16 ἐνδρομίδας, 17 εὐ κομέοιεν, 29 ὅτε, 70 μορμύσσεται, 170 ἔνι, 178 ἔπι προγένοντο, 184 ἔξοχα, 207 ἔνι, 224 νᾶεν: IV. 10 κύνθιος, 36 ἄφετος, 154 εἰναλίας: V. 7 φέροισα, 20 διαφαινομένην, 105 ἀνίκα, 105 κομίζευ, 112 ἐκαβολίαι, 127 ἀξεῖ: VI. 18 πολίεσσιν, 35 ἀξίναισιν, 41 χωσαμένα, 43 δαμοσίαν, 44 κατωμαδίαν, 111 ἔνι, 122 φέροισα. At VI. 117 Lascaris rightly punctuates after ὁμότοιχος, not (as *codd.*) after ἐμοί. The following correct readings he shares with manuscripts which perhaps he did not use: I. 10 παρρασίη (*CES*): II. 80 πολύλλιτε (*B*): IV. 19 ὀπιθεν (*KEe*), 108 ἐφθέγγατο (*SQqEH*: ἐπεφθέγγατο *G*), 246 ἐχαρίσσατο (*H*), 248 ἀνθείλετο (*K*), 264 εἶλεο (*SQqEeF*), 323 ἀ δηλιάς (ἄ δ- *E*): V. 24 εὐρώτα (-α *E*), 47 αἰ δῶλαι (*xq*: αἰ δῶλαι *Ee*): VI. 38 ἔπι (*E*), 54 δαῖτας (*KH*), 61 ἀναγκαῖα (-αῖα *E*). In the following cases he gets nearer than the manuscripts to the true reading: IV. 104 λάρισσα, 195 εἶσε-

<sup>1</sup> His other unsuccessful conjectures (first *οσσα* (108). edition) are *εδικασεν* (V. 18), *δαιμον* (39), and



θέλουσαν: V. 27 οἴην: VI. 137 ἄροσε κείνος. Probably right is his ἡ ὄγε (III. 150), while at IV. 205 he substitutes ἄρρητον for ἄρητον (*codd.*, except ἄκρητον *E*, ἄλυτον *z*<sup>2</sup>), and reads περί (*EcF*) at III. 135 and τόσσα δέοι at IV. 246. At III. 155 his τί δέ κεν is accepted by Schneider (τί κεν *codd.*, τί κέ μιν Wilamowitz). At III. 197 he shares ἐσάωσεν with Δ (ἐσάωσαν *cett.*).

Ingenious, but wrong or unnecessary, are I. 84 δλβου: III. 25 κόλπων (cf. I. 15), 179 κεραλκές, 248 εὐρυθέμεθλον: IV. 36 ἀπέπλεες, 62 ὑποπτεύοντες, 188 ἐσσόμεναι: VI. 118 (in lacuna) εἶπατε, none of which the manuscripts give; also V. 58 τῶν ἑτερᾶν (with *SQq*). At III. 238 his παρραλίη ἐφέσου seems based on Strabo, XIV. 1 § 20. Clearly wrong are II. 52 ἀγάλακτοι, 53 ὄιες (? *G*), 56 πτολίεσσι: III. 21 ὀξείαισιν (*BCK*), 81 ἡ μοί τι (*BC*), 108 αἰνεσίησιν, 109 κεραύνιος, 125 ἐπιβόσκειται, 147 ἔστηκεν, 172 ἔνι, 198 νύμφαν, 244 τετρήνοντο, 261 πτόλιν: IV. 50 ἀγγαίου, 99 αὐθις, 124 ἐμοῖο (*BCFGH*), 158 ὑφ' ὀμοκλήης (*K*: the Ionic ὀ- with ὑπ' is right), 166 ὑπο, 174 ὀψιγόνου, 257 ἐληθυίης, 266 ὦ μεγάλ' ὦ: V. 10 λυσσαμένα, 27 κοῦραι (*B*): VI. 39 πῶτα, 54 θασεῖ, 58 χέρσφ (*e*), 58 ὀλύμπω, 92 μείζων, 114 τότ' ὁ (*SQeF*), 120 χ' ᾧσαι, 125 ὥς (twice), 128 ἀτελέστας, 134 ἐν τ' ὀμονοία, 136 φέρβε μάλα.

#### IV. *E* AND *e*.

*E*<sup>1</sup> is Paris, Bibl. Nat., *grec* 2763;<sup>2</sup> foll. 243 (paper); cmm. 22 × 14, 6, with twenty lines to the page; cent. XV. Contents: f. 2, Orpheus, *Argonautica*. 32, Orpheus, *Hymns*. 58-60<sup>v</sup>, Proclus, *Hymns* I.-V. 61<sup>r</sup>-88<sup>v</sup>, Callimachus, *Hymns*, with marginal and interlinear scholia. 89<sup>r</sup>, blank. 91-129, *Homeric Hymns* III.-XXXIII., and epigram *eis* ξένους (*Epigr.* I. Baum.). 129<sup>v</sup>, Moschus, *Ἔρωσ δραπέτης*. 130<sup>v</sup>, Musaeus, *Hero and Leander*. 143, Hesiod, *Works and Days*, with the preface of Proclus Diadochus. 167, Hesiod, *Shield of Heracles*. 179, thirteen lines of *Anth. Plan.*, 92 (= *Anth. Dübner*, XVI. 92).<sup>3</sup> 180, Hesiod, *Theogony*. 203, Theocritus, *Idylls*, prefaced by his Life. Gatherings are indicated by catch-words, on the same system as in *Q*; for Callimachus they occur on ff. 70<sup>v</sup> and 80<sup>v</sup>, thus showing a division into quinions. The hand that wrote the Callimachean portion is not that of Proclus' *Hymns*. It has written alike text, interlinear corrections and glosses, and *marginalia*, and is a small fine script, not very easy to read, in which *α* and *ε* are often closely alike. Ligatures abound. Contractions, though frequent in the scholia, are very rare in the text. *Iota subscr.* is used.

*e*<sup>4</sup> is Milan, *Ambrosianus* 734 (S 31 sup.);<sup>5</sup> foll. V<sup>6</sup>+315 (paper); cmm. 23, 2 × 16, with eighteen lines to the page; cent. XV. Contents: f. 1<sup>r</sup> inscribed

<sup>1</sup> See H. Omont, *Inventaire Sommaire des Manuscrits grecs de la Bibl. Nat.* (Paris, 1886-98); Allen-Sikes, *Homeric Hymns*, p. ix; Schneider, *Praef.* XXXI.; A. Ludwig, *op. cit.*, p. 125.

<sup>2</sup> Formerly Colbert 4906, Regius 3202. For the *Homeric Hymns* it is *A*; for Proclus, *g*.

<sup>3</sup> Also in *H*.

<sup>4</sup> See E. Martini and D. Bassi, *op. cit.*: Allen-

Sikes, *op. cit.*, p. x; Schneider, *Praef.* XXXII.; Nigra, *lib. cit.*, XX. (1892), p. 203; Ludwig, *op. cit.*, p. 124.

<sup>5</sup> Wilamowitz does not mention it. Schneider calls it *f*; but as it is closely akin to *E*, not *F*, I have renamed it *e*. For *Homeric Hymns* it is *Q*; for Proclus, *b*.

<sup>6</sup> Ff. I. and V. are of parchment.

*Liber iste est mej marci antonij de passeris Ianuensis* <in margin Patavini> *et amicorum*, and below *J.V.Pli.*<sup>1</sup> 2, Orpheus, *Hymns* I. (with introductory lines); II.-XV. 1-11; XVI.; XVII. 1-10; XVIII.-LIX. 1-21; LX.-LXV. (at the end is added the line *εἰρήνην ποθέων κουροτρόφον ὀλβιοδῶτιν*); LXVI.-LXXVII. (from which latter *ψύχῃσι . . . θνητῶν* of ll. 4-5 are wanting); LXXVIII.-LXXX. 1-5; LXXXI.-LXXXVII. 35<sup>v</sup>, Proclus, *Hymns* I.-V. (III. and IV. are united). 39-89, *Homeric Hymns* (Baumeister's enumeration) I.-XXXIII., with I. and II. united, and lacking V., XVIII. 13-49, XXVI. 14-20, and XXXII. 20 to end; at the end, *δευρὶ πέλας λάχε τῶν εὐδαίμονας ∴ ὕμνων ὁμήρου ∴*<sup>2</sup> 39, at top of margin, *Anth. Dübner*, IX. 48.<sup>3</sup> 90, Moschus, *Ἔρως δραπετής*. 91, Musaeus, *Hero and Leander*, ll. 1-245. 98<sup>r</sup>, blank but for the line *τοιᾶδ' ἐρωμανέεσσιν ἄεθλ' ἀπόκειτ' αἰζηοῖς*. 98<sup>v</sup>-128<sup>v</sup>, Callimachus, *Hymns*, with marginal and interlinear scholia. 129-131, blank. 132, Pindar, *Olympian Odes*, I.-XIV. 177-181, blank. 183, Pindar, *Pythian Odes*, I.-XII. 249, Pindar, *Nemean Odes*, I.-XI. 286, Pindar, *Isthmian Odes*, I.-VII. (II. and III. united). To Pindar are added interlinear glosses and marginal scholia, and here and there metrical treatises and 'arguments.' 296-303<sup>r</sup>, blank. 315<sup>v</sup>, Pindar, frag. 1 (Christ, 1882).<sup>4</sup> The manuscript is bound in leather; gatherings are in quinions. Of the writing the Ambrosian Catalogue says '*Manu, ut uidetur, Ioh. Rhosi.*'<sup>5</sup> 'The writing is clear,' says Nigra, *l.c.*, 'and resembles that of the MSS. of Emanuele Mambriano, who lived in the first quarter of the fifteenth century; but it is not by him, being different in some letters.' Contractions are very frequent in both text and scholia. A final uncontracted syllable is often suprascript to the rest of the word (especially *a*, *ai*, *as*, *e*, *es*, *η*, *ην*, *ης*, *οι*, *ον*, *ος*, *σι*, *τα*, *το*, *ω*); and occasionally even so much as *-νοις*, *-σαι*, *-σσοι*, *-στη* is placed thus. *Iota subscr.* is used.

*E* is the only manuscript of Callimachus which places *Hymn* VI. before V. Between them it sets a non-Callimachean scholium, and V. has the elaborate heading *Καλλιμάχου κυρηναίου εἰς λουτρὰ τῆς παλλάδος*:<sup>6</sup> so it is probable that the inverted order is due to an error of the scribe, especially as *e*, which likewise gives the scholium just mentioned, has the order V. + VI. + scholium, and gives V. the same heading as do most other manuscripts. The scholium, which occurs only in *E* and *e*, is manifestly a note on Lycophron, *Alexandra*, 35, the only extant passage where the present participle passive of the rare *φλοιδεῖν* occurs. It is not given by G. Kinkel<sup>7</sup> among the scholia of the *codex Marcianus* of Lycophron, nor by E. Scheer in his collation of all the scholia.<sup>8</sup> I cite it from *E*'s text, from which *e* differs only in

<sup>1</sup> Cf. *g*.

<sup>2</sup> This lame line is found at the end of 11 'Parisian' MSS. of the *Homeric Hymns*; see Allen-Sikes, *ap. crit.* to *Hymn XXXIII. ad fin.*

<sup>3</sup> It occurs also in *H*.

<sup>4</sup> W. Christ (*Pindari Carmina*, Teubner text, 1899, p. 2) reports that fr. 1 (1 Bergk = 4 Boeckh) is found in *Laur.* XXXII. 52.

See on *BCK* above, p. 6, note 4.

<sup>6</sup> Contrast *εἰς λουτρὰ τῆς παλλάδος*, most *codd.*: *ὕμνος εἰς λουτρὰ τῆς παλλάδος* K: *εἰς Ἀθηνᾶς λουτρὰ* G.

<sup>7</sup> Teubner text, 1880.

<sup>8</sup> *Lycophronis Alexandra* (Berlin, Weidmann, 2 vols., 1881 and 1908). It also differs from the short comments found in Hesychius, etc., on *φλοιδόμενος*; see Pohl, p. 3, note 2.

punctuation and in the bracketed variants: Φλοιδούμενος ἀντὶ τοῦ βρασσό-  
μενος καὶ ἐψόμενος. ἐτυμολογείται δὲ ἀπὸ τῶν δύο τούτων, τῶν ἐπὶ ταῖς ἐψήσεσιν  
εἰωθότων συμβαίνειν. ἐκεῖ γὰρ τὸ ἐν τῷ λέβητι ὕδωρ οἰδεῖσθαι πέφυκεν [-ε·] τοῦ  
πυρὸς οὐκ ἐῶντος μένειν αὐτὸ κατὰ χώραν ἀλλὰ κινουντος καὶ προωθουντος, καὶ  
εἰς φλυκταῖνας καὶ πομφόλυγας [-λυγγας] ἀνεγείροντος<sup>1</sup> πνεύματος τινὸς τῇ βία  
συμπαισδυμένου καὶ φυσῶντος αὐτὸ καὶ οἰδούντος· καὶ ποῖος [ποιός] τις ἡχος  
φλωδῆς ἡχεῖται ἐξ οὗ καὶ ἡ φλώξ [φλόξ] παρωνόμασται καὶ ὁ φλοῖσβος· ἀπὸ  
τοῖνυν τῶν δύο τούτων τοῦ τε φλωδούς ἤχου καὶ τῆς οἰδήσεως συνθέτως γίνεται  
τὸ φλοιδούμενος. Apparently the common source of *E* and *e*, or some more  
remote ancestor, finished the *Hymns* on the verso of one folio, and began the  
*Alexandra* on the recto of the next; and the scribe, having no room for this  
scholium on the latter page,<sup>2</sup> or having overlooked it, fitted it into a space at  
the end of the former, following the end of the *Hymns*.

Of the earliest collation of *E* Schneider says: '*Hunc codicem primus cum Graeuiiana contulit Claudius Sallierius in Ruhnkenii gratiam qui uarias lectiones cum Ernestio communicauit postea editas in Ruhnkenii, Valckenarii et aliorum ad I. A. Ernestium epistolis p. 92 seq. ed. Tittmann.*'<sup>3</sup> Ruhnken doubted, and O. Schneider disproved, the accuracy of this collation;<sup>4</sup> it was also very scanty—a point in which Blomfield's citations, perhaps derived from Ernesti, do not better it. Pohl's work is both extensive and almost invariably accurate.<sup>5</sup>

The close kinship of *E* and *e* is shown by the following list of passages where they agree against the other manuscripts:

| <i>Ee.</i>                         | <i>cett.</i>                          |
|------------------------------------|---------------------------------------|
| I. 92 τίς μὲν                      | τίς (τίς) κεν                         |
| II. 63 ὑπερβάλλετο                 | ὑπεβάλλετο : ἐπεβάλλετο               |
| 110 δαοῖ                           | δηοῖ                                  |
| III. 8 εἶα                         | εἶα : εἶα : the word omitted          |
| 87 ἔκετο <i>e</i> : ἔκετο <i>E</i> | ἔκεο                                  |
| 244 νέβρεα                         | νεύβρεια : νεύρεια                    |
| 251 ἀλλαπαζέμεν                    | ἀλαπαζέμεν (-άξιμεν)                  |
| 251 ἀπείλησεν                      | ἡπέιλησε : <i>x</i> omit              |
| IV. 10 καν . . .                   | κάνθιον : καύριος : καύθιος : καίριος |
| 21 ἐπενάξατο                       | ἐπενήξατο                             |
| 39 ὄφρα μὲν <sup>6</sup>           | τόφρα μὲν : ζεῦρα μὲν                 |
| 52 ἀντημοικόν                      | ἀντημοιβόν : ἀντιμοιβόν               |

<sup>1</sup> *E*'s third letter may be either *e* or *α* : *e* has *ἀνεγ*.

<sup>2</sup> The scholia of *cod. Marcianus* on ll. 1-34 are numerous, filling two pages of Kinkel's edition.

<sup>3</sup> *Præf.* XXXI.

<sup>4</sup> Tittmann, *Epist. Ruhnck. Valck. al.*, pp. 39-40, cited by Pohl, p. 2; O. Schneider, *De locis quibusdam Callimachi lacunosis* (*Philologus*, 1851, p. 512), referred to by Pohl, p. 1.

<sup>5</sup> *Ad Callimachi hymnos et ad Graeca illorum scholia Parisiensium codicum duorum uarias lectiones*

*enotauit G. Pohl* (Posen, 1860). His touchstones were the Tauchnitz (1829) edition for the *Hymns*, and Ernesti's for the scholia; his citations from the *Hymns* number nearly 440. Of fourteen mistakes in *E*, which he attributes to the '*socordia et ignorantia librarii*,' seven, occurring also in *e*, must be ascribed to their common source, and indicate the fidelity, not the defects, of the writer of *E*.

<sup>6</sup> *e* owes *ο* to correction, and a space is left before it, in which *τ* probably stood.

|        | <i>Ee</i>   | <i>cett.</i>   |
|--------|---|--|
|        | 83 ἐγένοντοτε δρύες (by haplography)                    | ἐγένοντο τότε δρύες  |
|        | 96 τέκεα  | τέκνα  |
|        | 135 καὶ   | δὲ   |
|        | 278 ἀφιετεῖς  | ἀμφιετεῖς  |
|        | 306 ποδὸν   | ποδιὸν : ποδὶ  |
| V. 27  | omit ὦ <sup>1</sup>                                     | have ὦ   |
|        | 106 ὠφειλόμενον   | ὀφειλόμενον  |
|        | 108 πολλά   | πόσσα : πάσσα : πᾶσσα ; or<br>omitted  |
| VI. 54 | στεναγὸν (στεγανὸν in marg. <i>E</i> )                  | στεγανὸν   |
|        | 97 ποσειδάουα   | ποσειδάουα   |
|        | 137 ἄρ + space of four letters +<br>κεῖνος <i>E</i>     | { ἄ + space of some six letters +<br>κεῖνοσ : ἄρσ' ἐκεῖνος : ἄροσ'<br>ἐκεῖνος : ἄρεισ' ἐκεῖνος : ἄρα.σ'<br>ἐκεῖνοσ |
|        | ἄρ + space of two or three<br>letters + κεῖνος <i>e</i> |  |
|        |   |  |

To these must be added *Ee*'s scholium (after *Hymn* VI.), mentioned above, which occurs in them alone.

Some minor peculiarities, found only in *Ee*, strengthen this impression of their close relationship :

|        | <i>Ee</i>                    | <i>cett.</i>          |
|--------|------------------------------|-----------------------|
| IV. 35 | οὐκέθλιψεν                   | οὐκ (οὐκ) ἔθλιψεν     |
|        | 52 οὔνομ'                    | οὔνομ'                |
|        | 63 ἐπιθρήικος                | ἐπὶ θρήικος (κρήικος) |
| V. 58  | περιδῇ                       | περὶ (πέρι) δῇ        |
| VI. 34 | ἄραι                         | ἄραι : αὔραι          |
|        | 59 ἡμιθνήτες (ἡμ- <i>e</i> ) | ἡμιθνήτες             |
|        | 138 μεγακρείουσα             | μέγα κρείουσα         |

That *e* is not a copy of *E* will be seen from the following citations :

|                 | <i>e</i>        | <i>E</i>   |
|-----------------|-----------------|--|
| I. 55           | ἡέξεν           | ἡὲ ζεῦ   |
| II. 9 and IV. 8 | ὅτις            | ὅστις  |
| II. 22          | ἄλγεα           | δάκρυα   |
| III. 38         | κωμοὶ τε        | κῶμοι τε (marg. βωμοὶ : βωμοὶ<br>τε <i>cett.</i> ) |
|                 | 90 τὴν δ'       | τὴν δ'   |
|                 | 184 νυμφέων     | νυμφῶν   |
|                 | 259 χαῖρεφεραι  | χαῖρέφερα  |
| IV. III         | λίσσόμεναι      | λίσσομαι   |
|                 | 195 εἰσεθέλουσα | εἰσελθοῦσα   |
|                 | 319 λαίφη       | λέφη   |

<sup>1</sup> Probably *Ee*'s source had ὦ in different ink from the rest of the line ; cf. some members of

the *z* group *passim*.

|        |  |                           |
|--------|--|---------------------------|
|        | <i>e</i>                                   | <i>E</i>                  |
| V. 35  | ἀ  | omits ἀ                   |
| 58     | ἐταρᾶν                                     | ἐταιρᾶν                   |
| 107    | πάσσα                                      | πᾶσα                      |
| VI. 11 | omits τὰ, with gap of two or three letters | omits τὰ, but without gap |
| 70     | δάματρα                                    | δάμαρτα                   |

Nor was *E* copied from *e* :

|          |                                |                      |
|----------|--------------------------------|----------------------|
|          | <i>E</i>                       | <i>e</i>             |
| I. 26    | πολύστειβόν (marg. πολύστειον) | πολύστειόν           |
| II. 22   | δάκρυα                         | ἄλγεια               |
| III. 127 | βληταὶ                         | κληταὶ               |
| 256      | αὐτὸς                          | αἰγὸς                |
| V. 52    | μὴ οὐκ                         | μ' οὐκ               |
| 78       | θεμιτὰ                         | θεμιτ ( <i>sic</i> ) |
| 117      | δ' before ἐρέει                | omits δ'             |
| 129      | εὔτε θάνη                      | εὐ δὲ θάνη           |
| VI. 19   | δράγματα                       | δράγμα               |

That the two manuscripts are copies of a common parent is highly probable from the passages, already noted, where they agree against all the others. Nor are any of their divergences from each other inconsistent with such a theory. Of 158 major differences,<sup>1</sup> 69 are due to the weakness of *E*, and 26 to that of *e*, with three ties; conjecture on *E*'s part probably accounts for 42; 11 seem due to variants or corrections, 4 to abbreviations, and 1 (dubiously) to a gloss, in the common parent; the remaining 2 illustrate *e*'s superiority to *E* in representing the tradition. Cases of weakness in either manuscript need not be detailed; but the other classes deserve notice :

(a) *Readings, most of them peculiar to E, that seem due to his conjecture* :<sup>2</sup>

- I. 26 πολύστειβόν (marg. πολύστειον) *E* : πολύστειόν *cett.*, *ed. pr.*

The rare word may have puzzled the scribe.

74-5 αἰχμῆς. | ὧν ἐρέτης, ὧν πάντα δίδου κρατέοντος ὑπ' ἰσχὺν *E* : τίδος *S* (marg. διός) and *Q*, τίδου *II*, τίδο . κρ- *e* : τί (τὶ *F*) δ' οὐκ *ed. pr. z.*

*SQIIe*'s readings show the obscurity of the common ancestor of them and *E*.

76 ὑδείομεν *E* : ὑδείομεν *cett.*, *ed. pr.*

Perhaps *E* took αὐτίκα as 'Straightway' and the sentence as an exhortation.

<sup>1</sup> There are also 211 minor cases, comprising 144 of accent, 26 of word-division, 17 of use or omission of *iota subscript*, 16 of breathing, and 8 of punctuation.

<sup>2</sup> Add I. 10, where *E* attains παρρασίη by correction (παρρασίη *e* *codd.*) ; so do *C* and *S*, but *E* elsewhere shows no indebtedness to either.

II. 4 ἐπέπνευσεν (marg. ἐπένευσεν) *E* : ἐπένευσεν *cett.*, *ed. pr.*

31 ἔστι γὰρ εὐμνός τις ἀν' οὔρεα φοῖβος<sup>ν</sup> αἶδειν *E*.

Since Auratus restored ἀν οὐ ρέα the line runs ἔστι γὰρ εὐμνος· τίς ἀν οὐ ρέα Φοῖβον αἶδοι; All manuscripts omit the stop before τις, and all but *E* read αἶδοι, or αἶδει, or αἶδει<sup>οι</sup>: *EHI* with *ed. pr.* alone give ἀν' οὔρεα, *F* has ἀν' οὔρεα, *cett.* ἀν οὔρεα. *E*'s first reading ingeniously gives a line intelligible in itself, though not coherent with l. 30; his suprascript records the reading of his source.

104 αἶδει *E*, with *HIBr*: αἶδῃ or αἶδῃ *cett.*, *ed. pr.*

109 Is ὕδασι (ὕδατι *cett.*, *ed. pr.*) conjecture or error?

III. 38 κῶμοι τε (marg. βῶμοι) *E* : κῶμοί τε *e*, βῶμοί τε *cett.*, *ed. pr.*

β- misread produced κ- in the parent; *e* reproduces scrupulously, *E* 'corrects,' and adds βῶμοι in his margin on further inspiration.

41 λευκὸν ἐπι κρηταῖον ὄρος *E* : ἐπικρ- *e* : ἐπὶ *cett.*, *ed. pr.*

*E*'s reading would suit Λευκὸν, for the arguments against which see Schneider's note.

57 τρινακίης κανῶν (marg. τρινακρίης) *E* : τρινακίσι<sup>7</sup> κανῶν *e*, τρινακίησι κανῶν *Q* (-ησι) *Π*, τρινακίησικανῶν *SF*, τρινακίη σικανῶν *x ed. pr.*, τρινακρίη σικανῶν *HIBr*.

*E* tries to make the best of the inherited misdivision, not divining the nature of the error.

80 προσελέξατο *E* : προσελέξατο *cett.*, *ed. pr.*

*E*'s emendation is right.

87 ἔκετο *E* : ἔκετο *e* : ἔκεο *cett.*, *ed. pr.*

A successful emendation of parental ἔκετο.

102 κεράων δ' ἐπελάμπετο χρυσός *E* : ἀπελάμπετο *cett.*, *ed. pr.*

*Cett.* are supported by χάρις δ' ἀπελάμπετο πολλή (*Il. XIV. 183; Od. XVIII. 298*).

125 λουμὸς *E* with *GHI* : λιμὸς *cett.*, *ed. pr.*

*E*'s ο between λ and ι is small, and is clearly a later insertion, in what hand it is difficult to determine.

154 κικλήσκουσιν<sup>ω</sup> *E* : κικλήσκωσιν *F* (and marg. of *T*) : κικλήσκουσιν *cett.*, *ed. pr.*

Schneider, in his note *ad loc.*, attributes the suprascript to *E*'s conjecture.

184 νυμφῶν *E* : νυμφέων *cett.*, *ed. pr.*

*E* seems to reject purposely an unfamiliar form.

192-3 ἥ δ' ὅτε μὲν λασίησιν ὑπὸ δρυσὶ κρύπτετο νύμφη | ἄλλοτε δ' εἰαμένησιν *E* : ὅτε also *I* : ὅτε *cett.*, *ed. pr.*

ὅτε is an improvement on ὅτε, and is probably *E*'s independent correction.

- IV. 16-18 ἀλλά οἱ οὐ νεμεσητὸν ἐνὶ πρώτῃσι λέγεσθαι | ὅππότε' ἐς ὠκεανόν τε καὶ  
ἐς τιθηνίδα (sic) τηθύν | νῆσοι ἀολλίζονται ἀεὶ δ' ἔξαρχος ὁδεύη E :  
ὁδεύοι G : ὁδεύει cett., ed. pr.

142 κατουδαίοιο E : κατ' οὐδαίοιο cett. (but GHI omit 142-3).

E's correction is necessary.

- 152 Is χάριτος δὲ σοι ἔσσει' ἄμοιβή (τοι cett., ed. pr.) conjecture or graphical error?

181 ἀπαυγάζονται φάλαγγας (?) E : φάλαγγες cett., ed. pr.

The photograph of E shows a correction, but whether of -ες to -ας or vice versa it is almost impossible to determine. An accus. is needed.

- 195 τῇ με φέροις, κείνην γὰρ ἐλεύσεαι εἰσελθοῦσα E : εἰσεθέλουσα cett.,  
whence εἰσεθέλουσαν of ed. pr., improved by its copy d to εἰς  
ἐθέλουσαν.

- 205 ἧ δ' ἄκρητον ἄλῃς ἀπεπαύσατο λυγρῆς E : ἄλυτον GHI, ἄρητον cett.,  
ἄρρητον ed. pr.

- 298 παῖδες δὲ θέρος τὸ πρῶτον ἰούλων E : ἰούλω cett., ed. pr.  
ἰούλων is required.

- 316 πολύλλιτε<sup>στ</sup> E : πολύλιτε HIBr : πολύλλιτε cett., ed. pr.

E's suprascript would be unmetrical here.

- V. 20 ἔβλεψεν E Politian ed. pr. : ἔκλεψαν S (later corrected to ἔβλεψεν)  
Q, ἔβλεψαν cett.

E's correction is required, as only Athene is referred to.

- 24-5 οἶα παρ' εὐρώτα (i.e. εὐρώτα, which ed. pr. gives with -α.) τοὶ  
λακεδαιμόνιοι | ἀστέρες E : οἶα περ or οἶα (οἶα) περ and εὐρώται or  
εὐρώται cett. : οἶα παρ' Politian, and (thence) S's margin.

- 27 Both E and e start the even lines of this *Hymn* further to the right  
than the odd ones; and the first letter of E's odd lines is spaced  
a letter's width from its successors. Here e indicates an initial  
omission (where cett., Politian, and ed. pr. give ὦ) by starting  
l. 27 with κόραι just under χρίματα (l. 26) and just above ἧ  
(l. 28); but E, not noticing the defect in the parent manuscript,  
begins more σμω with a detached κ, and, lacking a comma after  
κόραι, has replaced that word by κόραις to suit the following  
clause τὸ δ' ἔρευθος ἀνέδραμε.

- 52 μὴ οὐκ E : μ' οὐκ e, μ' οὐκ cett., ed. pr. : μ ουκ Politian.

- 61 and 63 ἧ' πὶ κορωνείαν E : ἧ' πὶ κορωνείας cett., Politian, ed. pr.

- 78 θεμτὰ E with FGHIABr : θεμτ (sic) e : θέμιδες II, Politian, ed. pr. :  
the word omitted S (at first) and xQ.

E seems to have emended the defective reading of the parent,  
mirrored in e's defect.

- 107 πᾶσα E : πᾶσσα eS, πᾶσσα Q, ὅσσα II Politian, πόσσα (correctly)  
ed. pr. FHIBr : the word omitted x.

117 *E* alone follows ὀλβίσταν with δ', which, though omitted by Wilamowitz, is needed to bind ἐρέει to λεξέται (l. 116).

VI. 38 τῷ (i.e. τῷ) δ' ἐπι ταὶ νύμφαι . . . ἐψιδῶντο (marg. ἐτιῶντο, changed from ἐστιῶντο) *E* : ἐπὶ (ἐπι *ed. pr.*) and ἐψιδῶντο (with *ed. pr.*) *cett.*, except ἐτιῶντο *eII*.

Seemingly the parent of *E* and *e* had something which both finally read as ἐτιῶντο. *e* keeps this; *E* emends, but records the source's text in his margin. The corruption, however far back it arose, was doubtless due to ψ with a shallow cross-stroke (cf. *A*'s ἐπεσκέταντο *sic* for ἐπεσκέψαντο, IV. 43). ἐπι is clearly right.

61 ἀναγκαία *E*, -αία *ed. pr.* : ἀναγκαῖαι *e cett.*

*E* is nearer the correct reading of *ed. pr.*

95 χ' ὦ (for χῶ) μαστὸς τὸν ἔπωνε *E* : ἔπυνε *H*, ἔπινε *ed. pr. GIBr*, ἔπωνε *cett.*

Is *E*'s suprascript a false aorist form, based on πέπωκα, and introduced through distrust of the unfamiliar impf. with -πω-?

132 αὐτᾶν *E* correctly : αὐτὰν *cett.*, *ed. pr.*

134 ἐν δ' ὁμοιοία *E* : δ' *cett.*, τ' *ed. pr.*

τ' prepares the way for θ', which is better than δ' in view of ἐν τ' εὐηπελίᾳ (135), and was read by *L* and the Vascosanian editor.

*E*'s margin thrice gives readings which are not found in any of the other primary manuscripts, and are correct—viz., III. 69 κεχριμένος (κεχρημένος *codd.*); IV. 298, παρθενικαῖς (adopted by Wilamowitz; -ικαὶ *codd.*); and V. 87, ἀφείλεο (with Politian and *ed. pr.* : -ετο *codd.*). It also betters *Ee* at I. 66, ἐσσηνα (ἐς σῆνα, with four strokes underneath, *E* : ἐς σῆνα *eII* : ἐς σῆνα *F*:<sup>1</sup> ἐσσηνα *cett.*); III. 38, βωμοὶ (κῶμοι *E*, κωμοὶ *e*, see above p. 117 : βωμοὶ *cett.*); and VI. 54, στεγανὸν (στεναγὸν *Ee* : στεγανὸν *cett.*)<sup>2</sup>

To sum up, *E* gives the impression of a scholar who is anxious to present a readable text, and is consequently prone to make emendations, some of which (e.g. that at II. 31) show no little insight and ingenuity, and in five of which (III. 80; IV. 298; V. 52, 117; VI. 132)<sup>3</sup> he alone among the primary scribes attains the true reading.

(b) *Putative variants or corrections in the parent manuscript :*

I. 88 νοήσει *E* with *HIBr* : νοήση *e* with *xII ed. pr. F* : νοήσει<sup>n</sup> (all in the same ink) *SQ* : νοήσοι *G*.

<sup>1</sup> Possibly an archetypal misdivision, corrected by *cett.*'s sources from the scholium here : ἐσσην κυρίως ὁ βασιλεὺς τῶν μελισσῶν κτλ.

<sup>2</sup> At III. 57 *E*'s margin emends τρινακίης of his conjecture to τρινακίης : at III. 240 it annotates πρὸλιν with πρὸλιν (? πρὸλιν : the word occurs, with this same doubt, in his text at I. 52). In seven places *E*'s margin = *e*'s text ; viz. thrice in

correcting *E*'s own text (II. 6, ἀνακλινεσθε : II. 8, χορὸν : V. 3, εὐτυχος), thrice in recording the reading of his source beside his own conjecture (I. 26, πολύστειον : II. 4, ἐπένευσεν : VI. 38, ἐτιῶντο), and at III. 78 (κόρσιν, the alternative which *E* did not choose from the source's doublet).

<sup>3</sup> Add the three *marginalia* just noted ; V. 24-5, and VI. 38 ; and perhaps IV. 181.



Perhaps the parent of *Ee* gave with *SQ* νοήσει, from which each chose differently. (For *G*'s optative see below).

- II. 50 τελέθει<sup>α</sup> *E* : τελέθαι *e* with *xSQIF* : τελέθει *GHIBr*, *ed. pr.*

*E*'s doublet probably comes from the parent, from which *e* took -οι as a correction.

- III. 78 κόρσην (marg. κόρσιν) *E* : κορ' <sup>σιν</sup> *e* : κόρσιν *S*, κόρσιν<sup>Η</sup> (all in the same ink) *Q* : κόρσην *ed. pr.*, *cett.*<sup>1</sup> except *Π*, from which ll. 66-145 are missing.

The parent may have had κόρσην, *e* accepting the suprascript as a correction, *E* recording it in his margin as a variant. The doublet could have arisen at an earlier stage either (1) from confusion between the contractions λ (=ην) and λ̣ (=ων); or (2), and perhaps more probably, from an ancestor's miswriting a choice between accus. and dat. (κόρσην) as κόρσην. The inversion of this latter in *S* may have arisen as *q*'s παλυξὼ probably did at VI. 77 (see above, p. 74 note 2).

- 232 ἐλένη *E* with *x ed. pr.* (-ηι) *z* : ἐλέλη *S* (later corrected to -ένη) *eΠ* : ἐλέλην<sup>ν</sup> (but *ν* in lighter ink) *Q*, ἐλέλη *q*.

Here the parent may have offered ἐλέλην, in which event *e*'s choice would be a parallel to *q*'s selection from *Q*.

- IV. III λίσσομαι *E* : λισσόμεναι *e* with *xSQ ed. pr.* *z* : λίσσόμεναι<sup>εν</sup> (*sic*, with first accent cancelled) *Π*.

Perhaps *γ* (the common ancestor of *x*, *S*, *Π*, *D*, *E*, and *e*) had λίσσομεναι<sup>εν</sup>, which reached *Π* (who corrects the accent) and *γ*<sup>2</sup> (the ancestor of *E* and *e*) in the same form, but was corrected by *γ*<sup>3</sup> (the ancestor of *x* and *S*). *E* disregards the caret-mark (as at V. 13), and, inferring a choice between λίσσομαι and λίσσομεν, prefers the former.

- 132 εἰλήθυιαν *E* : εἰλήθυιαν *eSQF* : εἰλείθυιαν *GHIBr* : εἰλήθειαν *xΠ ed. pr.*

Had the parent *E*'s reading? If the archetype offered this choice, as is probable, *xΠ ed. pr.*'s reading is explicable on the assumption that, at some intermediate stage, εἰλήθυιαν became by error εἰλήθυιαν, whence the *uox nihili* εἰλήθειαν.

- 150 κοιηὶς *E* : κοικηὶς (but with two dots under second κ) *e* : κοικηὶς *ed. pr.* and most *codd.* (κηκειὶς *G*, κηκι . . . *H*, κηκις *IBr*).

Probably *e* has faithfully reproduced the parent's reading, while *E* accepts the correction it offers, which may have resulted from a

<sup>1</sup> Nigra, *lib. cit.*, XX. (1892), p. 228, cites κόρση from *T*'s margin.

comparison of the scholium here : κοίου γὰρ καὶ φοίβης θυγάτηρ  
λητώ.

- 203 ὅ,τι τοι *E* : ὅ τοι or ὅ,τοι (*e*) *cett.* (except *G*'s ὅτι, if Schneider cites it correctly), and *ed. pr.*

Here ὅ,τι in the parent will explain *E*'s reading, which is unmetrical.

- V. 13 ἀχαιῖδες *E* with CSQGHAI*Br* : ἀχαιάδες *e* with *A* Politian *ed. pr.* *F* :  
ἀχαιῖ<sup>αι</sup>δες II.

The parent (and ultimately the archetype) may have had ἀχαιῖ<sup>αι</sup>δες ; then *E*, neglecting the caret-mark (as at IV. 111) and thinking *a* an alternative to *ι*, chose the latter.

- 14 ὑπαξόνιον *ES* Politian : ὑπαξόνιον *e* with *x* *ed. pr.* *z* (*e* alone has as  
suprascript, in the text-hand, the gloss γρ' ὑπαξόνιον) : ὑπαξόνιον<sup>ων</sup>  
(the suprascript in different ink) *Q* : ὑπαξονίω II.

Probably the parent had *e*'s text and gloss, *E* preferring the latter.

Did the archetype offer a choice ?

- VI. 114 τόθ' ὁ (by correction from τότ' ὁ) *E* : τὸτ' ὁ *A* : τότ' ὁ *e* with *SQ*  
*ed. pr.* *F* : τότ' ὁ<sup>θ</sup> II : τόθ' ὁ *C* : τόθ' δ *IBr* : τόθ' . . . *H*.

Here again the parent (and the archetype) perhaps gave τότ' ὁ<sup>θ</sup>.

(c) *Putative abbreviations in the parent manuscript :*

- I. 52 πρύλην *E* with II : πρύλ<sup>λ</sup> (= -ιν) *e* : πρύλιν *cett.*, *ed. pr.*

Probably *e* keeps the parent's abbreviation, which *E* misreads (cf. remarks on III. 78 above, p. 120).

- II. 52 βοσκομέναις (in full) *E* : βοσκομέν<sup>cc</sup>' (= -ης) *e* : βοσκομένης or -ης *cett.*,  
*ed. pr.*

The parent probably had *e*'s contraction, which *E* seems to have confused with '' (= αῖς).

- IV. 212 βαρύνης *E* : βαρύνεις *e* *cett.*, *ed. pr.*

This divergence perhaps arose from βαρύν<sup>ss</sup> (= -εις or -ης)<sup>1</sup> of the parent.

- V. 139 ὀλολυγαῖς *E* *cett.*, *ed. pr.* : ὀλολυγές *e*.

The parent probably had ὀλολυγ<sup>γ</sup>' (= -αῖς or -ες).<sup>2</sup>

(d) *A gloss (?) in the parent manuscript :*

- II. 22 καὶ μὲν ὁ δακρυόεις ἀναβάλλεται δάκρυα πέτρος *E* : ἀναβάλλεται ἄλγεα  
πέτρος *e* *cett.*, *ed. pr.*

*E* alone gives the unmetrical δάκρυα. The parent may have had it in the margin, or as a suprascript to ἄλγεα. But *e*'s silence is noteworthy, and no manuscript has more than ὑπερτίθεται (on

<sup>1</sup> See T. W. Allen, *Notes on Abbreviations in Greek Manuscripts* (1889), pp. 12-14.

<sup>2</sup> *Id.*, *ibid.*, pp. 15-16.

ἀναβάλλεται) by way of scholium here; and perhaps δάκρυα should rather be ascribed to the influence of δάκρυόεις, earlier in the line.

(e) *Other notabilia* :

III. 259 χαῖρέφερα *E* : χαῖρεφ<sup>η/ι</sup>εραι *e* : χαῖρε φ<sup>η</sup>εραι *S*, whence χαῖρε φ<sup>η</sup>εραι<sup>η</sup>ας (all in the same ink) *Q*, whence in turn χαῖρε φ<sup>η</sup>ερή<sup>η</sup>as *q* : χαῖρε φ<sup>η</sup>εραι<sup>η</sup>ας *Π* : χαῖρε φ<sup>η</sup>ερ<sup>η</sup>αί<sup>η</sup> *cett.*, *ed. pr.*

*e* may have found the parent manuscript in a less worn condition than did *E*.

VI. 11 καὶ ὅ<sup>π</sup>α τὰ χρύ<sup>σ</sup>σεα μᾶ<sup>λ</sup>α *Π ed. pr.* *F* : δὲ<sup>π</sup> for τὰ *SQ* : all *cett.* omit δὲ, *x* stopping with καὶ ὅ.

On this line see the section on the lacunae of *x*. *E* and *e* both omit τὰ, the former leaving no gap, the latter a space of two or three letters; that is, *E* has aimed at concealing the defect and presenting a seemingly flawless text, while *e* shows characteristic fidelity to their common source.

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(To be continued.)

## AD TIBVLLI *EL.* I. 4, 41-44.

F. W. HALL, uiro doctissimo, L. CASTIGLIONI S.P.D.

Post Martios labores, uir ornatissime, cum ad nostra studia redissem, in Ephemeride quam tu et docte et diligenter regis a. 1917, p. 131, Jac. Wageningeni coniecturam legi ad Tibulli *El.* I. 4, 41-44 'uenturam alliciat imbrifer arcus aquam.' Quam difficile, immo Herculei laboris simillimum sit ueteres auctores coniectura tentando superiorum uel conamina uel commenta imprudentem non repetere, qui iisdem saepe me ludis oblectauerim, probe scio. Longe igitur a me reprehendendi uirum egregium consilium abesse profiteor, sed quae ille dixit iam alii dixerunt: 'alliciat' Antonio Zingerle placuit, qui 'uenturam alliciat nimbifer Euris' ut editores scriberent suadere studuit; 'uenturam alliciat nimbifer arcus aquam' paucis uerbis, sed non inepte, puto, collato Vergili uersu *Georg.* I. 380, ipse (*Analecta, Studi Italiani di Filol. Class.* XII., 1904, p. 314) commendauit.

Sed quid plura? Non ut de paruola tecum coniectura pugnarem, sed ut, occasione oblata, quantum docta uestra mihi studia placeant quibusque uotis ea omnia quae nobis pariter et uobis cordi sunt prosequare, hoc ad te epistolum mittere audeo.

Vale, uir doctissime, mihiq<sup>ue</sup> faueas.

Scripsi Asti, postr. Non. Jun. MCMXX.